

DOES COMMON GOOD INVOLVE ENVIRONMENT?

SURVEYING DIFFERENT COMMON GOOD MODELS WITH REGARD TO THE ENVIRONMENT

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In the course of answering the question of the title it turns out gradually that environmental concerns are actually main facilitators of a cognitive and practical process towards an "inverted" economic system where the ultimate goal is to pursue the common good, as opposed to the wealth maximising utilitarian logic of contemporary mainstream economics.

The different common good models surveyed in the paper represent different organisational models with adequate economic systems, where the focus of attention falls on the public goods and externalities, since the grasping of these two notions of classical economics within the various models reflects the different grasping of the environment and its integration level with the common good.

The logic of the models actually follows the presence, place and importance of values within the given system, beginning with the "value free" positive feature of the modern economics, through the ecological– and humanist economics with their ethical concerns, ending up with the Christian organisations driven by the values of the CST. Referring to the encyclicals QUADRAGESIMO anno and SOLICITUDO rei socialis too, we can state that the environment constitutes the most integral part of the common good here. Observing the change of meaning and place of the public goods and externalities within the models and casting a glance at the illustrations, we can as well visualise, that the model of the classical economic system that was conceptualised first, is being "turned up side down" at the end of the model-scale. (Our last and most value driven model is the Economy of Communion.)

The pure utilitarian value of the environment in the classic model is completed by its intrinsic value in the value driven models suggesting that environment has firmly community features. Based on St. Paul's Letter to the Romans as well, the concept of the common good will be tinged as follows: "fulfilment of the creatures". Lastly, some theological, ethical and spiritual questions will be clarified, which are key for the Christian approach to the environment.

"For creation awaits with eager expectation the revelation of the children of God" (Rom 8:19)

In their book *Managing as if Faith Mattered*, Helen Alford and Michael Naughton say when they define common good:

By allocation we share a pizza, a bench at the museum, profits from a product or service, by participation we share a conversation over pizza, the view from the museum bench of van Gogh's 'Sunflowers', the fairness of the distribution of the profits. Allocation is the sharing of a whole by dividing it into, and distributing, its parts; participation is the sharing of a whole by its distribution as a whole. (Alford – Naughton, 2001, 50)

According to this citation, there are goods that carry the nature of allocation and participation at the same time, like the pizza or the profit and their way of distribution, and there are goods that can be participated only, like silence and quiet or the beauty of a flower. (However, there are systems that would try to allocate them, as we will see).

It is obvious that our natural environment belongs to the goods that can be participated *and* allocated, and some parts of it can be participated *only*, like the fresh air, or the view of a beautiful land.

Alford and Naughton go on defining the common good by another division: they call "*foundational goods*" those goods "that we need in order to obtain other goods...like money, real estate, capital equipment" (Alford–Naughton 2001, 42), and which Samuelson would call commodities with "*rival consumption and excludability*". (Pearce, 1993, 457).

Alford–Naughton call the other part of the common good "*excellent goods*", that are not able to be commodities, they must be participated and their value cannot be expressed in money. Modern economics would call a part of excellent goods "*market failure*", since they do not have rival consumption and they are non excludible, meaning their consumption cannot be restricted by the producer; and the rest of the excellent goods is being ignored by the modern economy.

Regarding excellent goods we can refer to *public goods*, the category of modern economics, which more or less fits into the group of excellent goods – like environment protection, street light, national defence –; because their consumption cannot be limited to the practice that only those can get excess to them who pay for them. (In case of "mixed good" it can, as we will see it later.)

This kind of things (*excellent goods*) are, according to Alford–Naughton, things "that we pursue more for their own sake, rather than for the sake of eventual exchange for other things" These are i.e. "friendship, moral self - possession" (Alford–Naughton 2001, 42), and I would add solidarity, co-operation, concern, empathy, honesty, peace, quiet, healthy air and clean water to them, all those kind of things, which can be participated only and which can be approached and handled commonly or in relational circumstances.

Modern economics would call a part of them "*externalities*" (more precisely positive externalities), which means external economical effectsⁱ (Pearce, 1986, 203). These kind of goods cannot be put on the market in Alford–Naughton's system. The same is with negative externalities too, like polluting a river can cause damages to many other accounts downward the river, and this cannot be solved on the market either. Externalities too, are called *market failures* in the modern economy.

It is obvious now, that Alford and Noughton's approach to the goods (things) is totally different from Samuelson's and Pearce's approach to the goods (commodities), and we could observe two totally different systems concerning common good and environment.

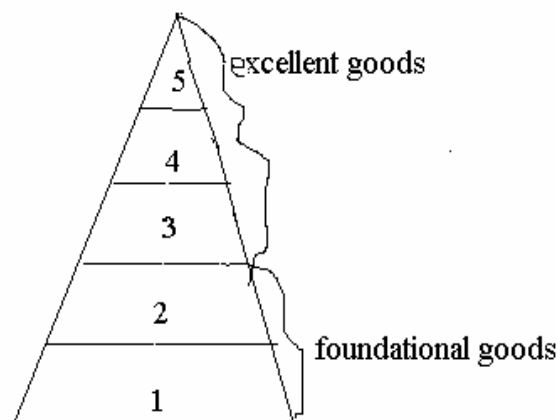
We saw above that there are things that can be handled commonly only, and contemporary environmental problems belong to that category. Ozone whole, CO2 content of the air, bio-diversity on the brink of destruction, different pollution causing different diseases, the huge amount of industrial and household waste that are partly exported to the developing countries causing additional pollution damages there, 30% over-consumption of the population of the Earth, exhausting non renewable energy resources, shortage in water, Global warming, etc. are huge problems and at the same time huge tasks given to the mankind, to each member of it individually and in common. Environmental issues should be treated by each human individually and in common, co-operating on family, on company, on state, and on global level.

Therefore it is worth to examine, whether we have a solid ground for being responsible for our world, for our natural environment. I would like to refer to the Social Teaching of the Church (STC), as a ground, according to which the ultimate goal of social and economical activity of a community is pursuing the common good. When environment belongs to common good, we have a good base to be responsible for it.

In this paper I survey the connection between common good and environment from two point of view. First I make an economical analysis concerning common good and environment in different economic models and at the end of the paper I make a theologian survey, since one of my goal here is to model the connection in the value system of the Church's Social Teaching. My cornerstone will be Alford–Naughton's common good model that is rooted in the traditions of the Social Teaching of the Church. I apply it on the level of *organisations*, and I build up my models regarding connection between common good and environment from that point of view. The ethical base of this model is the *Aristotelian, Thomistic virtue ethics, the Christian human image of personalist anthropology, and Maslow's hierarchy of goods describing human fulfilment*.

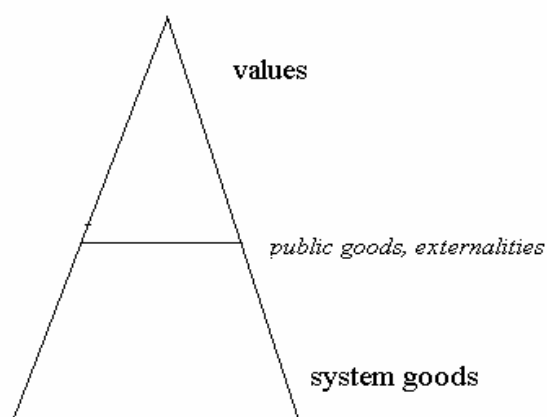
Helen Alford and Michael Naughton define common good as "*Human perfection or fulfilment achievable by a community, such that the community's members all share it, both as a community, and singly, in their persons.*" (Alford–Naughton 2001, 45). Their definition regarding organisational management is as follows: "*the organisational common good is the promotion of all the goods necessary for integral human development in the organisation, in such way as to respect the proper ordering of those goods*" (Alford–Naughton 2001, 45)

Consequently, common good is human fulfilment, and moreover, in the proper ordering of goods. If we consider now Maslow's hierarchy, the order of goods on his scale looks like this:



1: Physiological goods **2:** Safety **3:** Belongingness **4:** Self-Esteem **5:** Self-Actualisation

In order that we could observe the connection between common good and environment according to this logic, I structure Alford–Naughton's common good model a bit differently:



We will observe the differences among my various common good models of the connection between common good and environment according to this outline.

I shall call foundational goods "system goods" here, because I interpret them in a wider sense a bit. In terms of organisations I would involve here the company's management processes, like Alford–Naughton does:

- processes and structures of presence and activity on the market;
- actions and processes in the competitive situation;
- profit;

- planning and execution systems (strategic-, production- finance-, marketing-, etc.);
- financial initiative systems (a part of HR policy);
- information systems;
- logistics;
- etc.

At the same time, I would add here some kind of *governmental (state)* activity as well, since according to the logic I use in the paper in terms of environment I would involve some public (state) activity to the "system goods" as well.

That is to say, I will approach the situation of environment within the different common good models – that represent different theories of economics –, with the help of modern economic categories of *public goods and externalities*. The change in grasping their role and meaning in the different models of economics refers clearly to the change of role and meaning of the environment in the various common good models.

In terms of environmental protection and regulation activity of the state (and of the international organisations, like European Union) is rather intensive. (For simplicity reasons I tighten the two in this paper.) Among others, these are as follows:

- taxes,
- fees,
- penalties,
- regulations,
- initiatives,
- procedures,
- measurements,
- etc.

from the side of the state. They occur very often in terms of environment, especially regarding environmental protection, therefore I involve them into the system goods.

The meaning of "*Values*" is quite the same as the content of excellent goods. In terms of companies I would mention:

- definition and it's method regarding the main goal of the operation,
- profit motive, profit goals,
- mission statement of the organisation,
- organisation's spirituality,
- core competenciesⁱⁱ,
- organisational learning,
- knowledge base of the organisation,
- ethical values,
- ethical behaviour of the individual, of the community,
- co-operation,
- team work (subsidiarity),
- ethical and spiritual incentives,
- etc.

From the *state's* point of view a *value based* action would be for instance to use equity when considering health care, education, distribution, and in terms of environment there can be equity concerning it's approach as well; another state value would be the basis of solidarity, to promote equal opportunity, to promote environment's interest (which is finally human's interest) over pure business interests, that is: to promote common good, it's excellent / value part as well.

I consider *public goods and externalities* key in understanding the destiny of environment in the different models, since their approach, treatment by organisations and governments reflect the characteristics of the economic system they are described in.

Again: *public goods* are goods that cannot be forced under the rule of the market, since they can be available by anyone without compensating their value (non-excludability) and therefore they cannot compete with other goods (non rival consumption). If their consumption were regulated by a community, by the state, those who do not give any compensation could still use it, and these kind of rule-violators would be called "free riders".

When the exclusion is possible somehow, (exclusion from the consumption), public goods are called "*mixed goods*." This is the case when the state regulates environmental actions, like pollution by taxes, and this is the case when you have to pay for the beautiful view to the city of Budapest from the citadel, as well. A typical public good is environmental protection.

Externalities are even harder to push on the market, since they occur as a "side effect" of an economical activity. As we have mentioned, it's just a "free benefit to the gardener from the bee-keeper's activity. Other positive externalities can be those kind of things like silence, quiet, clean air, healthy water, etc. As a negative externality we have mentioned pollution, when an emitter pollutes many other receivers without any penalty. (Typical example for that are pollution through rivers, oceans, air, etc.)

The way how a system treats public goods and externalities, is very typical to its treating of the common good and its environment.

In the following part of the paper we shall survey different kinds of economic models, observing how environment relates to the common good in them. When surveying them we'll pay attention to the following key points:

- what is the role of the *system goods* and *values* in the given model,
- how environment, environmental protection is treated,
- how *public goods* and *externalities* are defined,
- what are the characteristic of *ethics*,
- what kind of *value* can be attached to the *environment*.

We shall survey the following economic models:

- *Classical (modern) economics*,
- *environmental economics*,
- *Ecological economics*

– *Environmental friendly management*

- *Humanist economics,*
- *value based organisations,*
- *Christian organisations,*

Then we shall examine relevant theological questions since they have influence on the organisations' goals and behaviour, and last but not least on their reputation, judgement.

Classical (modern) economics

First of all we should define common good and its connection to the environment. I will refer to Samuelson, Pearce, Bartlett, Shaw, Friedman and the Macmillan Dictionary of Modern Economics.

There is a striking and surprising fact, that we could also term as bad news, namely that there is *no* such term as "*common good*" among the catchwords of the dictionary. When searching for similar notions, we find "*welfare economics*", "*social welfare*", "*Pareto optimum*", "*distributive judgement*", "*voluntary exchange model*", "*Arrow's theorem*" and "*public goods*", but nothing about common good. The reason why this happens can be understood from the positive economics of Friedman, and also from the definition of "*Welfare economics*". The latter is understood as "the general terminology of the *normative* aspect of economics. The basic assumptions of welfare economics are *value judgements* that can be accepted or refused by every economist freely. There is no room for examining the veracity of assumptions, opposite to the *positive economics*, where, theoretically, they can be examined empirically"ⁱⁱⁱ (Pearce, 1993, 587)

If we look at "*social welfare*", in the literature of modern economy, it is considered to be a kind of function of the different levels of *individual utility*, but other variables can be involved into the function as well. Thus the social welfare function is absolutely arbitrary, since we do not have any reference as to how it came into existence. Based on Arrows' theories on welfare economics and his systems on general equilibrium, we can establish that there is no correspondence between the individual initiatives and community goals, that is, society is not always capable to decide in common, what it wants. Arrow says consumer rationality and sovereignty can not ensure the process in which alternative choices can be ranked socially without hurting individual preferences. In other words, the social welfare function reflecting individual choices cannot be constructed. Listening to that one ceases to wonder why common good has no place among the phrases of modern economy.

The situation is the same with *Pareto optimum*. The most widespread social welfare requirement is the Pareto optimum requirement. Social welfare reaches its optimum, when "the resources and products of the economy are distributed in such a way that nobody's situation can be improved by any kind of redistribution without worsening the situation of at least one person."^{iv} (Pearce, 1993, 422) Pareto optimum requirement reflects the logic of modern economy: the domain of interpretation is limited actually to the goods that are excludable and dispose of rival consumption, that is they can be "internalised' under the rules

of the market and can be explained by the positive sciences only.^v However, in the case of non-internalised goods like silence and peaceful quiet, or co-operation or empathy^{vi}, when they failed to be internalised successfully, everybody's welfare could still be improved without worsening the situation of at least one person.

Excludable goods with rival consumption (the basic or system goods) naturally belong to the wholeness of life, as well, but as Alford – Naughton says, it must be in the right order.

In case of the environment, Pareto optimum works when we turn the goods of environment into mixed or excludable goods of rival consumption (see water, forests, etc.), and this takes us to the question of privatising the goods of environment. Thinking of privatisation, in case of limited resources like non renewals there is an option to move them from "system goods" to the "values" where a just distributive measurement from the side of a government or an international organ and voluntary change in humans' approach ("value") could assure that everybody's situation could be improved without worsening the situation of at least one person. This would be the case of sustainable development, when voluntary restraint from over-consumption, that is, taking care of the ecological footprint; the non-exploiting production and consumption of non renewals, the use of alternative energy resources, co-operation among nations in order to remedy environmental damages – that is the goods of the "value" part of the common good –, would result in a change in the Pareto optimum formula. That is, a *social welfare would be optimal before Pareto's optimum model reached its' aggregated maximum*.

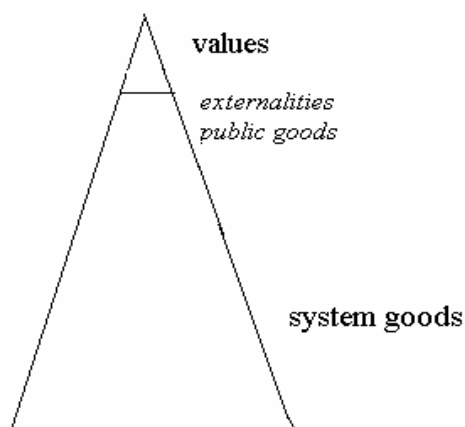
While thinking over this order of ideas, I kept the Declaration of Human Rights in my mind (which says, that every human being has a right to healthy life, healthy drinking water, etc.), and the Brundtland report of Sustainable Development.

If there are normative aspects of economic life or value judgements in the domain of modern economy, or, in other words, if there are other variables than utility, or other goods than internalised commodities, *the system turns up side down*.

Castells says, "Common good is the problem of collective actions." (Castells, 1996) When speaking of community, modern economists mention the problems of free riders, the prisoner's dilemma^{vii}, and the Tragedy of the Commons. (Garrett Hardin)^{viii} This description makes it clear that ethics plays no role here. What counts is only utility and self interest.

In terms of the Stakeholder Theory, which basically belongs to this model, any ethics, that could be related to the system, would be utilitarian or de-ontological (Social Contract Theory).

When we think of our common good model of "*system goods*" and "*values*", we can establish, that a huge amount of the model consists of "system goods". If there happen to be values, they are *market failures*. Our common good model would look like this in this system:



Herman E. Daly's example of "silence" just presents us exactly, what this is all about. He tells in the example of the following experiment, how students tried to internalise an externality, how they tried to *sell "silence" on the market*.

Another somewhat trivial but instructive example occurred in the student union of a university. The presence of a juke box created the external cost of noise, which disrupted conversation. Conversationalists petitioned for removal of the offending machine. Music lovers petitioned to keep it, arguing that it was a very democratic machine – if you do not like what you hear you can vote with your quarters to hear something else. But the conversationalists replied that what they wanted to hear, silence, was not among the options offered. The ingenious resolution was to include a three-minute silent disk among the records. (Daly–Cobb, 1989, 58)

However, this is not a proper example. While students did not succeed in internalising silence to a hundred percent, Pigou found out his "*Pigovian tax*", where emitter of the externality would be taxed with the amount of the social cost of his activity. This is a good trial to market silence and quiet. However, with respect to negative externalities, this way of regulation could work better.

Wicksell and Lindahl introduced an absorbed model, the *voluntary exchange model*. They model the circumstances, where the parties involved in situations where public goods or externalities are concerned, can make *voluntary* agreements without the forcing power of a tax or regulation. In spite of the fact that the model failed on the free riders' question, it still takes us much further.

Modern economy is based upon rationality, utility and self interest. At the same time, the character of public goods and externalities requires *another system-thinking*, where ethics do have meaning and, what is more, the ethical ground is not utilitarian. As we will see it in the case of the *environmental friendly organisations*, and as we should see it in the case of environment protection in general, the motive of realising a common project, a common interest, can be not only utilitarian, but the members might want the good of the community voluntarily. One can say that this can also turn out to be utilitarian, since I want to realise the community goals favourable to me, but in general we can observe that in realising community goals individual sacrifices and withdrawals are inevitable. This process requires compromises from community members. In case of the environmental protection this kind of community thinking is of key importance. Even modern economy considers environmental protection a public –, or better to say a common case.

We might oppose now, that the world does not work like this. However, there are numerous cases, when it does. (This can be observed in scientific literature of environment and common good and empirical researches concerning motivation, value surveys, etc.)

We have arrived now at the question concerning the system. When we introduce here the *virtue ethics* previously identified as our ethical cornerstone, we must stress that virtue ethics emphasises inner motivation of virtues, the fact that to do good is good, it makes one happy from inside. Therefore, executing environment protection depends not only on the evolution of someone's utility function, but he or she can keep the interest of a larger community, like a nation or even the earth always in mind, without making a heroic sacrifice. (At the end it will serve his or her final interest and happiness, as well.)

I think, on the domain of externalities and public goods, especially of environment protection, an extraordinary opportunity presents itself: to think in the logic of the *other system*. We shall find a lot of examples for this in the chapter dealing with *environmental friendly organisations*. Just to name a few of them here: the striving for win-win strategies; the commitment and positive attitude of inhabitants to take part in selective waste collection (which requires "higher" motivation than pure individual utility); life cycle analysis of a product in a given organisation meaning that instead of the pure profit motive reducing waste and producing economically is the first goal of the operation. In terms of externality, thinking in the *new system* would result in the peaceful, well-intentioned and mutually favourable agreement between the bee-keeper and gardener, without any forcing rule of the Pigovian taxation.

Environmental externalities – like silence and quiet, but we could also add the beauty of a forest, the cleanness of the hazy air at early dawn, the view of the sunset at the beach of the ocean – raise the thought, that *the market failure character of the externalities is not a deficiency but a huge benefit*.

Well, as pope II John Paul refers in his encyclical *SOLLICITUDO rei socialis*, 34:

The first consideration is the appropriateness of acquiring a growing awareness of the fact that one cannot use with impunity the different categories of beings, whether living or inanimate - animals, plants, the natural elements - simply as one wishes, according to one's own economic needs. On the contrary, one must take into account the *nature* of each being and of its mutual connection in an ordered system, which is precisely the cosmos. (SRS 34)

This phrase also emphasises, that natural "externalities" have no utility but an *esthetical value*, or we can refer here to their *intrinsic value* as well^{ix}. Therefore they need to be rather protected than internalised, having property rights defined for them. They rather belong to the realm of common interest, of community thinking. We can think of the World Inheritances, for example. Naturally the goods of nature have utilitarian value, as well, as we shall see it in more details later.

We have observed now that goods of environment can be defined in our "*other system*, as well." This means that I made a substantial step in proving my initial hypothesis that

environment belongs to common good defined above. This statement will be strengthened by environment protection, as well, since it is also value.

The fact that modern economics is being approached from the point of view of “values”, can be seen in the latest organisation theories, as well, since surveying and defining values in the organisations can be seen more and more often in the organisation literature. Main representatives of this trend are Perrow, Kieser, Barnard, Selznik, Habermas and others.

Further on we shall look at these viewpoints in the environment economy, how it relates to our common good model.

Environmental economics

The main logic of environmental economics is the same as that of the modern economics, that is, individual usefulness and marginal profit constitutes the basic motivation of the system. The main fields of environmental economics are the mathematical models that describe environmental processes, systems, like pollution situations and their solutions, preventive actions, rentability calculations, calculations of different environmental equilibriums, and there are models that refer to cases concerning public goods and externalities. Environmental economics works with the same variables and notions as modern economy (being a part of it), it calculates "marginal net private benefit" (MNPB) as a function of marginal external cost (MEC), of marginal social cost (MSC), of marginal (private) cost (MC) and of taxes, etc. We can see the similarity and relationship between modern economics and environmental economics.

Many indexes are used to describe society's life and condition. Such is among others Samuelson's NEW (Net Economic Welfare) index. It attempts to describe social welfare in the same positive way as we described earlier. This NEW index deducts from the GDP all those issues that do not increase social welfare, among others environmental costs and externalities, for example.

The "*thinking in new patterns*" begins to penetrate also into the domain of environmental economics today, since there are indexes that take "*values*" into account. They are given by Daly, Cobb, Tobin, Northaus, Row, Halstead. Daly and Cobb's ISEW index (Index of Sustainable Economic Welfare) is different in its quality from Samuelson's, since it is a flow index and takes ecological capital into account as well.

Daly developed a human development index (HDI), which involves values like voluntary work, work at home and community work. This index of Daly outspokenly concentrates on human development, which refers to the content of the common good.

Mentioning these indexes we could grasp a *tendency* toward values being incorporated into the models. The same can be observed in connection with the *ecological footprint*, its content outspokenly refers to community and sustainable thinking.

In the following chapter in line with the logic of this paper, we will be moving on toward the "value" part of my common good model observing the place of environment in it.

Ecological economics

This approach to environment is of key importance in our common good modelling, since the positive character of economics, of environmental economics becomes "value-conscious" here. I lean on Herman Daly's and John Cobb's ideas, especially on their book, *"For the Common Good"*, which illustrates the connection between economics and values with regard to natural environment. In their book they describe the model of a sustainable and human-centred economics, where community values and environmental considerations are important, and they give a thorough criticism of today's positive, modern economy.

Now I pick out one chapter from the book, with the help of which we can go on with our common good modelling. This chapter describes a critical view of today's market appearance and evaluates it –among others– through our two key phenomena: through *public goods and externalities*.

They say the following about the *public goods*:

Public goods have the property that their use by one person does not exclude use by others... whenever use by one person is at no cost to others, the marginal opportunity cost is zero and therefore the price should be zero. But the cost of production of knowledge, parks, highways, and so forth is greater than zero. There is no market incentive for any firm to supply costly goods for a zero price and so they would never be supplied by the market alone... Markets need help of governments to provide public goods efficiently. (Daly–Cobb 1989, 51-52)

We shall see this point of view when we look at Amartia Sen's thoughts and move toward the social market economy model of CST . The role of the government concerning public goods is not an "extraordinary" phenomenon. In Daly–Cobb's market perception, since modern economics speaks of common consumption of public goods, as well, but in their model there are other factors besides market-mechanisms playing a substantial role in an effective economy. We can observe this in relation to externalities.

The authors describe here a *positive externalitic effect* with an example about vaccination against polio. They state positively that *"we might hope that people would be glad of this external benefit to the neighbours, but economists assume that there will be a sufficient number of 'free riders'..."* (Daly–Cobb, 1989, 53)

There is another remarkable sentence: *"To the extent that individuals' self-identity is constituted by relations of community, the free riding would be rare."* (Daly–Cobb, 1989, 54)

These two sentences just underline the fact that economy needs *moral* considerations, and the right *ethical* behaviour of humans can raise the efficiency of economy. (In modern economy the number of free-riders should be decreased somehow, and this is costly.)

In terms of environment Daly and Cobb distinguish two type of externality; while the first type, the problem of localised externality can be solved by internalisation, the other type, the problem of the pervasive one needs community thinking and moral considerations. This could happen e.g. in case of a serious environmental pollution, like the Chernobyl catastrophe or the cyanide pollution on the river Tisza.

Thinking over these thoughts, we can come to the conclusion that environment and environmental protection carries the character of value in this way of thinking.

If we go on that way and observe the above mentioned thoughts on the organisation level, we will find that organisations related to the environment are more of a moral character than the others. The reason can be found in the community-, ethical- and value-character of the environment and the environmental protection.

Environmental friendly management

In the frame of environmental economics the ultimate organisational strategic goal was to maximise marginal net private benefit. Ecological economy extended this ultimate goal by values, by ethical, human, environmental friendly considerations. Environmental friendly organisations can be attached rather to this system, than to the previous one.

The term "environmental friendly organisation" covers all those kind of firms that pay special attention to environmental issues involving and influencing their stakeholders in terms of environmental protection. They do more for environmental friendly operation, being a comprehensive and complex system, than the ones merely keeping environmental laws, using end of pipe solutions or just trying to avoid official penalties. As a matter of fact, these organisations work on an ethical basis that can be expressed explicitly or just appears in the operational mechanisms, but in any case they carry values in their activities. Usually we can observe that these companies consider humans, nature and environment intrinsically valuable next to the economical value. When speaking of ethics here, it is not in the utilitarian sence: concern, co-operation, commitment, empathy, trust, esteem of life, even virtues and reciprocity are observable here. (Kovács, 2000)

There are different authors like Shrivastava, Buchholz, Hoffman, Purser, Park Montuory and many more who emphasise the consideration of interests of eco-systems^{ix} and the limits of their loading capacity when operating an organisation. They speak of eco-ethics in terms of looking at environment but at the same times they emphasise consideration of human values and subsidiarity in organisational hierarchy.

The basic principles of the environmental friendly management point to the "other system" that fundamentally defers from the positive economical thinking: actually these organisations are value based organisations and are working for the common good. Specifying some management tools now, we can observe, how this is done.

– *Eco-Management and Audit Scheme (EMAS)*: it is the EU voluntary instrument which acknowledges organisations that improve their environmental performance on a continuous basis. The instrument encourages organisations to surpass environmental standards; suggests an active participation of employees in the environmental management process; it expects loyalty from employees and managers and commitment to the goals set in the interest of the community in an expanded meaning; expects an honest communication and visibility.

– *Waste economy* : household and economic activity does not come to an end after the last production stage when waste occurs. Waste processing is not only an environmental friendly deed, but it educates the inhabitants to think in community terms, and to do something for a higher interest than pure self interest. It requires commitment both from organisations and individuals.

– *Solution of stakeholder dilemma*: excludability and rival consumption means a zero sum game, meaning that in a transaction somebody will lose. Environmental management strategy aims at a win-win game, which requires a co-operative behaviour from the parties.

– *Proactive environmental protection*: it requires an expansive co-operation and a strategic approach exceeding primary profit motives.

– *Bio-regional model*: requires sustainable, co-operative and decentralising actions in strategic management.

– *Life cycle analysis*: taking into consideration environmental issues starts with production planning and ends at waste processing. It involves stakeholders in environmental actions, as well.

The above mentioned principles show that the ultimate strategic goals of the environmental friendly management are not bound to individual self interest and private benefits strictly, but they rather refer to community thinking, values. I would say the ultimate goal here is a value, namely protecting the environment and profit is a tool for achieving this value. Here we are at the "*other system*", and we can actually say that environmental friendly organisations are value based organisations.

Building upon what we have said above, we can state that the closer we get to the value based management, the more we can speak of common good as we have defined it (instead of public goods and welfare economics); and the more can we declare that environment is a substantial part of common good, since we can approach it as value, as part of the human fulfilment (and not simply his raw material). We can see this best from its protection side.

If we continue disclosing the value based economy, we will speak more of the value nature of environment.

Humanist economics

Gerald Alonso Smith finds the main mission of humanist economics in answering the question what is the role of economy in the fulfilment of human life (G.A. Smith, 1996). Schumacher in his book *Small is beautiful* describes a human centred economy, and Michael Novak, when speaking of human fulfilment in his work "Business as a Calling", involves faith, spirituality in it, as well.

In this chapter I call Amartia Sen to help, whose works about *freedom* introduce a new way of thinking in the "other system". It is worth looking at his order of ideas regarding how an economic system can change from classical base into value base. Sen builds his ideas on the classical economical logic changing it into a new one, with introduction of values, namely of freedom.

Instead of utility and self interest he finds freedom to be the main motivator of economic, social life. He grasps the phenomenon of development as "*an integral process of the expansion of basic rights for freedom, that are interconnected...This development process integrates economic, social and political considerations.*"^{xi} (Sen 2003, 27). This wide scale approach makes it possible to value simultaneously the role of the market and the connecting institutions, like government, municipalities, political parties, education, healthcare, environmental regulations, communication, as the possibility of an open dialog or debate. This approach makes it possible to realise how social values and morality influence those rights of freedom, that people can enjoy and esteem. This also means that common norms, – among others taking care of environment –, can influence the characteristics of the society, economy, politics. (E.g. does trust have a place in the public affairs?) "*Practising freedom is realised by values...*" (Sen 2003, 27)

Instead of the classical motivating factors, like self interest and utility Sen puts emphasis on the individual freedom, and recomposes Pareto's optimum requirement: "*...in case of an appropriate definition of individual freedom, the competitive market equilibrium guarantees that nobody's freedom can be extended further in such a way that the freedom of others stays untouched.*" (Sen 2003,188) Actually on freedom he understands preference rather than motivation. Preference is quite independent from motivation and can work in the favour of self interest as well, but this way Sen has cut the ground from under the classical term of universal selfishness' feet.

As we have seen above, Sen understands development in a wide scale, where moral norms, values have influence on the characteristics of society, politics, economy. From an environmental point of view public goods stand in the focus of our interest, so we will have a look at them in Sen's system.

When speaking of public goods, Sen mentions equity approach of a government and completion of free market mechanisms with other institutional activity. He points out: "*Market mechanisms are not always efficacious even in reaching efficiency at some cases, and they are not efficacious especially in case of certain matters that are called public goods...The logic of a market mechanism is scaled for private goods, (like apple and shirt), and not for public goods (like malaria free environment)*" (Sen, 2003, 203-204). According to

his standpoint health care, education, environmental protection, etc. should belong to the social service of the state, which operates under the ethical rule of equity.

Observing this sequence of thought, it becomes obvious that we are in the "value" part of our common good model, including public goods, as well. As we have already stated, we rank valuable state activities, like equity, solidarity, justice among the values of the common good.

Now we return to the organisational level again, and have a look at the "new pattern of operation" at their level.

Value based organisations

In late 1990-ies strategic management literature begun mentioning the different schools of thought in strategic management, which can be bound to the name of Mintzberg, Elfring, Volberda, but the most famous division of strategic trends can be attached to Mintzberg. He divides strategic schools into *prescriptive* and *descriptive* groups, that reflect many kind of strategic behaviours, core competencies and accents in strategy making. Prescriptive schools (design, planning, positioning) are rather the conservative ones, but among descriptive schools we find a number of trends carrying the nature of value base.

We should define now, what is actually "value base" in terms of organisations, but it is rather difficult. Alford – Naughton refer to John Paul II (*MATER et magistra* 83, *CENTESIMUS Annus*, 35), when they define the place of profit in their common good model, as follows: "*As a foundational good, profit is a necessary means to other ends, and serves as a regulator of organisational policy. However, it must remain a means to and not the ultimate end of business activity.*" (Alford - Naughton, 2001, 49)

I would use this definition as the key description in defining which is the value based organisation and which is not. As a theoretical measure, this description is appropriate, but in *practice* – reviewing the set of organisations –, it is rather difficult to observe whether the division between profit motive as means to other ends and other business ends occurs in its clean form or not. It can be realised clearly among the Christian companies the best. According to my research they are rather conscious in setting values as their ultimate strategic goal, and in viewing profit as a necessary means for it. But there happen to be cases, when this is just the opposite in terms of Christians, as well.^{xii}

In case of the strategy setting of not outspokenly CST conscious organisations, they may use this principle not consciously, since strategic management takes many factors into account. Among others, market situation, comparative situation, organisational size, the conditions to long term survival on the market. Strategic decision depends on actual dominant coalitions among decision makers, as well. It means, that values might be expressed also implicit, or there is not a conscious hierarchy between value based- and profit goals. An ultimate strategic goal of an organisation may belong to the "system goods", like expansion, continuous growth, increase of competitiveness, long term survival, which can involve a lot of values, but basically it remains profit maximisation.

Still, it is worth to mention here Mintzberg's strategic management schools, especially the descriptive ones, where there are many references to the value base. In the *cognitive, learning, political, cultural, environmental* strategic trends we can observe the characteristics of a modern organisation that involves knowledge base, ideology, collectivity, teams, team work, subsidiarity into its management and operation. (Mintzberg, 1998, 349-373).

Regarding environment, environmental school means that the organisation takes its external environment considerably into account, and is dependent on it substantially. Ecology has an influence over organisation theory, as well. We can observe it in various management patterns, organisational charts applying eco-system's functional logic into their planning. They also use evolutionary processes' theory (external and internal selection), regarding organisational development. (Burgelman, 1991; Child 1972)

We move closer to CST based companies when looking at knowledge base, learning, "expert human" organisations. (Mueller–Dyerson, 1999) In their structures and rhetoric they resemble Alford–Naughton's CST model-companies based on virtue ethics. (Alford–Naughton, 2001, II. Part) Their organisational set up is close to the authors' description, that is: "*...people are the company's most precious asset..., the core competence, ... Top managers are seldom able to look four or five levels down into the organisation... co-operative managers should be celebrated as team players*" (Prahalad –Hamel, 1990) Another citation underlines *virtue ethics* (which is the core in Alford–Naughton's thoughts): "*The defining characteristics of a relational team are that members are prepared to place the interest of the group above their own interest and that of other individuals; the existence of trust, between the members... an opportunistic self-interested behaviour will be largely pre-empted.*" (Mueller–Dyerson, 1999, 234) However, it is not sure, whether the proper order between the profit motive and value based goals exists, since values can be placed in service of profit goals, as well (see South West Airline, the Love Airline, where the company's image of humour proves to be an excellent promoting tool of sales.). Finally, it turns out actually in practice, how the hierarchy of goals in a company works out. Stakeholders' opinion and satisfaction, their chances to fulfilment will show whether a company could give values to them.

Finally, I would mention the so called alternative capitalists (Body Shop, Ben and Jerry's, Dollar General, Tom's of Main and the others), who outspokenly have set a kind of *value* on their flag of organisation's goals. They speak of "*operating another way, community of stakeholders, enlightened capitalism, contributing to the common good*" (Pataki – Radácsi, 2000, 15) Anita Roddick points out: "*I believe, profit is a tool, not a goal*" (Pataki–Radácsi, 2000, 55) There are numerous companies calling themselves ethical, because they put a series of ethical goals into their mission statement, as well. Tom Chappell finds *common good to be the ultimate goal* of his business.

Environmental considerations belong to this category of companies quite often, their co-operation with civil movements, and their environment conscious mission towards the inhabitants makes them different from the environmental actions of mainstream companies, that merely serve as tools for improving their own image.

Alternative companies, when environment consciousness is substantial in their operation, assign ethical values to their environment conscious activity. According to

observations these ethics differ from utilitarian and de-ontological ethics, they are a kind of "community ethics", that promote community thinking and team work. To them belong feminist ethics of empathy, concern, commitment, co-operation and eco-ethics. These ethics suggest esteem of human and natural values, life. (Their critical comment will be given at the end of this paper.)

The hierarchy between system goods (namely profit here) and values can be observed explicitly in case of organisations building their activity upon the Church's Social Teaching.

Christian organisations

There is a large scale of literature on Christian Organisations and they are present in the practical economic, business life in a substantial number. Their operation and spirituality is related to the Social Teaching of the Church essentially. I would like to review them here from the point of view of their goals of operation, and of their relation to the environment.

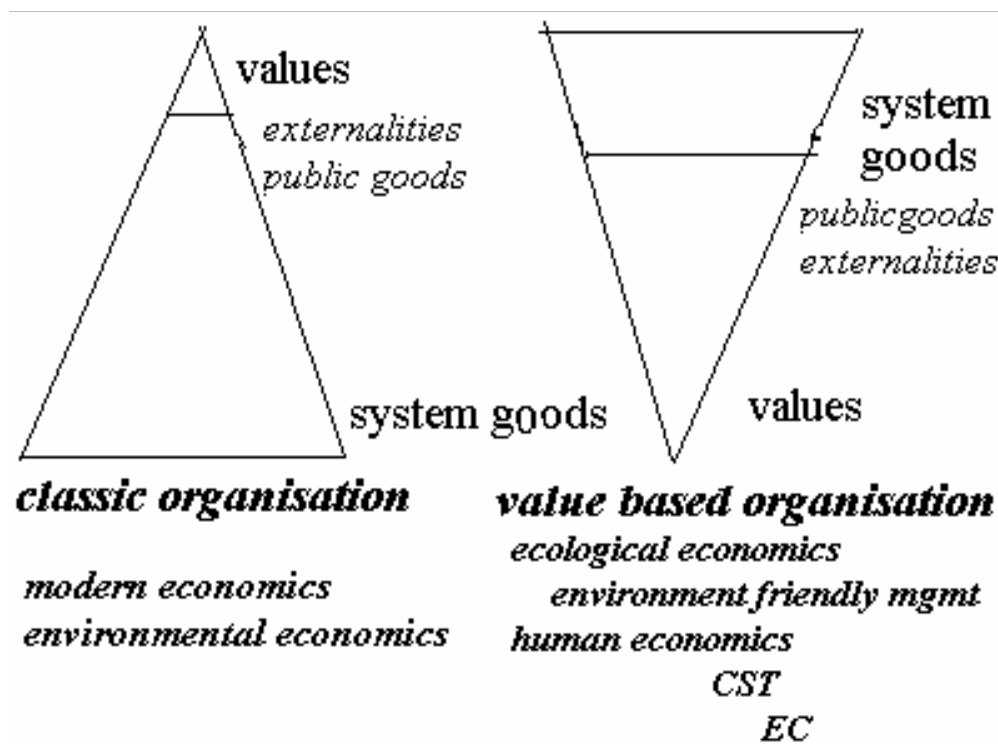
According to a research in Hungary in 2005 (Baritz–Kocsis, 2005), which surveyed small, medium size enterprises belonging to Christian (mainly Catholic) business organisations, 80-85% of the surveyed companies appointed *common good* as the ultimate goal of their business activity.

Their mission statements involved the kind of phrases like "business is calling", "working together with God", "value driven service to people", etc., which underlines the *value driven* character of the Christian enterprises.

The scale of values of the researched companies were surveyed, as well. The *predominance of Christian values* in the goal setting of the organisations, their presence in top management's strategic formation, in the operating principles, in the HR policy, in the stakeholder policy were observable in each account surveyed. According to the survey, the Christian ethical values were associated with the values of faith and according to the interviewees the Christian enterprise must behave like the *good steward* and *built the Kingdom of God*. Some owner of the Christian enterprise found the most important principle to manage the enterprise on the basis of CST . They consider *common good as the ultimate goal of the business* and they complete this goal with the principle of *universal destination of goods* and *solidarity*. We can see from these characteristics, that in most of the cases, Christian companies consciously set Christian values as an ultimate operational goal and consider profit as means.

The *most value driven* operation, however, seemed to be accomplished by the Focolare Movement's organisations, the Economy of Communion, since their ultimate goal of operation was said to establish Focolare spirituality – culture of giving, love and sharing –, within their enterprises. Since the poor belong to their stakeholders, they directly contribute to the fullness, completeness of the common good.

If we drew a scale beginning from the positive, neo-classical organisations to the Economy of Communion, they would be the very end of the scale toward the *values*, they would be the most of a *value driven character*.



Looking at this chart, we can visualise and remember in the course of the description of the various common good models, how the original system we outlined in the paper first has been turned up side down.

We shall examine now, how Christian organisations relate to the environment. Our initial set up in approaching the question was to observe the place of *public goods* (especially environmental protection) and *externalities* in a given economic, social system surveyed in this paper.

In order to do that, we have to look at the wider environment of CST organisations, namely at a social, political, economical order that the Church's Social Teaching suggests. More closely, we do it because when deciding the place and role of environment in an organisational structure, that is, is it a "system good" or is it a "value", we involve the quality of the environmental activity of the *state* into our analysis.

Beginning from *RERUM novarum* till *CENTESIMUS annus* the Social Teaching of the Church went through a certain development, but there is a thought that runs like a red thread through the teaching of all the popes. That is, they believe that the phenomenon of free competition, the market economy should be restrained. Pius XI. puts it in *QUADROGESIMO anno* as follows. He writes, that despite of free competition being a right and useful phenomenon within certain limits, it is inconceivable that the market alone would be a

sufficient ruling principle of the economy. Practically, through the market activity, economy would get into a powerful situation. (Anzenbacher, 2001, 141) Pius XI goes on with this in his encyclical, *QUADROGESIMO anno* (88) this way:

Therefore, it is most necessary that economic life be again subjected to and governed by a true and effective directing principle. This function is one that the economic dictatorship which has recently displaced free competition can still less perform, since it is a headstrong power and a violent energy that, to benefit people, needs to be strongly curbed and wisely ruled. But it cannot curb and rule itself. Loftier and nobler principles - social justice and social charity - must, therefore, be sought whereby this dictatorship may be governed firmly and fully. Hence, the institutions themselves of peoples and, particularly those of all social life, ought to be penetrated with this justice, and it is most necessary that it be truly effective, that is, establish a juridical and social order which will, as it were, give form and shape to all economic life. Social charity, moreover, ought to be as the soul of this order, an order which public authority ought to be ever ready effectively to protect and defend (QA 88)

Pius XI conceptualises here one of the ruling principle of Church's Social Teaching: the need of *social justice (equity) and social charity (solidarity)* in a society, the economy of which works on a free market basis. This is actually what Alfred Müller–Armack worked out after the Second World War and called "*social market economy*", and which was supported by the representatives of CST and introduced in the German Federal Republic during the chancellorship of Adenauer.

All this review was necessary for us to be able to establish the place of environment in our common good system. As we saw in *QUADROGESIMO anno* and in the logic of social market economy which is the ideal social–economical system of CST, public goods and their governance belong to the "*value*" part of the common good model, since the state treats them on its value base. That is, they are approached not as would be "mixed goods" to be put them under the omnipotent ruling force of the market, but they are approached by values: equity (justice) and solidarity (charity).

Now, if we come closer to today's thoughts of CST, namely to *SOLICITUDO rei socialis* of John Paul II., we can find the place of environment in our common good system exactly. He writes in his encyclical:

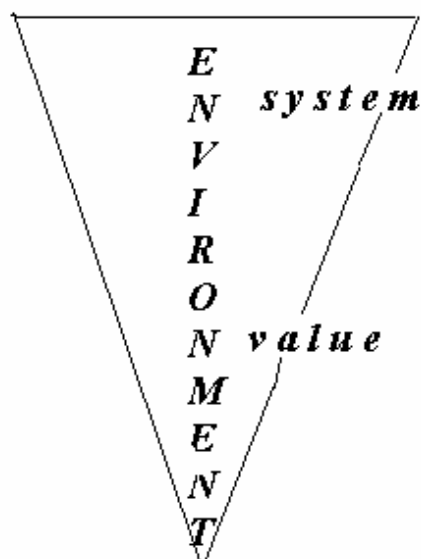
Among today's positive signs we must also mention a greater realization of the limits of available resources, and of the need to respect the integrity and the cycles of nature and to take them into account when planning for development, rather than sacrificing them to certain demagogic ideas about the latter. Today this is called ecological concern (SRS 26)

Thus, John Paul II. writes that environmental issues should be respected and taken into account in the course of the development of a society. All this means, that environment, be it its treasures or be it the duty of its protection, functionally belongs to the common good. And not because the market works this way, but because it falls under a higher rule^{xiii}. Amartia Sen drew it up similarly, when speaking of public goods.

Our last duty in terms of the place of environment in the CST common good model, is to examine externalities' situation. It is quite easy because we can realise at once, that the logic of the social market economy does not want to internalise quiet and silence, nor want to internalise negative externalities. The problem of polluting a river from one point toward many others could be solved on the basis of good will and mutual respect, as virtue ethics would indicate it.

Modern economy treats unmarketable natural phenomena (twittering, glittering of the wave, sunset) as market failures, but as we have mentioned at the end of our first chapter, CST attributes them and all natural livings their own value, that some Catholic author, like B. Haring, J. de Tavernier, C. Poli, D. Timmerman, O. Harsányi call intrinsic value or in an other approach esthetical value.^{xiv} *John Paul II.* refers to it in SRS (34) like "*esteem of all being*" and "to take into account the *nature* of each being", as we have seen before. *Gaudium et Spes* 36 calls this perception "*the autonomy of earthly affairs*".

All this means that in our common good model environment has an *integrated* place, and it belongs to the values and to the system goods at the same time. Precisely: as raw materials, energy suppliers, etc. they are system goods, but from their approach of protection and esthetical, intrinsic value, they are values. I would draw my *common good model involving environment*, without marking public goods and externalities, as follows:



Theological concerns

In our different common good models we described different economic and organisational models as well, and we called some of them value based models. Approaching the question from our initial point of view, that is, are there other options compared to the today's mainstream economic conception we concluded that there is a possibility to "turn the

system up side down": if we place economy and organisations on the value base. Values meant here ethical, moral concerns in the first place, and wanting the good of the community, environment. We ranked ecological economics and humanist economics into the value based system, since both trends represent a different preferential approach than the modern economy and environmental economy. While these two define their ultimate goal as profit maximisation, the others involve values, ethical, moral considerations into their goal setting. The closer we move to the value base, the more can we observe that profit becomes a means to reach a value based end. We have said, Economy of Communion is the best example for that.

We have followed this logic in terms of environment too. We have revealed that environment carries the nature of value as well, and the more we move away from the positive grasp of environment where it represents essentially utilitarian value, the more we find its esthetical, intrinsic value. This means that the organisations pursuing the good of environment as their operational goal are pursuing a value base goal. Therefore we have ranked them to the value base organisations. But here we must involve another factor into our analysis, namely the *ethics and spirituality* of the organisation behind the environmental goals. Since the cornerstone of our investigation was the Church's Social Thoughts, we will examine environmental ethics and spirituality from the Christian point of view.

We said that our common good model is to be understood as the Aristotelian, Thomistic tradition describes it: "*human fulfilment both individually and in common*" (Alford–Naughton). This means that common good is seized anthropo-centred. Nature has its intrinsic value here, but this value is based on *nature's dependency on God*. The basic difference between Christian and non Christian approaches to environment can be found in the way the relationship between human and non-human part of nature is understood. (Harsányi, 1995) While strong anthropocentrism stresses aggressive, exploiting domination of humans over environment, deep ecology concentrates on their oneness, equality and sanctity only. Christian perception stands just in the middle. There is an ontological, biological and ethical difference between the human and non-human part of nature, but at the same time they show strong biological, metaphysical and inter/intra-dependent oneness^{xv} as well. The human person is part of nature but differs from it at the same time. The humans' responsibility towards environment does not allow them to acknowledge the pure utilitarian principle, but it allows them to acknowledge the intrinsic value of nature. Their relative responsibility calls them to take part in the providential dominion of God (stewardship) and to be responsible to God for the environment. This dominion is humble and has constraints: it is restrained by the God-given feature, intrinsic value and intrinsic laws of environment. Moral considerations (knowing good and bad, Gen 3,5) mean constraints as well: it is an intrinsic moral obligation of human persons to protect the environment and respect creatures. John Paul II. calls unity of creatures "*cosmos*" in SRS 34. Contrasting this relative anthropocentrism with the autocratic subjugation of nature of strong anthropocentrism, the pope introduces the phrase of "*anthropological fallacy*", where the human tyranny of conquering nature means that the human person wants to take God's place. This strong anthropocentrism lacking in moral concerns is rather characteristic of positive economics. With these thoughts above we refuted Lynn White's and John Passmore's accusations against the Judeo-Christian anthropocentric way of thinking that causes all harms to environment in the world.

How does the environment relate to common good in the CST model? We have set out from the intrinsic value of nature, which involves not only usefulness, but aesthetic,

recreational, psychological, physical values as well. According to Francis of Assisi the intrinsic value of nature reflects God's goodness and beauty. Since nature's existence is not confined to being useful for the human person, so its role in the common good is not purely fulfilment of human persons needs, but itself carries a fulfilment character as well. St Paul describes this in Rom 8,21.^{xvi} Since the loving purpose of the Creator is to bind the human person to unity with nature, leaving their ontological difference untouched, He sets both of them towards their own fulfilment (Harsányi, 1995), which follows actually in Him, being the ultimate End of all kinds of existents. This double fulfilment can be illustrated with the role of nature in Alford – Naughton's common good model: air, water, forests are foundational goods (or system goods in my model), if we consider their usefulness, but they are excellent goods (or values) as well, when we think of the beauty of a rose bush or of the glittering waves of a stream. They are particular and common goods and can be allocated and participated at the same time (see the case of rainforests). This division shows that on the one hand nature fulfils basic *and* higher needs of the human person expressed on Maslow's hierarchy, but on the other hand it pursues its own fulfilment too, which derives from its intrinsic value. This approach refutes Lynn Whyte's accusations against the Judeo-Christian conception about nature, since it suggests that nature cannot be deduced from the human person completely^{xvii} If we involve the environment into our common good model here, *we could phrase common good as fulfilment of creatures with human stewardship and responsibility* as well.

Contrasting this common good definition with the pantheistic ones, we conclude that *pantheism describes an "apparent" common good*. Not drawing a distinction between human and non-human parts of nature, nature does not constitute a common good (in our Aristotelian-Thomistic "anthropo-centred" meaning), since it can serve neither the human 's nor its own fulfilment, because the pure immanent God-conception of pantheism does not involve the ultimate End character of God. The sanctity of nature is "apparent" too, because of the missing transcendence of God. These eco-centric, pantheistic approaches can be even harmful to humans in evaluating, ranking, classifying situations. They devalue the value of the human person.

In terms of environment Christianity is faced with two accusations: first, that we are the theoretical cause of the world-wide environmental degradation with our dualistic and utilitarian approach to nature based on Gen 1,28, when God says "have dominion"; and second, that Christians, Christian thinkers do not care too much about environment. The first accusation can be refuted with reference to Descartes' dualistic and mechanistic worldview; and the deism, empirism and utilitarianism of Enlightenment that became the dominating ideology behind economic and social activity of modern times, replacing Christian thoughts and approach. It is more difficult to argue with the second charge, where theoretical and everyday life are separated from each other. We can refer to many theoreticians throughout Church-history who focused on nature (creature) in their works or spirituality. Beginning with the Evangelist John with his Prologue and the apostle Paul; through Johannes Scotus Eriugena and mystics like Master Eckhart; or Franciscans like Francis of Assisi, Duns Scotus, Bonaventure; and the German apologist Steinheim; all the way to Rahner, Pannenberg, Moltman of today.^{xviii}

At the same time it is true that in everyday life the environmental, ecological issues of our age are rather coupled with pantheistic, new age spirituality and ideology, or with strong anthropocentrism. Both can cause ignorance to environment in everyday life.

Conclusion

Surveying our common good models we conclude that the more we move away from pure materialistic, self-centred, positivist grounds towards value driven models, the more environment constitutes an integral part of common good. As we have seen, the Christian approach to common good functionally involves the environment. As John Paul II. puts it: *“Nor can the moral character of development exclude respect for the beings which constitute the natural world, which the ancient Greeks – alluding precisely to the order which distinguishes it – called the “cosmos.” Such realities also demand respect...”* (SRS 34.)

Based on all we have said above we are now in the position of answering our initial question: Yes, common good does involve environment, therefore it needs our solicitude. It belongs to the integrality of our existence.

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ⁱ As a positive externality modern economy used to mention the case of the bee keeper, who's bees are pollinating the neighbouring gardener's flowers, causing extra flower output for him. This is an external economic effect, because the gardener does not pay for his fortune. This case can not be solved on the market.

ⁱⁱ "Core competencies are the collective learning in the organisation, especially how to co-ordinate diverse production skills and integrate multiple streams of technologies." (Prahalad – Hamel 1990, 82) Special literature ranks here those unique skills, practices of a company upon which its whole competitive activity can be built as well.

ⁱⁱⁱ This quotation is translated from Hungarian, based on *Macmillan Dictionary of Modern Economics*, edited by Közgazdasági és Jogi Könyvkiadó, Budapest, 1993.,587

^{iv} This quotation is translated from Hungarian, based on *Macmillan Dictionary of Modern Economics*, edited by Közgazdasági és Jogi Könyvkiadó, Budapest, 1993.,422.)

^v Coase's theorem believes to solve market failures and non-appropriate allocation of resources making external market effects internal, with well defined and legally justified property rights. (Pearce, 1993,102)

^{vi} These goods belong to the common good, (they constitute it's excellent or value part), since they are the part of the human fulfilment.

^{vii} Even if it becomes clear in a situation that community interest is favourable to the individual as well, he/she will follow his/her self interest.

^{viii} The same happens with the commons: the owners of the caws violate the agreed optimal level of consumption of the grass that would bring the maximum nourishment to each of the caws on community level, and it turns out that after a certain point their individual action results in lower amount of grass for their own caws, but they still go on pursuing their self interest.

^{ix} Regarding the introduction of the phrases *esthetical value*, *intrinsic value*, I can mention Haring, J. de Tavernier, C. Poli, D. Timmerman, O. Harsányi, as Catholic authors.

^x The key units of ecology are ecosystems involving human beings as well, representing interdependence and systems of subsistence of life from simplest to most developed ones. Norman Wrisba describes them in her book of Catholic Thought "*The Paradise of God*" (Oxford university Press, 2003).

^{xi} This quotation is translated from Hungarian, based on the book of Amartia Sen: *Development as Freedom*, Európa, Budapest, 2003.

^{xii} On the Internet we find numerous writings of work place spirituality, in Christianity Today 2003/110/22.0 I found an article with the title "We stop for prayer often". Here the administrative director says, "This mission moves forward with the power of God answering to our requests. If there is no prayer, there is no result either." It means that prayer is a good means to reach good result.

^{xiii} Most probably Pius XI. did not think about environmental protection when he decided justice and solidarity being the limiting forces of the free market, and he obviously spoke of human institutions, but as a general theorem he defined the place and nature of the public goods in this encyclical. Environmental protection belongs to the public goods since its importance.

^{xiv} Of course, the natural goods have utilitarian value as well, but not necessarily, since i.e. the beauty of corals and fishes under the sea, the wealth of the sea world and its' invisibility, or the vegetation and fauna at the top of a high mountain where their contact with humans is very seldom, prove us, that natural goods were created not only to satisfy the interests of human usefulness, but they have a destination for their own sake. This is called intrinsic value or esthetical value of the natural environment.

^{xv} About the coexistence of human and non-human parts of nature in ecosystems in Catholic Thought see Norman Wrisba's book: *The Paradise of God* (pp. 93-149) Oxford University Press, 2003

^{xvi} "For the creation waits with eager longing for the revealing of the sons of God...that creation itself would one day be set free from its slavery to decay, and share the glorious freedom of the children of God" (Rom 8,19-21)

^{xvii} This statement indicates that final source of values, substances, systems and ultimate end of all kind of fulfilments is God, the Creator.

^{xviii} Their way of approaching nature will be introduced in the final paper, together with modern Christian eco-theologian trends of apologetical, sacramental (creation theology) and eschatological experiments. (Haught)