

Introduction

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American culture is confronting a new chapter in its struggle since the late 1960s to articulate an effective business ethics for a pluralistic society. The scandals of Enron and WorldCom constitute egregious examples of the absence or deficiency of ethical decision-making in matters of commerce. This corporate immorality is a reminder of the ineffectiveness of an ethics grounded alone in the rationalism issuing from the Enlightenment, and its ineffectiveness in dealing with the newly forming social relationships of a post-modern global economy. In recent decades, the grounding for ethics in commerce has slowly lost its spiritual roots. As the nation's complex web of relationships or "social capital," which supported ethical decision-making, has eroded throughout the latter half of the 20th century, American jurisprudence has embarked simultaneously on a trivialization of religion throughout society. Mainstream religions have been marginalized from the debate on ethics in general, but especially on the morality of business decisions. Meanwhile, organized religions have exacerbated the breach by adopting adversarial postures toward the overall economic structure, the business community, and even members of their own congregations who work in the business sector.

The United States needs a re-grounding of its moral roots and this will require a more sophisticated understanding of the spiritual roots of business ethics. Loyola University New Orleans has a unique plan and resources for furthering the development of this understanding, both theoretically and practically.

We have established the *National Center for Business Ethics at Loyola University New Orleans*. The aim of the Institute is to show the world that business is a crucial and honorable profession and that commerce is vital to

our civilization. It is our hope that business leaders realize that they have the potential to transform the corporate world into a world that promotes excellence, prosperity, and fulfillment. Ethics and spirituality are key factors in making this transformation, and together they can help shape the American and world cultures of today and tomorrow. The Institute is *business centered* not academic-centered: The Institute will learn from and serve the business community; this will enhance our educational mission with students and faculty. Our activities include *lectures, conferences, online newsletter, a certificate program in the central business district, a national forum* (where business leaders will be invited to lead special seminars and panels to discuss how they have dealt with ethical issues in the world of commerce; participants in the forums will include leaders from business, academe, government, and religious institutions), and a *resource center*.

Our first conference was held June 10-13, 2004, and was entitled "The Ethics of Commerce: An Inquiry into the Religious Roots and Spiritual Context of Ethical Business Practice." It was a gathering of scholars, religious leaders, and CEOs, with papers presented on the perspectives and impact of various religious traditions on the ethics of commerce. The main purpose of this first conference was to publicize and establish the viability of relating spirituality to business ethics. We had already identified and invited a number of business leaders who take spirituality seriously. A special feature of our conference was a series of panels in which business leaders discussed how they have dealt with ethical issues in the world of commerce. We anticipate that a further consequence of the conference will be the establishment of a network for on-going dialogue.

Specifically, we have asked contributors to address the following questions: Is a purely secular business ethics irremediably deficient? Does a substantive business ethics require a religious and spiritual framework? To what extent does current business practice reflect a spiritual dimension? What are the various religious traditions' perspectives on the ethics of commerce? Can the various religious traditions generate a non-adversarial, consistent, and coherent business ethics? Is there a role for religion and spirituality in a global and post-modern business world?

This anthology is the first book to appear in the newly created "Conflicts and Trends™ in Business Ethics" series. That series is, in part, focused upon the extent to which the norms of business practice "affect notions of personal dignity, family, community, education, religion, law, politics, and culture in general" and how those norms are themselves impacted by other cultural practices, including religion.

The Problem

Until recently, many Americans had a spiritual grounding for business ethics anchored in the conceptualization of virtues such as courage, honor, benevolence, or citizenship, as duties revealed through God's laws. Thomas

Hobbes led Western thought and the liberal philosophical tradition in a different but parallel direction by imagining a human motivation grounded in the primacy of rights rather than duties. Human duty was derived and undertaken to secure individual rights. Building on the thought of Hobbes and John Locke, the founders of the United States created a political economy with a unique relationship between rights and duties. Rights were grounded in the afterglow of centuries of Western belief in the inherent dignity of the human being in the context of a religious worldview, and duties flowing naturally from the rights of free citizens. As Alexis de Tocqueville noted in his observations of the early republic in the first years of the 19th century, spirituality, religious faith, and the voluntary associations spurred by faith communities, provided an indispensable dimension in the balance between the rights and duties of the citizenry. For most Americans in the first few centuries of the nation, morality in commerce was grounded in a transcendent reference point for decision-making, along with an elaborate network of social relationships to support moral choices.

This religious and spiritual influence endured in many forms through the centuries. In recent decades, however, the grounding for ethics in commerce has slowly lost its spiritual roots. Recent work documents the extent of this breach between religion and business. Research into understanding the perception Christian leaders have of the business enterprise, and the perception business leaders have of the ethical guidance faith traditions and church leaders can offer the practical challenges of business, reveals a radical fissure in communication and worldview. The magnitude of the fissure hampers the development of a sustained dialogue in search of new boundaries for the spiritual re-grounding of business ethics to face the profound problem-solving challenges facing the nation. Indeed, the conflict between commerce and religion is so severe businesses have a difficult time creating organizational structures that allow for spiritual practice and expression to enhance and energize company values, even though the openness to spirituality increases performance. Likewise, the biases of most religious leaders make it impossible for them to bring the religious tradition to bear on the traditional roles and functions of the corporation, which are the points at which business practitioners shape and execute their ethical decisions. Most seminarians and clergy assume those engaged in business are compromising their Christian values as a requirement for success. As a rule, religious leaders consider the Christian value system and a capitalist economic system mutually exclusive. This is one reason, perhaps, why religious leaders demonstrate little understanding of the practical economic issues that allow businesses to thrive. Likewise, interviews with business leaders suggested that most Christian managers considered their pastors and religious traditions largely irrelevant for guidance on the practicalities of their profession.

Despite this cultural disconnect from spirituality, ethics in commerce remains linked to transcendence in the minds of most Americans. According

to Daniel Yankelovich, co-founder of the Public Agenda Foundation, the number one reason people are developing a new spiritual search is the lack of trust in the ethics of business leaders. He maintains that 87 percent of the population believes there is a decline in social morality. Organized religion has failed to fill the breach in the ethical challenges of American business, and many American business people have gone looking to a new hybrid of spirituality, and new gurus.

Although secular spiritualities have brought a dignity to the business person's role, heightened the importance of the soul, and encouraged an ethic of inclusiveness, their essential utilitarian approach creates a problem for ethics. As Joan Robinson has suggested, there are three pre-requisites for an economic system: a set of *rules*, an *ideology* to justify them, and a *conscience* in the person to inspire and empower the individual to carry out the rules. The creation of an ideology and the formation of a conscience are complex realities that have historically formed the core of the religious enterprise. If Robinson is correct in believing humans are ideologically motivated, which seems probable based on the latest findings in psychology, then the absence of religion from the ethical discussion does not bode well for the United States. As far back as the 1960s, Robinson lamented that the solutions to haunting moral and metaphysical problems offered by economists are no less "delusory than those of the theologians they replaced." She saw the need for an economics with an ideology based on more than mere monetary values. After more than 40 years of effort, such an ideology has not presented itself. The moral failures of business leaders, and the absence of a coherent ideological system to temper the blind spots and harsh realities of the economic system, create a new urgency in addressing the business ethics challenge.

The Solution

The historic role of Christian religion and spirituality in the United States in the formation of norms for previous eras in U.S. history will be enhanced by an exploration of insights from the two largest non-Christian faith traditions: Jewish and Islamic. This new dialogue will focus on the linkages among these three traditions. For instance, honesty, justice, and concern for the dignity of the poor are of central concern to Christianity, Judaism, and Islam. The international conference inaugurated a dialogue on the common elements of all three traditions, searching for the parameters of guidance on ethical issues in the oral and written Torah, the Christian Scripture, and the Koran and related Muslim writings. The conference allowed scholars to seek out the terrain and boundaries of a religious discussion of business ethics among these Abrahamic traditions. This anthology, therefore, is the beginning of a reconstruction of the understanding of the relationship between religion and commerce.

Origins and Nature of the Clash

The first section of the collection addresses the following issues: In what sense is there a conflict between business and religion? Is this conflict real or apparent? Is the problem more a clash rather than a conflict? Can the clash be resolved?

Machan begins by reminding us that an adequate understanding of commerce would reveal that it is based upon values, values he describes in secular terms as akin to the true (efficiency), the good (moral), and the beautiful. Maibach reinforces the essentially ethical dimension of commerce especially in the founders of the American commercial Republic. At the same time, Maibach raises the alarm about the erosion of the ethical framework.

Markuly summarizes the major research calling attention to the *contemporary estrangement between commerce and religion*, especially the work of Laura Nash. The result of this estrangement, he claims, is the impoverishment of the world of commerce and the rendering of religious teachings on economics irrelevant. There is at the very least a contemporary "disconnect" between religion and business, to use Arbogast's term. Arbogast explores this disconnect as it appears in an important document, the 1986 U.S. Bishops' Letter.

It appears that the estrangement is really a disagreement about something else. It appears to be a political or public policy dispute. More specifically, it is a political disagreement on the diagnosis of social ills and a subsequent disagreement about the cure. As Carden and Arbogast both argue, in the last half of the 20th century, clergy have uncritically accepted the diagnosis that poverty and its attendant ills are primarily the result of the unequal distribution of wealth. As a result, the religious prescription for these ills is the redistribution of wealth through the "coercive machinery of the state." As Arbogast expresses it, Catholic Social Doctrine in particular has a tendency "to focus on symptoms of problems rather than root causes, and to seek immediate remedies for distress at the expense of sounder solutions that play out over time." Specifically, the redistributive policies of the state lead to even greater impoverishment, a consequence ignored by clergy because of their lack of understanding of the economic consequences of public policy. In Arbogast's words, "the American Church has developed a peculiar blind spot towards the importance of economic growth as an enabler of greater justice and equity."

Block's essay is an intriguing attempt on his part to "understand why the Jews, who have benefited so much from capitalism, nevertheless, in the main, reject it in favor of its polar opposite, socialism and government intervention into the economy." After examining a wide range of extant hypotheses, Block concludes that this is still an open question. The value of his examination of these arguments is that they can be extended to other religious groups in the hopes of making us realize that the issue of the "disconnect" may be more complicated than any of us realizes.

Robert Nelson suggests that the “disconnect” is two-sided. Many economists and defenders of the market economy treat economics as if it were a value-free science. While this might be true of some of its statements, the fact is that economists make policy recommendations that presuppose value judgments. He “challenges economists to realize the deficiencies of the ‘science’ beneath their principles and recognize the ‘faith-based’ presuppositions buried in the major doctrines of economic schools of thought. In short, public policy requires us to be more self-conscious and self-critical of our value judgments.

There is something worth adding to Nelson’s argument. We can distinguish between the body of scientific knowledge built up by economists and the supplementary ideological positions of those famous economists of all stripes who have used the combination of the two (the knowledge and the ideology) to support a wide variety of public policies. Many religiously inspired thinkers would adamantly disagree with some of those ideological positions, especially those based on a reductive, hedonistic, or materialistic conception of human nature. Having decided (usually for good reasons) that those reductive ideological conceptions are false, they have further concluded, wrongly, that there is no reason to study or seriously examine the body of scientific truth.

There is an inevitable tendency on the part of both constituencies to offer caricatures of the other side of the debate. One way of overcoming the caricatures is to realize that advocates on both sides share a great deal in common. This is something to which Schmiesing calls attention. That is why he has chosen to begin the rapprochement by “describing some of the relationships between clergy and businesspeople in the past,” in the hopes of illuminating some keys to promoting better clergy-business relations in the future.” Schmiesing makes one other point worth noting, and that is that we do not yet have a full blown and adequate account of the long history of the relationship between religion and commerce. There is a tendency to project 20th century disagreements anachronistically into the past. This is a problem we address in Part II.

The conclusions I draw from this first set of papers is that (a) we need to put the relationship between religion and commerce into historical perspective; that (b) an adequate historical perspective might throw light on the origin and validity of the different diagnoses of social ills; and finally (c) that it may very well be the case that neither side had adequately diagnosed our social ills, and therefore that rapprochement might begin with keeping an open mind on this issue, an issue to which we allude but that we do not explore in this anthology.

Regaining Historical Perspective

A plausible account of business practice must be informed by an understanding of the cultural milieu out of which that practice emerges. Western

capitalism and its attendant business practice emerged out of a Judeo-Christian cultural milieu and Judeo-Christian ethics inform and are informed by that practice. Consequently, Judeo-Christian ethics is central to our understanding of the practice over which we aspire to theorize normatively. If, per Oakeshott and Hayek, we acknowledge that our capacity for adopting new norms and enmeshing them in our social practices is not infinitely elastic, and that our inherited practice contains or embodies knowledge that we are incapable of recognizing or articulating fully, then Judeo-Christian ethics ought to enjoy a presumptive (although not necessarily conclusive) authority in addressing the open questions of business ethics.

Redpath continues with a concise but eloquent history of the relationship between the metaphysical and religious tradition of the West and all aspects of its culture including business. Alluding to Michael Novak's famous work, *The Spirit of Democratic Capitalism*, Redpath contends that a specific set of "metaphysical teachings helped create the moral and political climate that allowed modern democratic capitalism to arise."

In the "Deuteronomic Double Standard," Norton discusses a provocative topic in the study of Hebrew antiquity. Scholars have pointed to the simultaneous prohibition of lending to fellow Israelites and permission of lending to foreigners as inconsistent and ethnocentric. This paper views the dichotomy in terms of human nature and the comparative advantage of differing economic institutional arrangements—kinship networks versus impersonal markets. The duality is shown to fit with different benefits and costs. Some propositions are developed showing the behavior is not only consistent but also not ethnocentric.

Campbell examines Renaissance Florence in order to show that the richest patrimony is not the fruit of some abstraction, capitalism, or even the free market. It's the bourgeois culture, not the economy, stupid. Or, more carefully, things go best when the economy and the culture are sympathetic to each other, but neither one has the upper hand. Florence, in fact, provides the answers to those critics who never tire of pointing out that the productive capacities of capitalism and free markets to generate material wealth are not enough to win the arguments for a complete social system. The methodology of economics lends itself to such caricatures, but for the lived reality we can return to the inspiring concept of citizenship and classic republicanism created by the bourgeoisie of late medieval and Renaissance Florence.

Liggio offers us a specific example. From the classical world to the present there has been an intimate relationship among family, property, and religion. "The early Christian Fathers were concerned with issues of property and of wealth. Medieval scholastics continued these discussions." Building on the work of Liggio and Chafuen, Pecquet goes on to argue that from "about 1250 to 1650, the Scholastics battled for the moral legitimacy of commerce. Scholasticism constituted the very first classical liberal movement and it shaped western history. Present-day economists have much to learn from

the Scholastic monks who studied economics precisely in order to derive moral implications. The Scholastics encouraged traders to ignore inappropriate 'moral' doctrines as well as unjust laws." If Liggio and Pecquet are correct, then there was never a "disconnect" between religion and commerce until the last half of the 20th century!

Some would reject the foregoing claim and argue that Catholic Social Thought beginning with *Rerum Novarum* in 1891 created a gap between religion and commerce. Not so, claims Keckeissen. On the contrary, the social doctrine of the Church and the doctrines of the Free Market are identical! Specifically, with regard to the poor of the developing world, it is the failure of the developed world to honor the principles of the free market such as free trade with no barriers that is contributing to the inability of the developing world to prosper. Politically motivated government intervention into the economy is the root cause.

Jones introduces another dimension to the historical record. Controversy over the Weber thesis aside, research indicates the clear historical connection between religion and capitalism. Rather than being at odds, there has always been a close connection. Wilburn reinforces this contention and carries the argument further. Rather than being a mere historical condition or concomitant, certain aspects of religion may be necessary for the continual functioning and success of a market economy.

Three Bridges

Lapin

It is difficult, if not impossible, to do justice to a Rabbi Lapin presentation. It is more than just an essay; it is more than a collection of witty anecdotes; it is the embodiment and expression of wisdom. Rabbi Lapin elicits the Old Testament view that business is about being successful by satisfying the needs of others. He embeds this insight into a deeply theistic view of the world, exposes the critics of free enterprise as ultimately without a profound sense of the supernatural, and reflects on how the American founders were Old Testament Christians. The secret of the success of Jews in the world of commerce is their connection with the values expressed in the Old Testament.

Beers

Father Beers recognizes that the Catholic tradition is not the unique repository of wisdom on commerce, for "these virtues are part of the holy lives of all people of good will, other Christians, Jews, Muslims, Buddhists, and Hindus." He focuses on identifying what is distinctive in the Roman Catholic tradition of virtues as they are constitutive of the entrepreneurial vocation. After a careful and rich historical review, he argues that in the Catholic tradition of spirituality we find perhaps the clearest and most convincing articulation of the vocation of the entrepreneur in the work of St.

Francis de Sales. He cites de Sales who said that we should not only preserve but to increase “our temporal goods whenever just occasions present themselves and so far as our condition in life requires, for God desires us to do so out of love for Him.”

Beers concludes with two references to Germain Grisez who argued that entrepreneurs who have a gift for administering material goods that they should accept that as an element of their personal vocation. “[P]eople with both surplus wealth and skill in management can rightly set up or invest in businesses which provide just wages for gainful work and useful goods and services at fair prices, along with enough profit to compensate them reasonably for their work, which contributes to society’s economic common good.” Grisez also noted that philanthropy is not restricted to giving to those in need—rather, true philanthropy should promote the elimination of need. The entrepreneur is uniquely able to be philanthropic in that way.

Ahmad

Imam Dean Ahmad provides a careful, concise, and lively history of the importance of commerce in the Muslim world, as well as discussing and rebutting what appear to be conflicts with sound economic practice. More topically, he addresses the issue of what will relieve the Muslim world of its present economic stagnation. His answer is that it must be accompanied by a “return of the civil society institutions that were prevalent in the Muslim world during its glory era from the seventh to the 16th centuries when Islam was the preeminent civilization from Spain to India. In that era, economic infrastructure was generally built not by the state, but by civil society institutions like the *awqâf* (charitable endowments). The economic recovery of the Muslim world will require free markets, just government, and a well-defined and protected system of private property.

He also urges the need to “distinguish the ‘free market’ from the crony capitalism in which politically influential corporations in the Western world take advantage of the relationship between the American government and Third World dictators to enrich themselves and the dictators at the expense of American taxpayers and potential Third World entrepreneurs who are denied a place in the market.”

Applications

A. A Christian (Catholic) Business Ethics

Boileau begins with a direct assault on the notion that a purely instrumental reason can generate a substantive business ethics. If his argument is correct, then much of the literature of business ethics professionals is delegitimized. A substantive business ethics has to stem from a particular ethical tradition. Boileau then proceeds to outline what the general contours of such a substantive ethics would look like from the Christian perspective, with particular reference to scripture. Orsini continues this project by showing how

“St. Antoninus was one of the first teachers of the Church to take away the stigma of the profession of commerce and, instead, point to the potential for spiritual growth in that profession. In his *Summa Theologica*, he even explained the mechanisms for the merchant to grow in perfection: he is to grow in the virtues and conduct all his business in a virtuous manner.” Rowntree adds an Ignatian dimension to this project. He maintains that for “the Christian business person, the vocation of business has its roots in the baptismal initiation into the historic Christian community of faith, and grows in this same context. A help to such growth in Christian discipleship takes form in peer groups where members explore and support one another’s business vocations.”

Edwards makes the case that Christianity in the West is foundational to the free enterprise economic system, with the profit motive optimally tempered by higher, Christian motives. These lead Christians in commercial pursuits toward payment of fair wages, watchcare of those under their authority (i.e., employees), and other demonstrations of Christian virtue in one’s calling to the business sector.

These four writers, among many others, have begun, but only just begun, to construct a contentful Christian (Catholic) business ethics. We seem to have moved beyond the idea of a “disconnect” into the beginnings of a constructive and substantive dialogue. Much work remains to be done, but the foundations have been laid.

B. Corporate Governance

Corporate governance is one specific and important focus of contemporary business ethics. Our authors here have raised the question what do the various religious traditions have to offer by way of guidance.

Cavill rehearses the recent corporate scandals and seeks to understand them through the works of the theologian Reinhold Niebuhr. The only people who are shocked by corporate scandals are rational secularists who have somehow managed to convince themselves that it is possible to produce a utopian world. The great Christian insight, and a point emphasized by Niebuhr, is that human beings never lose the capacity to commit sin. This cannot be eradicated by purely naturalistic and rational programs. Only a culture that takes religion seriously, that recognizes both sin and the human capacity for transcendence, can begin to cope adequately with corruption.

Chafuen, a distinguished scholar of Scholastic tradition in economic analysis, begins with a trenchant critique of the misguided and widespread politically correct notion of so much of the corporate social responsibility literature. By drawing on the teachings of the late-scholastics and other Christian authors to date, Chafuen discusses “some of the most prevalent anti-social behavior by corporations, which could be defined as *privilege-seeking through “legal” and “illegal” means*. Specifically, he calls attention to the “dissemination of anti-social ideas.” Chafuen’s paper reminds us of

Keckeissen's claim that properly understood, the teachings of Christianity, including its critical capacity with regard to corporate governance, is consonant with a proper defense of the market order.

Chafuen's points are reiterated by Johnston, who points out that (a) what we call "corporate governance" "is the application of the fiduciary principle to the management of corporations," that (b) the fiduciary principle is a principle of Christian natural law incorporated into Anglo-American law through the common law tradition, and that (c) "recent business scandals have evidenced widespread deviation from traditional ethical and legal standards." It follows that restoration of confidence in corporate governance requires a return to those traditional principles and not their obfuscation by politically correct mantras. Koslowski qualifies Johnston's emphasis on the fiduciary role of management with a more detailed examination of the larger social context within which managers operate. Koslowski's point is further expanded by Russello, who, drawing on Pope John Paul II's encyclical *Centesimus Annus* (1991), "argues that the principle of Catholic social thought, known as *subsidiarity*, can be applied to the structure of corporations to give concrete expression to the understanding of a business enterprise as a 'community' organized to attain a series of goods, only one of which is profit for the corporate entity itself."

A different dimension to these problems is provided by Dhir. Dhir appeals to the Hindu tradition, specifically the notion of Dharma. Western Thought, including Western religious thought, has been largely moulded by the classical Greek philosophical conception that a good explanation is a deduction from first principles. An ethical argument, presumably, follows the same pattern, with the only question being the identification of the appropriate major premise. However, in other cultures, a good explanation is not the simple application of a rule, but a narrative. We tell stories in order to make an ethical point. Clear analogues to this are the stories and parables in the Old and New Testaments. This has important implications for the pedagogy of business ethics. As many have found, telling stories of good and bad behaviour is a major way of conveying the appropriate norms. Dhir's essay challenges us to develop a larger narrative within which such stories become more meaningful.

Globalization

Globalization is another specific area of concern. Everyone in the world talks about globalization as a major problem for business ethics, but there is little agreement about its meaning and implications, and therefore widespread disagreement about how to address the problems it seems to raise. For our purposes here, globalization is understood to refer to the apparently inevitable spread of the market economy we are familiar with in the West, and its seemingly accompanying institutions, practices, and problems, to the rest of the world. In this context, people have been led to raise many ques-

tions, one of which is whether different religious and cultural contexts are a hindrance or a help both to the spread of globalization and to the resolution of its challenges.

Malloch introduces into this discussion the concept of "spiritual capital." His hypothesis is that "spiritual capital is the missing leg in the stool of economic development and entrepreneurial activity, which includes its better known relatives, social and human capital." Echoing Lapin, Malloch reminds us that trust is at the base of business activity and it is "ultimately formed and informed by religio-spiritual beliefs and traditions."

Our other writers attempt to examine globalization and its relation to religion in specific areas of the world. Legutko examines Eastern Europe, specifically Poland. He offers a fascinating history of how Catholic Poles tried to come to terms with a market economy once it was clear that communism was doomed. John Paul II's encyclical *Centesimus Annus* played a crucial role. Legutko's essay is also an insightful philosophical restatement of the whole problem with which we have been dealing.

Chandler and de La Torre examine Latin America. It is generally assumed among Catholic agencies that poverty in developing countries is the result of a lack of resources. Hence, the obvious remedy is to provide those resources. Rural assistance projects in Latin America often take the form of doing just that, providing tools, seeds, etc. In his study of one such project in Brazil, Chandler documents the fact that some choose not to help themselves even when given outside resources. Twenty households, generally those with the greatest need and fewest means, accepted the package, but during the intervening 42 to 56 days before its delivery failed to prepare their gardens. The reasons cited for their non-participation were numerous, most often verifiably untrue, and frequently absurd ("No one is authorized to use a hoe"). Follow-up data surveys in 2001 and 2003 found that 16 of these 20 poorer households instead had sent their children to ask for garden foods from five especially wealthy households. These transactions occurred exclusively within the community's nominally Catholic households. On the contrary, one hamlet-16 households characterized by high rates of alcoholism, with rare to virtually no participation in community religious gatherings, and widespread endogamy with its resulting high rates of multi-generational autism, mutism, paraplegism, and varying degrees of mental retardation-achieved 100 percent participation. This raises the interesting question, Is the Catholic Church spreading the wrong message in Latin America?

Armando de La Torre answers in the affirmative. Specifically, he argues that the wrong message was the doctrine known as liberation theology, and he details how and why liberation theology was promulgated in Latin America. He further details the strong condemnation of liberation theology by Pope John Paul II.

Klein and Khawaja examine the problematic and topical case of the Muslim world. Consistent with Ahmad's contentions, Klein argues that there

is no necessary conflict between a market economy and Islam. Klein uses her experience teaching business ethics in Bosnia as a case study to help her argue that it may be free enterprise that, more than any other social and political force, helps promote sophisticated ideas of freedom and democracy in developing nations. Bosnia, she claims, though a "tough case"-given its communist roots and large Muslim population-serves as evidence that free enterprise may be a serious antidote to ethnic and religious hatreds in a war-torn country. In addition, Klein suggests that these past experiences from Bosnia offer a hopeful note for the future of Iraq.

Khawaja offers a more nuanced approach. He argues that the *Quran* espouses what he takes to be an egoistic conception of moral motivation, and an individualistic conception of moral responsibility. Given this, it has little difficulty reconciling its general moral vision with the "enlightened self-interest" necessary for capitalist enterprise. On the other hand, however, the *Quran's* conceptions of divine sovereignty and human vice regency turn out to be difficult to reconcile with the classical liberal conception of rights that undergirds capitalism. The result is an attitude in Islam that is neither overtly hostile, nor obviously friendly toward capitalism, but curiously ambivalent instead: a business-friendly moral psychology combined with a rights-hostile jurisprudence. This ambivalence, he suggests, offers important lessons both to Muslim defenders of capitalism and to secular critics of Islam.

Rai examines India. He begins by offering a broad overview of Hinduism, its similarities and differences from the Abrahamic faiths and other world religions. He goes on to examine how it impacts the practice of business in India, and how it might address the challenges of globalization. Specifically, he suggests that religion not only provides "guidelines for organizational behavior but" it might also act "as a buffer to absorb stress and the other negative fallouts of the globalization process."

Isiramen examines Africa, specifically Nigeria. She makes two important claims. First, she claims that the introduction of western style markets has been accompanied by the delegitimation of Traditional African Religion, and the result has been a cultural disaster. Second, she claims that the religious elements must be reintroduced not only in Africa but globally. Moreover, she understands the religious element in communal terms, not individualistic terms. It is precisely this communal (communitarian?) approach that appeals to so many Western religious critics of the market economy. The Archbishop of Canterbury, for one, claims to speak for the world precisely on these grounds.

Finally, Gregg takes a different stance toward these issues. He is not interested in whether globalization is beneficial or harmful. Rather he seeks to understand how Catholic social teaching, properly understood, should help Catholics to think about, and comprehend, the phenomenon of globalization. He reminds us that before we can apply religion to specific secular concerns we need to remind ourselves what the relationship of our religion

to the secular world means from a religious point of view. Gregg's point can and should easily be reiterated from a variety of religious perspectives.

Conclusion

Gordon Lloyd's essay serves as a fitting conclusion to this collection of essays. The issue of globalization is the macro version of the discussion we have been having about whether there is a "disconnect" between religion and commerce in our own society. He does this by engaging in a critique of Rowan Williams, the present Archbishop of Canterbury, and the latter's discussion of globalization. Archbishop Williams sees the 'disconnect' and the overcoming of it in the following way: (a) we need the welfare state because the market is at best amoral, if not immoral, and because individualism is not an acceptable moral vision; (b) the modern welfare state has failed because it has become a soulless entity in need of religious invigoration; and (c) morality has to be imposed on both the market and government by an (or the) established church. Lloyd contests the archbishop's case by maintaining that (a) instead of a misguided welfare state, we need a robust private sector and its power to do good; that (b) "traditional religion should work to reestablish the severed connection between the community and the individual, and the religious ethic and the market spirit; and, finally, (c) that "the only way that traditional religion can provide an ethical guide in the era of globalization is by rejecting, rather than by endorsing, the principles of the welfare state." Many but not all of the writers in this anthology would agree with Lloyd. But, in any case, Lloyd's critique has restated and clarified where the discussion is on the issue of whether there is a mortal combat between religious ethics and the spirit of capitalism.