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PEGASUS

A NEWSLETTER FOR THE CAUX ROUND TABLE FOR MORAL CAPITALISM
NETWORK LOOKING AT BUSINESS ABOVE THE CLUTTER AND CONFETTI



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Introduction

“Love” is a word that seems to have a multitude of meanings. We love our families, our country, sometimes our work. We love Italian food. And, of course, we use the word to describe romantic arrangements, good or bad. We fall in love. We fall out of love. We search for love under numerous circumstances and in a variety of locations.

But love as applied to business enterprises? To capitalist ventures? To capitalism as a whole?

Yes, according to Andreas Suchanek. Love not only has a place in business. It is, in fact, the basis of business ventures and economic systems that meet the Caux Round Table for Moral Capitalism's (CRT) definition of moral, ethical, and sustainable capitalism.

Drawing on the pioneering work of Erich Fromm's *The Art of Loving*, Suchanek argues that it is love or the lack of it that ultimately governs business enterprises and their intentions, motives, conduct, and impact on local and global communities. As he puts it in the conclusion of “Love Truthfulness Investment:

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In everyday life, love is rarely connected to deep feelings. It is often unspectacular or even banal; and often it is connected to efforts and (subjective) costs. Peculiarly, it seems that it did not become easier based on the immense expansion of our productivity and our options. It rather became more difficult due to increasing complexity and connectivity in our lives, which complicates the understanding of what is actually good for oneself and for others. All the more basic orientations become important. However, the meaning of these orientations need to be worked out again and again. The most basic orientation is love.

So there you have it. Read this deep, complex essay and see what you think. If nothing else, it should be the inspiration for much thought and discussion. Loving thought and discussion, of course, no matter how contentious. The kind of thought and discussion that we here, at the CRT, aim to generate.

Richard Broderick

Director of External Relations

Caux Round Table for Moral Capitalism

Love – Truthfulness – Investment

Andreas Suchanek

1 Introduction

‘Love’ is a big word. Capturing and explaining its meaning via words is a challenging task. It is tempting to talk and write about love while losing the connection to everyday life. But this is exactly what love is about: Becoming concrete instead of staying in abstract terms. That is why Erich Fromm wrote about the *Art of Love*.¹

It does not become easier when transferring this topic to the field of economics. It seems that there is no place for love in economics since profit orientation, competition, efficiency and ‘cold’ rationality prevail. It is hard to find a book of economics systematically addressing love. This can also be seen as something good, because theory has to – for the sake of theory – abstract and reduce to general and replicable structures. Inevitably, this goes hand in hand with a loss of content and substance. Especially content, which cannot be analytically captured, measured and analyzed, would not be integrated into theory. This is what would destroy the nature of love.

However, the aim of this article is to write about love from the perspective of economic and business ethics. Further on, ethics can be understood as the theory of reasonable intentions, which include reflections on the empirical conditions² of self-determined actions. To some extent, love is giving a reason to ethics.³ Ethics deals with the question ‘What should I do?’⁴ Long before Kant, Augustinus gave the presumably best answer to this question: ‘Love and do what you

¹ Fromm 1989.

² This is why truthfulness will matter.

³ Frankfurt 2014

⁴ Kant 1968, B832.

want'⁵. This orientation of Augustinus involves – as all other general orientations – the challenge to specify it in different situations. One characteristic of words is that they leave room for interpretation. This can lead to misunderstandings or even to misuse. Another challenge is that love gets often overloaded with expectations. The problem is that respective actions in everyday life are often banal or exhausting, for instance when diligently fulfilling everyday tasks which are important for others.

It is a long way to go from the general understanding of the commandment to ‘love your neighbors as yourself’ to *actions* in concrete situations, which effectively correspond to the idea of love. It is plausible to assume that we always fall short in the endeavor to correspond to the idea of love, which in itself can be sympathetically accepted while pursuing the idea of love. Reasons for that will be discussed later.

Insofar, love can be seen as the most fundamental orientation per se. However, if love is deemed to be realized, further orientations in this complex world are necessary. In the following considerations, two further terms offering orientation are introduced: Truthfulness and investment. The combination Love – Truthfulness – Investment aims at contributing to the acceptance of the previously mentioned challenge of following the idea of love in concrete situations.

The line of argumentation is as follows: First, a simple scheme – the practical syllogism – is introduced providing the structure for the following considerations. Subsequently, the three terms Love – Truthfulness – Investment are explained. Finally, institutions as conducive conditions or ‘assets’ are examined.

The article aims at transferring the idea of love to the semantics of economics, making both compatible in order to show that they are not separate worlds. This leads to a formula of the golden rule the ‘ethical formula of humanity’, providing the possibility to apply this formula in

⁵ In the original comment of Augustinus regarding the epistle of John (Treatise VII, 8), the following is stated: ‘dilige et quod vis fac!’ The verb ‘diligere’ clearly indicates that it is not about a feeling, but about a reflective attitude of benevolence and appreciation with the aim of realizing this attitude.

the context of economics or business activities as well: ‘Invest in the conditions of social cooperation for mutual advantage.’

2 The Practical Syllogism

The considerations regarding the triad Love – Truthfulness – Investment are structured via the simple, but effective scheme of the practical syllogism.⁶ According to the practical syllogism, actions as well as decisions, expectations and judgments regarding actions can be derived. This is based on two assumptions: (1) Assumptions about the intentions like ideals, values, goals or norms and (2) assumptions about the ability including all information, knowledge, beliefs and perceptions about what is perceived as reality by an actor. This comprises own resources, skills as well as external conditions like weather, laws, the market situation, etc.; in short: assumptions about reality and resulting options and restrictions for actions (cf. figure 1).

(1)	Ideals, goals, values
(2)	Reality
(3)	Action

Figure 1: The Practical Syllogism (1)

The heuristical value of the scheme mainly comes from the combination of normative aspirations on what we perceive as valuable or desirable with the perception of how does reality look like. This is very important since both are often separated. Often, there are convictions about fundamental values in life – freedom, solidarity, fairness, mutual respect, and so on – are not well aligned with our understanding of the empirical conditions necessary for realizing the convictions. On the other hand, it often happens that our minds are guided through the perceptions of reality while neglecting values or long-term goals or resigning and assuming nothing can be changed. Therefore, the practical syllogism aims at *integrating our convictions*

⁶ A comprehensive depiction and application of the scheme can be found in Suchanek 2015.

and perceptions about values and reality. Here this idea is specified using the three terms Love – Truthfulness – Investment (cf. figure 2):

(1)	Intention	Love
(2)	Cognition	Truth
(3)	Action	Investment

Figure 2: The Practical Syllogism (2)

The intention or general attitude should be driven by the idea of *love*. For the sake of realizing these intentions, it is important to strive for knowledge and insights about reality, its possibilities and restrictions. This is what should be done under the guiding idea of *truthfulness*, meaning the willingness to engage and deal with the given conditions, also if one is not inclined to do so or if it is burdensome or even painful.

The orientation for the actual action is addressed with the term investment: This term refers to the willingness and the skills to do what is recognized as the realization of love in the concrete situation according to the truth, *even if it comes at a cost* (what happens in most cases). Both, the willingness and the skills ('virtues') need to be developed. The very meaning of 'investment', as it is understood here, refers to the idea, that to do so will contribute to what ethicists call "a good life".

These three elements – love, truth, investment – are reflected upon in the following sections.

3 Love

The word love is used for a multitude of phenomena. The complexity of the term can be related to its possible meanings like a perception or a feeling as well as an attitude or an action. Love can also be related to others or to oneself, but also to describe relations to non-human subjects like 'love of nature', 'music love', 'brand love' or even formulations like 'I love curry sausage'. Also the classifications from ancient times Eros (sensual, erotic love), Philia (love between friends/

friendship), and Agape (love your neighbors as yourself) gives proof of the complexity of the term.

For the following considerations the understanding of love according to the Christian view regarding Agape (Caritas, Dilectio) is mainly relevant. Thereby, the religious aspect is mainly excluded since it would open up another dimension of love, namely the love of God. It is about the meaning, which (according to my understanding) is decisive for the previously mentioned statement of Augustinus: ‘Love and do what you want.’ He does not aim at an understanding of love as randomly following one’s sensual pleasures. Conversely, it is about a deeply rooted, but reflected appreciation of beloved subjects. This appreciation needs to be developed again and again and it constitutes and delivers reasons for what one wants and does.⁷

In this sense, love relates to humans, who are loved, although it will often go beyond and can include animals, nature, the world. It means a certain attitude and based on that actions, which are directed to the well-being of the beloved. To say it in the words of Erich Fromm: ‘Love is the active concern for life and growth of what we love.’⁸ That is why Fromm refers to the ‘art’ of love, which requires the development or training of the ability to do so.

The realization of love demands efforts and the development of the respective abilities, which can also be referred to as ‘virtues’. This will be the basis for the concept of investment as the third key term: It is about investing in, building up, sustaining as well as to further develop abilities and conducive conditions.

The alignment of love is directed towards the well-being of the beloved subjects. For this, two distinctions are helpful: The first distinction is about one’s own well-being and that of others. Love includes both! In other words, it is part of love to also take care for oneself and to encourage the own well-being. This important form of (self-) love is often discredited, and in

⁷ Frankfurt 2014.

⁸ Fromm 1989, 37; highlighted in the original, own translation.

some cases that is legitimate. There are obvious narrow expressions of self-love – or self-interest – thwarting the intentions of love. This is not only due to the exclusion of others, but also due to the possibility that this form of love does not actually encourage one's own well-being. However, self-love should not be skeptically considered *per se*. It is no coincidence that the commandment to 'love your neighbors *as yourself*' refers also to self-love. Also, the fundamental ethical principle of the golden rule clearly refers to self-love.

But self-interest should not be the whole story or ambition: The nature of love includes that others are part of this love; thus it is also about the well-being of others. It is helpful to introduce another distinction. The first distinction refers to active care, and the other refers to 'Do no harm'. First, love means actively promoting the well-being of others. This is an attitude capturing the term 'care': It is the aim to do something good for the beloved subject. This involves investing effort and costs in order to improve the life of the beloved human. This can be done via gifts, assistance, support, diligent execution of tasks which are important for the other person or via the own presence giving attention to the beloved human.⁹

However, the concern for the well-being of others may also refer to the weaker, but socially often more important¹⁰ form of 'do no harm'. Thereby, it is not about actively caring for the other person, but to be aware of own actions so that others are not harmed or that the rights of others are respected. In everyday life, this form may not be very demanding; it may just involve adhering to the law or contracts without it demanding a strong effort or thought; it may just happen out of routine. But, it is not trivial at all, since this is what leads to respecting legitimate interests and rights of others. Still, also this form can be very demanding (making the basic motive of love as active concern for others more apparent) if own advantages are lost in order to not harm others. In economics, this often means to abstain from externalizing costs or from

⁹ However, it is also part of love to orientated towards the good of the other person, which does not mean what one wishes for the other person. This already shows the importance of 'truthfulness' in the sense of an orientation to the complex reality, which does not always reflect own desires and convictions – also and especially, regarding others.

¹⁰ It can be seen as socially more important, because it is not possible or expected to do good for everybody. But it can be expected to 'do no harm'. This commandment of no harm – being protected by a multitude of institutions due to its fundamental meaning – is the basis of the social order. This is one of the reasons why institutions will be discussed below.

realizing short-term profits in order to not harm others by simply adhering to the law, keeping promises or by generally respecting moral principles and values¹¹.

The figure below summarizes the three forms of love:

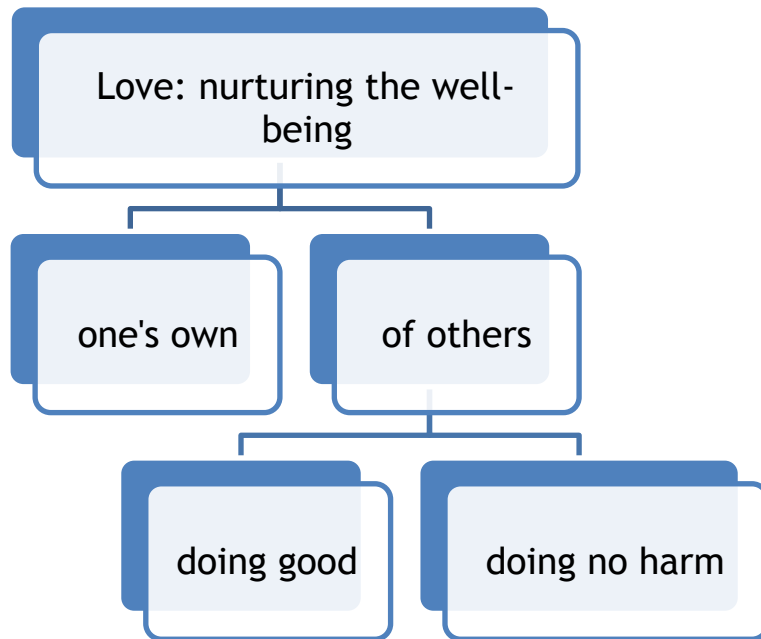


Figure 3: Three Forms of Love

The abstract definition of love as the intention to encourage the well-being of others is one part. Another part refers to implementing it every day. Even when it is about promoting one's own well-being, there are limits: of understanding what is actually good or of a weak will. It is known that it would be good to eat and live healthy or to take time for reflections. However, due to pressure of work or seductions of everyday life one may not follow these well-meant intentions.

Especially when it is about others, the limits of the ability of love reveals itself. In family life, it is often the case that something is said or done hurting others, or relevant diligence is missing when taking over tasks for others; the same counts for relationships with others at the workplace.

¹¹ For more details please refer to Suchanek 2015.

In everyday life, there are two forms of challenges opposing the realization of love: (1) Limits of recognizing and perceiving as well as multiple strategies of preventing to cope with reality; (2) the costs (in the broader sense) for realizing an action. These costs are not only about monetary expenses, but primarily about subjectively perceived costs¹²: Forms of love in everyday life like acting respectfully, listening, keeping promises, or adhering to laws demand energy, attention and the constant sacrifice to follow own immediate inclinations in concrete situations.

To formulate it positively, realized love is dependent on conducive conditions including recognizing and perceiving what love is – maybe, even just remind oneself how important it is for oneself – about as well as respective actions. The next section is dedicated to the part of recognizing and perceiving.

4 Truthfulness

The idea of truthfulness is relevant for the following question: *What is relevant for the own well-being and that of others?* This requires concrete knowledge and insights about the empirical context.

Similar to love, the term truthfulness means and encompasses diverse things, and should be treated with caution (and humility). Disastrous developments can take place in the name of truth. There is always the danger that one assumes to have a monopoly of truth. This is especially relevant if it is about love: ‘I know what is (truthfully) good for you.’ There are cases, where this is indeed right: Often, parents know what is good and what is not good for their children. But they can also be wrong, especially if their own wishes regarding how the children should be, are receiving priority instead of what is actually (truthfully) good for them.

These short considerations offer first insights into the understanding of truthfulness in this article, namely the perception of reality. An orientation towards truthfulness means asking how love can be realized in concrete situations of everyday life including conducive or detrimental conditions.

¹² This also includes so-called ‘opportunity costs’, referring to the sacrifice of other attractive options for actions.

The most important thought, which I would like to stress refers to a possibly objective and impartial view on reality. It is about coping with concrete situations – ‘the challenge of the day’¹³ – with an impartial view on it. This means that it is not about one’s wishes how reality or others should be, but confronting the sometimes brutal facts.

The fundamental meaning of this idea refers especially to the limits of our actions, and – as it is becoming more and more evident through insights from neuroscience – also to the limits of our way of thinking and perceiving. These limits are constituted through reality. At the same time, there is also room for freedom implying that individuals are not determined how they deal with the limits.

In particular, it is about understanding the empirical nature of human beings including potentials but also limitations: The biological (physiological, psychological, etc.) nature is the basis of one’s existence, but it also sets the limits of will and ability. Furthermore, it is about understanding laws and principles of human co-existence and the surroundings in which everybody is embedded. This also implies reflecting on conflicts. As it will become clearer in the following considerations, this is not only about the ‘big picture’, but also and especially about the truth of reality which is expressed in everyday life and how one deals with it.

Truthfulness encompasses the recognition of the existence of war and torture, poverty and famine, corruption, cancer, but also of ordinary misunderstandings, mobbing, a weak will, envy and all the characteristics which complicate everyday life. Truthfulness also encompasses to call things as they are, but also to understand that and when human beings refrain from doing this out of concern about possible disadvantages.

¹³ This is how Goethe characterized duty in ‘Wilhelm Meister’s Wanderjahre II, Betrachtungen im Sinne der Wanderer’ (Goethe 1988, 518). Among others, Max Weber used this formulation at the end of his famous essay ‘Wissenschaft als Beruf’ (Weber 1988, 613).

Truthfulness comprises that there are good reasons for the ‘globalization of indifference’¹⁴ as plausibly lamented by Pope Franziskus. We can have compassion for all who suffer in abstract terms, but this is not possible to translate this to concrete actions for all. It is possible and desirable to give a starving person food. But it is not possible – as a single person – to defeat hunger in the world. Maybe one is not even willing to help the needy in the city because they may be part of a gang of spongers and to support them may be detrimental. Likewise, as a member of a large corporation, one may guess that some of the 10,000 suppliers may have sub-suppliers violating human rights. But, it would be an excessive demand to solve this problem entirely. If one would decide to deal with that, it may come at heavy costs for one’s health, family or everyday professional duties. The means to devote oneself to the well-being of others are limited. This becomes even clearer in times of global and digital networks.

Insofar, truth is also about an understanding of the phenomenon of scarcity. This does not only involve material resources, but also time, energy and attention as well as the resulting conflicts on a large and on a small scale.¹⁵

Orientating towards truth involves reflecting on ourselves, an adequate understanding of social and other interdependencies as well as the conditions and consequences of one’s own actions instead of assuming that good intentions are sufficient. This is reflected in the proverbial saying ‘Well-meant is the opposite of good’ implying that good intentions combined with ignorance regarding how these intentions can be realized in everyday life may have fatal consequences. This does not only become clear when considering the ‘helper syndrome’¹⁶, but also when giving critical feedback to others or when sanctioning others. In social life, that is inevitable when aiming at adequately dealing with irresponsible behavior. But – especially if it is supposed to be done with love – this requires effort, time and attention in order to give feedback in a way that is

¹⁴ Franziskus 2015, § 52.

¹⁵ This is what motivated economist Dennis Robertson to write an article about the question: ‘What do economists economize?’ His answer reads as follows: ‘Economists economize love’ (Robertson 1956). This answer does not satisfy in every respect, since love may grow under certain conditions, if it is ‘consumed’. Nevertheless, it remains true that the abilities of the *art* of love and its implementation in everyday life are restricted and economic considerations are needed to realize love in everyday life, especially in conflict-ridden and complex situations.

¹⁶ For instance, development aid – which is today justifiably called development cooperation – as well as communism or socialism often include moral motivations. However, the realization of these motivations may cause more damage than good.

good for others. Especially in economic life it becomes clear that good intentions are not sufficient in order to successfully realize added value. An understanding of reality as well as the ability to successfully act in this reality with competition and other conditions generating conflicts is necessary.

In that way, it can be an act of love when an employer needs to tell an employee that employment will not continue¹⁷, because the situation requires it. It is *not* an act of love when a bonus is paid to an employee for irresponsible, but short-term profitable behavior.

Facing these ‘truths’ and especially acting according to these ‘truths’ requires efforts. Ideally, these efforts arise from the source of love. However, it is also part of truth to realize that this source of love needs to be encouraged in everyday life, also via rather profane means. This is especially relevant in economic life or everyday life in organizations. That is why I would like to connect these ‘big’ terms with everyday life via the term ‘investment’.

5 Investment

The following prayer is attributed to the theologian Reinhold Niebuhr: ‘Lord, give me the strength to change things, which I can change, give me the patience to bear the things, which I cannot change, and give me the wisdom to distinguish one from the other.’

This prayer can be connected to the practical syllogism. It is in line with Niebuhr to change things with the idea of love. But this has its limits like a lack of ability as well as external conditions complicating the promotion of well-being. The external conditions may even render the promotion of well-being impossible; this is why “wisdom” is necessary. But again, there is the possibility to influence this, albeit only within specific limits. We are able to build up abilities and we are able to positively or negatively influence conditions in which we live in like rules, places, culture, etc.

¹⁷ However, it is important HOW it is done, namely, in a respectful manner.

This is exactly where the concept of investment becomes relevant. Building up conducive conditions helping to specify love in everyday life requires effort and attention. This effort and attention helps to overcome a weak will, inertia or the temptations of short-term advantages. More general: They help us to resist the diverse vices counteracting love like greed, envy, hatred, etc.

This thought can be combined with two different or almost opposite perspectives on freedom: The first perspective refers to the possibility of directly realizing one's desires without being hindered. It is about being free from limitations and restrictions through others: *Freedom as consumption*, meaning the doing of instantaneously gratifying actions.¹⁸ However, when reflecting on this perspective, it mostly becomes evident that it is mainly about superficial and external freedom, because one is actually not free but rather driven by short-term desires, emotions, perceptions. This perspective of freedom may even lead to a future restriction of freedom. In the long run, it is not advantageous for others and for oneself.

Compared with this, the second perspective on (human) freedom implies to become free from those heteronomous influences which may hinder oneself from doing what is good for oneself and others, that is, from true love. This also means to reflectively do what one considers as the right thing to do, implying that it is good for others and for oneself, even if one is not inclined to do so. This is what is meant with the term investment: Doing things, which may cause (opportunity) costs, in the sense of sacrificing more pleasant, convenient or more advantageous alternatives in the short term. At the same time, it leads to future benefits, whereby benefits are understood in the sense of the previous considerations: It is about encouraging the own well-being as well as the well-being of others.

¹⁸ It is worthwhile to ponder about the fact that most of the offers and promises given in politics and especially in business refer to this kind of instantaneous gratification, typically by not mentioning various costs and long-term effects associated with it. An attitude of love may possibly not condemn this, but try to understand it in order to reduce harm that might be implied.

This perspective also corresponds to the conditions of realizing the art of love as suggested by Erich Fromm: developing and nurturing virtues such as discipline, concentration and patience correspond to the concept of investment as it is understood in this article.¹⁹

In that sense, investment may also mean to do things, which are directly not good for oneself: For instance, when taking a stand for a position which is not appreciated by others in the specific situation while also receiving the effects of this; one adopts an attitude which may be ‘costly’ for oneself.

Further, specific risks are part of the idea of investment. This is especially reflected in everyday life considering a ‘loving’ investment, when it is about trusting others. This shows another characteristic of love: Making yourself dependent on the behavior of others implies to become vulnerable, but to do so is indispensable for human cooperation. Also the other site of the trust relationship is connected to love and investment when it is about not disappointing the trust that another person has put in oneself, even if this is ‘costly’.²⁰

Investments are also risky in a broader sense: It is never guaranteed that the intended consequences will come into effect. It is also not guaranteed that these intended consequences will indeed encourage the well-being of oneself and others. That is also why the basic attitude of *hope* is closely connected to love. The attitude of hope relies on the belief that the sincere pursuit of realizing the art of love in everyday life is (doing) good, even if there are drawbacks, disappointments and the like. But this should not be understood in a naive way; that is why the orientation of truth is significant.

The idea of the investment can be further specified in the following, extended formulation of the ‘ethical formula of humanity’²¹, the Golden Rule: Invest in conditions of social

¹⁹ Fromm 1989, 120f.

²⁰ For more details, please refer to Suchanek 2015.

²¹ Reiner 1948.

cooperation for mutual advantage!²²

As mentioned previously, these conditions refer to individual virtues, which need to be build up, maintained as well as further developed in one's daily actions. But these conditions also refer to institutions, conditions supporting human behavior. This is the focus of the following section.

6 The Institutionalization of Loving (Others)

Ability is not only a question of individual virtues. The willingness and the ability to invest (as understood in this article) are always dependent on situational conditions, what can also be called the external dimension of ability.

Formal and informal institutions (Rules, norms, laws, constitutions, contracts) play an important role, since they are the basis of social order and human coexistence, the basis of any cooperation as well as the basis of reasonably dealing with conflicts. As such they can be understood as a supporting structure for the commandment to 'love your neighbors as yourself'. This is because they evolved over time as structures enabling human-beings – even under adverse conditions – to live together (more or less) peacefully without the need of being heroic.

Especially in the case of not doing harm to others (most of the people we are dealing with in today's networked society we do not know and we have no emotional connection to them) institutions bear an important role: They enable exchange with strangers, who we may see only once in life. Yet, we coordinate our behavior successfully. Rules enable the division of labor, cooperation and value creation to a highly complex extent.

For instance, successful family life relies on following the rules, which coordinate reciprocal behavioral expectations *in order to encourage mutual well-being*. This is especially relevant in larger groups. The romantic dream of a conducive (loving) coexistence in a large group without restricting rules is indeed a dream with no reference to social reality. For instance, the simple

²² For more details, please refer to Suchanek 2007, 2015.

coordination in road traffic needs rules, the negligence of which will most probably cause harm. Also, conflicts are inevitable due to scarcity as well as the human nature. This necessitates structures which enable mutual behavioral reliabilities serving the common good.

The following example illustrates it well: Respecting property rights of strangers is an expression of respect towards the other person. This is understood as a form of the commandment to ‘love your neighbors as yourself’ reflecting the consideration of the well-being of others, even if this is ‘only’ the weak form of respecting property rights and most often an unconscious process.

To put it in economic terms, institutions are a form of ‘capital’ facilitating a tremendous expansion of our abilities. This expansion of our abilities is reflected in the process of working the land with a shovel – or even an excavator – as conducive conditions instead of using our bare hands. The shovel and the excavator are ‘capital’ insofar as they enable an improved way of pursuing our goals as well as increasing the productivity of our actions. This thought can also be applied for institutions as capital assets encouraging well-being: The possibilities to promote – or at least not harm – our own well-being and the well-being of others are expanded enormously by institutions. That is why they can be seen as an instrument of realizing the commandment to ‘love your neighbors as yourself’ by respecting all conditions, limitations and opportunities as they can be found in reality and as they have been emerged as prerequisites for the development and formation of institutions.

However, it is important to consider institutions by also considering the orientations of love and truthfulness. This is because they may develop an independent existence, they may become dysfunctional due to changing times or they may be set or enforced with abusive intentions. Indeed – as our actions in general – institutions are not automatically a realization of love with the orientation of truth. Just as there are loveless actions, there are also rules serving particular interests, which have survived or which, like racial laws, can be understood as an expression of hatred. It is all the more important to review rules, the own attitude as well as actions (in everyday life!) towards the orientations of love and truth again and again.

If institutions should be and should remain to be a form of the commandment to ‘love your neighbors as yourself’, it is fundamentally important that human beings who live under these rules, follow and – to some extent – influence these rules, preserve their *spirit*. In a stable society, this often takes place in a less reflective, more or less self-evident way via education, socialization and the transfer of insights that certain things should be done and others not by following role models which is supported by (social) controls and sanctions, if necessary. In today’s society, this is obviously different. Attachments, familiarity and similarities as well as an understanding of the necessity of common rules and values which are the basis for a successful coexistence are quickly lost through the flood of information, impressions, distractions and the possibility to be connected worldwide through modern media.

Again, this consideration leads to the concept of investment, especially if institutions are understood as capital. Even and especially this capital requires investments in order to be built up, preserved and further developed. In fact, dealing with institutions in everyday life via the compliance with laws, (informal) rules or customs as well as the transfer of their ‘spirit’ to future generations can be understood as investments in the sense of the Golden Rule: ‘Invest in the conditions of social cooperation to mutual advantage!’

7 Concluding Remark

In everyday life, love is rarely connected to deep feelings. It is often unspectacular or even banal; and often it is connected to efforts and (subjective) costs. Peculiarly, it seems that it did not become easier based on the immense expansion of our productivity and our options. It rather became more difficult due to increasing complexity and connectivity in our lives, which complicates the understanding of what is actually good for oneself and for others. All the more basic orientations become important. However, the meaning of these orientations need to be worked out again and again. The most basic orientation is love.

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9 Biography

Professor Andreas Suchanek holds the Dr. Werner Jackstädt Chair for Business and Economic Ethics at HHL – Leipzig Graduate School of Management in Leipzig, Germany. He is also a member of the board of the Wittenberg Center for Global Ethics. The Wittenberg Center hosted the Caux Round Table for Moral Capitalism's 2017 Global Dialogue. He studied economics at the universities of Kiel and Göttingen. His main areas of research are business and economic ethics, corporate responsibility, management of trust and leadership ethics. Prof. Suchanek has that special gift of conceptualizing clearly fundamental ideas about human endeavors to live rightly and using them to form practical understandings.



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