



SPRINGER NATURE
Sustainable Development Goals series

SDG: 8
Decent Work and Economic Growth



Sustainability Mindset and Transformative Leadership

A Multidisciplinary Perspective

Edited by
Aixa A. Ritz · Isabel Rimanoczy

palgrave
macmillan

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The Common Good Mindset: An Integrated Model for Sustainability and Leadership Management Education

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Suggested Citation: Tavanti, Marco. & Wilp, A. Elizabeth. (2021). A Common Good Mindset: An Integrated Model for Sustainability and Leadership Management Education. In Rimanoczy, I. & Ritz, A. (eds.), *Sustainability Mindset and Transformative Leadership: A Multidisciplinary Perspective* (pp. 241-266). Palgrave Macmillan.

Abstract

Sustainability is commonly associated with nature and the environment but often not discussed in its economic and social aspects. The public and common good dimensions of sustainability are examined even less in the literature. While the 2030 Agenda and its Sustainable Development Goals included the Peace and Policy dimensions in their formulations along with people, planet, prosperity and partnership, the common good mindset needs to be further explored to understand the comprehensive nature of sustainability. This study reviews the concept of common good in relation to other dimensions of sustainability and its implications for sustainability mindsets. The common good, which dates to Aristotle, is central to sustainability and well-being in society because it promotes political justice, public accountability, and civic mindedness to help achieve prosperity and collective happiness (eudaimonia). Common good and public good dimensions of sustainability are examined considering Aristotle's paradigms enhanced by the contributions of Jacques Maritain, Elinor Ostrom and Pope Francis reflecting the Jesuit and Catholic teaching traditions. The common good mindset contributes to our understanding of the sustainability mindset by shifting the paradigm of "me-thinking" to "we-thinking". The common good paradigm has gone through various evolutionary interpretations which plays a key role in today's debates over sustainable human development, sustainable human security, and a sustainability mindset. These thinkers exemplify some of the essential elements in the common good mindset identified here as core dimensions for developing leadership mindsets for our collective global responsibility and our common sustainable future.

Keywords

Common good, eudaimonia, *cura personalis*, commons

Introduction

The common good is a well-known concept in philosophy, economics, and political science. It has been explored throughout the centuries by many moral philosophers, public economists, and political theorists such as Aristotle, Thomas Aquinas, Niccolò Machiavelli, Adam Smith, Karl Marx, John Maynard Keynes, and Jean-Jacques Rousseau among many others (Etzioni, 2014; Raskin, 2019). Yet only few studies have explored the core messages and implication of the common good in relation to the interpersonal, public, and universal dimensions of sustainability. For centuries, political philosophers have been arguing over the different interpretations of rights and duties in social relations of justice and responsibilities (Waheed, 2018). Today, the debate surrounding important disagreements on what constitutes “communal”, and “distributive” emerge from our understanding for the common good and have important consequences for sustainability governance and public service leadership (Carter, 2007; Crosby & Bryson, 2005), developments of leadership mindsets (Rimanoczy & Laszlo, 2017) and management education for sustainability (Tavanti & Davis, 2018).

The promotion of the common good plays a central role in sustainable development and a common agenda for a sustainable future. We witness its importance during climate change emergencies, current and recurring pandemics, growing economic inequities, and increasing partisan divides, but we often overlook its centrality to our wellbeing, prosperity, and engagement. We are surrounded by examples of the common good starting from the air we breathe to public safety and public parks in our communities. We live in a globalized world with goods, values and experiences shared across continents and nations, yet our mindsets remain local and seldom considers a world beyond borders based on our common humanity. Business education for social responsibility and values-based leadership trainings are increasing but the core principles of the common good are rarely emphasized. We understand the importance of communal dimensions of the common good as expressed in the rights and responsibilities of being a citizen of a country (*conception of social life*). We also understand the importance of distributive responsibilities to address the needs to those people and situations who are more in need (*conception of social justice*). But we need to further advance our collective understanding of the individual, organizational and systemic

rights, and responsibilities for the commons in the environment (*conception of environmental justice*) for the betterment of the common good of humanity within the limits of the environment (*concept of sustainable development*).

The term common good has a variety of meanings and interpretations beginning with “public goods” in political economics referring to goods being open to all (*low excludability*) and goods enjoyed without detriment to others (*low rivalry*). Common good is also interpreted in relation to “common-pool resources” as in the case of oceanic fisheries and grazing pastures with the potential zero-sum competition with depletion (*subtractability*) (Ostrom, 2010 p.4). Yet, common goods are also identified as *pre-conditional*, meaning essential for human flourishing and they are *normative*, meaning no one ought to be excluded (Daly, Cobb & Cobb, 1994). Common good mindsets are inherently related to sustainability mindsets where the values of being, the knowledge of thinking and the competencies of doing merge into ‘*actions for the greater good of the whole*’ (Kassell, & Rimanoczy, 2018). Such practices, to be aligned for the greater and common good will need to occur not only in philanthropic, solidarity and compassionate actions but they also need to be articulated through appropriate policies governing the common good and business solutions with higher purpose and shared values with integrated social-environmental impact for all stakeholders including future generations (Felber, 2019; Kramer & Porter, 2011).

In 2015 we saw positive advancements for a global, human, and environmental common good agenda with the Paris Climate Agreement and the Agenda 2030 and the Sustainable Development Goals (SDGs). In the same year, Pope Francis published *Laudato Si* contributing to our understanding of the common good and our integrated and interrelated environmental relations. The collective consciousness of our common future appears to be directed toward a more sustainable, inclusive, and resilient development for people, planet, prosperity, peace and policy for the common good. Unfortunately, the recent resurgence in nationalistic and partisan ideologies appears to hinder these promising directions for a global common good agenda. These challenges require a new type of leadership mindset that goes beyond profit without purpose and individual rights without collective responsibilities. We need to recenter our values and actions for common good leadership mindsets that combine both global citizenship values and

interdisciplinary competencies for economic prosperity, environmental health, and social wellbeing.

To reflect on the meaning and implications for the common good for an integrated mindset, we will explore both secular and religious thinkers including Aristotle, Jacques Maritain, Elinor Ostrom and Pope Francis. Their intellectual contributions on the common good will be the foundation for constructing an integrated model for a common good mindset relevant to leadership development and sustainability education. The fragility of our planet due to growing inequities, escalating climate change and resurgent pandemics makes the need for a common good mindset more urgent than ever before. Heroic individuals, partisan proposals and unilateral national actions are inadequate responses to tackle our current and future global planetary problems. Everyone, every sector, and every institution has a role to play and embracing a common good mindset is crucial for our collective, systemic, and universal engagement. Aristotle, Maritain, Ostrom and Pope Francis offer important reflections to help us think more deeply about the common good for people, planet and prosperity including appropriate principles, practices, and policies for a common and sustainable future.

Common Good in Aristotle's *Eudaimonia*

Aristotle substantially contributed to our understanding of the common good by placing it in relation to the notions of prosperity, well-being, and flourishing. He defined the common good around the term *eudaimonia* (or *eudaemonia*) which specifically indicates the condition of human flourishing and well-being for the entire *polis* (Sison & Fontrodona, 2012). Aristotle used the terms "*agathon koinon*" which can be translated as the "common good" as well as the term "*sumpheron koinon*" which can be translated as "common interest or advantage" to explain the concrete good of someone or something linked but distinguished from Plato's abstract idea of Good. Aristotle (1985) also recognized an internal but public category of happiness in identifying goods that are pursued in themselves (*eudaimonic*), and external happiness in goods pursued because they are useful or instrumental for other goods (*hedonic*) (Arjoon, Turriago-Hoyos, & Thoene, 2018).

Eudaimonia focuses on a virtuous and purposeful living in accord with what is intrinsically worthwhile to human beings – meaningful relationships, good health, and community fellowship. For Aristotle, seeking the common good through virtuous living is the necessary condition for achieving *eudaimonia*. Prosperity is the goal, not profit making. Aristotle (1999) stated, “The life of money-making is one undertaken under compulsion, and wealth is evidently not the good we are seeking; for it is merely useful and for the sake of something else.” (p. 5). For Aristotle, the common good is the human-collective good that ethical-virtuous people strive for as ethos is about character and living a virtuous and happy and fulfilled life (Keys, 2006; Hollenbach, 2002).

In Aristotle’s thinking the common good is superior and goes beyond the individual good. Although many studies have emphasized the individualistic and utilitarian interpretation of happiness (Fisher, 2010; Waterman, 1993; Weimann, Knabe & Schöb, 2015) for Aristotle, the good life, well-being, real happiness and prosperity represented in the notion of *eudaimonia* is achieved through relationships with others. Therefore, the common good is realized when everyone in the community flourishes and cannot be reduced to the good achieved by a single person apart from the community (Etzioni, 2014). As Jesuit theologian David Hollenbach (2002) said “the common good can be described as the good of being a community at all– the good realized in the mutual relationships in and through which human beings achieve their well-being” (p. 82). The achievement of true happiness as well-being is a consequence of the pursuit of the common good through virtuous and just actions.

Aristotle recognized *eudaimonia* as an ultimate realization of a conscious leadership and citizenship. *Eudaimonia* is a high point that cannot be achieved without practicing *phronesis*, the wisdom-intelligence of practicing virtues, and *arete*, the virtues as principles for a value leadership for the common good. These are the three levels for understanding (principles), discerning (practicing), and realizing (consciousness) the common good as prosperity and sustainability (Sfeir-Younis & Tavanti, 2020, p. 97). Practice, principles, and prosperity in Aristotle’s *Nicomachean Ethics* are inter-dependent to *ergon*, the function, task, and work of being human (Ameriks & Clarke, 2000). Rationality is a power that can be used for (public-common) good or (private-personal) evil. Aristotle assumed that evil (*kakos, phaulos*) people are driven by desires for domination and luxury, and although they may use rationality in their single-minded

pursuits, their desire for more and more (*pleonexia*) leaves them unhappy, deeply divided, dissatisfied and full of self-loathing (Korsgaard, 1986). In this distinction of a vicious life versus a virtuous life, Aristotle asserts the notion of the common good as a discernment factor between a self-oriented self-satisfaction “happiness” in a hedonistic tradition and a common-good fulfillment in a eudaemonic tradition.

Although our perception of “happiness” and “well-being” has been distorted by our individualist wealth cultures and psychological-hedonistic lenses, it is important to recuperate Aristotle’s notion of the common good as a collective, public, and purposeful life (Deci & Ryan, 2008). In this perspective, our popular understanding of happiness (*hedonia*) is secondary to the seeking the well-being for all (*eudaemonia*). The limited translations of the *eudaimonia* as (true) “happiness”, (rational) “flourishing” or “thriving” and (collective) “well-being” may have unfortunately encouraged this limited point of view (Deci & Ryan, 2008). Instead, Aristotle is quite clear: a human life devoted solely to pleasure or wealth is not only not contributing to the common good of humanity and the polis (not-*eudaemon*), but it is a wasted life (Kraut, 1989).

Common Good in Jacques Maritain’s *Integral Humanism*

French Catholic philosopher Jacques Maritain (1882–1973), deepened Aristotle and Thomas Aquinas’s reflection on the common good with a notion of an “integral”, “personal”, “human” and “spiritual” understanding of good. His thinking on the common good influenced *The Universal Declaration of Human Rights* (1948), the Canadian *Charter of Rights and Freedoms* and the preamble to the Constitution of the Fourth French Republic (1946). His philosophical contributions asserted the primacy of the person beyond a mere collection, and more than a part of society as human beings are an ontological “whole” within society (Kalumba, 1983). With these central themes, Maritain offered a perspective of the common good that clearly overcomes the narrowed ideological interpretations of “bourgeois individualism”, “communitistic anti-individualism”, and “totalitarian or dictatorial anti-communism and anti-individualism.” He argued in favor of an integral humanism where he considered human beings as both material and spiritual beings called to actively participate in the common good of society. He recognized the contribution for the common good as essential to

making human beings complete and whole beyond Charles Taylor's "exclusive humanism" (Klassen, 2011).

Maritain embraced Aristotle's distinction of personal and common good as derived from Thomas Aquinas' social philosophy centered on the dignity of the human person in relation to the fulfillment of the common good. His thinking, which opposes the absolutization of governments (*states*) or economies (*capitals*) that do not recognize the fundamental dignity and common purpose of the person (*human-democratic-economy*). Human dignity is centered but not reduced to a collectivistic (statist or communist) or individualistic (elitist or capitalist) ideology. Instead, it reflects a call (vocation as meaning) to act accordingly to the principles (*praxis*) and toward a vision which includes but goes beyond individuality and materiality. While some may see Maritain's theological interpretations of humanism for the common good as limiting, it clearly opens the door to a transcendental and ontologically different benchmark for what constitutes "common" and "good" above secular humanism and beyond fascist, communist, and individualist solutions.

In his book, *The Person and the Common Good* (1994), Maritain asserts that the person is bound to serve the community in the responsibility derived of abundance or in the call for justice derived from indigence. The people in abundance must direct themselves toward the common good of society through redistribution and giving back while the people in need must transcend the social order to seek the level of human dignity derived from its image to the transcendent Whole. Both extreme situations, extreme wealth, and extreme poverty, have the responsibility to act toward the common good either by giving back what is due for justice or taking in what is due for empowerment and inherent human dignity. Both the common (social) responsibility and the individual (human) dignity are connected in the call for virtuous realization at the personal level, in the collective responsibility at the societal level and in the transcendental realization (consciousness) at the universal level.

"The person as person insists on serving the community and the common good freely. It insists on this while tending toward its own fullness, while transcending itself and the community in its movement toward the transcendent Whole. The person as an individual is necessarily bound, by constraint, if need be, to serve the

community and the common good since it is excelled by them as part by the whole” (Maritain, 1994, p. 450).

This dialectic, according to Maritain, profoundly challenges ideologies correlated to individualism (absolutization of person outside the common and the whole), communism regimes or statist totalitarianism like fascism that preclude individuality (All within the state, nothing outside the state, nothing against the state). He also challenges the notion of capitalism unlinked to democracy, redistribution, and the common good. While acknowledging the power of profit seeking as indispensable human incentive, “the principle of fecundity of money is definitely superseded now by the principle of profit-sharing in a contractual association” (Maritain, 1958, p. 115). Instead, he advocates for a human-centered approach to politics, religion and economy with an integrated vision centered around natural law and “economic humanism” (Cooper, 1988).

Common Good and Elinor Ostrom’s *Governing the Commons*

Political economist Elinor Ostrom (1933-2012) offered a commonsense approach to the promotion of the common good through institutional governance solutions to the social dilemma of common pool resources (CPR) (Christie, Gunton, & Hejnowicz, 2019). In her groundbreaking publication *Governing the Commons* (1990) she challenged commonly held assumptions about the unsustainable management of CPRs and offered alternative solutions to Garrett Hardin’s widely accepted theory of the “*Tragedy of the Commons*” (Hardin, 1968). Hardin used the parable of a pasture open to all and owned by no one which becomes trapped in the tragedy of overuse and degradation which can only be solved by state or private rules (Ostrom, 2010, p. 9). Ostrom and her team determined that Hardin’s theory was oversimplified (Dietz, 2003, p. 1907) and showed the importance of challenging status quo assumptions and dominant mindsets to seek viable alternatives for the common good.

“What I attempt to do with these simple games presented here for discussion. Is to generate different ways of thinking about the mechanisms that individuals may use to extricate themselves from common dilemmas – ways different from what one finds in much of the policy literature. To challenge mindset, one needs only

simple mechanisms that illustrate alternatives to those that normally are presented as the dominant solutions.” (Ostrom, 1990, p.32).

She was awarded the Nobel Prize in Economic Sciences in 2009 for her innovative analysis of economic governance of the commons through local commons without any regulation by central authorities or privatization. Ostrom did not see the common good just as philosophical concept but as a possible politico-economic outcome of a community-driven governance approach to CPRs. Rather than depending on a monolithic governance structure, Ostrom's work shows the importance of different institutions (*public, private, community*) working together at various levels (polycentric) for governing the commons which build on people's capacity for collective action, building trust and providing incentives for cooperation (Meinzen-Dick, 2012). Ostrom demonstrated that governing the commons cannot be accomplished with “one size fits all policies” approach (Ostrom 2010, p.2). Instead, she promoted a mindset of the common good based on a polycentric governance model of the commons beyond market or state solutions. With her team they identified eight main conditions for establishing and maintaining sustainable governance of the commons:

1A. *User Boundaries*: Clear and locally understood boundaries between legitimate users and nonusers are present.

1B. *Resource Boundaries*: Clear boundaries that separate a specific common-pool resource from a larger social-ecological system are present.

2A. *Congruence with Local Conditions*: Appropriation and provision rules are congruent with local social and environmental conditions.

2B. *Appropriation and Provision*: Appropriation rules are congruent with provision rules; the distribution of costs is proportional to the distribution of benefits.

3. *Collective Choice Arrangements*: Most individuals affected by a resource regime are authorized to participate in making and modifying its rules.

4A. *Monitoring Users*: Individuals who are accountable to or are the users monitor the appropriation and provision levels of the users.

- 4B. *Monitoring the Resource*: Individuals who are accountable to or are the users monitor the condition of the resource.
5. *Graduated Sanctions*: Sanctions for rule violations start very low but become stronger if a user repeatedly violates a rule.
6. *Conflict Resolution Mechanisms*: Rapid, low cost, local arenas exist for resolving conflicts among users or with officials.
7. *Minimal Recognition of Rights*: The rights of local users to make their own rules are recognized by the government.
8. *Nested Enterprises*: When a common-pool resource is closely connected to a larger social-ecological system, governance activities are organized in multiple nested layers. (Ostrom, 2010, p. 13).

These design principles or “best practices” for the sustainable management of CPRs have been tested, modified, and adapted by numerous studies (Christie, Gunton, & Hejnowicz, 2019; Johnson-DeBaufre & Ortega-Ponte, 2015). Ostrom’s merit has been to scientifically demonstrate that alternative, collective, community and indigenous models have been effective in many parts of the world in governing the commons for thousands of years. Her work should be included in macroeconomic classes in business and management programs because it demonstrates an approach to use beyond responsible management, conscious capitalism, and shared values approaches. Ostrom’s systematization of collective ownership solutions to CPR management gives a scientific validation to the many social and participatory economy policies and social enterprises particularly impactful in Europe and Latin America (Nyssens & Petrella, 2015).

Pope Francis, the Common Good and *Integral Ecology*

Through his words and examples, Pope Francis has been a strong advocate of the common good as a mindset and core principle to remedy today’s global challenges. Building on the previous Catholic Social Teaching (CST) reflections on the common good, he characterizes it in relation to the care for our common home through a spiritual-integrated and human-stewardship approach to ecology. In the 2015 Encyclical *Laudato*

Si, Pope Francis expanded on Maritain's *integral humanism* work and introduced the idea of *integral ecology* to include dimensions of the mind and heart, science and art, faith, and the whole spiritual life of culture (Kelly, 2016). The conscious awareness of our interdependence with the whole creation is necessary to our conversion in mind and heart for the promotion of our common good and our common future. Pope Francis explained how *integral ecology* is interrelated and inseparable to the principles of the common good (156-158) extended to future generations (159-162) and applied to climate and other common goods and global concerns which require a greater environmental, social economic and political responsibility (25).

An integral ecology is inseparable from the notion of the common good, a central and unifying principle of social ethics. The common good is "the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment" (Paul VI, 1965, p. 26). Underlying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights ordered to his or her integral development. It has also to do with the overall welfare of society and the development of a variety of intermediate groups, applying the principle of subsidiarity. Outstanding among those groups is the family, as the basic cell of society. Finally, the common good calls for social peace, the stability and security provided by a certain order which cannot be achieved without particular concern for distributive justice; whenever this is violated, violence always ensues. Society as a whole, and the state in particular, are obliged to defend and promote the common good. (Pope Francis, 2015, pp. 156-157).

In *Fratelli Tutti* Pope Francis (2020) expands on the doctrine of the common good by placing it at the core of every human, political, economic, institutional, and international relations. The respect and promotion of human rights are the essential elements for advancing the common good and the preliminary conditions for a country's social and economic development. "When the dignity of the human person is respected, and his or her rights recognized and guaranteed, creativity and interdependence thrive, and the creativity of the human personality is released through actions that further the common good" (p. 22). The meaning of human dignity is in this regard, a renewed mindset as awareness of our common humanity and dedicated, compassionate and generous actions

(as in the Good Samaritan story) which provides the conditions for healing and restoring human (collective) dignity to “a stranger on the road” (Chapter 2). This notion of “good” is shared across all humanity and should be recognized beyond national borders and a country’s citizenship rights and resource rights.

Nowadays, a firm belief in the common destination of the earth’s goods requires that this principle also be applied to nations, their territories and their resources. Seen from the standpoint not only of the legitimacy of private property and the rights of its citizens, but also of the first principle of the common destination of goods, we can then say that each country also belongs to the foreigner, inasmuch as a territory’s goods must not be denied to a needy person coming from elsewhere. As the Bishops of the United States have taught, there are fundamental rights that “precede any society because they flow from the dignity granted to each person as created by God (Pope Francis, 2020, p. 124).

Pope Francis’ interpretations for the common good are not just moral exhortations. Like other CST reflections, they have concrete implications and practical applications to many fields including business leadership. Sison and Fontrodona (2012) analyzed CST and business practices and identified the common good of the firm as work that “allows human beings not only to produce goods and services (*the objective dimension*) as well as work that “develops technical or artistic skills and intellectual and moral virtues (*the subjective dimension*)” (p. 230). CST has also been recognized in relation to Ostrom’s design principles which reflect some of the core principles including solidarity, subsidiarity and sustainability (Christie, Gunton, & Hejnowicz, 2019).

CST is also a body of literature that contributes to the understanding of the common good as a core dimension for promotion of social justice (Still & Rompré, 2018), and connected to the Maritain’s integral humanism (Sweet, 2019). With Pope Francis, the notion of the common good becomes essential in the “integral ecology” paradigm for caring for others (solidarity), caring in the workplace and governance relations (subsidiarity) and in the care for the environment and our common home (sustainability). Pope Francis also recognizes the common good to be essential for defeating the coronavirus that “is showing us that each person’s true good is a common good” and that “a virus that does not recognize barriers, borders or cultural or political distinctions must

be faced with a love without barriers, borders or distinctions. (O’Connell, 2020, September 9).

Pope Francis’s teaching on the common good is more than a scholarly expansion of the CST tradition. It is a challenge to all universal people (*katholikos*) to actively participate in the work for the common good through regenerative relationships on the community, national and international levels (*Fratelli Tutti*) and even in harmony with the environment (*Laudato Si*). The global and planetary challenges of our times demand that we adopt a mindset for universal solutions benefiting the rights of all human beings, the care of all creation and the promotion of peaceful relations based on human dignity, human rights and the common good. Today, no leader, no sector and no state can ensure the common good if it remains isolated and does not promote collaborations and solidarity (Pope Francis, 2020, p. 127, 138, 153). This appeal for human solidarity is born of consciousness that we are interrelated in our “human ecology” and “call to greater good” in our responsibility “for the fragility of others as we strive to build a common future” (p. 115).

Common Good as Mindset Integrated Model

Aristotle’s concept of eudaimonia, Maritain’s integral humanism, Ostrom’s approach to governing the commons, and Pope Francis’ integral ecology reflect dimensions of the common good integral to the Jesuit educational model. Jesuit education is teaching that transforms both *mindsets* through value-leadership discernment and *skillsets* directed toward a career that transforms the world for sustainability and the common good (Tavanti & Davis, 2018). Kevin Quinn summarizes the goals of Jesuit education:

“Well-done education at a Jesuit university transforms a student and prepares him or her for work that promotes the common good, while allowing that student to discern his or her vocation in life and, in the long run, to flourish as a human being. This is the transforming power of education on a Jesuit campus rightly understood: personal transformation that leads to societal transformation through the ongoing dialectic of personal freedom and social responsibility” (Quinn, 2016).

This five-hundred-year-old tradition in higher education has been innovative in its approaches for educating the whole person in its integrated social-interpersonal, political-professional, and spiritual-universal dimensions. The Jesuit spiritual exercise tradition, including the recent management exercises adaptations (Stackman & Connor, 2016) are instrumental for developing mindfulness and discerning our identities as men and women for others willing and able to fashion a more humane and just world. Like other value-based, global citizenship and sustainability leadership educational programs, the Jesuit model offers a platform for understanding the interconnected levels of a common good for mindset developments, public engagement, and ethical integrity discernment (Tavanti, 2012).

Here, the expanded and integrated (Jesuit) model for common good mindset development includes three levels: *cura personalis*, *cura apostolica*, and *cura universalis*. A hallmark of Jesuit education, *cura personalis* means “caring for the whole person” as Superior General Wladimir Ledóchowski, S.J. first stated in the 1930s as one of several tools for fostering students’ intellectual, moral, and spiritual development. Although rooted in Ignatian tradition, it became popular in the 1990s due to the American individualist interpretations that reduced its meaning to individual care and separated from the communal good, interpersonal responsibilities and institutional implications (Bninski & Boyle, 2020).

Cura apostolica has been identified as complementary to *cura personalis*, as it represents the same intimate knowledge and compassion but extended beyond a single person or interpersonal relations into a collective, organizational, institutional, professional, and social responsibility. If *cura personalis* is about principles and virtues as values in action, *cura apostolica* is about the practice and mission as ethical discernment and applications of values and virtues into the challenges and complexities of our world. These two levels of “care” are not opposite but interrelated as the Jesuit apostolic work of building institutions was never about bricks and mortar but flesh and blood, and moral leadership for a better world.

Cura apostolica is the complement to *cura personalis*, but it is not an institutional counterweight that tempers our warm and fuzzy inclinations to provide personal care (that is, the Ignatian version of good cop, bad cop). Rather, through *cura*

apostolica, the same intimate knowledge and compassion found in *cura personalis* is extended, beyond any single person, to encompass our shared personhood and mission (Russell, 2019, August 15).

Cura personalis and *cura apostolica* are powerful paradigms for educating men and women for others but may be inadequate without an extended perspective for *cura universalis* propelling our leadership call into new dimensions. An integrated mindset for the common good needs to be more than caring for the whole person or for caring about the work and its mission. It needs to realize its call to love the entire universe *ad maiorem Dei gloriam inque hominum salute* – for the sake of God’s love (unconditional) and the well-being (safety and prosperity) of humanity. The Jesuit realization of its mission for the global common good builds on the CST paradigms that pushed its diverse educational institutions toward a critical role within the Church in favor of social justice and the global common good (Banchoff, 2016). These three levels of care represent contexts of action (contempl-action) and a renewed perspective for Ignatian pedagogy for sustainability education (Leighter & Smythe, 2019) and conscious sustainability leadership (Sfeir-Younis & Tavanti, 2020).

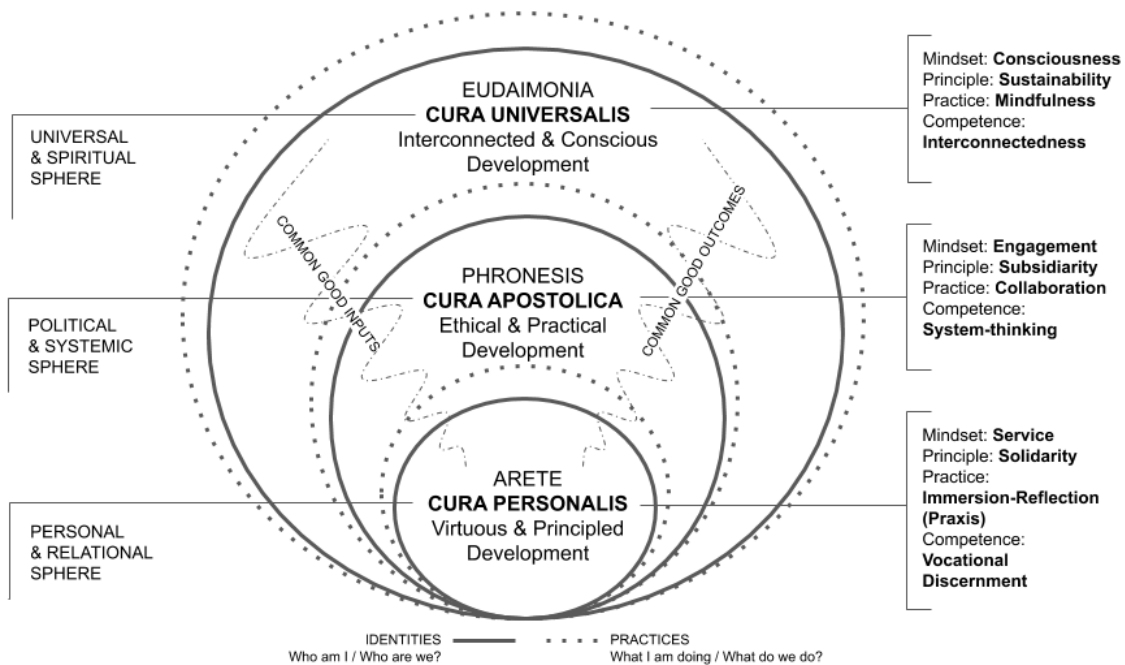


Figure 12.1: The Common Good Integrated Mindset Model (p. 256 in publication)

Developing a common good mindset is a process that links various stages of personal, public, and universal levels of development. It encompasses a dynamic relation between our identities (becoming-being) and behaviors (practicing-doing) encompassing our personal, political, and universal dimensions. Although the departing point is not necessarily the inner personal-relational circle, the complete identity is about integrating all these dimensions into a coherent and integrated individual as an active member of our diverse societies, public communities, and universal world contexts.

First, the *cura personalis* is what Aristotle refers to as *arete*, the context for virtuous development and value leadership. It is here that our minds and hearts are shaped with good human values and interpersonal relations values promoting dignity, inclusion, diversity, justice, and freedom. It is this stage that our minds develop around principles of solidarity for compassion and humility, excellence, and moral virtue. This first and most-inner sphere is characterized by a vocational discernment through immersion and action - what Jesuit educators call *praxis* (Gadotti, 1996; Tavanti, Brennan & Helgeson, 2016). This stage is both about action and reflection linking personal growth (expansive self-understandings) to civic responsibility for sustainability (Leighter & Smythe, 2019).

This is when the Ignatian Pedagogy Paradigm (IPP) is instrumental to developing a mindset and virtuous habits which integrate experience with reflection, and action with contexts and evaluation (Connor, 2014). To be relevant to the common good and for achieving social well-being, economic prosperity, and environmental health, this personal and relational sphere is primarily centered on the development of leadership as service and vocation - what Latin American indigenous communities call *cargo* (Chojnacki, 2010; Tavanti, 2003). The virtuous developments of this sphere are primarily characterized by reflection as discernment and action as international relations (*contempl-action*) and by the identities and practices developed around the principles of solidarity and synchronicity as alignment of deeper values with vocation. It is a call to care through the discovery of relations and responsibilities to serve and act as stewards for the collective well-being (Trevenna et.al, 2019).

Second, the *cura apostolica* stage is like what Aristotle refers to as *phronesis*, the practical wisdom and ethical discernments where principles are translated into action and ethical decision making. It is here that we develop our civic mindedness and our career with purpose. This is a critical stage for a common good mindset development as we can choose to dedicate our talents for *hedonistic* (vicious practice) or *eudemonic* purposes (virtuous habits). It is at this stage that we discover our vocation not only to be good but also to do good through our work as a vocation to serve the common good.

This is a political and system sphere where we learn collaborative and systems-thinking strategies for organizational, systemic, and sustainable solutions. It is here that we learn about powers, social organizational and institutional responsibilities exemplified through proper relations based on subsidiarity, engagement, and capacity development. Besides collaborating across sectors and stakeholders, this stage of mindset development for the common good benefits from a clear foundation on community engagement, civic mindedness, and public service leadership (Pigg et al., 2015; Couto, 2010). In the field of education and leadership development for public and socially engaged agents, it is important to include public and political specific competencies such as collective impact analysis, political analysis, policy analysis, cross-sector analysis, systems thinking, institutional development and organizational capacity development (Tavanti & Vendramini, 2014).

Third, the *cura universalis* is about developing a mindset for conscious sustainability leadership. It is like what Aristotle refers to as *eudaimonia* or true happiness, well-being, prosperity, and “blessedness” (Sfeir-Younis & Tavanti, 2020, p. 98). It is here where we appreciate what Lakota Native American people call *Mitakuye Oyasin* meaning “all my relations,” “we are all related” or “all is related” in the universe and we are part of this interconnectedness. Indigenous knowledge offers us a deeper meaning for sustainability as interconnected and interdependence for the enduring well-being (flourishing) of communities and societies (Mazzocchi, 2020). This perspective is about a mindset for the common (natural) asset trustees or co-trustees as we borrow the resources from future generations, and we should follow the logic of common property rights (Ostrom, 1990).

It is in this sphere that we develop our interconnected consciousness beyond economic systems, social relations, and natural worlds. This level of leadership development is ontologically different as it strives to go to a higher level of purpose and consciousness (Tsao & Laszlo, 2019; Sfeir-Younis & Tavanti, 2020). Here spiritual intelligence is about a higher level of consciousnesses beyond but not excluded from rational, emotional, social, cultural, executive, and moral intelligence. This spiritual intelligence dimension reflects a dimension of sustainability mindset models where we realize that we are part of a whole and where our identities and practices are meshed with the oneness with all that is (Kassel & Rimanoczy, 2018). It is a spiritual inquiry as an extension of a pragmatic inquiry model for sustainable development leadership beyond personal, organizational, markets, society, and environment (Kelley & Nahser, 2014).

This third sphere is about the development of a conscious awareness of being connected to a web of life and universal energy that gives meaning to our interpersonal (subjective-familiar) and interorganizational (community-systemic) relations. Buddhist traditions have been instrumental in linking mindfulness with reflective and right practice as in the Buddha's Eightfold Path. Similarly, Jesuit wisdom of mindful meditation is enmeshed in the spiritual exercise tradition with the awareness of finding the spiritual dimension (God) in all things. This level of awareness becomes essential for leading authentic and self-less public service actions and decision making for the common good for our current and future generations.

Conclusion

Three important implications emerge from this review of common good mindsets.

First, we must prioritize an integrated management education. A truly common good, oriented management and leadership education should no longer be limited to skill trainings for the status quo. Instead, it should recenter on the education of the whole person questioning economic solutions that do not address or contribute to the major problems in the world.

Second, we must promote capacity building to promote inclusion and cooperation. Competencies taught and developed in management education should no longer be

limited to competition without cooperation, accumulation of profit without higher purpose, disruptive innovation without consideration of ethics, and business practices without consideration of social and environmental impacts. Educating the upcoming generation of common good leaders needs to further develop emotional, intercultural, social, and political intelligence along with cognitive and executive competencies.

Third, we must educate and develop mindsets for our global common good. Common good leaders are concerned with long-term solutions and systemic changes that prioritize alleviating the burdens and creating opportunities for the most marginalized sectors without taking away the possibilities of future generations to fulfill their own needs. Responsible management education should no longer be about containing the damages exploited by self-centered hedonistic leaders and unequal economic systems. Instead, it must become a driving force for educating mindsets and skillsets for our common prosperity, global health, and societal well-being.

All sectors can and should contribute to the understanding, promotion, and achievements of the common good. A career in good government, authentic political life, community and civic engagement, and competent public service leadership are some inspiring examples. But it is management education that needs to be urgently focused on common good curricula and values for sustainability leadership. Apart from Principles of Responsible Management Education (PRME), there are few and fragmented developments in business and leadership education (Tavanti&Wilp, 2015).

The Jesuit business schools have an advantage in their mission alignments with sustainability values and social justice, but they too are at risk of not effectively contributing to common good mindset development without integrating some paradigm shifts in business education (Garanzini, 2020). The third sector and nonprofit management education also has an advantage for the sector's purpose for social impact and community benefits, but it too faces a challenge in effectively and systematically integrating new leadership models and experiential learning methods (Freud, 2017; Tavanti & Wilp, 2018).

Indeed, education plays a vital role in developing an integrated personal, professional, and universal mindset and skillset for the common good. But the main

challenge rests on recognizing the urgency and dimensions of common good education across sectors and in the many global challenges including climate change, human rights and human dignity, racial and gender equity, recurring pandemics, growing inequalities, and sustainable development solutions. Adequate education responses to these challenges will need to integrate leadership mindsets to “care” for the common good and deepening value practices for solidarity-interpersonal relations, community-public relations, and spiritual-universal relations. These broad-spectrum elements will need to be actualized, adapted, and translated into programs for personal-leadership growth, public-leadership training, and spiritual-ecological education. Values and mindset do matter for the common good and our sustainable common future in our common home.

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Research questions guiding content of chapter

How can the idea of the common good inspire us to promote the understanding (principled mind-sets) and practices (responsible skillsets) for sustainability? How can acts of civic mindedness and care for others promote the common good?

Discussion Questions

- 1) What examples do you have in your personal or professional life that reflect the values of the common good mindset?
- 2) What are some elements in your education that reflect the dimensions of the common good mindset?
- 3) Which leaders or leadership characteristics do you consider aligned with the values and principles of the common good mindset?
- 4) What are some ways your organization or community can better implement common good practices?
- 5) How can our world leaders or government institutions better integrate and promote the common good paradigms?
- 6) Can you name some companies or organizations that embody characteristics of the common good mindset explained in this study?