

## SOCIAL SCIENCES

ENTREPRENEURIAL PRACTICES AND ETHICAL CHALLENGES IN A  
CONTEXT OF GLOBALIZATION OF THE ECONOMY**Andrzej Kryński**Professor, Ph.D., Polonia University in Czestochowa,  
e-mail: a.krynski@ap.edu.pl, orcid.org/0000-0001-9635-023X, Poland**Augustin Guy Heffa Nyamsi**Ph.D., John Paul II International University of Bafang,  
e-mail: augustinheffa@yahoo.fr, orcid.org/0000-0001-8132-2148, Cameroon

**Abstract.** The performance barometer is the quality of interpersonal and social relations throughout the production and consumption circuit under the prism of economic and financial responsibility as just sharing the value created for a less unequal society and less polluting, more confident, happy and sustainable supported by social responsibility as a matrix of social dialogue and mutual recognition of the company because ethical action involves relationships based on trust to better reconcile the pursuit of profit, dignity and autonomy of the person. To love to undertake, to undertake to love, here is a new vision of the company around which individual and collective responsibility must be articulated in a continuous renewal of the questions that the ethics submits to the company and to the financial world.

**Keywords:** Globalization, Internationalization, Protectionism, entrepreneurial practices, spiritualization and moralization, economic and financial responsibility.

*DOI: <http://dx.doi.org/10.23856/3601>*

**1. The state of the problem**

First of all, it would be logical to question ourselves on the ethical speech coming from the enterprises and the world economy. This intrusion made of inconsequential views could raise the question of the epistemological expediency as well as the legitimacy and validity. At first, we would be tempted to answer with invariability ethical language in the entrepreneurial domain where the urgency of production/consumption is rose up for the maximization of the capital. The ethic neither produces nor consumes. Therefore what is its involvement in that issue since it is worthless? Knowing that the existence of an enterprise relies on actors such as shareholders, employees and consumers, it would not be bad to have a look in the axiological and critical analysis of the daily life of the various actors working in any company. It is time to determine the scale value between production, client and capital. Should we think of making profit or selling? Whatever the case, there is a great need of humanizing work in enterprises and to find ethical rules of good conduct to better control the social responsibilities of enterprises both for the employees and for the clients.

However, we cannot take a risk without questioning the ethic to present or justify its normative argument. Cécile Renouard helps to enlighten that point:

*[The ethic is a critical, interior sting which does not leave still and push us forth, towards the search of life, for everybody [...] the ethic is effectively the matter of everybody individually whatever their activity, their status, their condition. The ethic is also a collective matter in order to contribute in the institutional transformations within the enterprise and provide a better life for all].*

"L'éthique est un aiguillon intérieur, critique, qui ne nous laisse pas de repos et nous pousse en avant, vers la recherche des chemins de vie, pour tous. [...] l'éthique est effectivement l'affaire de chacun individuellement, quels que soient son activité, son statut, sa condition. Mais l'éthique est aussi l'affaire de tous, collectivement, afin de contribuer aux transformations institutionnelles, au sein des entreprises, qui rendront une vie meilleure pour chacun" (Renouard, 2015:12).

It means that we will start from the actual challenges of the world globalization by emphasising on their reduction risks only at the economic dimension to describe the internalisation rhythm of the economy and raise the question about the return of protectionism, which may reinforce the inequalities and push *enterprises to become great anonymous production spaces dominated by the dictatorship capital*. In the following, we are going to propose some normative elements able to enrich and provide a meaningful way to human life through work and production.

## 2. Globalization phenomenology

Taken from the English version *Globalization*, this concept fetches its origin from the word "world" and describes the world in the near future taking into consideration all human dimensions. Focusing on globalization merely means to consider the cultural, geographic, political and institutional data without reducing, as J. Levy states, the emergence process of the new world order to economic considerations only. Indeed *[the general challenge of the globalization can be defined as the emergence of a complete society from a worldwide level, from a world- society that could add a new step]* "L'enjeu peut être défini comme l'émergence d'une société complète de niveau mondial, d'une société-Monde qui ajouterait un nouvel échelon" (Levy, 2012:10).

It means that even if an economy becomes worldwide, it cannot assume all the globalization parameters alone. Christian Grataloup's point of view seems more illustrative since he takes into consideration the multidimensionality of the new world with his new models marked by a generalization of the exchange between the different parts of the humanity and the different places of the planet (Grataloup, 2012:11). According to Olivier Dollfuss, globalization consists of producing the pertinent society level to all people. In one word, the unique space that includes the others (Dollfuss, 2012: 11). That pertinent level of society is therefore engaged in the growth dynamic and in the incomplete evolution process. Those phenomena long ago confined in regional or national frontiers are at work at the world scale. The economist Guy Carron de la Carrière clearly claims that

*[Globalization expresses the stage of the global development without boundaries where everybody is near, accessible and where everything communicates, where subsequently the interlocks and interdependence grow. This is the actual state of our world since 1970 and especially since 1980].*

“La mondialisation exprime le stade de développement planétaire sans barrière où tout est proche, accessible, où tout communique et où par conséquent, les solidarités et les interdépendances s’accroissent. C’est l’état de notre monde à l’état actuel tel qu’il se forme depuis 1970 et surtout 1980” (*Carrière, 2012:11*).

We should precise that the word globalization was only included in the public speech in 1980. John Maynard Keynes and Robert Erbes shared the same point of view when they spoke of economic internationalism or the international economic integration. The movement of goods and capital remains the building blocks. It is proved that the globalization takes over the other aspects of human life and turns the capital into a weapon for a globalizing discourse. That is to say, it structures the world, models the subject by bestowing welfare and hope. In this perspective, there is a narrow link between capitalism and globalization. In addition, the internationalization of economy finds its justification (*Ardinat, 2012: 12*).

### 3. Internationalization of the economy

We have said that the capitalist system is made to be extended. Its ambitions are part of a dynamic of conquest by the market economy which has some transnational ramifications. These words of Lénine sum up the logic of spatial invasion of capitalism:

*[The extension of national and international exchanges is a main feature of capitalism (...). In the capitalist regime, the internal market is linked to the external market. It has been a long time that capitalism created the global market]. “L’extension des échanges nationaux et surtout internationaux est un trait distinctif du capitalisme [...] En régime capitaliste, le marché intérieur est lié au marché extérieur. Il y a longtemps que le capitalisme a créé le marché mondial” (Lenine, 2012:12).*

Hence the need for the conquest and territorial extension which drives capitalism to go always further and to proceed through the financial force to a unification of the world. This tendency to unify the world raises concerns and worries in such a way that globalization provokes huge disorders and changes in community life. These disruptions create inequality poles through capricious distribution of its profit. It makes winners and losers (*Ardinat, 2012:12*) and maintains the inevitable inequalities.

With the internalisation of the economy, the borders are not only gradually lowered for goods and people, cultures mix, trade flows are getting bigger; but in such context money serves the ideology of the ruling classes which possess the expertise of the economists in order to get more wealth to the detriment of the weak classes. Globalization and liberalism as F. Lenglet points out are inseparable and do not take into consideration the adverse effects of their positioning. The place and dignity of the consumer, who is often forced to only purchase only low cost products coming from delocalized companies, are not taken in account. This provokes the loss of jobs and strengthens speculation to the detriment of the middle class. Misery and precariousness become visible signs of disorders of the liberal economy and fond of a surplus value which is still unsatisfied (*Lenglet, 2013:149*). We can say that the globalization of the economy is not something linear because *[it advances and retreats, progresses or retracts according to the position of the time on the orb of these mysterious cycles because its determinant is neither transport fares nor the innovation in communication technologies but the degree of tolerance by the opening of companies. Degree which varies according to economic or political insecurity that they undergo (...). It is from the society that the primary impulses, libertarians or protectionists, globalists or nationalists seem to come. These imperious directives transform little by little life into society and control*

*the economy by imposing the system of thought that governs it. The economy is sometimes liberal, sometimes leading, depending on the changing mood of the society]* “elle avance et recule, progresse ou se rétracte, suivant les époques- suivant le positionnement de l’époque sur l’orbe de ces cycles mystérieux. Car son déterminant n’est pas le prix du transport ni l’innovation dans les technologies de communication, mais le degré de tolérance à l’ouverture des sociétés. Degré qui varie en fonction de l’insécurité économique ou politique qu’elles subissent (...). C’est de la société que semblent naître les pulsions premières, libertaires ou protectionnistes, mondialistes ou nationalistes. Ces directives impérieuses transforment peu à peu la vie en société et commandent l’économie en imposant le système de pensée qui la gouverne. Aussi l’économie est-elle tantôt libérale, tantôt dirigiste, en fonction de l’humeur changeante de la société” (Lenglet, 2013:158).

The market insecurity can determine the market policies and rouses insecurity which destroys the equity values and regulation in order to create liberal transaction places whose strong economies survival implies the ruin of the fragile ones. It becomes obvious that dirigism and protectionism are needed as an ideology or compass in disproportionate trade. And in this context all shots are allowed. The complicit and dehumanizing silence arouse the attention or prevention; hide the dimension of a biased competitiveness at the outset in order to leave a climate of distrust.

#### 4. The return of the protectionism

Protectionism is made for the protection of the interior market. It should protect the market from adverse effects of the international competition by acting on the taxes at borders or putting regulations in place to prevent the government from purchasing manufactured products abroad. Protectionism is about encouraging local initiative by developing a flow of commercial transactions at the national level. In a contemporary language, we should locally consume “home made products”. This is part of a justified or not justified fear of globalized finance whose scandals and polemics remains in the minds. To be remembered here are Enron (2001) and the case of Madoff (2008). The two cases impacted the EU and created divisions between members’ states. As a result, there was unemployment as well as lack of growth and above all the debt crisis. Gilles Ardinat states that the liberal model promoted by the West seems to be stifling. And non-western countries concerned by the Washington consensus are taking their chances to chart their course, to boost their development and be self-reliant (Ardinat, 2012:49). These emerging countries (such as Brazil, Russia, India, China, South Africa) have developed an interventionist, dirigist, nationalist or protectionist policy which allows them to break with the polarization in order to create the conditions for the a new form of emergence that involves multi-polarization. It must be recognized that the surge of these new economic forces means that liberalism is undergoing a crisis from which it will perhaps not recover. The ongoing economic successes of the BRICS countries are a strong signal. The dirigist, protectionist systems with a capitalist tune are challenging the hegemony of the liberal and even neoliberal system. They suggest a new worldwide economic order. Let us rather follow Keynes's reflection:

*[Like most Englishmen, I was brought up in respect of free trade, considered not only as an economic doctrine, that no rational and educated person could have a doubt about the component of morality (...). International openness is not a factor of peace (...). The protection by a country of its interests abroad, the conquest of new markets, the development of economic imperialism are the essential elements of the policy of all those who want to*

*maximize international specialization and the geographical spread of capital ... I am therefore closer to those who would like to reduce the interweaving of national economies than those who would like to increase it. Ideas, knowledge, science, hospitality, must naturally be international. But let us produce at home whenever it is reasonably and practically possible, and above all make sure that finance is national ... International capitalism is individualist, decadent but dominant at the end of the war (1914-1918) is not an achievement. It is neither intelligent, beautiful, nor fair, virtuous, and it does not fulfil those promise (...) we wish to be our own masters, as free as possible from the interference of the outside world]. "Comme la plupart des anglais, j'ai été élevé dans le respect du libre-échange, considéré non seulement comme une doctrine économique qu'aucune personne rationnelle et instruite ne saurait mettre en doute ais presque comme une composante de la morale (...) L'ouverture internationale n'est pas un facteur de paix (...). La protection par un pays de ses intérêts à l'étranger, la conquête de nouveaux marchés, le développement de l'impérialisme économique sont des éléments incontournables de la politique de tous ceux qui veulent maximiser la spécialisation internationale et la diffusion géographique du capital (...) je me sens donc plus proche de ceux qui voudraient diminuer l'imbrication des économies nationales que de ceux qui voudraient l'accroître. Les idées, le savoir, la science, l'hospitalité, doivent par nature être internationaux. Mais produisons chez nous chaque fois que c'est raisonnablement et pratiquement possible, et surtout faisons en sorte que la finance soit nationale (...) Le capitalisme international et néanmoins individualiste, décadent mais dominant à la fin de la guerre (1914-1918) n'est pas une réussite. Il n'est ni intelligent, ni beau, ni juste, ni vertueux et il ne tient pas ces promesses (...). Nous souhaitons (...) être nous-mêmes nos propres maîtres, aussi libres possible des ingérences du monde extérieur" (Ardinat, 2012:51).*

This thought of Keynes - which is relevant - help to highlight the excesses of the globalization of the economy. They are: less solidarity, pernicious, individualistic and predatory heritage of low-income countries. The protectionist ideology that is a reaction to this desire for domination aims to encourage national economies that are inclined towards the quest for self-liberation from the unorthodox practices of capitalism based on the liberal model. Yet protectionism at a certain extend can also carry risks. Too much closure can make one lose sight of the dimension of competitiveness; confining oneself to monotony with what it implies as laziness for the entrepreneur, apathy and lack of creativity. As F. Lenglet points out, when it comes to an entrepreneur operating under the banner of this business model: *[Why would he innovate and lower his prices if he is sure to sell whatever happens]* "Pourquoi innoverait-il et ferait-il baisser ses prix s'il est assuré de vendre quoi qu'il arrive?" (Lenglet, 2013:2019).

This method is no longer taken into account in the manufacturing process, the quality or the desirability of the product. While these two dimensions are involved in a context of free trade to the measurability of "economic efficiency" This removes nothing according to Maurice Allais to the curative role played by protectionism at the heart of the monetary crisis of the years 1929-1934 to protect the national economies from the devastating consequences of the Great Depression of the time. Paul Bairoch observes the same curative effect of protectionism during stagnation at the end of the 19th century, especially in continental Europe. He pointed out that commercial activity continued unabated, especially in protectionist countries. François Lenglet adds: *[We can prove one more time that it is not the trade that creates growth, but the reverse: a country whose activity accelerates, thanks to the growth of its productivity, the discovery of raw material sale or the relevance of its industrial*

*policy, begins to exchange. Whereas trading itself is not an engine. It simply means that a country can take off only if there is no point in liberalising and lowering borders]*

"Une preuve de plus que ce n'est pas le commerce qui crée la croissance, mais bien l'inverse: un pays dont l'activité accélère, grâce à la croissance de sa productivité, à la découverte d'une vente de matière première ou à la pertinence de sa politique industrielle, se met à échanger. Alors que le fait de commercer en soi n'est pas un moteur. Ce qui signifie que pour faire décoller un pays rien ne sert de libéraliser et d'abaisser les frontières" (*Lenglet, 2013:213*).

According to Dani Rodrick's remark, this may involve, a counterproductive effect. Among the free-trade countries of that time, notably England - which experienced a remarkable development - the temptation was to yield to the charm of liberalism, although there is no causal link between development and free trade. This means that the flow of international capital is not sine qua non for the development. Dani Rodrick says it clearly:

*[Financial globalization has neither generated any increase in investment, nor higher growth in emerging countries. They are the least dependent countries on international capital flows that have experienced the strongest growth (...) An effective economic policy will often counter the tide of capital flows, rather than encourage it].* "La mondialisation financière n'a généré ni progression de l'investissement, ni croissance plus élevée dans les pays émergents. Ce sont les pays les moins dépendants des flux de capital international qui ont connu la croissance la plus forte (...) Une politique économique efficace va souvent contrer la mare des flux de capitaux, plutôt que l'encourager" (*Bourguignon, 2012: 10-14*).

In fact, these curative elements of protectionism on the globalization of the economy are far from being a panacea. China is an example. Its economy is booming thanks to a dirigist policy and its huge population that make China to become a leader on the world as a big market. Secondly, the mechanism of 'comparative advantages' allows China to develop sectors and products for which it is better equipped than the others - because of its raw materials, its climate, its culture and the cost of labor. According to François Lenglet, China [should have specialized and confined itself to low value-added sectors such as textiles, in which it had an advantage, low-cost cheap labor. But that's not what happened. On the contrary, it has improved its skills and techniques in a short time, and today it has a much more sophisticated export product portfolio than what the analysis would have anticipated. Especially in electronics, it has assembled components chains of responsiveness and quality that have appealed to all industrialists around the world, including the most demanding on features and design, such as Apple or Samsung. Even in the television industry, where it creates an added value per product higher than the one of Korea. The automobile and Chinese subcontractors are henceforth serious rivals with those of the western world]

"La Chine aurait dû se spécialiser, et se cantonner, aux secteurs à faible valeur ajoutée comme le textile, pour lesquels elle avait un avantage, le travail peu qualifié bon marché. Or ce n'est pas ce qu'elle a fait. Au contraire elle est parvenue en peu de temps à améliorer ses qualifications et ses techniques, et possède aujourd'hui un portefeuille de produits à l'exportation bien plus sophistiqués que ce qu'aurait prévu l'analyse. En particulier dans l'électronique, où elle a monté des chaînes de composants d'une réactivité et d'une qualité qui ont séduit tous les industriels du monde, y compris les plus exigeants sur les fonctionnalités et design, comme Apple ou Samsung. Ou encore dans l'industrie de la télévision, où elle crée une valeur ajoutée par produit supérieur à celle de la Corée. Mais aussi dans l'automobile, où les sous-traitants chinois sont désormais des rivaux sérieux pour ceux du monde occidental" (*Lenglet, 2013:214*).

## 5. Converting entrepreneurial practices for an equality globalisation?

Talking about conversion is to take the step towards a change. It is to make a qualitative leap that starts from an observation. It is starting from a previous negative situation to a positive one. It is therefore logically the attempt to diagnose in order to get rid of a pathology. To achieve this, new proposals must be made. Hence it is necessary to justify our desire to suggest an ethical cure in business practices of our times so as to give to the globalization of the economy and to a much more human content.

It is about examining the problems that would be caused by companies operating without normative benchmarks by evoking some consequences as much on the workers as on the customers-consumers without losing social links and the challenge of the collective quest for common good. In the opinion of François Lenglet: *[Any observer in good faith can only arrive at this astonishing conclusion, which mishandles the ready-to-think in which contemporary economic policies are built: from the strictly economic point of view, the free trade exchange offers no significant advantage over protectionism. It sometimes brings benefits in the form of growth and additional income. But these dividends come with high distribution costs because the market is blind and deaf to the inequalities and the life of the people. He chooses his elected officials and covers them with gold without caring about the others, Free trade, finances and globalization wish people to adapt not to get in the way that highways is built (...) Globalization lies its domination to mobile on immobile people, strong ones on weak ones, big against the powerful]* "Tout observateur de bonne foi ne peut arriver qu'à cette conclusion étonnante, qui malmène le prêt-à-penser avec lequel les politiques économiques contemporaines sont construites: du strict point de vue économique, le libre-échange commercial n'offre pas d'avantage significatif par rapport au protectionnisme. Il apporte parfois des bénéfices sous la forme de croissance et de revenus supplémentaires. Mais ces dividendes sont livrés avec des coûts de distribution élevés. Car le marché est aveugle et sourd aux inégalités et à la vie des peuples. Il choisit ses élus et les couvre d'or sans se soucier un instant des autres, Le libre-échange commercial et financier, la mondialisation en somme, demande aux peuples de s'adapter et de ne pas se mettre en travers des autoroutes qu'elle a construites (...) La mondialisation consacre la domination des mobiles sur les immobiles, des forts sur les faibles, des gros contre les puissants" (Lenglet, 2013:215).

In fact, in an unethical capitalism, private goods have an advantage on the common ones.

This is the consequence of a capitalist logic that encloses employers in the concern of an immediate profitability rather motivated by the need to redeem the cost of the investments and to apply the principle of "making more profits for ever". If by locally and organized small and medium businesses inequalities are perceptible, they are even more present at the international level. As Cécile Renouard rightly points out:

*[Globalization, understood as the easy circulation of goods, products, services, capital and people across borders, has had ambivalent effects: from the first side, accelerated economic growth for a number of countries and the other side, a considerable increase in inequality with a tendency to weaken - or maintain the absence of - social protection for the most vulnerable. For example, the labor cost of Chinese workers to assemble an iPhone in Shenzhen, China, represents only 3.6% of the total cost of this product, while suicides workers rate from Foxconn, a subcontractor of Apple, Sony, and Nokia in 2010 are the result of minimal wages and unworthy working and living conditions. The negative impact of massive industrialisation in China is also environmental and social: growing inequalities, tensions*

*between cities and countryside, explosion of the price of real estate, deterioration of living conditions due to air pollution and the water...]*

"La globalisation entendue comme circulation aisée des biens, produits, services, capitaux et personnes à travers les frontières a eu des effets ambivalents : d'un côté une croissance économique accélérée pour nombre de pays et de l'autre, un accroissement considérable des inégalités et une tendance à l'affaiblissement - ou au maintien de l'absence - de la protection sociale pour les plus vulnérables. Ainsi, le coût du travail des ouvriers chinois pour assembler un iPhone à Shenzhen en Chine, ne représente que 3,6% du coût d'ensemble de ce produit, tandis que les vagues de suicides d'ouvriers de Foxconn, sous-traitant d'Apple, Sony, et Nokia, en 2010 sont la conséquence des salaires minimes et de conditions de travail et de vie indignes. L'impact négatif de l'industrialisation massive en Chine est aussi environnemental et social : inégalités croissantes, tensions entre villes et campagnes, explosion du prix de l'immobilier, dégradation des conditions de vie en raison de la pollution de l'air et de l'eau" (*Renouard, 2015:7*).

This does have negative consequences for the employees of the South as well as for those of the North of the planet. Beyond these highly damaging consequences, one should not exclude the fact that the quality of products intended for consumption in the destruction of the health of the said consumers could be secondary. That is why our concern about the need to sell at any price and release all the strokes of profit? We have to focus on the definition of a legal wage base, the protection of consumers, the environment and an imperative recourse to fair trade just as child labor, the relocation of companies for the tax relief purposes and unfair competition. We want to point out a few company figures in order to clean them up ethically. Among these, there is the financialised enterprise whose priorities include the predominance of profit maximization in the short term as part of a global space with borders.

It is obvious here that these situations benefit from deregulation. Companies with political power (such as the USA to support political candidatures) come into play by financing publicity spots through political action committees (PCA), which is not the case, in France for example, in unofficial condition, where companies are supposed to stay away. The lobbying is made to bridge the gap between industry, banking and the political world. Monique Robi illustrated it so well by pointing out the control that companies exert over politics with the example of commercial chemicals by the company Monsanto, the pressure exerted by a multinational and the abuse of powers and damages (handicapped residents chemical factories, researchers stopped in their careers, senior civil servants subjected to the pressures of the industrialists, farmers victims of the commercial strategies and lawsuits of the seed, consumers exposed to toxic products for years) for the people and the ecosystems.

Predatory companies that exploit excessively without taking into account the planet's bio-capacity, or the surface available to generate resources and absorb waste. The predation itself consists of monopolising the resources without regard to the general interest, so is the seizure of state lands and companies in many countries in Africa in particular. It should be noted that predation goes beyond natural resources and is imposed on the wealth created by companies and its seizure by corporate officers, senior executives and shareholders. This concretely translates into differences in income levels within firms. Harmful enterprises to which the various forms of suffering at work, ranging from musculoskeletal disorders to harassment, are attributed the manipulation of employees with the unacknowledged goal of greater profitability, performance and increased productivity. The precariousness and internalisation of the toil of the task by the workers are not the least. Cécile Renouard argues that,

[all these frustrations lead to dissatisfaction; break the social bond that manifests itself in isolation and the non-participation in collective initiatives within the company] "toutes ces frustrations débouchent à la désatisfaction, brisent le lien social qui se manifeste par l'isolement et la non-participation aux initiatives collectives au sein de l'entreprise" (Renouard, 2015:10).

According to Christophe Dejours, it is undoubtedly a violence peculiar from the malicious companies with lots of mortal constraints not only to the exhaustion but also to the suicide which can be interpreted as the expression refusing to continue collaborations with an alienating system. Therefore, a new way of looking at the world of work is urgent. It is necessary to humanize companies continuously (and this is the role of ethics) so that they become places of self-fulfilment, in a dynamic of solidarity and fulfilment. Doing so would give products and services made available to customers / consumers, make life easier and enjoyable. It would also be necessary to put in place mechanisms that take into account the different stakeholders and their specific expectations without forgetting those of future generations.

By creating a soothing entrepreneurial environment, we could get out of blindness and deprive our ego of their passionate assaults to build an enlightened militant conscience as we develop the idea of a collective responsibility for social and ecological ills. Drawing consistent ethical paths and federating efforts around societal and political projects that are more mobilizing simply mean that, *[the goal is not to draw an indictment to demonize companies and to raise suspicions on any lucrative activity, but we must insist on the excesses related to an instrumentalization of ethics or - which is the same - to the absolute financial gain and growth as an expression and condition sine qua non of collective development]*

"L'objectif n'est pas de dresser un réquisitoire destiné à diaboliser les entreprises et à faire peser un soupçon sur toute activité lucrative, mais il faut insister sur les dérives liées à une instrumentalisation de l'éthique ou – ce qui revient au même – à l'absolutisation du gain financier et de la croissance comme expression et condition sine qua non du développement collectif" (This expression is used by Edgard Morin and especially at the 25th CID congress of December 1991. «Entreprise citoyenne», Cellules d'ouverture, 7).

We are forced to ask ourselves, what should be done in order to get out of this commodification of social life? Perhaps it is necessary to pool the company more in order to take into account the collective involvement of its protagonists? It would be, in this perspective to give it the chance to be more social and adopt the spirit of solidarity, fewer pyramids and organised into unions and works councils so that it truly carries out its public and social expression as E. Morin thinks, the purpose of growth at the service of the quality of human and social relations (Renouard, 2015: 184-185). To do this, it is necessary to develop ethical and political training for both employees and employers by having already enlightened them in the academic world to offer them the protection of the benchmarks as well as the capacity to assume a critical distance in the face of ambient presuppositions. Hence, the need for courses in ethics and political philosophy in multidisciplinary approaches integrates the complementarity of points of view and provide a systematic approach to problems. In addition, it would be wise to include in ongoing education projects access to the resources of philosophical and religious traditions in order to root ethical and political questions in professional life.

## 6. On the sites of a spiritualization and moralization of capitalist globalization

Starting from the idea of companies and a blind globalization of the economy, one comes to the following conclusion: Spiritual deficit requires that business and spiritual life be put together. One has to free oneself from a too materialistic conception of the visions of the world. It is also important to set aside the unidimensionality by reminding everyone of the particular dimension of his being - which is above all a capacity for transcendence and over determination, opening up to the question of sense; and beyond the material sphere he or she should check the sense and content of human work in order to better humanize the functioning of institutions and thus of the enterprise. All that should be done as long as it remains obvious that the spiritual life is a dimension of human life that informs all others including the world of business.

A new way of thinking about faith in relation to religious experience and the world of work should be considered. Gandhi's "Be the change you want for the world" is simply an invitation to mobilise spiritual resources to make the discernment capable of pushing forward the thinking for the great project of global society. The revitalisation of the ecological and social link on a global scale as well as within each political community could be such project. Cécile Renouard argues in this way that we must return to the spiritual roots of our collective complacency towards an unsustainable model, in order to draw strength from it for a joyful - fragile and tenacious - hope.<sup>21</sup> Then we will be able to make this Stuart Mill's injunction "to be unsatisfied Socrates rather than satisfied pigs" by developing our capacity to renounce luxury by the will not to succumb by a thousand justifications to the charms of a comfortable life. Exit the torpor by engaging the will, correct our greed, that of the "privileged" especially to escape the conformism, the lie, to the manipulation, to measure the mortal consequences of our collective behaviours and to become according to the expression of Jean- Paul II "Sentinels of the Invisible" (*Jean-Paul II, 2015:190*) with the power to exercise a vanguard "ethical watch".

We should therefore keep confidence and be conscious. Polyphony of life (to choose not to focus on one dimension so as to be open to others) should be cultivated. One needs to be priest, prophet, and king; that is to say to be: contemplative (the one who knows how to appreciate the present moment, admire the common work and give meaning to the work others), activist (denouncing on time and always announcing time and never giving up) but not separating words from deeds, the leader (who traces the road in the ambiguous and complex real) by a vision of the desirable transformations by also associating means that allow the creativity to be manifested. In short, one must love to undertake; one must undertake to love. To this extent, [*ethics is an invitation to aim for and implement criteria of justice that stand in the way of the structural evils of our societies. Spiritual life invites us not to despair of ever imperfect structures and people always weak and fallible. It gives us the taste of this 'life-giving music', which alone can inspire the radical paradigm shift for a viable and loveable world*] "L'éthique est invitation à viser et mettre en œuvre des critères de justice qui fassent barrage aux maux structurels de nos sociétés. La vie spirituelle nous invite à ne pas désespérer des structures toujours imparfaites et des personnes toujours faibles et faillibles. Elle nous donne de goûter cette 'musique qu'on a en soi pour faire danser la vie', qui seule peut inspirer le changement de paradigme radical pour un monde viable et vivable" (*Renouard, 2015:192*).

Pope Francis summarised this concern as follows:

*[The crisis we are experiencing makes us forget its original origin, which lies in a deep anthropological crisis. In the negation of the primacy of man! We created new idols. The adoration of the ancient golden calf (See Exodus 32, 15-34) found a new and ruthless face in the fetishism of money and in the dictatorship of the economy without a face, or a goal really human (...).*

*This drift is at the individual and societal level. It is promoted! In such a context, solidarity, which is the treasure of the poor, is often considered counterproductive, contrary to financial and economic rationality. As the income of a minority grows exponentially, that of the majority weakens. [...] The Church, for its part, always works for the integral development of every person. In this sense, it recalls that the common good should not be a simple in addition, a simple conceptual scheme of lower quality inserted in the political programs. It encourages the rulers to really serve the common good of their people. It urges the heads of financial entities to take into account ethics and solidarity. And why should they not turn to God in order to draw inspiration from his designs? It will create a new political and economic mentality that will help transform the absolute dichotomy between the economic and social spheres into a healthy cohabitation] Aware that we are all on the same journey, embarked on the same ship as our planet, it is together and in a shared responsibility that we can complete the project of moralising contemporary economic policies by working on the conditions of opportunities for a smart economy and finance that would help better distribute what they generate between all parts of the world. Martin Vanier invites us in these terms: "Capitalism produces growth at the same time as exclusion [...]. A world that does not know what to do with its poor is moving towards tensions that risk undermining the very foundations of the system. In a rather cynical way, capitalism needs to return to logic of inclusion]*

*“Ainsi la crise que nous traversons nous fait oublier son origine première située dans une profonde crise anthropologique. Dans la négation du primat de l’homme! On s’est crée des idoles nouvelles. L’adoration de l’antique veau d’or (cf. Ex 32, 15-34) a trouvé un visage nouveau et impitoyable dans le fétichisme de l’argent, et dans la dictature de l’économie sans visage, ni but vraiment humain. (...) Cette dérive se situe au niveau individuel et sociétal. Elle est promue! Dans un tel contexte la solidarité qui est le trésor du pauvre est souvent considérée comme contre-productive, contraire à la rationalité financière et économique. Alors que le revenu d’une minorité s’accroît de façon exponentielle, celui de la majorité s’affaiblit (...). L’Eglise pour sa part, travaille toujours au développement intégral de toute personne. En ce sens, elle rappelle que le bien commun ne devrait pas être un simple ajout, un simple schéma conceptuel de qualité inférieure insérée dans les programmes politiques. Elle encourage les gouvernants à être vraiment au service du bien commun de leurs populations. Elle exhorte les dirigeants des entités financières à prendre en compte l’éthique et la solidarité. Et pourquoi ne se tourneraient-ils pas vers Dieu pour s’inspirer de ses desseins? Il se créera alors une nouvelle mentalité politique et économique qui contribuera à transformer l’absolue dichotomie entre les sphères économique et sociale en une saine cohabitation" (Pape, 2013).*

*The earth is the vessel in which we are sailing together. Only together and with a shared responsibility shall we succeed in giving contemporary economic policies a moral garment. This can be done if we set conditions facilitating an intelligent economy and finance that care for all people in the world. Martin Vanier expresses it this way: [capitalism produces simultaneously growth and exclusion. A society that does know what to do with its poor is heading towards tensions and jeopardizes the very foundations of the system] "Le*

capitalisme fabrique de la croissance en même temps que l'exclusion (...). Un monde qui ne sait pas quoi faire de ses pauvres se dirige vers des tensions qui risquent de remettre en cause des fondements même du système" (Vanier, 2016).

Christine Lagarde says it in a more original way: "Même s'il est agréable de profiter de la chaleur de la reprise (...), le meilleur moment pour réparer la toiture, c'est quand le soleil brille" (Christine Lagarde in her speech of 05 October 2017 in Riyadh uses this expression to alert the world against the dangers of a misallocation of the benefits of growth to the detriment of the poorest).

[Even if it is nice to enjoy the heat of the recovery (...), the best time to repair the roof is when the sun shines]. In the same vein, assuming that the sun does not shine for some by excluding others, the construction of an innovative yard is necessary.

We must move out of exclusionary capitalism for an inclusive economy. Insofar as the economy of inclusion is not limited to a simple problem of money and redistribution of the fruits of growth, but opens to the dynamics of a sustainable development and puts together the principles of justice and of equity with urgent issues related to the environment. As a result, it is not enough to invite people to rethink growth so that it invests social aspects and does not marginalize any category of people. This is at least the meaning to be given to the "Leave No One Behind" of United Nations Secretary-General Antonio Manuel de Oliveira Guterres when he calls for inclusive growth as opposed to exclusionary growth and poverty. The real purpose of inclusive growth is to create new economic opportunities that also guarantee equal access to these opportunities for all social components. It is the appropriate way to limit the race to profit by legitimizing the critical view of ethics on entrepreneurial and financial practices. These would remain blind and pernicious without a consequent ethical reframing in any case, far from realising the integral human.

## Conclusion

By establishing a link between ethics, business and the globalization of the economy, we thought we could provide by submitting to the common discussion some elements capable of shedding light on the veiled practices of exclusionary capitalism at work in the world much better to reveal its specific operating mode by describing its ramifications in the context of a globalization of the economy that has not finished building its monsters.

We practiced it by presenting the company as a collective project, a community of people working in a company. It should be noted that the essential criterion of a company is its contribution to the social and ecological good. A company cannot be without a relation to the good by the service which it creates, and expressed by its durable utility in the society. The performance barometer is the quality of interpersonal and social relations throughout the production and consumption circuit under the prism of economic and financial responsibility as just sharing the value created for a less unequal society and less polluting, more confident, happy and sustainable supported by social responsibility as a matrix of social dialogue and mutual recognition of the company because ethical action involves relationships based on trust to better reconcile the pursuit of profit, dignity and autonomy of the person. To love to undertake, to undertake to love, here is a new vision of the company around which individual and collective responsibility must be articulated in a continuous renewal of the questions that the ethics submits to the company and to the financial world. It is in these conditions that the company can become an exciting human adventure both individual and collective in an increasingly globalized world that needs a soul.

## References

- Ardinat, G. (2012). *Comprendre la mondialisation*. Paris: Ellipses. [in French].
- Bourguignon, F. (2012). *Uses this expression to extract the measurability and efficiency of growth from simple considerations of production and output in the globalization of inequalities*, in: *La mondialisation des inégalités*. Paris: Seuil. [in French].
- Carrière, de la G. C. (2012), in: Ardinat, G. *Comprendre la mondialisation*. Paris: Ellipses. [in French].
- Dollfus, O. (2012), in: Ardinat, G. *Comprendre la mondialisation*. Paris: Ellipses. [in French].
- Grataloup, Ch. (2012), in: Ardinat, G. *Comprendre la mondialisation*. Paris: Ellipses. [in French].
- Jean-Paul II. (2015), in: Renouard, C. (2015). *Ethique et entreprise*. Paris: Editions de l'Atelier. 190 [in French].
- Lenglet, F. (2013). *La fin de la mondialisation*. Paris: Fayard. [in French].
- Lenine, V. (2012). *Manifeste de 1917*, in: Ardinat, G. *Comprendre la mondialisation*. Paris: Ellipses. [in French].
- Levy, See J. (2012), in: Ardinat, G. *Comprendre la mondialisation*. Paris: Ellipses. [in French].
- Pape, F. (May 16, 2013). *Speech to the Ambassadors*. Rome. [in English].
- Renouard, C. (2015). *Ethique et entreprise*. Paris: Editions de l'Atelier [in French].
- Vanier, M. (August 20 to September 16, 2016). *Temps*. [in English].