

"ETHICS AND ECONOMICS" SCHOOLS OF THE WORLD FOUNDATION ACT

"At the end of the second millennium and the beginning of the third, humanity seems to have lost its way, confronted with the return and the establishment of the phenomenon known as 'globalisation'.

For this reason, a movement of good willed men with the aspiration of creating balanced and ethical development on the planet was founded in the North East of Italy, becoming the first in the five continents"

HISTORY

- 1991: in Bassano del Grappa, the first movement "Ethics and Economics" is established. The entrepreneurs of the family company "Nico", university professors Ulderico Bernardi and Ferruccio Bresolin and a number of professional figures with Mr. Tullio Chiminazzo are the strongest supporters.
- February 14th 1995: in the city council of Bassano del Grappa a promotional committee "ad experimentum" with a three year duration is constituted. The primary objective is to diffuse a new kind of economy centred on mankind.
- July 27th 1998: in the city council of Bassano del Grappa the first Foundation denominated "Ethics and Economics – Universitatis Bassanensis Schola de Negotiis Gerendis" is constituted. In the same occasion the "Globalisation of Solidarity" project is elaborated.
- May 17th 2001: in Rome, the World movement of "Ethics and Economics" Schools is constituted. Pope John Paul II meets in the Vatican the 300 founders and supporters of the thirty Schools from the five continents.

"ETHICS AND ECONOMICS" SCHOOLS OF THE WORLD

The will to produce positive effects through an economy at the service of mankind, with the reduction of the discrepancy between North and South as its primary purpose, has favoured the creation of a project which tends to "globalise solidarity."

Active Participants

Entrepreneurs, university professors and men of culture, professionals and individuals that operate in an ethical-economical reality, in collaboration with local, national and international institutions.

Denomination

It must be identical for every institution: "Ethics and Economics (in the local language) followed by the Latin phrase "Universitatis...Schola de Negotiis Gerendis" – the dotted part must be substituted with the original local community. (Enterprise School of the ... Community).

Objectives, purposes and plans of operation

To create "Ethics and Economics" Universities and Faculties.

Promote schools in order to educate fulfilling local needs.

Realise projects and exchanges of entrepreneurial knowledge between North and South.

Schools must be recognised by the use of the same symbol (registered in the first location), Latin denomination: Universitatis Omnium Gentium Scholae de Negotiis Gerendis (Enterprise Schools of the World Community) and recall the same foundation date:

A.D. MMI MAII XVII

The special audience, granted on May 17th 2001 by His Holiness Pope John Paul II in the Vatican, seals the constitution.

The original of this foundation act is registered in the official book where every new "Ethics and Economics" School of the World will be recorded.

Rome, May 17th, 2001

Tullio Chiminazzo

Le trenta Scuole "Etica ed Economia" partecipanti all'atto di fondazione

EUROPA

Italia

Bassano del Grappa


Carlo Eger


Antonio Maria Bardelli

Udine

Verona


Ermes Bampa

Vicenza


Alberto Fontana

Torino


Ivano Scerif

Assisi


Giuseppe Rinaldi

Roma


Massimo Gattamelata

Frosinone


Emilio Laboni

Melfi


Giuseppe Di Leo

Crotone

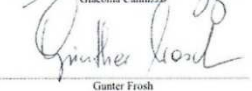

Cristina Sciarrotta

Palermo


Giacomo Cannizzo

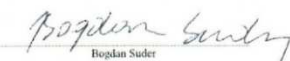
Austria

Vienna


Gunter Frosh

Polonia

Cracovia


Bogdan Suder

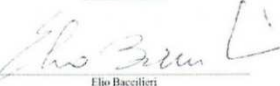
Rep. Ceca

Praga


Emiliano Cerasoli

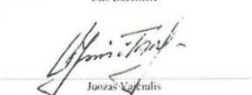
Ungheria

Budapest


Elio Baccilieri

Lituania

Marijampolè


Juozas Vagulis

ASIA

Vietnam

Hanoi


Dong Anh Chung

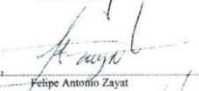
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Argentina

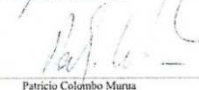
Buenos Aires


Riccardo Riccardi

Cordoba

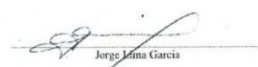

Felipe Antonio Zayat

Salta



Patricio Colombo Murua

Brasile


Rio de Janeiro


Jorge Lima Garcia


Salvador de Bahia


José Antonio De Carvalho

Juina


José Secco

Santarem


Edilberto Sena

Recife


Victor Silva Gerson

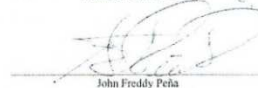
Ecuador

Quito


Maria del Carmen Oleas

Perù


Lima


John Freddy Peña

AFRICA

Madagascar

Mahajanga


Candide Horace

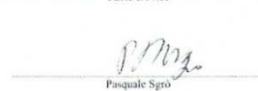
AUSTRALIA OCEANIA

Australia

Sidney


Paolo Dovico

Melbourne


Pasquale Sgro

Roma, 17 maggio 2001

VATICAN - CLEMENTINE HALL – 17th MAY 2001



ADDRESS OF JOHN PAUL II TO THE MEMBERS OF THE FOUNDATION FOR "ETHICS AND ECONOMICS"

Thursday, 17 May 2001

Distinguished Ladies and Gentlemen,

1. I am pleased to extend my cordial greeting to each one of you. Our meeting takes place on account of the initiative you have sponsored that aims at a more detailed study of how to set up an articulated reflection on globalization, solidarity and free economic initiative, on the basis of solid ethical and spiritual values.

I thank Dr Tullio Chiminazzo for his kind words conveying your common sentiments.

I examined with pleasure the programme of the new Ethics and Economy Foundation, and I encourage you to continue your work to integrate into the world of economics the viewpoint and directions of the Magisterium as expressed in the Church's social teaching.

Your institution gathers people from various parts of the world. With your different cultural sensitivities, you share the common determination to combine freedom, development and equity according to the Gospel principles of solidarity. That is more needed now than before in a period that has been deeply affected by social changes.

2. In fact, modern economic processes tend to be increasingly involved in the system that most observers describe as "globalization". There is no doubt that this phenomenon has great possibilities for growth and the production of wealth. But many also admit that it does not in itself guarantee a fair distribution of goods among the citizens of different countries. What happens is that the wealth produced is often concentrated in the hands of a small group of persons, that brings about a further weakening of the sovereignty of national states. Weakened nation-states that are synonymous with the less developed countries, are further undermined by their loss of access to a world system, which is now governed by a few centres run by a small number privately owned businesses. The free market is, of course, a distinctive feature of our time. However, there are indispensable human needs which cannot be left to the mercy of the free market at the risk of their being brushed aside.

The Church's social doctrine holds that economic growth must be integrated with other values, so as to become a qualitative growth. As a result it must be just, stable, respectful of cultural and social individuality, as well as ecologically suitable. It cannot be separated from an investment in people, and in the creative and innovative capacity of the individual, who is the basic resource of any society.

3. If the term "global" is to be understood logically, it must include everyone. Thus it forces the nations to eliminate poverty pockets that result from groups that are socially, economically and politically marginalized. This is also true of the frequently emphasized need to ensure "quality". The concept must not merely concern the product but, in the first place, those who produce it. I refer to the need for "total quality", that is, the overall condition of human beings in the process of production.

Only if people are the leading actors and not the slaves of the processes of production, can a business become a real community of individuals. This is a real challenge to the new technologies that have already eased a great part of human toil, and to the direct and especially the indirect employer, that is to say, all the forces that set the direction of finance and the economy.

Linked to this is both the human person's ability to dominate his work and the discovery of an effective solution to the problem of unemployment, that universal scourge that could be overcome if those channelling capital were never to lose sight of man as their final goal.

4. A closer scrutiny makes globalization appear as a basically ambivalent phenomenon, which could be considered as both a kind of potential good for humanity and yet also a possible social disaster of staggering proportions. To give positive bearings to developing globalization, a deep commitment to building a "globalization of solidarity" is needed by means of a new culture, new norms and new institutions at national and international levels. In particular, it will be necessary to intensify the collaboration between politics and the economy, to launch specific projects to safeguard those who might become the victims of globalization processes throughout the world. I am thinking for example, of ways to lighten the heavy burden of the foreign debt of the less developed countries and of legislation to protect children from the exploitation that results from child labour.

Dear brothers and sisters, I express my appreciation of the contribution you would like to offer to solve such major problems. I sincerely hope that your contribution will always be enlightened by the Church's traditional teaching, so that economic freedom may never be separated from the duty of the just distribution of riches. I assure you of my prayers and willingly impart my Blessing to you all.

www.vatican.va – Sommi Pontefici: Giovanni Paolo II – <http://www.vatican.va/content/Jphn-paul-ii/it.html> - discorsi - 2001 – maggio – 17.5.2001 Ai Partecipanti- EN.

THE TEN GUIDING PROJECTS

1. Globalisation of solidarity: this involves the opening of “E.E.” schools to teach the benefits of solidarity along with efficiency in economic processes. All economic activities must respect nature and use renewable energy sources.
2. Transfer of Entrepreneurial Skills: this means that people can move (temporary emigration) to transfer appropriate business management skills, spread knowhow and encourage economic self-sufficiency.
3. 1% - Business as a Tool for International Solidarity: this involves retail businesses offering a 1% discount to customers provided the money saved goes to a previously established solidarity project. This not only gets businesses involved but educates consumers in the plight of poor and needy people.
4. Business Villages: these are small business districts in which solidarity between actors promotes the development of entire regions.
5. Mutua Fide Bank: this is the “international solidarity” organisation formed with a view to establishing a “Peoples’ World Bank”.
6. Manifesto for the 21st Century: this is the Movement’s programme for building a better world.
7. Kinga – a Cultural, Economic and Social Project: this project involves the formation of companies to construct three-wheeled electric trucks, renewable energy development companies, schools and universities to serve the entire community.
8. Ethics and Economics and Redistribution of the Means of Production: it represents a branch of the new economic discipline, with Prof. Pier Luigi Zampetti (29.3.1927-1.11.2003) as a role model, to provide young people with the skills they need to do business and become “job creators”.
9. Children’s Village in Lithuania: the result of funds collected by the 1% project over the period 1995-1997, when the project was known as: “a year of solidarity can give a family to those who do not have one”. Sixteen houses were built, and are still used by adoptive parents to give homes to abandoned children.
10. My Children’s World: if a few generous people are willing to offer their organisational talents, cultural and economic resources, it will be possible to complete this project. In conjunction with the “Ethics and Economics” Foundation of Bassano del Grappa or any other Institution associated with the Movement it will become possible to achieve two objectives: the social and economic success of the “Game” and the promotion of the new “Ethics and Economics” discipline for the 21st century.

PROJECT

MY CHILDREN’S WORLD©

A game for children (of seven and over) on the way to becoming adults

Educational play – Game community

Brand, symbol and currency for trade: the Apple (good, delicious, mouth-watering fruit)

A way to entrust children with constructing a child-friendly future for humanity



ETHICS AND ECONOMY

for a better world

The new economic discipline of the 21st century

HOMO ETHICUS ÆCONOMICUS – Economics, Happiness and Value

Tullio Chiminazzo

ARMANDO EDITORE - 2022 – Roma



english version ebooks
scan QR CODE



link

<https://www.armandoeditore.it/catalogo/homo-ethicus-oeconomicus/>



Synopsis

The new discipline of “Ethics and Economics” places people and nature at the centre of all economic activity and provides a “Shared Home” for the many alternatives to classical economics that have been proposed over the last 30 years. The three classical factors of production become seven, with all businesses having to account not only for their economic but their environmental and social sustainability too. By accepting the social responsibility of companies, *homo Æconomicus* matures into *homo ethicus Æconomicus*. With digital technology and green energy providing the necessary tools for sustainable development in years to come, new forms of finance will become available to young people, even in developing countries, leading to a more equitable distribution of the means of production and, along with it, a new, more participatory society. Rather than job seekers, young people will increasingly become job creators. Cultural horizons will expand for society as a whole, with children pointing the way, allowing mankind to adapt to a dynamic and ever-changing world

Tullio Chiminazzo is a graduate in law, an accountant and a business economist. An attentive observer of economic processes, he envisages an efficient, global economic model built on the centrality of people, respect for nature, recognition of diversity, and a fairer distribution of resources. A passionate developer of innovative processes, in this work he propounds the new discipline of “Ethics and Economics”.

LUMSA UNIVERSITY ROME
18 MAY 2022
ANNOUNCEMENT OF THE NEW ECONOMIC REGULATION



PRINCIPLES VALUES AND SYMBOL

Finally, after a long journey started in the early 90s, the expression "Ethics and Economics" is to be considered a "single term" which characterizes the new economic discipline, useful for building a better world, starting from this 21st century. This will have to replace the classical economics, proposed starting from Adam Smith, since the eighteenth century, as announced on May 18, 2022, at the prestigious LUMSA University in Rome.

We are called to work together to understand how to implement a new project for all of humanity, identifying ways to better disseminate the new economic discipline. As many are now suggesting, that "*evolutionary leap*" seems to be indispensable which allows this now obsolete economic system to give way to the

centrality of the Person and respect for Nature, in the performance of any wealth creation activity.

The search for the "Common Good" is the horizon and the reason that requires us to clarify our thinking, explaining it also with practical examples, not before stating that, if the "*mantra*" of classical economics is "Efficiency", the new economic discipline provides for the inseparable link with "Solidarity".

Many imagine, misinterpreting our ideas, that solidarity represents a subtraction of resources from businesses and the economic system as a whole. This is not the case because by applying "Solidarity" inseparably from "Efficiency", a "natural multiplier" is triggered, capable of creating greater wealth, in line with the objective of sustainable development.

We must also add that, in order to achieve the multiplier effect we have mentioned, it is necessary to apply "Sharing" by all economic operators, whether producers, distributors or consumers. Everyone must be convinced that the human needs to act across its entire dimension and must operate using both its "Material" part/vision (shape, weight, concreteness), and of the "Spiritual" one (ideas-knowledge-dreams).

Certainly, little by little, this way of conceiving interpersonal relationships cannot fail to infect also the rulers of States and International Organizations who, therefore, will find themselves in the need to re-set their budgets and their economic and social policies, starting from these new assumptions.

In my latest book, in paragraph 3.4.3., entitled "*Sustainable growth, that is development*", I report three examples or idioms that simplify the understanding of some logical passages:

1. "*Don't give a man fish. Teach him how to fish.*"
It is the multiplier effect of knowledge sharing.
2. "*If there are a hundred poor people, and one rich person, and someone forces the rich man to redistribute his wealth among the poor, very soon there will be a hundred and one poor people.*"
It is the dispersive effect of wealth, when one divides without sharing.
3. "*If two people meet and exchange coins of equal value, they go away with the same wealth they had before they met. If two people meet and exchange an idea, they go away with two ideas each.*"
It is the multiplier effect of the exchange of ideas, to share them.

The practical consequence of the application of the new economic discipline will lead to greater "Happiness" and greater "Efficiency". It will allow for the creation of additional wealth and will foster economic and human relationships that are more in line with people's nature.

PRINCIPLES, VALUES AND SYMBOLS OF THE MOVEMENT AVAILABLE TO EVERYONE TO CREATE "SCHOOLS" AND SPREAD THE NEW ECONOMIC DISCIPLINE IN EVERY PART OF THE WORLD



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