

International Conference

Spirits in Time

Person, Action, and Culture in Leonardo Polo's *Ethics*

September 29, 2014

IESE Business School, Madrid, Spain

PROGRAM:

10:30 AM **Registration**

11:00 AM **Opening Remarks**

Main Speakers

11:10 – 11:55 PM “The Dualities of Ethics”
Juan Fernando Sellés (University of Navarra)

11:55 – 12:40 PM “The Mind-Body Problem”,
José Ignacio Murillo (University of Navarra)

12:40 – 1:25 PM “Making Sense of the Claim that Beauty Is Knowledge”
Paul Dumol (University of Asia and the Pacific)

1:30 PM **Lunch**

3:00 – 4:40 PM **Papers and Presentations**

4:40 PM **Coffee Break**

5:00 – 6:40 PM **Papers and Presentations**

6:45 PM **Closing Remarks**

7:00 PM **End**

(*) For the convenience of those participants who wish to attend Mass, there will be a Mass at the IESE chapel at 9:45 AM.

Last update: Monday, September 22, 2014

Papers and Presentations Program

GROUP 1

Introduced by Daan van Schalkwijk

3:00 – 3:20 “Understanding Life within the Horizon of Polo’s Philosophy”, *Juan José Sanguineti* (Pontifical University of the Holy Cross, Italy).

3:20 – 3:40 “Prozac for a Spiritual Crisis? An Interdisciplinary Look at Medicine Through the Eyes of Philosophical Anthropology”, *Jon Lecanda (& Alberto I. Vargas)* (Free Scholar, USA; University of Navarra, Spain)

3:40 – 3:55 “The Crisis of Caring in Medicine”, *Farrell Sheehan* (University of Notre Dame, USA)

3:55 – 4:15 “Polo's Anthropology a Good Framework for Neuroscience”, *José Víctor Orón* (University of Navarra, Spain)

4:15 – 4:35 *Questions and Discussion*

4:40 Coffee Break

Introduced by Juan José Sanguineti

5:00 – 5:20 “Habits as the First Appearing of Freedom in Cosmos”, *Juan José Padial*, (University of Málaga, Spain)

5:20 – 5:40 “How and When the Creation of the First Human Persons Happened”, *Antoine Suarez* (Center for Quantum Philosophy, Switzerland)

5:40 – 6:00 “How the Evolving Theory of Evolution Could Profit from Polo”, *Daniel B. van Schalkwijk* (Amsterdam University College, Netherlands)

6:00 – 6:15 “Study of the Role of Material Culture in Human Evolution”, *Beatriz Byrne* (University of Navarra, Ireland)

Papers and Presentations Program GROUP 2

Introduced by Idoia Zorroza

3:00 – 3:20 “Act, Potency and the Metaphysics of the Living”, *Juan Andrés Mercado* (Pontifical University of the Holy Cross, Italy)

3:20 – 3:40 “Transcendental Anthropology and Metaphysics: Philosophical Disciplines”, *Gannu Praveen Kumar* (Sahasra Institute of Pharmaceutical Sciences, India)

3:40 – 4:00 “Culture and Ethics in Leonardo Polo”, *John Branya* (Strathmore University, Kenya)

4:00 – 4:15 “Who are you? Polo and Personhood”, *Craig Iffland* (University of Notre Dame, USA)

4:15 – 4:35 *Questions and Discussion*

4:40 Coffee Break

Introduced by John Branya

5:00 – 5:20 “Is there Room for Conscientious Objection?”, *George L. Mendz* (University of Notre Dame Australia, Australia)

5:20 – 5:40 “Justice and Dominion in light of Transcendental Anthropology”, *Idoia Zorroza* (University of Navarra, Spain)

5:40 – 6:00 “Requirements for the study of Time and Action in Polo's notion of Law... and in Jurisprudence”, *Daniel Castañeda* (Panamerican University, Mexico)

6:00 – 6:15 “Engineering within an Instrumental Plexus”, *James Herrick* (University of Notre Dame, USA)

6:15 – 6:35 *Questions and Discussion*

Papers and Presentations Program

GROUP 3

Introduced by Aliza Racelis

3:00 – 3:20 “Goods, Rules and Virtues as Dimensions of Ethics: Polo vs Macintyre”, *Domènec Melé & Carlos Rodríguez-Lluesma* (IESE Business School, Spain)

3:20 – 3:40 “The Radical Dualizations”, *Ignacio Falgueras Salinas & Ignacio Falgueras Sorauren* (University of Málaga, Spain)

3:40 – 4:00 “The Ethics of Insider Trading Enlightened by the *Ethics* of Leonardo Polo: Goods, Rules and Virtues”, *Mark Mannion* (Leonardo Polo Institute of Philosophy, USA)

4:00 – 4:15 “Polo and F.A. Hayek”, *Shane O'Connor* (University of Notre Dame, USA)

4:15 – 4:35 *Questions and Discussion*

4:40 Coffee Break

Introduced by Mark Mannion

5:00 – 5:20 “Culture and Production”, *Miguel Alfonso Martínez Echevarría* (University of Navarra, Pamplona)

5:20 – 5:40 “The Leader as Friend: Implications of Leonardo Polo’s ‘Friendship in Aristotle’ for Humanistic Corporate Governance”, *Aliza Racelis* (University of the Philippines, Philippines)

5:40 – 6:00 “The Relationship between Educator and Learner Understood as Aid by Leonardo Polo”, *Josu Ahedo* (International University of La Rioja, Spain)

6:00 – 6:15 “Reciprocity, Economy and Anthropology”, *Rafael Però* (American University of Lebanon, Lebanon)

6:15 – 6:35 *Questions and Discussion*

ABSTRACTS

Group 1

Understanding Life within the Horizon of Polo's Philosophy

Juan José Sanguineti, Pontifical University of the Holy Cross (Rome, Italy)

The philosophical understanding of life oscillates between dualism (Platonism, vitalism) and monism (physicalism). The Aristotelian approach, enriched by Polo's account in terms of co-causality, helps to view living beings in a more adequate way. Some points of this view are faced in my contribution: the internal formal-efficiency of organisms; the relevance of networks as increasing formalization; the openness of living beings to share others' life; the mixture of order and disorder in the biosphere under the light of Polo's notion of propagation.

Prozac for a Spiritual Crisis? An Interdisciplinary Look at Medicine Through the Eyes of Philosophical Anthropology

Jon Lecanda (& Alberto I. Vargas), Free Scholar (New York City, USA)

In our previous study, *The Anthropological Crisis of Scientific Innovation*, we showed that the widespread scientific method tends to neglect freedom that intimately links the body (*soma*), the soul (*psyche*), and the spirit (*pneuma*) of the human person. From the perspective of philosophical anthropology, we have set out to explore the limitations of a reductive materialistic view within experimental science and medicine.

Current scientific research could be summarized by three contradictory and mutually exclusive alternatives: a) The healthy outcome of the patient is mainly dependent on the doctor while the patient remains mostly at the mercy of the prescribed treatment (Hippocrates); b) A healthy life fundamentally depends on the patient, while the action of the doctor is merely accidental or even counterproductive (Galen); c) Man is always ill; the perception of health is only a utopia (Psychoanalysis). In order to tackle this crucial trilemma, we base our arguments considering the triple distinction within any illness: the body, the soul, and the spirit. We believe that this approach leads to a more complete understanding of illness, as well as freedom in regards to man's relationship with disease.

Importantly, we remark the potential benefits of integrating the *Transcendental Anthropology* proposed by Leonardo Polo when dealing with mental diseases.

The Crisis of Caring in Medicine

Farrell Sheehan, University of Notre Dame (South Bend, USA)

What does it *really* mean to be a doctor? In the eyes of most professionals the medical practice is no more than the use of scientific reasoning in order to relieve symptoms. It is this intense mechanistic view of the person that completely neglects the immeasurable human influence that comes into play during the process of healing. Through the power of technology and advanced scientific research, the doctor has become nothing more than a glorified mechanic as the patient is transformed into a list of symptoms. In this crisis of medical care many patients are left feeling undignified as their personhood and freedom are completely disregarded by the healthcare system.

Ironically, the scientific method, which has led to fantastic medical advances, is the same approach that has also led to an incomplete view of the patient. The scientific method fails at fully capturing personhood because it relies on inferior aspects of the person, like blood pressure and chemical concentration, to explain the superior aspects, like a person's state of health. In this way of thinking, the freedom of the person has no role to play in determining disease manifestation or health outcome.

This problem can be rectified through a transcendental anthropology which understands the evermore of the person. More specifically, when the duality of human essence and the personal act of being are properly recognized, then the medical community can begin to relate to the patient in a new manner. A transcendental anthropology in medical practice would bring about an understanding that the inferior aspects of the person, including illness, only take on full meaning in light of the patient's personal love, co-existence, and self-awareness.

Polo's Anthropology a Good Framework for Neuroscience

José Víctor Orón, University of Navarra, (Pamplona, Spain)

Neuroscience has a lot of levels to approach studying brain. Molecular level, neuron level, system level and behavioral and cognitive level. The last level tries to understand how to link brain with mind. Brain refers to biology, and mind refers about what we are and do. In that case neuroscience need a framework to put together all the data that the investigation discover. Neuroscience, as a science, needs to divide the reality to be able to study it. They do not study a human process, they study a task which belong to a given process and they obtain data. But their goal is to speak about the process, looking to understand behavior and cognition. What is the best way to put together data to be able to speak about of human process? Data are as a dots and the process is the drawing that you have obtained when you have united all the points. Reaching to one figure or other depends on the scientific criteria to unite the points/data. The person is a unity, so all of us expect to understand, as a unity, all the things that we know about human being.

All neuroscientist has their own anthropology, their own framework, to do that. But there is a scarce investigation about the best criteria to make a united interpretation. Polo's anthropology is a good framework. Polos discovers the limitation of analitic approach, and says: "the characteristic of the truth of man is his dynamic integrity" and "the man is intimacy rather than composition". So instead a analitic approach, he sug-

gests a systemic approach. His notes about human being: unrestricted, always open, expressive of himself, looking for a perfection that never reach, fit very well with the dynamic of brain. Because the brain is dynamic, so it does not match with a static ontology. In neuroscience the brain is understood as a complex system. It means with a high level of connectivity, with several levels, with a non-linear behaviour, plastic and resistant to change, with memory, where the parts of the system do not explain the sum.

Human action is not a single event of movement coordination, but a complex behavior that implies the integration of many global cerebral processes. To be precise, the perception-meaning system, the executive system, the value system, the motor system and belief system need to be integrated each other in order to reach an action. Each of them does not work as modules, but they are also integrative events. Each system only works as a "first inductor" of the event, but the event does not show up until the integration is made. And it fits very well with Polo's presentation of human action.

Habits as the First Appearing of Freedom in Cosmos.

Juan José Padial, University of Málaga, (Málaga, Spain)

A main stream of contemporary philosophy focuses on human being as embodied spirit. For philosophers like Hegel or Merleau-Ponty, freedom is freedom within (and with) nature, or what it is the same, within (and with) time. Thanks to habits spirit feels itself like at home in the natural and cultural realm, or in Pierre Bourdieu words "He —the spirit— feels at home in this world because the world is also at home in him, in the form of habitus." The aim of this paper is to make a comparison between the treatment of habits in the philosophies of Hegel and Polo, because Polo grasps in its treatment of intellectual habit a spreading of freedom to nature that Hegel had understood as characteristic of human corporeality. So, thanks to intellectual operations the cosmos appears to the human being, and thanks to habits, freedom appears in cosmos, both in its corporeality and its rational nature.

When and How were the First Human Persons Created?

Thinking the Question in the Perspective of Transcendental Anthropology.

Antoine Suarez, Center for Quantum Philosophy (Zürich, Switzerland)

The question of "*when and how were the first human persons created?*" challenges anthropology. The answer requires deciding "*Which signs allow us to ascertain whether an ancient population was a community of human persons?*".

In the perspective of Leonardo Polo's *Transcendental Anthropology* I claim that the crucial signs are those attesting that the members of a *Homo sapiens* population have the sense of moral responsibility. This would mean that the creation of the first human persons did happen during the early Neolithic. On the one hand, such a tenet fits in many respects the Genesis narrative and the genealogy in Luke 3:23-38. On the other hand, according to historical population guesstimates and recent research on genetic

diversity about 5 million individual of *Homo sapiens* have lived on Earth at this time (8'000-5'000 BC).

On the basis of Thomas Aquinas' analysis (S. Th. I, 98-100) I argue that these observations are perfectly compatible with the teaching that:

- 1) The creation of the human persons requires a special intervention by God;
- 2) The "original sin" is a state which proceeds from a first personal sin, and is "transmitted by propagation" to all the other human persons who come into existence after the first trespass, so that "the state of original sin is in everyone as his own".

I conclude by stressing that the search for a coherent description of the origins of personal humanness may help us to define more sharply the relationship between metaphysics and anthropology, very much in line with Polo's work.

How the Evolving Theory of Evolution Could Profit from Polo

Daniel B. van Schalkwijk, Amsterdam University College (Amsterdam, Netherlands)

In this presentation I would like to sketch the recent developments in evolutionary thinking that result from advances in (epi)genetics and systems biology. I will especially focus on the analysis of Prof. Denis Noble, who contends that a new synthesis is necessary to replace the 'modern synthesis' of evolutionary theory. He states that a reflection on biological causality is in order to better understand both the organism itself and its evolutionary origins. I will sketch some perspectives on how Polo's thought could contribute to this challenge.

Study of the Role of Material Culture in Human Evolution

Beatriz Byrne, University of Navarra (Pamplona, Spain)

Developments in experimental and cognitive archaeology in the last two decades, together with those of comparative psychology, have allowed us to 'enter' in the mind of the hominids, right from the beginning of human evolution, through the only artefacts they left behind: stone tools. There are several approaches to this study, each one offering new light in this study and at the same time getting away from each other without coming to an agreement. While all approaches acknowledge the boundaries in the cognitive abilities of the great apes, whose DNA is closest to us, in respect to humans, there is a lack of an agreement about which of those abilities make us really human or when they appear. Partly because of their inability to understand how something as material as a stone tool can be the result of mental representations. Classical anthropological philosophy with its theory in human and animal cognition, combined with the vision of transcendental anthropology which solves the problem dualism-monism or how to integrate the world of ideas with the physical one, without banning one or the other, can help to throw light in the problem. The world of ideas, though being superior, is so perfectly imbricated in the physical one that any mutation in relation with it during human evolution, which allowed better adaptation, was selected. Specifically those which

favoured the development of cognitive abilities. This is what is seen in the archaeological record.

ABSTRACTS

Group 2

Act, Potency and the Metaphysics of the Living

Juan Andrés Mercado, Pontifical University of the Holy Cross (Rome, Italy)

After the Platonic approach, Aristotle created a general language to refer to the activities of the soul, based on act and potency, and the analogical application of terms to describe the very different realities among them. Distinctions on alteration and passion in light of the discoveries concerning the different states of activities in living beings. Leonardo Polo offers an original reading of the concepts within his anthropological proposal, giving special attention to the growth of the living, especially human beings.

Transcendental Anthropology and Methaphysics: Philosophical Disciplines

Gannu Praveen Kumar, Sahasra Institute of Pharmaceutical Sciences (Warangal, India)

To my mind, one of the staunch thoughtful philosophers who had been able to add new light on transcendental anthropology and metaphysics is Leonardo Polo. Leonardo Polo proposes metaphysics as the study of the cosmos and anthropology as the study of the human being. Transcendental science is a science that studies the being, the grounding or the first principles of reality. In the philosophical tradition, transcendental means most universal while for Polo transcendental is equivalent to act of being. The consideration of anthropology and metaphysics as a transcendental science is part of traditional philosophical doctrine and is widely accepted as such by great philosophers. Polo maintains that anthropology is *transcendentally* different from metaphysics. Polo has also offered a way out of the stagnation caused by classical and modern thoughts of different schools of philosophy. The purpose of this presentation is to see how Leonardo Polo's Transcendental Anthropology and metaphysics can give a conceptual understanding to the levels of fundamentals of philosophy.

Culture and Ethics in Leonardo Polo

John Branya, Strathmore University (Nairobi, Kenya)

For Leonardo Polo culture is an activity exclusive of human beings. It is all encompassing in the life of individuals and a need for society's cohesion and development. Culture has an individual and social aspect. Leonardo Polo's transcendental anthropology gives the anthropological foundation to culture. His anthropological positioning of culture makes it possible to link all aspects of culture to the person and his/her develop-

ment. Polo's approach to culture preserves the individual freedom of those within any particular culture and explains its continuous and unlimited progress. It also links culture with morality and explains how morality is inseparable from culture.

Who are you? Polo and Personhood: A Translation of 'Quien es el hombre?' by Juan Fernando Sellés

Craig Iffland, University of Notre Dame (South Bend, USA)

It will not do to ask ourselves the question "what is man?" because Man is not a *what*, not a *something*, but a *someone*, a *who*. Nevertheless, to ask, "who is Man?" is not quite the same as asking, "who is the human person?" The first question is wider in scope than the second because the term "Man" is more extensive than the term "person". Indeed, it is important to understand that these terms are not synonyms. The first question, "who is man?" can be answered by describing an interwoven series of bodily, psychological, and personal characteristics. The second question, "who is the human person?" is more concrete, it points to the interiority of Man: his spiritual center. However, to the extent that both of these questions represent an inquiry into the "who" and not the "what" of Man, it is possible to take them, in a certain sense, as asking the same question, for the "who" designates the human *person*, that is to say, that which is radically distinct in every human being. An inquiry into the question of personhood, then, requires an inquiry into the elements of human nature. Accordingly, in this essay I offer a sketch of the central dimensions of human life: the life of the body, the life of the soul, and the life of the person.

Is there Room for Conscientious Objection?

George L. Mendz, University of Notre Dame Australia (Darlinghurst, Australia)

Background and aim: Conscientious objection is understood as a non-compliance with a law motivated by a dissenter's belief that it is morally prohibited to follow it because the law is either bad or wrong, totally or in part. Frequently, persons working in the area of Health Care find laws implemented that go against their moral principles. It has been proposed for individuals who find problems of conscience with particular laws and regulations, to appeal to an objection in conscience to be exempted from them. The ethical principles underpinning many current laws and regulations are those of relativistic moral philosophies. This study examined problems that conscientious objection may find in a relativistic cultural context.

Findings: Analyses were conducted of two current forms of relativism: individual and cultural, and of the question of how relative is contemporary relativism. Husserl's analyses and conclusions about skepticism were used in these discussions, and logical inconsistencies were found in the formulation of both theories. Polo carried out analyses along the same lines and, in addition, developed a critique of historical relativism that was used in this study. It was determined that these relativistic theories lead to understandings of conscience at variance with those previously accepted, and problems that both types of relativism will pose to objections in conscience were discussed.

Conclusions: The conclusion of the study is that conscientious objection is inconsistent with relativism. Consequently, in a society based on relativism, always it would be possible to rebut the reasons of individuals to object in conscience to a law, rendering void their efforts to safeguard their conscience.

Justice and Dominion in light of Transcendental Anthropology

Idoya Zorroza, University of Navarra (Pamplona, Spain)

Three anthropological thesis of Leonardo Polo are the pillars for a Theory of Justice that enriches and solves the aporias raised by the notion of Justice proper of the Modern thought: 1) the definition of the human being as a being that *has*; 2) the domain of the real is settled by the domain excersised by human being own acts; and 3) the social plexus is the condition of possibility of any possible appropriation.

Requirements for the study of Time and Action in Polo's notion of Law... and in Jurisprudence

Daniel Castañeda, Panamerican University (Mexico)

Polo's juridical thought cannot be explained according to the idea that legal appointment (*titularidad*) is a mere legislative concession or an objective law from which emerges subjective law consistent on a faculty or a power (*facultad*) to achieve a specific social purpose. Polo's theory of knowledge as well as his anthropology are contradictory to the philosophical basis that support the modern and contemporary juridical conceptions since they emerge in a very specific primary organization (*organizaciones primarias*) with a concrete gnoseological content beyond which they are inoperative. This work seeks to understand the meaning of polian juridical notions through different historical contexts in order to demonstrate that Polo's theory of knowledge and his anthropology are compatible with other juridical traditions different from the current positivists' ones.

Ethics, Engineering, and the Instrumental Plexus: An analysis of engineering in light of Leonardo Polo's philosophy of work

James Herrick IV, University of Notre Dame (South Bend, USA)

Engineering is not usually thought of as involving ethics, but the two are intrinsically related. In reading Leonardo Polo's *Ethics*, one finds that morality penetrates all human action, including engineering. In fact, many engineering associations, such as the National Society of Professional Engineers, place a heavy emphasis on their code of ethics. This paper will analyze the role of ethics in engineering in a world that is characterized by Polo as an instrumental plexus.

The analysis of engineering within an instrumental plexus will use sources such as an introductory book to engineering, Polo's *Ethics*, and engineering codes of ethics to explain the strong connection between Polo's perspective of the world and that of an engineer. Any engineer would agree with Polo that the world is made up of constituents that are related to each other and part of a larger whole. One of the tasks of an engineer is to organize parts within a system and relate them to both themselves and the environment outside of the system. Similarly, a philosopher organizes his thought into various subjects, such as philosophy of knowledge, philosophy of nature, and philosophy of man. The guiding principle of this type of organization is "the whole is greater than the sum of its parts." Nothing exists in pure isolation, but rather everything can be related to something else inside a system. Furthermore, there would be no meaning in an existence of a thing unless it is related to other things in this world. For this reason, Polo points out how a nail has no meaning unless it is related to the wood that it joins together. Regarding ethics, an engineer needs to recognize his responsibility to the community he works in; he must be able to demonstrate his competence, ensure the well-being of those affected by his work, and present his work in an honest manner. The construction of a bridge can serve as an example of how an engineer's work is closely tied to ethics and exists within an instrumental plexus.

Polo's *Ethics* links engineering to ethics and the instrumental plexus in a way that is easy to understand but often forgotten or overlooked. When one understands engineering in within the framework of Polo's philosophy of work, one can appreciate more the work of an engineer, his responsibility to his community, and the function of his work within a plexus.

ABSTRACTS

Group 3

Goods, Rules and Virtues as Dimensions of Ethics: Polo vs. Macintyre

Domènec Melé & Carlos Rodríguez-Luenga, IESE Business School, (Barcelona, Spain)

We start by discussing two significant problems one can find with some mainstream ethical approaches and in the application of these in business ethics. The first problem is their incompleteness, since each theory tends to focus on the action (deontologism), or on its external consequences (consequentialism), or on the agent (virtue-ethics), rather than on all of these aspects inherent in each human action. The second problem is their failure to include consideration of human good and subsequently of human flourishing. Both deontologism and consequentialism focus only on the “right action”, and on solving dilemmas, rather than on the internal consequences for the agent and on his or her flourishing. From different perspectives, Leonardo Polo (2008) and Alasdair MacIntyre (1993) emphasized the importance of a “complete ethics” which integrates goods, rules and virtues. We review the proposals of these philosophers and discuss how these converge or diverge. We argue that both Polo and MacIntyre are complementary and that their ideas can contribute to rectifying the incompleteness produced by the lack of attention to human flourishing in many current approaches.

REFERENCES

* Macintyre, Alasdair. 1993. Plain Persons and Moral Philosophy: Rules, Virtues and Goods, *Convivium*, 63-80. Reprinted in: Kelvin Knight (ed.) *The MacIntyre reader* (Cambridge: Polity Press, 1998). pp. 136-152.

* Polo, Leonardo. 2008. *Ethics. A modern version of its classic themes*. Manila, Philippines: Sinag-Tala. (It was a translation of Polo, Leonardo. 1996. *Ética: hacia una versión moderna de los temas clásicos*. Madrid Unión Editorial. This first version was published in 1992 and edited by the Facultad de Filosofía, Universidad Panamericana along with Publicaciones Cruz O. S.A. It was based on a course given by Polo in the Universidad Panamericana in 1992).

The Radical Dualizations

Ignacio Falgueras Salinas & Ignacio Falgueras Sorauren, University of Malaga, (Spain)

Taking the philosophical contributions made by Leonardo Polo to anthropology as a source of inspiration, and within a broader research project that seeks to establish the

foundations and the destination of human economic activity, our paper will center on the clarification of the human *radical dualizations* by developing the Polian anthropology's initial approach, since in order to give a radical and adequate response—which does not cease to declare assumptions—to the inescapable question of why man has to be “economic”, it is necessary to go back to the final approaches of philosophical anthropology. In this regard, after pointing out what is meant by radical dualizations, this work distinguishes between *nuclear* radical dualizations and *additional* radical dualizations. Because of the paper's orientation towards the foundations and destination of economics, the nuclear radical dualizations are studied with more detail, among which the so-called binding and co-natural ones are detailed. Harmonizing all these distinctions our proposal comes down to the following:

The root of the dualization is the person. Being person is more radical than being dualizing, since one cannot dualize unless one is capable of communicating, of giving, of giving oneself. However, not every person dualizes, but only the human person: dualization is what provides the ontological profile that is proper of man. And this dualization comes directly from the will of the creator, who has wanted to bind us, ontologically and operatively, to the being and to the essence of the world, respectively. The specific character of the “essence of man - essence of the world” dualization, which binds us only in an inchoate way, opens the way to the operative dualizations within whose framework economic activity appears.

Polo and F.A. Hayek

Shane O'Connor, University of Notre Dame (South Bend, USA)

In *Rich and Poor*, Polo emphasizes distributive justice over commutative justice, and emphasizes an opposition to bureaucracy in government, labor, and business in order to achieve this form of justice. Many of his critiques are brief, but I feel they show a strong resemblance to some of the varied ideas of F.A. Hayek, in two points in particular. My presentation will elucidate some of these connections.

First, Polo's sentiment that bureaucracy is a drain on productivity evokes the socialist calculation critiques of Hayek's later work. I plan to look at the correlations between Polo's brief critique on government bureaucracy and Hayek's critiques in *The Road to Serfdom*. Additionally, I want to expand Hayek's thinking to the other areas Polo mentioned, that is, labor and business. The central question here will be how decentralization can be beneficial to a sense of justice in all three areas. Of use will be Hayek's *The Use of Knowledge in Society*, which I will connect to Polo's comments on information technology.

Second, Polo argues against the Keynesian prescriptions for prosperity. Notably, he says “stimulating demand in an artificial way results in the consumerist society, focusing development with this goal in mind is humanly desolate”. On this point Hayek's contribution is more nuanced. He rejected Keynes' calls for fiscal stimulus in the 1930's but later regretted not speaking out against the contractionary monetary policy of the

United States at the outset of the Great Depression. However, though Hayek is mixed on how to fix an ailing economy, he wrote extensively in his early career on what causes an economy to fall out of equilibrium in the first place, and here there is room to provide a technical analysis of the problems with Keynes' that Polo highlights in an aesthetic or ethical sense. As Polo says in contrast to Keynes, "the true business man puts supply over demand". This evokes Hayek's production triangle diagrams, where the false increase in demand causes disturbances in the process of production and results in recession. This part of the presentation will focus on connecting Hayek's early work, in *Monetary Theory and the Trade Cycle*, with Polo's critiques of assured demand driving the progress of an economy.

The Ethics of Insider Trading Enlightened by the Ethics of Leonardo Polo: Goods, Rules and Virtues

Mark Mannion, Leonardo Polo Institute of Philosophy (Chicago, USA)

This paper is an attempt to apply Leonardo Polo's assessment of ethics to the ethical quandary of insider trading. To this day many people still do not understand why insider trading is unethical, a reductive action that produces negative side effects and brings about collateral damage. They know it is illegal because of the development of the rules of law, yet they do not realize the need to fully assess this issue with all three factors that Leonardo Polo utilizes to frame an ethical issue: goods, rules and virtues. Herein lies a practical ethical approach.

Culture and Production

Miguel Alfonso Martínez Echevarría, University of Navarra (Pamplona, Spain)

Production is a central topic in the way the economics, in his double aspect, theoretical and practical, is approached today. Leonardo Polo in his not so short philosophical work has treated these topics in many places, from different perspectives. The objective of this communication is take occasion of his always interesting suggestion to make a sketch of the different relations that is possible to establish between ethic, culture, ad production. The main conclusion is to let open different research lines, that properly developed, could help to establish a better anthological foundations, no only of the economic theory, but mainly of the practical management.

The Leader as *Friend*: Implications of Leonardo Polo's *Friendship in Aristotle* for Humanistic Corporate Governance

Aliza Racelis, University of the Philipiness (Manila, Philipiness)

To some people, the world of finance and business is purely mechanical, devoid of ethical considerations. But it has become quite obvious, given the most recent financial crisis alone, that there is no escaping the fact that ethical reasoning is vital to the practice of business and finance (Racelis, 2013). The material and psychological harm caused by

the 2008 global financial crisis continues. As the Financial Meltdown of 2007-08 turns into a global economic crisis which will most likely be measured in years rather than months, it is imperative that we look beyond the symptoms and get to the root causes. The economic crisis, like the bubbles that preceded it, is the direct result of an increasingly unbalanced economy which has its roots in unbalanced lives (Clark, 2009).

Given these, business ethicists have recently begun emphasizing that the focus should be on virtues and the qualities of the business leader. The attention to consequences or duty is fundamentally a focus on compliance. Rather, one should consider whether an action is consistent with being a virtuous person. This view argues that personal happiness flowed from being virtuous and not merely from comfort (utility) or observance (duty). It acknowledges that vices are corrupting, whereas virtue leads to *eudaimonia* or human flourishing (Bruner, Eades and Schill, 2009). A more *humanistic* approach to business and management, thus, seems to be in order. Management could be called humanistic when its outlook emphasizes common human needs and is oriented to the development of human virtue, in all its forms, to its fullest extent. This kind of management appears to achieve a higher moral quality (Melé, 2003).

In this regard, a lot can be learned from Aristotle's treatment of the human person in his *Nicomachean Ethics*, especially his notions of *friendship*. Aristotle's *Ethics* is regarded as the first systematic treatment of ethics in Western civilization: it belongs in the tradition that stresses both the supremacy of our rational nature and the purposive nature of the universe. Aristotle pointed out that an ultimate end for people must be one that is self-sufficient, final and attainable; he maintained that happiness is the goal that meets these requirements. Consideration of the conditions are requisite to the attainment of happiness that led Aristotle into a discussion of *virtue*, which for him refers to the excellence of a thing and hence it refers to the disposition to perform effectively its proper function. For Aristotle, just like for the other classical philosophers, happiness was a type of activity and an achievement, rather than a feeling. His notion of happiness indicated success: to have lived a happy life was the same as having been a success at human life (Denise et al., 2002; Pakaluk and Cheffers, 2011).

One of the merits of Aristotle's approach to ethics is that it aims to be practical and, therefore, faithful to how human beings actually are. This surely helps to explain why Aristotle devotes one-fifth of his *Ethics* to a topic that is usually neglected altogether by contemporary moral theory – friendship. Aristotle devotes books 8 and 9 to the study of friendship. He affirms, right from the start, that friendship is a virtue, or at least is accompanied by virtue, and he considers it a necessity in daily life. Without friends, no one would want to live, even if he were to possess other goods, because prosperity is of no use if it is deprived of the potential for doing good. Human beings, even the just ones, are in need of friendship; and the just ones are the most capable of friendship. Thus, he who loves his friend is to be praised highly: in fact, *good* friends are equated with being friendly persons (Pakaluk, 2005; Polo, 1999).

Thus, Aristotle's treatment of *friends* and *friendship* can inform the subject matter of *leadership* a great deal: if the organizational leader were a *true* friend, that is, one who

truly loves his co-workers and exercises charity, then he would govern well (Polo, 1999). Studies have, in fact, shown that leaders who lead with values and virtues bring about extraordinary business outcomes. For this to occur, a senior officer must avoid aloofness. He should not place himself on a pedestal and exercise command from a position far above the heads of his men, but he must come down to the ground where they are struggling and mingle with them as a *friend* and as a father (Hess and Cameron, 2006).

This paper seeks to ruminate on the notion of friendship in Aristotle, as discerned by Polo (1999), and draw implications for a discourse on character-based leadership—one that is based on the governance by a leader who is at the same time a *true friend* who views the rest as his *other selves*. Thereafter, the paper will draw areas for further investigation, especially those that concern the connection between the character of the *friend-leader* and successful organizational outcomes. After all, if Friendship exhibits a glorious "nearness by resemblance" to Heaven itself where the very multitude of the blessed (which no man can number) increases the fruition which each has of God (Lewis, 1958), an effort to achieve such *heavenly state* in a business organization would presumably not be in vain.

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The Relationship Between Educator and Learner Understood as Aid by Leonardo Polo

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the conception of Polo education is based on the relationship between the educator and the learner in terms of aid. The implications of the relationship between educator and learner imply that education does not consist in applying techniques, since each educated person is different from each other. To educate is to help, both for parents and teachers. However, the relationship between parents and children is secondary and is based on love, while the relationship between teacher and learner is based on friendship. Consequently, in the academic arena, support entails respect for the distinction of the double dimension of education in teaching and training. Besides, the educator distinguishes from the teacher because the educator transmits knowledge, while the teacher not only teaches, but also forms. Therefore, this implies the existence of several features that should define good educator based in personal acceptance and accept the student as it is.

The person concept proposed by Leonardo Polo involves the task of each person is to improve the received gifts. In this effort the work of educator must be framed. As a result, the educator's goal is to help the learner to improve as a person, first helping him to discover what the gifts he has received and accept them. Ultimately, the educator must, mainly, help learners to understand how they can improve and accompany them in the improvement process.