Professional Ethics as Training in Civic Education 專業倫理作為公民教育的訓練

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[ABSTRACT] This article attempts to address the challenge for educators in Catholic institutions to awaken a sense of responsibility and concern for the larger society in a context which seems trapped in a self-centered and sometimes even autistic quest for self-fulfillment. The framework of Catholic Social Teaching focused on the concern for social justice and fairness as well as the implementation of solidarity and subsidiarity offers key elements to prepare students and professors to develop approaches to professional ethics upholding the values of integrity and honesty, especially in environments where such values easily fade away. This article also argues that the appropriate use of case studies is crucial in order to constantly challenge the students to come up with pragmatic and realistic solutions to specific problems.

Introduction

The world is in turmoil. For reasons that are not yet well understood, the supposedly global consensus that has supported universal human rights, the advancement of democratic institutions, as well as free trade and international cooperation in addressing the problems pressing all nations, such as catastrophic climate change—however you may describe the world order that emerged from the ashes of World War II—it all now seems to be shaken to its core. The political upheavals of the last few years, including the massive influx of refugees from the Middle East and north Africa into Europe, from Mexico and Central America into the USA, the protracted crisis in the European Union, especially over the unilateral withdrawal of member states—contributing to these upheavals, many observers believe, is an all-too-often unrecognized decline in the quality of civic education, especially in democratic states whose politics is dependent upon the votes of ordinary citizens. If civic education has been seriously eroded, is it any wonder that ordinary citizens are using their votes to express mostly rage against the elites whom they believe—rightly or wrongly—control their fate?[1] If the

[1] That civic education is in a state of crisis was widely recognized, at least in the USA, even before the recent political upheavals resulting in the election of President Donald Trump. The American Council of Trustees and Alumni, for example, issued a major report, *A Crisis in Civic Education*, in January 2016, which highlighted the need to strengthen the content of required courses in American history and civics, https://www.goacta.org/images/download/A_Crisis_in_Civic_Education.pdf (accessed 21 July, 2017). In the aftermath of the 2016 Presidential election, there has been a cascade of well-informed analyses linking the crisis in civic education and the voters' rejection of the political elites blamed for dysfunctional government in Washington, D.C.. Cf., for example, Jonathan R. Cole's analysis, "Ignorance Does Not Lead to Election Bliss: Perhaps the country's political state owes itself to the failures of its education system," published in *The Atlantic Monthly*, November 8, 2016, https://www.theatlantic.com/education/archive/2016/11/ignorance-does-not-lead-to-election-bliss/506894/ (accessed 21 July, 2017). Such analyses—with similar findings reported in the UK after the Brexit referendum—should confirm the need to explore the relationship between the crisis in civic education and the neglect of ethics in professional education, as argued in this article.

decline of civic education is a significant part of the global malaise, could the renewal of civic education be part of the solution to our problems?

In this article, I want to explore the contribution of Catholic Social Teaching (CST) to civic education. My specific suggestion is that CST may help redefine the role of professional ethics and education within a reformed agenda for civic education. Like most observers, we may be used to putting civic education and professional ethics and education in two separate boxes. Civic education, one may assume, is about citizenship, politics, and public policy. It should prepare well-informed citizens to exercise their civic responsibilities, particularly in whatever ways they can participate in the election of political leaders and public policy debates. Professional education and ethics, on the other hand, reflect the concerns of various highly skilled occupations or careers—traditionally, in law, medicine, and teaching—in which moral responsibilities are complex, often requiring or assuming specialized training. Whatever norms of good citizenship civic education may advance, surely the concerns of professional education and ethics lie in a different direction. Or do they? I want to challenge the assumption that civic education and professional education and ethics are two different things, and I hope to use CST to support my view of their convergence and mutual reinforcement.

After all, the most salient symptom of the upheavals we face is the massive rejection of professional elites, whom many accuse of having profited disproportionately from the opportunities afforded by globalization, while establishing their dominance globally in decision-making routines from which ordinary citizens are excluded. If professional elites are under attack, their response must involve a restoration of their credibility or legitimacy in service to the common good. If civic education is to address the problem dramatized by the

protests directed against professional elites, it must be extended and renewed as a basis for professional education and ethics. Civic education premised on CST, I will argue, is the best way to conceptualize the challenge of renewing professional education and ethics. This article will point out some of CST's key insights for civic education, in light of Pope Francis' own recent statements warning against the dangers of a "populism" fueled by fears and resentments of minority communities, refugees and immigrants.[2]

What is Civic Education?

Can civic education be defined positively, beyond our sorry experience of the lack of it? *The Stanford Encyclopedia of Philosophy* provides a useful way to begin:

> "In its broadest definition, "civic education" means all the processes that affect people's beliefs, commitments, capabilities, and actions as members or prospective members of communities. Civic education need not be intentional or deliberate; institutions and communities transmit values and norms without meaning to. It may not be beneficial: sometimes people are

[2] That CST might hold the key to addressing the challenges of reforming civic education, and professional ethics within it, should be evident from Pope Francis' remarks. His reiteration of CST's basic notion of "solidarity," in this context inspires my attempt to develop CST in response to these challenges. Cf., for example, James Carroll, "Pope Francis Proposes a Cure for Populism," published 28 March 2017 in *The New Yorker*, http://www.newyorker.com/news/news-desk/pope-francis-proposes-a-cure-for-populism (accessed July 21, 2017); or the report by Anthony Faiola and Sarah Pulliam Bailey, "How Pope Francis is leading the Catholic Church against anti-migrant populism," published 10 April 2017 in *The Washington Post*, https://www.washingtonpost.com/world/europe/how-pope-francis-is-leading-the-catholic-church-against-anti-migrant-populism/2017/04/10/d3ca5832-1966-11e7-8598-9a99da559f9e_story.html (accessed July 21, 2017).

> civically educated in ways that disempower them or impart harmful values and goals. It is certainly not limited to schooling and the education of children and youth. Families, governments, religions, and mass media are just some of the institutions involved in civic education, understood as a lifelong process." A rightly famous example is Tocqueville's often quoted observation that local political engagement is a form of civic education: "Town meetings are to liberty what primary schools are to science; they bring it within the people's reach, they teach men how to use and how to enjoy it."[3]

Civic education, then, must be defined broadly and inclusively, for several reasons. The definition must remain open to the range of civil societies in which citizens are educated to the rights and responsibilities of membership in them. It must remain open to the fact that "religions," as well as "families, governments, and mass media", can and ought to play a formative role in civic education. Openness to the multiple roles and responsibilities of various institutions, including religious institutions, is consistent, in my view, with CST's approach to civic education. It also confirms one of the key insights of the German philosopher Hermann Lübbe that religion served as a decisive partner of philosophical movements during the age of "*Aufklärung*"—the Enlightenment—that promoted human rights for all citizens.[4]

Margaret S. Branson, Associate Director of the Center for Civic Education, identified the substantive values that should inform

[3] Jack Crittenden and Peter Levine, "Civic Education," *The Stanford Encyclopedia of Philosophy* (2013), accessed May 25, 2017, https://plato.stanford.edu/entries/civic-education/.

[4] Hermann Lübbe, *Religion nach der Aufklärung* (Graz, Wien, Köln: Styria 1986).

the development of civic education in the USA. The point in reviewing her statement is not to impose an American definition, but to alert us to the fact that civic education inevitably occurs within a context of cultures, shaped by complex historical developments, the emergence of specific institutions and the institutional memories that support them. Branson contends, for example, that "what Americans want [is] a society and a government (1) in which human rights are respected, (2) in which the individual's dignity and worth are acknowledged, (3) in which the rule of law is observed, (4) in which people willingly fulfill their responsibilities, and (5) in which the common good is the concern of all." [5] With these general expectations in mind, Branson describes civic education as "an education in self-government": "Democratic self-government means that citizens are actively involved in their own governance; they do not just passively accept the dictums of others or acquiesce to the demands of others."[6]

Given this broad and inclusive understanding of civic education, it may seem strange to argue that CST offers its own distinctive approach to it. After all, CST began as a protest against modernity, and the complex of innovative social institutions, including constitutional democracy, that emerged

[5] Margaret S. Branson, "The Role of Civic Education," *The Communitarian Network* (1998), accessed May 25, 2017, http://civiced.org/papers/articles_role.html.

[6] Branson outlines three interrelated areas of concern in civil education: the acquisition of civic knowledge, civic skills, civic dispositions, each of which empower citizens for participation. In her view, civic education is but a practical extension of the basic traits considered indispensable in a liberally educated person. Following the line of argument first developed in Alexis de Tocqueville's pioneering study, *Democracy in America* (1831). Branson lists five such traits: "(1) Becoming an independent member of society, (2) Assuming the personal, political, and economic responsibilities of a citizen, (3) Respecting individual worth and human dignity, (4) Participating in civic affairs in a thoughtful and effective manner, and (5) Promoting the healthy functioning of constitutional democracy." Clearly, civic education is not reducible to uncritical appeals to patriotism, or a passive acquiescence in whatever political leaders attempt to impose as "the rule of law." Civic education thus includes a comprehensive approach to public morality and the need to preserve and enhance its credibility and efficacy. See Branson, "The Role of Civic Education."

from the 18th and 19th century revolutions in British North America and Europe.[7] Nevertheless, CST's mature position on civic education did emerge in Vatican Council II's *Pastoral Constitution on the Church in the Modern World* (*Gaudium et spes*, 1965), which offered a robust, but still distinctively Catholic approach to the pursuit of social justice and peace, guided in practice by the CST's principle of subsidiarity, that ought to play an essential role in developing an effective program in civic education. While CST's approach to civic education is convergent with the expectations outlined by Branson, it remains open toward development in all societies, respecting their cultural and historic diversity. With increasing clarity over the decades since Vatican II, CST endorses no single model of the social order or public life as such[8], but proposes a normative framework

[7] For an analysis of the ways in which CST has developed in response to these challenges, see Dennis P. McCann, "The Common Good in Catholic Social Teaching: A Case Study in Modernization," in *In Search of the Common Good*, ed. Dennis P. McCann and Patrick D. Miller (New York and London: Bloomsbury and T&T Clark, 2005), 121-146.

[8] Vatican II's *Gaudium et spes* (Pastoral Constitution on the Church in the Modern World,1965), for example, contains an important declaration, "Chapter IV: The Life of the Political Commmunity," which recognizes the mutual autonomy of Church and State: "The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person. Yet both, under different titles, are devoted to the personal and social vocation of the same men. The more that both foster sounder cooperation between themselves with due consideration for the circumstances of time and place, the more effective will their service be exercised for the good of all." (Par. 76) Church and State have distinct responsibilities that must be respected by each. Further on in this declaration Vatican II renounces the use of State power to achieve the Church's distinctive purpose: "The Church herself makes use of temporal things insofar as her own mission requires it. She, for her part, does not place her trust in the privileges offered by civil authority. She will even give up the exercise of certain rights which have been legitimately acquired, if it becomes clear that their use will cast doubt on the sincerity of her witness or that new ways of life demand new methods." What that witness should be is evident in the declaration's description of the Church's mission: "It is only right, however, that at all times and in all places, the Church should have true freedom to preach the faith, to teach her social doctrine, to exercise her role freely among men, and also to pass moral judgment in those matters which regard public order when the fundamental rights of a person or the salvation of souls require it." (Par. 76) *Gaudium et spes*' statement, consistent with the Council's *Dignitatis humanae* ("Declaration on Religious Freedom," 1965), illustrates

for addressing concrete socio-economic problems, inculcating common values that are crucial for sustaining civic education as such.

What is Professional Education?

Professional education, as the term implies, is education specifically intending to prepare people for work as professionals, that is, as practitioners of various recognized professions. Originally, profession signified the process of making certain vows upon becoming a member of a religious order. In post-Reformation Europe, as well as British North America, the meaning of the term was secularized and applied to the three learned professions: Divinity, Law, and Medicine, each of which was the object of university programs offering "professional education." Professionals were regarded as persons having a "calling," to which they responded by submitting themselves to appropriate training that would permit them to exercise specialist knowledge and skills. The word, "calling," of course, should remind of us of the religious origins of professionalism, and its development in partnership, as Lübbe pointed out, with university-based religious sciences and theology, themselves reflective of the Enlightenment's struggle for human rights and the rule of law.

Professional education, then, is specific to each of the professions, and is generally undertaken within universities, where research is ongoing, to ensure that the training of professionals reflects the latest advances in science relevant to the development of best practices in the professions. The assumption that professional

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the consequences of the Church's principled recognition of religious liberty as a human right, even for the reform of the Church's own practices.

expertise is science based, and therefore continually open to further investigation, and best made accessible through enrollment in university programs, is a hallmark of modern professions, which distinguishes them from the organization of guilds, craft and trade unions, and other labor associations of historic significance. Professionalism is unmistakably elite in the status that its members claim for themselves. Professionals are educated to think of themselves as colleagues and not employees, loyal more to their professional identities than to the institutions that employ them.

There is no definitive list of professions, since the areas of expertise or professional practice that define them continue to differentiate themselves, as knowledge and skills expand, and demonstrate their social utility. Accordingly, if we define profession and professional education too narrowly it would include only the traditional areas of skilled service, e.g., law, medicine, and teaching. If we define them too broadly, it would include anything, e.g., cosmetology, in which a certain skill set is required for practice. Within the modern, or "secular" model of society, professions are defined within an implied social contract. Usually, the professions are self-governing through (government accredited) professional associations, with definite rules for entry (e.g., the Bar Exam for lawyers) and exit (e.g., Disbarment Procedures for lawyers convicted of malfeasance) enforced by the professional associations. The implied social contract guarantees a large degree of autonomy to the professions, in exchange for their adherence to an ideal or ethic of service to society, or to the common good.

What is the Role of Professional Ethics in it?

Precisely because of the degree of autonomy granted to the professions by society (and government), they must regulate

themselves, and thus must have a moral compass for doing so. Hence professional ethics is prominent in all professional associations, whose charter documents prominently feature a Code of Ethics. Indeed, it is the generally acknowledged superiority of their moral commitment (that is, "to a higher calling") that enabled professional associations to become self-governing. How the specialist knowledge and skills should be regulated by a voluntary association of professionals providing a service to the public requires ethical reflection and is termed professional ethics. The assumption is that "professionals are capable of making judgments, applying their skills, and reaching informed decisions in situations [where] the general public cannot because they have not attained the necessary knowledge and skills." [9] Civic education, however effective, cannot empower ordinary citizens to make informed decisions regarding the practices of professionals. By the same token, these decisions arguably are beyond the competence of government regulatory agencies. While professional education and civic education shared a common set of moral assumptions, the specialist knowledge and skills of a professional set them apart from ordinary citizens. The privileges afforded to professionals and their associations mean that the citizenry rightly expect them to show moral leadership beyond the standards that they themselves are expected to observe.

The difference between public morality—the minimal expectations demanded of all citizens—and professional ethics may be seen by considering briefly some examples. One of the economic rights normally assumed as common to all persons is the right to earn a living. In a market economy, in theory there are no barriers to entry

[9] Cf. Caroline Whitbeck, *Ethics in Engineering Practice and Research*, 2nd Edition. New York: Cambridge University Press, 2011; and the introduction to "Ethics and Professionalism" featured in the "International Ethics Project: An online, blended course in professional ethics," accessed July 14, 2017. https://iepcourse.wordpress.com/2017/04/21/ethics-and-professionalism-36/.

into the market. If I want to start a business, I don't need an MBA to do so, nor must I be a member in good standing of some professional association. I must observe whatever regulations the State requires for registering my business and accounting for its outcomes—including, usually, the taxes that I must pay—but I don't have to acquire the specialist knowledge and skills of a professional, or achieve certification in them through formal training and admission into a professional association. So long as I have a business plan, access to the capital required to fund it, and have complied with the State's registration requirements, I am free to go into business. Nevertheless, meeting the demands for accountability that inevitably my business will face, especially if it begins to flourish in the marketplace, may lead me to engage the services of professionals—an accountant or a lawyer, for example—who have the specialist knowledge and skills necessary to assist me in achieving compliance not only with the law, but also with the expectations of my various stakeholders. Entrepreneurship is not a profession; but accounting and law clearly are. Business ethics may define the standards and best practices for entrepreneurs, but these are not enshrined in a professional code of ethics and enforced by a professional association in the ways that the ethics of accountancy or the legal profession usually are.

The importance of professional codes of ethics may be seen, for example, in the role of the Hippocratic oath in the development of the medical profession. [10] Like all ancient documents, the

[10] The practice of administering oaths to secure compliance with ethical principles, to be sure, is not exclusive to the professional ethics of medical doctors. One can observe the role of oath-taking practices in business ethics, as in the case of two firms that dominate the dairy industry in China. The firms Mengniu and Yili both offered training seminars focused on business ethics that concluded with taking an oath to uphold their firms' commitment to basic principles of business ethics. Ironically this ceremony did not shelter the firms from serious ethical breaches as their competition heated up. One particularly distasteful example was Mengniu's smear campaign involving a public relations firm that falsely claimed that Yili's products would cause

Hippocratic Oath is subject to interpretation as later generations of doctors seek to live by it in response to fresh challenges. The original text begins with an invocation of the gods before whom the Oath is taken:

> "I swear by Apollo Physician and Asclepius and Hygieia and Panaceia and all the gods and goddesses, making them my witnesses, that I will fulfill according to my ability and judgment this oath and this covenant."

The specific terms of this covenant are then listed, including (a) loyalty to one's teachers and their families, as well as one's own, to be demonstrated through financial support, if need be, and instruction in the arts of medicine; (b) care for the sick, particularly in prescribing "dietetic measures"; (c) prohibition against administering deadly drugs—apparently to assist suicides—or administering abortions to women requesting them; and (d) prohibition against practicing surgery, instead of making referrals to those qualified to perform such services. The Oath concludes with general promises involving professional decorum—including specific prohibitions against sexual relations with patients and members of their households—as well as a pledge of confidentiality. Not surprisingly, the specific terms of the original Hippocratic Oath reflect its origins in the ancient Hellenistic civilization. The invocation of the Olympian pantheon, the assumptions regarding how medical knowledge and skills are acquired, and the specific meaning of the basic promise to do no harm, are impressive testimony to these origins.

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sexual dysfunctions. Though Mengniu eventually faced criminal prosecution for its campaign, the case provides a strong reminder that the challenge and the complexity of achieving ethical compliance, even when supported by oaths ratifying commitment to a code of ethics, is vastly underestimated. This case is featured in Stephan Rothlin and Dennis McCann, *International Business Ethics: Focus on China* (Berlin, Heidelberg: Springer-Verlag, 2016), 91-107.

The continued significance of the Hippocratic Oath for medical professionals today requires that it be reinterpreted in ways that reflect the actual conditions of a modern, science-based profession. Here is one such attempt to restate its meaning, written in 1964 by Louis Lasagna, Academic Dean of the School of Medicine at Tufts University:

> “I swear to fulfill, to the best of my ability and judgment, this covenant:
>
> I will respect the hard-won scientific gains of those physicians in whose steps I walk, and gladly share such knowledge as is mine with those who are to follow.
>
> I will apply, for the benefit of the sick, all measures [that] are required, avoiding those twin traps of overtreatment and therapeutic nihilism.
>
> I will remember that there is art to medicine as well as science, and that warmth, sympathy, and understanding may outweigh the surgeon's knife or the chemist's drug.
>
> I will not be ashamed to say “I know not,” nor will I fail to call in my colleagues when the skills of another are needed for a patient's recovery.
>
> I will respect the privacy of my patients, for their problems are not disclosed to me that the world may know. Most especially must I tread with care in matters of life and death. If it is given me to save a life, all thanks. But it may also be within my power to take a life; this awesome responsibility must be faced with great humbleness and awareness of my own frailty. Above all, I must not play at God.

> I will remember that I do not treat a fever chart, a cancerous growth, but a sick human being, whose illness may affect the person's family and economic stability. My responsibility includes these related problems, if I am to care adequately for the sick.
>
> I will prevent disease whenever I can, for prevention is preferable to cure.
>
> I will remember that I remain a member of society, with special obligations to all my fellow human beings, those sound of mind and body as well as the infirm.
>
> If I do not violate this oath, may I enjoy life and art, respected while I live and remembered with affection thereafter. May I always act so as to preserve the finest traditions of my calling and may I long experience the joy of healing those who seek my help."[11]

While the Hippocratic Oath asserts core beliefs animating the ethics of the medical profession, it is hardly sufficient in itself for addressing key challenges faced by doctors and others in a modern society. Lasagna's restatement does not impose specific prohibitions against certain medical practices, for example, abortion, nor does it provide specific guidance on how the practice of medicine should be organized in a market economy. There is no mention, for example, of how doctors are to earn a living from their profession, whether there are any moral limits to the fees they charge, whether every person as a matter of human rights ought to have equal access to quality health care services, and if so, how it is to be paid for. Such issues, however,

[11] The text of the Hippocratic Oath and Dr. Lasagna's restatement of it are taken from the article on "Various Physician Oaths" available at the website of the Association of American Physicians and Surgeons, Inc., accessed July 14, 2017, http://www.aapsonline.org/ethics/oaths.htm.

are crucial for understanding what has become of professionals in a modern society, where they themselves are constrained by the institutions in which they perform their services.

CST's Contribution to Civic Education

Recent developments in the manner of presenting CST make it clear that it offers a substantive perspective on both the content of civic education and the ways in which it should be taught. *The Compendium of the Social Doctrine of the Church* (CSDC), published in 2004 by the Vatican's Pontifical Council for Justice and Peace—systematic in the ordering of its principles, and abstract in its applications—asserts four "permanent principles" that "constitute the very heart of CST." These are the principles of (1) the dignity of the human person; (2) the common good; (3) subsidiarity; and (4) solidarity. "These principles, the expression of the whole truth about man known by reason and faith, are born of 'the encounter of the Gospel message and of its demands summarized in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society'" (CSDC, 160). Each of these principles is presented in a full explanation demonstrating how reason and faith converge in a distinctive understanding of what they mean and what they require of us.

The "dignity of the human person," for example, is affirmed from the explicitly theological perspective of humanity made to the image and likeness of God (Genesis 1:26), reflection upon which yields what the *Compendium* describes as "the personalist principle" from which CST's basic attitude toward society is grounded. The personalist principle characterizes the human person as "created by God in unity of body and soul" (CSDC, 127), "open to transcendence" (CSDC, 130), a "unique and unrepeatable" being that

"exists as an 'I' capable of self-understanding, self-possession and self-determination" (CSDC, 131), whose freedom is a gift from God whose "proper exercise…requires specific conditions of an economic, social, juridic, political and cultural order" (CSDC, 137). The human dignity so affirmed is equal for all people, female as well as male (CSDC, 146-7), and is inclusive of "persons with disabilities" who must be respected and protected as "fully human subjects" (CSDC, 148). Human dignity is inherently social in nature, "because God, who created humanity, willed it so" (CSDC, 149).

Within this context, then, human rights and the modern movement toward observing them are both affirmed and correlated with the moral duties that are incumbent upon all persons. "*The Magisterium underlines the contradiction inherent in affirming rights without acknowledging corresponding responsibilities*. 'Those, therefore, who claim their own rights, yet altogether forget or neglect to carry out their respective duties, are people who build with one hand and destroy with the other'" (CSDC, 156). Achieving a balanced understanding of human rights and duties requires CST to go beyond the personalist principle toward a recognition of how human dignity is preserved and enhanced through a serious commitment to each of the other three principles. Let us consider them briefly.

The common good is not "the simple sum of the particular goods of each subject of a social entity." The common good is "indivisible" since "only together is it possible to attain it, increase it and safeguard its effectiveness." As *Gaudium et spes* described it, the common good is "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily" (CSDC, 164). Although everyone is responsible for the common good, its pursuit is the specific

responsibility of "political authority," or "the State," for which it exists (CSDC, 168). As part of its presentation on the common good, the *Compendium* inserts several paragraphs clarifying CST's understanding of "the universal destination of goods and private property" (CSDC, 176-181), and consequently, the Church's advocacy of a "preferential option for the poor" (CSDC, 182-184). While the right to possess and use "private property" is recognized as an essential human right, "the universal destination of goods"—that is, that all goods are ultimately gifts from our Creator to be used in His service—requires that the proper exercise of private property rights cannot be squared with any refusal to share our surplus goods with the needy who lack them.

If these first two principles of CST—human dignity and the common good—highlight the universality of our rights and duties toward one another, the third principle, "the principle of subsidiarity" establishes a rule for implementing these, particularly in societies where political authority or "the State" has institutionalized itself. The principle of subsidiarity presupposes that the social order consists not just of individual persons and the State, but also a civil society constituted by "intermediate social groupings, which are the first relationships to arise and which come about thanks to 'the creative subjectivity of the citizen'" (CSDC, 185). The challenge is to understand how persons, their families, and the range of public and private voluntary associations in which social life unfolds should work together to preserve human dignity and enhance the common good. The principle of subsidiarity asserts that "all societies of a superior order must adopt attitudes of help ("*subsidium*") — therefore of support, promotion, development — with respect to lower-order societies" (CSDC, 186). The designation of higher and lower orders may sound archaic, but the point is that that the family as well as the Church and other "intermediate social groupings"

should have their autonomy—or proper social function—respected by the State and not usurped in the interest of achieving greater social cohesion or political mobilization. Achieving social justice and peace will require a continuous effort to understand the limits and possibilities of all social institutions, in their ever-changing patterns of interaction. The principle of subsidiarity is the key to preserving and enhancing personal participation in all areas of social life (CSDC, 189-191), whose clarity should contribute significantly to the renewal of civic education.

As the final element in constructing CST, "solidarity" is a response to the global "phenomenon of interdependence and its constant expansion" (CSCD, 192). Solidarity is CST's normative response to the social fact described as interdependence. Because our interdependence intensifies fear and anxieties about others, as well as opportunities for sharing and collaborating with them, like all things human it is distorted by what Pope John Paul II denounced as "structures of sin." These "must be purified and transformed into *structures of solidarity* through the creation or appropriate modification of laws, market regulations, and juridical systems. Solidarity, thus, is a "living sign of that measureless and transcendent love of *God-with-us*, who takes on the infirmities of his people, walks with them, saves them and makes them one. In him and thanks to him, life in society too, despite all its contradictions and ambiguities, can be rediscovered as a place of life and hope, in that it is a sign of grace that is continuously offered to all and because it is an invitation to ever higher and more involved forms of sharing" (CSDC, 197).

Civic education, substantively informed by the principles of CST, thus reaches heights and depths of the human condition that are only dimly realized in the conventional model previously outlined by Branson. To be sure, Branson's list of elements for a society and

government responsive to the common good is also implicitly affirmed by CST. But absent the substantive orientation outlined in CST, they may degenerate into a social order that Theodore Lowi accurately characterized as "interest-group liberalism" (Lowi, 1967). In the liberal model, civic education enables all citizens to participate in the project of democratic self-government, defining the framework in which they may pursue their individual and collective aspirations, as the US Constitution proclaims, for "life, liberty, and the pursuit of happiness." While such empowering for political participation is necessary, it is not sufficient to achieve the common good, to which it ostensibly aims. The common good requires sacrifice and self-discipline, particularly in disciplining one's personal ambitions, to ensure that everyone's aspirations are respected equally. What CST contributes to civic education beyond the conventional model is precisely a way to acquire the "habits of the heart"—which are ultimately spiritual and religiously grounded—that are necessary, if the common good is to be truly common for all.

The Promise of CST for Professional Ethics

The Vatican's Pontifical Council for Justice and Peace in 2012 issued "The Vocation of the Business Leader" (VBL), a reflection that is consistent with the *Compendium*'s methodology. While the VBL document does not distinguish between business leaders and other professionals, what it says about them can readily be extended as a model for ethical reflection in all professions. The model outlined in the VBL document follows the traditional methodology of Catholic Action: "seeing, judging, and acting," which provides a systematic structure for understanding the responsibilities of business leaders and other professionals.

"Seeing the World of Business: Challenges and Opportunities" (VBL, 15-26) presents a short summary of some key factors affecting business activity today, highlighting the moral and spiritual challenges implicit in them. Four factors are highlighted, with the first three closely related to each other: (1) globalisation, (2) new communication technologies, and (3) the financialisation of the economy. The fourth factor, (4) cultural changes —especially, the challenge of individualism and accompanying moral systems of relativism and utilitarianism—identifies the hidden moral hazard faced by Christian business leaders. This fourth factor—outlining the erosion of social values and commitment to the common good among business leaders—reflects the crisis that must be overcome if leadership, in business and the professional elites, is to be restored on a credible basis.

"Making Judgments: The Importance of Ethical Social Principles" (VBL, 27-59) provides a recapitulation of the basic principles of CST, following closely the *Compendium*'s outline, previously given here. Human dignity and the common good form the core orientation toward basic objectives, and the principles of subsidiarity and solidarity provide a way of addressing questions of implementation in business practice. The VBL document highlights "three interdependent activities which businesses should take up: 1) address genuine human needs through the creation, development, and production of goods and services; 2) organize good and productive work; and 3) use resources to create and to share wealth and prosperity in sustainable ways" (VBL, 38). The second of these demonstrates the relevance of the principle of subsidiarity (VBL, 47-50) for developing business organizations and policies, as well as practicing a style of management, that are consistent with what is required by human dignity and the common good.

The section on "Judging" concludes with a reminder of what, in the perspective of CST, the purpose of a business is and ought to be, namely, the creation of "a community of persons." As Pope John Paul II stated it, a business "is not simply to make a profit, but is to be found in its very existence as a *community of persons* who in various ways are endeavouring to satisfy their basic needs, and who form a particular group at the service of the whole of society." As the VBL document observes, "While the phrase 'community of persons' is not common in business literature today, it actually best expresses the full realisation of what a company and corporation can be" (VBL, 57). Such a realization projects a vision of responsible entrepreneurship, where entrepreneurs can be invited to think beyond conventional goals to organize a human venture that will attract the enthusiastic support of all those involved in it.

"Witness of Actions: Taking Aspiration into Practice," the third major section, starts with another insight that challenges conventional expectations, namely, a realization of the gifted character of the opportunities and challenges of business leadership. Taking its cues from Pope Benedict XVI's *Caritas in veritate* (2009), the VBL document begins its reflections on "Acting" with a reminder of the ways in which business leaders are involved in both receiving as well as giving gifts to others. "When the gifts of the spiritual life are embraced and integrated into the active life, they provide the grace needed to overcome the divided life and to humanise us, especially in our work. The first act to which the Church calls the Christian business leader is to receive the sacraments, to accept the Scriptures, to honour the Sabbath, to pray, to participate in silence and in other disciplines of the spiritual life. These are not optional actions for a Christian, not mere private acts separated and disconnected from business" (VBL, 68). Inviting business leaders to recognize the spirituality that must sustain their

activities is, of course, the whole point of trying to communicate a sense of their "vocation."

Receiving the gift of a "vocation" means orienting one's business "toward a set of behaviours which foster the integral development of people. This entails addressing the demands of the organization with practices and policies which promote: personal responsibility, innovation, fair pricing, just compensation, humane job design, responsible environmental practices, social and socially responsible (or ethical) investment, and a host of other issues such as hiring, firing, board governance, employee training, and supplier relations" (VBL, 72). Similarly, for exercising leadership in any of the professions. Fostering best practices within an organization leads naturally toward addressing "larger issues in the same spirit, [using their] influence, individually and collectively, to promote human dignity and the common good and not merely the narrow interest of any particular stakeholder" (VBL, 73). Were the same commitment to inform professional education, and its best practices, professional elites might pass from a crisis in leadership toward recovering their credibility among ordinary citizens.

While the Church's magisterium, therefore, cannot be expected to draft a professional code of ethics—either for business leaders or for any other profession—it can, and does intend to have a transformative impact on professional education. The Conclusion to the VBL document acknowledges the Church's specific responsibilities for educating business leaders in its own colleges and universities, now "close to 1,800 institutions of higher learning world-wide, and approximately 800 of these with business programs" (VBL, 84). "An education in business, like every professional education, does not merely constitute training in specific skills or theories… Consideration of the ideas presented here can contribute to a more complete formation of these students, educating them to be

highly principled and effective business leaders. Teachers need to inspire their students to discover the good which is within them and to follow the call they have to use their professional skills and judgment as a force for good in the world" (VBL, 85-86). Beyond the transformative potential of Church related institutions of higher learning, CST's challenge to business and the professions also finds a response in the activities of various professional associations inspired by Catholic faith and practice.[12]

Professional Education in Service to the Common Good

CST offers a challenge to think outside the box, so to speak, about what today's apparent crisis in civic education means and how we might respond to it constructively. In light of the "populism" expressing the crisis of professional elites—not only in the UK, France and the USA, but also in neighboring countries like the Philippines—a discussion of CST's approach to civic education must include an examination of professional education and the ethics operative in it. A way must be found to restore the trust of ordinary people in the expertise, the good intentions, and the actual results of

[12] While the majority of Catholic lay associations inspired by CST are focused on various specific issues of social justice and peace, there are also organizations specifically dedicated to the concerns of professionals, some broadly focused on questions of spiritual formation and fellowship, other organizations are specific to various professions. A list of Catholic social organizations—both local and national—focused on issues of concern in CST can be found at the Reeves Memorial Library website of Seton Hill University, accessed July 22, 2017, https://setonhill.libguides.com/c.php?g=58620&p=376732. *The Catholic Press Association* (CPA), on the other hand, is an important membership organization for professionals in the various fields of journalism. Its website is http://www.catholicpress.org/ (accessed 22 July, 2017). The CPA provides a useful example of a professional association's Constitution and By-Laws, as well as its own "Fair Publishing Practices Code," accessed July 22, 2017, http://c.ymcdn.com/sites/www.catholicpress.org/resource/resmgr/docs/fair_practices_code-_english.pdf, which demonstrates the ways in which Catholic social values may be developed in a professional code of ethics. There are many such organizations worldwide, all of which provide evidence of the potential of CST's transformative impact on professional education and ethics.

good professional practice. The first step is to admit that there is a problem, a crisis of legitimacy not yet fully understood, but one that surely reflects the deterioration of commitment to human dignity and the common good, at all levels of society. Given the scope of the challenge, our contribution, alas, can only be regarded as modest. But my colleagues and I at the Macau Ricci Institute (MRI) and the Centre for Distance Education at Saint Joseph University, Macau, are trying to take that first step.[13] CST offers one of the most promising models for renewing civic education by confronting the ethical challenges involved in professional education and practice today. Responding effectively to these challenges will require us to experiment with innovative institutional systems oriented to the dignity of each person and the common good. To be faithful to their own distinct mission, Catholic educational institutions should implement forms of professional ethics with a strong practical orientation toward CST.

[13] The Centre, working closely with the MRI and Rothlin Ltd., the management consultancy firm I founded to promote corporate social responsibility in China, Hong Kong, and Macau, is devoting considerable resources to developing educational programs consistent with the VBL perspective, now that it is translated into Chinese characters. We have organized workshops in Beijing, Hong Kong, and Macau, to present the VBL perspective to Chinese entrepreneurs and other professionals. We have entered into the field of distance learning, developing "Massive Open Online Courses", "MOOCs" on "Responsible Entrepreneurship," as well as the "Vocation of the Business Leader," and related topics, now featured in university programs in Beijing and Macau. We have created a Case Study Archive of business related cases, following the "Seeing, Judging, Acting" format outlined in the VBL document. In all these initiatives, we are attempting to strengthen the relationship between civic education and professional education and ethics, by using innovative pedagogies to reach out to students and practitioners who cannot afford either the time or the money to enroll in conventional university programs. Our work is shaped by CST as interpreted in and for China by those who follow in the footsteps of Matteo Ricci, S.J., and his companions.

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[摘要] 本文嘗試回應天主教機構教育工作者所面對的挑戰，即是在一個自我中心和不斷追求自我成全的處境中，如何喚醒一份責任感和對社會的關注。天主教社會訓導的焦點在於關心社會正義和公平，以及實踐團結關懷和輔助原則（權力下放），這些重點讓學生和教授在發展專業倫理時，能堅守正直和誠實這些在現實環境中容易失去的價值。本文指出適當地運用個案探討方法很重要，它能持續地挑戰學生就具體問題提出實用和現實的解決方法。