

Słowa kluczowe: *homo oeconomicus, homo donator*, przedsiębiorczość technokratyczna, przedsiębiorczość społeczna, przedsiębiorczość personalistyczna

Keywords: *homo oeconomicus, homo donator*, technocratic entrepreneurship, social entrepreneurship, personalistic entrepreneurship

Bronisław Bombala

UNIwersytet WarMińsko-Mazurski w Olsztynie

ORCID: 0000-0001-7453-4986

„HOMO DONATOR” VERSUS „HOMO OECONOMICUS”: TWO VISIONS OF HUMAN ACTION

INTRODUCTION

Background. Two important cultural phenomena predominated in the twentieth century. On one hand, the expansion of technopoly was growing, which based its operation on instrumental rationality, and therefore affected destructively the spiritual realm of man; on the other hand, there were attempts to apply the humanistic and personalistic vision of entrepreneurship, based on axiological rationality, to the economy. Studies and projects belonging to the humanistic stream are based on the assumption that, at some point in history, human labor became deprived of its human nature. Hermeneutical and phenomenological analyses allow insights into the sources of this dehumanization. The humanistic vision of entrepreneurship “materialized” over the twentieth century in the form of the social economy and the humanization of work. The personalistic vision, in contrast, took the form of the Christian corporate enterprise, servant leadership, personalistic entrepreneurship, and the Economy of Communion. The essence of the personalistic approach, which complements the humanistic approach, is to build a “community of work” that allows personal development through work, as well as through cooperation.

Research aims. This article provides a comparative analysis of the technocratic model of entrepreneurship, based on the *homo oeconomicus* concept and social entrepreneurship, as opposed to the personalistic model of entrepreneurship,

based on the *homo donator* concept. The aim of this analysis is to search answer to the research question: which concept of entrepreneurship and management best serves human beings and helps in their development?

Methodology. The analysis uses the phenomenological praxeology meta-method, i.e., a “phenomenological lens”, which connects hermeneutical and phenomenological approaches. The phenomenological lens, by combining the ontological with the ontic, allows a thorough study of the analyzed subject: an insight into the subject from both the philosophical (ontological) perspective, as well as from the perspective of the particular sciences (an ontic perspective). Ontological-ontic coherence is the goal of the proposed method. Effective and ethical management depends upon *coherence* (including comprehensibility, manageability, meaningfulness) between actions taken by the entrepreneurs and managers within an organization and that organizations outside stakeholders’ expectations.

Key findings. In technocratic management, the human being has been deprived of their transcendental dimension and reduced to one of the factors of production. Personalistic phenomenology is able to not only challenge the basic conceptualization of utility in today’s modern, industrialized civilization, but also to remedy civilization’s existing problems. Phenomenological methods allow for a thorough exploration of the factors important for both the development of the human being and the development of sustainable economic growth. The paper proposes personalistic entrepreneurship as an alternative to technocratic management, presenting a new approach to company management. In contrast to the heartless technocratic approach, personalistic entrepreneurship promotes the idea of human dignity as an inviolable value, and proposes a new understanding of business, describing the company as a “community of work” that aims for co-existence, co-aspiration, and co-operation between persons. At the very heart of personalistic entrepreneurship lies the belief that entrepreneurs who see the deeper meaning of their activity—as in the servant-leadership concept—are able to combine high economic efficiency of management with social sensitivity in their daily work as entrepreneurs and managers.

SOME WORDS ABOUT PHENOMENOLOGICAL PRAXEOLGY

Phenomenological praxeology emerges, on the one hand, as a form of continuation and development of “philosophy of work” and, on the other hand, as a phenomenological development of classical praxeology. Praxeology—from the Greek *praxis* (πράξις) and *logos* (λόγος)—is a field of research that seeks, through efficiency, generalizations related to all forms of conscious and deliberate human action. Praxeology constructs practical directives: i.e., recommendations on how to achieve

efficiency while avoiding failures in the operation. It develops concepts necessary for these structures and forms a formal deductive system from them. Moreover, it examines the determinants of efficiency of activities, and investigates the possible causes of their successes and failures (Alexandre & Gasparski 2000).

In order to conceptualize the phenomenological approach to management, a tripartite conceptual framework was created, consisting of the *phenomenology of life*, the *phenomenological praxeology*, and the *phenomenology of management* (Bombała 2014b). Anna-Teresa Tymieniecka's *phenomenology of life* provides an idea, a way of perceiving the world; *phenomenological praxeology* provides general directives for an efficient operation, the most important of which is the ontological-ontic coherence of human action; *phenomenology of management* combines phenomenological, hermeneutic, and heuristic methods. Such a tripartite conceptual framework is the basis of ontological-ontic coherence of management—both in a theoretical, as well as in practical, context.

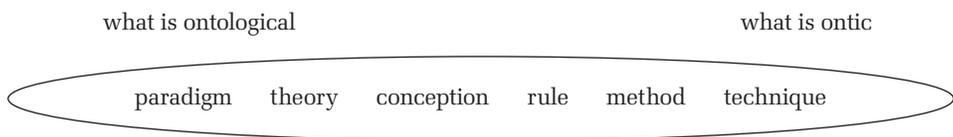
The main instruments of phenomenological praxeology are the “phenomenological lens” and the “phenomenological perspective”, which focus on what is ontological and what is ontic, respectively, in Heidegger's sense of the terms (Heidegger 1996). The notion of the phenomenological perspective is wider, and includes a greater time range than phenomenological lens; it is an approach similar to the “hermeneutic circle”. Martin Heidegger's phenomenology is one of the major inspirations in the creation of a new paradigm of management: very useful in the analysis of the modern enterprise, which is a cog in the mechanism of turbo-capitalism (Heil 2011). Heidegger states that a human being has a variety of ways to interpret his existence—both ontological and ontic—and should make this interpretation:

Not only does an understanding of being belong to *Da-sein*, but this understanding also develops or decays according to the actual manner of being of *Da-sein* at any given time; for this reason it has a wealth of interpretations at its disposal. Philosophical psychology, anthropology, ethics, “politics”, poetry, biography, and historiography are pursued in different ways and to varying extents the behavior, faculties, powers, possibilities and destinies of *Da-sein*. But the question remains whether these interpretations were carried out in as original an existential manner as their existential originality perhaps merited. The two do not necessarily go together, but they also do not exclude one another. Existential interpretation can require existential analysis, provided philosophical knowledge is understood in its possibility and necessity. Only when the fundamental structures of *Da-sein* are adequately worked out with explicit orientation toward the problem of

being will the previous results of the interpretation of *Da-sein* receive their existential justification. (Heidegger 1996, 16).

The phenomenological lens allows for a more accurate analysis of an object, both from the philosophical (ontological) and the scientific (ontic) perspective. As a meta-method, it gives a view of the object from different perspectives and acts as a “binder”, linking diverse factors affecting the object under study. The phenomenological lens has different functions. It allows, for instance, for ordering achievements of the theory of management in the following continuum: paradigm–theory–conception–rule–method–technique (fig. 1). A phenomenological lens shows that managerial conceptions cannot be applied only partially, and cannot be connected with the elements of other conceptions. As a result, we can conduct the research of organizations more rationally and improve organizational functioning at the same time.

Figure 1. Ordering function through the phenomenological lens



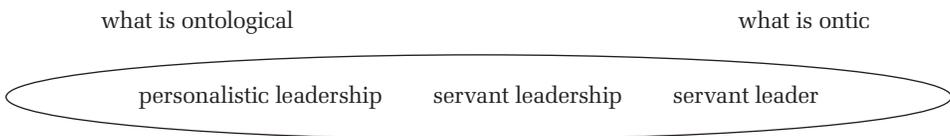
Source: Author’s illustration

The ordering function of the phenomenological lens is important in management practice because it provides for the ontological-ontic coherence of undertaken actions. Ontological-ontic coherence is a basic, practical directive of the phenomenological praxeology. There is a certain analogy to Aaron Antonovsky’s concept of a “sense of coherence”, the key term in his salutogenic theory (Antonovsky 1979). According to Antonovsky, the sense of coherence is the foundation of human health and human activity, as it allows human beings to deal with stress, withstand various hardships, and overcome possible disease more easily. The sense of coherence has three components: comprehensibility, manageability, and meaningfulness. Scientific research shows that people with a high sense of coherence undertake tasks, and are willing to work intensively to accomplish them.

For successful and ethical management, it is necessary to find coherence (comprehensibility, manageability, meaningfulness) between the business strategy and the social expectations. One such coherency concept is the Economy of Communion (Bruni 2002), which is both a philosophy and a management strategy at the same time.

Phenomenology of management seeks to grasp the essence of managerial action. The phenomenological vision of managerial work takes as its guiding principle the idea: “to be somebody–to make something”. In seeking to answer questions about the essence of management, one finds the answers through *Einführung* (sensitivity, understanding) in being a manager (fig. 2). The two primary responses from managerial literature are personalistic leadership (Bombała 2011) and servant leadership (Greenleaf 1991).

Figure 2. Leadership through the phenomenological lens



Source: Author’s illustration

Management practices should take into account the development of human subjectivity, which involves the formation of the person through free and responsible deeds. Managers should place their highest value on the search for meaning and identity, and on exploring the mystery of human life. These aspects of humanity and the human being are emphasized by Max Scheler in his phenomenological realism (Scheler 1987). He sees man as a vital dilettante (unlike animals) and a decadent, who also transcends all— even his own life; this is the intention and gesture of transcendence. One factor that can exceed biopsychic life is spirit, manifesting itself in various intentional acts. The basis of the person is dynamic and acts, especially through the act of “moral flight” (Scheler 1987, 276). Access to the nature of the entity itself is achievable only through the act of “moral flight”. In this act, the whole man is involved as a spiritual person.

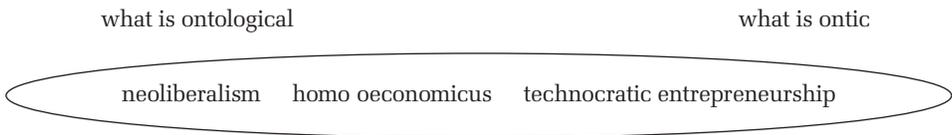
Scheler’s phenomenology potentially forms a solid basis of what we refer to today as Emotional Intelligence, as a basis to more ethical behavior and integral personal development, similar to the ancient Greek concern for promoting virtuous character. Emotional life ought not be viewed as a chaotic impediment to reason, but rather should be understood as a sort of “sixth sense”: what Scheler termed our “Ordo Amoris” or “Logic of the Heart” (Scheler 1998, 25). Scheler’s phenomenology, with its idea of “moral flight”, is one of the most important inspirations in ethical leadership. Phenomenology of the management establishes this basic principle of “moral flight”: i.e., it assumes that the development of the organization begins with yourself. Access to the entity-in-itself is achieved by means of an act of “moral flight”.

This act involves the whole person, not merely psychophysically, but at the person's spiritual core. Phenomenological reflection leads to the conclusion that leadership is not the exercise of power in the traditional sense. It is important that leadership refers to people, not to things. A particular type of leadership – personalistic leadership – occurs when leaders and their followers fall in each other's relations, which amounts to a higher level of morality (Bombała 2014a, 161).

HOMO OECONOMICUS VERSUS HOMO DONATOR

The mainstream economy, based on the concept of *homo oeconomicus*, is one of the causes of economic crises and growing disproportions in the income. Classical economics cannot address problems such as the precariat, their senses of exclusion, or their loss of a sense of meaning in life. Entrepreneurship, selfishly understood, leads to the deepening income gap between rich and poor people (fig. 3). The group of the richest people, representing 1% of humanity, has more than 82% of the world's assets (Reward Work 2018).

Figure 3. The *homo oeconomicus* concept through the phenomenological lens



Source: Author's illustration

The classical and neoclassical approaches to the concept of *homo oeconomicus* have been repeatedly criticized on the basis of Catholic social teaching, ordoliberalism, institutional economics, and social economy (Sen 2002; Sedláček 2011; Bombała 2020; González-Ricoy 2019). It appears that the classic and neoclassical economy is not able to explain the actual choices made by entrepreneurs and managers. Critics of the classically conceived *homo oeconomicus* have proposed many alternative concepts. This article analyses two concepts based on the idea of *homo donator*, i.e., a personalistic model of entrepreneurship and the social entrepreneurship model, putting a special focus on the Indian model thereof. Entrepreneurship based on the idea of *homo donator* is aimed not only at achieving profit, but also at empowering the organization's stakeholders, limiting poverty and social exclusion in society (fig. 4).

- rejection of the reductionist concept of *homo oeconomicus*,
- focus on local environment,
- emphasis on social capital as an important factor of development,
- critical examination of the welfare state's policy.

The social economy is identified with a solidary (or alternative) economy, but these are not completely identical terms. The *solidarity* economy is based on the exchange of gifts, assuming a future reciprocation by the recipient party (although the gift is not conditioned on reciprocation). The concept of *social* economy differs, though precisely how is the subject of numerous discussions. Some researchers prefer to use the terms “social market economy” or “social entrepreneurship” over the expression “social economy”. The CEP-CMAF (European Standing Conference of Co-operatives, Mutual societies, Associations and Foundations) defines social economy as a specific form of entrepreneurship, which is primarily assessed by its contribution to the fields of solidarity, social cohesion, and local development (Roelants 2006, 26).

In the Indian economic literature, the term “social entrepreneurship” is commonly used as the equivalent of social economy. According to the frequently cited definition by J.E. Austin (2006, 2), social entrepreneurship is an “innovative, social value creating activity that can occur within or across the nonprofit, business, or government sectors”. The definition by J. Mair and E. Noboa (2006, 122) is also popularly quoted, where social entrepreneurship is an innovative, combined use of resources in search of opportunities to create organizations and/or practices that bring about and consolidate social benefits.

The social enterprise, according to M. Yunus (2010) is based on the following principles:

- the enterprise's goal is to eliminate poverty or achieve a different social goal, e.g., to provide underprivileged persons access to education, health care, new technologies, etc.,
- the enterprise is not working to maximize shareholders profits, but must be economically self-sufficient,
- investors, after a set time, receive a return on expenses incurred to start up the enterprise, profits generated in the following years remain in the enterprise and serve its further development,
- the enterprise operates on the principles of sustainable development,
- employees employed in a social enterprise receive payment in accordance with the conditions of a specific country,
- work in a social enterprise is the basis of a happy life.

J. Defourny (2001) emphasizes the dependence of social entrepreneurship on economic factors. Social entrepreneurship is a permanent activity whose aim is to produce goods or sell services. A social enterprise should be characterized by a high level of autonomy. Defourny draws attention to high economic risk of such an enterprise, which must be taken into account by its founders. In his opinion, social entrepreneurship has much in common with traditional commercial activity because its employees should be rewarded according to their involvement and their qualifications.

The definitions of a social enterprise cited above indicate two main goals, both of which should be taken into account: gaining profit and solving urgent social problems. While operating, social entrepreneurs should take not only an economic perspective, but a social one, taking into account existing social issues. Social economy is therefore a new vision of human economic activity, which leads to a change in the positivist paradigm inherent in economic sciences: social enterprises are an exemplification of a new humanistic-personalistic paradigm (Bombała 2014b).

The essence of the social economy is to take into account such values as justice, solidarity, freedom, and social responsibility. The social economy is characterized economically in terms of classical economy, bearing the economic risk and using market mechanisms to achieve social objectives. Criteria of the social economy include: a socially purposeful activity (providing services for community members instead of performing instrumental role in the interest of external capital); the civic nature of undertaken initiatives (shaping civic attitudes through actions for people and activating local communities); a democratic management system, conducted by participation (autonomous decision making, regardless of the capital held by the shareholder or owner); the community nature of the ventures and the distribution of profits for socially useful purposes.

The social enterprise is an entity that embodies the idea of social economy. It is an *enterprise* because it produces goods and services in a stable way, and the owners (shareholders) bear the economic risk and make autonomous decisions. The social enterprise also has a social dimension, because its imperative is to provide services to community members instead of being solely concentrated on gaining profits. Moreover, the social enterprise uses social resources (donations, subsidies, volunteering), develops community initiative, and does not make decisions depending solely on the amount of capital invested.

Social entrepreneurship has given a new dimension to business. It is a combination of the traditional role of the entrepreneur with the care for various social issues that occurs in the enterprise and its environment. There is a need for new solutions to social problems that require different approaches (Bradley et al. 2012),

with governments and charities in developing societies left unable to solve all of their social issues. Yet, new forms of social entrepreneurship are emerging. Social entrepreneurs are considered to be moderators of social change, since they look for better ways to solve social problems, thereby protecting social values.

INDIAN MODEL OF SOCIAL ECONOMY

India has 1.3 billion inhabitants, and is one of the fastest growing economies in the world. It is estimated that between 2007 and 2022, India's per capita GDP had increased by four times. In 2009, nearly 30% of people (around 400 million) lived below the poverty threshold (below \$1.90 per day). In 2015, this number stood at 170 million people (12.4% of the population), but by 2018 it had decreased to 73 million people (5.6% of the population), which represents a drop by 327 million people (Kharas at al. 2018). The Indian social economic entities have played a significant role in this process.

The Indian culture is characterized by a mix of spirituality, entrepreneurship, and social commitment that creates a fertile ground for the development of the social economic sector. This is evidenced by the actions of organizations such as Muhammed Yunusaa and the Grameen bank in Bangladesh, the Nobel Prize for Amartya Sen, and the ongoing success of Gujaratan cooperatives such as SEWA (Self-Employed Women's Association) and Amul (which have particularly successful over the last dozen years).

The Indian social economy has made significant progress in recent years. It includes over 600,000 cooperative enterprises and 250 million users, making it the largest social economy in the world. Social cooperative enterprises have a huge range, covering 500,000 villages. They play an important role in the Indian economy, especially in the field of agriculture and crediting agricultural entrepreneurship, distribution of agricultural production resources, storage of fertilizers, and housing construction. These enterprises are active in promoting inclusive growth (Taneja and Pstakia 2015). Multi-million investments in social enterprises and successes such as Husk Power Systems, Rangсутra, dLight, Waterlife and Vaatsalya Healthcare have made India an important market for the social economy.

In contrast to other countries, such as the United Kingdom, Italy, Korea and Singapore, where programs are usually implemented by governments and large private enterprises, India's journey to the world of social entrepreneurship is guided by single individuals, characterized by exceptional vision and dedication. Mahatma Gandhi is widely regarded as the father of Indian social entrepreneurship. He advocated for environmentally friendly, sustainable development, which would

make the best use of local resources. Furthermore, he facilitated the empowerment of rural inhabitants by implementing local initiatives and innovations in the form of various cooperatives. Since social entrepreneurs can be described as visionaries who solve old problems by employing new ways of thinking (Bornstein 2004), Gandhi certainly can be considered one of them.

Gandhi supported the local home industry (Khadi), a self-sufficient and family-owned farm. The Khadi movement was born in India in 1920, at the initiative of Gandhi. Khadi aimed to activate professional communities, promote self-employment and develop small businesses in rural areas. An example of the use of local resources is its “salt march” to Dandi, where Gandhi called for local salt production after the British introduced a salt tax. Gandhi’s propagation of the Panchayat Raj system, the empowerment of women and the ban on imports can be considered as the seeds of social transformation, sustainable development, and self-sufficient local communities (Rangnath 2014).

Varghese Kurien is one of the leaders of Indian social entrepreneurship, and is called the “father” of the dairy revolution in India (Scholten 2010). It all began in 1946, when Tribhuvandas Kishibhai Patel established the Milk Producers Cooperative in Kaira (the Gujarat Co-operative Milk Marketing Federation, Ltd., currently known as Amul). But it was Varghese Kurien, who came from the USA after completing his master’s degree to start development of cooperative enterprises based on household production. Amul is currently owned by 3.6 million milk producers in Gujarat. Kurien’s contribution to the social entrepreneurship movement in India has been monumental. His visions, planning and implementation of projects, called the “white revolution”, resulted in India developing from a country importing milk into the world’s largest producer of dairy products. Kurien’s activity, lasting nearly 60 years, has resulted in the creation of around 30 institutions, such as GCMMF, the Institute for Rural Areas Management, Anand (IRMA) and the National Commission on Dairy Products (NDDB).

Women in India are relatively disempowered and they enjoy somewhat lower status than that of men. Access to education and employment are the main enabling factors to empowering women (Nayak and Mahanta 2008; Kumari and Malhotra 2019). The Association of Women Working Alone (SEWA), which was founded in 1972 by Ela Bhatt, has become an extremely significant project for women’s empowerment in India. The association is a sort of trade union for women who earn a living working as hawkers, home manufacturers, manual workers, and service providers. The association focuses on improving the working conditions of its members by influencing local policymakers. SEWA has about 315,000 members, and is considered the first and largest group of trade unions in international social

sector. The association cooperates with many other sister institutions, such as with banks providing funding for diverse social projects, including an academy conducting research on current social issues and one offering professional empowerment training for members of the association (Baporikar 2017, 418).

SEWA is currently considered an international institution, working on behalf of women and initiatives of workers' movements around the world (Baporikar 2017, 419). The association supports the improvement of working conditions of women through, for example, assisting in gaining access to health care, and facilitating self-employment by helping women obtain loans. SEWA played an important role by negotiating with the Indian government while legislation aiming to foster women's self-employment and social entrepreneurship was being created. SEWA co-creates an international network Women in Informal Employment Globalization and Organizations (WEIGO), which supports the work of women in the social sector.

As a summary of this analysis, we can state that the government of India has been striving for inclusive growth (Sethy 2016), and that Indian social entrepreneurs have a significant share in this process. However, the scholarship suggests that more measures at the governmental level are needed to bring a large mass of India's economically deprived citizens into the inclusive growth agenda (Saji 2019).

THE PERSONALISTIC ENTREPRENEURSHIP—AN ENTERPRISE AS A COMMUNITY OF WORK

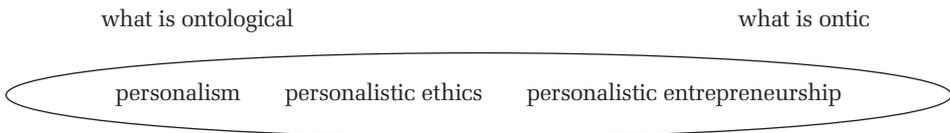
Business management is not just an economic process. It is primarily a social process. The economic goals of an enterprise cannot be implemented in violation of the dignity of the human being. Entrepreneurs and managers in decision-making processes should take into account human rights and dignity. Therefore, creating conditions for the development of a person in an organization cannot depend on the entrepreneur's whim, but should be the basis of organizational culture. In the extant literature, this type of organizational culture is called, variously: "people-oriented culture", "supportive culture", "personalistic culture" or "sociocracy".

Phenomenological personalism has special application of values in building such an organizational culture, because it captures a worker not as an abstract being, but as a conscious person, experiencing themselves and others. The personalistic approach to entrepreneurship is the closest managerial approach to the truth about human beings, and thus is the most useful for the philosophical and ethical analysis of a company striving to be understood as a "community of work". As stated by M. Stępnia (2010), an enterprise can be understood as both a community of persons and a community of work—persons who are:

employed in an enterprise [and ...] above all, persons created in the image and likeness of God, possessing their dignity, free, capable of taking various responsibilities and fulfilling them. They perform various functions: owner, manager, administration employee, employee employed in the production process. Everyone shares a common task, through which they create a special kind of community—a community of persons. (Stepniak 2010, 157).

Personalism discovers and visualizes ideological threats (scientism, economicism, technocracy), and at the same time indicates the criteria for fundamental ethical principles that should be included in the basic assumptions of organizational culture. These criteria include personalism, subsidiarity, participation, solidarity, organicism, and the common good. An enterprise in the personalistic view is a community of persons (a community of work), performing specific tasks that fulfil its mission, while also maintaining the basic principles of personalistic ethics (solidarity, participation, subsidiarity, organicism) and serving with commitment to all stakeholders of the organization. Enterprises accomplish this through personalistic leadership, spiritual leadership, and service leadership (fig. 5).

Figure 5. The personalistic entrepreneurship through the phenomenological lens



Source: Author's illustration

Personalism also allows us to discover the sources of human *depersonalization* in manufacturing processes. Employee depersonalization has occurred primarily as a result of excessive employment of “material capital”, equating the human being with one of the factors of production: the labor force. Gregory Gronbacher (1998), the pioneer of the economic personalism, wrote that the human person lives an economic life, but not *only* an economic life; it is not the most important part of their lives and activities. Man lives, above all, in the moral dimension, and in this dimension he fulfils himself as a person. Gronbacher, referring to personalistic ethics, states that the market is only a part of human reality and human action; therefore, the logic of the market cannot become the universal logic of social action. Moreo-

ver, he does not hesitate to talk about market restrictions. Gronbacher distinguishes eight principles of economic personalism:

1. Economy and dignity of the human person. The center of economic life is a human person. The economy exists for a person, not a person for the economy.
2. Human capital: creation and creativity. The first economic good is the human person.
3. Appointment to entrepreneurship. The liberation of human output for the common good is the result of the acceptance of the fundamental vocation to entrepreneurship, i.e., the creative use of human capital.
4. Integral human development. Productive activity and its result – wealth created – must be subordinated to human goals.
5. Participation. All people have the right to economic initiative, to creative work, to just payment and security, to decent working conditions, to free association. In economics, a person is treated as an element of economic forces. In this way, a person becomes a thing, an object.
6. Subsidiarism and the common good. According to these principles, a higher-level society should not interfere in the internal affairs of a lower-level society, depriving it of its competence, but should support it only when it is necessary.
7. Market restrictions. There are many dimensions of life that do not find a direct expression on the market. The market, in order to function properly, should be open to the influence of the moral and cultural institutions within which it exists.
8. Solidarity and social justice. Preferential option for the poor and excluded.

The advantage of Gronbacher's proposal is the chance to avoid simplifications that are a feature of many economic theories. The traditional economic approach, based on the concept of *homo oeconomicus*, cannot fully grasp the essence of an activity as complex and diverse as entrepreneurship. It is important that entrepreneurship become a responsible activity, based on a good understanding of various factors affecting economic processes.

The personalistic-phenomenological approach to entrepreneurship, following Max Scheler, extends the economic approach of the moral dimension and adopts as its basic principle of action "moral flight": i.e., it assumes that the entrepreneur's or manager's "improvement of organization" begins with improvement of themselves (Bombata 2014a). In the personalistic-phenomenological approach, "being an

entrepreneur” means, above all, “working on yourself”, which makes the idea “to be a person—to do something” the guiding principle of management. This principle is fulfilled in personalistic leadership and servant leadership, and entrepreneurship understood in this way can be equated with virtue. A. Szafulski (2006) stated that the virtue of entrepreneurship is its community thread: it assumes work, and dedication, for someone. It also assumes the ability to work with someone when specific projects exceed the capabilities of an individual, and this is when the element of cooperativity (community) is needed, understood as the ability to cooperate in meeting the needs of other people.

J.-ROBERT OUIMET’S PHILOSOPHY OF ENTREPRENEURSHIP AS A PROMOTION OF HUMAN DIGNITY

J. Robert Ouimet’s (2010) new management philosophy is a good example of personalistic entrepreneurship. Ouimet, president of Ouimet-Cordon Bleu, Ouimet Tomasso, is a Ph.D. in Economic and Social Sciences. His doctoral thesis deals with an experiment in the field of management, which for forty years was done in Ouimet’s own company. The aim of the experiment was to discover management instruments that would combine economic efficiency with satisfaction, and with the development of employees. The experiment in Ouimet’s company was based on an innovative model of management. *Our project* is an original document specifying that the main goal of every person working in a company is to ensure safety and happiness for his or her family. Our second goal is to ensure the economic profitability of the company, which allows all employees to keep their jobs and, *ipso facto*, guarantees the financial security of each employee’s family.

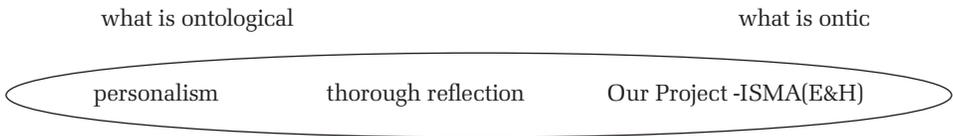
The key element in Ouimet’s concept is the “feedback loop of value”, which allows for modelling of dynamics of values and anti-values in the working environment. The values remain in constant motion. Most important are the values obtained from parents, traditionally viewed as the faith, hope, and tenderness given by the mother, and the courage, determination, and wisdom received from the father. Anti-values include inclinations to pride, greed, envy, anger, etc.

In the practice and theory of management, there are two, competing conceptions of human nature: the economic man concept (*homo oeconomicus*) and the personalistic concept (*homo donator*). The first concept, dominated by *homo oeconomicus* concept, treats a human being as a tool to achieve production and profit. The second concept treats humans as beings gifted with needs requiring satisfaction, and with talents requiring development. *Our project* overcomes the barriers and integrates the concepts with each other (Ouimet 2010, 69). It consists

of two “Integrated Systems of Management Activities”, or ISMA. In the first system, Economic ISMAI, the main elements are planning, organization, coordination, motivation, and control. In this system, a person is treated like an object, and people are each perceived in the same way: as material resources (Ouimet 2010, 69).

Our project stabilizes the economic system by introducing Human ISMA(H), which supports the personal development of a person at work (fig. 6). ISMA(H) contains values grouped in 12 categories: dignity and freedom; peace and serenity; fraternity and solidarity; humility; truth and authenticity; prudence and discernment; the ability to listen and wisdom; justice and love; faith and hope; responsibility and courage; forgiveness and reconciliation; and finally, performance and productivity (Ouimet 2010, 72).

Figure 6. Our project through the phenomenological lens

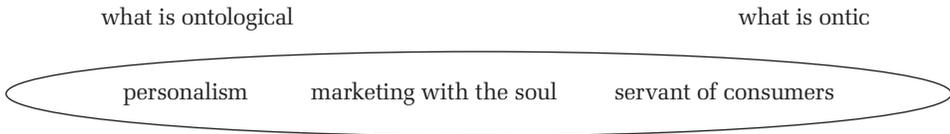


Source: Author’s illustration

Moreover, Ouimet discovered that the purpose of marketing in an enterprise is not only to develop techniques increasing profits, but also to serve consumers better as a business. This attitude results in a new vision of enterprise orientated towards its consumers’ needs:

I began [...] to discover that our company has served people and that was why it was needed to create new products that would be those people’s healthy nourishment at affordable prices. I began to understand that the whole range of new products that we were working on was intended for human beings who needed to be served and respected; that not only the staff of the company is valuable, but also the consumers, who are individuals to the same extent as all the co-workers of the company. [...] This conviction gave us a special spiritual strength to put even more effort in developing new, improved products [...]. Such perception of issues related to marketing gives soul to marketing. (Ouimet 2010, 60).

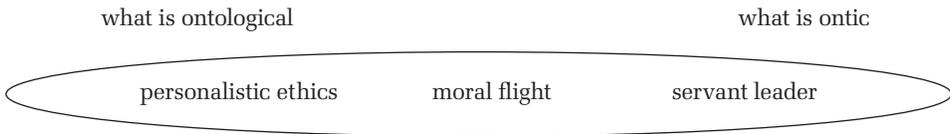
Figure 7. Marketing with the soul through the phenomenological lens



Source: Author's illustration

Ouimet's statement that "such perception of issues related to marketing gives soul to marketing" should not surprise, since the issue of "spirituality in management" is currently a subject of serious scientific analysis (Ashmos and Duchon 2000; Case and Gosling 2010). The concept of "marketing with the soul" is a version of the well-known concept of relationship marketing, which penetrates deeper into economic activity than traditional marketing (fig. 7). While all concepts belonging to relationship marketing emphasize the importance of maintaining and enhancing the relationship with customers and their partners, it is "marketing with the soul" that goes most deeply into the main purpose of serving consumers responsibly, and with commitment.

Figure 8. Ouimet's biography through the phenomenological lens



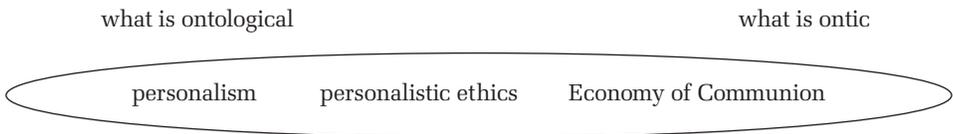
Source: Author's illustration

The reflection on the economic activity of man, which Ouimet (2010) included in his biography, allows for in-depth analysis of the empathy in his existence, and also in our own. When one puts Ouimet's biography in a phenomenological lens, one sees that he managed to overcome the traditional attitude of management and make a "moral flight" (fig. 8). As a result of internal transformation, Ouimet became a leader who serves. As a result of Ouimet's moral growth, the company evolved into a community of work. The result was an integrated system of co-management, in which human dignity and the value of work were respected. Phenomenological analysis confirms that Ouimet's business philosophy is an excellent example of leadership.

THE ECONOMY OF COMMUNION AS THE CROWNING ACHIEVEMENT OF PERSONALISTIC ENTREPRENEURSHIP

The Economy of Communion (EOC) project, based on the idea of *homo donator*, is the crowning achievement of personalistic entrepreneurship. EOC was started by Chiara Lubich and the Focolare Movement in 1991, in São Paulo, Brazil. Its aim was building a human society following the example of the first Christian community in Jerusalem, in which “no one among them was in need” (Bruni 2002). In this concept, managerial effectiveness is combined with solidarity towards the poor and the needy. The human person is the core of all relationships inside and outside the enterprise. The company’s mission is to strive for the integral development of people—its stakeholders—while maintaining the principles of efficient operation. Entrepreneurship understood in this way requires changing the philosophy of management and changing the traditional (technocratic) enterprise culture into a personalistic culture. EOC enterprises shape the culture, which can undoubtedly be called a personalist culture.

Figure 9. The Economy of Communion through the phenomenological lens



Source: Author’s illustration

The Economy of Communion is built on the foundation of Christian personalism: a human being created “in the image of God” has dignity and thus an undisputed primacy before capital and work (fig. 9). Hence, we have the moral obligation to help other people living in material or spiritual poverty. In terms of personalism, the enterprise is also a “moral agent”: i.e., it is morally obligated to provide help. Enterprises in the economy of communion are not limited to traditional enterprises for individual acts of philanthropy or financial support, but they create, in a systematic and continuous way, solutions that give the beneficiaries the chance to definitively escape poverty.

The Economy of Communion as a new management model is not the result of discussions by experts and heads of international corporations at conference tables, as are CSR programs. It is the result of the experience stemming from the spirituality of the Focolare Movement, implemented since the 1940s in over 800 companies around the world. These enterprises are places to produce material

goods and to create jobs, as well as the tools for changing economic relations in the world by taking into account various aspects of human activity: anthropological, economic, cultural, and spiritual.

It is important to understand that the poor, to whom 1/3 of the company's profits are transferred, are its partners, important participants of the Economy of Communion project, and constitute the company's external stakeholders. They are not only beneficiaries of help, but also bring into the community what they have and what they can give to others: their talents, ideas, time, kindness, and prayer. It should be emphasized that EOC companies operate in the same economic reality as for-profit companies, under the same legal obligations and market conditions, but maximizing profit is viewed as a means to achieve the lofty goal of reducing poverty and spreading a new enterprise culture.

In the traditional approach, international institutions and various non-governmental organizations are appointed to solve significant social problems. Chiara Lubich, in the project of the Economy of Communion, points directly to enterprises as (in a sense) the main sources of injustice in contemporary times. To encourage changes in management style is to create opportunities for poverty reduction and a more equitable distribution of wealth in the global economy.

DISCUSSION AND CONCLUSIONS

Pope Benedict XVI, in the encyclical *Caritas in Veritate* (Benedict XVI, 2009: n.36), proposed the liquidation of the division of human activity into the production sphere (production of goods), the political sphere (redistribution of goods), and the philanthropic sphere. According to this postulate, the economic sector—hence enterprises—should participate more in both the redistribution of goods and philanthropy. Significant implementations of this idea have occurred in economy of communion and social economy projects, as well as in practical usage of the extended CSR formula (e.g., in the Tata Group) (Mohapatra and Verma 2018). Promoting the idea of a *homo donator*, i.e., introducing the logic of gift and the relationship of brotherhood and a love for business, gives citizens an opportunity to solve social problems and reduce poverty on a global dimension.

With the growing popularity of these types of practices, there are doubts about their limits, e.g., the problem of an adequate definition appears. The division of economic activities into for-profit and non-profit is inaccurate, since non-profit organizations also strive for profit; however, they give profit a *different meaning* than in classical economics. It is interesting to propose the conversion of a non-profit organization into more adequate “social-oriented organizations”. This proposal coin-

cides with the personalistic approach to entrepreneurship, in which an enterprise is a community of people (community of work, church of work) that performs specific tasks within the framework of the enterprise's mission, while maintaining the main principles of personalist ethics (solidarity, participation, subsidiarity, organicity) (Bombała 2015; Chauhan and Das 2017).

The concept of a personalistic enterprise is related to the concept of “social innovation”, which means cultural change. The personalistic project, promoting the empowerment of employees, strengthens their sense of freedom, which is an indispensable factor in fostering creativity, and important for the sustainable development of any organization.

The personalistic model of entrepreneurship proposes a new approach to company management. In contrast to the heartless technocratic approach, personalistic entrepreneurship promotes the idea of human dignity as an inviolable value, and proposes a new understanding of business through understanding a company as a “community of work” that aims for co-existence, co-aspiration, and co-operation among persons. At the very heart of personalistic entrepreneurship lies the belief that entrepreneurs who see deeper meaning of their activity—as evidenced by the servant leadership concept—are able to combine high economic efficiency of management with social sensitivity in their daily work as entrepreneurs and managers.

The personalistic approach of entrepreneurship and management allows for the formulation of the philosophical assumptions of management science. Additionally, it provides practical directives and research methods. This is a serious alternative to the technocratic concept of “one-dimensional man”, whose fatalism is aptly described by Chantal Delsol:

Man of late modernity, obedient to commandment so as not to defend either his own beliefs, or his own culture, or any spiritual value, does not find another object of passion than to maintain a standard of living. In fact, he has no choice, because if he advocates an idea other than economic, he is considered a fanatic. (Delsol 2003, 149).

A personalistic concept of management proposes an approach to the study and improvement of an organization that ensures the ontological-ontic coherence of management in each of its various spheres (Bombała 2020). For effective and ethical management, coherence is necessary between comprehensibility, manageability, and meaningfulness. It is also necessary between the project and social reality (social expectations). From this perspective, the phenomenological search for the essence of management forms the context of leadership, and insight into

participants as a whole person (including their spiritual dimension) is important. The phenomenological concept of leadership is a continuing development, emerging from the concepts of servant leadership, spiritual leadership, and personalistic leadership (McLellan 2009; Crossman 2010; Howard 2020).

References:

- Alexandre, V., Gasparski, W. eds. (2000). *The Roots of Praxiology. French Action Theory from Bourdeau and Espinas to Present Days..* New Brunswick. New Jersey: Transaction Publishers.
- Antonovsky, A. (1979). *Health, Stress and Coping.* San Francisco: Jossey-Bass.
- Ashmos, D., and Duchon, D. (2000). Spirituality at work. A conceptualization and measure. *Journal of Management Inquiry*, 9(2): 134-145.
- Austin, J., Stevenson, H., Wei-Skillern, J. (2006). Social and Commercial Entrepreneurship: Same, Different, or Both? *Entrepreneurship Theory and Practice*, 30: 1-22.
- Baporikar, N. (2017). Genesis and Development of Social Entrepreneurship in India, in. M. Khosrow-Pou, ed, *Entrepreneurship: Concepts, Methodologies, Tools, and Applications.* Hershey PA: IGI Global, pp. 414-428.
- Benedict XVI, (2009). *Encyklika Caritas in Veritate.* Kraków: Wydawnictwo Księży Sercanów.
- Bombała, B. (2014a). Anna-Teresa Tymieniecka's and Max Scheler's Phenomenology as the Ontopoietic Genesis of Managers Life'. in A-T. Tymieniecka, ed, *Phenomenology of Space and Time: The Forces of the Cosmos and the Ontopoietic Genesis of Life, Book I,* Dordrecht: Springer, pp. 155-165.
- Bombała, B. (2015). Entrepreneurship from the Perspective of Phenomenological Praxeology. in S. Mistra, D. Awasthi, G. Bathini, eds, *Eleventh Biennial Conference on Entrepreneurship, Vol.I.* Ahmedabad: Bookwell, pp. 32-38.
- Bombała B. (2020). *Personalistyczna wizja organizowania jako alternatywa technopolu.* Poznań: Wydawnictwo Naukowe FNCE.
- Bombała, B. (2014b). Phenomenology as the Epistemological and Methodological Basis of Management Sciences. *International Journal of Contemporary Management*, 13(1): 150-172.
- Bombała, B. (2011). Phenomenology of the Leadership: to be Somebody-to Make Something. *Prakseologia*, 151: 11-33.

- Bombała, B. (2018). The Question Concerning Human Action. *Seminare. Poszukiwania naukowe*, 4: 117-128.
- Bornstein, D. (2004). *How to Change the World: Social Entrepreneurs and the Power of New Ideas*. New York: Oxford University Press.
- Bradley, S.W., McMullen, J.S., Artz, K., Simiyu, E.M. (2012). Capital is not enough: Innovation in developing economies. *Journal of Management Studies*, 49(4): 684–717.
- Bruni, L. ed. (2002). *The Economy of Communion*. New York: New City Press.
- Case, P., Gosling, J. (2010). The spiritual organization: Critical reflections on the instrumentality of workplace spirituality. *Journal of Management, Spirituality and Religion*, 7(4): 257-282.
- Chauhan, R.S. Das, R. (2017). Entrepreneurship Policy Framework: Understanding Cultural and Educational Determinants for Entrepreneurship. in M. Khosrow-Pou, ed, *Entrepreneurship: Concepts, Methodologies, Tools, and Applications*, Hershey PA: IGI Global, pp. 138-170.
- Crossman, J. (2010). Conceptualising Spiritual Leadership in Secular Organizational Contexts and its Relation to Transformational, Servant and Environmental leadership. *Leadership and Organization Development*, 31(7): 596–608.
- Carnegie, A. (1889). The Best Fields for Philanthropy, *North American Review*, 149(397): 682–699.
- Defourny, J. (2001). From *Third Sector* to Social Enterprise', in C. Borzaga and J. Defourny, eds, *The Emergence of Social Enterprise*, London and New York: Routledge, pp.1-18.
- Delsol, Ch. (2003). *Essai sur la modernité tardive* / *Éloge de la singularité. Essai sur la modernité tardive*, (Polish transl.), Kraków: Znak.
- Freeman R.E. (1994). The Politics of Stakeholder Theory: Some Future Directions, *Business Ethics Quarterly*, 4(4): 409–429.
- Godbout, J.T. (2002). Is homo donator a homo moralis? *Diogenes*, 49(195): 86–93.
- González-Ricoy, I. 2019). Firm Authority and Workplace Democracy: a Reply to Jacob and Neuhäuser. *Ethical Theory and Moral Practice: An International Forum*, 22: 679-684.
- Greenleaf, R.. (1991). *The Servant as Leader* (Rev. ed.). Indianapolis, IN: Robert K. Greenleaf Center.
- Gronbacher, G.M.A. (1998) The Need for Economic Personalism. *The Journal of Market & Morality*, 1, pp.1-34.
- Heidegger, M. (1996). *Being and Time*, Albany: State University of New York Press.
- Heil, D. (2011). *Ontological Fundamentals for Ethical Management. Heidegger and the Corporate World*. Dordrecht: Springer.
- Howard, A. (2020). *Theorising Leadership Authenticity: An Existentialist-Personalist*

- Perspective. Sydney: The University of Notre Dame Australia.
- Kharas, H., Hamel, K., Hofer, M. (2018). The Start of a new Poverty Narrative, Brookings Institution, <https://www.brookings.edu/blog/future-development/2018/06/19/the-start-of-a-new-poverty-narrative/>
- Kumari, B., Malhotra, R. (2019). Socio-Economic Empowerment of Women through Women Dairy Co-operatives: A Study of Begusarai District of Bihar. *Indian Journal of Economics and Development*, 15(1): 91-97.
- Mair, J. Noboa E. (2006). Social entrepreneurship: How intentions to create a social venture are formed. in J. Mair, J. Robinson, K. Hockerts, eds, *Social Entrepreneurship*. New York: Palgrave Macmillan, pp.121-135.
- McClellan, J.L. (2009). The Levels of Leadership and Transcendent Servant Leadership Development. *Journal of Leadership Education*, 8(2): 88–110.
- Mohapatra, S. Verma, P. (2018). Tata as a Sustainable Enterprise: The Causal Role of Spirituality. *Journal of Human Values*, 24(3): 153–165.
- Nayak, P., Mahanta, B. (2008). Women Empowerment in India. *Bulletin of Political Economy*, 5(2): 155-183.
- Ouimet, J. –R.. (2010). „Wszystko zostało wam powierzone”. *Rozmowy z Yves Semen*, Kraków: Wyd. AA.
- Rangnath, R.B. (2014). Economic Ideas of Mahatma Gandhi. *Indian Streams Research Journal*, 4(8): 1-4.
- Reward Work, (2018). Not wealth Oxfam International: https://www-cdn.oxfam.org/s3fs-public/file_attachments/bp-reward-work-not-wealth-220118-summ-en.pdf
- Roelants, B. (2002). How to define the social economy? in Prague First Social Economy Conference Preparatory Dossier, Praha: CECOP.
- Saji, T.G. (2019). Inclusive Growth in India: Some Realities. *Indian Journal of Economics and Development*, 15(3): 410-417.
- Scheler, M. (1987). *Letters of Philosophical Anthropology and the Theory of Knowledge*. (Polish transl.) Warsaw: PWN.
- Scheler, M. 1998. *Ordo amoris*. In *About love*. ed. M. Grabowski, Toruń: Wyd. UMK, pp. 13-47.
- Scholten, B.A. (2010). *India's White Revolution: Operation Flood, Food Aid and Development*. London: I.B. Tauris.
- Sedláček, T. (2011). *Economics of Good and Evil: The Quest for Economic Meaning from Gilgamesh to Wall Street*. New York: Oxford University Press.
- Sen, A. (2002). *Rationality and Freedom*. Harvard University Press, Cambridge MA.
- Sethy, S.K. (2016). Towards Financial Inclusion in India: Progress so far, Issues and Challenges. *Indian Journal of Economics and Development*, 12(4): 641-652.
- Stępniaak, M. (2010). *Koncepcja przedsiębiorstwa w nauczaniu społecznym Kościoła*

- katolickiego. *Annales. Etyka w życiu gospodarczym*, 13(1): 157-166.
- Szafulski, A. (2006). Cnota przedsiębiorczości w personalistycznej koncepcji ładu gospodarczego. *PERSPECTIVA: Legnickie Studia Teologiczno-Historyczne*, 1, 195-206.
- Taneja, N. Pstakia, A. (2015). Business for Inclusive Development: Profiling the Social Business Enterprise in India. in S. Mishra, D. Awasthi, G. Bathini, eds, *Eleventh Biennial Conference on Entrepreneurship, Vol. II*. Ahmedabad: Bookwell, pp. 721-734.
- Yunus, M. Weber, K. (2010). *Building Social Business: the New Kind of Capitalism that Serves Humanity's Most Pressing Needs*. New York: Public Affairs.

„HOMO DONATOR” VERSUS „HOMO OECONOMICUS”: TWO VISIONS OF HUMAN ACTION

SUMMARY

This article provides a comparative analysis between the technocratic model of entrepreneurship, based on the *homo oeconomicus* concept, and alternative models, based on the *homo donator* concept: i.e., between a personalistic model of entrepreneurship and a social model of entrepreneurship. A special focus is then put on the Indian model of social entrepreneurship. The main theme of the analysis is to search for an answer to the research question: which concept of entrepreneurship and management best serves the human being and helps in his or her development?

Article submitted: 13.02.2022; accepted: 29.03.2022.