

The Hospitaller Order of St John of God

**ETHICAL MANAGEMENT AND LEADERSHIP
GUIDELINES**



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BIOETHICS COMMISSION - EUROPE

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PRESENTATION:

The Europe Region's Bioethics Commission considered it appropriate to address the issue of management and organisational ethics, as a very broad, topical matter on which we would do well to reflect and work.

In terms of the identity of the Order of St John of God, we believe it important for our Centres to continue advancing as places which identify with, and put themselves forward as ethical organisations. One of the key aspects is our approach to the management and/or leadership of our Centres. Being driven by ethical criteria creates a style and a climate that helps the whole organisation to move forward and be identified as an ethical organisation.

The Commission's intention has been to offer food for thought as well as theoretical support for analysis, wherever it is thought appropriate, to learn from real-life examples being run in the Order's Provinces and Centres. It complements the guidelines set out in the Order's Charter of Hospitality and in "Charismatic Management in the Hospitaller Order of St John of God". (General Curia. Rome 2012).

As for the methodology adopted, we decided to appoint one of the members of the Commission, namely Dr José Maria Galán, to author the document with the other members of the Commission as co-authors.

We are offering this document in the hope that it may prove useful for reflection, formation and dialogue in our Order's Centres. We hope it will be a useful tool to foster further progress with enhancing an awareness of ethics and fostering it as the quality that identifies our Centres.

We thank you for your interest, trusting that you will find it useful.

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The Hospitaller Order of St John of God
Ethical Management Guidelines

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1. Guiding Principles

A. Characteristics and identity

B. Definitions

- Corporate identity: the set of features, values and beliefs (ethos) that identify an institution and distinguish it from others. It is the benchmark or standard for guidance when making management decisions in the institution.
- Freedom of thought, conscience, and religion: the freedom to profess, express and disseminate personal convictions and the right not to make them public if so desired.

C. Fundamentals

In order to reflect on the best management practices in the Order, it is important to bear in mind the nature of its institutional identity and how this should be coherently reflected in its activities as an entity of the Catholic Church for the Evangelisation of the World of Health Care, Education, Society and research in these fields and how it must use different legal forms of corporate action to do so (Constitution No. 47), according to circumstances, cultures and countries, which must nevertheless have a common substrate of ethical Principles and Values for management.

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." (Universal Declaration of Human Rights, Article 18).

On the other hand, institutions have the right to have their ideals respected. The General Statutes, in number 49, affirm that "Our Apostolic Works are, and define themselves as, Catholic". This includes, above all, using Gospel values as the guide for our work, including management and taking into account both the Church's Social Doctrine and Moral Doctrine when taking decisions in this area.

In a pluralist society it is very important for the institution to have a clear identity. This makes it possible to engage in genuine dialogue and to make a contribution to building together by offering what is proper to the organisation. This contribution is not only a matter of specific actions but it is also a model, a style and a particular way of understanding and dealing with reality.¹

Organisations must have an *ethos* reflecting the ideals and values by which they wish to be defined.² This is the framework of what shall, or should, guide the policies for the organisation's daily activities. We therefore speak of organisations as ethical subjects, since they make voluntary decisions that must be considered and taken in the quest for coherence within the ideological framework that they have chosen or adopted.¹

One of the actions to attain the ideals is to be able to count on trained people, to have the ability to attract and the skills needed to retain the best professionals most in tune with the

¹ Erra i Mas Joaquín (2017). Rol directivo y comportamiento ético, en la Orden de San Juan de Dios. Trabajo Fin de Master Universitario de Bioética. Instituto Borja de Bioética – Universitat Ramon Llull.

² Román Maestre B. Ética de la organización sanitaria. Barcelona: Universitat Oberta de Catalunya; 2010. http://openaccess.uoc.edu/webapps/o2/bitstream/10609/49241/4/La%20eti%C3%B3n%20de%20la%20calidad%20enfocada%20al%20cliente_M%C3%B3dulo3_%C3%89tica%20de%20la%20organizaci%C3%B3n%20sanitaria.pdf

values and the style of the Institution. This can be achieved if we go beyond civic ethics guaranteeing standards of justice, to address professional ethics, that involves integrating quality service standards and the organisational-institutional ethics related to meeting the Order's expectations and social commitment. This prepares the way to offer room for professional development and generates pride at belonging to the organisation.¹

D. Praxis:

- Description and ethical rationale: Good Practices and Bad Practices

Due to the diversity of stakeholders engaged in the practice of Hospitality and to the plurality of the beneficiaries' beliefs we should ask ourselves how far Catholic rules and standards in the strict sense can actually be applied to all the Order's Centres .

This raises one fundamental question for discussion: *Can we consider the Order's Centres to be strictly Catholic institutions, or can we say that they are of Christian inspiration, or Catholic entities that are open Ad Gentes?* Each one of these positions has implications for ethical management. It should be said that the Order has always positioned itself as an organisation which, on the basis of its Christian identity, works within a framework of universality, plurality and respect for all types of beliefs and existential stances, provided that the Order's principles and values are respected.

On the one hand, the we may require the practitioners of Hospitality, Order's professional Co-workers, to respect the Institutional Principles and Values and the Catholic vision and ethos, even if in certain situations conflicts with Church rules may arise when taking decisions that have to be managed.

One important matter to be considered is the selection and formation of executives and middle managers with regard to ethical issues linked to institutional identity, since this knowledge will shape the institution's axiological world and become one of the major benchmarks for ensuring that management decisions are taken consistently with the Hospitality Culture.

How should the St John of God style be used to influence the construction of the Order's management ethos? How would St. John of God act today as a director of one of his centres? on what issues would he focus? How would he resolve them? (Cf. Charter of Hospitality 5.3.1.1.) The Order's tradition can help us to answer these questions.

On the other hand, the plurality of beliefs of the beneficiaries of our services demands great respect and sensitivity to prevent indoctrination by our institution, while at the same time providing the possibility to 'synchronise' with the Centre's Catholic vision and ethos, and take advantage of its offering of spiritual and religious care services. How can the managers of the Centres approach and resolve any ethical dilemmas that might arise from the necessary inter-religious or pluri-ideological dialogue with our guests or their loved ones?

- Evaluation: indicators and guidelines to improve good practices and prevent bad practices
 - Adopting Gospel values as guidance for action, including management, and being led by our institutional Mission, Principles and Values.

- Learning and taking account of the Church's Social and Moral teachings when taking decisions regarding these matters through dialogue and with respect for plurality.
 - o respect for the religious freedom of our guests and co-workers.
 - o respect for the religious freedom of the Order, by our guests and Co-workers

1.2 Our institutional Mission, Principles and Values

A. Definitions

- Our corporate philosophy: The Order's mission, principles and values constitute our corporate philosophy. This philosophy defines what the Order does, how it does it, and its raison d'être and purpose as an organisation at the service of people and society.
- Mission: The Order's mission is its raison d'être - the reason or purpose for which it exists and what it hopes to achieve. This properly defined mission must serve as the basis and structure or frame of reference for all its activities and for the Order's organic planning. A non-governmental organisation has an obligation to use its resources effectively and efficiently to fulfil its mission statement.
- Principles: these are the fundamental ideas or rules governing the thinking or conduct of individuals and institutions in order to be faithful to their own identity. The Order has set down a list of institutional principles based on its essential choices and its way of thinking. These principles have to be expressed and implemented in our culture, in the way we live, think and behave. These 13 principles of the Order are defined in n. 50 of the 2019 General Statutes. The Charter of Hospitality provides a broad interpretation of them in Chapter IV. The Order's values have been defined on the basis of these principles.
- Our values: The 2006 General Chapter requested the General Government to provide an official definition of the Order's values. The General Definitory duly complied with this request in January 2010, and the Superior General published the values in a circular letter in February that same year. The values of the Order are encapsulated in the core value of hospitality, which itself is expressed in terms of the following values: quality, respect, accountability and spirituality. The Values form the framework of the ethical criteria and principles on which the organisation is grounded.
- Our institutional culture: This is the set of shared attitudes, experiences, beliefs and values that have been generated through our Founder and our Order's tradition until the present day, and to which all our human resources interacting with and participate in its organisation and operations contribute. The Charism of hospitality is a gift granted by the Holy Spirit for an ecclesial mission in favour of people who are sick, in poverty or who are particularly vulnerable. Our Founder lived this charism and its consequential mission in his own very characteristic manner that set in motion an original hospitality "culture" of great vitality. John of God's hospitaller "culture" possesses an original prophetic value of renewal in the Church and in society.

B. Fundamentals

For an institution like the Order, the ethical component is a core aspect of the organisation, as its mission reaches beyond offering healthcare and social services. In order to carry out its mission, which is the *raison d'être* of the Order, our Centres and actions must be properly steered and directed in order to be loyal to the Order. Leadership in the Order is not only taking on the responsibility of offering a particular activity, but also promoting hospitality inspired in the manner of St. John of God.¹

Mission

Our mission is to evangelise the world of pain and suffering by promoting health and/or social care facilities and organisations to provide holistic care.³

The Constitutions of the Order define the **Mission** as follows: *Encouraged by the gift we have received, we consecrate ourselves to God and dedicate ourselves to serving the Church in the assistance for the sick and those in need, with a preference for the poorest* (Const.5a). This general approach applies to the whole Order and must be applied and tailored suit to each Centre. Assuming that every Centre and facility has its own particular form and endeavours to respond to the needs of people at a particular time and place, and that our main mission is to evangelise the world of pain by establishing health and social care centres offering people a comprehensive service, the following questions arise for each one of them:

- What is the *raison d'être* of our Centre?
- Who are the beneficiaries of our service?
- Who is being called upon to provide this service?
- What are the most appropriate structures to be able to offer this service?

The Core Principles of the Hospitaller Order of St. John of God

The core principles of the Hospitaller Order are laid down in its General Statutes (art. 50), as follows:

1. We affirm that *our focus of interest is the person in our care*.
2. We promote and defend *the rights of the sick and needy*, taking into account their *dignity*.
3. We promote *comprehensive care*, based on teamwork and striking a balance between technology and humanisation.
4. We hold to and promote *the ethical principles of the Catholic Church*.
5. We are committed to *the defence and promotion of human life*: from conception to death.
6. We defend *the right to die with dignity* and to respect and comply with the just wishes of those who are at the end of life.
7. We recognise the right of those in our care to be appropriately *informed* of their situation.
8. We observe the demands of *professional secrecy* and seek to ensure that they are respected.

³ The Hospitaller Order of St John of God (2000) Charter of Hospitality, n° 1.3.

9. We consider *the spiritual and religious dimension* of care to be an essential element in offering healing and salvation, while respecting other faiths and philosophies of carefully life.
10. We take *great care* to selecting, training and accompanying our *Co-workers* taking into account: their preparation, professional skills and their sensitivity to people's values and rights.
11. We *appreciate and engage* our Co-workers, making them participants in the Order's mission, according to their abilities and areas of responsibility.
12. We respect freedom of conscience and demand respect for *the identity of our Centres*.
13. We are a not-for-profit institution. We therefore *reject the profit motive*, and apply and demand respect for the rules of fair pay.

The Values of the Hospitaller Order of St. John of God

Values are qualities that some entities possess, considered as goods to which a value can be attributed. They are perceived through the feelings, rather than reasoning, that they evoke in us, and prepare the way we live, feel and act. Values are handed on to others by example, and can be seen from the attitudes and behaviour of people committed to assisting the needy and the sick.

Our institutional values derive from our Core Principles and are the common convictions that we stand for constitute and are our distinguishing features: they are the the added-value we offer as an institution. They are intended to be the levers that determine the way our co-workers exercise their professions, imbuing our daily work and must be translated in terms of our management policies. They circulate throughout our hospital environment and give sense and meaning to our institutional culture. We communicate them and pass them on from one generation to another: we have been doing so without a break ever since 1538.

In 2010, the General Council defined five values: Hospitality, Respect, Responsibility, Accountability, Quality and Spirituality.

HOSPITALITY:

For the Hospitaller Order, this is a core or paradigmatic value whose essence is the practice of welcoming others and their needs into our own personal space, making them feel at home; being able to understand and respect them in depth; taking responsibility to help them to fully recover their health; offering them quality care and the possibility to find meaning in their life at the time by experiencing spiritual and/or religious transcendence.

Hospitality is the core value which is exercised in practice in terms of the following four guiding values:

- **Quality**, which we view as the essential basis of our service and management, and which translates, among other things, into the search for excellence, professionalism, comprehensive or holistic care, the awareness, discovery and response to new needs, according to one particular model of care, the John-of-God Care Model, creating a special bond between the Brothers and Co-workers, in Centres with a welcoming architecture and décor, and a unique readiness to collaborate with others.

- **Respect** for all the people who come to our Centres, which leads us mainly to foster social justice, civil and human rights, the practice of humanisation that is always alive, a sense of mutual responsibility and accountability between Brothers and Co-workers, and showing mercy with a holistic vision of care that includes involving the family.
- **Responsibility/accountability** is a core criterion for our service and management, which is also shown by our fidelity to the ideals of St. John of God and of the Order, by reflecting on ethical issues (bioethics, social ethics, management ethics, etc.), protecting the environment and social behaviour, sustainability, justice and the fair distribution of resources.
- **Spirituality**, to guide people in their quest for meaning, religion, and transcendence. This translates into creating Centres that evangelise, care for and strengthen the pastoral care of the sick, offering spiritual and religious assistance to all the guests, working in collaboration with the parish. Diocese and other faiths and denominations and are receptive to ecumenism, and show respect for those who hold different beliefs and approaches to life.

C. Praxis:

- Description and ethical basis: Good practices and Bad practices

Culture is the set of values, beliefs and principles that guide an organisation. While the vision defines the type of organisation you want to have, the culture defines the behaviour you expect from its members. Companies and not-for-profit institutions not only look for professionals who match the skill sets required for the job, but they also need professional performance that is consistent with values of the organisation.

The institutional culture means a certain concept of culture, understood as the set of experiences, habits, customs, beliefs and values that characterise a human group, applied to the narrow environment of an organisation, institution, administration, corporation, company or business.

Today, companies, organisations and social institutions need to transmit their organisational culture to those who work in them in order to achieve a corporate identity and sense of belonging to guide the members of that organisation in the pursuit of its corporate mission through professional performance in line with the principles and values of each organisation. The Hospitaller Order of St. John of God also aims to transmit its institutional culture, the Culture of Hospitality, so that the work of Hospitality is carried out permanently in the present and future in the manner of St. John of God and the Order's tradition.

The shared values build up the institutional culture and generate an axiological environment where the members of the organisation are given direction regarding how to act and the objectives to pursue.

The institutional culture requires continuous updating so that the essence of the institution is strengthened and extended over time. This therefore makes it necessary to incorporate and re-frame new and innovative principles and values, while maintaining our core values. It is important to carry out this process in order to prevent the features of the Order's institutional identity from weakening or deteriorating over time, with the resultant loss of the genuine values of Hospitality.

- Evaluation: indicators and guidelines to foster good practices and prevent bad practices
 - Activities must be compatible with the organisation's mission.
 - o The Order's mission must serve as the basis for strategic planning as a blueprint for the organisation's activities.
 - o Generate the assurance that actions will attain the Order's objectives.
 - o The organisation's programmes will work effectively and efficiently to successfully pursue its declared mission.
 - The organisation's activities should be regularly critically reviewed to determine the relevance of the mission, its efficiency and effectiveness, the value of pursuing its programmes or revising them, and the need for new programmes. Among the issues to be assessed are:
 - o Whether activities are in line with the organisation's current mission or whether they need to be revised or discontinued in the light of changes in mission delivery;
 - o The efficiency and effectiveness of the programmes to achieve objectives;
 - o The results on programme beneficiaries;
 - o The cost of programmes in relation to their outcomes;
 - o Whether new services should be offered. Evaluations will be open and honest and will include input from all stakeholders, paying particular attention to the input of those being served.

1.3 The ethical basis of management

A. Definitions

- Business ethics: Business ethics is a type of applied ethics or professional ethics that analyses the ethical and moral principles that apply to the business world. It focuses on the economic goals of the company and the legality of the way profits are obtained, trying to generate social and environmental value in addition to economic value. It covers all aspects of business conduct and is relevant to the conduct of individuals as well as organisations as a whole.⁴ Nowadays, business ethics have been approached mainly from the Kantian philosophical and utilitarian perspective.

The field of business ethics has prescriptive and descriptive dimensions. As a corporate specialty and area of expertise, the field is primarily prescriptive. Scholars try to understand and analyse business behaviour using descriptive methods. The range and number of ethical issues in the business world reflect the interaction between behaviours focusing on maximising profit and non-economic concerns.⁵

⁴ *Business Ethics* (17 November 2016) Stanford Encyclopedia of Philosophy).

<https://plato.stanford.edu/entries/ethics-business/>

⁵ Business Ethics. (7 October 2000) Wikipedia, https://es.wikipedia.org/wiki/Business_Ethics

- Organisational Ethics: this is part of applied ethics that "investigates the impact of individuals, groups and structures on behaviour within organisations, with the aim of applying this knowledge to improve the effectiveness of the organisations".⁶
- Not-for-profit: The term "not-for-profit/non-profit" is used in the sense of "not-for-profit distribution", meaning that all profits are invested to pursue the public mission of the organisation and not to be distributed to the board, staff or shareholders or proprietors: this distinguishes the NGO sector from the business sector. The term "non-governmental" means that the organisation is independent of government, is not controlled by any government entity, and is not established by any inter-governmental treaty or agreement.⁷

B. Fundamentals

Ethics helps to define and express what organisations stand for. Organisations are also moral agents and as such they perform a variety of actions that can be analysed and evaluated from an ethical perspective. This can be seen from the gradual emergence of organisational ethics committees, with their specific differences from care ethics committees, that have become real supporting tools for managers.¹

It seems clear that because of the humanistic nature of the Order itself and its aim of providing social and health benefits above and beyond all purely economic returns, the theoretical approach offered by organisational ethics must take precedence over an approach that is more focused on purely business ethics, which is more specific to for-profit entities, although this second approach must also contribute to enlightening our reflection since we are living in the complex world of economics.

Organisational ethics refers to the set of values that identify an organisation, from the inside (referring to the how the insiders in the organisation view it) as well as from the outside (referring to the perception of those who have dealings with it). These values can be considered in a broad sense (i.e. the values that structure the organisation and its practices, whether instrumental or final, positive or negative) or in a narrower sense (those values that express the vision, *raison d'être* and the commitments of the organisation, and which have to do with its corporate and moral identity).

Robert Lyman suggests defining organisational ethics as the intentional use of values to guide the decisions of a system. The intentional use of these values implies that the members of a cooperative group of people have reflected on a set of values, have articulated them correctly and have accepted them as norms for the culture of their organisation. Since they consider that set of values to be normative, they are the first guide for directing the many decisions that are needed to lead that system to pursue its underlying purposes in that agreed set of values.

Organisational ethics relates to every aspect of the organisation, including its mission, vision, governance and leadership. It includes both corporate and business ethics, or in

⁶ Guillén Parra, Manuel (2006). *Ética en las Organizaciones*. Madrid: Pearson.

⁷ Asociación Mundial de Organizaciones No Gubernamentales – WANGO. Código de Ética y Conducta para las ONGs. <https://www.wango.org/codeofethics/COESpanish.pdf>

other words, both the corporate values and the financial practices of the organisation.⁸ It addresses moral choices influenced and guided by values, standards, principles, rules and strategies associated with organisational activities and business situations. Organisational ethics focuses on both individual and group choices.⁹ It is deliberative rather than normative.

"Our Institution is always defined as a 'non-profit entity', in other words its primary purpose is not to accumulate wealth ". (*Charter of Hospitality 5.3.4.1*). " *Its charitable and social character*. The origin of our Institution lies in charity, in generous cooperation between different people to enable the Centre to perform its mission. We would do well to promote this dimension of Christian charity so that we can continue to pursue the original initiative of the Order."¹⁰

A recent definition suggests classifying organisations that have the following features and characteristics as "Not-for-Profit": 1) having a formal structure, that is, a certain degree of institutionalisation, with specific objects, their own social mass, and if possible a specific legal status, 2) private in character, that is, detached from the public sector, so that they should not be governed by or form part of the public structure even though they may have, to a certain extent, public financial support, 3) subject to the principle that any profits are not for distribution but to be used for the purpose for which the entity was established, or for reinvestment, 4) self-governing and autonomous, in order to have their own internal mechanisms of governance not subject to, or controlled by, any other public or private entities, and 5) be voluntary, in the sense that they mobilise voluntary resources, in the form of work or altruistic donations, both for their activities and their management, without prejudice to the fact that they may also negotiate remunerated factors of production on the market.

C. Praxis:

- Description and Ethical Rationale: Good Practices and Bad Practices

The soundness of an organisation depends on the perception that the values and ethical criteria it describes are real and are practised.

Hospitality is expressed by welcoming, by caring, by "taking charge", and it requires us to put all the available means at the service of the people we care for. Furthermore, hospitality has to do with the way we practise care. The ideal is for people to benefit from the best possible care and to feel and perceive that they are being well cared-for. This involves working on the basis of values that are translated into attitudes, which attitudes are then translated into specific behaviour, which will always be capable of improvement. Indeed, accepting hospitality as a value means making it the yardstick for all we do, against which we measure and orient ourselves, giving rise to a dynamic of work to achieve excellence. This generates a positive tension towards continuing improvement, which simply means embarking on a pathway towards quality and excellence.¹

⁸ Magill G, Prybil L. Stewardship and integrity in health care: a role for organisational ethics. *J Bus Ethics* 2004; 1–14

⁹ https://www.researchgate.net/publication/302472978_Organizational_Ethics

¹⁰ Hospitaller Order of the Brothers of St John of God, *Charter of Hospitality 5.3.4.2*.

Honesty requires managers to focus their personal motivations around the good of the organisation. It is bound up with the ethical principle of beneficence by seeing in each case and action what will most benefit the organisation, those who receive its results, and those who make it possible. It is also bound up with the concept of loyalty. When it exists, corruption is not only economic, but it is also corrupt not to stay loyal to the principles and mission of the institution to which one has committed oneself and has entered into a moral and working agreement.¹

The contributions of the Social Teaching of the Church to the world of management will be helpful when including a Christian humanist foundation to the content and results of our research. In this sense, the contents of the Order's Charter of Hospitality will be an essential starting point that can be further fleshed out with other documents and fundamentals.

Harmonisation through dialogue between different ethical perspectives and approaches, seeking the greatest possible good in each of the issues to be addressed, is typical of the part of the Ethos of Organisations dealing with management ethics, and which we shall be using as our methodology.

This opens up a wide field of reflection on the "not-for-profit" nature of the Order's centres with regard to the principle of the non-distribution of profits; conflicts of interest within and without the institutions; systems for attracting, providing and allocating funds directly from our work (sale of services), subsidies, donations or contracts with the government or private entities; investment policies; surplus reserves; the evaluation of results and social impact of our work, etc. What are the challenges facing the Order in these matters?

- Evaluation: indicators and guidelines to improve good practices and prevent bad practices.
 - The hospitality of St. John of God has always sought to "do good well".
 - The Order must perform its work for the good of others, whether for a large population or for a particular segment of that population.
 - The Order must demonstrate an attitude of service and responsibility towards its environment in all its activities.
 - To ensure consistency with the centrality of the person, as the the first principle of the Order, all our efforts must be driven to give people the best possible service in every environment and situation.¹
 - The Order must be organised and operate as a not-for-profit organisation.⁷
 - Any revenue generated by its operations must be used only to help the organisation pursue its mission and objectives. No part of its net revenue shall be used for to benefit of directors, officers, members or employees of the organisation, or any private individual, while the Order may pay reasonable remuneration for services rendered to the organisation.
 - The primary aim of the Order must not be to operate a business or trade portfolio, for this has nothing to do with its mission or its declared objectives.

1.4 Corporate Social Responsibility

A. Definitions

- **Corporate Social Responsibility:** Corporate Social Responsibility (CSR) means integrating ethical concerns into a company's overall strategic vision: it demonstrates the desire of large, medium and small enterprises to effectively manage their internal social and ethical issues and those falling within the scope of their activities. According to the European Union's Green Paper on Social Responsibility, *"A socially responsible company is one that has the capacity to listen to the interests of the different stakeholders (shareholders, employees, service providers, suppliers, consumers, community, government and the environment) and to incorporate them into the planning of its activities, seeking to meet the demands of all of them, and not only the demands of the shareholders or proprietors"*. Instituto Ethos (Brazil)
- **Stakeholder:** A stakeholder is the public in which an enterprise is interested and allows it to function fully. By 'public', we mean all the individuals or organisations involved in the activities and decisions of an enterprise. The Order's Centres relate to the various internal and external Stakeholders described in para. 5.3.6 of the Charter of Hospitality: the guests, their associations and families, the employees, the benefactors, the volunteers, the local Church and government. They also include suppliers and distributors, competitors, local and international institutions, other not-for-profit organisations, etc.

B. Fundamentals

The trust that society places in organisations relates to their project, to what they do, and how they do it, and in this case to their management style.¹

In its 2001 Green Paper, the European Commission defined corporate responsibility as "a concept whereby companies integrate social and environmental concerns in their business operations and in their interaction with their stakeholders on a voluntary basis". It is seen as a corporate contribution to sustainable development. In general terms, it can be said that corporate responsibility has become more than mere compliance with legal requirements in this field; it means going further still, by integrating corporate responsibility into the overall values, governance, strategy and operations of enterprises.

A company may be said to be socially responsible when its business model promotes the development of transparent practices in the company's internal and external forum, as a framework for action that is not only limited to the organisation's comfort zone but also to its ethical know-how. Corporate and ethical codes must be accessible and properly communicated to all the "publics" of an enterprise. The Charter of Hospitality deals with Social Responsibility in para. 5.3.5.

C. Praxis:

- **Description and ethical basis: Good practices and Bad practices**

Organisations have a public and explicit commitment for which they are held transparently accountable. When public resources are used, this is even more necessary. It is a mistake to believe that the priority of an institution is only to adapt to the environment. The environment, the social fabric, is built up by the contributions of

the organisations and therefore demands a pro-active, constructive and co-responsible attitude towards the development of the society. A responsible organisation cannot act defensively or even by being accommodating. In exceptional situations it will sometimes be necessary to defend itself and perhaps in some cases accommodate oneself, but this is neither the case nor the norm. Each organisation acquires a social and public responsibility to which it must respond firmly and properly, based on its own identity, as its contribution to the public good.¹

The attention paid to this perspective by the institutions can influence the functioning of the Centres, their capacity to relate to the environment and to their own internal stakeholders and even redefining themselves and their *modus operandi* and their dedication to one or another target group. Is it right to promote the institutional worldview in our Centres that Corporate Social Responsibility entails? Is continuous dialogue being established in the Centres with all their “publics” in a sustainable and constant manner over time, keeping everyone in a state of consensus? Are we looking for a management model of communication for transparency, that encapsulates a philosophy of communicating in order to be transparent? Should we design a Code of Ethics and a procedure to audit ethical management?

The features of honesty, loyalty and generosity are translated into concrete organisational models and structures. Consideration and respect for people and the professionals are channelled and reflected through circuits, committees, spaces and dynamics of interchange, forums, etc., an internal intercommunication network that entails the real participation of people in the development and projection of the organisation.

This is what it means for organisations to be dynamic, malleable and willing to take shape in this internal and external dialogue. It is complex, yet interesting and necessary. Being an organisation at the service of people implies that it is the organisation itself that is alive, being steered forward and offering itself as an agreed and credible model. It is the opposite of offering a hermetic or static organisation, in which people would simply place themselves at its service. Without losing sight of our mission and values, with respect and trust, it is possible to generate a way of running the organisation that truly enables it to be identified, to be committed and even enthusiastic about doing so.¹

- Evaluation: indicators and guidelines for improving good practices and preventing bad practices
 - Accountability: producing internal reports that measure the economic, political, social and environmental impact of each organisation's activities. At the same time, accepting public scrutiny of their actions and accepting liability if their actions turn out to be negative.
 - Transparency: providing all the relevant information to the parties involved in their activities. Providing clear information to governmental institutions and public oversight bodies.
 - Ethical behaviour: to be governed by the principles of honesty, fairness and integrity, which means that the objectives must not only be economic.

- Respect for interested parties: show due attention to the interests and demands of all the agents who are involved, in one way or another, in the activities of the institution. For example, suppliers, distributors and, of course, the various user groups. This is bound up with, and enables styles of management that are transparent, affordable and inclusive.
- Legality: every organisation must be fully aware of the laws that govern its activities. It must not operate outside the law, whether local, provincial, national or even transnational.
- International law: the fact that a morally reprehensible activity is not sanctioned at a local or regional level should not be an excuse for a Centre of the Order to engage in one. On the contrary, each Centre must bear in mind that its actions are part of a global context and that it is necessary to know the relevant laws and regulations.
- Human rights: the respect and recognition of Human Rights that any organisation must guarantee in all it does. If for any reason there are failures or legal gaps to be filled to make this recognition effective, the Order's Centres must do everything possible to correct them, as is the case with many multinationals operating in countries with high rates of violation of these rights.

2. Governability

2.1 Leadership Ethics

A. Definitions

- Leadership: The capacity to be stand as a benchmark for a team or group of people to advance towards common goals. It is the ability to generate movement, transformative action and/or activity by the positive influence exerted on a group striving for a common good. Leadership is a personal skill or ability that must to acknowledged by others.¹

B. Fundamentals

People and organisations need others to lead them. We need leaders and we need people as benchmarks or yardsticks for us and for others. Ideally speaking, it is the manager, who represents the organisation and has a major influence on how it operates and develops, who should lead it and be its benchmark. However, there is a great difference between the three aspects: the manager is selected and appointed as a manager, and is vested with legal authority, but the moral authority of the leader and benchmark person is recognised as such or not by others, depending on whether they are deemed to be exemplary.¹

Being exemplary, by making the person a benchmark for ideals or values, have the power of persuasion. That is why guidance is action, says Javier Gomá, so that what you do can be emulated and can be generalisable within your circle of influence, producing a civilising effect. The culture of institutions is generated by the repetition of everyday habits that are nourished by the example of what we see around us. We must not forget that executives and middle managers are in a visible place, the focus of the organisation, and that people observe, analyse and have the opportunity to learn from them, their actions and their way

of doing things. Therefore, responsibility for setting an example must be taken on, above all, by those who hold prominent positions in the management of the organisation.¹

Exemplarity also has to do with the way power is exercised, since it produces a desire to imitate and avoids having to impose how others should act. Setting an example, and the way it attracts others and acts as a yardstick, have to do with the way a whole person is, with his or her own way of doing things and especially, the motivations and purpose of his or her way of exercising leadership. There are no neutral zones that are exempt from the influence of example,¹¹ and this fact, seen from the point of view of the ethics of responsibility, is what induces each of us to try to "be an example", to exercise a positive influence on others. Values cannot be imposed, only proposed, and this is done by experiencing them.¹

The senior manager or middle manager of a people-centred organisation seeks the harmonisation, coordination and continuous improvement of professionals, visualising a leadership model in which the human dimension and the scientific-technical dimension are inseparable. The trust, involvement and the commitment of the professionals becomes possible when ethical quality is incorporated into the conduct of the person in charge.¹²

Individual people's commitment to the organisation is the greatest guarantee of its development and quality, generates a sense of belonging and implies evident identification with the organisation. Joseph A. Realin speaks of the concept of *leaderful organisations*¹³ referring to organisations that promote leadership and not simply leaders. Instead of opting for highly centralised and rigid leaderships, which are not very adaptable to a complex and plural world, he spoke of favouring network models, so that managers take on, as part of their responsibilities, the distribution of the organisation's leadership based on flexible criteria that adapt to each situation, take into account people's potential and bring leadership and decision-making power closer to reality. The commitment and support that this entails will be possible in ethical, trust-generating organisations to contribute to the advancement progress of the organisation and the well-being of the people.¹

The ability to internalise the institutional values and to apply them to specific circumstances is relevant to the exercise of leadership. It is the inner life that makes it possible to deepen, not just superficial assessments and evaluations, and it also has a revealing effect. Capturing, intuiting, going beyond the immediate requires this ability to look and listen attentively. The search for immediate results, the rush and the accumulation of problems to be solved by managers, are some of the reasons that cause important errors in action and decision-taking. In fact, interiority is one of the elements that has recently and more frequently appeared in management and leadership treatises.¹ Ethical behaviour is based on a dialogue of values and a deliberation process that takes time, careful consideration¹⁴ and needs space for reflection.

In connection with this, much has been written about listening, and the importance of knowing how to listen. To do so, we need to silence ourselves internally, to leave mental

¹¹ Gomá Lanzón J. Ejemplaridad pública. Barcelona: Taurus; 2014.

¹² Vacas Guerrero M. La dimensión ética del liderazgo en la dirección de los cuidados. Tesela 2009; 5. <http://www.index-f.com/tesal/ts5/ts7008.php>.

¹³ Castiñeira A, Lozano JM. El poliedro del lideratge. Una aproximació a la problemàtica dels valors en el lideratge. Barcelona: Barcino; 2012.

¹⁴ Esquirol JM. El respeto o la mirada atenta. Barcelona: Gedisa; 2006.

space so that what we hear is able to modify our vision, our decisions, our pre-conceptions... and to do this we must overcome listening with closed ears due to our prejudices, or dialectic listening that serves only to refute the arguments of the other, or selective listening that only hears what reinforces our own position. Those who listen must be able to receive, and the substance of what they hear can modify or transform their starting positions. The opposite is nothing more than play-acting and is therefore a serious lack of respect for others and of honesty. And when participation is being fostered, care must be taken to listen so that the contributions really do have an impact on reality. When people do not listening with the willingness to change their positions, the organisation's dynamics of participation becomes a mere "show " that discredits those who lead and promote them.¹

C. Praxis:

- Description and the ethical basis: Good practices and Bad practices

To be a leader you need someone to follow you and give you this status. Not all managers are leaders, nor are all leaders managers, but we can all be a benchmark for someone. This is another attribute that stems from the recognition of others for the way they are and act in any field, so that there is a certain admiration, respect and even a desire to imitate. Not all leaders are yardsticks , nor are all yardsticks are leaders. Being a yardstick or benchmark is compatible with any position in the organisation, and is the highest recognition. We cannot ignore the fact that we are involved in a system of constant mutual influence. We are all or can all be an example to others, and others can be an example to us. The main way to learn and the transmit values lies in this daily interrelationship, in the "contagion" effect of each another.¹

If there is support and commitment to the mission and the project, participation and involvement will be more fluid. Allowing people to make decisions and participate in what concerns them professionally means considering the ethical principle of personal autonomy. It would be ethically reprehensible in a hospitaller organisation to bind people only to do what others think and decide without consideration of their capacity to offer an opinion, contribute or pursue their personal development. The vast majority of professionals are trained people, with their own criteria, knowhow, sensitivities, values and skills that enrich organisations. The managerial role of bringing together, harmonising and promoting commitment therefore becomes an essential issue in this ethical context.¹

We need not only excellent managers but also exemplary ones. Exemplary leadership plays a central role in the recognition of leadership and is crucial in order to be a benchmark. It is clearly a condition of possibility. A lack of example generates mistrust and confusion. In fact, if we agree that the most valued thing about a person who exercises leadership, or a position of command, is that he or she guides and directs and motivates (accompanies and encourages), their example, which will be translated into trust and recognition, then becomes a central aspect.¹

Unfortunately, when training managers it has been necessary to add some qualifications to the word "listen", such as empathy, attention, activity, etc., when in reality, listening cannot be anything else is it is really to be genuine. The need to stress this shows that

we often hear but do not listen, and the difficulty of listening is clearly identified as one of the shortcomings of organisations.¹

Not listening is also an act of contempt and disrespect for others. The manager who is not haughty recognises that he needs to listen and learn from everyone. Humility puts us in a position to welcome everything that the other people in the team can contribute, listening respectfully and with delicacy. Without humility, teamwork is impossible and without teamwork, any responses we can make are only partial, as well as being unhelpful to people's development and growth. As Pilar Jericó¹⁵ says, absolutely all of us have real blind spots in our own lives, so we need to be humble and create the possibility for team members to give their opinion on what the manager is doing and share it. Good self-criticism also enables us to listen to ourselves without complacency and wishing to learn from our own trajectory, knowing that everything can always be improved.¹

The opposite of the humble person is the self-centred, self-absorbed person who believes they possess the truth. Truth is discovered with effort, every day and will never be achieved in its entirety. Humility positions us to move forward in truth, and truth is in turn the "genesis" of freedom, which, as we have discussed above, enables us to lead with greater justice and fairness. As we said in section 1.2, the lack of freedom leads to decisions that are conditioned by or subject to criteria that cannot really be really be considered to be the most just and/or fair.¹

Taking risks means accepting and admitting the possibility of being wrong. Humility, which we alluded to earlier, also implies this capacity to recognise that we are not always right. It is also the attitude that enables us to redirect, rectify and learn the truth about reality, about success and also about what does not turn out as expected, or simply fails. Hence the importance of self-criticism. Decision-takers sometimes make mistakes, and the great mistake is not to bear this in mind or not to decide for fear of making a mistake. Nowhere is it forbidden to make a mistake, and at all events it is impossible for a constitutionally finite and limited human being not to err. But this is quite different from doggedly going on in error, or simply not to have the clear-sightedness to realise it. But it requires a mature personality and appropriate ethical behaviour to be able to recognise error, apologise for it and rectify it in time: in short, to show humility and exercise self-criticism.¹

Humility also has to do with discretion. The humble manager does not need to be the only person visible in the organisation or the one who takes credit for all the successes. The humble manager acknowledges and appreciates that what has been achieved is precisely thanks to the dedication of the many people who make the organisation's mission possible on a daily basis. When visibility is never given to the people in the team behind it, there are often difficulties caused by grand-standers, and a lack of security that reinforce each other.¹

Incorporating ethical quality is this desire for and the acceptance of the principles of fairness, justice, the search for the greatest possible good (charity), trying to minimise harmful aspects (do no harm) and promoting the human and professional qualities of

¹⁵ Jericó P. (17 de noviembre de 2015) Cuando un jefe no se merece a su equipo. El País (Madrid).

people as far as possible (autonomy), offering them confidence and providing the necessary means. For this reason, personnel selection for the organisation is also important. Making progress in a model of ethical leadership means that we cannot contemplate including people in teams who cannot be trusted. A commitment to people-centred management means protecting teams from harmful or toxic behaviour, or those who may sabotage sound conduct by the others. This is why such attitudes as paternalism, over-protection or retaining professionals who have been publicly discredited for unethical behaviour should have no place in the Order, which means that sometimes it is necessary to have the courage to take uncomfortable or unpleasant decisions.¹

Courage and firmness on the part of the manager are compatible and necessary for good governance, which is geared to seeking the common good, producing optimum results and implementing personnel policies that encompass everyone. There are "toxic" people who distort the working climate and torpedo the good work of others. When managers are too reluctant to address them, such behaviours remain unpunished and generate discouragement and disheartenment in the teams. Sometimes the small percentage of people who create problems in organisations tend to take up the largest percentage of managers' time and attention, time that rightly belongs to those who contribute value and have positive attitudes. A participatory, inclusive and people-centred style is far from equivalent to shunning responsibility, and neither does it avoid hard decisions when it is for the good of the others and the organisation.¹

- Evaluation: indicators and guidance for powering good practices and preventing bad practices
 - The leadership capacity of the people who contribute to the Order's Mission is built through ideals, behaviours and achievements consistent with the Principles and Values of Hospitality.
 - Ethical leadership is to be promoted at all levels. Ethical leaders:
 - o cultivate personal interiority and the ability to listen authentically.
 - o concern themselves with about the greater good, the organisation and its followers. And do so in humility.
 - o stand as role models and shape the values of the organisation.
 - o show respect for each person, for their followers, for whom they set high ethical standards.
 - o In relations with their team, they strive to be fair.
 - o They are seen to be honest, trustworthy and courageous.
 - o They build trust, respect and credibility, facilitating collaboration.
 - o They promote a positive working climate, and raise the self-esteem of their followers and, consequently, their performance as well as their sense of belonging to the Order help colleagues to integrate their needs with the needs, objectives and values of the organisation.

2.2 Management Ethics.

A. Definitions

- Corporate governance: Corporate governance is the set of rules, principles and procedures that regulate the structure and operation of the governing bodies of an organisation. Specifically, it establishes relations between the board of directors, the owners and the other interested parties, and it stipulates the rules that govern the decision-making process of the organisation for the generation of value.¹⁶
- Management: Management is the set of actions matching the manager's responsibility. The importance of managing is not limited to the substance of management, but its importance and the fact that the actions form part of the act of managing, the method and the manner of exercising this function. The director is the person who bears the greatest responsibility in a centre, area or organisational division. Their main mission is to guide, coordinate, take decisions and lay down guidelines to achieve a quality response and promote the best possible future for the organisation.¹
- Managing: Managing has a more administrative sense, one more activity of management that consists of making and promoting the optimal and efficient use of the human and material resources available.¹

B. Fundamentals

*"An effective governance structure and a strong, active and committed management body is crucial to the reliability of an organisation and will enable it to successfully realise its mission and objectives. An NGO's governance plan should reflect the core values, mission and cultural levels of the organisation."*⁷

As ethics is always practical and is about knowing what should or should not be done,¹⁷ it seems very relevant to consider the ethical dimension in the management role, since much of its content and responsibility is about taking decisions about what should or should not be done within an organisation. The life and the trajectory of institutions are largely in the hands of those who decide and act in them. People's willingness and desire to behave ethically becomes essential for actions and results to be, and be recognised, as ethical.¹

Progressively, mainly from the end of the eighties onwards, we ceased to have people - almost always Brothers of the Order, whose leadership skills, religious commitment, or their responsible exercise of ownership, carried out certain managerial functions – and replaced them with management professionals. There has therefore been a gradual differentiation of functions between ownership and management. This transformation has been reflected in the presence of an increasingly large group of people who have taken on the management of many of the Order's Centres.¹

By 'manager', we are referring to a person who exercises management functions. The positions that these management functions hold must be determined by each organisation.

¹⁶ <https://www2.deloitte.com/es/es/pages/governance-risk-and-compliance/articles/que-es-el-gobierno-corporativo.html>

¹⁷ Gracia D, Peiró M. La ética en las instituciones sanitarias: entre la lógica asistencial y la lógica gerencial. Barcelona: Fundació Víctor Grifols i Lucas; 2012.

We might also say that managers are the heads of bodies that carry out higher management or executive functions in accordance with the general guidelines set by the entity, adopting the appropriate decisions and having a margin of autonomy within these general guidelines.

On account of their functions and responsibilities, managers are benchmarks in their organisations. Their decisions have considerable importance not only in the quantitative evolution of the organisations, but also in their style, climate, projection and social image. For this reason, in addition to endeavouring to create ethical organisations, which is a moral requirement of an institution like the Order, we must also ensure that we have and promote managers who act ethically and reflect ethical behaviour. In the case of the Order, this is inherent in the *raison d'être* of the institution. Concern for ethics, without being an exclusive feature of the Order but desirable for all organisations, becomes particularly important, so much so that the lack of ethical behaviour could place the organisation in a point of no return in relation to its identity and mission.¹

Fortunately, having increasingly more centres, more resources, of greater complexity and in multiple locations, it has become increasingly necessary to have criteria and guidelines to steer this managerial function in relation to the *raison d'être*, style and values and principles of the Order. What is the specific role of a manager in an institution like the Order of St. John of God today?¹

A manager or director should not be the one who knows the most about everything, nor be the best at everything, but the one who manages best. In the healthcare environment, promotions are sometimes based more on the technical-professional prestige of the person than on their skills and training in leadership and management. Despite the introduction of professional careers as an alternative system of promotion and recognition of leadership or management positions, what is generally still appreciated in our society is hierarchical recognition. With promotions of this kind, we sometimes "lose" good doctors or nurses and we only get mediocre or standard, but not outstanding, managers.¹

The manager does not own the organisation, but represents and directs it. In organisations like the Order, he must combine criteria and actions to promote an entity that is as shared and consensual as possible, both with the owner and with the other managers and professionals. The Order works towards participatory and collaborative models that respect the levels of responsibility in decision-making, but without being limited by the vision of a few people closest to the Order. The project of any Centre of the Order cannot be the manager's project, that of the organisation under their management.¹

Being 'hospitable' and 'welcoming' Hospitality is the condition for practising hospitality. It means recognising others, to valuing them and showing them consideration. This means that the opposite of hospitality management is anonymity and indifference. In the Order, which seeks to carry out an evangelising mission through a specific way of caring for people, the characteristics of closeness, participation, involvement, and appreciation of people's contributions... become indispensable elements. Being aloof, being short of empathy, distant from people, bureaucratic and excessively centralised, are difficult to combine with the desire to identify, involve and commit the people (professionals) in the mission and the hospitality project. Today in the Church we speak of the "shared mission" which demonstrates the importance of being clear about what we want to share and how we want to share it, not only to preserve our identity but also to develop the charism.¹

C. Praxis:

- Description and ethical basis: Good Practices and Bad Practices

Ethical organisations are created only if the people who take on managerial responsibilities in the care centres behave ethically can their organisations be ethical, because good examples foster good behaviour.¹

We are in an environment where we are subject to pressure, influence and/or demands that condition the work of managers and can lead to a conflict of values. We also know that ethics are forged in the dynamics of discussions in which people with sometimes different values, visions and sensitivities are involved. Leading and managing means taking decisions, and this entails judging, prioritising, excluding some options in order to adopt others, etc. We may find ourselves needing to reconcile financial and economic aspects with the values of the Order. Faced with limited and sometimes reduced resources, in an environment strongly influenced by economic and financial considerations, this reconciliation effort becomes particularly complex.¹

Deliberating correctly in order to make the most appropriate decision, also from an ethical perspective, requires knowledge, skills and know-how. These characteristics are linked to the concept of being a good management professional or a good manager. Ethics not only requires us to ask what is most appropriate, fair or proportionate, but also to develop solid reasoning, that can only be done if we have the knowledge and ability to deliberate correctly. Internal conditioning of any kind, and especially emotional conditioning, clearly influences how we view reality, how we interpret it and how we decide in the face of it. They influence three dimensions that are key to the exercise of management leadership: observing, analysing and deciding.¹

Ethics is not about what is good, but about what is the very best, and professionalism aims to offer the highest possible quality, to get as close as possible to excellence, which is why we cannot separate the concepts of professionalism, excellence (quality) and ethics. Let us remember that the greatness of the mission cannot cover up mediocre work, and therefore only work well done and professionalism will make it possible driven by ethical criteria. The quality of the methodology used for something so closely linked to management, such as decision making, has a clear impact on the result, and therefore requires professionalism in the direction and management of teams. In many cases, the quality of the methodology we use when making a decision is as important as the decision itself.¹⁻¹⁸

Each person must assume the level of responsibility that corresponds to their own role within the organisation. To be able to carry out this co-responsibility, as the philosopher Begoña Román points out, one must also be co-responsible with the means available. In organisations, if we want to share responsibilities, we have a moral obligation to provide the framework, the conditions, and the means to make it feasible. Hierarchical power in hospitals and knowledge-based institutions must be understood as a service of authority. When it becomes necessary to resort frequently to imposing things, or to unilateral decision making, it shows that the organisation, or the people running it, are out of touch. Life in these situations will be short-lived. Put simply, it demands exercising

¹⁸ Hemel U. (2007), *Valor y valores: ética para directivos*. Barcelona: Deusto.

power and authority in the most correct way possible, consistently with the values and “style” of the organisation.¹

In a social environment where the figure of the leader is very prominent, the risk of falling into egocentrism increases and we must be aware of this, so that it does not become an element distorting ethical behaviour. The risk in this case is in getting caught up in the public image and the influence that this can have on decisions. There are managers who cannot bear to have their contributions and opinions called into question. Perhaps because of their own insecurity, they interpret this as a lack of consideration, distrust of their knowledge or even a lack of respect for authority. Fear of losing their public image, inside and/or outside the organisation, may become so strong that it actually interferes with important decisions. Ethical behaviour is not always about deciding what is most comfortable or most popular. It is not meant to win applause, or to promote only what seems to be most acceptable to the majority, but to get things done and oriented correctly. To be governed by ethical criteria is to accept a certain amount of incomprehension since sometimes, to avoid disrespecting a person or out of confidentiality, they cannot even openly explain the reasons for the decision taken. At the other extreme, it is necessary to move away from managerial practices of keeping people in the dark, or failing to communicate, which sometimes may be intended to create a sense of remoteness or submission. The credibility and good image of the manager generates confidence thanks to their sound judgement, even accepting the difficulties that some of their decisions will create.¹

Frederic Laloux¹⁹ says that the less organisations are ego-driven, many of the distortions or 'corporate evils' will be mitigated. We should bear in mind, he says, that many of the corporate ills are associated with ego-driven behaviours that lead people to protect themselves in bureaucratic processes and rules, endless meetings, paralysing analyses, withholding information, internal disputes, castles in the air, lack of authenticity, etc.¹

Some ethical behaviours by managers include:²⁰

- Compliance with the law. Respect for the legal system in force is essential for any manager. They must respect and protect the human rights and the dignity of all the people affected by their work and that of their organisation, and they must reject all forms of discrimination, harassment or exploitation.
- People: respect, equality, diversity, employability and conciliation. Managers must ensure a healthy and productive working culture and environment, which channels the potential of the people working in it. They must also ensure that working relationships are stable, long-lasting and properly remunerated. They must also be committed to promoting and carrying out the active management of diversity, trying to encourage the incorporation of profiles that are under-represented in the organisation or with a reduced participation in the labour market. They must also promote a working environment that is compatible with personal development, and facilitate the involvement of their organisation in voluntary activities.

¹⁹ Laloux F. Reinventar las organizaciones: como crear organizaciones inspiradas en el siguiente estadio de la conciencia humana. Barcelona: Arpa; 2016.

²⁰ Código y Normas de Conducta de los Directivos. Asociación Española de Directivos (AED). 2019.

- Social, economic and environmental sustainability. Managers must ensure long-term sustainability, and commit to promoting the sustainable development goals promoted by the United Nations, which by a global consensus, sets the main goals for guaranteeing the future of the planet.
- Integrity: conflict of interests, information and confidentiality Senior management must commit to establishing the mechanisms and tools needed to ensure that the organisation acts with integrity. They must exercise their profession diligently and in good faith, with the highest legal and ethical expectations. They must undertake to protect to the maximum extent possible the confidentiality of information relating to clients, shareholders, employees or any other natural person with whom they have a relationship.
- Transparency. This must be taken as a fundamental value of all they do. They must be faithful, transparent and flexible in providing information to their shareholders and the board of directors. They must also ensure that the contracting of suppliers takes place equally transparently, based on free competition and equal opportunities.
- Excellence, professionalism and protection of the organisation's assets. They must execute the performance and risks of the organisation accurately and honestly. Rigor, efficiency and excellence must be part of the fundamental values of any manager. In addition, commitment and permanent effort, are the basis for ensuring excellent work.

Two things are especially important to the Order. On the one hand, the careful selection of managers; and on the other hand, to clearly establish the theoretical framework that defines how the organisation wants to be governed and run. It is a mistake to leave this solely to the discretion of the person who takes over the management at any given time. It is also a mistake for the recruiter not to have clear criteria for the profile to be recruited.¹

- Evaluation: indicators and guidelines for good practice and preventing bad practice
 - Incorporate into the selection processes for managers a technical evaluation of the present or potential capacity of the candidates to internalise and practise the principles and values of Hospitality in their management function.
 - Emphasise among the managers the need to seek ways and methods to cultivate interiority and self-knowledge, to enter into themselves to try to discover, sincerely, what really moves them to take one type of decision or another or to position themselves, as managers, in one way or another.¹
 - Confront managers with the Order's codes of ethics and compliance with the Principles, Values and the Charter of Hospitality, through continuing accompaniment and regular interviews specific to this objective.

2.3 Conflicts of interests

A. Definitions

- Conflicts of interest: are situations in which a person's judgment regarding a matter of primary interest to them, and the integrity of their actions, are likely to be unduly influenced by an ulterior interest, which is often financial or personal. A conflict of interest is understood to exist when the employee has personal interests that may interfere with their work or the work of other employees, and which affect the objectivity and effectiveness of their tasks.
- The following are deemed personal interests: a) a person's own interests. b) Family interests, including those of one's spouse or persons with whom they live in a similar relationship and relatives up to the fourth degree of consanguinity or second degree of affinity. c) Those of persons with whom they have an unresolved case being litigated. d) Those of persons with whom one has close friendship or manifest enmity. e) Those of legal persons or private entities to which the senior manager has been linked by an employment or professional relationship of any kind in the two years prior to their appointment. f) Those of legal persons or private entities to which the family members provided for in letter b) are linked by an employment or professional relationship of any kind, where that this involves the exercise of management, advisory or administrative functions.²¹

B. Fundamentals

Strictly speaking, a conflict of interest arises in any situation where an interest interferes, or may interfere, with the ability of a person, organisation or institution to act in the interests of another party, when that person, organisation or institution has a duty (legal, contractual or fiduciary) to act in the interests of the other party.

Among the different categories or possible cases that exist in conflicts of interest we can point out the most common: gifts, invitations, travel, commissions, fees, personal relationships at work or financial/economic interests.

Not-for-profit organisations have a responsibility to be transparent, honest, accountable and ethical, to provide accurate information and not to create situations where anyone may be manipulated for the personal benefit of their managers or staff members.⁷

Conflict of interest is closely related to the problem of corruption. This is because it diverts the obligations of a group towards a private interest.

Two principles are key to ethical organisational behaviour: justice and equity. Both are closely related in such a way that they are either enhanced or prevented depending on whether they are present or not. Striving for organisations that are to be viewed by all, internally and externally, as fair and equitable requires managers with the capacity and willingness to grow continuously in freedom. Freedom goes hand in hand with truth and authenticity. Truth makes us free, and with freedom we can be more inclined to be authentic, just as not being conditioned by a lack of freedom will make it easier to act in a just and equitable way.¹

²¹ Ley 3/2015, de 30 de marzo, reguladora del ejercicio del alto cargo de la Administración General del Estado. «BOE» núm. 77, de 31/03/2015. Reino de España.

The main ethical measures we can take to avoid conflicts of interest are: removing powers from the decision-taker, and transferring the decision from the professional, manager or employee who may be involved in a conflict of interest to another person, when they have engaged in such unethical conduct; relinquishing private interests either when taking up a post position or profession, or when a conflict of interest arises; and disclosing or declaring interests when they arise in situations of asymmetrical information, so that the objective of this measure is precisely to correct this asymmetry, providing information on the nature and extent of the conflict of interest so that it can be decided whether to separate the person from the decision, etc.²²

C. Praxis:

- Description and ethical basis: Good practices and Bad practices

A conflict of interest occurs when an employee puts their own interests before the interests of the organisation, and in doing so jeopardises the organisation's work, profits or even proprietary information. The main difference between a generous manager and a non-generous manager is whether they work at the service of the mission or whether the mission is seen to be at their service, primarily for their prestige, interests and/or personal development.¹

One clear example of this is management that is based on contacts and favours. We know that favours are paid for with other favours, and when much of the work is done on the basis of personal contacts, influence and favours, the margin of freedom is increasingly squeezed, making it increasingly more difficult to take decisions based on criteria of justice and equity. It is no longer possible to decide or act on the basis of what one believes to be most sound or correct, because there are other, usually unavowable, commitments that condition the decisions. Restricting the areas of freedom gradually creates a situation that is increasingly forced to lose its authenticity.¹

Personal integrity is the quality of being "straight as a die", solid and reliable with few defects, enabling them to stay on course conducting themselves in a way that is perceived as a trajectory and manner of exercising responsibility coherently, with their principles and actions aligned, demonstrating the person's authenticity. To be able to act in this way it is necessary to resist pressure and choose to act and promote what is considered fair and right, not giving way to what is simply advantageous, popular or lucrative.²³

Total coherence in terms of the ideal is obviously not possible. But it is possible to perceive that what you do and how you do it is moving in the same direction, following clear-cut criteria that are aligned with the values and principles of the organisation. Sincerity does not mean telling all, certainly not always, let alone in any way. Sincerity means telling the truth on any subject, intending to produce some kind of improvement or benefit.¹

A person's integrity is the result of their degree of sincerity. Being sincere means not deceiving or manipulating, and therefore not using management strategies and skills that are not transparently motivated, or not pursuing the aims claimed or alleged. The manager's integrity and sincerity makes it possible to lead coherent projects and programmes, which

²² Argandoña (2004). Conflictos de intereses. El punto de vista ético. IESE Business School - Universidad de Navarra

²³ Blanchard K, Peale NV. El poder ético del directivo. Barcelona: Grijalbo; 1990.

are capable of generating trust and commitment. There is no trust without integrity, sincerity and consistency. All these are different perceptions of the same reality that shows the manager to be an authentic and trustworthy.¹

It is difficult to trust someone whose intentions are not clear, and when we cannot see where they want to lead the organisation. Put simply, when things are not clear they are in the dark, and people only do things in the dark that cannot bear the light, and hence stay hidden. The "palace intrigues" in mediaeval stories are not dissimilar to management using subterfuge, with strategies that are not transparent and not agreed and shared, or with hidden motivations.¹

- Evaluation: indicators and guidelines for good practices and preventing bad practices.
 - The Order must maintain its autonomy in its relations with governments or inter-governmental agencies, although it is always willing to collaborate and participate in everything that is in line with its mission, or in what it can contribute from its specificity and values. Such collaboration must always be loyal and transparent.
 - o The Order must govern itself autonomously, according to the governance structure it has selected for itself. It must be equipped to control its own activities.
 - o The Order must act independently and not be rigidly aligned or affiliated to any political party, although it may share common political principles or legislative causes, within the limits of its mission and always remain faithful to its values, principles and philosophy.
 - The Order must be independent. Its vision, policies and activities must not be decided by any for-profit entity, benefactor, government, government official, political party, or other NGO.
 - o The Order must not act as an instrument of government in foreign policy, but must act independently of governments. It should not seek to implement the policy of any government, unless this coincides with the mission of the organisation and the organisation's own independent policy.
 - Managers must not allow their personal interests to unduly influence the performance of their duties and responsibilities.
 - o Managers must put the goals of the organisation before personal goals, and the best interests of the organisation above individual wishes.
 - o No manager or director should be involved in deciding a matter that impacts them directly and individually.
 - o Each director should disclose current and potential conflicts of interest, including any institutional affiliations he or she may have that may involve a potential conflict of interest (such as serving on a board of directors of another institution with the same objects and missions as the Order). Such disclosure does not imply or exclude a lack of ethical propriety.

- o The governing body must provide co-workers with a written declaration of conflict of interest, which should be signed individually at the beginning of each term of service.
- The Co-worker of the Hospitaller Order of St. John of God
- o Among other situations, a conflict of interest will be considered to exist when a professional or a person related to him or her may derive personal benefit from an activity in which the Order is involved, or when this person or professional must select or recommend the contracting or establishment of a professional or commercial relationship between the Order and a company or a person in which the professional or the person related to him or her has a financial, professional or personal interest.
- Professionals shall at all times act in such a way that their private interests, the interests of their family members and the interests of other persons linked to them do not prevail over the interests of the institution.
 - Persons connected with a professional shall be deemed to be (I) the spouse or partner of the professional; (II) relatives in the ascending or descending line and brothers and sisters of the professional and of the professional's spouse or partner; and (III) spouses or partners of relatives in the ascending or descending line and brothers and sisters of the professional; and (IV) companies in which the professional, either personally or through a third party, is present.

It is the responsibility of the employee to determine whether his or her actions are in conflict with the interests of his or her employer. And if so, disclose it fully to the employer.

2.4 Principle of subsidiarity: applications

A. Definitions

- The principle of subsidiarity: the principle that the State or the central government bodies of an entity should only carry out work for the common good when it realises that individuals or intermediate bodies are not doing so properly, either because it is impossible or for any other reason. The most complete treatment of the principle of subsidiarity is found in Pope Pius XI's encyclical *Quadragesimo Anno*. The word subsidiarity derives from the Latin expression "*subsidium ferre*", which means: to support, to sustain, or also to offer a roof.

B. Fundamentals

The principle of subsidiarity constitutes one of the foundations of the Church's social doctrine, with particular reference to the relationship between the State and society. The principle of subsidiarity finds application every time a smaller body of society is able to face and solve a problem or task autonomously. At the same time, the principle provides that the "minor or lower tier members of society and/or of the State" should not be overburdened and, therefore, should be able to count on the support of the higher bodies. In short, it is a sociological maxim that puts the responsibility of individuals before the action of the State. The European Union has also made the principle of subsidiarity one of its foundations.⁷

The Charter of Hospitality states (No. 5.3.2.4) "Subsidiarity is a fundamental feature of the way our Centres are run. The Order wishes to foster adequate decentralisation, integrated with effective centralisation according to the principles and values we are endeavouring to foster."

In its Encyclical *Quadragesimo Anno*, the Church affirms that, "Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them." In accordance with this principle, all societies of a higher order must adopt an attitude of assistance ("subsidiarity") - therefore of support, promotion, development - towards the lower tiers. In this way, the intermediate social bodies can adequately develop the functions that are their responsibility, without having to unjustly cede them to other social aggregations of a higher tier, from which they would end up being absorbed and replaced and would be denied, in short, their own dignity and living space. To the "subsidy" understood in a positive sense, as economic, institutional and legislative help offered to the smallest social entities, corresponds a series of negative implications, which require the state to abstain from what would restrict, in fact, the vital space of the minor and essential cells of society. Their initiative, freedom and responsibility must not be supplanted.

The Charter of Hospitality raises the question of the decentralisation/centralisation of the governance of centres and services. It recommends that the person in charge of the Centres and services should be responsible for the initiatives and concerns of the Co-workers, and encourages the implementation of work programmes that will enable the Co-workers to take on more responsibility, which is often reserved for higher levels. The objective is to enable the professional to grow in their functions, that the working team can see their scope for action increased, that middle management has more capacity for initiative, that the manager can grow in responsibility.

C. Practice:

- Description and ethical foundations: Good practices and Bad practices

This principle is applicable to all levels of the organisation: General Government, Provincial Governments, Senior Management - Provincial Administration Councils, Directorates of the Centres and Committees or Local Government Boards, Middle Management, Professionals, Volunteers.

Subsidiarity, as a moral principle, reminds us that co-workers develop to the extent that they exercise initiative, their intelligence and their skills. The task of any manager is to help them develop their work responsibly and in favour of the entity as a whole. It does not imply eliminating risks or responsibilities.²⁴

Subsidiarity requires the sharing of relevant information and generous selflessness.

The handling of relevant information, says Ulrich Hemel¹⁸, can be a legitimate and ethically impeccable way to proceed, or it can border on fraud and the ethically

²⁴ TantoQuanto Liderazgo y Estrategia. Respeto en Acción. Cómo aplicar la subsidiariedad en la empresa. <http://tantoquanto.es/respeto-en-accion-como-aplicar-la-subsidiariedad-en-la-empresa/>

questionable. Generosity in sharing knowledge, a vision of reality, intuition and the implementation of projects, results in recognition of others, not only for bearing them in mind, but also for being a lever of growth and development. Carrying out one's management function from this perspective implies generosity for the common good.¹

Together with generosity, we find self-denial. It is the capacity to give personal space so that others can promote themselves and grow professionally, a virtue that implies a level of personal work and psycho-affective maturity. Recognising the talent of others and promoting it, highlighting good results, encouraging recognition policies beyond the economic, giving prominence to others - especially those who are in daily contact with the people being served - sharing the reality of the organisation with dynamics of participation and transparency, Acknowledging mistakes and knowing how to apologise, having the capacity to rectify, are some of the practical aspects linked to the issue of generosity and self-sacrifice, which end up providing recognition and credibility to the manager while contributing to improving the ethical quality of the organisation.¹

It would be appropriate to examine in greater depth the possible forms of subsidiarity and the ethical criteria for application in hospitality management practice. The result of this knowledge could shed light on concrete management situations at all levels and on the functioning of working teams. Another question related to this subject would be to specify the ethical rules and criteria of the relationship between the exercise of governance and the executive bodies and persons at every level of action: executives, middle management, professionals, volunteers.

- Evaluation: indicators and guidelines for good practice and preventing bad practice.¹²

- Direct the organisation towards a culture of subsidiarity.

It basically involves three fundamental tasks: designing the organisation and the work in a way that is consistent with the talents (values, attitudes, knowledge, skills...) of the Co-workers; helping to develop those same talents, providing attention, experiences, training and tools; and establishing close relationships with the Co-workers in which, in a learning environment, full delegation is possible and, with it, trust.

- Institutionalise subsidiarity in the policies, structure and practices of the Order

Subsidiarity must be permanently confirmed in all organisational policies, processes and practices: definition of objectives, organisation i, budgeting, exercise of leadership, teamwork, training, remuneration, innovation, performance evaluation, careers and promotion, communication....

- Support subsidiarity for the future of the organisation.

Basic to this purpose are the care of the recruitment of new staff and the internal promotion policies, especially with regard to the roles with responsibility over people. It is necessary to look for people who are not only technically competent but also, because of their personal values, in line with the principle of subsidiarity, i.e. people who are very clear about what respect for people and their talents means in practice.

Something similar applies to staff turnover plans in the organisation and membership of management bodies.

3. Activity Management

3.1 Target group

A. Definitions

Target group: The person to whom the action of the Hospitaller Order of St. John of God is directed or intended.

B. Fundamentals

We have to base our management ethics on the Mission and Vision of the Order and these have to materialise in the dedication of its Centres. It is usually the government bodies that define this dedication at each organisational level by weighing up data on social needs and strategic viability. The Centre's dedication makes the Order's mission concrete and generates bonds of commitment with the society where it is to be developed, giving the Order its specific social function in each place where it operates.

The demands of the New Evangelisation posed by the Church at the beginning of the third millennium have led the Order to respond with the proposal of a New Hospitality. The "new hospitality" must be expressed in two ways: in innovative works in the community and in new responses to existing shortcomings.

"In this constantly evolving society, man is also changing and evolving, even if we are not able to see whether it is changing society that is leading man on or whether it is changing man which is leading to a changed society.

One thing is certain: in this general process of change, the following are appearing:

- *new diseases with which we have to deal;*
- *new ways of contracting diseases, which require new forms of care and assistance;*
- *new problems in the family, to which we have to be able to respond, providing our support, enlightenment and accompaniment;*
- *new needs which demand our creativity and our solidarity, if we are to respond adequately and properly to them;*
- *new forms of selfishness, which require us to find new ways of responding with solidarity at the institutional level.*

Responding to the needs of the person using modern contemporary means and methods, maintaining the style and the values of the Order means remaining faithful to the New Hospitality, which is the summary and synthesis of our apostolic project."²⁵

On the other hand, the Order considers that the Users, Associations of users and families are part of the Hospitaller Family by participating in the life of the Centres.²⁵

The Order's Charter of Hospitality is also clearly committed to the development of people, and this should not only apply to those we treat in sickness or need, but also to those who exercise their profession within the Institution. The management style within the Order, and

²⁵ Hospitaller Order of the Brothers of St John of God, Charter of Hospitality 5.3.7.2.

out of loyalty to its principles, must be conducive to people's self-image and promotion, in such a way that it enables a dynamic of growth and development, both personal and professional, based on respect for the values and beliefs of all.¹

C. Praxis:

- Description and ethical bases: Good practices and Bad practices

The Order intends to adopt *"an interior attitude and an effective way of welcoming in the sick and the needy."*²⁶

It defends prioritising the most vulnerable beneficiaries when it states that "Considering the different ways in which the Order expresses its charism today, we feel that there are a number of areas in which there are particularly meaningful signs of the Gospel in terms of the New Hospitality". Some examples are the "homeless", the sick in the final stages of life, drug addicts, people with diverse abilities, the elderly, people in conditions of chronic illness and limitations, people with mental illness, migrants or others with serious health and social needs.

Every place where there is poverty, illness, suffering is privileged for us, Brothers and Co-workers of St. John of God, to exercise and live the Gospel of mercy.²⁷

Managing the Centres of the Order, from an ethical perspective, may come up against dilemmas as to whether or in what way the possible beneficiaries or those already chosen comply with the presuppositions expressed by the Order. Which should be given priority in the case of a diversity of possibilities and what should be the criteria for selecting recipients and therefore for the Order's dedication in a specific contextual scenario? Who should be involved in this decision-making process? What criteria should be given priority or how should they be chosen in the case of different alternatives?

In order to be faithful to the Order's mission, it is necessary to avoid the situation where the choice of target groups for action programmes is essentially mediated by commercial and/or opportunistic interests. Those who are responsible for deciding on these issues must be free of conflicts of interest and have a clear understanding of what the priorities should be in this matter.

- Evaluation: indicators and guidelines for good practice and preventing bad practice
 - In strategic analyses and decisions for new services apply prioritisation criteria in line with the Order's Charter of Hospitality and Charism.
 - In order to evaluate the assistance programmes of the Order's Centres, the priorities of the beneficiaries are used as a reference, in accordance with our Mission, Principles and Institutional Values.

²⁶ Hospitaller Order of the Brothers of St John of God, Charter of Hospitality 4.1.3.

²⁷ Cfr. 63th GENERAL CHAPTER, *The New Evangelisation and Hospitality at the Dawn of the Third Millennium*, Bogotá, 1994, # 5.6.1.

3.2 The John of God manner of care

A. Definitions

- Hospitality: Hospitality is the quality of welcoming and entertaining guests or strangers with kindness and gentleness. "Hospitality" is translated from the Greek *fi·lo·xe·ní·a*, which literally means "love for strangers". In Latin, *hospitare* means "to host as a guest". The Brothers of St. John of God, in addition to taking the traditional three vows of chastity, poverty and obedience, take a fourth vow: the vow of hospitality. Hospitality is, above all, a person's ability to reach out and host the other. However, the term must be interpreted in the light of the Bible to understand its deepest meaning, in the spirit of the tradition of St. John of God.
- Humanisation: The humanisation of health care aims to offer comprehensive care centred around the person (patient, family and professionals).
- Integrity: The term was created in the teaching field and designates an educational method based on the whole human being, that is to say, incorporating "mind, heart and hand". The concept of comprehensive or holistic medicine derives from this. It attempts to consider the human person as a whole, that is: both in terms of their subjectivity composed of body, soul and spirit, and in their life context.
- Teamwork: is the work done by several people where each one does a part but with a shared objective in common. In order to be considered teamwork, it must have an organisational structure that encourages performing joint work, and in the Order we know that this work has in centred around the person being cared for. We can only serve the person and their needs, if we do it together.

B. Fundamentals

One essential matter is the "John of God Manner of Care" which we know can be applied in its basic form by believers and non-believers alike, being based on universal values. The main criterion for the interpretation of hospitality is the life of the Founder of the Order, St. John of God. In the Charter of Hospitality we read: "His Hospitaller attitudes were surprising, disconcerting, but they acted as beacons to point the way to new paths of care and humanity towards the poor and the sick. He created from nothing an alternative model for the citizen, the Christian, and the Hospitaller serving those who were abandoned by all. This prophetic hospitality was a leaven of renewal in the world of care and in the Church. The model created by St John of God also acted as a critical conscience and guide to sensitise others to take up new attitudes and practise new ways of aiding the poor and the deprived."²⁸

John of God made his life a project, a journey of merciful hospitality. But within this great anthropological and biblical proposal, he felt called to emphasise in his life hospitality towards the poorest, the most deprived of human beings, the physically and psychologically sick, without any kind of exclusion or discrimination. For John of God, hospitality, understood in this way, was the whole reason for his life. This was the charism that he had received with an impressive and sometimes incomprehensible intensity. He welcomed

²⁸ Hospitaller Order of the Brothers of St John of God, Charter of Hospitality, 3.1.8.

everyone and went out to meet others. He gave himself all he had, and identified with the other. He devoted time to them. He discovered the sacredness of the stranger.²⁹

Today the Hospitaller Order's model of care has been updated with new concepts set out in the Charter of Hospitality (5.1.) and in the book on the Spirituality of the Order.

- *Our encounter with the sick, the needy and their family environment by reaching out, welcoming, being able to listen and dialogue, with an attitude of service, and simplicity.*
- *Respecting and promoting the Rights and Duties of the guests, emphasising confidentiality, truthfulness, autonomy, and freedom of conscience.*
- *Humanisation and pastoral programmes.*
- *Prophetic creativity.*

The document "Humanisation", written by the Superior General, Pierluigi Marchesi O.H.,³⁰ gave the Order a new interpretation and a broader vision of the fundamental aspiration of St. John of God. Today, the Order uses this term to refer not only to a way of caring and nursing, but also of management, with the sick as the centrepiece of everything.

Holistic medicine sets out to promote a vision of the guests and the sick as an *indivisible* unit. Our approach to our guests must therefore consider: lifestyle (mobility, food, stress, relaxation), the social context and related relationships (couple, family, work, friends, society), the natural environment (water, land, air, climate), the civil environment (housing, workplace, technology) and transcendence (religion, faith, spirituality). Our approach to therapy and care must take into account all these factors. In the General Statutes of the Order we read: "We promote holistic care, based on teamwork and on appropriately balancing technology and humanisation in therapeutic relations" (n. 50).

Authenticity, proper to people of integrity, remains among the most valued characteristics of people and also among the most appreciated in managers, as it is essential to establish a relationship based on mutual trust. An ethical care project requires all contributions to be made with the desire to be honest, since what is mainly desired is the best possible good for the people being cared for and this cannot be diluted by other types of subterfuge or parallel interests.¹

The hospital as an institution must be oriented towards the restoring health to the person viewed as a whole. The entire corporate hospital institution must be oriented or reoriented towards the recovery of the person as a whole, that is to say, in terms of all their psychosomatic, social and spiritual dimensions which, all together, interact for the humanisation of health care. Investing in creating a human and humanising climate as by a hospital entity to increase the return on resources encourages productivity and the efficiency of its work.³¹⁻³²

C. Praxis:

- Description and Ethical Rationale: Good Practices and Bad Practices

²⁹ The Path of Hospitality in the Manner of St John of God. The Spirituality of the Order, Rome 2004.

³⁰ Marchesi Pierluigi (1981) Humanisation, Rome. Hospitaller Order of St John of God.

³¹ Cfr. JOHN PAUL II, Centesimus Annus 40; 20; 32.

³² Hospitaller Order of the Brothers of St John of God, Charter of Hospitality 4.2.1.

Generosity makes it possible to practise hospitality. The generous person shares without haggling, welcomes gladly, and acknowledges others. From an ethical perspective, generosity enables and promotes the principle of charity towards others.¹

In the most complex centres we cannot all be part of the same team, but we can be part of a team that feels called to make a holistic response to the needs of the patient, which will integrate all those who are making it possible. And teamwork is possible at different levels of the Order:

- Top management. When the senior managers of the centre are capable of setting up a team, they will be in a position to inspire and encourage the other parts of the centre to do the same. The temptation of personalistic efficiency is very great, and so are the chain effects of this temptation.
- Middle management, which must also set up a line of teamwork that will enable them to take on the concerns of the inferiors and pass them on to the superiors; in the same way that they must pass on the work plans of the management to the lower tiers.
- In the welfare and non-welfare services. When we are able to work together with all the people who are taking care of the same sick or needy person, we will give them a comprehensive response.³³
- Evaluation: indicators and guidelines for enhance good practices and prevent bad practices.
 - Hospitality is practised by all members of the Centre so that it is perceived as such by the guests who express their satisfaction.
 - There are humanisation programmes with regular evaluation.
 - The Spiritual and Religious Care Service is incorporated into the multidisciplinary team. The model is described in the document, "Pastoral Care in the Manner of St John of God"³⁴.
 - Teamwork is promoted and guaranteed in order to provide comprehensive care.

3.3 Ethics in planning, management and evaluation

A. Definitions

- Management: The term management refers to the activities of directing and running a company with particular reference to strategic planning, the various models of business resource management, decision-making, the definition of objectives, operational organisation and the monitoring of the process of attaining them.⁷
- Resources: The term "resources" indicates the material and immaterial resources a company has, and more recently also the employees are called 'human resources' (in our philosophy, we speak of Co-workers). Since our resources are not unlimited, it is

³³ Hospitaller Order of the Brothers of St John of God, Charter of Hospitality 5.3.2.6.

³⁴ The Pastoral Care of the Sick in the Manner of St John of God. Hospitaller Order of the Brothers of St John of God, 2012

necessary to use them responsibly and carefully targeting them, so that they can serve the people entrusted to our care as long as possible. An attentive and responsible organisation of available resources is part of charismatic management. Also the method of allocation/distribution of resources (called "resource allocation"), in which the priority is transparency and solidarity, is part of the style of charismatic management. The allocation of resources is a much discussed issue in the ethical and legislative field.⁷

- Allocation: The term in economics generally refers to the process by which limited resources are distributed among different potential recipients. It should be borne in mind that in each individual case there are several alternative options for the use of available resources.⁷
- Rationing: The term "rationing", in the social and health field, refers to the renunciation of certain benefits for financial reasons. In other words, the health system does not provide or cover benefits with a negative cost-benefit ratio. The question of the lawfulness of assessing the usefulness of health services on the basis of the cost-benefit ratio is highly controversial. However, in view of the widening gap between technical, medical and scientific progress and the shortage of financial resources, healthcare rationing is becoming an increasingly controversial issue in ethical and legislative terms.⁷
- Competition: this is simply the ability of an organisation to provide a better service than its competitors in a given context. Competitiveness is a term that refers to an organisation's ability to provide services that meet the required quality, at a proportionate cost and maximising the returns on the resources consumed to produce them.

B. Fundamentals

Management theory is understood today as a discipline in its own right, although with a strong interdisciplinary connotation, which aims to define optimal methods for achieving objectives and also to create the most efficient processes for managing and directing institutions in order to guarantee their success in the market. Management today is not only a technocratic view of the company in which defined processes involving various internal and external resources are carried out, but more often it is a perception that can produce the outcome, that is, the realisation of the mission of the institution clearly defined and in whose realisation the staff is involved, aware of their values and responsibilities to achieve the common goals.⁷

The purpose of economic or management ethics is the application of ethical principles to areas of economic activity. The guiding values in this context are: humanism, solidarity and responsibility. The need for ethical-economic-management rules and standards stems from the strong impact that economic activity has on human society and the environment. The criteria that guide ethical-economic reflection are justice and sustainability. However, economic-management ethics does not consider its main task to define operational guidelines, but rather to propose avenues of reflection to guide the current debate through the presentation of methods and critical analysis. Economic and managerial ethics requires the interdisciplinary aspect, involving philosophers and economists, but also sociologists and theologians. In this field it is very important to distinguish between the responsibility of individuals (individual ethics) and the responsibility of companies, groups, associations,

politics and society as a whole (institutional and social ethics). Economics aims primarily at the achievement of one's own interests and sees the utility of the individual or of society always in relation to the costs, which often leads to conflicts of interest. The key question is whether ethical objectives or economic objectives should be given priority.⁷

The error or threat to ethical criteria consists of using ethics as a mere control system more at the service of strategy and the economy than as a style and space for deliberation and the search for the best for people and the organisation's mission. Bureaucratisation replaces the face of people. Their needs and existential realities become numbered processes, files, procedures and justifications. When the face disappears, we lose the capacity to empathise and the difficulty to understand and to put ourselves in the reality of the other, to empathise, increases. On the other hand, bureaucratisation somehow mechanises decision-making, especially the most difficult and complicated ones, as it puts distance between people and avoids direct contact as much as possible. Under the deception of what could be argued, in that it allows one to be more objective, what is produced is greater ignorance, less involvement and greater risk of error. It is, in a way, a dehumanisation of management and direction.¹

Bureaucratisation is another danger of bad management that we place at the opposite pole from proximity, a trait that is very much linked to hospitality and as such should be present in the management and leadership of the Order. The ethical principle of justice and fairness and proportion are better protected when there is close knowledge, contact and proximity. We recognise that this is less comfortable and that it is more emotionally draining, but it certainly forces the manager to be fairer, to concentrate on the person and the situation, and to carefully weigh up their decisions.¹

Over-centralised systems and models, especially in large organisations, can easily make this 'mistake'. As the philosopher Hannah Arendt has said, bureaucratisation is nobody's domain, and this is the ultimate exponent of the loss of references, ethical quality and the narrative that gives meaning to an organisation. The alternative is to establish real delegations of responsibility, based on trust and the promotion of what is close and everyday. This allows us to put a face on, personalise, dialogue and deliberate, to give account and to build a project of consensus around a noble mission such as that of the Order, to take care of people.¹

C. Praxis:

- Description and ethical foundation: Good Practices and Bad Practices

In order to be faithful to the mission, so that it can be updated and recreated, it is appropriate for periodically to see to what extent we are putting our plans of action into practice. Evaluation is essential. We must see how we are applying the fundamental principles of the Order and its general criteria to management and the care we provide.

In order to evaluate, it is advisable to *pay attention to the signs of the times*.³⁵

“Our society is a very dynamic reality. Science is continually evolving and new working methods, new professional techniques and new technical instruments are emerging daily.

³⁵ Hospitaller Order of the Brothers of St John of God, Charter of Hospitality 5.3.7.1.

A message or a philosophical principle is only topical and relevant if it can be transmitted using topical and relevant means, methods and techniques. If not our proposal will just become wasted words.

In this process we must evaluate the appropriateness of the means which society provides us with, because it may happen that while wishing to work much more effectively, we are using instruments that are contrary to the philosophy of our Institution.”.

On the other hand, competitiveness is very typical of intervention in markets where there is a competition between *stakeholders* in the struggle to win customer shares. In our time, the concept of free market has been introduced in the contracting of services with the State, in some scenarios, which places the Order in an area of competition typical of a liberalised private economy environment rather than a social economy. How does this situation affect management decisions that aim to be in line with the Order's ideology? Would it be appropriate to use any methodology to achieve the result of competitiveness, especially in terms of cost reduction, its impact on the quality of service and issues related to personnel management policies? Should limits be set? What might they be?

- Evaluation: indicators and guidelines to foster good practices and prevent bad practices. A benchmark document on this subject is “Charismatic Management in the Hospitaller Order of St John of God.³⁶
- Examine the extent to which values and principles, guidelines and processes related to ethics are integrated into the organisation's management systems, particularly in areas of greatest sensitivity and exposure to risk.
- Explore the state of the organisation's ethical environment through regular surveys of employees, suppliers and customers or by other means.
- Conduct diagnostics, opinion surveys or other types of organisational analyses to assess attitudes and perceptions about the organisation's management style, ethical climate, code of conduct and system for reporting deviations, among others.
- Formulate explicit strategies to support and enhance the ethical culture with regular programmes to update and renew the organisation's commitment to an ethical culture.
- Ensure that the ethical implications for management are assessed, confidential advice is provided, alleged misconduct is investigated, and findings are adequately reported.

³⁶ Hospitaller Order of the Brothers of St John of God (2012). Charismatic Management. Rome.

4. Human Resources

4.1 The Hospitaller Family

A. Definitions

- The Hospitaller Family: Between the Order, understood as a religious institute in conformity with canon law, and its Co-workers, very strong ties have developed over time. The various groups that are inspired by the ideals of St. John of God and feel committed to the project of hospitality of St. John of God constitute what we define as the Family of John of God.
- Human Resource Management: defines the processes by which companies plan, organise and manage the tasks and assets relating to the people who make up the organisation. This management involves areas such as remuneration, talent management, in-company training, selection, international mobility of workers, management of the working environment, performance appraisals, management of organisational changes affecting personnel, resolution of labour conflicts, implementation of personnel policies and many other functions, including, of course, the administrative tasks derived from these areas. Effectively managing these aspects is a challenge for organisations, and it will depend to a large extent on having adequate staff with the right skills and training, who are motivated to carry out their daily duties and who are actively involved in ensuring that the institution progresses in the right direction.

B. Fundamentals

Responsible, capable and committed staff are vital to the success of an organisation. The basis for this is an effective human resources policy. For most NGOs, these policies should address both paid and unpaid employees, with volunteers being engaged in a range of roles, including administration and providing programmes and support services.⁷

"Bearing in mind that the human person is the fundamental element in the whole of our organisation, we must ensure that human resource management is designed to motivate, attract, promote and integrate the employees consistently with their needs and the purposes of our Centres, always based on the criteria of social justice."³⁷

Here are a few *general criteria* about the Hospitaller Order of St. John of God as an organisation regarding personnel policy:³⁸

- It is essentially a human work, insofar as it is the fruit of human effort and is made up of people who constitute the fundamental core of the Order.
- It is aware that its works are entities with a peculiar character, since being a not-for-profit entity, it has to combine its business goals with its social and economic responsibilities as a Church institution.
- It is able to take on board the current trends from the world of business - sociology, human relations, psychology - having adapted to the present times, introducing the necessary organisational changes, due to the need to administer works with the

³⁷ Hospitaller Order of the Brothers of St John of God, Charter of Hospitality, 5.3.3.2.

³⁸ Hospitaller Order of the Brothers of St John of God, Charter of Hospitality, 5.3.3.1.

organisational criteria of effectiveness and efficiency, while always maintaining its own philosophy and style, with a culture that is unique to itself.

- It has a working staff in its centres and therefore aims to establish a relationship between the organisation and its employees that meets the needs and rights of both parties, establishing procedures to facilitate joint action by all to achieve their goals and aspirations.

For all these reasons, it is necessary to show a sincere disposition to clarify the relations with the working personnel, always in the light of the legislation in force, of the Social Doctrine of the Church and safeguarding the rights of the sick and the needy, the main purpose of our centres.

Organisations require the commitment of professionals or co-workers, but this has to be earned. It is not something that can be demanded, neither is it free. It is the result of feeling identified with a mission - the *raison d'être* of the organisation - with a project - activities and actions to be carried out - and with a methodology – a style of management - to properly lead and pursue the mission of the institution.¹

"Hospitality according to the manner of Saint John of God transcends the ambit of the professed Brothers of the Order. We promote the vision of the Order as the "Hospitaller Family of Saint John of God" and we welcome, as a gift of the Spirit in our times, the possibility of sharing our charism, spirituality and mission with Co-workers, recognising their qualities and talents. (General Statutes, 20) Our Co-workers can be linked with the charism, the spirituality and the mission of the Order in one or several of these levels: through the competent execution of their professional duties; through their adhesion to the mission of the Order, from their human values and/or religious convictions, and through their commitment to the Catholic faith (General Statutes, 22)

People say that they belong to an institution when they identify with it and feel considered, recognised. There is a legal membership, which is granted by an agreement or a work agreement, but this is a minimum membership that does not mobilise people to feel active agents of the project. Commitment and identification only arise when there is a sense of belonging.¹

" We must help our Co-workers to integrate their professional values with the human and Christian qualities necessary for the care of the sick and needy. Therefore, the Provincial Curias and the Apostolic Works must define the criteria and norms for observing the values of Hospitality in the selection, employment and formation in the principles and values of the Order and in the accompaniment of Co-workers, particularly with regard to positions of greater responsibility."³⁹

There is a need for structures that are compatible with personalisation, not only in the area of social care but also in the management of people and resources. The democratisation of organisations, which can only take place if there is flexibility, is also a condition for encouraging involvement and commitment. The sense of belonging is not the result of a legal contract, but of an emotional identification with an organisation and its way of carrying out its actions. Flexibility also allows the inclusion of sensitivities, visions, meanings, which complement each other to offer a more global and enriched result. Personalisation, integration, plurality, universality, are

³⁹ General Statutes of the Hospitaller Order of the Brothers of St John of God. No. 23. 2019.

features that are very close to hospitality, the central value of the Order, which require flexibility.¹

C. Praxis:

- Description and ethical bases: Good practices and Bad practices

Is it necessary to propose ethical criteria to combine human resources management with the philosophy of the Order as a Hospitaller Family and the recognition of the various forms of linkage between Co-workers/personnel

In labour relations, aspects related to fairness, teamwork, promotion and recognition policies, and legal and administrative compliance, lead us to situations that demand an ethical analysis.¹

This task gives rise to many questions of an ethical nature that we must identify and analyse in order to offer appropriate ethical guidelines on issues such as the sense of belonging, job security, recruitment methods, selection criteria and processes, training, promotion, motivation, leadership, remuneration and staff appraisals, etc.¹

If the Order, as an Institution with its own well-defined identity, intends to deploy its charism and its mission through the work performed in its Centres and to project it to society by transmitting its style and values, it needs to consider the issue of adherence and commitment. It is a free act, which is based on the will of the individuals. A key aspect here is the "sense" that we can give to an activity or a project. It is the role of the manager and the leader to tell the story of why. The purpose of the Order is not to bind people together who only "do things", but to be able to pursue a meaningful project, and to ensure that it is thanks to the work of everyone that it achieves its purposes.¹

The question of sense, meaning, and *raison d'être*, is closely related to intentionality. Hospitality by definition means seeking the good of the other. Exercising hospitality with someone is the visible expression of the will to help, promote, assist or care for the other for their well-being. This dynamic, like all value-related dynamics, has a "contagious" component. Having experienced a caring welcome and hospitality from managers and colleagues is the most natural and the surest way for preparing to properly transmit our values.¹

The Values promoted by the Hospitaller Order of St. John of God are of a universal nature and are therefore humanist values and are compliant with state laws, especially with regard to the care of people admitted to health care and social facilities. By integrating universal values into professional "expectations", the Order places them within the scope of the benefits of the employment contract and therefore enables the degree of compliance to be measured.

The Order recognises that, in addition to professional work well done, based on its universal values, it is possible for its Co-workers to voluntarily share and support the Charism, Spirituality and Mission of the Order through their commitment to the Catholic faith. This commitment is not limited to their work but goes beyond it, and therefore, although the Order wishes to encourage it, it does not consider it to be a requirement under the terms of an employment contract.

The fact that the Order feels called to develop a "Church space" with all the believing Co-workers-Employees engaged in its Centres, is no obstacle to the decision to constitute the Family of St. John of God, the Healing Community, made up of all those who are linked to it in one way or another, especially with the Co-worker-Employees, in order to carry out their apostolic work.⁴⁰

If the *raison d'être* of the Order's action is to exercise care in a style that promotes certain values, maintaining the chain of transmission is fundamental, and this is achieved when there is adherence and commitment. The managers of an institution for hospitality must uphold the intention to seek the best possible good for the people we serve and for those who are linked to the organisation as professionals or Co-workers. Therefore, the leaders and managers are people of great importance to enabling the Order can perform its mission, with varying degrees of success. This objective is therefore part of the responsibility a manager takes on in an organisation such as the Order.¹

Beyond the particular styles of each person and their managerial skills, it is desirable that in all cases there is the intention to seek the common good of the people and of the organisation. The expression "to do good, well" has been coined as a reference to show the way in which the Order wants to exercise hospitality. This also implies the need to generalise promoting and seeking managers with the ethical drive to "do good, well" in the practice of management. People capable of reflecting, evaluating and deciding, bearing in mind the principles and values recognised as typical of ethical behaviour.¹

Managerial action entails personnel management, since without it, it is impossible to carry out any work or action. For this reason, human resource management today requires managers with an appropriate level of professional competence in this area, together with a balanced capacity in the field of human relations.

One aspect that must be strengthened in all the Order's centres is that of our communication channels. Structured communication must be established, developing appropriate channels to reach all levels of the organisation, and above all it must have clearly defined communication channels and provide accurate and intelligible information.

Another important point in the Order and its centres should be the induction of all people who start work, and accompanying them in the early stages of their work.

- Evaluation: indicators and guidelines for good practice and preventing bad practice
 - Seek to make the Co-workers (Workers and Volunteers) capable and responsive, generating autonomous attitudes and behaviours that express Hospitality and are committed to the Mission of the Order.
 - Manage human resources based on the values of hospitality and integrated with the Order's philosophy of the Hospitaller Family, without restricting them to administrative personnel management.

⁴⁰ *Brothers and Co-workers United to Serve and Promote Life*, Hospitaller Order of the Brothers of St John of God (1992), Rome.

- Adjust the management and leadership styles of executives and middle managers so that they support the Order's actions by applying its philosophy of care.
- Avoid both ideological indoctrination and axiological heteronomy among the staff, respecting each person in particular, and their values and beliefs, promoting their qualities and asking them to respect the Order's way of being and its chosen values and beliefs.
- Provide education and training in institutional principles and values appropriate to each period of the employment cycle, from recruitment and induction to termination of employment, whether by retirement or for other reasons.

4.2 Non-discrimination and equal opportunities

A. Definitions

- **Discrimination:** Discrimination is an act that limits or prejudices access to rights for those affected. Today, it is also understood in a positive sense, usually called 'positive action', which aims to promote equality of people by, for example, establishing certain quotas of power for those who find themselves in situations of inequality.
- **Unfair unequal treatment:** this indicates difference or discrimination between individuals on the basis of their social, economic or religious position, their sex, race, skin colour, personality or culture, among others.

B. Fundamentals

As stated in the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights and, endowed with reason and conscience, they should act towards one another in a spirit of brotherhood"⁴¹.

"Employment discrimination occurs when an adverse decision (or series of decisions) is made to the detriment of the employees (or prospective employees) belonging to a certain group or class because of morally unjustified prejudice against the members of that group or class. Employment discrimination must therefore involve three basic elements. First, a decision against one or more employees (or prospective employees) which is not based on individual merit, such as their ability to perform a given task, seniority or other morally valid qualifications. Second, the decision derives solely or partly from racial or sexual prejudice, false stereotypes or other morally unjustified attitudes towards members of the class to which the employee belongs. Third, the decision (or series of decisions) has a harmful or negative impact on the interests of the employees, perhaps causing them to forfeit their jobs, promotion or better pay.

How do we determine whether an institution or group of institutions is discriminating against a certain group? By studying statistical indicators of how the members of that group are distributed within the institution. There is a prima facie indication of discrimination when a disproportionate number of the members of a certain group hold the least attractive positions within the institutions despite their preferences and

⁴¹ Universal Declaration of Human Rights, Article 1

capabilities.⁴² Three types of comparisons can provide evidence of such a distribution: (1) comparisons between the average benefits that institutions offer the discriminated group and the average benefits that institutions provide to other groups; (2) comparisons between the percentage of the discriminated group at the lowest levels of the institutions and the percentage of other groups at those same levels; (3) comparisons between the percentage of that group holding the most advantageous positions with the percentage of other groups holding the same positions."⁴³

The Hospitaller Order of St. John of God has a vocation to go beyond the boundaries of race, religion, ethnicity, gender, culture and politics. It assumes the obligation to respect each person, fundamentally with regard to human rights. The principle of personalisation linked to the concept of hospitality, also has an impact on management ethics and cannot be separated from the practice of proximity, which smoothes out differences and brings us closer together.¹

Personalisation must be understood in terms of managerial maturity. This is not a populist style that simply seeks to satisfy the particularities of each individual or group, and even less so to tell each person what he or she wants to hear. It is when ethics are disregarded that the treatment of professionals is homogenised. Personalising management style means having sufficient ethical criteria to be able to make appropriate decisions for each person and circumstance. It is the opposite of the "fits-all" principle with the same size and shape for everyone. It goes against the ethical principle of justice to treat people who make different efforts in the same way, and this is usually one of the clear factors in lack of motivation. Knowing how to make exceptions with criteria and knowing how to explain them is surely the most correct ethical position. It is more complex and risky than being guided only by what is legal or contractually agreed, but from the perspective of ethics and the humanisation of management, it is certainly more valid and effective.¹

It is necessary to know people to be able to adapt the decisions that should help them to develop their profession. When there is not enough proximity, people feel indifferent and the risk of error increases, as they decide to ignore the unknown and ignore many things that can only be obtained through close management, things which are normally key to understanding people in situations that we come across daily in an organisation. On the other hand, the greater the distance, the greater the lack of knowledge and the greater the need to resort to standardised actions and responses, which as such, have few possibilities of guaranteeing leadership centred on people and not only on results.¹

Exercising leadership in the Order means looking to people, being attentive to and accompanying them. Pilar Jericó, in an article entitled "When a boss doesn't deserve his team" says that "Knowing and appreciating your team is something that not all bosses know how to do. It is impossible to know the teams if we are stuck in the offices dealing with a thousand different things". And if we don't know them, we can't value them, and if they don't feel recognised (appreciated), we can't expect either commitment or willingness to change for the better. In the end, we fall into not caring about them, which is tantamount

⁴² Walter B. Connolly, Jr., A Practical Guide to Equal Employment Opportunity, 2 vols. (New York: Law Journal Press, 1975), 1:231-42. (Unofficial back-translation from the Spanish version)

⁴³ Velázquez Manuel G. La Ética de la Discriminación en el Empleo, in Ética en los negocios: conceptos y casos. Pearson Educación: 2000. ⁴³ (Unofficial translation)

to violating the principle of respect for the individual. On the other hand, when there exists the capacity to develop sound and appropriate interpersonal relations it is undoubtedly easier to identify with and to support a project and commit to a collective task based on recognition and personalised individual assessment.¹

Management that automatically puts a face on the people is more prudent and understanding, and wins greater moral authority and efficiency. From a distance, without proximity, it is almost impossible to see something clearly and, as we have said already, it becomes more difficult to get decisions right. Furthermore, distance and massification are expressed in bureaucratisation, which is one of the threats to and incompatibilities with hospitality, as it homogenises the person in a process of depersonalisation. In terms of hospitality, we need the eyes and the face of the others to recognise one another. If there is no recognition, indifference follows, which is the opposite of hospitality.¹

C. Praxis:

- Description and ethical foundation: Good practices and Bad practices

Hospitality is integration, it is breaking down walls and building bridges, it is bringing people together towards a common mission. Hospitality is not possible in anonymity; there must be recognition of people, of what is different and individual. "As we learn to be independent and true to ourselves, we realise that, paradoxically, we are deeply part of the whole." This reference by Frederic Laloux reflects the need for principle and respect for people's autonomy as a condition for being part of a harmonised team. Only from a correct individual recognition can a commitment and identification with a cohesive team be established.

Kennet Blanchard and Vincent Peale say that in any business a strict moral code is the first step tow not to cheat anyone to succeed. This axiom is relevant to managers in a double sense, for their professional development (to be able to successfully exercise their role without having to resort to deception) and to promote the right kind of climate and functioning of the organisation and its professionals. "There is no good way to do something bad".²³

The community of people who are part of the organisation are the ones who transmit the cultural baggage of the organisation. You learn less from manuals or identity cards than you learn from experience. Therefore, it is everyone's responsibility to generate an environment that favours correct learning for those who join the Order. Putting the concept of the hospitaller family into practice means that the management has to provide a mechanism for welcoming, socialising and learning within the Order. In reality, it is the equivalent of what a family does with its new members in relation to their environment and society.¹

Leading and managing in the Order implies the ability to carry out this harmonisation of diversity for the development of a common project. In order to carry out this function correctly, ethical criteria are needed. The principle of equity, which is usually one of the most sought-after among professionals and is linked to that of justice, places us in the condition of possibility to correctly face the richness of plurality. One of the perspectives that Professor Begoña Román points out in order to promote managerial ethics is that of treating those who are equal in dignity differently. Each person who is linked to the Order brings some enrichment from his or her own individuality. The responsibility of

the Director is to detect, promote and ensure that this leads to the construction of a common project. Alluding to Peter Drucker, Begoña Román said that knowledge organisations need leaders and conductors who know the power of the orchestra they lead, bring out the best in the virtuosos and make them shine as musicians in the orchestra.²

We need to integrate different styles and sensitivities in order to provide the broadest, most personalised and most appropriate responses possible. Organisational integration involves this confluence of individualities that represent a corporate identity to carry out a shared mission, from a certain style that becomes the "corporate ethos". When this ethos is respected and the institutional identity, criteria and values are clearly understood, we should not worry about offering different responses. It would be a mistake, in our opinion, to reduce the offer of hospitality to previously elaborated and standardised responses. Protocols and management guides are instruments at the service of good practice and serve us insofar as they make appropriate ethical responses possible, but they are of little use to us when they favour anonymity or indifference, or when they are used to stifle the reflection that is needed in any decision-making process.¹

Gender mainstreaming is another key aspect to consider. We start from a historical inequality, *"the universality of the human experience has been classically defined by the vision of men, so that women have had to identify with the experiences of men, because they are supposedly universal"*.⁴⁴ In our social context, despite the fact that the bases of social and health care are feminine, at the highest levels, the reality is the opposite.

One of the factors that may be influencing the fact that fewer and fewer women are opting for management positions, apart from the socio-cultural aspects, there may also be this need to supersede and create a different model from the dominant and homogeneous one, which is very masculine. Culturally speaking, it seemed that if a woman wanted to exercise a position of command or management, she had to emulate in her style features traditionally identified with the male gender. Lydia Feito says that *"Feminist bioethics is usually conceived as a response to the way in which traditional ethics has sidelined the perspective of women in various fields"* to which we can add that one of these fields is clearly the area of management.

In an institution like the Order, where the emphasis is on care, we cannot disregard the contributions of the ethics of care, theorised mainly by women to enhance the style of management. However, the long tradition of male presence in these positions has given prominence to a series of dominant traits and practices that are clearly associated with the masculine. The aim must be to overcome the patriarchy and guarantee democracy, which is always plural (not just dual or bipolarising). Carol Gilligan,⁴⁵ on the ethics of care, raises the importance and the need to combine reason and emotion. What she advocates is precisely the ability to listen to this different voice of women and of anyone

⁴⁴ Feito Grande L. Bioética: el pluralismo de la fundamentación. En: Ferrer J, Lecaros JA, Molins R, coordinadores. Bioética feminista y del cuidado. Madrid: Universidad Pontificia de Comillas; 2016. (Unofficial translation)

⁴⁵ Gilligan C. La ética del cuidado. Barcelona: Fundació Víctor Grifols i Lucas; 2013. (Unofficial translation)

who disagrees with the homogeneous patriarchy that silences different voices, wherever and from whomever they come. Making a hospitality project is not a gender issue, but rather one of broadly integrating everything that enables us to have a broader, more global and more comprehensive vision of reality and people.

From an ethical perspective, this equality of opportunity must be guaranteed and the conditions adapted to allow people to access management positions without having to renounce the contributions and style based on their gender identity. The causes of the glass ceiling are structural and not individual or personal.

- Evaluation: indicators and guidelines for good practice and prevention of bad practice
- avoid discrimination in the Order's workplaces for any unjustifiable reason.
- do not violate any fundamental human right of any person, inherent in every individual.
- Show sensitivity to the moral and religious values, customs, traditions and cultures of guests and co-workers.
- implement policies and programmes/actions to protect human rights (dignity, prevention of any kind of harassment and abuse).
- Respect the integrity of families **in a broadest and plural sense** and support family life.

5. Public trust

5.1 Public information about the Order

A. Definitions

- Public confidence: Public confidence generates security and certainty that the information received is beyond all doubt due to the known quality of the person delivering it. Recognition by the community that what is stated or expressed by someone is true and real.
- Transparency: making available to the general public information on the work of the administration, in a permanent, understandable, complete and timely manner.

B. Fundamentals

The Order must be and remain honest and truthful in its dealings, with its donors, the beneficiaries of its projects, the staff in charge, the members, the partner organisations, the government, and the general public, and should respect the laws of any jurisdiction in which it operates.

The Charter of Hospitality speaks of "Managerial Transparency". *"If all the values that we wish to promote in our Centres and which give sense and meaning to our mission are fulfilled, there is no reason why we should disclose the reality of Centres to professionals, users, society and the government authorities. This is precisely because our management must be transparent: if the principles are clear, and if we intend to put them into practice, that is yet a further reason for wishing to make them known. Statistics on our Centres (activities, income, expenditure, results, investments, financial resources) form part of the whole reality of our Centres, and can therefore also be disclosed. One appropriate way to spread*

familiarity with our Centres and encourage transparency and simulate co-responsibility might be to draft an annual report on the activities of each Centre.”⁴⁶

Trust is the vital element of an NGO - trust by the public, trust by the mass media, trust by the government, trust by business, trust by donors, trust by other NGOs, trust by the beneficiaries and trust on the part of the employees and those who invest their time as volunteers. To maintain and develop trust, each NGO should exhibit genuine and transparent public accountability and should be honest in the information they make available to the public. The Order, although not an NGO as such, shares many of the same characteristics as NGOs, and this applies to it entirely.

A good reputation should not be an end in itself, but the consequence of acting with the utmost hospitality and with the values it entails. The same approach applies to management and leadership issues. Responsible, quality and person-centred management action is what will consequently lead to a good reputation for the managers and the organisation itself.¹

C. Praxis:

- Description and ethical basis: Good practices and Bad practices

Transparency implies being honest regarding the subsidies and donations received from individuals and public and private entities, using them prudently, ensuring that the aims of the donor and of the Order are met, which reinforces the trust of benefactors and financiers and helps the Order itself to be seen as standing apart as different, to attract new Co-workers.

Non-governmental organisations must have an adequate system of governance. They must be careful in all matters relating to public money, acting with great seriousness that builds public confidence and not misusing public money for selfish purposes. Non-governmental organisations have an obligation not to remain aligned with any particular government or be part of the opposition for exclusively personal or short-term gain, nor must they be controlled by any government body.⁷

Risks and threats arise when strategies, language and actions are proposed to promote good reputation but this is not accompanied by tangible evidence to support it, and when public statements are not consistent with everyday life. As well as being actions that have little effect, it is easy for ideas to be seized on without any valid support and only for the image. In this case we would also be violating the principle of honesty. Claiming to appear to be what we are not and what we do not really want to be is to falsify reality and our real intentions.¹

To accept the reality of the organisation is to be aware of its strengths and limitations. There is no such thing as a perfect organisation and a good reputation will come from our credibility, acting in truth, humility and focusing on the mission. This does not mean we should underestimate communications and marketing issues. These have their place and must be exercised professionally for the good of the organisation's development, but they are means to an end. With an ethical approach, it is a question of order, priorities and differentiation between ends and means, so as not to deviate from the mission or our

⁴⁶ Hospitaller Order of the Brothers of St John of God (2000), Charter of Hospitality, Rome. No.5.3.4.4.

manner of exercising it. A good reputation cannot be sustained by misleading or populist marketing, which are also short-sighted. A good reputation is maintained throughout life.¹

- Evaluation: indicators and guidelines for good practices and preventing bad practices
 - Providing true and accurate information, either in relation to itself and its projects, or in relation to any individual, organisation, project, or legislation it opposes or challenges.
 - Meeting obligations under the laws of the state in which its work is organised and strongly opposing and be unwilling to associate itself with corruption, bribery, and other improper or illegal financial practices.
 - Having a policy for its staff and volunteers to provide confidential evidence to its governing body for the misconduct of someone associated with the organisation
 - Knowing all the legal obligations in the countries where their work is organised. Such obligations should include incorporation laws, fundraising legislation, principles of equal opportunity employment, appropriate safety and security standards, privacy rules, trademark legislation, the issue of copyright, and so on.
 - Taking prompt corrective action if misconduct is discovered within your staff, governing body, volunteers, contractors and associates.
 - Being transparent in all contacts with the government, the public, donors, partners, beneficiaries and other stakeholders, except for personal matters and property information.
 - The Order's basic financial information, governance structure, list of activities, managers and members should be open and accessible to public scrutiny and the whole Order should endeavour to inform the public about its work and the sources and use of its resources, subject to the law and the will of the donors when the resources are in the form of donations.
 - Being accountable and responsible for our actions and decisions, not only to funding agencies and government, but also to the people they serve, the staff and members, partner organisations and the public.
 - Developing and providing timely and appropriate information on any partnerships or other joint ventures established.
 - The information that the Order chooses to disseminate to the media, opinion makers or politicians and to the public must be accurate and presented in an appropriate context. Future or long-term projections must be clearly presented as such, and not as facts.

6. Fundraising

A. Definitions

- Fundraising: is an English word that refers to the set of actions developed to raise funds. It can be carried out by requesting donations from individuals, companies, charitable foundations or government agencies.

B. Fundamentals

In order to provide funds to operate and finance programmes and to achieve their objectives, most NGOs will need to raise funds outside their organisation by seeking voluntary financial support from foundations, corporations, individual donors, and government agencies. However, such financial support is not simply the movement of money from these foundations for the NGO. It is a two-way flow, in that it demands values and obligations on the donor: As a recipient of these funds, it is important for the NGO to be open and transparent, accountable to the donor, and to use the funds responsibly and in accordance with the donor's intentions, allowing individual donors and organisations to be given clear information about the projects at all times. It is important for the fundraising work to be consistent with the NGO's mission.⁷

Almsgiving in the Hospitaller Order has its origins in the genesis of the Order, as St. John of God made his mission of direct care for the most needy of his age compatible with the practice of almsgiving. This facet of the founder, in addition to providing him with the necessary means to sustain his hospital, would allow him to come into contact with all those who helped him with whom he established a relationship of affection and trust. The Order will only accept funds that are consistent with its mission, that do not compromise its fundamental principles, and that do not restrict its ability to deal with relevant matters with total freedom, depth and objectivity.

Benefactors enable our Founder to carry out his work; they were able to support all the unlimited commitments that John of God took on in his service to the sick and the needy. Throughout the centuries, they have continued to support our work, in some countries more than others, but even in the articulation of the Welfare State, most of our works have lived on the generous donations of people who have placed their trust in the Hospitaller Order and in the service it rendered to the suffering.

Today, most centres do not depend on their financial contributions as they did in the past, but they continue to be fundamental in terms of solidarity and charity. The fund remains the same and fully valid: the human being who decides to be in solidarity with another human being and who does so through the Hospitaller Order. The form may change, in fact it has changed and will continue to change; but it is our responsibility to make this solidarity effective in the most equitable way possible and, if possible, to increase it.

The time has come for us to make this solidarity more effective by giving it a more collective character, which will allow us to help more where it is most needed. This is a subject open to reflection, debate and creativity in the search for new ways of raising funds and new ways of making this solidarity action more effective. It has been and still is a theme deeply rooted in the culture of many works, and even provinces, and it is a commitment of all of us to ensure that it continues to be promoted; the new media will probably be a channel to study for this work, above all with the aim of strengthening the link between these people and the work".²⁵

C. Praxis:

- Description and Ethical Rationale: Good Practices and Bad Practices

Fundraising is not a concept limited exclusively to money or income. Fundraising also involves building relationships with donors, transparency and fighting social injustice and improving people's quality of life.

The directors, administrators, staff and volunteers of the organisation must not exploit any relationship with the donor or potential donor for personal gain or to benefit any relative, friend, associate, colleague or other person. A donor's privacy should be respected and the NGO should safeguard any confidential information regarding the donor or the gift. Donors should have the option of remaining anonymous, and their names should not appear on any list that is sold, rented or given to others, unless the donor is given the option of approving such lists or removing his or her name from them.⁷

When the organisation accepts a donation, grant or scholarship, it enters into a contract to carry out the activities of the programme in the form of an agreement, and has an ethical and moral responsibility to honour that commitment. The organisation shall ensure that contributions are used as promised or implied in the fundraising request or for the purposes intended by the donors. The Order shall ensure the efficient and effective use of financial support and charitable contributions.

Some unethical practices may include: accepting money of "dubious origin" when there is a conflict between the mission of the Order and the source of the funds contributed. Compensation for fundraisers and fundraising consultants should never be related to the amount of funds raised. In the spirit of philanthropy, fundraisers are motivated to promote the mission of their organisations, not to "earn" a percentage of the funds raised. Organisations should not obtain or retain non-essential and highly personal information about donors in their electronic or paper records.

In addition, care should be taken to ensure that operational employees do not carry donor information with them when they change jobs. Not-for-profit organisations must be methodical managers of personal information in an age when privacy concerns are very important. Not-for-profit organisations should assure the public that the funds the organisation collects are in fact being used for the purposes for which they were given. Not-for-profit organisations should respect the spirit and letter of intent of donors. Not-for-profit organisations should provide people with enough information to make informed decisions about giving, not "sugar-coat" their organisational stories to make them more attractive to a wider range of donors. Honesty is the essential foundation of a healthy relationship with donors. The Order must not tolerate any unethical activity, such as funding a single project twice, diverting funds, or allocating funds for another purpose than they were originally given and approved for, or exaggerating the achievements of those funds.

- Evaluation: Indicators and Guidelines for: Fostering good practices and preventing malpractices, at all times in compliance with the law of the land and Can Law, and the Order's internal legislation (Constitutions and General Statutes)
- Regarding fundraisers:
 - o Fundraisers must obey all laws, rules and regulations.

- Fundraisers must not be compensated based on the amount they raise.
- Fundraisers must have set clear boundaries between themselves and the donors. For example, fundraisers should not allow donors to include the fundraiser in their wills, accept valuable personal gifts or develop romantic relationships with their donors.
- Regarding donors:
 - Fundraising events should avoid any harassment or undue pressure on those being solicited. Excessive pressure, coercion or undue influence or any other unethical means should not be used when fund-raising.
 - Protect the privacy and confidentiality as well as the identity of the donors so that they remain anonymous if they so wish and always respecting the legislation in force in each territory.
 - Privileged or confidential information regarding a donor or donations should not be disclosed to unauthorised parties.
 - The organisation may only alter the conditions of a donation or grant with the explicit consent of the donor. Meticulously respecting donor donation restrictions without diverting the gift for purposes other than those intended by the donor without the express permission of that donor.
 - Donors must not have inappropriate influence or receive inappropriate benefits from the organisation in return for their donations.
 - Donors should avoid all undue influence on the organisation's programmes and activities.
 - Prospectus research should be conducted only for legitimate purposes. Prospectus research is a legitimate activity for fundraisers to obtain accurate data about a donor's capacity to give, their interests and who in the organisation might be the best person to solicit them.
- The Order must have a formal policy for accepting donations. It should specify which gifts (both money and goods) will not be accepted, and the process used to resolve disputes or concerns. This policy should include:
 - Provisions for dealing with contributions from those convicted of serious crimes where the gift is unlikely to have any value for the organisation.
 - Where the donor imposes restrictions on the gift that are unacceptable (such as requiring it to be used for illegal or unethical purposes).
 - Where the donor's intention is to exploit the charity's brand to an unacceptable degree (such as demanding that it is to be used for unlawful or unethical purposes).
- With regard to financial aspects.
 - The Order must be transparent in its disclosure of costs related to fundraising.
 - The Order must be transparent with financial data. It must carefully provide a breakdown between programme and fundraising costs that is consistent with

the accounting rules of regulators and funders. This information must be disclosed to both the regulators and *bona fide* donors.