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Presentation

Economy of Francesco

The Economy of Francesco (EoF) is a global movement inspired by the call of Pope Francis in May 2019, directed especially towards young people. He invited all people of goodwill to rethink and reshape the current economic model, seeking an economy that gives life rather than destroys, includes rather than excludes, and cares for creation rather than devastates it. The figure inspiring this initiative is Saint Francis of Assisi, renowned for his radical commitment to service, care for the vulnerable, and his vision of integral ecology.

EoF was thus born as an international, intergenerational initiative aimed at fostering a more holistic and just approach to the economy. Although led primarily by the younger generations, the movement seeks to embrace everyone, cultivating concern not only for the environment but for social ties, relationships, and the dignity of all. A hallmark of the EoF community is its 12 "EoF Villages," each addressing a key theme at the crossroads of today's and tomorrow's economy. These Villages serve as spaces for dialogue, reflection, challenge, and innovation, where participants collaboratively explore critical questions and propose new approaches.

The EoF BOARD is the coordinating body responsible for organising committees, scientific initiatives, and supporting both the Villages and various territorial projects. This structure encourages inclusive participation and the ongoing development of fresh ideas, available to all who identify with the EoF spirit.

Locally, the movement thrives on sharing stories, experiences, and best practices bred from its gatherings. Outcomes from global and regional meetings are translated into ongoing projects, partnerships, and proposals tailored to the unique contexts of different territories. This grassroots element ensures that EoF is continually grounded in real-world needs and aspirations.

Living the Economy of Francesco events are local and regional activities inspired by the core ethos of EoF, ranging from workshops, seminars, and round tables to calls for action. These initiatives facilitate practical engagement, learning, and network-building among participants worldwide.

A key academic pillar of the movement is the EoF Academy, an international network designed to support young scholars, PhD candidates, postdoctoral researchers, and outstanding master's students in economics and related fields. The Academy's annual programme includes an education plan and fellowship opportunities to advance research aligned with EoF's mission.

The EoF community comprises researchers, entrepreneurs, and change-makers from more than 100 countries, representing diverse faiths, cultures, and backgrounds. United by a spirit of fraternity, members are engaged in international projects. The movement also supports over 50 local Hubs, nurturing innovation and solidarity at the grassroots level.

The EoF School is evolving to deepen student engagement, with fewer traditional lectures and more lectorials—dynamic sessions that blend teaching and active participation using methods such as fishbowls and breakout groups. Each school edition explores signature EoF themes, always linking back to its three inspirational pillars: Pope Francis, St. Francis of Assisi, and the worldwide EoF youth community.

To learn more about the International Economy of Francesco initiative: https://francescoeconomy.org/

Economy of Francesco Portugal Conference

In Portugal, we took on this mission from day one; thus, the EoF Portugal network was born! We are a network of people, professionals, researchers, entrepreneurs, and students who move through this new paradigm, seek to challenge, promote reflection, and question what needs to be transformed in the established economy in favor of an economy more centered on love and caring for what surrounds us.

The First EoF Portugal Conference, held online in July 2022 from the Faculty of Economics of the University of Coimbra, brought together a significant group of participants and stood out for its international reach and thematic diversity. According to the abstracts published in the event's abstract book, authors from at least 10 different countries participated, reinforcing the global nature and collaborative spirit of the initiative. The abstracts reflect contributions from countries such as Portugal, Brazil, Italy, Colombia, and Germany, among others, confirming the plurality of perspectives and the perspectives present at this international event.

The first edition received more than two dozen submissions, all double-blindly reviewed, representing research and reflections on a variety of topics related to the Economy of Francis and contemporary economic and social challenges. These papers addressed topics such as social justice, sustainability, innovation, inequality, inclusion, the circular economy, the impact of the pandemic, leadership, and digital transformation. The significant volume of abstracts demonstrated not only the interest but also the engagement of young people and experts from different countries and fields of knowledge.

The conference thus established itself as a diverse space, open to debate, with a strong international presence and relevant scientific output, demonstrating the EoF Portugal network's commitment to promoting a more inclusive, sustainable, and humane economy.

The Second Economy of Francesco Portugal Conference was held online at the Universidade Católica Portuguesa. The event is another of EoF Portugal's initiatives that seek to bring young and senior participants together in an academic environment that is plural and open to interaction and discussion. There are 12 research areas covered: Management and Gift; Finance and Humanity; Work and Care; Agriculture and Justice; Energy and Poverty; Business and Peace; Women for Economy; CO2 of Inequalities; Vocation and Profit; Business in Transition; Life and Lifestyle; and Policies for Happiness. However, other works were welcomed for the free theme, thus reinforcing the invitation to people from all areas.

This edition saw an increase in the number of submissions and presentations from both national and international researchers representing various countries, including Angola, Argentina, Brazil, Canada, India, Italy, Mozambique, Portugal, the United Kingdom, and the United States. We hosted 10 parallel sessions and welcomed over one hundred participants, including both authors and attendees. This year, workshops and short courses on a range of topics were proposed, with sessions led by market specialists as well as invited professors and researchers. These training opportunities were well-received by the participants.

Given one of our pillars of including and not excluding, the EoF Portugal Conference did not charge fees to authors and/or participants. All abstracts were peer-reviewed, and those accepted will be published in the event proceedings.

To learn more about the Portuguese initiative: https://economiadefrancisco.org/

Ethics & Malpractice Statement

The Second Economy of Francesco Portugal Conference (II EoF Portugal Conference - 2025) upholds the highest standards of scientific integrity, ethical research practices, and responsible publication. The Organizing Committee actively implements measures to prevent any form of academic or publication malpractice, ensuring the credibility and rigor of the proceedings.

As organizers of the II EoF Portugal Conference, Economy of Francesco Portugal assumes full responsibility for overseeing all stages of the publication process for the Book of Abstracts of the Second Economy of Francesco Portugal Conference. Universidade Católica Portuguesa, as the publisher of the book series, guarantees that editorial decisions remain independent and uninfluenced by commercial interests, including advertising, reprint, or other financial considerations.

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Second EoF Portugal Conference

Keynote Communication

CAPABILITIES, NARRATIVE AND SPIRITUAL CAPITAL: "THE LANGUAGE OF NOT-YET"

Valentina Erasmo [1]

"*Don't let anyone rob you of hope*" Pope Francis

Summary of the speech

In my speech, I discussed the relationship between narrative and spiritual capital in the "Economy of Francesco" (EoF) community. In particular, I stressed how these two concepts -which have a historical dimension- are intertwined in the EoF communication in many activities, such as renewing the economic grammar and rethinking the role of economists and other social scientists in contemporary society. Based on the joint role of narrative and spiritual capital, I also showed that the language adopted by the EoF community often focuses on things that have not happened yet. I defi ned this phenomenon as "the language of not yet". For this reason, I encouraged the EoF scholars about the possibility of making this prophetic dimension more explicit. Among other possible tools, I argued that the capability approach (CA) would be the ideal starting point for a "grammar of hope".

Extended abstract of the speech

More specifically, my speech opened with an overview of the notions of narrative and spiritual capital because they were two of the leading topics of the 2nd EoF Portugal Conference; in turn, they are seminal for the whole EoF community. It is not the case that the EoF 2023 International Summer School, 18-23 June 2023, held in La Verna (Italy), was entitled "Spiritual, social and narrative capitals: going beyond capitalism". In this context, young scholars, entrepreneurs, and changemakers reasoned for days about the meaning of these concepts. *Narrative capital* refers to legends, myths, stories, tales, and traditions that survive from one generation to another; instead, *spiritual capital* privileges moral, spiritual, and symbolic dimensions inherited from previous generations.

Based on these general definitions of narrative and spiritual capital, the broader concept of social capital provided by Robert Putnam (2001) might include them both. In particular, this quotation fits well for this purpose: "The central idea of social capital, in my view, is that networks and the associated norms of reciprocity have value. They have value for the people who are in them" (Putnam, 2001, p.1). Narrative and spiritual are two different, but somehow

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complementary, elements related to social capital. Although this brief defi nition of narrative and spiritual capital provided by the EoF community, these elements are enough to identify two distinguishing features related to these two concepts: on the one hand, they have a strong historical dimension because they both refer to stories or symbols that have arrived from the past to the present (perhaps, they will "survive" also in the future) that concretely realizes through intergenerationality (in narrative capital)/inheritance (in spiritual capital) within a particular community network. On the other hand, the social dimension has a foundational issue for sharing storytelling and symbols in a community. How could narrative and spiritual capital contribute to the contemporary economy? This is an important question because the EoF research fellows are careful to address the most urgent needs of our time. In this regard, EoF is already working on a renewal of economic grammar- to offer an alternative to the language adopted by mainstream neoclassical economics- and a rethinking of the role of economists, both based on the contribution of narrative and spiritual capital. At the same time, the EoF research community could also work on new storytelling that makes the language that this community has already adopted more explicit, here defi ned as the "language of not-yet". For doing so, a possible starting point is represented by the capability/capabilities approach literature (Sen, 1983, 1985a; Nussbaum, 2003), among other possible theoretical bases.

However, we have to proceed gradually, focusing more in-depth on the current status of economic discipline and what the EoF research fellows are doing against the prevailing economic paradigm. We are surrounded by complex socioeconomic phenomena like persisting inequalities, war, poverty, gender issues, pollution, and global warming, to name a few. These challenges for economists, entrepreneurs, and policymakers require a **broader economic grammar to properly evaluate and describe what is happening**, for elaborating new economic paradigms, beyond any possible dichotomy between facts and values (Martins, 2018; Walsh, 2003, 2008). Mainstream neoclassical economic models and theories appear dominant in academia when exploring contemporary challenges. This paradigm mainly focuses on facts, missing the importance of values in economics. In this way, the historical and social dimensions of narrative and spiritual capital are not included in economic analysis. However, they enable a more complex understanding of socioeconomic phenomena. Alongside this mainstream neoclassical approach, the so-called "applied turn" characterizes today's economic discipline (Backhouse and Cherrier, 2017), considering data and empirical analysis as the privileged objects of study for understanding socio-economic phenomena, while more theoretical analyses are less appreciated than in the past. According to the current status of economic discipline, numbers are usually more interesting than words. Against this trend, EoF is working on renewing economic grammar and is rethinking economists' role within the economic discipline.

Regarding the renewal of economic grammar, EoF has already identified categories and words that can better describe (and evaluate) the challenges that socio-economic reality is facing. This activity also explains symbols and storytelling (derived from spiritual and narrative capital) used in economic grammar. One of the most concrete efforts to renew the economic grammar is the **EoF glossary** (Rozzoni and Limata, 2022), initially published in Italian, then translated into English and Portuguese.

The glossary has a two-fold aim: on the one hand, **to extend the vocabulary of contemporary economists**, including words that mainstream neoclassical economists often neglect to come back to values in economics; on the other, in turn, to **repair the economic grammar** because this language is "affected" by selfishness and individualism, partially missing the relevance of social relationships in socioeconomic dynamics. Among the words in the EoF glossary, there are "agàpe", "environment", "commons", "well-being", "capitalisms", "community", "care", "inequalities", "integral ecology", "happiness", "trust", "finance", "brotherhood", "justice", "enterpreneurship", "innovation", "inclusivity", "labor", "mutuality", "person", "poverty", "profit", "property", "relationship", "reciprocity", "responsibility", "richness", and so on. Contemporary economic language uses some of these words, but without elaborating a unitarian view to offer alternative economic paradigms based on ethical and moral values. In this regard, the normative dimension has weakened over the years in mainstream neoclassical economics, while this glossary is an important starting point for economists and other social scientists to practice a reversal compared to this trend of a value-free economic science.

Among the other current activities of the EoF research community, there is also the rethinking of the role of economists and other social scientists. It is relevant to wonder about how this process is happening. One of the most important roots for this rethinking is the **common feeling** among the members of the broader EoF community (not just its academic researchers, but also those who have joined with enthusiasm local hubs and villages to modify their lifestyle based on more sustainable choices) **to be members of the same community** and **to build this network through social relationships which promote**, in turn**, social capital**. This feeling of being members of the same community is an element that makes the EoF scientific network different from any other research group. The EoF research fellows are **more than colleagues**; they are not just **working together on scientific issues**; they are **establishing human relationships** where they also become friends, parts of a bigger family.

At the basis of this human and social network, there are well-defined shared values, namely the **Franciscan** ones (in the double sense of Saint Francis and Pope Francis)[2]. These values extend the EoF spiritual capital, translating this extension through our daily narratives, "with a return" on narrative capital. This rethinking of the **role of economists** implies that scholars are more than "social scientists"; they are also **"bearers of hope"**. In this respect, if we carefully consider the language already adopted within the EoF community, we can identify that a "prophetic dimension" (Bruni, 2018) is still present, regarding hope and expectations for the future, since the activity to repair the economy. This storytelling in the EoF community might be defined as the **"language of not-yet".**

In this respect, one of the possible EoF activities *for the future* (and *about the future)* is to make more explicit this already existing "language of not-yet" in order to develop the historical dimension of spiritual and narrative capital through a **"grammar of hope"**. For this purpose, the EoF research fellows could consider further developing the language of not-yet based on the **"capability/capabilities approach"** (Sen, 1980, 1983, 1985a; Nussbaum, 2003; Erasmo, 2024). The CA is one the ideal tools for this purpose for two reasons: on the one hand, Sen and Nussbaum's works on the CA offered a strong theoretical framework for elaborating a more sustainable economic paradigm - compared to mainstream neoclassical economics- for the role they assigned to normative issues in economics; on the other, the CA is a suitable tool for representing current proposals of economists and policymakers (for instance, choices for achieving specific goals) for future results (what we will concretely be able to do or to be, our achievements) in terms of functioning's/capabilities.

According to Walsh (2003, 2008), Sen and Nussbaum represented the leading exponents of what he defined as the "second phase of the revival of classical political economy," where they came back to ethical and political dimensions in economics, in particular, distribution (for more, see Martins, 2018). The effort to rediscover the value of normative economics shows why their works are ideal for the "language of not-yet". Without ethics and morality, there is no space for a grammar of hope.

The CA can be a suitable tool for this purpose thanks to its main concepts, namely those of functionings and capabilities (Sen 1983, 1985a). In this respect, functioning refers to "an achievement of a person: what he or she manages to do or to be" (Sen, 1985a, p. 10). Instead,

[2] For more on the EoF commitment to develop Franciscan values in economics, see the "Pact for Economy" signed by the EoF youth with Pope Francis in Assisi in 2022, [Young people "Pact for the Economy" with Pope Francis | The Economy of Francesco.]

Sen (1985a) defined capabilities as the set of 'the various alternative functioning bundles he or she can achieve through choice' (p. 27). In Sen's (1985b) works about CA, two further concepts relate to the achievement (or not) of capabilities: **goals** and **choices**. Goals refer to what individuals desire to achieve through their choices, while choices concern what individuals do to achieve these goals. Capabilities are seminal to achieving our goals because they are the source of our choices. Achieving goals is important because they improve individual (or collective) well-being. On the contrary, their missing achievements mean to worsen individual or collective well-being. In this space about future capabilities/goals, the language of not-yet might express the choices about the possible combinations of functionings for living the life we desire to live (or achieving other goals that we hope to achieve as economists to address contemporary societal challenges).

Here are some examples to make "the language of not-yet" more explicit through the CA. A student could say, "I am enrolled in a BA program to become an accounting professional". So, we are referring to someone who is not an accountant yet, but this goal orients the student's choices. In particular, this student is working to progressively achieve those functionings that will enable them to become an accounting pro (final goal) with the corresponding set of capabilities related to that job. See this interesting use of the present continuous for expressing the transition from functionings to capabilities that respectively remind the Aristotelian doctrine of a potentiality (not-yet) and actuality (already). Again, the student might add, "Thanks to my BA, I will try to find a job to rent/buy my home". So, the student does not have the opportunity to achieve this goal yet, but they are creating the conditions for this. In other words, it is like the student was making their choices to fully achieve the capabilities that will enable them to reach the goals they intend to achieve for living the life they desire, which will improve (more or less) their well-being.

Concluding remarks

In the "language of not-yet", narrative and spiritual are still intertwined in economics. In particular, the formula of the "not-yet" refers to narrative capital and the future expectations to change the economy based on this grammar of hope. Instead, the prophetic dimension is naturally part of the EoF spiritual capital. We cannot split the prophetic dimension and the adoption of the "not-yet". Indeed, economics is a concrete science. However, the language of not-yet is not about "never". On the contrary, this grammar reminds us that - lending words from Dequech (2000) - that "the future is yet to be created" (p. 55).

The EoF community is creating this future.

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INTEGRAL ECOLOGY AND HUMAN DEVELOPMENT

Nuno Ornelas Martins [1]

Integral Human Development and Integral Ecology

The encyclical letter *Rerum Novarum*, by Pope Leo XIII in 1891, marked the beginning of Catholic Social Teaching, addressing the pressing social questions of the time, connected to the relation between capital and labour. In his encyclical letter *Populorum Progressio*, Pope Paul VI noted that the social question is relevant to the entire world, advancing the notion of Integral Human Development to address this problem. The latter encyclical defines integral human development as the development of every person, and of the whole person (Paul VI, PP, no. 14), while citing Louis-Joseph Lebret, who had a significant influence on this encyclical letter (Cosmao 1970; Keleher 2018; Martins and Teixeira 2021).

Pope John Paul II marked the twentieth anniversary of Populorum Progressio in the 1987 encyclical Sollicitudo Rei Socialis (SRS), and Pope Benedict XVI wrote in the 2009 encyclical letter Caritas in Veritate (Civ) – another celebration of Populorum Progressio – that 'Populorum Progressio deserves to be considered 'the Rerum Novarum of the present age', shedding light upon humanity's journey towards unity' (Benedict XVI, CiV, no. 8).

In the same encyclical letter, Pope Benedict XVI stresses the notion of relationality, noting how 'The Trinity is absolute unity insofar as the three divine Persons are pure relationality' (Benedict XVI, CiV, no. 54) and also that 'Relationships between human beings throughout history cannot but be enriched by reference to this divine model' (Benedict XVI, CiV, no. 54). Pope Benedict XVI concludes: 'The Christian revelation of the unity of the human race presupposes a metaphysical interpretation of the "humanum" in which relationality is an essential element' (Benedict XVI, CiV, no. 55).

The question arises as to the connection of the relational human community to the Earth. The principle of the common good implies the universal destination of goods (CCC, no. 2402; CSDC, no. 171). The goods of creation are destined for all human beings, who possess the common stewardship of the Earth and its resources (CCC, no. 2402). But in Laudato Si (LS), Pope Francis takes the notion of relationality to include also the relationship to Earth, and focuses instead on an *integral ecology*.

[1] Universidade Católica Portuguesa, Católica Porto Business School and CEGE, Portugal.

Secular Human Development

Similar notions of human development have also been adopted in secular discourse. An important example is Denis Goulet, who draws on the idea of authentic development of Populorum Progressio and writes: 'Authentic development aims at the full realization of human capabilities' (Goulet 1971, 206–207). Goulet was much influenced by Lebret (Gasper 2008), and thus the ideas of the encyclical letter *Populorum Progressio* are also present in his writings.

Goulet's (1971) analysis of human development anticipates the notion of human development as the expansion of human capabilities subsequently elaborated by Amartya Sen (1999) and Martha Nussbaum (2000). In the capability approach to human development, advanced by Sen (1999) and Nussbaum (2000), the expansion of human capabilities is not only a final goal of development, but also a means for achieving development. For the expansion of capabilities through improvements in health and education, for example, are not only goals in themselves, but also the means for improvement of economic performance, thus facilitating the very achievement of those social goals, in a hopefully virtuous cycle.

Even earlier precursors of human development can be found, including Alfred Marshall, the founder of the Cambridge Economic Tradition (Harcourt 2003), within which Sen studied for his doctoral studies and spent significant moments of his academic career (Martins 2013). Marshall (1920, p. 1) defines economics as a science that "examines that part of individual and social action which is most closely connected with the attainment and with the use of the material requisites of wellbeing". And when analysing wellbeing, Marshall (1920, p. 112) writes: "The fullness of life lies in the development and activity of as many and as high faculties as possible."

So, the notion of human development as the development and activity of human faculties was present at the beginning of the (Cambridge) economic tradition started by Marshall, which became widely influential at the beginning of the twentieth century. And the economic theory associated with this conception was also consistent with such a notion of human development. However, subsequent developments led to the abandonment of such a conception, which Sen (1999) tries to recover at a later stage (Martins 2013), in a line of thought consistent with that of integral human development, as noted above.

From human development to positive economics

The Cambridge economic tradition, and its emphasis on wellbeing as the development and activity of human faculties, was subsequently criticised by Lionel Robbins (1935, 1938).

Robbins argued that well-being, defined in terms of human preferences, is an irreducibly subjective phenomenon and cannot be compared across individuals. Robbins (1935) redefines economics as the science that studies the allocation of scarce resources that have alternative uses, while separating positive analysis from normative aspects, the latter to be left outside economics.

This leaves market prices as the only indicator of subjective preferences, which becomes essential for economic coordination. But since subjective preferences cannot be compared across individuals, economic theory no longer has a benchmark for welfare analysis, or for the analysis of exclusion and inequality, despite the increasing levels of inequality reported by statistical analysis addressing the topic. And since Robbins's definition of economics became the more influential one, replacing Marshall's definition, normative aspects such as those connected to the distribution of resources are now left outside the core of economic analysis (Martins 2013; Putnam and Walsh 2012).

It is under this state of affairs that Pope Francis wrote, in the Apostolic Exhortation Evangelii Gaudium, that an economy of exclusion and inequality is an economic that kills (EG, no. 53). In so doing, Pope Francis was calling for a different approach to the economy, which takes distribution into account. Doing so requires, however, an economic theory that takes into account the impact of the distribution of resources on human development. Such a call is in line with other interventions, ranging from Catholic Integral Human Development to secular approaches to human development, such as Sen's capability approach, which can be interpreted as a revival of the contributions of the classical political economists, who were also influential for the Cambridge economic tradition (Martins 2013; Putnam and Walsh 2012).

Concluding remarks

The Integral Ecology advanced by Pope Francis can be seen as a continuation of Integral Human Development. The latter inspired authors like Goulet (1971) and can be seen as a precursor of secular approaches to human development, such as the ones advanced by Sen (1999) and Nussbaum (2000). The human development approach analyses human wellbeing in terms of the expansion of human capabilities, going beyond approaches focused on gross domestic product *per capita*, or subjective utility.

Using subjective utility as a measure of well-being also has the disadvantage of measuring natural resources in terms of human preferences, rather than in terms of the real biophysical costs at stake (Martins 2018). The need for an integral ecology requires an economic theory that captures this aspect too, so as to address social problems within ecological boundaries. Such an economic theory has been advanced by several classical political economists, and within the Cambridge economic tradition from Marshall to Sen (Bruni 2004; Erasmo 2024; Martins 2013; Putnam and Walsh 2012), a tradition also focused on human development, which was displaced by a subjectivist and positivist view. A revival of such a tradition can perhaps contribute to a different economic theory, with a conception of human development that can be used as a benchmark to assess economic and social outcomes, while addressing the problems of integral human development and an integral ecology in a more adequate way.

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THE NEED FOR AN INTEGRAL ECONOMIC VISION – REIMAGINING ECONOMICS

Carlos Figueira [1]

Introduction

The world continues to face pressing challenges, despite the significant economic and social progress registered over the past century. Climate change, persistent or growing inequalities, and recurring economic and financial crises underscore the urgent need for alternative paths. Hunger, unemployment, and poverty remain widespread, while wars and conflicts continue to cause immense suffering. Addressing these interconnected issues requires innovative social and economic solutions to foster a more just, humane, inclusive, and sustainable future.

Today's economy tends to focus narrowly on profit and efficiency, overlooking deeper values. In a nutshell, it forgets what is essential: the human person, the sense of community, the Creation, and the transcendent dimension of life. The current predominant economic theory sees people more as consumers or workers than as full persons with dignity and purpose, not recognizing their full complexity (relational, social, spiritual). At the same time, a growing discontent with the current economic system is fueled by a dominant reductionist view of growth, where success is measured only by Gross Domestic Product (GDP), not by well-being or human flourishing. Inequalities are not only growing, they are becoming structural as some people and nations get richer, while others are trapped in poverty. The environment is often treated as a resource to exploit, not a gift to care for. The spiritual dimension of life, the existence of a deeper meaning and purpose, is often forgotten.

The current state of the economy and of the discipline of Economics itself clearly shows that the current economic paradigm is often productive but not just, connected but not compassionate. It is failing to serve people, the planet, and the common good. This is why, in 2019, Pope Francis invited young economists, entrepreneurs, and changemakers of good will to challenge the current state of play. Pope Francis called young people from all over the world "to reanimate the economy", "to change today's economy, and to give a soul to the economy of tomorrow" (Francis, 2019). This is how *The Economy of Francesco* – a global movement of young people from 120 countries – was born.

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The inspiration for the Economy of Francesco is Saint Francis of Assisi and the Franciscan Order. Franciscan perspectives on poverty, wealth, and the use of goods – which align harmoniously with the Social Doctrine of the Church – offer powerful insights to reimagine the predominant economic paradigm, helping to move toward a more harmonious, humane, inclusive, fraternal, and sustainable economy – in short, an integral economy.

The Economy of Francesco is a synodal process without predetermined pathways. It is a path in which senior members and the youth discover the way together; they are not satisfied with rapid and partial answers, and thus, they try to go deeper and find new perspectives to address current challenges. This process is not ideological, and it is not a defined economic model; rather, it encapsulates several possible models and approaches. As a result, it is important to start by looking for existing economic theories and models that could serve as a departure point for a more ethical and fraternal analysis of economic outcomes.

The lost human and ethical roots

The roots of the term economy can be found in Ancient Greece, particularly in the word *oikonomia*. At that time, Aristotle established a distinction between *oikonomia* – the art of living – and *chrematistics* – the art of acquiring wealth. According to its etymological meaning, economy (*oikonomia*) signifies "household management" or "care for the household," which, in a broader sense, can be understood as the care for our common home (Expression used by Pope Francis in the Encyclical *Laudato Si'* (Francis, 2015).

In its early days, Economics was also closely linked to both politics and ethics. For Aristotle, politics was the primary art, making use of all other sciences, including Economics, with the aim of achieving the ultimate goal of human well-being. In the Aristotelian tradition, the common good was understood as the good arising from a shared social experience, transcending individual interests and excluding no one.

Thousands of years later, Economics was still a discipline oriented toward human ends. Adam Smith, who is considered the father of modern economics, defined Economics as the study of how individuals could secure the means for their subsistence and how societies could generate the necessary resources to sustain public services (Smith, 1776). Being a professor of Moral Philosophy, Smith (2000) considered moral standards to be the central pillar of society and asserted that a happy society must be based on friendship, love, and solidarity: "All the members of human society stand in need of each other's assistance, and are likewise exposed to mutual injuries. Where the necessary assistance is reciprocally afforded from love, from gratitude, from friendship and esteem, the society flourishes and is happy" (Smith, 2000). Nevertheless, Smith tells us that when solidarity and love are not present, it is still possible that society subsists based on trading principles: "Society may subsist among different men, as among different merchants, from a sense of its utility, without any mutual love or affection" (Smith, 2000). However, Smith warns us that, if these trading principles breed injustice, then society collapses and with that, the market also collapses: "Society, however, cannot subsist among those who are at all times ready to hurt and injure one another. [...] Society may subsist, though not in the most comfortable state, without beneficence; but the prevalence of injustice must utterly destroy it" (Smith, 2000).

Some decades after Adam Smith, another influential economist, Alfred Marshall, still considered Economics to be a science with human roots. Marshall's approach to Economics pointed towards a discipline focused on human development, stressing that "The fullness of life lies in the development and activity of as many and as high faculties as possible" (Marshall, 1890).

However, this approach to Economics as a science, focused on its objectives and giving ethics and moral values a prominent role, was short-lived. In the 20th century, Lionel Robbins sought to arrive at a definitive answer on the definition of Economics, redefining it as the study of the allocation of scarce resources, asserting that ethical considerations should remain separate from economic analysis (Robbins, 1984). This redefinition contributed to the ongoing process of mathematization of Economics, aligning it more closely with the methodologies of Physics than with those of the social sciences and further distancing it from moral and ethical concerns.

Robbins left out of Economics any discussion about the ends to be pursued, as well as any ethical considerations. There was a clear separation between positive economics (facts) and normative economics (values), meaning that the debate on the relevance and justice of the ends to be pursued should be left to ethics or politics.

However, dissatisfied with the recent developments in the economic discipline, some economists tried to recover a more normative approach as well as the ethical and human roots of Economics. Sen (1987) critiques this separation, arguing that the exclusion of ethical dimensions has impoverished modern Economics, limiting its capacity to address real-world social challenges: "[Economics] can be more productive by paying greater and more explicit attention to the ethical considerations that shape human behavior and judgment" (Sen, 1987). Furthermore, Sen (1999) advocates for an economic approach focused on human development, where human well-being is analyzed in terms of the expansion of human capabilities. According to this approach, known as the Capability Approach, the expansion

of human capabilities is not only a final goal of development, but also a means for achieving development.
Reviewing the developments of the definition of Economics allows us to conclude that its human and ethical roots have been lost, with visible negative impacts not only for the science itself, but also for economic reality.

The excessive focus on economic growth

One of the problems of the current economic paradigm is the excessive emphasis on growth, in particular Gross Domestic Product (GDP) growth. Since the 1930s, the world has increasingly become excessively dependent on economic growth, often at the expense of well-being and happiness. In fact, economic growth and financial markets have become deeply embedded in social and political structures.
The beginning of the deep and close relationship between politics and GDP growth was born in the United States. During the Great Depression, assessing the growth of annual U.S. production was crucial for President Roosevelt to assess the impact of the New Deal policies. A few years later, during the Second World War, it was also essential in evaluating and managing the war effort of the American economy, ensuring a balance between military mobilization and the need to maintain domestic consumption growth, so as to generate additional resources for the war effort.
The popularity of this economic indicator was increasing, and in 1944, at the famous Bretton Woods Conference, GDP was established as the main tool for assessing the performance of an economy. In addition, in this conference, a new economic and international cooperation system was defined, resulting in what came to be known as the 30 years of Golden Capitalism (1945 until mid-1970s).
However, in the early 1960s, Kuznets – the very creator of GDP – became one of its most direct critics. He argued that "the welfare of a nation can scarcely be inferred from a measurement of national income" and that "distinctions must be kept in mind between quantity and quality of growth, between costs and returns, and between the short and the long run, (…) goals for more growth should specify more growth of what and for what" (Kuznets, 1934). Moreover, Kuznets acknowledged that GDP only captured the market value of goods and services, excluding the enormous value of goods and services produced by and for households, and by society in the course of daily life. Furthermore, this metric gave no indication of how income and consumption were actually distributed among households.

These criticisms were ignored by most economists and politicians, and in the following years, growth was presented as the panacea for many social, economic, and political problems. Governments, companies, and financial markets began to demand and increasingly depend on continuous GDP growth — a dependency that persists to this day. Economic growth is not only essential for the re-election of democratically elected governments but also for maintaining the stability of the pension systems of a modern welfare state.

The world has become deeply dependent on growth, failing to take into account other dimensions such as well-being and happiness, and making the economy far removed from being about the art of living, as in the Aristotelian tradition. Moreover, the question arises as to whether world leaders recognize that continuous, permanent growth on a finite planet is an unsustainable endeavor. In fact, it is urgently important to seek economic and business models that are, by definition, regenerative and distributive, to ensure that no one is left behind, and that resource management remains within ecological boundaries. Economic systems need to be realigned with their original purpose: serving humanity and promoting the common good.

Recovering the lost soul of Economics

The current dominant economic paradigm is failing to address the complex challenges of today's world because it disregards the full complexity of the human person and the entire Creation. The current economic theory often overlooks ecological boundaries, the existence of relational goods, and the importance of both narrative and spiritual capital. It is evident that the time has come to recover the lost soul of Economics. Recalling the words of Pope Francis, the economy must be reanimated and recover its soul. Economics needs to recover its original meaning – the care of a household, which is the world we inhabit – and its ethical and human roots. In this process, it is crucial to look for insights from both economic history and previous economic thinkers (e.g., Adam Smith and Alfred Marshall), but also from other fields of knowledge that can inspire a new economic paradigm. This is the purpose of *The Economy of Francesco* movement: looking for a more fraternal, equitable, and integral economic system and reimagining economic science so that it is more fit for purpose and capable of producing hope.

Economics can no longer be a dismal science. It needs to recognize the dimensions that are missing and prevent it from being a science with hope. For this, it needs to look again at itself as a social science and engage in dialogue with other sciences, such as Theology, Sociology, and Ethics, without fear of questioning itself. On the one hand, this requires a more multidisciplinary approach in addressing the complex challenges of our time, but also a critical analysis and revision of the academic curricula taught in leading education institutions in order to include new perspectives, enhancing intellectual biodiversity, and enabling younger generations to question and search for ways toward a different economy.

Moreover, in this transformation process, it is fundamental to reimagine the role of economists and the economic lexicon. Economists should stop their attempt to be like physicists and understand that part of being an economist is also to be a philosopher – take the example of Adam Smith. Economists need to redefine themselves not as professionals of a hard science, where solely quantitative technical skills are important, but as professionals of a social science, where human and ethical values are fundamental. Economists need to look for knowledge of other disciplines in order to be able to grasp the full complexity of reality and the beings they study, and thus, find more appropriate answers for the challenges of the current world. In short, economists need to become integral economists.

Furthermore, a new economic dictionary would be a cornerstone of the needed new economic paradigm. In that dictionary, terms like efficiency, self-interest, and competition give their central place to more fundamental concepts such as equity, fraternity, and cooperation. In a new glossary of an economic science with hope, profit cannot be read without the word vocation; work cannot be read without the word care; management cannot be read without the word gift; and finance cannot be read without the word humanity.

In this respect, a valuable inspiration can be found in Catholic Social Teaching (CST) and Franciscan economic thought. By emphasizing the inalienable dignity of the human person, the inherently social nature of human beings, and the centrality of pursuing the common good, the Franciscan tradition can help to understand how much Economics has narrowed its view of human beings and provide a source of knowledge to inspire the reimagining of such an important social science.

In fact, the Franciscan radical rejection of money and ownership offers a powerful lens through which to critique modern economic models and concepts, in particular the *homo economicus* of neoclassical economics. The Franciscan tradition reminds us that human beings are not merely self-interested calculators. They are spiritual, relational, capable of trust, cooperation, and gratuity. This *persona economica* (as opposed to the *homo economicus*) would be closer to the description of a human being provided by the most recent advances in behavioral sciences, social sciences, and social neuroscience (Rotondi *et al.*, 2022). Therefore, this calls for a richer anthropology in economics, one that reintegrates the spiritual, social, and ethical dimensions of human life. Consequently, economics would benefit from

reconstructing itself around the realistic premises of sound anthropology and its connection to the principle of the Common Good.
The Franciscan key idea of "use without ownership" challenges consumerism and the maximization of utility coming from more and more consumption. It affirms our role as caretakers of the Earth, our common home. In today's terms, this translates into sustainable resource use and environmental stewardship. An economic system inspired by Saint Francis places limits on possession and redefines prosperity in terms of care and responsibility. Embracing this Franciscan way of life leads to an economy driven not by ownership and mass consumption but by stewardship and care for all that is shared, fostering a more harmonious, sustainable, inclusive, and equitable world.
Another Franciscan key concept is voluntary poverty. In this context, poverty is not about deprivation, but rather a conscious choice to live responsibly and serve others. Moreover, in this framework, voluntary poverty and the proper valuation of goods are determined by their relation to human needs. This approach completely challenges the purely transactional logic and monetary assessment of wealth of today's world. Franciscan economic thought emphasizes the intrinsic value of goods, which is deeply connected to their contribution to human dignity, social cohesion, and the common good. Therefore, the Franciscan tradition – completely aligned with CST – calls for a new vision, one that promotes human flourishing, not just productivity and economic growth. This means, for example, recognizing each person's worth, listening to their needs, and organizing work around purpose, not just profit. An economic theory inspired by Saint Francis considers that the true value of work is intrinsically linked to its effect on the human person and its contribution to the pursuit of the common good, rather than solely to the quantity of goods or services produced.
Much of what sustains life (e.g., trust, care, meaning) escapes market logic and is not accounted for in GDP growth. However, an economy of Francesco sees these as central. Spiritual capital and relational goods are not external to the economy; rather, they are the very conditions that make it human. As Pope Francis recalled at the Economy of Francesco meeting in Assisi in September 2022: "The human being, created in the image and likeness of God, before being a seeker of goods, is a seeker of meaning. We are all seekers of meaning. That is why the first capital of any society is spiritual, for it is what gives us the reasons to get up every morning and go to work, generating the joy of life that is also necessary for the economy" (Francis, 2022). This challenges us to develop indicators and systems that capture non-monetary value.

Lastly, the Franciscan legacy of ethical finance and solidarity-based institutions speaks directly to today's challenges. Markets need trust, justice, and reciprocity to function well. Inspired by the *Montes Pietatis* (see, for example, Gioeli *et al.*, 2023), companies, banks, and governments can be reimagined as institutions that empower the vulnerable, distribute power fairly, and embody a culture of fraternity.

To conclude, an economy inspired by Saint Francis – an economy of Francesco – is not just an abstract idea or a utopia. On the contrary, it is a deeply ethical, human, and spiritual vision that is already being built. It reclaims the soul of Economics by integrating ethical, spiritual, and relational dimensions. It serves the human person, placing human dignity at its center and fostering integral human development, ensuring that no one is left behind, especially the poor and vulnerable. It is an economy that respects all of Creation, not exploiting it but preserving it and striving to live in harmony with it. It envisions a financial system that serves humanity by creating wealth while generating shared joy and happiness. It promotes peace rather than conflict, advancing harmony between Creation and the economic agents.

Most importantly, it calls each one of us – whether as citizens, professionals, or family members – to live with a vocational spirit, using resources responsibly and nurturing relationships based on trust and gratuitousness. In fact, the current state of Economics and the economic system is more than anything else a societal problem. Therefore, in the spirit of Saint Francis, we have to transform not just the system, but the way we live within it.

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Second EoF Portugal Conference

Communications

EMPATHY AND TRANSCENDENCE FOR A NEW ECONOMY

Estela Lutero Alves [1]

ABSTRACT

Objective:

This study does not aim to introduce a new theory into economic thought. On the contrary, it is grounded in the belief that the most essential truths do not need to be invented but rather remembered and embodied in daily life. Among these truths, one stands out with urgency: all human transactions, economic, financial, and relational, must be revisited and infused with a spiritual and conscious dimension. Inspired by the prophetic vision of Pope Francis and the "spoliation" of Saint Francis of Assisi, this work challenges the limits of an economy centered on competition and profit. It calls for a transcendental expansion: from having to being, from ownership to communion, from utility to contemplation, from this kingdom to the Kingdom of Heaven.

Methodology:

The research adopts a transdisciplinary approach, drawing from theology, ecological economics, and Christian anthropology to explore the spiritual dimensions of economic life. It is based on an interpretive analysis of texts such as *Laudato Si'* and *Fratelli Tutti*, alongside the mystical writings of Bonaventure, Thomas Aquinas, and John of the Cross. This foundation is enriched by contemporary narratives of ecovillages, Brazilian solidarity economies, and the Houses of Francis and Clare, which provide concrete examples of economic practices rooted in spirituality.

Originality:

The strength of this study lies not in presenting a "new idea" but in reclaiming the obvious, which modern thought has often overlooked: our daily exchanges are more than functional operations. These transactions are human encounters. They are relational. When stripped of awareness and transcendence, these transactions risk becoming mechanical, empty, and even destructive. Restoring the spiritual dimension of all forms of exchange, monetary or relational, reconnects the economy to its higher calling as a space for communion, generosity, and care. This "Franciscan logic" challenges the myth of scarcity and opens the way to community abundance, gift economies, and sacred reciprocity. And "where two or three are gathered in my name, there am I with them".

Findings:

Reintegrating transcendence and empathy into human transactions reveals a new grammar of wealth, one that encompasses spiritual, relational, ecological, and moral dimensions. Trust, compassion, and care emerge not merely as private virtues but as communal assets essential for cooperation and resilience. The study advocates replacing GDP with alternative measures of progress, such as Gross National Happiness, spiritual capital, and collective well-being. It also strengthens the case for adding Spiritual Capital as SDG18, a new indicator for the Sustainable Development Goals.

Practical Implications:

This work is a collective invitation to economists, educators, and communities to awaken and rethink economic structures through spiritual and ethical values, reframing acts of

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exchange as sacred gestures. Contemplative education is proposed as a central pathway to cultivating the awareness needed for building an economy of care and communion.

Limitations:
As a conceptual and exploratory study, the research is qualitative and interpretive by nature. Further empirical investigations could explore how these practices may be implemented and adapted across different cultural and economic contexts.

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Keywords:
Transcendence, Economy of Francesco, Empathy, Spiritual Capital, Common Good, Contemplative Education

SUPPORTIVE MENTORING GROUP (GMS): A VOLUNTEER-BASED MODEL FOR SOCIAL INNOVATION AND MENTOR DEVELOPMENT

Sergio Lontra Vieira [1]*
Renato Toi [2]

ABSTRACT

Objective:
To outline the purpose, impact and future goals of the Supportive Mentoring Group (GMS in Portuguese: *Grupo de Mentoria Solidária*) a collaborative and multidisciplinary volunteer group focused on developing and accelerating initiatives with social and environmental impact and also on forming volunteer mentors.

Methodology:
The GMS operates under an informal and non-hierarchical structure, inspired by Maslow's hierarchy of needs (self-actualisation), without formal registration as a legal entity (CNPJ in Brazil). It adopts a mentoring approach for projects and businesses, utilizing a presentation framework based on the ten-year experience of Baita Accelerator, emphasizing understanding customer needs ("*customer jobs*", referencing Alex Osterwalder and Clayton Christensen). The Social-Environmental Impact Project Incubator (IPISA) was established in April 2023 to specifically develop socio-environmental initiatives and train impact mentors through practical engagement.

Originality:
The GMS´s originality lies in its informal yet structured approach to fostering social and environmental entrepreneurship, leveraging the experience of IPISA Incubator within a volunteer-driven framework, and its direct focus on real-world projects with measurable impact.

Results:
Since its inception, in the second semester of 2019, the GMS has impacted approximately 180 individuals through entrepreneurship training and indirectly involved 320 people in over 50 diverse projects spanning education, health, social assistance, arts, environment, governance, income generation, digital business and technology. As of March, 31, 2025, the GMS has held 230 online and 18 in-person meetings in Campinas, totalling around 1450 participants. Mentoring sessions occur weekly, fostering a dynamic exchange between entrepreneurs, mentors and invited experts. The IPISA has been active in developing socio-environmental initiatives and training mentors in this domain. The GMS has also actively engaged in activities related to Third Sector, conducting workshops and providing support to NGO´s. Projects align with various Sustainable Development Goals of the United Nations.

Practical implications:
The GMS model provides a practical framework for community-driven innovation and social impact. Its emphasis on mentorship, utilizing real-world project engagement through IPISA, contributes to the development of both impactful initiatives and skilled volunteer mentors. The established partnerships and the use of the Baita Accelerator's business development

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methodology offer tangible guidance for aspiring social and environmental entrepreneurs. The focus on supporting NGOs addresses critical needs in the Third Sector.

Research limitations:
The informal nature of the GMS and the reliance on volunteer contributions present inherent limitations in terms of formal data collection and resource availability for extensive research on the group's long-term impact.

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Keywords:
Collaborative Mentoring, Social Innovation, Impact Incubator, Volunteering, Community-based Entrepreneurship.

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WHAT HAVE HAPPENED IN THE PAST 20 YEARS TO FINANCIAL AUDIT AND FRAUD IN THE AGRIBUSINESS: A REVIEW

Diamantina Cumbana [1]*
José Ventura [2]

ABSTRACT

Objective:
Financial auditing is closely linked to the organizations, so thus auditors are called upon to confirm through their audit reports and their opinion whether the financial statements they have audited are compliant or not to the reality of the organization. And at the agribusiness this is relevant even the agribusiness is combined or not with sustainability.
Our research aims to understand what academics have been investigating about financial audit and fraud over the last 20 years in this sector. And what are the prominent authors are, publications, the overview the themes and update the research agenda.

Methodology:
To achieve our goal, we use a sample of 526 articles to do bibliometric analysis and systematic literature review (R-SLR) as a robust form of literature review. R-studios package was used (Aria & Cuccurulo, 2017). The *"Financial Audit"* and *"Fraud"* and *"Agribusiness"* and *"Sustainability"* was the keywords we have used at the Scopus and Web of Science (WoS) databases. At the Scopus database we have obtain 359 documents and at the WoS database we have obtained 941. After merging these two samples the next step was to read and analysing all articles. To get the sample of 526 we have excluded all publications with focus on other sectors than that we wanted. For example, we excluded all articles with focus on high education, marketing, mining, small median enterprises (SME) and gamification.

Originality:
There are many investigations that have done with the reference of agribusiness sector (Agostini et al., 2021; Ferri et al., 2023; Vitale et al., 2023). However, publications using financial audit and fraud related themes for the agribusiness sector, these themes and methodology are scarce.

Results:
From 2003 to 2024 investigations related to the financial audit and fraud have arisen, and 2022 was the year with most research in this area with 70 studies. Followed by 2023 (62 studies), 2020 (60 studies) and 2021 (57 studies).
Pizi and Venturelli are the authors with highest publications with nine and seven studies.
The three most mentioned papers have 2.675 citations (Kim at al., 2012), 2.420 citations (Dhaiwal et al., 2012) and 1.910 citation (Ferber, 2005).
In fact, after the scandals that occurred at the beginning of this century, many transformations have emerged, as it is necessary to improve all the internal control systems of organizations and take measures to prevent the occurrence of fraud.
After the financial crisis the academics doing research in fraud, disclosure, business ethics, accounting and fraudulent financial reporting.

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Practical implications:
To the academics, as we merge the agenda for future research to facilitate researchers and/or students who are interested in developing research work, at doctoral theses, master's dissertations in the field of financial audit and fraud to whole sectors in this area of knowledge in general and to the agribusiness in this sector in particular.

Research limitations:
The main limitation is that we used only articles in English and open access.

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Keywords:
Financial audit, Fraud, Agribusiness, Sustainability, B-SLR.

Financial support/Acknowledgement:
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A DIGRESSION ON SOME FUNDAMENTAL VALUES IN PORTUGAL A HUMBLE ECONOMIST'S PERSPECTIVE

António Caleiro [1]

ABSTRACT

Objective:

For a long time, the (scientific) study of certain subjects was hampered by the lack of data. Paradoxically, nowadays, in certain matters, the existence of data does not trigger the production of studies of that nature, even though those matters are demonstrably relevant, at various levels. In our case, these matters correspond to the fundamental values of a society, namely, altruism, care, compassion, equity, fairness, forgiveness, humanity, justice, respect, trust, etc. As far as we know, in fact, there are 3 (credible) sources of data on some of those, and other, values, which include the case of Portugal, namely the European Social Survey, the European Values Study, and the World Values Survey. The objective is, therefore, to analyse (some of) the data that these sources present about Portugal, thus contributing to a better characterization of Portuguese society, in terms of its fundamental values.

Methodology:

In the field of a society's fundamental values, establishing causal relationships is a task subject to methodological risks. Therefore, an exploratory data analysis methodology was deliberately chosen, focusing on: first, a descriptive statistics analysis of the selected variables, for that using histograms; second, a cross-analysis of the selected variables under the form of contingency tables and the corresponding mosaic plots. Some statistic tests on the (eventual) association between the variables were also performed.

Originality:

Regarding the subject on which we are going to digress, in a deliberately simple way, i.e., some fundamental values of the Portuguese, we must begin by acknowledging that, before us, some authors have already looked, better than us, into this subject. One of the first references we find is the work of Vala et al. (2003) on social values in Portugal, in comparison with Europe. Also establishing a comparison between the Portuguese case and the European case, Silva (2011) addressed the particular topic of the relationship between values and happiness.

Still placing the Portuguese case in context with the European case, Duque (2013) analysed the case of values in the work domain. Using data from the European Values Survey (1990, 1999 and 2008), Duque (2013) draws attention to the fact that the two factors that the Portuguese consider most important in their work/job were a good salary (first place in 1999 and 2008, and second in 1990), but also pleasant people (first place in 1990, and second in 1999 and 2008). The same author also considered the case of the relationship between values and religiosity in Duque (2022), for that using the 2020 wave of the European Values Survey. Also considering the values of the European Values Survey, in its 1990, 1999, 2008 and 2020 waves, the work of Ramos & Magalhães (2021a) is a mandatory reference. Here, it is particularly interesting the conclusion that the family plays a fundamental role in the lives of the Portuguese. See also, Ramos & Magalhães (2021b).

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[1]* Universidade de Évora: Departamento de Economia, Portugal. E-mail: caleiro@uevora.pt. I would like to thank the (anonymous) referees for their insightful comments, as well as the audience at the presentation. All the remaining flaws and/or shortcomings are, obviously, my own.

Thus, regarding the originality and added value of our work, we aim to complement the literature on the matter, considering other data sources and another methodology.

Results:

In line with our objectives, we consider 3 data sources on values and, in each of these, the most recent wave of surveys: the ESS11 edition 3.0 (2023) of the European Social Survey (https://ess.sikt.no), see ESS ERIC (2025); and the joint dataset EVS/WVS 2017-2022 of the European Values Study (https://europeanvaluesstudy.eu) and the World Values Survey (https://www.worldvaluessurvey.org), see EVS/WVS (2022).

With regard to trust in others, in particular regarding how each person thinks others are fair towards them, it can be said that the level of trust in others and in their fairness does not reach very high values. Considering particular groups of people, the levels of trust in family are significantly the highest (and quite high). On the other hand, the lowest levels of trust correspond to those who each one is meeting for the first time. Apparently, once we get to know the other person personally, the levels of trust increase significantly.

Somewhat related to the previous aspect, we have the issue of immigration. In fact, the prevailing opinion seems to be neutral regarding the question of whether immigrants make the country better or worse to live in. However, there seems to be a (much) more favourable opinion that their presence is good for the economy. Interestingly, when asked whether, given the shortage of jobs, employers should give priority to national citizens, most (strongly) agree. Also interesting is the fact that, again in light of the shortage of jobs, most of those interviewed (strongly) disagreed as to whether employers should give priority to men (over women).

Turning now to religion and happiness, the results indicate that levels of religiosity are significant, but even more so are the levels of happiness. In fact, when all levels of religiosity and happiness are considered, according to the usual statistical tests, there does not seem to exist a strong association between these two aspects. However, when one is happy enough and (also) religious enough, there does seem to exist a positive association between those two aspects. In our opinion, it is also very interesting that women are more religious than men and are also those who, in general, are less happy (than men), but are, nevertheless, those who manifest (more than men) a maximum level of happiness.

n terms of fundamental values, such as equality, respondents were (very) in favour of its fundamental importance. Somewhat related to this result, material values, such as wealth, were not shown to be very important. Moreover, modesty and humility are values that the interviewees particularly value. Caring for the well-being of others is also important. Again, when these issues are considered, broken down by gender, it can be seen that women show more sensibility (than men) to the needs of others, eventually because they attach more importance (than men) to helping others and caring for their well-being.

Practical implications:

Despite the humble nature of this study, quite honestly, the implications, in social terms, of acknowledging (or, indeed, ignoring, as is most usual the case) that (some) fundamental values come together as a system, are immense. As an illustration, consider a public policy that aims to increase people's happiness. This will be more successful the more public decision-makers take into account values, such as justice and equity, and not so much material wealth, which are, indeed, important for happiness. Another example of significant implications is related to the defence of gender equity measures based on reinforcing the role of women and their values.

Another example of relevant practical implications relates to trust (in the others), which is essential to be increased. This increase will be achieved, all the more, when each of us adopts behaviours that make us trustworthy (to the others), which is an individual decision that each of us should understand as the most appropriate for everyone, including ourselves. As we know, a very unpleasant situation, in social terms, is associated with the verification of the non-cooperative equilibrium, in the so-called "prisoners' dilemma" game. This fact explains, for example, the well-known "Tragedy of the Commons." Simply put, this happens because each person does not trust the others. Thus, increasing trust can avoid this situation, allowing everyone to be better off.

Research limitations:
There are certainly several limitations to this study, firstly because it only considers the case of one country, in this case, Portugal. It is hoped that the reader will be able to forgive this fact. Added to this are the methodological limitations, since a very simple data analysis was deliberately chosen.

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Keywords: Economy of Francesco, Portugal, Values.

POLICYMAKER PERCEPTIONS ON INTEGRATING HAPPINESS AND SUSTAINABILITY INTO POLICY

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Gabriel Leite Mota [2]

ABSTRACT

Objective:
This study aims to understand the perceptions of Portugues policymakers regarding the possibility of transition towards a wellbeing economy, defined as "*an economy that is designed with the purpose of serving the wellbeing of people and the planet first and foremost; in doing so, it delivers social justice on a healthy planet*" (Wellbeing Economy Alliance, 2021). By contrasting this paradigm with the current economic model, focused on GDP growth despite all the planetary and social externalities, our goal is to understand the main barriers that need to be overcome and the opportunities that already exist for change.

Methodology:
We adopted a qualitative, exploratory approach, by conducting semi-structured interviews with Portuguese parliament deputies. The interview guide was developed based on prior studies (Bleys & Whitby, 2015; Fioramonti et al., 2022; OECD, 2023) and covered five key topics: Awareness of Beyond GDP debates; Policy experience; Political, economic and social barriers; Feasibility and Opportunities for change. The flexibility of the interview guide, allowed for exploration of different subjects according to each participant's political background.
All 230 parliamentary deputies of the XV Legislature were invited to participate, and 16 accepted, representing diverse political parties: Partido Socialista (PS, 7 deputies), Aliança Democrática (AD, 3), Chega (CH, 4), Iniciativa Liberal (IL, 1), and Livre (L, 1). The interviews were conducted through Microsoft Teams, and thematic content analysis was conducted using NVivo software.

Originality:
To our knowledge, this is the first study to interview Portugues deputies in order to understand their views regarding the feasibility and desirability of transitioning towards a wellbeing economy. Our study intends to start creating a bridge between academic knowledge and real-world politics, by offering practical insights for policy and economic reform.

Results:
Deputies showed to have a moderate knowledge of 'Beyond GDP' frameworks but identified numerous political, economic, and social obstacles. Key barriers include cultural resistance, ideological polarization, the financial system's structural dependence on growth, measurement challenges in subjective scales, and political short-termism. Although, they

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acknowledged growing public concern with sustainability and highlighted several opportunities: shifting towards alternative indicators, strengthening political leadership, taking advantage of EU frameworks, and improve education to foster citizen engagement. Notably, ideological differences persist regarding the role of economic growth - while right-wing deputies view growth as essential to well-being and prosperity, and a solution for existing problems, left-leaning deputies advocate for rethinking growth considering ecological and social limits.

Practical implications:

Understanding how policymakers perceive barriers and opportunities is essential for designing and implementing strategies to promote a wellbeing economy. The findings suggest that it is very important that political parties can be aligned in these issues and think beyond political cycles. Education is also key for improving literacy around wellbeing and sustainability, so that people become more engaged on these topics.

Research limitations:

We had an acceptance rate of 7%, therefore our sample is limited to 16 deputies, which means that our results cannot be generalized. Besides that, results may be influenced by self-selection bias.

Like in any qualitative research, our own interpretation as researchers may introduce observer bias, that we tried to minimize by doing systematic thematic coding.

Despite these limitations, this study offers important insights and practical implications that may help build the path for an economic transition centred in the wellbeing of people and the planet.

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Keywords:

Well-being; Environmental sustainability; Policymaking; Economics of happiness; Beyond GDP

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The authors would also like to thank the Portuguese deputies who generously shared their time and insights through interviews. Their contributions were essential to this study.

Declaration of Generative AI and AI-assisted Technologies:
During the preparation of this work the authors used ChatGPT to translate the interviews from Portuguese to English and improve the text flow and readability. After using this tool, the authors reviewed and edited the content as needed and take full responsibility for the content of the publication

ISSUES AND CHALLENGES IN THE INDIAN STARTUP ECOSYSTEM: A MIXED METHOD APPROACH

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ABSTRACT

Objective:
The Indian startup landscape has witnessed rapid growth in the last couple of years riding on vibrant entrepreneurship, better venture capital availability, and a favorable policy framework from the government. However, notwithstanding this conducive environment, the startup success rate in India is still very low compared to the number of new ventures being created every year. Most startups struggle to transition out of the earliest stage and first funding rounds because capital is not always readily available. Furthermore, they also face several challenges such as sub-optimal management practices, market entry barriers, and even regulatory constraints. Such high rates of failure underline the need that there be an understanding founded on primary determinants of startup success. Moreover, such complexities are not encountered in other markets globally which distinguishes the Indian market. These complexities include diverse and fragmented consumer base, very challenging regulatory environments, and significant regional disparities in market opportunities and business infrastructure.

Methodology:
The present study adopts a rigorous research design that integrates both qualitative and quantitative analytical approaches. The outlined research methodology synthesizes the quantitative and qualitative paradigms to take an in-depth look at entrepreneurial challenges in India. A mixed-methods approach would allow for multiple prospects, impediments, and far-reaching impacts to be explored—leading to a more holistic understanding of the phenomenon under study. It also looks at how the Indian entrepreneurial ecosystem has evolved, spotting key trends, emerging industrial sectors, and government policy impact on fostering innovation and economic growth.

Originality:
This research study identifies major challenges facing early ventures in India which include limited access to funds, red-tape, regulatory issues, and the need to build and cultivate a strong entrepreneurial ecosystem. Overcoming these barriers will require a deeper understanding of the nuances of efficient capital allocation, regular risk management procedures, innovate ways of entering new markets and the adoption of sustainable organisational practices. Global research on these contextual factors within the Indian setting is scant. This study thus enriches knowledge about the startup ecosystem in India highlighting its opportunities and challenges. This research offers significant implications for policymakers and key stakeholders, as its findings can inform the development and implementation of targeted interventions aimed at mitigating obstacles and fostering supportive channels for innovative entrepreneurial activities across India.

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Results:
This research indicates that the interplay between entrepreneurship, innovation, and human development within the Indian startup landscape further necessitates a rigorous examination of inherent ethical considerations. Achieving sustained growth and fostering innovation within this context mandates a delicate equilibrium with ethical practices. This balance is crucial for ensuring a positive social impact and contributing to sustainable development. Key areas of focus could include cultivating ethical work environments, actively promoting diversity and inclusion, and meticulously assessing the long-term societal and environmental ramifications of entrepreneurial endeavors. To foster innovation in emerging economies like India, this research posits that the government must institutionalise innovation and entrepreneurship, adopting successful strategies from developed startup ecosystems to commercialize new ideas. Beyond government efforts, the private sector and research institutions should nurture startups with mentorship and funding. For India to lead in innovation, it needs to significantly increase its R&D expenditure to match advanced economies, particularly by engaging more private sector researchers.
This mixed-methods research findings also indicate that despite government attempts to streamline regulations, there remain challenges created by regulations, particularly with respect to startups. Continuing and persistent challenges, such as compliance requirements, licensing and permit acquisition, working with inefficient bureaucracy, and inconsistent application of policy across regions and sectors create significant barriers for startups to realize their full potential. In addition, the findings highlight the barriers to startups in India raised by the ongoing lack of access to funding from different sources. Paucity of venture capital, risk-averse nature of banks and traditional finance, and strict collateral requirements for funding capital are considerable obstacles startups face. Also, despite the presence of incubators and accelerators in India, access to high-quality infrastructure, or to reliable services remains inconsistent across different regions of India. The analysis further highlighted the absence of experts in nascent technology sectors, resulting in a significant challenge for startups to recruit and retain skilled employees in competition with established organizations. The analysis also identified challenges to Intellectual Property (IP) for the nascent startups in navigating IP landscape, and thus placing an emphasis on the critical need to protect startup innovations from being infringed upon. Finally, importantly, the process of patent registration or enforcing any aspects of Intellectual Property rights can be extremely complex, and may prove very burdensome for startups.

Practical implications:
In addition to its academic contributions, this study has substantial practical implications and provides worthwhile insights for policy makers, entrepreneurs and investors. The study has shown a need for policymakers to introduce simplified regulatory measures, improved access to capital and world-class startup ecosystems that possess the elements required for fostering innovation and scalability. Entrepreneurs and the broader startup community can use the findings in this study to help understand and navigate the policy landscape. Meanwhile, investors can gain deeper insight into what types of policy-influenced opportunities and obstacles exist in the Indian startup ecosystem.

Research limitations:
The study provides a thorough understanding of the multi-faceted and dynamic challenges confronting the Indian startup ecosystem. As with all research of this type, inherent limitations may affect the way the findings are interpreted or applied in a general setting. Although implications from the findings in this study provide useful information, the conclusions cannot be assumed to be generalizable to all startups across India because of the focus on specific selected policy, geographical area, or phase of startup development and

growth. Given the acknowledged limitations, this research may provide opportunities for new areas of research maybe longitudinal research in regard to e.g. the continued long-term effects of the current policies, or perhaps comparative research studies with other countries to examine, identify, develop and implement best practices.

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Keywords:

Startups, Startup Ecosystem, Innovation, Entrepreneur, Technology

DEVELOPMENT OF CHANGE AGENTS THROUGH SERVICE-BASED LEARNING: AN ETHNOGRAPHIC STUDY OF TEACH FOR PORTUGAL

Rita da Silva Nascimento [1]

ABSTRACT

Objective:
Previous studies on business and education refer to the importance of empowering citizens and changing mindsets to create long-term societal change, and how education plays a key role. However, it tends to focus on curriculum or extra-curricular activities within higher education institutions. Recently, different research efforts have focused on programs or organizations outside of traditional educational institutions and how they can support systemic change in education. Teach for Portugal is a non-profit organization committed to promoting equitable education opportunities for all children, irrespective of their socio-economic status. By providing training to highly motivated graduates and placing them in disadvantaged schools, the organization aims to transform the educational trajectory of students in these communities. The organization is working at two levels – improving the educational experience of the immediate beneficiaries, the students with less access to resources, and engaging young graduates through service-based learning, becoming agents of change not only in the present but also in their future careers. As such, this research project aims to study in-depth the work of Teach for Portugal, understanding the process and practices that enable young adults to become responsible and engaged citizens, potentially influencing the education ecosystem.

Methodology:
The study adopts a qualitative, ethnographic approach. Data is collected through participant observation, semi-structured interviews, and archival analysis over 24 months. Fieldwork includes visits to schools, classroom observations, and documentation of mentor-student interactions, supplemented by interviews with mentors, alumni, school staff, and Teach for Portugal's leadership. Social media content and organizational materials are also analyzed to understand external communication and identity construction.

Originality:
Building on Donald Roy's [*Banana Time* (1959)] legacy and extending more recent scholarship on emotion, identity, and liminality in organizational life, I show how TFP mentors use ritualized emotional practices—such as formal sharing circles and informal peer moments—as affective anchors in their hybrid professional roles. These mentors do not fully belong to the teaching staff, nor are they external observers. This liminal positioning, emotionally and institutionally, creates a distinct form of organizing but also opens space for alternative modes of relational work. Like Roy's factory workers who reclaimed time through informal rituals, TFP mentors carve out moments of meaning and relational safety in emotionally complex schools. My contribution thus lies in illuminating how seemingly small, emotionally charged interactions function as stabilizing mechanisms in emerging educational programs. Far from trivial, these moments shape how mentors endure, relate, and ultimately perform care work in an educational system under strain.

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Results (anticipated): Preliminary findings suggest that mentors undergo a deep transformation driven by emotional labor, relational practices, and reflective spaces such as sharing circles. These elements appear central in sustaining commitment, navigating institutional constraints, and internalizing values of equity and service.

Practical implications:
Insights from this study can inform the design of programs aimed at youth civic engagement, educational innovation, and leadership development.

Research limitations:
Given the ethnographic nature of the study and challenges in accessing multiple school sites, findings may reflect context-specific dynamics. However, the depth of engagement allows for rich, transferable insights.

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Roy, D. F. (1959). "Banana time": Job satisfaction and informal interaction. *Human organization*, *18*(4), 158-168.

Keywords:
service-based learning, civic engagement, ethnography

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REVISITING ENERGY INTENSITY IN EUROPE: AN ECONOMETRIC METHODS COMBINATION

José Alberto Fuinhas [1]
Matheus Belucio [2]
Renato Santiago [3]
Matilde Betencourt [4]*

ABSTRACT

Objective:
This work aims to revisit the role of dynamic capital stock on energy intensity in the context of European countries, as presented by Fuinhas et al. (2025). This research also resonates with the initiatives for sustainable innovation and responsibility of environmental resources highlighted in the *Laudato si'* encyclical (Vaticano, 2015), which stresses the ethical and social imperative to care for our Common Home through innovation and responsible energy use.

Methodology:
A panel dataset spanning over 30 years was collected, encompassing more than 20 European countries. We considered carbon intensity as our dependent variable, while our variable of interest relates to capital structure, using trade openness, ecological footprint, and energy intensity as control variables. After applying a battery of preliminary diagnostic tests, namely: correlation matrix, VIF, cross-sectional dependence test, panel unit root test, cointegration test, and Hausman test. Whose results attested to the existence of phenomena such as cross-sectional dependence, a mix of both variables integrated of order one and borderline integrated of order 0 and 1, as well as cointegration between variables. These results suggest the application of a Panel Autoregressive Distributed Lag model, specified in its Unrestricted Error Correction form, not only for its ability to handle such data-specificities but also to capture both short- and long-term dynamics. A Moment's Quantile Regression was used to increase the robustness of our findings, as it is well-suited to account for heterogeneity across the distribution of energy intensity.

Originality:
The methodology employed in our paper enabled the model to capture both short- and long-run effects of covariates on energy intensity, and it uniquely explores how these effects vary across the distribution using Moments Quantile Regression. In addition to computing ratios for both the dependent variable, carbon intensity, which is the ratio of carbon emissions to output, and the variable of interest, capital structure, which is the ratio of public to private capital stock.

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Results:

The results of our study indicate that when public capital is relatively scarce, private capital is more environmentally efficient. Both energy intensity and ecological footprint are positively associated with higher carbon intensity, indicating their contribution to environmental degradation. Conversely, a higher share of renewable energy and increased trade are associated with lower carbon intensity, resulting in reduced emissions in production and exports. These results are presented in the Panel Autoregressive Distributed Lag model, both in the short and long run, and were confirmed by our findings using the quantiles approach.

Practical implications:

To improve energy efficiency, policymakers should promote public investment aimed at improving the environmental effectiveness of private capital, particularly by supporting green energy projects through national programs and European Union-funded initiatives. Given that profit motives do not drive the public sector, it is better positioned to facilitate the development of renewable energy, particularly in directing private capital toward environmentally sustainable sectors. This is essential because, as our results show, capital stock on its own can be associated with higher carbon intensity and environmental degradation, due to the private sector investment in more lucrative and established sectors that are usually more carbon-intensive. So, public policies must be drawn to guide that capital toward greener projects and initiatives.

Additionally, policymakers should further encourage the adoption of renewable energy, promote trade openness to support cleaner production and technology transfer, and implement measures to reduce the ecological footprint.

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Keywords:

Energy intensity, Panel Autoregressive Distributed Lag, Moments Quantile Regression.

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LINGUISTIC SUSTAINABILITY FOR A RESPONSIBLE FUTURE: LEADERSHIP, LANGUAGE AND TRUST BEYOND THE TEMPORAL MYOPIA

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Tonoli Matteo [2]

ABSTRACT

Objective:
Sustainable leadership is undermined by digital saturation and presentism. We aim at exploring this impoverishment of temporal perception within the management field showing how the "linguistic sustainability" can be an essential framework for recovering a generative concept of the future and designing sustainable leadership training programs.

Methodology:
In this theoretical and conceptual contribution, we employ interdisciplinary analysis, combining reflective and hermeneutic methods drawing from philosophy, semiotics, cybernetics, and sustainability studies, to understand the temporal dimension of some key-concepts in management studies, such as leadership, language and trust.

Originality:
The paper introduces the notion of "linguistic sustainability" as a prerequisite for sustainable leadership. It innovatively frames time perception—not just as a cognitive or psychological issue, but as a foundational dimension of leadership and strategic foresight.

Results:
The analysis reveals that without a complex and multi-layered concept of time—rooted in memory, active present, and generational future—leadership strategies risk being unsustainable. The paper demonstrates that the recovery of meaningful, precise language (logos) is essential to developing and communicating a sustainable vision of the future.

Practical implications:
The findings suggest that leadership training and policy development in sustainability contexts should incorporate linguistic and temporal awareness. Educators and strategists are encouraged to design tools that cultivate generative time-thinking and responsible language use to support long-term vision and collective action.

Research limitations:
As a conceptual work, the study does not include empirical data. Future research could involve qualitative studies or content analyses of leadership discourse to test and refine the proposed framework.

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Keywords:
Sustainable Leadership; Time Perception; Presentism; Linguistic Sustainability; Logos; Responsibility; Systemics; Intergenerational Ethics.

COMMON HOME: SOLIDARITY AND THE SHARING OF FLAVOURS CULTIVATED FROM THE SOIL. A CASE STUDY OF A SELF-MANAGED COMMUNITY GARDEN

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Anna Cláudia Menezes Lourega Belli [2]

ABSTRACT

Objective:
The House of Francisco and Clara, in Curitiba, Brazil, is a vibrant space that embraces multiple perspectives, as it is open to the participation of diverse social actors who come there from their neighbourhoods. In this environment of sharing, it becomes clear that the "theology which seeks to engage with the broader public and to find solutions to the challenges faced by people beyond confessional spaces may be called Public Theology" (Buhr, 2025, p.105).This is a perspective that territorialises faith and turns it into an experience shared with others. The present research will specifically address one of the community arrangements that form part of this network, aiming to understand the Congregation of the Sacred Heart of the Incarnate Word, within the community of St Joseph of the Families Parish, as a focal point connecting activities that bring together "different perspectives on life in society, from a socio-environmental viewpoint, in which human beings and nature coexist fully" (Chesini e Resende, 2023, p.21), and thus be able to express that "humanity still possesses the capacity to work together in building our common home" (Papa Francisco, 2015, p.13). To identify these geographies, which are complementary and ever-changing, the following hypothesis was formulated: that public theology, by renewing synodality in its social dimensions, creates environments that foster integral ecology. How does solidarity, by reconnecting new ways of thinking within a community garden, reconstruct the socio-environmental fabric and contribute to strengthening the municipality's food security policy? From these guiding references of the research, access is provided to a pedagogical configuration built upon experiences "in communion, in the sociability of existences, hence it is impossible for it to occur within the antagonistic relations between oppressors and the oppressed" (Freire, 2014, p.105), in other words, it highlights the importance of revealing, through the interactive circulation of individuals, the formation of urban foundations that restore socio-environmental bonds.

Methodology:
The research is characterised as participatory and qualitative in nature, conducted within a community garden, where data collection was carried out through semi-structured questions designed to encourage open and honest dialogue, with records kept in a notebook. In these interactions, the investigative approach adopted was the method of the history of concepts, since the category of Public Theology becomes more than merely a combination of two words; it "encompasses within itself the diversity of historical experience as well as the sum of objective theoretical and practical characteristics in a single circumstance" (Kosellek, 2006, p.109). Through this critical-dialectical approach, it is understood that "Public Theology

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involves the effort to interpret the public sphere in the light of God. It is a movement that goes beyond faith communities and reaches all people" (Cunha, 2022, p.102), It broadens into the perspective of communicative action, which integrates practical needs within community spaces and reveals "reciprocal persuasion, which coordinates the actions of many participants on the basis of motivation arising from reasons" (Habermas, 2012, p. 675) aiming to secure "common rights" within democratic frameworks.

Originality:
The garden, cultivated by women and men gardeners and organised in a self-managed manner through the pedagogical perspective of eco-formation, stands as a space for building commitments, alliances and responsibilities in defending the food security of local residents — a genuine micro-universe, both powerful and expansive, that reflects the diversity present in our Common Home. Molecular processes in a network make the garden open to a plurality of repertoires, driven by the restoration of the socio-environmental fabric. It is within this complexity that this biodiverse context hosts affinity groups with many points of entry, serving as invitations to strengthen the common good. Within these open circles of reciprocity lies the Centre for Formation of the Sacred Heart of the Incarnate Word, located in the Pinherinho neighbourhood, where the community garden — the subject of the study reported in this text — is developed.

Results:
Belonging to the garden group, which is part of the Congregation of the Sacred Heart of the Incarnate Word within the community of St Joseph of the Families Parish, makes individuals producers of common goods, as they deliver vegetables and fruit to the church each week for distribution to families in need. The aim is to ensure that, through fraternity, organic food with its natural flavours, colours and aromas reaches these families' tables.

Practical implications:
The associative horticulture co-created within the Congregation of the Sacred Heart of the Incarnate Word has become a way of being, establishing a kinship between urban farmers, nature and the community — experiences expanded through public policies that have generated 209 cultivated plots. These local arrangements embody the "concrete witness of mercy and tenderness" (Francis P, 2021, p. 86), as they integrate into their lives the motivation to cultivate friendships and to participate in the municipality's food security network. This socio-ecological reconstitution confirms the hypothesis that Public Theology, by renewing synodality within spaces of solidarity urban agriculture, creates environments that foster integral ecology.

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Keywords:
Teologia, Pública, Socioambiental, Horticultura.

A RESPONSIBLE INNOVATION TOOL FOR BUSINESS TRANSITIONS

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Cristina Barbosa [2]
Vasco Amorim [3]
Fernando Almeida [4]

ABSTRACT

Objective:
Responsible Innovation assessments should be integrated from the start of the innovation journey, not just at later stages. Embedding it into business and innovation frameworks enhances organisations' ability to move both quickly and ethically. This study proposes an iterative self-assessment process, the Responsible Innovation Assessment Tool (RIAT), to be used in three moments of the innovation cycle: i) at the beginning of the project planning while defining the scope and engaging the project team; ii) During project execution for solution development; iii) at the end of the project, before launching the project results. The RIAT enables the identification of potential impacts and risks from early stages, and improves desirable outcomes, maximising responsible behaviours while avoiding sustainability damages.

Methodology:
The departing point are the results of a systematic literature review on Responsible Innovation Assessment Tools (RIATs) on Web of Science and Scopus bibliographic databases of the last ten years, 119 publications were found, and 10 Economic Sectors were identified, were identified 16 dimensions and 64 sub-dimensions, none of the analysed tools alone addressed all 16 dimensions. These sixteen dimensions were validated, and the RIAT definition and implementation followed a co-creation strategy in the context of a previous European project (a 4-year project (2021-2025) funded under the H2020 innovation programme). A Focus Group approach (Milward, 2000; Patton, 2015) was conducted to gather the participants' opinions on: (i) the importance and gains of RIAT as a self-assessment tool within an innovation project lifecycle; (ii) the specific moments in the project execution that it should be conducted, and (iii) what specific dimensions should be assessed in every moment during the project.
After the results of the Focus-Groups conducted with 35 Innovation Actions (IAs) with solutions to Fire and Forestry management developed in FIRE-RES where a first draft of a RIAT was developed with the 16 dimensions containing statements to find levels of agreement. The set of statements was refined, and two seven-degree Likert scales were tested: i) of frequency from "Never" to Always" to assess behaviour, and ii) of agreement from "Strongly Disagree" to "Strongly Agree" to assess opinion and/or attitudes. A web-based App was built in a friendly use intent producing a score and recommendations and presented to the European project SoTecIn Factory 30 selected ventures during and after their demonstrators' development.

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Originality:
Several tools exist in literature (Guimarães et al, 2023; 2024) covering some Research & Responsible Innovation dimensions in a fragmented way, without addressing the innovation cycle and not relating the innovation process with its results. To the best of our knowledge, this is the first tool to address the frequency of responsible practices that is the base of responsible behaviour within a complete set of dimensions and during an innovation Project, covering 16 dimensions. The RIAT survey aims to foster Responsible Entrepreneurship behaviour needed for business transitions (in Antecipation, Reflection, Transparency, Governance, Legal, Ethical, Inclusion, and Responsiveness levels of evidence) and helps the continuous improvement of a Responsible Innovation Process towards a sustainability (Economic, Environmental and Social), technological, organisational, educational, industrial and entrepreneurial impacts.

Results:
The Responsible Innovation Assessment Tool (RIAT), developed and tested in four value chains: Textiles, Plastics, Packaging, and Agri-food (including Forestry), is a self-assessment and reflexive tool (presented in a web-based APP) that introduces accountability among innovators, encouraging a proactive approach to address potential risks and unintended consequences of their innovation projects and shows evidences of the position and evolution of each project in responsible behaviour regarding 16 dimensions.Responsible Innovation Assessment, being a user-friendly web-based tool, starts from fundamental and instrumental dimensions that guide the process towards entrepreneurial and sustainability impacts. The RIAT tool provides a clear self-assessment Framework, and three levels of recommendations depending if the total score shows high, médium or low responsibility level, which helps users become more aware of potential risks and encourages them to improve their innovation processes to avoid any adverse side effects and compare results of reassessments.

Practical implications:
The tool allows the introduction of Responsible Innovation principles in innovation projects for business transition. It does not intend to provoke judgements but help innovators and entrepreneurs reflect on impact and practices in a continuous improvement mode. It helps users become more aware of potential risks and encourages them to take steps to avoid any negative side effects. It also promotes responsible behaviour across 16 important areas, building a culture of responsibility that supports long-term sustainability.
During the implementation of the tool, some challenges arose and provided lessons learned such as: (i) the tool instructions were simplified, but each dimension's full explanation with examples was introduced for deeper clarification; (ii) some non-respondent situations were analysed, and the teams were contacted to understand the barriers to adoption. The barriers will be further explored in future work.

Research limitations:
So far, the tool has been tested in 30 innovation projects in four value chains. Further deployment and usage not only by the same projects in a reassessment, but also by new projects and in more value chains, will allow treating results and improving the tool. To expand the application to more value chains and settings, the tool is being deployed with 35 Innovation Actions being developed to present solutions for fire and forestry management, gathering more insights. Also, the tool can be used internally, in all innovation projects that the different research centres are producing within the same institutes of the authors' affiliation.

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Keywords:

Responsible Innovation, Innovation Project, Business Transitions, Sustainability, Self-assessment tool.

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TRADITION AS INNOVATION: THE SIZE OF THE AQUARIUM

Sérgio Perales Francisco [1]

ABSTRACT

Objective:
Identify the existence of an awareness of the production system (cluster or ecosystem Porter (1998), Senor & Singer (2011)) by participants in the artisanal bakery segment in the city of São Paulo, as well as the changes that occurred in the world of work (Landy & Conte (2019), Susskind & Susskind (2015)) that led these economic agents to seek new forms of entrepreneurship (Howkins (2007)).

Methodology:
Ethnographic study starting with an exploratory process that will serve to identify participants' perceptions (Rocha & Eckert (2014)) about their activities and detect variables to be used in the stage of obtaining life Stories (Bosi (1994)). The last stage aims to map the production system based on the economic analysis of production and marketing flows, chains and networks (Gautschi & Gautschi (2016), Ivanova (2016), Possas (2008) e Schumpeter (1939, 1988)).

Originality:
This project is unique in that it proposes to rescue ways of doing and organizing work and the economy that have been historically abandoned. And to characterize the resumption of old ways as a sign of innovation, that is, taking a direction contrary to the path of modernity in which the new replaces the old, signaled as a useless object. The artisanal as a necessary innovation (Mccracken (2002)).

Results:
The project is still in the exploratory stage and so far important elements have been identified, mainly in the redefinition of the dimension of work, in addition to important forms of relationship with their audiences through digital means. It can also be seen that economic agents perceive the importance of their segment in terms of changing food consumption behavior.

Practical implications:
Possibility of developing a participatory process (Müller (2021)) to create a true ecosystem (bakers); development of inputs for agents (bakers and suppliers), data for participants in related production chains (artisanal producers of coffee, cheese, charcuterie, etc.).

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Keywords:
Creative Economy; Artisan Bakery; Ethnography; Innovation Ecosystem; Economic Mapping.

DREAM OR UTOPIA? IN SEARCH OF AN EDUCATION BY AND FOR THE GOOD LIVING

Rui Florêncio [1]

ABSTRACT

Objective:
In the speeches he gave and texts he wrote within the scope of the Economy of Francesco, Pope Francis, in the same vein as authors such as Morin and Kern (2010), highlights the context of global polycrisis in which we live, in result of the Westernization of the world and the environmental, social, economic, political, cultural, educational, emotional, relational and spiritual problems of which hegemonic Western education is both a consequence and a cause (Morin, 2014). In this context, the importance of looking at the education practiced by indigenous peoples becomes evident, because, as Viveiros de Castro (2015) points out, modern Western society in crisis must take seriously the words of the peoples who resist the "modernizing blender of the West", not only to respect their cultures, but also to learn from them possible solutions to this crisis. Thus, this work was part of a research carried out within the scope of the doctorate in Education, in the Postgraduate Program in Education of the Federal University of Santa Catarina (Brazil), which aimed to investigate the educational ideas and practices of indigenous communities, to carry out a reflection on the foundations of an education by and for the Good Living.

Methodology:
The theoretical-methodological approach of this work is situated in the field of post-critical theories and decoloniality, having as its main basis the proposal of participatory action research of Orlando Fals Borda (2007). Ethnography was chosen as the research methodology, seeking to put "observation-insertion" into practice. To this end, informal interviews, or conversations, and semi-structured interviews were used as research instruments. Data analysis was carried out based on hermeneutics, as a way of understanding and interpreting the observed phenomena, elaborated through the relationship between what was observed in the fieldwork and what was read in the bibliographic review and operationalized collaboratively with the people who took part in the research.

Results:
The results were the definition of several principles and strategies for an education by and for the Good Living. This is not a proposal for a new educational model, but rather educational guidelines and directions. These educational principles and strategies can be summarized in the following points: living, promoting and defending the search for a life in harmony with ourselves, with the people who are part of our educational community and with everything around us; living, promoting and defending decoloniality, territoriality, self-determination and self-management of peoples and communities and their cultural identities; living, promoting and defending lifestyles that are based on the ethics of sufficiency, cooperation, the values of use and exchange and collectivity and organizing means of communication (alternative to the hegemonic ones) that promote these lifestyles; living, promoting and defending fundamental didactics, integral education, liberating and critical education, education with a deschooled ethos, decolonial pedagogy and critical

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interculturality; valuing poetic rationality and a holistic vision of the human being, aligned with complex, inter and transdisciplinary thinking; valuing corporeality; valuing permanent contact with what is commonly named as "nature", which naturally harmonizes us; living according to our own biological rhythms, respecting our own nature; valuing playfulness (at all stages of life); valuing being; valuing the horizontal learning of knowledge; valuing the social value of children and childhood, understanding this period of life not as a "becoming", but as something that already is; carrying out care in a network; valuing the development of "participatory and cosmic thinking" (Bohm, 2005), stimulating the search for transcendence; as an illustration of this point, I present two statements that inspired it, one of them made by Marcolino Marangaju, *xamoi* (spiritual leader) of the Guarani village Araçá'í (Paraná, Brazil), according to whom "Guarani education takes place mainly in the *Opÿ* (prayer house), where children, adolescents and even adults are taught, where the elders pass on wisdom to them", and another made by Sílvio Jeguaka, teacher at the school in the village Araçá'í, for whom "the *Opÿ* is the greatest place of resistance for our people, because it is there that the most important things are learned, the knowledge linked to spirituality"; in addition to the principles and strategies already indicated, I also mention the valorization of rituals; valorization of experiential knowledge; valorization of orality, storytelling and collective memory; finally, the valorization of the role of dreams as a teaching and learning methodology, guiding each person, community and people to live according to their utopias and to move towards their full experience.

Practical implications:
In addition to the theoretical content produced within the scope of the thesis and which is being disseminated in various ways, both in the complete online publication of the thesis and in the publication of articles in scientific journals and oral presentations, an intervention work was carried out in the two indigenous communities where the fieldwork for this research was carried out. This intervention was carried out within the scope of the participatory action-research perspective of Orlando Fals Borda (2007), having been defined and operationalized together with the communities with whom the work was developed, with action, for example, in schools and local indigenous associations.

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Keywords:
Good Living; Dream; Utopia; Decoloniality; Didactics; Participatory action research; Native Pedagogies

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CO2 EMISSIONS, FOSSIL FUEL CONSUMPTION, AND ECONOMIC GROWTH: AN ARDL APPROACH FOR G20 COUNTRIES (1990-2019)

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ABSTRACT

Objective:
This article analyses the relationship between CO2 emissions, fossil fuel consumption, and economic growth, focusing on the countries that make up the G20. To address the problem raised, two hypotheses were formulated: H_0:β_i=0 – there is no relationship between the variables in the study; H_1:β_i>0 – there is a positive relationship between the variables analysed.

Methodology:
We used the ARDL (Autoregressive Distributed Lag) model, recognised for its suitability in analysing time series with different orders of integration. This approach makes it possible to estimate the relationships that are established in both the short and long term. The CO2 emissions variable was treated as the dependent variable, while GDP and fossil fuel consumption were the main explanatory variables, all of which are integrated of order one I(1).

Table 1 – Data and Source

Variable	Source
Carbon Dioxide (million tonnes equivalent)	BP Global
Gross Domestic Product (US$)	UN National Accounts Main Aggregates Database
Urbanization (as a percentage of the total population)	World Bank – DataBank World Development Indicators
Globalization (measured by an index)	KOF Swiss Economic Institute
Oil Consumption (measured in exajoules)	BP Global
Natural Gas Consumption (measured in exajoules)	BP Global
Coal Consumption (measured in exajoules)	BP Global
Investment in Natural Resources (percentage of GDP)	World Bank – DataBank World Development Indicators

Source: Authors' elaboration (2025)

The general relationship of the model is defined as follows:

$$\begin{aligned} DLCO2_{it} = {} & \beta_{0i} + \sum_{j=1}^{n1} \beta_{1j} DLCO2_{it-j} + \sum_{j=0}^{n2} \beta_{2j} DLGdp_{it-j} + \sum_{j=0}^{n3} \beta_{3j} DLCbf_{it-j} + \sum_{j=0}^{n4} \beta_{4j} DLNrr_{it-j} \\ & + \sum_{j=0}^{n5} \beta_{5j} LUrb_{it-j} + \sum_{j=0}^{n6} \beta_{6j} LGlo_{it-j} + \delta_0 DLCO2_{it-1} + \delta_1 DLGdp_{it-1} + \delta_2 DLCbf_{it-1} + \delta_3 DLNrr_{it-1} \\ & + \delta_4 LUrb_{it-1} + \delta_5 LGlo_{it-1} + \mu_{it} \end{aligned} \qquad \text{(Eq.1)}$$

Originality:
This article contributes to the existing literature by applying the ARDL model to the group of G20 member countries, including complementary variables such as globalisation, urbanisation, and investments in natural resources. This narrative made it possible to broaden the scope of analysis, exploring, in this way, how economic growth and fossil fuel consumption can impact emissions in this particularly relevant bloc. It is in this context of the G20 group and the inclusion of other less explored variables that lies the main contribution and originality of this study to the existing literature.

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Results:

The results showed that there is a statistically significant relationship, in both the short and long term, between fossil fuel consumption and the increase in CO_2 emissions (0.94; 1.05). Economic growth had a positive impact only in the short term (0.08). Urbanisation did not show statistical significance. With regard to globalisation and investments in natural resources, these were shown to have an influence in the long term.

Practical implications:

The results reinforce the need to develop measures aimed at reducing emissions. In the short term, priority should be given to regulatory policies as well as incentives for clean energy, with examples such as the European Green Deal and German investments in replacing polluting sources. In the long term, however, it becomes crucial to make structural investments in clean energy and to develop joint actions aimed at the global energy transition. Beyond the economic implications, emissions impose a significant social cost, especially in more vulnerable communities with low adaptive capacity. Moreover, the impacts of pollution are also visible in public health, as it worsens respiratory and cardiovascular diseases and places additional pressure on healthcare systems.

Research limitations:

The article acknowledges some limitations, among them the non-application of other econometric techniques, such as Granger causality tests, FMOLS, DOLS, VAR, and SVAR. Moreover, a dynamic panel model was not used, which could have captured the interdependence among the countries analysed and their individual specificities. The inclusion of these approaches could have contributed to greater robustness and accuracy of the results, further enriching the analysis developed.

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Keywords:
CO2 emissions, economic growth, fossil fuels, ARDL, G20.

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PURPOSE, CARE, AND SUSTAINABILITY: BUILDING ETHICAL ECONOMIES FOR AGEING WORLD

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Maria Albertina Rodrigues [3]

ABSTRACT

Objective:
To explore how the alignment between organizational purpose, care practices, and sustainability can support regenerative and ethical economic models in a context of accelerated population ageing. The paper proposes a framework that positions the care economy as a central response to current social and territorial challenges.

Methodology:
Qualitative and exploratory approach based on: (1) Interdisciplinary literature review on purpose, ageing, ethics of care, and regenerative economics; (2) Critical analysis of Portuguese public policies on longevity and territorial cohesion; (3) Case study from Alentejo linking sustainability, social responsibility, and active ageing.

Originality:
The research combines three seldom integrated dimensions: ageing as a driver of social innovation, care as a foundational economic principle, and purpose as strategic orientation. It opens transformative paths for peripheral territories and organizations committed to the common good.

Expected Results:
To demonstrate that:

(i) Purpose-driven and care-oriented organizations foster intergenerational well-being;
(ii) Ageing can become a driver of economic regeneration;
(iii) Ethical values and sustainability are central to achieving social justice in the 21st century.

Expected Practical implications:
Proposal of a reference model for public policy and territorial projects; Support for the creation of local ecosystems of active ageing; Recommendations for ethical and participatory leadership in vulnerable regions.

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Research limitations:
The empirical focus on a single region (Alentejo) may limit generalizability; future studies will include comparative and quantitative approaches.

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Keywords:
Organizational purpose; Care economy; Sustainability; Active aging; Regenerative economy; Alentejo

POPE FRANCIS, THE VULNERABLE AND RESPECT FOR THE (DIGNIFIED) LIFE OF THE HUMAN PERSON AND FOR A HEALTHY ENVIRONMENT: THE ENCYCLICAL "LAUDATO SI" AND SUSTAINABLE DEVELOPMENT

Regina Vera Villas Bôas [1]

ABSTRACT

Statement:
Throughout his "Papacy", Pope Francis has praised the attitudes of simplicity, ethics, tolerance, equality and solidarity, contained in his majestic Encyclical "Laudato Si" ("Praise Be"), in which he advocates the protection of the (dignified) life of the human person and respect for the environment and ecosystems. The content of the Charter does not prescribe sanctions and punishments for non-compliance, but it is accepted by people and authorities around the world, due to the trust placed in the Pope. Among the skills, activities, confrontations and challenges, the Pope dedicates his life to caring for the vulnerable, aiming at the protection of the life of the human person and respect for the "Common Home", which is the ecologically balanced (sustainable) environment.

Objectives:
The study aims to reflect on the thinking of Pope Francis, reproduced in his Encyclical "Praise Be", revealing concerns for the vulnerable in the social, economic, political, technological and environmental spheres, highlighting the need to combat the dangers and risks to which they are exposed, notably in the environmental sphere. It aims to reflect on the Encyclical's call for dialogue regarding the impacts that climate change, water and health crises, loss of biodiversity, environmental degradation and pollution (from transportation, pesticides, deforestation, discarded and/or landfilled waste) cause to the lives of people, present and future generations and the planet's ecosystems.

Justification:
The relevance of the study lies in the reflections on the (dignified) life of the human person and respect for a healthy and ecologically balanced environment, based on the content of the Encyclical "Laudato Si", absorbing the meanings of "vulnerability", and the understanding of the need for awareness of environmental risks and dangers, for the benefit of the most vulnerable, invoking environmental protection, precaution and safeguarding and the responsibilities of management in favor of intergenerational continuity and ecosystems.

Methodology:
The study uses research methods of bibliographical and documentary references, reviewing specialized doctrine and the Encyclical "Laudato Si". The approach is qualitative of a basic

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nature, based on the explanatory objective, through the thought of Pope.

Results achieved:
Through the Encyclical "Laudato Si", the study highlights the Pope's global warning about the need to raise awareness of the drastic effects of environmental changes, crises and devastation, including the absence, insufficiency and/or inefficiency of the management responsible for the precaution, protection and maintenance of the environment, as well as the non-compliance and ineffectiveness of legislation for the benefit of the environment. These effects affect the lives of people who mobilize in search of refuge, and the annihilation of natural resources and ecosystems. The need to protect the dignified life of the human person, especially the most vulnerable, and to care for the environment ("Common Home") requires constructive dialogues with sustainable development. The recognition of the right to a (healthy and dignified) life of the human being, not realized in an environment of degradation and pollution, of misery and hunger, of inequalities and without the practice of solidarity, must be defended by all, highlighting the collective responsibility for guaranteeing dignity and intergenerational existence.

Practical implications (conclusion):
The Encyclical "Laudato Si" proclaims the symbiosis between human beings and nature, and the need for awareness of environmental protection in the face of environmental degradation, invoking the materialization of sustainable development, prioritizing the protection of the most vulnerable and excluded, based on environmental policies that enable the effectiveness of human rights. It reinforces the need for the development of environmental-ethical education that points to the transversality of knowledge in the face of the "Common Home".

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KEYWORDS:
Pope Francis; Encyclical "Laudato Si"; Vulnerabilities; Life (dignified and healthy) of the Human Person; Common Home and Sustainable Environment

PARADIGM SHIFT IN EDUCATION: WHEN PLANETARY HEALTH MEETS THE ECONOMY OF FRANCIS

Carla Grazieli Azevedo da Silva [1]

ABSTRACT

Objective:
This paper presents an experience report on the implementation of a discipline with an emphasis on Environmental Sciences and Sustainability, in the *Lato Sensu* specialization course in Sciences and Technologies, aimed at elementary school teachers in Rio Grande do Sul (Brazil). The initiative seeks to overcome the technocratic view of training in environmental sciences and sustainability, promoting, instead, education in planetary health. In line with the principles of the Economy of Francis, this approach values the connection with the planet and life in all its dimensions and interconnections. In addition to contributing to the scientific education of future generations, we focus on an economy centered on human values and environmental preservation, going beyond profit, with the central objective of training and educating teachers as agents of transformation in raising awareness about the importance of preserving the planet among elementary school students.

Methodology:
The methodology for developing the syllabus for the Planetary Health course was based on the following steps: a) Review of the literature on planetary health, planetary healh education and the Principles of the Economy of Francis. b) Study of national and international educational guidelines focused on sustainability. c) Identification of good practices in similar courses in other educational institutions. d) Definition of the course syllabus according to the course's pedagogical project. e) Selection of teaching and learning assessment methodologies (in the implementation phase).

Originality:
The originality of this study, to the best of our knowledge, lies in its attempt to integrate the concepts of planetary health and The Economy of Francis, two areas that, until now, had not been explored together in teaching. While Planetary health is defined as a holistic concept that recognizes the interdependence between human health and the health of Earth's natural systems. It emphasizes that sustaining human well-being requires regenerating and protecting the ecosystems we depend on, not just minimizing harm, but actively restoring balance and proposes a holistic view of the interdependence between human health and environmental sustainability (Witmee et al. 2015; Guzman et al. 2021; Martens, 2023), The Economy of Francis seeks to transform economic models, valuing the harmonious relationship between society and the environment.
The originality of the research lies precisely in the intersection of these two concepts, revealing how ecological principles and the valorization of life can be incorporated into teacher training, promoting a broader and more humanized environmental education.

Results:
The final structure proposed for the first specialization class was based on the following elements:

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i) Syllabus: We will study the interrelationships between sustainability, human health and planetary health, from an integrative and transdisciplinary perspective, considering both the local and global perspectives, with a focus on environmental education and the training of future scientists for environmentally conscious and climate-resilient societies; (ii) General objective: Develop a comprehensive understanding of Planetary Health, its interconnections with human health and natural systems, promote sustainable practices in the school context that holistically improve human, animal and environmental health; (iii) Specific objectives: - Expand discussions on educational guidelines in basic education that encourage the development of skills related to planetary health. - Improve the knowledge of basic education teachers on sustainability and planetary health e and The Economy of Francis. - Promote literacy on the importance of planetary health in school communities. - Train current and future generations with environmental awareness to act as sources of knowledge multiplication, from a proactive perspective and focusing on the demands and challenges of local communities and well-being. - Encourage children and young people in basic education to pursue academic careers in areas of knowledge related to planetary health, with a focus on ecology and integral development, in the economy at the service of life and well-being. Considering that the course is yet to be implemented, and although its syllabus has been defined, there are still no results from the perspective of participant feedback.

Practical implications:
The discipline will be implemented in the second semester of the current year, which will allow us to continue studies on its implementation, especially in relation to adjustments based on feedback obtained from students of the specialization discipline. However, we intend to work on the proposal to contribute so that more teacher training initiatives, especially in basic education, study, and especially reflect on the current inefficient and harmful means of production from the point of view of the health of our planet and its living beings, with a focus on ecology and integral development, on the economy at the service of life and well-being (ABEFC, 2021).

Research limitations:
As limitations of the research, it is possible to point out the adherence and paradigm shift of the teachers to the new approach of understanding environmental education as a discipline that is not solely technical, but with a humanistic vision and the applicability of the discipline in the long-term course, by promoting its continued offering in the *Lato Sensu* specialization in Environmental Sciences and Sustainability.

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Keywords:
Planetary Health Education, Economy of Francis, Basic Education Teacher Training, Environment and Economy.

POPULAR ECONOMY AND WOMEN'S KNOWLEDGE: INSIGHTS FROM THE MARGINS THROUGH THE LENS OF THE ECONOMY OF FRANCESCO

Mariana Rogoski Ferreira Bernz [1]

ABSTRACT

Objective:
This article aims to investigate the socio-economic experiences of women living in vulnerable conditions in two favelas in southern Brazil, focusing on their economic practices as means of livelihood, the exploration of their daily lives, the structures of the State and public policies, as well as alternative forms of resistance and strategies to overcome social inequalities. Inspired by the proposal for new economies presented by Pope Francis, the study seeks to understand how these women—despite facing different forms of violence—have developed various forms of knowledge and economic strategies grounded in collective thinking, guided by the common good, informal cooperativism, and self-management. The research is based on the premise that overcoming poverty requires individualized solutions, differentiated by territory (Banerjee & Duflo, 2017), since each community holds local knowledge that is sensitive to lived experiences and local contexts—knowledge that can enhance these women's capacities and foster socio-economic transformation.

Methodology:
Using a qualitative approach, in-depth interviews were conducted with fourteen women from two favelas in Curitiba, southern Brazil. Laurence Bardin's content analysis methodology was employed, along with artificial intelligence tools available in the Atlas.ti software, to map codes and interpret the narratives of the participants.

Results:
The results support the hypothesis of the need for territorially grounded solutions to reduce poverty. The analyses reveal two distinct realities, despite the participants living in the same city and sharing relatively similar social contexts and daily stories of survival. However, their narratives diverge based on the historical contexts of their communities and local public policies—particularly those involving public infrastructure supporting motherhood, such as full-time schools. The interviewed women indicate that popular entrepreneurship emerges as an alternative means of survival, often serving as a complementary source of income. Although largely based on empirical knowledge, there is still a need for training, particularly in financial management. The women engage in innovative socio-economic practices through informal cooperativism and solidarity economy, an emerging model in Brazil.

Practical Implications:
The findings of this study have several relevant applications for strengthening alternative economic practices in contexts of social vulnerability and pave the way for the development of public policies tailored to women in such settings. The results underscore the importance of creating public policies that are territorially sensitive and gender-responsive, taking local

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contexts into account to foster human development. Moreover, the demonstrated capacity of women to engage in popular entrepreneurship, even without formal training in management or finance, highlights the need for educational programs focused on areas such as solidarity economy, financial education, and management. The cooperativist practices observed among participants show the potential of the solidarity economy as a sustainable model, providing support for community-based production networks and serving as a viable economic alternative in Brazil. Thus, the study contributes to the development of intersectional knowledge on gender, territory, and economy, with implications for human promotion through the valorization of local knowledge.

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Keywords:

New Economies; Women in Poverty; Social Entrepreneurship; Informal Economy.

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THE BUREAUCRATIC BURDEN IN PRIMARY HEALTH CARE: AN EFFICIENCY PROBLEM?

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Matheus Belucio [2]

ABSTRACT

Objective:
The aim of this research project (in development) is to characterize the bureaucratic burden on family doctors in Portugal; and their perception of it's impact on satisfaction, quality and efficiency of health care.

Originality:
As life expectancy grows, chronic illness increases health care demand (WHO, 2024). In order to achieve universal health coverage, health system efficiency is a priority concern for policymakers globally (Mbau et al. 2023). Inefficiency in health care can compromise access, quality and equity of provided care (Department of Health & Social Care, 2020). Otherwise, physician dissatisfaction with time spent on related paperwork is increasing internationally (Li et al. 2022). Beyond increasing the workload of professionals, bureaucratic work forces them to focus on activities that are not their main function, reducing the time and quality of care, reducing access, making it difficult to prioritize needs to users and professionals, and generating dissatisfaction and burnout among professionals (Goiana-da-Silva et al. 2025). A professional satisfaction survey have showed the bureaucratic work as one of the main dissatisfaction factors (Santiago et al., 2023). Dissatisfaction, self-efficacy and burnout have consequences in professionals' health and productivity (Melo-Ribeiro et al., 2023; Bernales-Turpo et al., 2022). Considering this overview, and the absence of researches in this topic in Portugal, we considered important to address this problem and its impact on health care.

Methodology:
A questionnaire will be applied to a representative sample of family doctors working in the Portuguese National Health Service, to assess the bureaucracy overload and its impact on health care. Snowball will be used to collect responses, share a Google Forms document on social networks and professional groups. The questionnaire will have four parts: the first with questions regarding the bureaucracy's burden in the daily practice of doctors; the second questioning the impact of it on theis satisfaction, and on health care quality and efficacy; a third, with the Portuguese version of the Maslach Burnout Inventory - Human Services Survey (MBI-HSS); and fourth a request for suggestions to reduce the bureaucratic work in primary health care. The data will be analyzed with Excel, Stata and/or SPSS software.

Practical implications:
The data analysis will allow the characterization of the bureaucratic burden among family doctors and a better understanding of their perception of impact on their work satisfaction, quality of care provided and efficiency of primary health care. It will also be characterized

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levels of professional burnout. Additionally, the professional's suggestions for improvement will be analyzed to develop public policy proposals in this field that may contribute to the health care efficacy and quality.

Research limitations:

Validation of the questionnaire can be challenging in a bordering area between medicine and economics. Snowball sampling has limitations, mainly related to the representativeness and generalizability of results. The main disadvantage is selection bias, as the sample is constructed based on references from participants who have already been included, which may not reflect the diversity of the target population, such as the age of respondents, length of experience as specialists, geographic representation, among others. There will be no assessment of the quality or efficiency of health care by an analysis of indicators of the care provided by the responding doctors.

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Keywords:
Primary Health Care; Portuguese National Health Service; Efficiency; Bureaucracy

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ENERGY ACCESS AS A SOCIAL RIGHT THROUGH FINANCIAL SUBSIDY

Ariel Miño [1]

ABSTRACT

Objective:
To assess energy accessibility through economic assistance in the Province of Buenos Aires, Argentina.

Methodology:
The methodology used must be classified as qualitative (Sampieri, 2014). However, the calculation resources used to determine indices and geographic areas where households live in socioeconomic vulnerability are also quantitative (Buzai, 2014). This means that secondary sources from technical documentation on the sector and statistical records will be used; and data obtained through user surveys will be used as primary sources.

Originality:
The possibility of access to energy, through subsidies of public services (natural gas, electricity, and bottled gas), is the axis of protection and access to services in households in residential areas of the province of Buenos Aires, Argentina. On that topic, Caruana and Méndez (2019) reported that "energy poverty is considered to exist in a household when it is unable to achieve the minimum quantity of energy services which are necessary to fulfill its basic needs," and it takes place in all nations. The Buenos Aires province (Argentina) is heterogeneous in its territories, which requires the consideration of certain economic, energetic, and social variables to be analyzed in the different districts and localities of the province. In this context, the characterization of energy access in the residential sector of the 135 municipalities that make up the province of Buenos Aires is an essential contribution to understanding the dynamics of energy consumption in the residential sector, which is key to informing the design of energy policies and the targeting of subsidies to the most vulnerable. Russo, 2024: Relaciones con problemas sociales en territorios y cómo participar directamente de los mismos se deben territorializar, meaning that territories are not only physical geographical entities; rather, they become spaces of social, economic, and cultural practices, where structural inequality, exclusion, poverty, and other forms of vulnerability are lived in the flesh.
Accordingly, the requirement to meet needs through public policy by an interventionist state that narrows gaps in society's material and economic structure, while from which springs a stock of only "profits" and "inequity" within households, highlights the direction of equity of public policies. At the same time, in the territory, public policies play a fundamental role, since they are the means of the State to interfere in the social, economic, and environmental reality of the territory.
Francis (2020:75) stresses the idea of universal brotherhood as a basis for human development in his encyclical Fratelli Tutti. The encyclical's point of departure for human development is not only material well-being but also, and maybe even more so, the dignity and capabilities of every person in a community of neighbors with

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whom to exchange, everywhere that equal opportunities to all may exist, and human development to thrive, where an individual may be able to live with dignity and take an active part in the life of society. Francis (2020) also stresses the need for sharing among nature, including energy, in 'Fratelli Tutti'.

Nowadays, the use of public energy services (natural gas, electricity, and bottled gas) constitutes one of the essential requirements for development as well as the advancement of the quality of life of the population. In like manner, then Francis (2020) also expresses the sense in which constructing a welfare state that guarantees dignity and justice to all would defeat poverty by, for example, proposing a discourse of fraternity and world solidarity which would guarantee that no one is excluded, even from access to energy. This implies the re-orientation of public policies so that access to energy may become not something one can buy with money, but a human right. So, some public policies should have their focus on energy production, but also on the right to access and on ways not to exclude the weakest ones.

Development for us is all about living well and participating in society. The aim is not just to ensure the basic needs are being met but to create self-sufficiency, advance social and economic justice, and lessen economic inequality. Modern paradigms stress human development as human in order to grow capacities and equity in society. These visions guide the debate on the place public policies and models of social integration have as a space for broadening the field of possibilities of human development that guarantees that everybody can reach their full potential and live with dignity.

Results:

This paper will be used as a tool for debate around the changes, continuities, and major challenges facing the paradigm of energy access in homes by means of user subsidies.

Practical implications: This study would enlighten us with a theoretical perspective of the key challenges that governments are confronted with to implement public policies on energy as a vital instrument for poverty eradication.

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Keywords:

access to energy, public policies, energy poverty, human development.

EXTENSÃO UNIVERSITÁRIA E A CONSTRUÇÃO DA PRÁXIS DA ECONOMIA DE FRANCISCO E CLARA

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ABSTRACT

This article analyzes how university extension practices, especially those developed at PUC Minas, have incorporated the principles of the Economy of Francis and Clare (EFC), promoting an economy centered on care, social justice and human dignity. Using a qualitative approach, the study combines a bibliographical review of the Dossier "Faces of the Economy of Francesco and Clara", published by Conecte-se magazine, with an analysis of the concrete experience of the Clinic for Combating Contemporary Slave Labor and Human Trafficking, an extension initiative of PUC Minas in partnership with the Federal University of Minas Gerais - UFMG. The Clinic highlights the transformative potential of care as an organizing principle for economic and social practices, providing legal and psychosocial assistance to people rescued from modern slavery. The work highlights the centrality of fair and dignified work as a pillar of the OBE, addressing university extension as a space for critical training and social engagement. The results show that integrating theory and extension practice contributes to building a new economy, rooted in solidarity, respect for human rights and overcoming structural inequalities. Finally, it is proposed that these experiences inspire public policies and reorient the social role of the university.

Objective:
Analisar como as práticas extensionistas universitárias, especialmente aquelas desenvolvidas na PUC Minas, incorporam os princípios da Economia de Francisco e Clara, promovendo uma economia centrada na dignidade humana, na justiça social e na sustentabilidade ambiental.

Methodology:
A pesquisa adota uma abordagem qualitativa de caráter exploratório-analítico, estruturada em três eixos metodológicos interdependentes, com o intuito de compreender como as práticas de extensão universitária na PUC Minas vêm incorporando os princípios da Economia de Francisco e Clara (EFC). O primeiro eixo consiste em uma revisão bibliográfica sistematizada, a partir da análise dos artigos publicados no Dossiê Temático "Rostos da Economia de Francisco e Clara", da Revista Conecte-se (PUC Minas, 2023), com o objetivo

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de mapear os fundamentos teóricos e éticos da EFC e suas interfaces com a práxis extensionista no Brasil. No segundo eixo, foi adotado o estudo de caso da Clínica de Combate ao Trabalho Escravo Contemporâneo e Tráfico de Pessoas, projeto extensionista interinstitucional (PUC Minas e UFMG), com base na metodologia da pesquisa participante e da pesquisa-intervenção. A clínica envolve múltiplas áreas do conhecimento (Direito, Psicologia, Administração, Ciências Contábeis e Ciências da Informação), prestando atendimento jurídico e psicossocial a pessoas resgatadas de contextos de escravidão moderna. A coleta de dados empíricos no contexto da Clínica foi conduzida por meio de entrevistas semiestruturadas, registros extensionistas (relatórios, diários de campo e planos de intervenção) e depoimentos espontâneos de participantes, com os devidos cuidados éticos, especialmente no que diz respeito à anonimização dos dados e à proteção da identidade das pessoas atendidas, em consonância com os princípios da ética em pesquisa e com o "cuidar" preconizado pela EFC. As entrevistas foram realizadas com membros da equipe técnica e estudantes extensionistas. No terceiro eixo, os dados coletados foram tratados a partir da análise de conteúdo temático, com foco em identificar como os princípios da EFC (dignidade, cuidado e justiça social) se manifestam nas práticas e percepções dos envolvidos. A metodologia não tem como objetivo uma abordagem estatística, mas a compreensão profunda dos sentidos atribuídos às práticas e à vivência do cuidado como eixo estruturante da ação econômica.

Originality:
Este estudo se destaca por articular, de forma inovadora, as perspectivas teóricas da Economia de Francisco e Clara com práticas extensionistas concretas que dão vida aos seus princípios. Sua originalidade reside na demonstração de que a extensão universitária, além de uma ferramenta pedagógica e de articulação social, pode ser também um espaço privilegiado de experimentação de novos paradigmas econômicos, centrados na vida humana, no cuidado e na justiça. A escolha da Clínica de Combate ao Trabalho Escravo Contemporâneo e Tráfico de Pessoas como objeto de estudo reforça esse caráter inovador. Ao contrário de modelos tradicionais de assistência econômica ou jurídica, a Clínica propõe uma abordagem interdisciplinar e integral no enfrentamento da exploração, ressignificando o trabalho não apenas como atividade contratual ou produtiva, mas como espaço de cuidado, reconstrução da dignidade e desenvolvimento humano. Essa perspectiva rompe com a lógica utilitarista e da mercantilização da força de trabalho, afirmando uma práxis fundamentada na ética e na solidariedade. Além disso, este estudo contribui para um campo ainda emergente da literatura acadêmica, que busca explorar a interseção entre extensão universitária, justiça econômica e desenvolvimento humano integral. Ao destacar o cuidado como eixo estruturante tanto da reflexão teórica quanto da atuação prática, o trabalho reforça a atualidade da proposta da EFC e oferece um modelo inspirador e replicável para outras instituições de ensino superior e organizações da sociedade civil comprometidas com os direitos humanos e com a transformação social sustentável.

Results:
As práticas extensionistas analisadas demonstram que a Economia de Francisco e Clara oferece um caminho viável e necessário para repensar a economia a partir de valores humanos e ecológicos. A experiência da PUC Minas, por meio de projetos como por exemplo o "Entreposto Agroecológico e Cultural", evidencia o potencial transformador da extensão universitária quando alinhada a princípios que colocam a vida no centro das decisões econômicas.

Practical implications:
A integração dos princípios da EFC nas práticas extensionistas sugere um modelo de desenvolvimento que: Reorienta a Educação Superior; Incentiva currículos que promovem

a formação de profissionais comprometidos com a transformação social e ambiental; Fortalece Comunidades Locais; Estimula a criação de redes de economia solidária que empoderam comunidades e promovem o desenvolvimento sustentável; Inspira Políticas Públicas; Serve como modelo para políticas que buscam uma economia mais justa, inclusiva e sustentável.

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Conecte-se! Revista Interdisciplinar de Extensão. (2023). v.7, n.14. Dossiê: Rostos da Economia de Francisco e Clara.

Keywords:
Economia de Francisco e Clara. Extensão universitária. Trabalho digno. Cuidado. Escravidão contemporânea.

ANALYZING ENERGY EFFICIENCY ACROSS EUROPEAN UNION COUNTRIES: DOES TOURISM CAPITAL INVESTMENT MATTER?

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ABSTRACT

Objective:
There is a need to transform the energy sector into a more inclusive and low-carbon system (Francesco Economy, n.d.).
Despite tourism being a major contributor to the European Union (EU) countries' economies, it is also one of the main drivers of higher energy demand, ultimately leading to an exacerbation of climate change. This fact is related to its associated activities, such as accommodation or transportation, which are usually dependent on fossil fuel energy.
Therefore, the integration of innovative energy technologies into tourism operations can be a promising solution to balance its economic benefits with environmental sustainability by helping in the adoption of more energy-efficient practices and measures. Nevertheless, these improvements require targeted financing within the sector. In this context, the main goal of the present study is to analyze the effects of tourism capital investment on energy efficiency in 25 EU countries from 2003 to 2021.

Methodology:
To reach the purpose of this investigation, a two-stage Data Envelopment Analysis (DEA) was employed. First, a DEA was used to calculate the dependent variable for the second step of the analysis, namely energy efficiency. More precisely, to construct this indicator, primary energy consumption, labor, and capital were used as inputs, while GDP and renewable energy consumption were used as (desirable) outputs. Posteriorly, Fractional Regression Models (FRM) were employed to evaluate the impacts of the tourism capital investment and other determinants on first-step calculated energy efficiency.

Results:
The results of the DEA indicate that few nations are operating on the efficiency frontier, with Germany, Luxembourg, Sweden, Malta, Denmark, and Italy being the most efficient ones. Regarding the findings of FRM, they reveal that both tourism capital investment and tourism direct contribution to GDP are among the main drivers of energy efficiency in the EU nations. Additionally, the labor force with advanced education, R&D expenditures, population density, and the financial development index also has a positive impact on energy

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efficiency. On the contrary, the recession dummy contributes to decreasing the energy efficiency of these nations.

Practical implications:
Based on the outcomes, policymakers should continue to promote sustainable investments within the tourism sector – e.g., construction of energy-efficient buildings or the installation of charging points for electric vehicles in tourism-related infrastructures. It is also recommended that governmental organizations, tourism stakeholders, or regulatory bodies conduct comprehensive analyses to assess consumption patterns across the sector's operations and identify areas of inefficiency. Simultaneously, to influence the behavior of tourism companies and investors, both regulatory instruments and targeted subsidies should be designed and implemented.

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Keywords:
Tourism capital investment, Energy efficiency, European Union, Two-stage Data Envelopment Analysis.

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INNOVATIVE BEHAVIOR AND SOCIAL INNOVATION IN FAMILY FARMING: DEVELOPMENT AND VALIDATION OF THE SCALE

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Rayssa Cleide de Oliveira [3]

Daniela Pegoraro [4]

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ABSTRACT

Objective:
This study aimed to analyze the influence of innovative behavior on social innovation among Brazilian family farmers and to develop and validate a novel instrument the Innovation in Social Practices – Agriculture Familiar (ISP-AF Scale)—to assess social innovation in this context.

Methodology:
A mixed-method approach was employed. Initially, the ISP-AF Scale was developed using the Delphi technique with experts in innovation and family farming. Subsequently, a quantitative survey was conducted with 264 family farmers across the southern Brazilian states of Rio Grande do Sul, Santa Catarina, and Paraná. Data collection included a sociodemographic questionnaire, the newly constructed ISP-AF scale, and an adapted scale of innovative behavior. The model was validated using Structural Equation Modeling with Partial Least Squares estimation (PLS-SEM) through SmartPLS® 4.1.1.2.

Originality:
This research pioneers the development of a validated scale specifically designed to measure social innovation within the context of family farming. It bridges a theoretical and empirical gap in innovation studies by integrating behavioral and social innovation constructs applied to rural development.

Results:
The ISP-AF Scale demonstrated robust psychometric properties, confirming reliability, validity, and measurement invariance across gender. Innovative behavior showed a moderate to strong presence among farmers and had a significant influence on all dimensions of social innovation—idea generation, opportunity recognition, challenge management, implementation, and growth. Notably, participatory leadership correlated only with opportunity recognition, highlighting specific nuances in innovation dynamics among family farmers.

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Practical implications:
The ISP-AF Scale emerges as a valuable tool for policymakers, researchers, and practitioners to diagnose, promote, and evaluate social innovation in rural and agricultural development programs. Its application can inform targeted strategies that empower farmers, foster rural entrepreneurship, and promote sustainable development.

Research limitations:
The sample was limited to three states in southern Brazil, which may affect the generalizability of findings. Future studies should replicate the scale in other regions and consider longitudinal approaches to assess the impact of innovation practices over time.

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Keywords:
Innovative behavior, Social innovation, Family farming, ISP-AF Scale.

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MEASUREMENT INSTRUMENTS FOR HAPPINESS AT WORK: A COMPREHENSIVE ANALYSIS THROUGH A SCOPING REVIEW

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ABSTRACT

Objective:
This study aims to investigate the theoretical and empirical development of the construct of happiness at work by conducting a comprehensive scoping review. Through a systematic mapping of the scientific literature, the objective is to identify the main validated measurement instruments, the core conceptual dimensions, and the predominant theoretical perspectives used to define and assess happiness within organizational contexts. This overview intends to clarify how the concept has been operationalized in empirical studies, which dimensions are most frequently evaluated, and whether the academic literature shows signs of conceptual convergence or fragmentation.
In addition to presenting an inventory of instruments, the study also seeks to reflect on how the idea of happiness has evolved in organizational psychology, exploring the interplay between emotional, motivational, relational, and institutional factors. This broader perspective contributes to a more integrated and applicable understanding of happiness at work that supports both academic inquiry and practical interventions.

Methodology:
The review followed the methodological guidelines for Scoping Reviews proposed by Tranfield, Denyer, and Smart (2003), adapted to the context of management studies. A structured search protocol was designed and implemented in two major international academic databases: Web of Science (1945–2024) and Scopus (1960–2024). Boolean operators combined keywords related to “happiness at work” and “measurement instruments” to ensure a comprehensive retrieval of relevant literature.
The inclusion criteria restricted results to peer-reviewed articles in English that explicitly addressed happiness in workplace settings and included or proposed measurement tools. After removing duplicates, articles were screened based on title, abstract, and keywords, followed by full-text review and thematic coding using the START software. The PRISMA 2020 flow diagram was used to document the selection process, enhancing transparency and replicability.

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Originality:
This study is among the first to systematically review and categorize validated instruments for measuring happiness at work, while also organizing the conceptual diversity across studies. The review highlights the multidimensional nature of the construct, going beyond simplistic views of happiness as mere satisfaction or emotional state. It synthesizes the theoretical foundations of existing instruments and reveals critical gaps, especially the lack of cross-cultural validation, which is particularly relevant for Latin American and Brazilian contexts.
Furthermore, the study contributes to the field by proposing the need for localized, culturally sensitive, and psychometrically robust instruments, aligned with contemporary theories of well-being and human flourishing in the workplace.

Results:
The final sample consisted of 176 scientific articles, of which 136 were empirical and 40 theoretical. Seventeen articles (9.7%) specifically addressed the construction or validation of happiness at work scales. Most validated instruments focused on dimensions such as job satisfaction, emotional well-being, intrinsic motivation, organizational commitment, and meaning at work. The analysis identified six recurring conceptual categories: (1) subjective well-being, associating happiness with individuals' emotional experiences; (2) job satisfaction, related to evaluations of tasks and the work environment; (3) work-life balance; (4) quality of work life; (5) sustainable interpersonal relationships, emphasizing the social climate; and (6) purpose and meaning, linked to value alignment and the perceived impact of work. Despite the breadth of constructs, results revealed a lack of consensus in conceptual definitions and wide variation in the instruments and metrics used. In some cases, the same instrument was used to assess different constructs, while in others, distinct instruments were employed to measure the same concept, compromising comparability.

Practical Implications:
The study highlights the urgency of developing standardized, culturally adapted, and psychometrically robust instruments for measuring happiness at work. In practice, validated instruments can help organizations diagnose well-being issues, guide strategic human resource decisions, and evaluate the effectiveness of well-being-focused interventions. Additionally, adopting a multidimensional perspective enables a deeper understanding of not only emotional aspects but also structural and relational variables that influence employee happiness, contributing to healthier, more sustainable, and productive work environments.

Research Limitations:
Although the scoping review followed rigorous methodological procedures, it was limited to articles published in English and indexed in the Web of Science and Scopus databases. Thus, relevant studies published in other languages or regional repositories may have been excluded. Furthermore, the subjective nature of happiness as a construct presents challenges for categorization, and the lack of methodological uniformity in the field hampers the synthesis of convergent findings.

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Keywords: Instruments for Happiness, Work, Scoping Review.

QUIET QUITTING IN THE SECURITY FORCES: THE INFLUENCE OF MOTIVATION ON WELL-BEING AND ORGANIZATIONAL HAPPINESS

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Margarida Saraiva [2]

ABSTRACT

Objective:
Portuguese security forces are particularly vulnerable to workplace stress, and their success depends on a good understanding of the factors that affect the well-being of their members. The combination of low levels of motivation and commitment, coupled with a reduced perception of well-being and happiness in the workplace, results in phenomena such as quiet quitting.
Thus, this research is guided by the following question: what factors analyzed in the Job Demands_Resources Theory influence the motivation, well-being, and happiness of Portuguese Security Forces workers, and how are these dimensions related to the phenomenon of quiet quitting?
In this sense, the overall objective of this study is to investigate how motivational factors impact the well-being and happiness of Portuguese Security Forces workers, in accordance with the NP ISO 4590: 2023, and how these dimensions relate to the phenomenon of quiet quitting, as well as to propose possible organizational strategies that promote the motivation, well-being, and happiness of Portuguese Security Forces workers, contributing to the mitigation of quiet quitting.

Methodology:
The proposed methodology follows a mixed research approach (qualitative and quantitative) which includes interviews with their leaders, complemented by a questionnaire survey applied to Security Forces workers, based both on the results of the interviews and on the literature review.

Originality:
Investigation of the factors that affect the motivation, well-being and happiness of Portuguese Security Forces workers and how these elements are related to the phenomenon of quiet quitting.

Results:
The expected results show us that: 1) job resources can have a positive impact on motivation, well-being, and happiness, 2) job demands can be negatively associated with well-being and happiness, especially when they are scarce, 3) the presence of motivating leaders can significantly reduce quiet quitting, 4) organizational happiness reduces the predisposition to quiet quitting, 5) well-being can act as a mediator between motivation and quiet quitting, 6) excessive workloads and emotional pressures can reduce well-being.

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Practical implications:
Implementation of possible strategies to promote well-being and organizational happiness, as well as to mitigate quiet quitting, such as programs to promote the mental and physical health of professionals, more effective recognition and reward policies, re-evaluation of workloads to avoid burnout or the creation of an environment where professionals feel valued and have a clear purpose.

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Keywords:
Motivation; Organizational Well-Being and Happiness; Quit Quitting; Security Forces.

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WEALTH, POVERTY, AND THE USE OF GOODS: A FRANCISCAN CONTRIBUTION TO AN INTEGRAL ECONOMIC VISION

Carlos Figueira [1]

ABSTRACT

Objective:
This paper explores how Franciscan economic tradition can offer a distinctive framework for reimagining the modern economic system. It offers a normative critique of the prevailing market paradigm based on an analysis of key Franciscan principles such as voluntary poverty, the responsible use of goods, and communal responsibility. The paper proposes an alternative economic approach rooted in human dignity, the pursuit of the common good and the importance of relational and spiritual capitals.

Methodology:
The research is grounded in a multidisciplinary approach, which combines an historical overview of Franciscan key texts and thinkers (e.g., Francis of Assisi, Peter Olivi), theological and ethical reflection, and engagement with contemporary critiques of neoclassical economics. The paper draws on an interpretive and normative analysis of Franciscan economic thought and suggests a practical application of key Franciscan insights to the current economic context.

Originality:
This study focuses on the radical and paradoxical economic institutions created by early Franciscans. By highlighting the unique contributions of Franciscans to value theory, market ethics, and the role of economic actors, the paper shows how Franciscan economic tradition provides relevant insights to rethink today's economic systems and address the complex challenges of the present time.

Results:
The study finds that Franciscan economic principles provide a compelling alternative vision centred on human dignity, an ethical use of resources, and the rejection of reductionism in Economics (e.g., the assertion of Robbins (1984) that ethical considerations should remain separate from economic analysis). This work highlights concepts such as "use without ownership" and "poverty as civic virtue" and how they can inspire modern economic institutions, current management practices, and social entrepreneurship in pursuit of a more inclusive, humane and sustainable future.

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Practical implications:

The alternative vision proposed in this study has practical implications for several domains, such as business ethics, corporate governance, social finance, and public policy. It is suggested that the Franciscan ethos calls for the development of more democratic and participatory organizational models, vocation-driven entrepreneurship, businesses that are both financially viable and socially transformative, and economic policies rooted in a culture of justice, solidarity, subsidiarity, and environmental care.

Research limitations:

While rich in normative content, Franciscan economic thought requires a contextual adaptation when applied to modern economic systems. Along those lines, further empirical work is needed to better assess the practical outcomes of Franciscan-inspired economic models applied in today's context.

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Keywords:

Franciscan economic thought, voluntary poverty, common good, discerning use of goods, integral economics.

Financial support/Acknowledgement:

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CAREER AGILITY: A SCOPING REVIEW

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Daniela Pegoraro [3]

ABSTRACT

Objective:
This study aimed to map the main literature on career agility, in order to broadly explore its definition, antecedents, findings, implications, and related constructs, based on both academic and gray literature.

Methodology:
A scoping review was carried out in the Web of Science, Scopus, in the African Journal of Career Development; and in the books: Agile Coping in the Digital Workplace and Activate Your Agile Career: How Responding to Change Will Inspire Your Life's Work. First, the strings were defined; Then, the inclusion and exclusion criteria were applied, verified according to adherence by title/abstract and total reading of all documents. The final corpus includes ten documents. Afterwards, mapping, grouping, synthesis and reporting of the main findings were carried out.

Originality:
This scoping review provides a synthesis of the career agility construct. In addition, it elucidates the links between the theme and its main constructs, highlighting its antecedents and influences in work environments marked by constant changes and digital transformations.

Results:
Career agility is a dynamic construct, important for the adaptation and career success of individuals inserted in work environments characterized by digital and technological changes. It is arranged in three dimensions, namely: Technological adaptivity; Agile learning and Career navigation. It is an ability to adapt, or the desire to adapt and respond in advance to changes that interfere with the means for career adequacy by individuals (Coetzee, Potgieter & Ferreira, 2021). It positively influences individuals' well-being, adaptability, satisfaction, resilience, and better adjustment to the psychological contract and organizational bond of employees.

Practical implications:
The organizational availability of training and/or workshops to clarify and develop career agility is relevant; in order to promote incentives for the adaptation of individuals in the face of technological and digital changes in their work environment. In addition, it is important to promote an organizational culture that recognizes the development, improvement, and continuous learning of its employees.

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Search limitations:
As an emerging construct, career agility still has few published studies, which limits the analysis of interactions with other themes and the diversity of methods and target audiences investigated.

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Keywords:
Career agility, Technological adaptability, Agile learning, Career navigation

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PREFERENCE-SHIFTING VIOLENCE: EVIDENCE FROM THE MARIKANA MASSACRE

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Li-Wei Chao [2]

ABSTRACT

Objective:
This study examines how the risk and time preferences of a sample of South African adults were affected by the Marikana massacre, a prominent episode of police violence that took place in South Africa on August 16, 2012. Previous studies have found that exposure to violence affects risk and time preferences (e.g., Voors et al., 2012; Jakiela & Ozier, 2019), but the direction of the effect is unclear. Our study contributes to this discussion and highlights a channel through which police violence – a sporadic but persistent phenomenon in many societies – can affect human decision making.

Methodology:
The Marikana massacre intersected fieldwork for the second wave of a large longitudinal survey being conducted in the Gauteng region, creating plausibly exogenous variation in respondents' exposure to the event. We exploit this natural variation to estimate the causal effect of the exposure to violence on individual risk and time preferences using Pooled OLS regression models. To corroborate our findings, we examine how risk and time preferences relate to a proxy measure of interest in the Marikana massacre that is based on the intensity of internet searches for the term "*Marikana*". We further test the robustness of our results by controlling for other contemporaneous events in South Africa that may act as confounding factors, and we address potential unobserved heterogeneity by re-estimating our models with individual and area-level fixed-effects.

Originality:
To the best of our knowledge, this study is the first to examine the impact of witnessing the Marikana massacre on risk and time preferences among South African adults. In contrast with prior research that examines long-run effects of violence on preferences or relies on retrospective recall, our design captures real-time behavioural consequences as the violent event and its aftermath unfold. We further contribute methodologically by using a measure of public salience of the event that relies on high-frequency internet search data to validate the timing-based identification strategy inherent in our natural experiment framework.

Results:
We find a statistically significant difference in risk and time preferences between individuals surveyed before and after the Marikana massacre, with individuals surveyed after the massacre being more risk seeking and having higher discount rates. Our pooled OLS estimates indicate that among respondents interviewed after the massacre, risk aversion and the discount rate both are higher of each standard deviation. Estimates from fixed-effects models that account for unobserved heterogeneity suggest that immediately after the massacre these effects are substantially larger.

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Practical implications:
Out study provides strong evidence that witnessing a violent event alters risk and time preferences, two key determinants of a wide range of decisions – such as saving, investment, and health behaviour – that ultimately affect long-term welfare and development outcomes. If witnessing violence induces individuals to become more risk-averse or short-term oriented, this could reduce human capital accumulation, discourage entrepreneurship, or lead to unhealthy behaviour. From a policy perspective, our study thus highlights the broader developmental costs of police violence, and raises the possibility that such violence may contribute to widen inequality where minorities are disproportionately affected by police violence.

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Keywords:
Risk preferences, Time preferences, Police violence, Marikana massacre, South Africa

Financial support/Acknowledgement:
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BETWEEN CHALLENGES AND TRIUMPHS: RESILIENCE IN THE MANAGEMENT OF FEDERAL PUBLIC UNIVERSITIES

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Vanessa Rodrigues de Almeida [2]

Tais de Andrade [3]

Luis Felipe Dias Lopes [4]

ABSTRACT

Objective:
This study aims to understand how resilience manifests in the organizational context from the perspective of a manager at a federal public university in Rio Grande do Sul, Brazil. The objective is to explore how managerial actors cope with adversity and maintain their performance in the face of contemporary organizational challenges.

Methodology:
A qualitative, exploratory-descriptive approach was adopted through a case study. Data were collected via a semi-structured interview with a manager and analyzed using content analysis.

Originality:
This study offers a relevant contribution by examining resilience from the perspective of public university management—an area still underexplored in Brazilian literature. It also integrates individual, relational, and institutional dimensions of resilience within a unified analytical framework.

Results:
The findings revealed that resilience among public university managers involves the development of self-awareness and emotional regulation, as well as interpersonal relationships based on empathy and trust. The role of organizational culture was also highlighted, particularly in fostering resilience through clear communication and institutional support. Thus, resilience emerges as a key competency for facing challenges, maintaining emotional balance, and strengthening the organizational environment.

Practical implications:
The results emphasize the importance of developing resilience as a strategic competency in public management, particularly through initiatives that enhance emotional intelligence, communication, and institutional support. Such practices can foster healthier and more adaptive work environments.

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Research limitations:
As a single-case qualitative study, the findings cannot be generalized to all public institutions. Additionally, the study is based on the perception of a single manager, which limits the range of perspectives considered.

Keywords: Resilience, Organization, Public Management, Work.

FRATERNAL ECONOMY IN FAVOR OF INDIGENOUS LIFE IN THE AMAZON

Rívea Medri Borges [1]*

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ABSTRACT

Objective:
This paper presents the development of the "The Grace of Work" project as an experiment in fraternal economics in Indigenous communities in the EWARE I, II, and FEIJOAL Indigenous Lands, Amazonas, Brazil. The project aims to promote Indigenous protagonism based on the appreciation of traditional aviculture practices, strengthened by technical training and institutional support. Developed since 2020 by the Association of Indigenous Women (MAPANA), as a way to overcome the welfare and passive exclusion directed at Indigenous people (Matarezio Filho & Pedrosa, 2023; Verdum, 2003), observed especially during the COVID-19 pandemic, when the distribution of processed and culturally decontextualized foods, evidenced the fragility of public policies directed to Indigenous food security. The project proposes the community production of fresh and culturally appropriate foods, chickens and eggs, to strengthen the food security. It aims to promote adaptation to climate change through food alternatives in the face of the growing scarcity of hunting and fishing, caused by extreme weather events, and by severe attacks on the source of indigenous life, the Amazon rainforest, and intend to allow time for the ecological regeneration of native food ecosystems. Still seek to involve young and reduce their exposure to social risks such as alcoholism, drugs, suicide, violence, forced migration in search of income and the identity crisis in the face of discrimination and subjugation manifested to the indigenous people in the encounter with urban society.

Methodology:
The methodology is based on participatory action research (Fals Borda, 1999), which articulate scientific production with concrete action, oriented for social transformation, integrating technical-scientific and traditional knowledge, through the participation of researchers, technicians, Indigenous families, and leaders as active subjects, supported by dialogical relationships, to having the first author of this study, conducted fieldwork among the Ticuna people in 2023 and serves as a consultant in the project management, and the second author is an indigenous Ticuna ethnic group, resident of the Eware I, family farmer and project administrator. The development occurs in annual cycles of action-reflection with community assemblies, collective discernment, technical training in aviculture, joint planning, collaborative execution, and shared evaluation — all jointly designed and implemented, reinforcing co-responsibility in decision-making and the protagonism of local subjects. The actions are guided by the principles of reciprocity, respect for plural perspectives, and for nature, aligning with the relational logic of buen vivir, central to South American Indigenous cultures (Gudynas, 2011; Acosta, 2013). At the same time, the

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"Solidarity Fund" community fund is strengthened, a mechanism for mutual support, economic sustainability, and project expansion.

Results:
The project involved 20 communities and more than 30 families in meat and egg production, of which six achieved productive and financial autonomy. In addition, created a local network of aviculture input suppliers, qualified the communities to meet public policy criteria for food acquisition from family farming, enabled the supply of meat and eggs to indigenous schools, and inserted families into the institutional market. It has contributed to food security, but also promoted food sovereignty (Desmarais, 2013). It has a significant social impact as strengthening intercommunity cooperation, expanding interethnic ties, and the emergence of young leaders. The results demonstrate the viability of a microeconomy based on the indigenous worldview, which operates with values such as sharing, reciprocity, social cohesion, dignity of life, communion of responsibilities and ecological sustainability, which, without breaking with the local culture, it approaches the proposals of the civil economy (Bruni & Zamagni, 2007) and the principles of the Economy of Francis (Francisco, 2022), constituting an experience of fraternal economy, that is not limited to the application of production and management techniques, but operates in a complex intercultural field of negotiation between contradictory ontologies and rationalities, where economic activity, instead of being the failure of "tribal praxis", reinterprets and transforms public food security policies in light of indigenous values (Matarezio Filho & Pedrosa, 2023), producing a space for negotiation, respect for indigenous epistemic diversity and for specific forms of protagonism and community management.

Practical implications:
Guarantees food security and income generation, provides adaptation to climate change and to criminal devastation of the Amazon. It promotes youth leadership, strengthens Indigenous cultural identity, increases community self-management capacity, and fosters nature-respecting agricultural practices.

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Keywords:
Fraternal Economy, Indigenous Food Security, Buen vivir

Financial support/Acknowledgement:
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THE ROLE OF GREEN TECHNOLOGY INNOVATION AND GOVERNANCE ON ECONOMIC CONVERGENCE: EVIDENCE FROM 21 EUROPEAN COUNTRIES

Tatiana Gaspar [1]*

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ABSTRACT

Objective:
The main purpose of the present study is to analyse the effects of green technology innovation and governance in the process of economic convergence in European countries, considering the different economic reality. For this analysis, a panel data of 21 European countries, from 2005-2023, was divided in two groups based on their relative position in terms of the European economic growth average, to capture distinct dynamics between distinct levels of growth.

Methodology:
The employed methodology is based on dynamic models for panel data, which allow analysing the impact of the chosen variables on economic convergence, controlling the influence of non-observed factors and possible simultaneous relations between the variables. The GMM method was applied since it is adequate to deal with endogeneity problems and to get more reliable estimations. To reinforce the robustness of the results, different estimators were used in this approach, being the principal the linear dynamic panel data GMM. Countries were grouped according to its relative position to European economic growth average, allowing to analyse the different effects of green technology innovation – model I - and governance – model II - in different contexts of economic growth. Different estimations were also conducted to ensure the validity of the instruments used and the consistency of the obtained results.

Results:
The empirical results reveal different behaviours between the two groups of European countries. In group I – countries above the European growth average – it is possible to see the strong persistence of economic growth, associated with a process of divergence from the European average. Investment and trade contribute to that divergence, while labour force with basic education promote convergence. Green technology innovation and political stability also favour divergence. In group II – countries below the European average – the results indicate a tendency of convergence. Investment, trade and labour force with advanced education promote convergence, while research and development expenditures, patents on environmental technology and rule of law contribute to economic divergence. These results highlight the differentiated role of structural and institutional factors in the process of economic convergence or divergence of European countries from the European average. It is possible to conclude that countries already above the European average keep growing and

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diverging from it, while countries below show some signs of convergence, but have weaknesses, following a slower and uncertain trajectory.

Practical implications:
The results highlight the importance of public policies that are adequate to promote a sustainable economic growth and aligned with the European average. Green technology innovation and governance, although essential, can drive inequalities if they are not complemented with institutional, technological and financial support adequate to less developed countries. Reinforcing the institutional capacity, education and investment in research and development is essential to economic convergence. Green transition strategies must be adjusted to the reality of each country, with distinguished European support that ensures a better economic and environmental cohesion.

Research limitations:
Despite the robustness of the estimations, the study presents limitations. The structural and institutional heterogeneity may affect the interpretation of the results, even with the division of the countries. The analysis is limited to the European context, complicating the generalization for other regions. The chosen indicators for green technology innovation and governance may not reflect all the dimensions of the variables.

Keywords:
Green Technology Innovation, Governance, Economic Growth, Economic Convergence, Dynamic Panel Data, European Countries

HAPPINESS IN THE WORKPLACE: EXAMINATION AND PROPOSITION OF CRITICAL VARIABLES

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Estéfana da Silva Stertz [3]
Ana Paula Costa Mayer [4]
Claudia Janete Lamberty Porto [5]

ABSTRACT

Objective:
This article aims to analyze the concept of happiness in the workplace, proposing a theoretical model that articulates critical variables associated with workers' subjective well-being. The proposal seeks to contribute to an expanded understanding of happiness in organizational contexts, considering both individual factors and relational and structural aspects.

Methodology: Methodology:
This is a theoretical-conceptual study grounded in a critical and analytical literature review. The research process involved a systematic mapping of relevant academic contributions on happiness in the workplace, incorporating classical and contemporary perspectives from positive psychology, organizational behavior, and humanized management. Sources were selected based on their conceptual relevance, theoretical rigor, and empirical resonance within the field of organizational studies. The review prioritized works that addressed not only individual psychological aspects but also collective and structural factors that influence well-being at work.
The analysis was guided by an interpretive approach, aiming to identify thematic patterns and conceptual convergences among the selected texts. Special attention was given to theoretical models that integrate emotional, motivational, ethical, and relational dimensions within the work context. The references were organized into thematic clusters, enabling the identification and systematization of critical variables recurrently associated with happiness in professional environments. These variables were then analyzed in terms of their practical applicability and alignment with human-centered management paradigms. The goal was not only to map the existing body of knowledge but also to propose a cohesive and applicable theoretical framework that reflects the complexity and multidimensionality of happiness at work.

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Originality:
The article presents an original systematization of relevant dimensions of workplace happiness, highlighting its complexity and the need for integrated approaches that go beyond reductionist views focused solely on satisfaction or performance.

Results:
The analysis of the selected literature allowed for the identification of ten critical variables that significantly influence the experience of happiness in the workplace. These elements appear consistently across various theoretical and empirical approaches, reinforcing the understanding of happiness as a complex, multidimensional phenomenon that is sensitive to organizational context. The identified variables are: (1) job satisfaction; (2) emotional well-being; (3) healthy interpersonal relationships; (4) meaning at work; (5) work-life balance; (6) adequate working conditions; (7) opportunities for growth and development; (8) autonomy; (9) stability and job security; and (10) gratitude and recognition.
These findings demonstrate that happiness at work goes beyond the mere absence of suffering or the achievement of goals. It emerges from the interaction between psychological, social, and institutional factors that, when balanced, foster human flourishing within organizations. The presence of these variables is directly related to increased engagement, motivation, and the construction of a healthy organizational environment. The analysis also suggests that organizations which prioritize these dimensions tend to promote more sustainable relationships, strengthen the sense of belonging, and build cultures grounded in care, ethics, and human dignity. Ultimately, the results support the argument that humanized management practices—rooted in principles of justice and active listening—can serve as catalysts for a more authentic, profound, and lasting experience of happiness at work.

Practical implications:
The proposed critical variables offer insights for managers and organizational policy-makers to rethink management practices in light of the centrality of the human being. Promoting environments that support well-being and dignity at work can lead to greater engagement, cooperation, and relational sustainability within organizations.

Research limitations:
As a theoretical study, future empirical validations are needed to test the proposed variables in different organizational and cultural contexts, particularly in the public sector and peripheral economies.

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AMERICAN DEBT CRISES: PAID LEAVE AS A SOCIAL SAFETY NET FOR VULNERABLE HOUSEHOLDS

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ABSTRACT

Objective:
In our study, we investigate how paid leave policies in the US influence household debt outcomes following the birth of a child, grounded in the gendered nature of debt theorized by feminist economics – i.e., Cavallero et al. (2021). Prior research finds mixed results: California's Paid Family Leave (CA-PFL) program did not improve savings for new mothers (Rodgers, 2020), and new parents faced long-term labor market wage penalties (Bailey et al., 2025). However, no studies to date have directly examined the relationship between paid leave and household debt, and little is known about whether paid leave changes the nature of debt accumulation across gender lines.

Methodology:
Using a difference-in-difference (DID) model, we analyze 2013-2020 Survey of Income and Program Participation (SIPP) data to examine US debt outcomes with available data in paid leave states (in our time period): California, New Jersey, Rhode Island (in 2014), New York (in 2018), Washington (in 2020), and Washington DC (in 2020). As such, we create a DiD indicator for the presence of a newborn in the household, based on whether the household reported a child under one year of age, and residence in a state with an active paid leave program. We focus on the birth of a new child to not only highlight a major event within households, but it is also an event that generally has different implications for gender, as birthing mothers would need the time to recover in addition to bonding time. We then use the DiD empirical strategy to analyze the impacts of having a newborn in a state with paid leave policies on various measures of household-level and person-level debt, including just having debt (a value of 0 or 1) and total debt.
The SIPP is a longitudinal survey in the United States that collects information over several years on the following aspects of home life: income, employment, household composition, economic circumstances, and social and demographic characteristics. The survey is administered to each household member, with a designated householder serving as the household representative – it is typically the person listed on the rental lease or the title of the owned home. We use two panels from the SIPP that began in 2013 and 2017, respectively, each spanning four waves during which paid leave programs were enacted in Rhode Island, New York, Washington, and Washington DC. To maintain longitudinal consistency, we limit our dataset to households from the 2013 and 2017 panels that participated in all four waves.

Originality:
The United States is an outlier across its peers not only because there is no federal level paid leave policy, but because the existing state-level policies intentionally use gender-neutral language. Seemingly, the gender-neutral approach to paid leave is to expand access, but usage

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continues to be overwhelmingly female (Albelda, 2001; Appelbaum & Milkman, 2011). As such, when interpreting results of paid leave policies in the United States, it should follow that various outcomes would also have gendered implications. Our paper adds to the paid leave and feminist economics literature by exploring the relationship between paid leave policies and household debt in the United States, a question previously unexamined worldwide.

Results:
First, our results confirm gender is an important aspect of debt. Specifically, for men, having a new baby and living in a paid leave state seems to have a positive relationship on secured debt, which may suggest the program for men creates "good" or asset-generating debt. For example, the purchase of a home usually involves a mortgage, which would increase (secured) debt but would also increase net worth through the addition of assets. As Nau et al. (2015) indicates, debt can be simultaneously a resource and a liability, which seems to be the case of our gendered results. In the case of women, we find no statistical significance in any debt-related outcome for respondents with a new baby living in a paid leave state, although we do find new mothers in paid leave states experience an increase in net worth. As the legal restrictions on what gender can own assets are no longer relevant in the United States, the absence of statistically significant results for women insinuates the debt experience (for a new baby) has gendered outcomes.

Practical implications:
Paid leave programs are linked to increases in household debt—primarily secured debt, suggesting it may not be harmful. Our findings highlight the gendered nature of debt: men show increases in potentially "good" debt, while women do not see significant changes. Our study fills a gap in the literature by exploring the connection between paid family leave and debt, while noting the significance of paid leave in high cost-of-living states like California and New York (Council for Community & Economic Research, 2024). Households in these states are more likely to hold both total and unsecured debt, with higher overall debt levels. Women in paid leave states are more likely to have greater total and secured debt, while no significant debt effects were found for men. Our study expands paid leave research by examining its impact on household debt and highlighting gendered patterns in U.S. social welfare. In a country with high consumption and no federal paid leave, we find no significant effects for women but a positive link to asset-building debt for men—suggesting potential benefits of broader paid leave.

Research limitations:
Our conclusions are hard to specifically tie to the paid leave policies themselves, as usage data in the US is not readily available (Gault et al., 2014). More importantly, we observe having a safety net produces potentially positive outcomes, like asset accumulation, around a new baby. Such results are perhaps not a result of the policy alone, but a result of the shifting influence of gender roles and norms within American society. If promoted and used as a part of a larger set of policies for economic stability, paid leave programs can help strike a better balance between work and life constraints, while accounting for gender differences within the household.

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