In Thailand's annals of history a heroic King holds sway
Over a Kingdom, Suvarnabhumi, as it was known in days of yore
Protector of the land, champion of the people's lives everyday.
A philosopher King, who from his wisdom and experience's store
Has advocated sufficiency as a way of life and economy, in times
When the earth's resources and self are in confusion and disarray
Moderation, ethics and morality, He counsels for life's uncertain climes
He leads by example — His actions fulfill what His words say
In keeping with His promise of justice and fairness in ruling over all
Generosity, alms giving, patience and impartiality, He employs in His sway
His virtue, morality, straightforwardness and courtesy, dispel the pall
Of selfishness and greed. Acts of self-restraint and non-anger, He displays,
Worthy of the deepest reverence, His subjects for His health and life pray
In anthems they raise for Him, melodic greetings for His birthday

Dedicated to His Majesty the King of Thailand on the occasion of His birthday anniversary in 2009,
by Mr. Glen Chatelier, Director, Office of International Affairs, Assumption University of Thailand.
Assumption University celebrated H.M. the King’s birthday at a special ceremony on December 3, 2009

The Assumption University community gathered at Hua Mak campus on December 3, 2009 to symbolically greet and felicitate His Majesty the King of Thailand on the occasion of His 82nd birthday.

Leading the Birthday greeting ceremony, Assumption University’s President praised His Majesty for being the People’s King. University representatives read poems in praise of H.M. the King and the Thai traditional song of homage and the Royal Anthem were also sung.

The photographs taken on the occasion and at Assumption University, reflects the enthusiastic loyalty and affection that the university community holds for H.M. the King.
Loy Krathong festival observed at Assumption University

Assumption University observed the Loy Krathong festival at Suvannabhumi campus on November 3, 2009 at the radiant Thai Pavilion. On the occasion, the University top management, faculty, staff and students donned traditional Thai dresses and witnessed the pageantry of the decorated Krathongs, fashioned by the students representing various faculties and student clubs. In his speech on the occasion, the President, Rev. Brother Dr. Bancha Saenghiran urged all to care for Thai culture, values and the natural environment. The festivities ended with the floating of the Krathongs in the lake.
Feast day greetings by the University faculty and staff for the President and President Emeritus

Representatives from among the university faculty and staff assembled in front of the Office of the President Emeritus, Rev. Bro. Dr. Prathip Martin Komolmas on November 11, 2009 to greet him on the occasion of his feast day. Responding to the greetings, the President Emeritus spoke of his admiration of the faculty and staff in their continued dedication to the university. On November 13, 2009 the university community greeted Rev. Bro. Dr. Bancha Saenghiran, on the occasion of his feast day. The President thanked the university community for their goodwill towards him and spoke of his spiritual progress and prayers for all in the university community.
Dr. Intiyaz Yusuf, Graduate School of Philosophy and Religion, Assumption University, Visiting Associate Professor and Malaysia Chair of Islam in Southeast Asia at Georgetown University, Washington DC, USA: An Update

Dr. Intiyaz Yusuf of the Graduate School of Philosophy and Religion, Assumption University who is currently Visiting Associate Professor and Malaysia Chair of Islam in Southeast Asia at Georgetown University, Washington DC, USA, has currently published ten entry articles in the recently released *The Oxford Encyclopedia of the Islamic World* (2009). Dr. Yusuf’s ten entries in the encyclopedia cover following topics: Cambodia; *Darul Arqam*; Delhi Sultanate; *Imam*; Laylatul Qadar; Rites of Passage; Tawaf; Tanzania; *Umrah* and *Zamzam*. During his stay at Georgetown University, Dr. Yusuf published a book titled, *Religion, Politics and Globalization—Implications for Thailand and Asia* (2009) and an academic article titled, “The Thai Muslims and the Participation in the Democratic Process: The Case of 2007 Elections” in the *Journal of Muslim Minority Affairs*, Vol. 29, No. 3, September 2009: 325-336. His two forth-coming articles are, “The Role of Chulalongkorn/Shiaikh al-Islam in Resolving Ethno-religious Conflict in Southern Thailand—Human Security Dimension” to be published in the *American Journal of Islamic Social Sciences* and also “Dialogue Between Islam and Buddhism Through the Concepts Ummatan Wassatan—the Middle Nation and Majjhima-Patipada—the Middle Path” which has been accepted for publication in *Islamic Studies*.

During the Fall semester of 2009, Dr. Yusuf taught two courses at Georgetown University one was titled, “Islam and Politics in Southeast Asia” and another, “Globalization and Interfaith Dialogue”. And in the Spring 2010, he will teach two more courses, one titled, “The Religions of Southeast Asia” and another, “Approaches to the Study of Christianity and Islam”.

Dr. Yusuf also attended a Christian-Muslim interreligious dialogue conference titled, *A Common Word Between Us and You: A Global Agenda for Change* held on October 7 & 8, 2009 at Georgetown University, Washington DC.

*The traditional Christmas tree lighting ceremony at Assumption University*

The President of Assumption University, Rev. Brother Dr. Bancha Saenghiran delivered a special message to the Assumption University community at the traditional Christmas tree lighting ceremony on December 2, 2009. In his message the President reminded the community that Christmas was a time not just for Santa Claus and celebrations, but also, a time of spiritual journey and reflection, towards being better people and towards, also meeting the New year and all its fortunes for humankind. The rendering of Christmas carols was indeed mirthful, bonding the community in love and respect, under the Christmas tree.
Christmas Celebrations at Assumption University:

Following the Christmas Tree Lighting Ceremony on December 2, 2009, all three Assumption University cam-
puses were decorated with scintillating lights and alluring Christmas trees.

The Christmas Eve celebrations at the University included for the faculty and staff, a cocktail reception at Hua Mak campus, preceded by the Annual Staff Awards Ceremony. For the year 2009, twenty staff from across the university services were awarded for their good work. The President of Assumption University handed out the awards and then, in his Christmas message, encouraged the university community to work perseveringly as one family in the times ahead. The cocktail reception was followed by the Celebration of Christmas Mass, presided over by Rev. Bro. Annuay Yoonprayong, a Montfortian Brother-Priest and current Vice President for Moral Development Education at Assumption University.

The student body of Assumption University, under the leadership of the Assumption University Student Organization enjoyed a gala evening at King’s Court with entertainment extravaganza and fun-fairs. At Mid-Night Rev. Bro. Annuay Yoonprayong presided over the Christmas Mid-Night Holy Mass in the brilliantly ornate University Chapel of St. Louis Marie de Montfort, Suvarnabhumi campus. For the first time at the Mid Night Mass the Nativity pageantry and ornate Christmas dances were performed.

By and large, the Christmas festivities for the year 2009 were joyful, harmonious and the university community as one interacted with each other in family spirit.
Assumption University Awards Ceremony on December 24, 2009 at the University Chapel of St. Louis Marie de Montfort, Suvarnabhumi campus.

At the annual celebrations of Christmas, Assumption University honored the work of its administrators, faculty and researchers through the Au Annual Awards for Excellence. This year’s awards ceremony was noteworthy in that it marked the University’s 40th Year of operations and many long serving Administrators, Faculty and staff were honored.

Six other honorees received awards for their work in Administrative Excellence, in teaching and in research and publications. Two research fellows were also inducted at the ceremony.

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In his Christmas greeting message, the President of Assumption University applauded the merit achieved by all the award winners and encouraged others to follow their examples.

Responding to Birthday greetings in poems and floral tributes to him, the President Emeritus, Rev. Brother Martin spoke of his vision of the Au Awards Ceremony as being in its significance, something of a motivation for the younger generation. He thanked the University community for the wishes and blessings expressed to him.

The Assumption University Choir rendered Birthday greeting songs and Christmas carols in unique voices of international representations, truly appreciated by all who attended the morning’s ceremony.

Following the Awards Ceremony, the President, Rev. Brother Dr. Bancha Saenghiran hosted a cocktail reception at the concourse of John XXIII Conference center in keeping with the festive season of Christmas.
ABAC TODAY FOCUS
Assumption University of Thailand,
ABAC Graduate School of Business

VISION

GSB envisions itself to be one of the leading institutions and a competent provider of education and research endeavors in the region, in business management.

MISSIONS

- To produce graduates knowledgeable in management and administration who have a sense of responsibility, are far sighted, able to think critically and creatively in challenging environments.
- To generate and disseminate new knowledge of management and administration in this era of globalization, with focus on Asia in particular.
- To produce competent graduates who are able to make use of appropriate and rapidly changing technology.
- To be an international strategic alliance gateway for the exchange of knowledge and expertise in business developments.
- To provide linkages and collaborations between industries and the University.
- To strive towards academic excellence.

BACKGROUND

The Graduate School of Business (GSB), Assumption University was established in 1985, at the initiative of Rev. Brother Martin Prathip Komolmas, the then President of the university who followed the recommendations of a detailed feasibility study carried out by De La Salle University, Manila.

The GSB started with a modest MBA evening program with 33 students in 1985. In 1992, The GSB launched an MBA day program. In 1997 the GSB started the Master of Management in Organizational Development and Management (MMOD) program focused on the organization and change management. The Master of Business Administration in Tourism Management (MBA.TRM) was integrated into GSB in 2001.

At present, GSB manages four master programs and two Doctoral programs which are: MBA programs, MM (OD) program, MBA.TRM program and the MSc Investment Analysis program. The doctoral programs are Ph.D. OD (Organizational Development) and the Ph.D. in Hospitality and Tourism Management. There are 900 students currently registered in these programs as of January 2009. As for the 24 years of growth, there are more than 8,500 students enrolled in GSB and more than 6,000 graduates are in business and management roles in The Thai society and elsewhere in the world.

The GSB cooperates with its partner universities through the following joint programs (1) MSc. International Marketing and MSc. International Business, London South Bank University, U.K., (2) MSc. Financial Management and MSc. International Management, University of Exeter, U.K., (3) MIB-Master of International Business, University of Wollongong, Australia. The GSB also has launched the MBA Double Degree and MBA Twining programs with its partner’s universities, in Germany, UK, Australia, and India.

Throughout its 24-year history, GSB has been growing by leaps and bounds

1969 AU (ABAC) was initially originated from Assumption Commercial College under the name of Assumption School of Business.
1972 AU (ABAC) was officially established as Assumption Business Administration College or ABAC.
1975 AU (ABAC) was accredited by the Ministry of University Affairs.
1985 Graduate School of Business (GSB) was established with MBA evening program.
1990 AU (ABAC) was granted new status as "Assumption University”.
1992 GSB launched the MBA day program.
1994 GSB launched the Master of Science in International Business (MScIB), joint program with London South Bank University, UK.
1997 GSB launched the Master of Science in Financial Management (MScFM), joint program with University Exeter, UK. and Master of Management in Organization Development & Management (MM-OD).
2000 GSB launched the Master of Business Administration in Tourism Management (MBA. TRM).
2001 GSB launched the Master of Science in International Marketing (MScIM), joint program with London South Bank University, UK.
2005 GSB launched the Doctor of Philosophy Organization Development (Ph.D. OD) and the Master of Arts in Applied Professional Studies (MAAPS), joint program with DePaul University, USA.
2007 GSB launched the Doctor of Philosophy in Hospitality & Tourism Management (Ph.D. HTM) and the Master of International Business (MIB), joint program with University of Wollongong, Australia.
2008 GSB launched the Master of Business Administration in Retail Management Concentration, Master of Science in Invest-

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ment Analysis and Management (MSc.IAM), and MBA Double Degree options with overseas partner universities;
- MBA + Master of International Business (MIB), University of Wollongong, Australia,
- MBA + Master of Information Technology Management (MITM), University of Wollongong, Australia,
- MBA + Master of Arts in International Business (MA.IB), University of Applied Science, Mainz, Germany,
- MBA + Master of Arts in Marketing, London South Bank University, UK.

2009 GSB launched the Master of Business Administration with 5 new concentrations: Information Security Management (MBA.ISM), Innovation Management (MBA.IM), Computers for Organization Management (MBA.COM), Automation and Industrial Management (MBA.AIM), Architectural Project Management (MBA.APM) and the Master of Arts in Bilingual Education joint program with DePaul University, USA.

ABAC City Campus, ZEN@CentralWorld

The new lifestyle and edutainment campus began operating in September 2007 at the 14th floor of the ZEN Department Store@CentralWorld, Rajdamri Road. This campus facilitates some classes for master’s programs, short-courses and seminars and will be the one-stop student service center for academic services, class services, finance services and other services.

Within ABAC City Campus, we provide professional and functional training facilities in the ideal edutainment learning environment.

Our classrooms are best fit to the business, IT and professional training needs as each of those is fully equipped with hi-tech IT equipment, Wireless Internet access, high quality LCD Projector and also other standard meeting facilities.

GSB Corporate Social Responsibility

- The Innovation, Creativity and Enterprise (Ice) Center

With support and cooperation from the government sector, GSB started the INNOVATION, CREATIVITY AND ENTERPRISE (ICE CENTER) which gives consultation and advice to Small and Medium Enterprises to compete at international standards. The agreement of cooperation between Assumption University and the Office of Small and Medium Enterprises Promotion (Office of SMEs) was signed on 27 April 2006. In the first year of its success as the business incubator unit for 13 SMEs, the second year of MOU was signed on August 16, 2007. With this governmental networking through training and consultancy sessions, there were over 80 SMEs owners and mentors successfully achieved in ICE center business incubator programs within 3 years.

- The ABAC Social Innovation in Management and Business Analysis (SIMBA)

The ICE Center was launched the ABAC Social Innovation in Management and Business Analysis or SIMBA in February 2007 to contribute and serve business and society with its consults and researches. Through SIMBA, research will endeavor to bridge the conceptual reality with the applied, perceived initiatives in entrepreneurship.

- The ABAC Business Legal Advisory Center (BLAC)

As for the 24th years of Graduate School of Business and for the 40 years of Assumption University, Graduate School of Business was launched the ABAC Business Law Advisory Center (BLAC) on 19 June 2009. The ABAC BLAC will serve as a legal solutions and advice for Small business, entrepreneurs and professionals and medium enterprises business and law consultation. ABAC BLAC is located at ABAC City Campus, Zen Department Store @ CentralWorld, 14th Floor.

DEANS

1. Dr. Pakorn Vichyanond (1984 - 1986)
2. Dr. Thanong Bidhaya (1st January 1987 - 31st August 1988)
3. Dr. Supachai Panitchpakdi (1st September 1988 - 30th September 1992)
5. Dr. Lonnie Louis Lasman (27th February 1996 - 31st May 1997)
8. Dr. Kittip Phothikitti (1st June 2006 - Present)

GSB-Collaborations, Strategic Partners and Exchange programs

Joint Programs with overseas institutions

GSB coordinates with its partner universities in the following joint programs:

1. MSc. IB (Master of Science in International Business), MSc. IM (Master of Science in International Marketing) and MA. Marketing (Master of Arts in Marketing), London South Bank University, U.K.,
2. MSc. FM (Master of Science...
GSB Students Enrolled between 1985 - 2009

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<tr>
<th>Program</th>
<th>Students enrolled</th>
<th>Students graduated</th>
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<tr>
<td>MBA</td>
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<td>5,676</td>
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<tr>
<td>MMOD</td>
<td>288</td>
<td>224</td>
</tr>
<tr>
<td>DOD</td>
<td>55</td>
<td>7</td>
</tr>
<tr>
<td>MBA.TRM</td>
<td>621</td>
<td>309</td>
</tr>
<tr>
<td>Ph.D.HTM</td>
<td>10</td>
<td>-</td>
</tr>
<tr>
<td>MIS</td>
<td>4,717</td>
<td>3,819</td>
</tr>
<tr>
<td>Ph.D.CIS, CEM</td>
<td>26</td>
<td>24</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13,658</strong></td>
<td><strong>10,059</strong></td>
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GSB students since 1985 - 2009

GSB Students enrolled and graduated in 2008 - 2009

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<tr>
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<tr>
<td>2008</td>
<td>826</td>
<td>509</td>
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<tr>
<td>2007</td>
<td>760</td>
<td>435</td>
</tr>
<tr>
<td>2006</td>
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<tr>
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</tbody>
</table>

GSB Students from last 5 years

**ABAC TODAY HIGHLIGHT**

Ms. Tisirak Soonarong

Since I studied at Assumption University, I have received a lot of benefits. The first thing that I received is “Freedom in thinking”, its means that when I present my opinions or write essays, they are not Right or
Wrong but they are Good or Not Good, for example, one’s essay may not be good but it is not wrong. As a result, I am brave to think in many ways although it may appear strange to others. However, it is not wrong for me to present my opinions to others. The second advantage I have received is “Business Ideas”. Most subjects at Assumption University concern business, and lecturers through their teaching, lead students to think about business. Especially, all Ethics Seminars consist of business lessons with tests to check whether the students have learned ways to operate business and to solve problems ethically. The Ethics Seminars have surely taught me to know the importance of operating business ethically and responsibly. The third is “Opening the Mind”, it means that I study to know, receiving new things for my good future, including new thinking, new ideas, new society, new knowledge, new cultures, new friends, new attitudes, new objectives and many things. It is a good way to face good opportunities to develop my skills and develop myself to be better than before.

Additional special benefits that I receive from Assumption University include the English language. I like maths but I don’t like English. However I chose my major in Business English and I minored in Hotel Management because I wanted to improve and develop my English skills; before I entered Assumption University I could speak English but not all that well. I am pleased with the results of the English training. I passed all four levels of English I to English IV, as well as the Final English Oral Test. Now I can contact many foreign students and I have learned to improve my English skills.

How I opened the Jinya Gym (Tae Kwon Do gym)

I decided to open the “Jinya Gym”, with branches at Bang Na and Pattanakan because of three main important reasons. The first reason is, I love Tae Kwon Do: this is the inspiration for me to think about opening a Tae Kwon Do gym. The second reason I have the self-confidence and trust myself that I can operate and manage a Tae Kwon Do gym if I open it because of my skill, experience and knowledge regarding Tae Kwon Do. The last reason is I am ready to open a Tae Kwon Do gym with all important factors, consisting of cash investment, recruiting Tae Kwon Do teachers, selecting locations, and having all materials and equipment needed in the enterprise.

Therefore, I opened the Jinya Gym in year 2005. The Jinya Gym is Franchise owned by Mrs. Jariyana Hammarong who is received the successful award of second runner-up position for Miss Thailand in 1989, and she also received the first runner-up position for Mrs. Thailand in 2005. She opened the Jinya Gym at Future Park Rungsit, the current headquarters, in 1997 and the Jinya Gym at Central World in 2009. I opened the Jinya Gym at Central City Bangna in 2005 and Pattanakan Road in 2007. The Jinya Gym consists of 4 branches.

How I adapted benefits I gained from ABAC to the Jinya Gym operation.

I received a lot of benefits and experiences from ABAC, especially administrative principles. The four main benefits that I got from ABAC are Freedom in Thinking, Business ideas, Open mindedness and English skills. I can adapt all of them to manage the Jinya gym.

“Freedom in Thinking” is the way to create many new ideas regarding Tae Kwon Do and administration. It motivates one to think more and more for improvement and to develop the Jinya gym to be better than in the past. For example, I have plans to arrange a Korean tour for the Jinya gyms students and I try to think about new marketing to persuade customers. My thinking is successful, it forces me to think more and to be brave to try my new ideas with gyms. Moreover, if you have freedom in thinking, it helps you to be brave towards thinking and doing. I try to practice by myself and with my students to develop creative thinking and I encourage them to be brave to present their ideas. This strategy can support the students to build their self-confidence.

“Business ideas” is the main factor to operate and manage my business. I received a lot of business ideas and ethics from ABAC because most subjects of ABAC encapsulate business principles which form the business base for students. For example, I select good business principles to adapt with my gym branches, such as giving some discounts on special times and many ways to advertise the gym facilities. Furthermore, I received honest business management and operation training; therefore I do my business in accordance with my thinking and belief. I teach all students to have honesty while doing anything, and to develop the kindness of athletes.

“Opening the mind” is an important factor, I listen to all opinions of my students and the suggestions or comments of customers, to learn both the strong and weak points of my gym operations towards improvement and development. I open my mind to receive new knowledge and technology to adapt with my gym as well as being updated on Tae Kwon Do news and many interesting ways so that my teaching will attract my students to listen and study Tae Kwon Do.

Moreover, I can adapt my open mindedness for teaching Tae Kwon Do by listening both to children and
give chances to everyone because everybody wants opportunities. I also give opportunities to all of my workers and teachers so that they can improve. Therefore, opening one’s mind is important for both teaching and managing the business.

"English skill" is the best skill to support the teaching of Tae Kwon Do. I have many different foreign students in the Jinya Gym, such as Chinese, American, Taiwanese students and others. I have to communicate with them using the English language. I also go to teach Tae Kwon Do at International schools so I need to use English with them to teach and explain things to them. I also communicate with new customers and parents of foreign students using English. It is a good way to improve my English skills. Moreover, I can teach my students to speak English and exchange ideas in many other languages with my students.

I use all my knowledge, experience and skills that I gained from ABAC to adapt to my work at the Jinya Gym and in the teaching of all my students. All facets of knowledge are important and useful, I select them and adapt them to my gym operations. It is important to manage all branches of my gym to achieve the final goals. I am convinced that everything I have gained from ABAC is important and useful to make me to be a good and successful businesswoman in the future.

Editors note: Ms. Tisirak Soonorong graduated with a BA in Business English and has gone on to do her MBA in the graduate School of Business at Assumption University. As an athlete who specializes in Tae Kwon Do, Ms. Tisirak has achieved many laurels in the sport, representing her school, university and Thailand at International events. Her story is an inspiration to others even as it is a testament true of the invaluable training Assumption University imparts to all its students.
The Snake in Business Ethics

My troubles in the world of business ethics were ignited by a class of marketing. The topic under discussion was business ethics when the class was introduced with an ethical model, the model was the pyramid of corporate social responsibility. I felt a bang of resentment when I saw that the model seemed the very opposite of responsibility and morals. The pyramid consisted of tiers that have priorities; the first level is dedicated to profit making, the second is to obey the law, the third is to be ethical and the fourth and last is reserved for philanthropy. (McDaniel, Lamb, & Hair, 2008, p. 68-69)

The philosophy behind the pyramid structure is that the higher levels are not considered before the lower levels objectives have been met. In this case the objective that overrules everything else is profit making, this objective is even above law and ethics meaning that breaking the law is alright, just as long as the first objective is met. When I thought more about this model it hit me that it should not be so surprising. There is a steady stream of news which informs the public about the first objective of corporations; earning profit at the expense of human life, health and the environment. But newspapers are full of sensationalism, political agenda and in theory they should also follow the same pyramid model as any other company. To solve the question that was burning my mind how well the class room “ethical” pyramid theory model was really reflected in the real corporate world, I would need to ask real managers, those who really execute the theory into reality. Recently I had such an opportunity; to test how well the class room teaching of the pyramid of social responsibility corroborates with real companies. This venue was provided by case study dynamics class, which is part of MBA program at Assumption University.

The modest testing was done by making questions to the marketing, human resource and sales management of XYZ (not the real name) company, Thailand. The questions ranged from “Would you be willing to market the product if to your knowledge came information that would prove that the product you are marketing is bad for consumers?” and “Do you believe that the company is ethically responsible in its marketing?” The answers were not instant but after a delay they were as follows “I delegate the responsibility to the product development” and “We have split our newest television commercial into two parts because it is illegal to advertise a product in connection with children under 3 years”. This second answer came with a certain pride as it was this managers department that had been so clever to avoid certain aspects of the Thai law and still create the strong emotional response this law was in the first place created to protect from. Both of these answers are considered fine and normal in the corporate context but if they are evaluated as individual perceptions by a psychologist they show signs of psychopathic (Antisocial personality) behavior. The first answer shows blatant disregard of the consequences of one’s indifference. The second shows signs of disregard to law, as the heart of the law is not to be followed, but the letter in its tiniest form where it stops to have a meaning. But all of these actions are in accord with the pyramid of corporate social responsibility. As the first loyalty lies to profit making then only second law, which can be bypassed and should be if they are in the way of the first tier; making money. Third level ethics is meaningless except as a slogan for the PR department. And the fourth tier philanthropy is used only for marketing purposes to serve the first tier; making money. This might not be sufficient proof but at least it should be food for thought.

I hope that we could come to our senses and change the tide of our short sighted actions. The change should start in the school curriculum. At least the school should be a place where we question the wisdom of this model, which teaches that wounded person should be left to the side of the road if there is nothing in it for me. The curriculum should instead of reinforcing the worship of profit making, doubt the sensibility of it. There

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should be room for questioning the present corporate structure and its priorities in social responsibility. Teaching should take into consideration, that in this planet there has to live our grandchildren as well, not just us. The school curriculum should teach that natural resources are capital, not profit as they are finite. There should be a push in the consumer awareness so that they would demand legislation change, in a way that legal consequences come on the same level with the severity of the corporate actions. The new motto in schools and in the first tier of the modified pyramid of corporate social responsibility should read like this: Sustainability of life. Maybe there are too many “shoulds” in a paragraph but shouldn’t we at least think about it.

Mr. Anti Aromake

References:

SATHYAA SAII SCHOOL: CREATING ENLIGHTENED MINDS

The Sathya Sai School in Thailand is a new light to the nation. The term ‘school’ comes from the Greek word ‘schoele’ which means, ‘leisure’ and also ‘that in which leisure is employed’ ‘school’, and it is an institution designed to allow and encourage students or pupils to learn under the supervision of teachers. (Ref: Wikipedia). As the Sathya Sai School is a school with a difference, the teachers not only teach merely lessons from the text book, but the students learn also from outside experiences. The idea of living together between the teachers and students in the school campus creates a new environment in the physical, mental and spiritual formation of the students. An English dictum says: “an average teacher can lecture in the class, a good teacher can teach lessons, but the best teacher inspires”. Here, teachers inspire students to discover themselves, their abilities, their weaknesses, their talents, their qualities etc...thereby helping these students to grow in a comprehensive way. In this “total formation” of the students, the role of teachers is very important. In Sanskrit, (the Sanskrit language is the basis for many languages, including Thai) the word which is used for teacher is “Guru”. Guru means, one who removes darkness, in fact, the teachers in Sathya Sai school remove darkness from the minds of their students not only through their lessons from texts, but also through a level of spiritual formation (meditation, common prayers..), environmental (eco friendly) living, co-existence of teachers and students etc… (The Thai word “Ajarn” used to call teachers may be a derivation of the Sanskrit word, “Acharyan”, which also gives the same meaning of Guru).

The Bhagyan Sathya Sai Baba also should be mentioned here. The school exists in his name. Bagman Sathya Sai Baba is considered an incarnation of God in this age. He has many followers in many countries. Now he is in India, (Puttaparthi, in the state of Andhra Pradesh). He does a lot of charitable work all around the world, and has started many educational institutions and hospitals all around the world. He had done many miracles in front of his devotees, during the time of his “darsan” (appearance).

There are bound to be many problems or issues, when such a program of this kind is part of the school curriculum. Let us go through some of the major difficulties which they face. How can the school authorities make sure the competence of the students in this program when compared with students those studying in other schools? Do the students keep up the style of living and learning after their grade 12 education is accomplished? Is the eco-plant system applicable to the outer world? Does meditation help them really in their integral formation and for the future of their life? What remarkable changes will we see in the students because of this special program, as compared to the outside? How can this system of education or program be helpful in developing a better world?

When we study more about the day to day activities of the school, we understand that, it goes in a very systematic way. The children are admitted to the school after some aptitude tests and screening examinations. Because of that, they make sure those students will meet the required standard. This minimum standard for this special program will easily help these students to compete with other students in different schools in Thailand. One of the teachers explained that, students going out after their grade 12 is completed will have some follow-up programs once or twice a year. It is very important that, not only the students get the follow-up, but the teachers also get some feedback from these students about their system of education. The whole world is moving towards an eco-centric life. Then the eco-system plant in the school has a great importance. The school is a formation place, where the teachers can teach their students, how to love nature and preserve it, through the implementation of this plant. And it
A book on the President Emeritus of Assumption University of Thailand - Rev. Brother Prathip Martin Komolmas, f.s.g., Ph.D.

The Graduate School of Business, Assumption University of Thailand and the School of Organization Development, the Southeast Asia Interdisciplinary Institute, (SAIDI) the Philippines collaborated to bring out a book as a birthday gift to Rev. Brother Martin on his birthday, December 22, 2009. The book titled: *A Man of faith and Intuition* used the Appreciative Inquiry mode to interview a sizeable number of the Assumption University community and close associates to Rev. Brother Martin to glean from them truly novel and unique experiences and impressions about Rev. Brother Martin. The following is the Preface to the book, penned by the four researchers from the Philippines, profiling a truly striking personality and an outstanding educator - Brother Martin.

Brother Martin: What makes the Man?

What makes the man? (Or woman?) Is it nature or nurture? We may think it is fairly obvious what position Brother Martin takes on this issue: he has envisioned and created ABAC precisely to provide the nurturing that will enable ABAC students to study well, absorb knowledge, habits, and atmosphere, and grow into fine, honorable, and skilled professionals.

When he speaks of his own childhood, Brother Martin talks of the nurturing he himself received - first and foremost from his grandmother, the Vietnamese woman who raised him to be a good Catholic. Brother Martin says he was born into an intercultural family: his mother was a Thai Buddhist and his father was a Vietnamese Catholic, grandson of one of the so-called European Christians, who were actually Vietnamese but Christianized by the French, and brought into the country to bolster the position of one of the Kings of Thailand. He went to stay with his grandmother at a fairly young age because she lived in Bangkok, and there he was able to go to church, and a church school. She was very happy about this because she had not wanted him to be raised Buddhist, and this put him clearly back in the Catholic fold, with a medal of the Virgin Mary around his neck.

Brother Martin recalled that he got the best of two worlds this way - from his paternal grandmother the strong...

“A teacher is a shining light to the world”. The government authorities should be ready to accept and promote this kind of program of education in other provinces of Thailand, therefore setting an example for other countries as well.

A school is a workshop and a formation place. It is not a place, where only information is provided. Each school should have an integrated vision in the formation of the students, because, they are giving form to the future world. Information, which is given in the school should lead to ‘formation’, this formation can make transformation. (Information > Formation > Transformation.) A school of this type with special ‘vision and mission’ can do a lot in the formation of the next generation. The main challenge faced by this school is how much the students can be successful in keeping these ‘principles of life’ in their future life after the completion of their grade 12!

Fr. Biju Joseph

Mr. Antti Aromaki and Rev. Fr. Biju Joseph, both students in the MBA program offered by the Graduate School of Business have contributed these articles as part of their coursework in Case Study Dynamics.
devoted Christian upbringing and from her brother, his granduncle, a rich "baron", and the medical officer in the navy, the material abundance of a rich man. The latter who observed closely how Bro. Martin had been doing in church, school and community gifted him with a gold chain and latter bequeathed him real estate in a will entrusted to the priest in the village when this granduncle died at the time Brother Martin was in India preparing to be a Brother.

But Brother Martin also admired his mother’s strength of character: she told him, when he was very young, that her marriage had been a mistake, yet she stuck with it and remained loyal to her marriage vows. Her husband, at any rate, was away most of the time as he worked on the railroad system: Brother Martin’s memory of him includes toy trains, miniature trains and travels by train. Perhaps Brother Martin’s "systems mind" had its seed from his understanding of train engineering systems. His early Thai views were no doubt reinforced by his early travels around the country.

His mother also had Chinese relatives, Buddhists too, whom the family went to visit once a year - so this provided yet another intercultural experience.

Brother Martin was very impressed with the fact that his grandmother read the Bible everyday in Vietnamese. She had had no schooling but was still able to do this. Her stories - and her character - provided him the environment to know Jesus, God, the Blessed Mother, the saints, the angels. Living with the grandmother gave Martin the early experience of serving the church; he would rise at 5 o’clock in the morning, run to the village chapel, open its doors and windows, prepare the altar and be at the doorway to welcome the elderly coming for their daily mass. By these simple gestures, Martin became the ‘loved’ boy in the village. By his own initiative, Martin did what a priest’s helper - a “sacristan” is expected to do even if he was but the unofficial sacristan. He was also nurtured as he got older by church people - the Brothers of Gabriel and the nuns, especially one particular nun named Sister Alice. It was she who saw to his baptism and first communion. Later, in 1952, the Brothers sent him to India to study, and he was then on the road to international scholarship and education.

It is easy to see that in his roots, Brother Martin’s Thai, Vietnamese and Chinese origins, gave him very formidable foundations in hard work, in Buddhism, and in his God. The call to Brotherhood would come very naturally in its own time.

On the other hand, there was something special about Brother Martin which stood out from the very beginning, which must have been part of his nature. He doesn’t say this explicitly, of course, because he is a humble and modest man, but he seems to have been born with extra life force, an extra energy, extra determination to make something of his life. It seems he liked school from the beginning, liked to study, was very bright, and did very well. He was actually the first boy from his village to finish high school. After school he liked to help the nuns with whatever needed to be done around the school or convent.

He had two great uncles, the brothers of his grandmother, and both of them loved him very much. He says they loved their own sons too and one of them especially was so lenient and understanding and permissive with his own sons that they never developed any determination or strength of character, and grew up lazy. Their father still loved them and was very tolerant of their shortcomings, but still especially favored Brother Martin in his will - because he alone was hardworking and dependable.

He went about with his studies and
chores - engaged, determined and hard working in both. Because he was different from the cousins (who didn’t love school), once again he became the “loved” nephew. The rich granduncle made Brother Martin his heir and left him as well some fatherly advice - “be kind to your cousins (who were gamblers and drunkards) and help them; but never let them stay in your house lest they become dependent on you; or think ill of your material wealth”.

He might have learned tough love from his grandmother too, as she often criticized her son, Brother Martin’s father, because he did not really care for his family or provide the proper atmosphere for his two children. But in the end he too came back into the Catholic fold, helping Brother Martin prepare gifts for Christmas with the brothers one time. He recalled his father once saying “If you think it is a sin, it is. If you think it is not, it is not.” This serves him as a profound reminder that one needs to reflect deeply within oneself, and then discern what is best. “I do not like the present Catholic education in that they think they are the only ones to learn and they think that they are the only ones correct - there are many ways … I believe in my own reflection and thinking”.

In 1951, the statue of Our Lady of Fatima visited Thailand. This brought joy to Brother Martin. On finishing high school at age 18, he requested permission from his granduncle to answer the call to serve God. His parish priest assured him that, “Those who leave father and mother will be blessed a hundredfold”. Then in 1952, Brother Martin left for his Formation in the religious life in India. He was still a young man, but he felt securely grounded in the values of the Old Testament, and knew he wanted to serve God.

Then nature and nurture began to come together. His life presented him with certain opportunities - some of which might better be called “challenges”, and he had the necessary inborn spirit and character to take advantage of them. He was, for instance, very inspired by the professional success of the fathers of some of his school friends - several were Prime Ministers and one was the Minister of Education. At one point he was being taught in class to set up an electrical circuit and make a windmill work, but he could not understand the rather “bookish” lesson, so he went to his friend’s house, got out some books, and together the two young men struggled with the text and with wires and circuits and, after a long struggle, put a working machine together. Then he understood. And he had also learned that the best way to learn was by doing. This is a lesson he still imparted to the ABAC faculty, sometimes duplicating the construction of the circuit so the teachers would also know first hand the virtues of learning by doing.

“Learning by Doing” is one of the operating principles of education which Brother Martin considers most important in life. All of his life as he narrates stories and events, that idea greatly marked his own thinking, learning, relating and functioning. His educational experiences have been enriched and enhanced by countless opportunities in which he took every activity as an opportunity to learn. This was his thought when he suggested that a good title for this book would be Learning by Doing.

He passed the Teachers Exam when he was quite young, he thinks because he was such an avid reader and could quote so many writers in English. When he was hired to teach, he was immediately asked to give a seminar to the faculty, probably all of whom were a good deal older than he. But it was a challenge, and at that point in his life he became a Teacher Trainer. On hindsight, he recognizes this seeming pattern in his life: when there is anything that presents itself about to “knock him out”, he would meet it head on. Everything is an opportunity: everything is a challenge: everything is a learning moment. And with firmness, he stated: “I don’t seek such moments; they find me”. Here is indeed a man so different from the many who go about life searching for their el dorado. Instead, Brother Martin simply grows and nurtures himself in his heart, doing something good and beautiful - and true enough, the opportunity to do good offers itself to him.

When he was between jobs, he would remember the very “strange” sister of his grandmother, a single woman who did not believe in idleness and always said that if you were a house guest with nothing else to do, you should at least sculpt a buffalo or a cow to be able to give something back to your host! So he began sculpting animals - and his great aunt found ways to market them!

When he was called home from Stanford because he was needed in Thailand, he looked for new opportunities and started in on an Organizational Development program in SAIDT, in the near-By Philippines. That put him in an excellent position to set about developing ABAC when he became President. Later he was privileged to serve on the Educational Reform Committee of the National Government, although at this point in time, he wonders if some of the reforms the committee instituted were mistakes. He says he would still like to work some of these ideas out, and do some writing about Education in Thailand and how it might best be set up.

He quickly responded to the question of what he would wish for himself by saying “I have only a wish for myself, and that is that I have the time to finish my work before I die...” He recalled from experience that to make educational reforms both in concept and in process is a long and difficult procedure and he cannot trust government to do it alone.

At the time of the interview, a very significant person in the Catholic Church, the Papal Nuncio, was visiting Thailand. Brother Martin took the opportunity to share.
Events On and Off Campus and Visitors to Assumption University

35 Assumption University Master of Science in Organization Development students attended a workshop on Appreciative Inquiry from October 3-10, 2009 at Pepperdine University Malibu Campus, California, USA. Rev. Bro. Prathip Martin Komolmas, President Emeritus, Dr. Kitti Photikitti, Dean, and Dr. Perla Tayko, MSOD Program Director, also participated in the workshop.

The Graduate School of Education, Assumption University of Thailand collaborated with ASAIHL and the teacher’s Council of Thailand to organize an International conference on the theme “Global and Local Changes and Challenges for Sustainable Development in Education” on October 2, 2010 at the John XXIII Conference Center, at Suvarnabhumi Campus, Thailand.

Freshmen MBA students participate in the Bai Sri ceremony organized as part of the Graduate School of Business’ MBA Freshmen seminar at Dusit Thani Hotel, Pattaya on October 10-11, 2009.

Mr. Willie Tham from the HSBC Bangkok branch addressed the MBA students on the Global Financial Crisis at the Speaker of the Month event organized on October 14, 2009 the Hua Mak Campus.

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occasion as an opportunity to invite Papal Nuncio to visit Campus. To him, this was his chance to ask him to speak on campus as representative of the Vatican on the subject of Catholic Education. It would also make the Graduate School, actively involved in international education, visible to the Nuncio. Besides, Brother Martin also wanted the church to know that in promotion of Catholic Education, the ABAC Poll unit can serve as an excellent research arm. He has heard that the Nuncio has been curious about Thailand and the role Catholics play in Thai Education and when the Nuncio asked about it, he was referred to the presence of the Brothers of St. Gabriel in the country. Brother Martin mentioned that “three top officials in the Ministry of Education already acknowledged, mentioned and recognized the distinctiveness of Catholic education in the country and when they did this, they made reference only to me - Brother Martin”. Brother Martin attributed this association to the establishment of the Center of Catholic Social Thought, and also to the fact that in 1984 Brother Martin was appointed by the Bishop to chair the preparation for the visit of the Pope to Thailand, after which he was given a citation and an award.

Brother Martin was born, then, with extraordinary talent and energy, and he has spent much of that (renewable!) energy nurturing first his own education and value formation and then that of several generations of ABAC students. He is truly the most significant force in Catholic education in Thailand.

(Copyright: Assumption University 2009: A Man of Faith and Intuition)
The President of Assumption University, Rev. Bro. Bancha hosted a visit by H.E. Mr. Vasil Pytel, Ambassador from Slovakia and Prof. Beata Kocova, President and Prof. Jan Chorvat from Mateja Bela University, Slovakia on October 30, 2009 at the Hua Mak Campus.

The Ambassador of the Kingdom of Belgium, H.E. Mr. Rudi Veestraeten and Mr. and The Director of International Affairs Leuven University visited the President Emeritus on November 3, 2009 at Suvarnabhumi Campus.

November 4, 2009 Carissa Little, the Deputy Director of the Office of Education Development from Stanford University was hosted to a visit to the Hua Mak Campus of Assumption University to discuss possible long term collaboration with the Graduate School of Business. Rev. Bro. Martin, a Stanford alumnus himself received Carissa at his office and then posted for a group photograph, with the visitor and some of the Au representatives.

The President of Assumption University of Thailand designated Rev. Brother Dr. Prathip Martin Komolmas, f.s.g., President Emeritus and Mr. Glen Chatelier, Director of the Office of International Affairs to attend the 23rd General Assembly if the International Federation of Catholic Universities (IFCU) at the Pontifical Gregorian University, Rome, Italy, between November 16 and 20, 2009. The theme of the Conference was Ex Corde Ecclesiae: Facing the Challenges of the 21st Century.

On December 8, 2009 The Vice Chancellor of the University of Central Lancashire, England visited Assumption University to renew relations and to explore academic collaboration. The Vice Chancellor was hosted to a visit to ABAC Poll and was well informed about the activities and reputation of the ABAC Poll.

Prof. Daniel Dessimoz from HEIG-VD (The School of Engineering and Business, vaud) which receives two Engineering Undergraduate students from Assumption University on internships in ROBOTICS, visited the President of Assumption University. Rev. Brother Dr. Bancha Saengthiran at the Hua Mak Campus on December 22, 2009 to review the collaborative arrangements between the two institutions.
On December 16, 2009 Assumption University representatives and specially invited guests were hosted to a luncheon to honor and congratulate President Emeritus Rev. Brother Dr. Prathip Martin Komolmas on his having been awarded a Doctor Honoris Causa in Arts and letters by Hadyai University, Thailand. Speaking on the occasion, the honoree reflected on the very warm hospitality he and the other Assumption University representatives were accorded. The Doctor Honoris Causa, Rev. Brother Martin said was for all at Assumption University and not for him alone. Photographs taken on the occasion reflect the jubilation among various university cadres for the success and acclaim Rev. Brother Prathip Martin Komolmas had once more achieved.
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It is hoped that through the process of the conference, the John Paul II Center will lead professors, students and other interest groups to be conscientised towards the needs of the present day world for gratuitousness, the equitable distribution of wealth, the equality of all of mankind in a world which should be a safer planet, where people are valued over material wealth and where profits facilitate better communities of economies and civil societies.


Caritas in Veritate:
It's Implications for Business Education and Business Practice

Your Excellencies;
Reverend Fathers and Brothers;
Dear Sisters in Consecrated Life;
Dear Friends in Christ:

Recent global events awaken us to the importance of sustained Christian reflection on the nature and goal of economic life, both within our own society and in other parts of the world. Pope Benedict XVI, keenly aware of the dynamics of globalization and its impact on the human family, issued his third and greatly antici- pated Encyclical Letter Caritas in Veritate. This gathering today at the John Paul II Center for Catholic Social Thought is a marvellous opportunity to wrestle with and respond to Caritas in Veritate and its identification of the twin call of love and truth upon our lives as citizens, entrepreneurs, workers, students of business and, most fundamentally, as followers of Christ.

The foundation of Pope Benedict’s Encyclical is the mystery of Christ. In Christ’s death and resurrection, God removes all that stands in the way of right relationships between God and the world, among human beings, and between humanity and the rest of creation. Human development is included in this restoration of all things to right relationship. It is from this point of departure that the Holy Father considers economic development in terms of the true trajectory for human flourishing, recognizing as he does the dignity of human life in its fullness, including a concern for life from conception to natural death, for religious liberty, for the alleviation of poverty, and for the care of creation.

Caritas in Veritate proposes an integral model of human development in the context of globalization, “the expansion of worldwide interdependence”, and calls for a “person-centered and community-oriented process of integration”. Although globalization has indeed lifted millions of people out of poverty, primarily by

the integration of the economies of developing nations into international markets, the unevenness of this integration leaves us deeply concerned about the inequality, poverty, food security, unemployment, social exclusion, and materialism that continue to ravage human communities, with destructive consequences for the future of our planet and for our human family.

Business education and business practice are key elements to consider in the light of Caritas in Veritate, and to recall that economic life is not amoral or autonomous. Business and economic institutions, including markets themselves, must be marked by internal relations of solidarity and trust. This means that profit, while a necessary means in economic life, cannot be an overriding end for truly human economic flourishing. Instead, as Pope Benedict points out, the social enterprise, that is, business efforts, must be guided by a principle that transcends the dichotomy of for-profit and not-for-profit, and pursue social ends while covering costs and providing for investment. More broadly, the Holy Father is urging business educators and practitioners to re-think who must be included among corporate stakeholders and what the moral significance of investment is. Caritas in Veritate is not an economic policy paper with the primary intention of advocating any par-

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ticular institutional program. In fact, the Pope goes to great lengths to stress from the beginning that its central concern is not economic development per se, but “integral human development”, or the understanding of true human progress as a “vocation”. For Benedict, a proper understanding of the challenges to our moral development requires further and deeper reflection on the economy and its goals, to be sure, but this is only a first step towards bringing about a “profound cultural renewal” that cannot fully be captured by the technical language or categories of academic economics.

For Pope Benedict, the phenomenon of globalization, with its positive and negative consequences, is not the result of blind and impersonal historical forces, but rather the organic outgrowth of our deep longing for spiritual unity. While the family, and by extension the local community, are the most natural stages for moral flourishing, we are “constitutionally oriented towards ‘being more’”, always striving to further approximate the image of God in which we are made. This basic inclination towards transcendence expresses itself in the technological dimension of our freedom as well, as is evidenced by our ceaseless attempts to conquer and control the forces of nature by our own efforts. And yet, as the Holy Father points out, the “cultural and moral crisis of man”, which comes about by “idealizing” either economic or technological progress as the ultimate human goals, leads to a detachment of these goals from moral evaluation and responsibility. Both of these idealizations produce the intoxicating sensation of our own self-sufficient “autonomy”, and a misguided notion of “absolute freedom”. Our gravitational pull towards “being more” should never be confused with the possibility of “being anything”.

The enterprise of business education and business practice must always be understood in conjunction with our moral responsibility, rooted in a recognition of that which limits us. In this regard, effective governance and aid which provides support for development are needed in charting a path towards more integral development. The challenge to “humanize” or “civilise” globalization through the mechanism of business education and practice does not necessarily mean more government. It does, however, demand better government—the rule of law, the development of strong institutions of governance, the restoration of the balance between competing interests, the eradication of corruption. Caritas in Veritate properly recognizes that states are not to relinquish their duty to pursue justice and the common good in the global economic order, but also that subsidiary and solidarity must be held in tandem. Ethical business practice demands fairer and freer trade, and assisting the poor of the world to successfully integrate into a flourishing global economy.

In the final analysis, Pope Benedict is not so much concerned with globalization as an economic phenomenon but rather the “underlying anthropological and ethical spirit” of the economic order, globalization, and the business world, and their “theological dimensions”. Indeed, this is what the Pope seems to mean when he contends that “every economic decision has a moral consequence”. The question of business education and business practice, therefore, becomes a social and culturally anthropological one: When it comes to business, we are called to respect not only profit, but the moral conditions of those who pursue it. If we engage in this effort, recognizing our call to do the truth in love, we will authentically continue to respond to the great commission to “make disciples of all the nations”.

Thank you very much for your kind attention.

Conference Program

09:15-09:30 hrs:
Registration

09:30-10:30 hrs:
Keynote Address
1. Rev. Brother Bancha Saenghiran, f.s.g., Ph.D., the President of Assumption University
2. Representative from the Royal Thai Government Dr. Banpot Thontiravong

10:30-12:00 hrs:
Panel Presentation:
Dr. John Barns, Lecturer, Graduate School of Business
Dr. Aaron Loh, Lecturer, Graduate School of Business
Aj. Moyyad Gilitwalla, Lecturer, Graduate School of Business
Aj. Praphrut Chatprapachai, Lecturer, Graduate School of Law
Bro. Annuyat Yoonprayong, f.s.g., Ph.D. Director of John Paul II Center as the Moderator
12:00-13:00 hrs:
Lunch
13:00-13:30 hrs:
Introduction to Catholic Economic Model by Dr. Charnchai Athichitsak
13:30-14:30 hrs:
Student Group Discussions (Working Coffee break)
14:30-15:30 hrs:
Student Presentations
15:30-16:00 hrs:
Closing remarks Rev. Brother Prathip M. Komolmas, f.s.g., Ph.D., The President Emeritus of Assumption University
CONFERENCE ON POPE BENEDICT XVI’s CARITAS IN VERITATE AND ITS IMPLICATIONS FOR BUSINESS EDUCATION AND BUSINESS PRACTICE

Organized by the John Paul II Center for Catholic Social Thought, The St. Martin Center for Professional Business Ethics and Service Learning, the Graduate School of Business, Assumption University and In collaboration with the Pontifical Council for Justice at The John XXIII Conference Center, Suvarnabhumi Campus, Assumption University, Thailand, November Wednesday 25, 2009.

In his Encyclical, CARITAS IN VERITATE, June 29, 2009 His Holiness makes it clear that development has need of truth. In this context he dwells on two criteria that govern moral action: justice and the common good. The causes of underdevelopment are not primarily of the material order. They lie above all in the will, in the mind and, even more so, in “the lack of brotherhood among individuals”. The Pontiff’s views in the current context of the Global Financial and subsequent Economic meltdown, is not merely timely, it is compelling in its truth that with Globalization, greed and wealth accumulation by aggressive businesses clearly has created two distinct classes- the exploiters and the exploited.

In the face of these interconnected problems, the Pope calls for “a new humanistic synthesis”. Responding to the call in CARITAS IN VERITATE, and heeding to the Christian Golden Rule as put forth by Jesus Christ himself: “In everything do to others as you would have them do to you; for this are the law and the prophets”. (Mat 7: 12), the John Paul II Center for Catholic Social Thought at Assumption University, engaging with the Catholic Church, interfaith groups, the Government of Thailand, and with several units within the University itself, is organizing a one-day conference on the theme, CARITAS IN VERITATE AND ITS IMPLICATIONS FOR BUSINESS EDUCATION AND BUSINESS PRACTICE.

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