

Dicastery for Promoting Integral Human Development

THEORY AND PRAXIS OF DEVELOPMENT

PROCEEDINGS OF THE ONE-DAY SEMINAR

ON THE OCCASION OF THE
10TH ANNIVERSARY OF THE ENCYCLICAL LETTER
CARITAS IN VERITATE BY POPE BENEDICT XVI



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¹ *The booklet contains keynote addresses and responses made during the one-day seminar and made available to the Dicastery for Promoting Integral Human Development for publication.*

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FOREWORD

Peter Kodwo Appiah Cardinal Turkson

Prefect of the Dicastery for Promoting Integral Human Development

Against the background of the challenges to the growth and wellbeing of parts of the world, including the decolonization and the emergence of new independent States, for example in Africa, Pope Paul VI wrote his Encyclical Letter, *Populorum Progressio* (1967). The opening lines are: “*The progressive development of peoples is an object of deep interest and concern to the Church. This is particularly true in the case of those peoples who are trying to escape the ravages of hunger, poverty, endemic disease and ignorance; of those who are seeking a larger share in the benefits of civilization and a more active improvement of their human qualities; of those who are consciously striving for fuller growth.*” The core message of Pope Paul VI is the *solidary development of people*, rooted in a *transcendental humanism* which places at its centre *the true meaning of human life*, and cultivates the *social significance of brotherhood*. Although Pope Paul VI thus laid the basis for a *new concept* in the *Social Teaching of the Church* that does not reduce growth and development to mere economic and material terms, his emphasis was the *solidary development of persons, as belonging to States and nations*.

About forty years later, in 2009, Pope Benedict XVI revisited the Encyclical letter of Pope Paul VI, *Populorum Progressio* and its core teaching on the development of people, to introduce a small, but a very significant, emphasis on the *development of the person*: on *human development*. Thus, Pope Benedict XVI does not only talk about “*human ecology*”; he echoes the teaching of Pope Paul VI that “*authentic human development concerns the whole of the person in every single dimension*” (Civ, 11).

Against the background of events in the world in his day, such as, persistent poverty, hunger, exploitation, the emerging of environmental issues into prominence, globalization and planetary inter-dependence, new means of communication, increasing inability of politics and national governments to deal with global and multi-national powers, financial crisis and monetary institutions etc., Pope Benedict XVI focuses on the *concrete person*, and teaches that development is always “*human development*” that is *integral, solidary and complete* or *total*. Accordingly, for Pope

Benedict XVI, “*social issues*” are essentially “*anthropological issues*” (Civ. 75). They concern “*the truth about the human person,*” which is to be discovered in *the truth of his being*, namely, in Christ who is *charity in truth* and who, as such, is also “*the principal driving force behind the **authentic development** of every person and of all humanity.*” (Civ, 1). Thus, if development is understood as a “*vocation*” of every person, it is because, its realization needs to be inspired by the *charity of Christ* and the consequent virtue of *gratuitousness*.

Now, since “*development*” is the core business of the *Dicastery for Promoting Integral Human development*, the Dicastery wanted to celebrate the 10th anniversary of the Encyclical Letter of Pope Benedict XVI, *Caritas in veritate*, by organizing a day of study (3rd December 2019) of the Encyclical Letter under the heading: *Caritas in veritate and the theory and Praxis of Development*. It is hoped that by revisiting the encyclical’s deep rooting of the concept of *development* in Christian anthropology and theology, and its subsequent presentation of *development* as the *vocation* of every person, the Dicastery will be better guided in its promotion, in the Church and in society, of the *integral human development* of all people.

The one-day meeting brought about 80 people together from the Roman Curia, from Church organizations (e.g. CIDSE Members), from the United Nations (MDGs, SDGs, UNDP, UNCTAD, FAO, ADB), from Universities and Centres of Learning, especially, on “development economics” and several lay organizations and NGO’s. The studies and essays in this booklet are the contributions of these participants; and they consist of keynote addresses, responses to these keynote addresses and contributions made during discussion sessions.

The Dicastery for Promoting Integral Human Development is grateful to them all for their very generous responses to its invitation and for their insightful contributions.

OPENING SESSION

OPENING REMARKS

Paul R. Archbishop Gallagher
Secretary for Relations with States of the Holy See

Excellencies, ladies and gentlemen,

I am pleased to have the opportunity to offer some brief remarks during this study day on the occasion of the 10th anniversary of the Papal Encyclical *Caritas in Veritate* (29 June 2009). A word of thanks goes to those involved in the organization of this event, especially to the Dicastery for the Promotion of Integral Human Development.

The Encyclical *Caritas in Veritate* stands as another one of the major building blocks in the complex and profound structure that we call Catholic Social Teaching. Pope Benedict XVI's Encyclical develops the rich tradition, embarked upon by Pope Leo XIII in the Encyclical Letter *Rerum Novarum*, and continued throughout the 20th century, with a particular emphasis placed upon the need for solidarity for true human development as expressed by Pope Saint Paul VI in *Populorum progressio*. Consistent with the principles elaborated in the past century, *Caritas in Veritate* addresses the modern challenges to justice and the common good, most especially those associated with globalization and fast growing technological and scientific progress.

Allow me to highlight some of the aspects that are foundational, especially for the diplomatic activity of the Holy See among other States and in the international arena.

One of the central points we find in the Encyclical is that the approach of the Catholic Church and the Holy See in the area of social development is rooted fundamentally in the truth, the truth of the human person, created in the image and likeness of God, and the truth of redemption offered through the salvific act of Jesus Christ. For us Christians, this truth is not ancillary to our social and charitable activity, but it is the *raison d'être* of who we are and, also therefore, of what we do. The challenge of our age, one which is progressively and pervasively more globalized, is the risk that such progress is not accompanied by an adequate "ethical interaction of consciences and minds that would give rise to truly human development" (CiV, 8). As Pope Benedict XVI rightly accentuated: "Only in *charity, illumined by the light of reason and faith*, is it possible to pursue development goals that possess a more humane and humanizing value. The sharing of goods and resources, from which authentic development proceeds, is not guaranteed by merely technical progress and relationships of utility, but by the potential of love that overcomes evil with good (cf. Rom 12:21), opening up the path towards reciprocity of consciences and liberties" (CiV, 8).

An important corollary flow from the foundational principle just mentioned, namely, that the assessment of globalization and all the new challenges that come with it must be viewed through a proper philosophical anthropological lens. The Holy Father insists that “we need to affirm today that the social question has become a radically anthropological question” (CiV, 75). The proper understanding of the human person, its origin and destiny, its transcendent nature as given by the Creator, must be at the center of each and every aspect of our discussions whether speaking about the dignity of human person, fundamental human rights and freedoms, economics, bioethics, environment, peace and disarmament, or migration, refugee and humanitarian issues. This aspect is what often makes the Holy See rather distinct within the international arena. The “political position” of the Holy See, is not shaped by economic, military or interests in worldly power, but in the full integral development of each and every person, family, society and nation. Indeed, “globalization presents great difficulties and dangers that can only be overcome if we are able to appropriate the underlying anthropological and ethical spirit that drives globalization towards the humanizing goal of solidarity. Unfortunately, this spirit is often overwhelmed or suppressed by ethical and cultural considerations of an individualistic and utilitarian nature. Globalization is a multifaceted and complex phenomenon which must be grasped in the diversity and unity of all its different dimensions, including the theological dimension” (CiV, 42).

Another brief thought, which will be my concluding point, is that *Caritas in Veritate*, while appreciating and building upon the magisterial teaching of past Pontiffs and offering an accurate analysis of the world challenges in 2009, has an insightfully prophetic vision of the future of humanity in an increasingly globalized world in an optimistic but without being naïve. Perhaps all of us, at least at times, can be “overly consumed” in our tasks, engaged as we are in our different levels of striving for a more humane and just social development of peoples. As such, the risk may arise of thinking and acting as if all depends upon our efforts, which may lead one to forget that real progress depends primarily upon God. *Caritas in Veritate* offers us this simple yet important reminder: “Without God man neither knows which way to go, nor even understands who he is... As we contemplate the vast amount of work to be done, we are sustained by our faith that God is present alongside those who come together in his name to work for justice. Paul VI recalled in *Populorum Progressio* that man cannot bring about his own progress unaided, because by himself he cannot establish an authentic humanism... The greatest service to development, then, is a Christian humanism that enkindles charity and takes its lead from truth, accepting both as a lasting gift from God... *A humanism which excludes God is an inhuman humanism*. Only a humanism open to the Absolute can guide us in the promotion and building of forms of social and civic life — structures, institutions, culture and *ethos* — without exposing us to the risk of becoming ensnared by the fashions of the moment.

Awareness of God's undying love sustains us in our laborious and stimulating work for justice and the development of peoples, amid successes and failures, in the ceaseless pursuit of a just ordering of human affairs” (CiV, 78).

I wish you all a successful day of reflection and discussion on this important contribution to the rich tapestry of Catholic Social Teaching.

INTRODUCTION

Peter Kodwo Appiah Cardinal Turkson

Prefect of the Dicastery for Promoting Integral Human Development

My Lord Archbishops and Bishops, Very Rev. Monsignors, Your Excellences: Members of the Diplomatic Corps, Distinguished invited Guests, My Dear Sisters and Brothers:

On the eve of the gathering of Heads of State, Heads of Religions, Academicians, Scientists, Opinion Leaders and Demonstrators in Madrid at COP 25 to revisit the commitments of the citizens of our world to save the world and its various species of life from climate- related disasters, we gather, as a very modest study group, in this seat of the illustrious Pontifical Academy of the Sciences, to look at the *Theory and the Praxis of Development* at the instance of the tenth anniversary of the publication of the Encyclical Letter of Pope Benedict XVI, *Caritas in veritate*, and for what it teaches about *integral human development*.

The recognition that the development of the human person needs to be truly human, complete and whole was first made by St. Pope John XXIII (*Mater et Magistra*).¹ With that recognition, he introduced into the Church's social teaching the new concept of "*integral human development*" which did inspire the Fathers of Vatican Council II to speak about the "whole (integral) development" of the person and his "integral vocation", to which culture must be subordinated (*Gaudium et spes*, 59). After Vatican Council II and in the light of decolonization and the emergence of new national states in the developing world, St. Pope Paul VI defined the "integral human development" of people as not consisting merely in material and economic growth.² For Paul VI, "integral human development" refers to the solidary development of people, which is rooted in transcendental humanism, because it places at its centre the true meaning of human life and cultivates the social meaning of brotherhood between people. Thus overcoming mistrust and fear between people and nurturing the value of solidarity, integral human development engenders peace and becomes the "new name of peace."

Between, therefore, the Pope who opened Vatican Council II and the Pope who concluded it a new idea about the development of persons is born, which will be

¹ *Development*, expressed as "progress=*progresso*", (*Mater et Magistra*, §52, 192).

² *Populorum Progressio*, § 5, 14.

developed in the subsequent pontificates of St. Pope John Paul II and Pope Benedict XVI to become the name of a Dicastery of the Roman Curia under Pope Francis, thus re-affirming human development as a central concern and mission of the Church (*Sollicitudo rei socialis*, 1).

Identifying “integral human development” with the realization of the dignity of people, St. Pope John Paul II taught that such development must be inclusive: “it should be obvious that development either becomes shared in common by every part of the world or it undergoes a process of regression even in zones marked by constant progress. This tells us a great deal about the nature of authentic development: either all the nations of the world participate, or it will not be true development.” (SRS, 17)

About forty years after Pope Paul VI’s *Populorum Progressio* and against the background of declarations against poverty and hunger, exploitation, abusive treatment of the environment, globalization and planetary inter-dependence, new means of communication, increasing inability of politics and national governments to deal with global powers, the financial crisis etc., Pope Benedict XVI revisited the subject of “human development” in *Populorum Progressio* and its rooting in a transcendental humanism and the brotherhood of the human family. For Pope Benedict “development” is always “human development;” therefore, “social issues” are essentially “anthropological issues” (Civ. 75). They concern “the truth about the human person.” Such truth about the human person identifies every “development”, as “human development” that is total or integral, and rooted in a “civilization or a culture of love, and gratuitousness,” which is inspired,

- a) not by mere philanthropy, but by the spirit of solidarity. For, “*the development of peoples depends, above all, on a recognition that the human race is a single family working together in true communion and not simply as a group of subjects who happen to live side by side.*” (Civ, 53)
- b) by God’s love for man, which is the “principal driving force behind authentic human development,” and which opens our lives to gift and makes it possible to hope for a “development of the whole man and of all men.”

In this sense, Pope Benedict XVI calls human development, a “vocation”: a drive within a person to act for the common good and not only for personal interest. It is a drive for solidarity, as an expression of the nature of man as a “relational being,” rooted in the very life of God and lived out in fraternity. Otherwise, “development” does not achieve its aim. In this sense, globalization should not be experienced as

mere closeness and neighbourliness, fashioned by the elimination of distances of separation through modern means of communication. Globalization should make our inter-connectedness fraternal, making no room for exclusion and leaving no one on the periphery.

So, globalization is not merely a social and an economic phenomenon to serve the market and economy; it is a call for a new way of thinking about the human person, as called to live a life of love and solidarity in service to others for their wellbeing, which is their development!

In the few hours that we shall spend together, discussing *development*, we shall listen to brief welcome addresses from the President of the Pontifical Academy of the Sciences and from a Co-founder of the *Caritas in veritate Foundation*. Subsequently, we shall listen to a short apology of Pope Benedict XVI, who was invited to this event.

The study-day will begin in earnest with a series of keynote addresses on the following topics:

- An overview of the Encyclical Letter, *Caritas in Veritate*, 10 years after its publication, and the possibility of describing a theory and praxis of development.
- *Caritas in veritate and The Theory and Praxis of Development from the perspective of the United Nations (UNCTAD and UNDP).*
- *Caritas in veritate and the theory and Praxis of Development from the perspective of Catholic Development Organizations (CIDSE)*
- *The Perspective of the Pontifical Academy of the Sciences*
- *The Perspective of the world Bank and International Development Agencies.*
- *The Theory and Praxis of Development in Caritas in veritate by Centre of Catholic Social Thought.*
- *From the Perspective Civil Society Groups and Grassroot Movements.*

Each of the keynote will be followed by a response and a discussion session, during which participants will be able to offer 5 mins. contributions. The day's study and discussion will conclude with comments from an economist and a scholar of the Church's Social Teaching, and from an official of the Dicastery for promoting integral human development.

Thanking, again, all of you, dear participants for your very generous responses to our invitation, I wish to commend the day's proceeding to the guidance and inspiration of the Holy Spirit and do wish everybody a fruitful time together.

THE CARITAS IN VERITATE FOUNDATION: THE REASONS OF AN ENGAGEMENT

Silvano M. Archbp. Tomasi, c.s.

Founder of the *Caritas in Veritate Foundation*

The Catholic presence at the United Nations in Geneva is led by the Holy See, the Sovereign Order of Malta and over 30 Catholic inspired NGOs. Together, they represent, articulate and advocate the Catholic tradition to the international community: its values, its many social works, and its political relevance in international affairs. For the different actors involved, we can identify different strategies. Most Catholic-inspired NGOs engage the UN system through information and advocacy for victims of injustice, violence or neglect. They usually do so from their own specific constituency and field of social work, be it child protection, health organizations, education or care for migrants. "The Holy See, on the other hand, has a more classic strategy, representing and advocating the Catholic Church's positions at the UN as an observer state. Together though, they struggle to bring forward the political intelligibility of Catholic positions beyond conventional secular arguments. The nature of international diplomacy, the embedded institutional rationality, is such that it may restrain and limit the possibility to express religious views on political issues or international negotiations. These views are entangled in an institutional language where religious arguments are deemed irrelevant to the debate. To avoid such constraints is a hard task indeed, since it is not only the Catholic representative who is involved, but also his interlocutor, whose goodwill is required. More fundamentally, there is a need to change the current narrative on religion in the public square and in international practices. Obviously, this goes beyond the possibility of individuals alone at the UN. We must therefore work in the system as it exists today.

However, this doesn't mean that we should conform to the dominant narrative that would actively undermine Catholics' ability to express the reasons for their actions. We should dare to present the theological reasons for our positions as being helpful and interesting to our international interlocutors; as part of a dialogue which must not end at a supposed "gate" of "politically irrelevant belief systems". By doing so, we act not as proselytizers but out of a will to explain the full coherence and intelligibility of our actions. More not less theology then seems to be the lemma: because it is useful for dialogue; because it helps the cause of justice and peace; because it helps understand the world as it is. A certain amount of daring is certainly needed, although such daring should never come without some prudence, for our

interlocutor might turn out to be quite intolerant to such language and we may risk losing our credibility. But let us not too easily assume the prudent stance, for the dominant narrative is very effective at silencing our best reason to do what we do.

The United Nations system is unique and valuable. For all its well-known bureaucracy and the slow pace of its work, it is the international forum where states gather, talk and try to address issues we can only solve together. Geneva, in particular, with its specialized international organizations is the place where global governance on health, human rights, intellectual property, telecommunication standards, disarmament, refugees and migrants, meteorology, international trade is thought out, negotiated and settled through international agreements and their implementation supervised. No other international forum of similar importance and international legitimacy exists to date. Well aware of this importance, Catholics have been present in the United Nations system in Geneva since its beginning, first through International Catholic Organizations and later on through the mission of the Holy See. With more than 30 Catholic NGOs working at the UN in Geneva, the case for the creation of a new foundation must be made. The *Caritas in Veritate Foundation*, since its creation aimed to provide expertise and counsel at the request of these Catholic NGOs. It will act as a bridge between the work done at the UN and Catholic professionals or people of culture; a bridge between highly skilled persons willing to help and Catholic representatives involved in the complex procedures of international organizations, so that their contributions may be even more useful and effective. On some important and pressing questions, the Foundation also intends to create a long-range perspective. Commissioning reports to research centres around the world, it looks for new ways to think about old issues; tomorrow's world is shaped by many forces, one of which certainly being new ideas.

The *Caritas in Veritate Foundation* hopes to enhance the Catholic presence at the UN: A better hedge in practical advocacy through pertinent expertise; a capacity to be creative in deadlocked situations; the ability to see trends and act accordingly for the long term. It seeks, in other words, to serve the intelligibility of Catholic positions and actions on the international scene, a work of great value to Catholics engaged at the UN, and to international negotiations today.

There is a Christian motivation at the root of the activities of the *Caritas in Veritate Foundation*, an openness to dialogue, communication and communion within the Church through the structures to which the NGOs are linked. The question that is raised at this juncture is that of the relationship between Catholic identity and the specific service provided. The masterful encyclical of Pope Benedict XVI, *Caritas in Veritate*, addresses this point. "In the words of Pope Paul VI,

"evangelization would not be complete if it did not take account of the unceasing interplay of the Gospel and of man's concrete life, both personal and social." On the basis of this insight, Paul VI clearly presented the relationship between the proclamation of Christ and the advancement of the individual in society. Testimony to Christ's charity, through works of justice, peace and development, is part and parcel of evangelization, because Jesus Christ, who loves us, is concerned with the whole person. These important teachings form the basis for the missionary aspect of the Church's social doctrine, which is an essential element of evangelization. The Church's social doctrine proclaims and bears witness to faith. It is an instrument and an indispensable setting for formation in faith." There is some tension between these two aspects of service and evangelization. On the one hand, Christian values are an indispensable, but not exclusive, contribution that is offered to the international community in its search for a better world and, on the other hand, the uniqueness of the Catholic faith demands an urgent, specific and irreplaceable responsibility in a cultural and social environment that needs redemption. Between the two poles of this tension, Catholic NGOs carry on their work. For years, NGOs have introduced important social concerns into the political agenda, but they have not succeeded in gaining access to a share in decision-making. "They try to convince with evidence, persuasion and the results of their experience; hence, the necessity of competence. But this process often can lead to frustration when actions are confronted with the inaction and lack of response on the part of decision-makers. A unique resource available to Catholic NGOs in order to counteract such disappointment is faith that can enter the picture and turn into a powerful force for change. In the long run, faith becomes more effective than techniques.

The *Caritas in Veritate Foundation* is grounded in Christian values and the social teaching of the Catholic Church. It aims to provide Christian Representatives at the United Nations and other International Organizations in Geneva with expertise and strategic thinking. By closely collaborating with the Holy See Mission and the Mission of the Order of Malta to the UN, as well as with Catholic-inspired nongovernmental organizations, the Foundation contributes to the negotiations and the decision-making processes involved. Thanks to its research capability and to its commitment to excellence, the aims of the Foundation are to humanize international life by contributing the perspective of Christian faith and the priority given to the human person.

LA “CARITAS IN VERITATE” DIECI ANNI DOPO

Stefano Zamagni
Presidente della Pontificia Accademia Scienze Sociali
Università di Bologna

1. Introduzione

La *Caritas in Veritate* (CV) è un documento magisteriale di straordinaria rilevanza: è l’enciclica di Dottrina Sociale della Chiesa (DSC) che inaugura la fase storica della post-modernità.

Qual è il contributo specifico di pensiero di papa Benedetto XVI all’approfondimento e alla dilatazione del raggio d’azione della Dottrina Sociale della Chiesa (DSC)? Il riferimento è sia alla *Caritas in Veritate* (CV, 2009) e all’enciclica per così dire preparatoria, *Deus Caritas Est*, sia ai messaggi che, in varie occasioni, sono stati pubblicati negli anni successivi. Lo spazio disponibile non mi consente che quattro sottolineature, peraltro di centrale rilevanza. Prima, però, una annotazione di carattere generale. Una novità importante del magistero del papa risiede nel metodo, cioè letteralmente nella via adottata per leggere le *res novae* di un tempo, quale è l’attuale, connotato da due fenomeni assolutamente inediti: la globalizzazione dell’economia e soprattutto della finanza, da un lato, e la rivoluzione delle nuove tecnologie del digitale, che vanno modificando alla radice non solo i modi di produzione di beni e servizi, ma pure l’organizzazione stessa della società, dall’altro lato. Alla luce dei quattro principi immutabili della DSC, papa Ratzinger legge la realtà economico e sociale odierna offrendoci una interpretazione affatto originale: la DSC non può limitarsi – anche se lo deve fare – a denunciare un certo modello di ordine sociale e ad offrire suggerimenti per lenirne gli effetti, a volte devastanti. Essa deve altresì indicare quali alternative, tra quelle realisticamente possibili, sono in grado di catturare lo spirito, l’anima del messaggio cristiano. Non si dimentichi, infatti, che il Cristianesimo è una religione incarnata, calata cioè nella storia, non una religione “incartata”, fissata cioè sulla “carta”. Giova ricordare che i Padri della Chiesa dei secoli IV e V chiamavano il mistero dell’Incarnazione – il mistero centrale della fede cristiana - *Sacrum commercium*, per sottolineare il rapporto di reciprocità profonda tra l’uomo e il divino e soprattutto per sottolineare che il Dio cristiano non è un Dio-sostanza, un Dio causa – questo è il Dio dei filosofi. È piuttosto un Dio di uomini che vivono nella storia e che si interessa, fino alla commozione, alla loro condizione umana.

2. I pilastri portanti della *Caritas in Veritate*

Un primo punto degno di attenzione è l'ampliamento della nozione tradizionale di giustizia, la quale non può essere ristretta al giudizio sul momento distributivo della ricchezza, ma deve spingersi fino al momento della sua produzione. Non basta, cioè, reclamare la “giusta mercede all'operaio” – come si legge nella *Rerum Novarum* (1891). Occorre chiedersi se il processo produttivo si svolge o meno nel rispetto della dignità del lavoro umano; se accoglie o meno i diritti umani fondamentali; se è compatibile o meno con la norma morale. Già nella *Gaudium et Spes*, al n. 67, era scritto: “Occorre dunque adattare tutto il processo produttivo alle esigenze della persona e alle sue forme di vita” e non viceversa. Il lavoro non è un mero fattore della produzione che, in quanto tale, deve adattarsi, anzi adeguarsi alle esigenze del processo produttivo per accrescerne l'efficienza. Al contrario, è il processo produttivo che deve essere organizzato in modo tale da consentire alle persone la loro fioritura umana e da rendere possibile l'armonizzazione dei tempi di vita familiare e di lavoro.

Papa Benedetto ci dice che un tale progetto è oggi, nella stagione della società post-industriale, fattibile, purché lo si voglia. Ecco perché la CV invita con insistenza a trovare i modi di applicare nella pratica la fraternità come principio regolatore dell'ordine economico. Laddove altre encicliche parlano di solidarietà, la CV parla piuttosto di fraternità, dato che una società fraterna è anche solidale, mentre il viceversa non è vero, come tante esperienze ci confermano. L'appello è dunque quello di porre rimedio all'errore della cultura contemporanea, un errore che ha fatto credere che una società democratica potesse progredire tenendo tra loro disgiunti il codice dell'efficienza - che basterebbe da solo a regolare i rapporti tra gli uomini entro la sfera dell'economico – e il codice della solidarietà – che regolerebbe i rapporti intersoggettivi entro la sfera del sociale. È questa dicotomizzazione ad avere impoverito, senza alcuna ragione oggettiva, le nostre società.

Di un secondo punto desidero dire. Nella CV, i termini *impresa* e *imprenditore* sono quelli che ricorrono più frequentemente. Nulla di simile si riscontra nelle encicliche precedenti, dove il termine *impresa* viene evocato solo di sfuggita. Perché? Benedetto XVI dimostra di aver afferrato il *proprium* dell'attività imprenditoriale, che è quello non di mirare alla massimizzazione del profitto per l'azionista, ma del valore condiviso – come oggi lo si chiama. Il profitto è la misura, non il fine di fare impresa. Ecco perché nella CV si rifiuta l'identificazione dell'imprenditore con la figura del capitalista e quindi si riconosce che, accanto alla forma capitalistica di impresa, debbano poter trovare posto, entro il mercato stesso, altre forme di impresa, da quella cooperativa a quella sociale, a quella di comunione, a quella non profit. (È la prima volta che in un documento magisteriale di DSC queste tipologie di impresa ricevono un riconoscimento ufficiale).

È a partire da quanto dinanzi detto che il papa si spinge, con un'audacia fuori dal comune, fino ad affermare che il principio del dono come gratuità – non tanto del dono come filantropia o come regalo – deve entrare nell'ordinaria attività economica. Questa è la “bestemmia” che i poteri forti del mercato, soprattutto finanziario, non gli hanno perdonato. Cosa ha mai a che fare la dimensione dell'economico con il dono? Non è forse vero che l'agire economico è retto dalle “ferree” leggi del mercato? Non è per caso sufficiente che l'impresa si limiti a praticare la filantropia, o il welfare aziendale per dirsi socialmente responsabile? Il papa, raffinato teologo, nel rispondere con un deciso no ad interrogativi del genere, viene a ribadire che la logica della gratuità non può essere ridotta ad una dimensione puramente etica, perché la gratuità non è una virtù. La giustizia è una virtù etica e non si dirà mai abbastanza della sua importanza; la gratuità riguarda piuttosto la dimensione sovra-etica dell'agire umano, perché la sua logica è la sovrabbondanza – mentre quella della giustizia è la logica dell'equivalenza.

È in ciò il *novum* dell'economia civile di mercato, un modello questo diverso sia dall'economia sociale di mercato di derivazione dall'ordo-liberalismo, sia dall'economia liberista di mercato. Prendendo posizione a favore della concezione civile del mercato, secondo la quale il legame sociale non può venire ridotto al solo “cash nexus”, la CV suggerisce che si può vivere l'esperienza della socievolezza umana all'interno di una normale vita economica e non già al di fuori di essa, come esige il modello dicotomico di cui ho detto poco sopra. La sfida allora è quella di vedere l'economico né in endemico e ontologico conflitto con la vita buona, perché giudicato come luogo dello sfruttamento e dell'alienazione, né pensarlo come il luogo in cui possono trovare soluzione tutti i problemi degli uomini che vivono in società, come ritengono coloro che si riconoscono nelle posizioni dell'individualismo libertario. Blaise Pascal, celebre filosofo francese ha scritto che tre sono gli ordini delle cose: l'ordine dei corpi cui corrisponde lo spirito di geometria (*l'esprit de geometrie*); l'ordine dei cuori cui corrisponde lo spirito di finezza (*l'esprit de finesse*); l'ordine della carità cui corrisponde lo spirito di profezia. La CV ci fa comprendere che la pochezza di voci profetiche presenti nelle nostre società di oggi dipende proprio dall'affievolimento dell'ordine della carità.

Passo ora ad un terzo tema oggi di grande attualità. Esso riguarda il sottotitolo della CV: “Per lo sviluppo umano integrale”. La parola chiave è qui “integrale”. Lo sviluppo umano accoglie tre dimensioni: la crescita (misurata dal PIL); la dimensione socio-relazionale; la dimensione spirituale. Ebbene, lo sviluppo umano è integrale quando le tre dimensioni sono prese in considerazione in modo congiunto, cioè in forma moltiplicativa e non additiva, come invece si ritiene comunemente. Ciò significa che non è lecito, allo scopo di aumentare la crescita, sacrificare una o entrambe le altre dimensioni. Ad esempio, non sono legittimi leggi o decreti che, nel tentativo di corto respiro di aumentare il PIL, peggiorino l'equilibrio ecologico. Ovvero, non è lecito varare provvedimenti che, per aumentare le entrate fiscali, sanciscano, di fatto, la legalizzazione delle ludopatie.

O ancora, intervenire sul mercato del lavoro con misure che, al fine lodevolissimo di migliorare la partecipazione della donna all'attività lavorativa, mettano a repentaglio la tenuta del progetto educativo della famiglia. E così via.

Ora, a prescindere dal fatto che da provvedimenti del genere conseguono effetti desiderati solo nel breve termine, la questione centrale che papa Ratzinger pone è quella della libertà. Sviluppo, letteralmente, significa assenza di “viluppi”, di impedimenti di varia natura. È soprattutto ad Amartya Sen che si deve, in questo tempo, la insistenza sul nesso tra sviluppo e libertà: sviluppo come processo di espansione delle libertà reali di cui godono gli esseri umani (si veda il suo *Sviluppo è Libertà*, Milano, Mondadori, 2000). In biologia, sviluppo è sinonimo di crescita di un organismo. Nelle scienze sociali, invece, il termine indica il passaggio da una condizione a un'altra e quindi chiama in causa la nozione di cambiamento, (come quando si dice: quel paese è passato dalla condizione di società agricola ad una di società industriale). In tal senso, il concetto di sviluppo è associabile a quello di progresso. Si badi però che quest'ultimo non è un concetto meramente descrittivo, giacché comporta un implicito, eppure indispensabile, giudizio di valore. Il progresso, infatti, non è un semplice cambiamento, bensì un cambiamento verso il meglio e quindi postula un incremento di valore. Se ne trae che il giudizio di progresso dipende dal valore che si intende prendere in considerazione. In altro modo, una valutazione del progresso e quindi dello sviluppo richiede la determinazione di che cosa debba procedere verso il meglio.

Battersi per lo sviluppo vuol dire allora spendersi per l'allargamento degli spazi di libertà delle persone: libertà intesa, però, non solo in senso negativo come assenza di impedimenti, e neppure solo in senso positivo come possibilità di scelta. Bisogna aggiungervi la libertà “con”, cioè la libertà di perseguire la propria vocazione assieme a quella degli altri. È questa prospettiva di discorso che, nelle condizioni storiche attuali, mentre permette di superare sterili diatribe a livello culturale e dannose contrapposizioni a livello politico, permette di trovare il consenso necessario per nuove progettualità.

Il XV secolo è stato il secolo del primo Umanesimo; all'inizio del XXI secolo sempre più forte si avverte l'esigenza di un nuovo Umanesimo. Allora fu la transizione dal feudalesimo alla società cittadina il motore decisivo del mutamento; oggi, è un passaggio d'epoca altrettanto radicale: quello dalla società industriale a quella post-industriale. Questione migratoria, aumento endemico delle diseguaglianze sociali; conflitti identitari; questione ambientale; problemi di biopolitica e biodiritto sono solamente alcune delle espressioni che dicono dell'attuale “disagio di civiltà” (S. Freud). Di fronte a tali sfide, il mero aggiornamento di vecchie categorie di pensiero o il ricorso a raffinate tecniche di decisione collettiva non servono alla bisogna. Occorre osare vie nuove. È questo l'invito insistente e paterno che ci viene dalla *Caritas in Veritate*.

Da ultimo, non posso non fissare l'attenzione sul chiarimento definitivo circa la differenza tra le categorie di bene comune e di bene totale, chiarimento che dobbiamo a papa Ratzinger. Come noto, al n.74 della *Gaudium et Spes* il bene comune è definito come "l'insieme di quelle condizioni della vita sociale che permettono, sia alla collettività sia ai singoli membri, di raggiungere la propria perfezione più pienamente e più celermente" (n.26). Il bene comune non è dunque un fine in sé, ma solo strumento per il bene del singolo e dei gruppi. Il Compendio della *Dottrina Sociale della Chiesa*, pubblicato nel 2004 da Giovanni Paolo II correggerà il tiro scrivendo: "Il bene comune non consiste nella semplice *somma* dei beni particolari di ciascun soggetto del corpo sociale. Essendo di tutti e di ciascuno è e rimane comune, perché *indivisibile* e perché soltanto insieme è possibile raggiungerlo, accrescerlo e custodirlo... Nessuna forma espressiva della socialità – dalla famiglia al gruppo sociale intermedio, all'associazione, all'impresa di carattere economico, alla città, alla regione, allo Stato, fino alla comunità dei popoli e delle Nazioni – può eludere l'interrogativo circa il proprio bene comune, che è *costitutivo del* suo significato e autentica *ragion d'essere* della sua stessa sussistenza" (nn. 164-165). Si osservi come questa definizione non solamente sottolinei la specificità della nozione di bene comune – la sua non separabilità -, ma indica anche la via per la sua realizzazione. In particolare, "[Nello Stato democratico] coloro ai quali compete la responsabilità di governo sono tenuti a interpretare il bene comune del loro Paese non soltanto secondo gli orientamenti della maggioranza, ma nella prospettiva del bene effettivo di tutti i membri della comunità civile, compresi quelli in posizione di minoranza" (n.169). Lo Stato dunque interpreta e non determina, né sancisce cosa è il bene comune, perché lo Stato è "espressione della società civile" (n.168) e non viceversa come vogliono le varie versioni dello Stato etico. Ebbene, è soprattutto nella *Caritas in Veritate* che tale sistematizzazione concettuale viene completata, con la precisazione che il bene comune non va confuso né con il bene privato, né con il bene pubblico. Nel bene comune, il vantaggio che ciascuno trae per il fatto di far parte di una certa comunità non può essere scisso dal vantaggio che altri pure ne traggono. Come a dire che l'interesse di ognuno si realizza *assieme* a quello degli altri, non già *contro* (come accade con il bene privato) né a *prescindere* dall'interesse degli altri (come succede con il bene pubblico). In tal senso "comune" si oppone a "proprio", così come "pubblico" si oppone a "privato". È comune ciò che non è *solo* proprio, né ciò che è *di tutti* indistintamente. Nessuno, tra i pensatori contemporanei, ha visto meglio di H. Arendt tali distinzioni. Nel suo celebre *Vita activa*, la Arendt scrive che pubblico indica "ciò che sta alla luce", ciò che si vede, di cui si può parlare e discutere. "Ogni cosa che appare in pubblico può essere vista e udita da tutti" (1994, p.37). Privato, al contrario, è ciò che viene sottratto alla vista. Comune, d'altro canto, è "il mondo stesso in quanto è comune a tutti e distinto dallo spazio che ognuno di noi occupa privatamente" (p.39). In quanto tale, il comune è il luogo di ciò che non è proprio, e cioè il luogo delle relazioni interpersonali.

3. L'impatto della CV sulla attività finanziaria

La finanza è uno strumento con potenzialità formidabili per il corretto funzionamento dei sistemi economici. La buona finanza consente di aggregare risparmi per utilizzarli in modo efficiente e destinarli agli impieghi più redditizi; trasferisce nello spazio e nel tempo il valore delle attività; realizza meccanismi assicurativi che riducono l'esposizione ai rischi; consente l'incontro tra chi ha disponibilità economiche ma non idee produttive e chi, viceversa, ha idee produttive ma non disponibilità economiche. Senza questo incontro la creazione di valore economico di una comunità resterebbe allo stato potenziale.

Tuttavia, la finanza con cui oggi abbiamo a che fare è largamente sfuggita al nostro controllo. Gli intermediari finanziari spesso finanziano soltanto chi i soldi già li ha (disponendo di garanzie reali uguali o superiori alla somma di prestito richiesta). La stragrande maggioranza degli strumenti derivati virtualmente costruiti per realizzare benefici assicurativi sono invece comprati e venduti a brevissimo termine per moventi speculativi con il risultato paradossale di mettere a rischio la sopravvivenza delle istituzioni che li hanno in portafoglio. I sistemi di incentivo asimmetrici di *managers* e *traders* (partecipazione ai profitti con bonus e *stock options* e non penalizzazione in caso di perdite) sono costruiti in modo tale da spingere gli stessi ad assumere rischi eccessivi che rendono strutturalmente fragili e a rischio di fallimento le organizzazioni in cui lavorano. La finanza moderna assegna un ruolo preminente all'arbitraggio, che viene usato oggi in modi più creativi rispetto al passato. Ad esempio, per creare un nuovo insieme di prodotti finanziari che mantengono bensì le proprietà desiderate del contratto originario ma raggiunte per altra via. Usando in tal modo le tecniche dell'arbitraggio è possibile creare sia nuove opportunità sia eludere le restrizioni (moralì) che possano limitare i comportamenti di mercato.

Il “contractus trinus” è l'esempio più antico e celebre di questo uso dell'arbitraggio. Introdotto nel 13° secolo, questa tecnica giuridica venne adottata per eludere la proibizione della Chiesa Cattolica del prestito ad interesse. Si tratta di questo. Un investitore sottoscrive tre contratti – di investimento, di assicurazione e di vendita di profitto. (Come risaputo, la Chiesa condannava il prestito ad interesse, ma ammetteva un compenso per il rischio e per il ritardo nella restituzione. Anche il profit sharing era ammesso). Mentre ciascuno di questi tre contratti era, di per sé, in linea con i precetti della Chiesa, una volta che venivano tra loro combinati creavano di fatto un prestito ad interesse. (Ecco la sua struttura. Primo. Il prestatore “investe” sul prenditore di fondi la somma X per un anno. Secondo, il prestatore riceve, in garanzia della restituzione, un contratto di assicurazione dal prenditore. Terzo, il prestatore vende al prenditore il diritto al profitto eccedente una predefinita percentuale dell'investimento. In tal modo, il prenditore restituisce dopo l'anno la somma X iniziale più la somma al di sotto del livello predefinito).

Ebbene, la finanza moderna, richiamandosi al “contractus trinus”, si avvale del medesimo stratagemma per eludere i controlli e i vincoli morali. Ma ad un livello ben superiore, perché i pilastri della finanza moderna non sono i titoli stessi o particolari contratti finanziari, ma i sottostanti flussi di cassa che titoli e contratti creano. Ecco perché la pericolosità morale della finanza moderna è oggi enormemente accresciuta. Ed ecco perché non basta fissare lo sguardo sui titoli e sui contratti finanziari a sé considerati – come si è finora fatto. Occorre considerare anche gli intrecci.

Ma v'è di più. Si è tollerato che si diffondesse, tra la gente comune, il convincimento in base al quale la liquidità dei mercati finanziari sarebbe stata un sostituto perfetto della fiducia, oltre che dell'onestà e dell'integrità morale. Al tempo stesso, poiché la valutazione di borsa è tutto quanto l'investitore è tenuto a considerare quando deve prendere le sue decisioni, si ha che la crescita del reddito può agevolmente essere basata sul debito. Si è così stravolto il modo di concepire il nesso tra reddito da lavoro e reddito da attività speculativa. Se la finanziarizzazione viene spinta in avanti a sufficienza – si è fatto credere – non v'è bisogno che le famiglie attingano, per le proprie necessità, ai risparmi. Dedicandosi alla speculazione, esse possono ottenere per altra via il necessario. Anzi, se e nella misura in cui riduzioni salariali migliorano la redditività delle imprese quotate in borsa, può accadere che le famiglie più che compensino la riduzione dei redditi da lavoro con aumenti dei redditi da attività speculativa. La finanziarizzazione va così trasformando il risparmiatore tradizionale in speculatore, accorto o meno che sia.

Mai come nel caso dell'evoluzione della finanza negli ultimi decenni è stato così chiaro che i mercati, soprattutto laddove i rendimenti di scala sono crescenti e le economie di rete rilevanti, non tendono affatto spontaneamente alla concorrenza ma all'oligopolio. Invero, il graduale allentamento di regole e forme di controllo (come quella della separazione tra banca d'affari e banca commerciale) hanno progressivamente condotto alla creazione di un oligopolio di intermediari bancari troppo grandi per fallire e troppo complessi per essere regolati. Il sonno dei regolatori ha dunque prodotto un serio problema di equilibrio di poteri per il mantenimento della stessa democrazia. Il rapporto 2014 di *Corporate Europe* evidenzia lo squilibrio dei rapporti di forza tra le lobby finanziarie e quelle della società civile e delle NGO: la finanza spende in attività di lobby 30 volte di più di qualunque altro gruppo di pressione industriale (secondo stime prudenziali 123 milioni di euro l'anno con circa 1700 lobbisti presso l'UE). I rapporti tra rappresentanza delle lobby finanziarie e rappresentanza delle NGO o dei sindacati in gruppi di consultazione sono 95 a 0 nello stakeholder group della BCE e 62 a 0 nel *De Larosière Group on financial supervision in the European Union*.

Cosa ha consentito questa mutazione, per così dire genetica, della finanza moderna? Come con lucidità spiega M. O'Hara (*Something for nothing*, Norton, New

York, 2016), la novità della finanza moderna è che essa non tratta, in prevalenza, di contratti finanziari (azioni, obbligazioni, ipoteche, ecc.) ma di flussi di cassa, cioè dei soldi che derivano dai pagamenti di interessi, di profitti, e così via. Tali flussi possono essere tra loro combinati per creare ogni sorta di “prodotto” finanziario. Lo strumento che operativamente consente di far circolare questi prodotti è l’arbitraggio, una tecnica antica che serve ad annullare le differenze di prezzo tra titoli della medesima specie scambiati in mercati diversi. Si compra a prezzi bassi e si vende a prezzi alti: questa l’essenza dell’arbitraggio – una tecnica di per sé assiologicamente neutrale. Tuttavia, se la pratica dell’arbitraggio arreca vantaggi iniqui ad una parte e danni consistenti ad un’altra parte, allora il giudizio di neutralità etica non regge più. Il che è quanto avvenuto nel corso dell’ultimo trentennio, in seguito al mutamento, come sopra detto, del modo di fare banca, un mutamento sfuggito alla vigilanza del Regolatore. Si è infatti passati dal tradizionale modello noto come “originate to hold”, secondo cui la banca procede alla valutazione della meritorietà dei crediti che concede, i quali sono garantiti dai risparmi dei depositanti, ed il rischio resta in capo alla banca stessa, al modello noto come “originate to distribute”: la banca vende i prestiti concessi ad un “arranger” che li spalma sui derivati, dividendoli in lotti sui quali chiede alle agenzie di rating di esprimere il giudizio di qualità; dopodiché l’investitore compra i lotti in base al profilo rischio-rendimento desiderato.

Nel nuovo modello, il rischio finanziario viene pertanto trasferito dalla banca al mercato, così che essa può aumentare a piacimento il volume dei fondi da prestare. Inoltre, anche i richiedenti di fondi meno meritori possono accedere ai prestiti, dal momento che è relativamente agevole distribuire in modo efficiente il rischio sul mercato. Ma è evidente che questi vantaggi virtuali sono pagati a caro prezzo. Primo, perché le banche hanno un incentivo ridotto ad esercitare la “due diligence”; secondo, perché si creano palesi conflitti di interessi tra agenzie di rating; terzo, perché il modello incentiva il prestito predatorio e gli acquisti imprudenti. Si badi che tutto questo è accaduto non per necessità o per qualche emergenza, ma in seguito a decisioni prese in sede politico-istituzionale, volte a rimuovere quel pesante ostacolo sulla via della piena liberalizzazione della finanza che era la differenza di trattamento giuridico tra banche commerciali e banche di investimento (o d’affari). Un ostacolo questo che la legge Glass-Steagall del 1933, scientemente voluta da F.D. Roosevelt per allontanare lo spettro della crisi finanziaria del 1929, aveva saggiamente eretto. Ebbene, a fine 1999, la presidenza Clinton ritenne giusto togliere di mezzo una tale barriera con una legge che – potenza della retorica! – venne chiamata “Financial Services Modernization Act”: otto anni dopo l’inizio della “modernizzazione” scoppia la bolla dei *subprime* che innescherà poi la grande crisi.

Dov’è l’assenza di responsabilità morale in tutto questo, come il documento *Oeconomicae et pecuniariae questiones* (2018) chiarisce a tutto tondo? Per rispondere, occorre considerare che in un mercato efficiente, le securities sono trattenute dalla parte che può gestire il rischio in modo più efficiente, vale a dire al costo più basso. D’altro canto, se il mercato è inefficiente, i titoli restano in capo alla

parte che accetta la compensazione più bassa per il rischio, a prescindere dal fatto che il rischio sia stato propriamente valutato. Ne deriva che il trasferimento del rischio è eticamente ammissibile solo dopo che si è appurata l'efficienza del mercato. Posso trasferire ad altri la responsabilità della gestione del rischio solamente se la parte sulla quale il rischio viene a ricadere è quella maggiormente in grado di gestirlo. Ebbene, poiché i mercati finanziari non sono efficienti – nessuno crede più ormai alla ben nota ipotesi del mercato efficiente – quanto è accaduto e continua ad accadere è al di fuori di ogni standard etico, quale che sia la teoria etica che si voglia abbracciare. Un Regolatore sensibile alle ragioni del principio di responsabilità avrebbe dovuto vietare l'ingresso in finanza del modello “originate to distribute”; il che non è avvenuto.

La conclusione da trarre è che quando si afferma che la finanza moderna, eliminando le inefficienze allocative con l'uso sistematico dell'arbitraggio, migliora la performance dei mercati, si dice una cosa bensì vera, ma troppo parziale per essere accettata, a meno di assumere il principio di efficienza quale unico principio regolativo della società, a scapito del principio di giustizia distributiva. Perché è evidente che nel gioco della finanza se alcuni soggetti guadagnano, altri perdono. (Come si dice, gli *swaps* della finanza moderna sono un gioco a somma nulla, e qualche volta anche negativa). È per questa ragione che il criterio consequenzialista – uno dei pilastri dell'etica utilitaristica – genera effetti particolarmente devastanti in finanza. Si potrebbe argomentare: non è forse vero che, dopo la grande crisi, sono state approvate norme di legge che impongono a chi vende titoli o strumenti derivati di fornire al compratore, soprattutto se ingenuo, tutte le informazioni necessarie atte a consentirgli scelte prudenti? Questo sta avvenendo, ma i mercati finanziari si rinnovano così in fretta da rendere molto presto obsolete le norme emanate per regolarli, così che le autorità competenti non riescono a tenere la linea a lungo.

Non solo, ma non sempre il Regolatore riesce a tener testa all'hegeliana astuzia della ragione degli operatori. Un caso paradigmatico è quello della bancarotta della banca d'affari Lehman Brothers, dichiarata nel settembre 2008. Facendo affidamento su grandi quantità di prestiti a breve e temendo che l'entità del suo indebitamento avrebbe “impensierito” gli osservatori di mercato, la grande banca escogitò un modo “furbo” per far sparire parte del suo debito dai suoi bilanci. Lo strumento di cui si avvalse fu quello dei “repo” (*repurchase agreement*), cioè di accordi di riacquisto, noti anche come operazioni “pronti contro termine”: la banca vende titoli in suo possesso con l'impegno di riacquistarli ad una data futura ad un prezzo ovviamente maggiorato. Lehman Brothers riuscì così ad occultare oltre cinquanta miliardi di dollari di indebitamento, traendo perciò in inganno il mercato circa la propria solvibilità. L'operazione venne condotta a Londra, piazza nella quale i “repo” erano legalmente ammessi, mentre non lo erano negli USA. Come si comprende, i dispositivi di legge non sempre giungono in tempo ad evitare disastri. Ebbene, è in casi del genere, invero sempre più frequenti nell'ultimo ventennio, che si riesce ad apprezzare quanto importante sia che gli agenti di mercato pongano alla base delle loro azioni un credibile codice di comportamento etico.

Ciò è soprattutto evidente in riferimento alla celebre tesi della doppia moralità che viene condannata con forza da papa Benedetto XVI. Nel 1968, l'economista americano Albert Carr pubblica sulla prestigiosa *Harvard Business Review* un saggio destinato a fare scuola, diventando, di fatto, una sorta di guida obbligata per chi si dedica alla finanza. Il titolo stesso è rivelatore: "Is business bluffing ethical?". Vi si legge che l'uomo d'affari che ambisce al successo deve lasciarsi guidare da "un diverso insieme di standard etici" dal momento che "l'etica degli affari è l'etica del gioco [d'azzardo], diversa dall'etica religiosa". Assimilando la finanza al gioco del poker – gioco nel quale ciascun giocatore deve cercar di barare al suo rivale, facendogli credere di avere carte che in realtà non ha – Carr conclude che "gli unici vincoli cui deve sottostare chi fa business sono la legalità e il profitto. Se qualcosa non è illegale in senso stretto ed è profittevole allora è *eticamente* obbligatorio che l'uomo d'affari lo realizzi". Il punto di arrivo dell'argomento è quello di rovesciare la ben nota Regola Aurea, un rovesciamento che suonerebbe all'incirca così: "Fai agli altri quello che non vorresti che gli altri facessero a te". Scrive, infatti, il nostro: "La regola aurea, per quanto abbia meriti come ideale per la società, non va bene come guida per gli affari. Per buona parte del suo tempo, l'uomo d'affari cerca di fare agli altri quello che egli spera gli altri non faranno mai a lui". (*sic!*)

Un caso che molto ha fatto discutere e che, nella sua crudezza, mostra a quali esiti può condurre la dottrina della doppia moralità, è quello riguardante lo scandalo dei conti pubblici della Grecia. A fine anno 2000, questo paese doveva abbassare il suo debito pubblico per poter rientrare nei parametri di Maastricht. Chiamata in aiuto, Goldman Sachs propose al governo greco uno swap: trasformare un prestito in euro in un debito in dollari e yen, sulla base di un tasso di cambio storico diverso da quello reale e così tanto favorevole da permettere alla Grecia di defalcare 2,8 miliardi di euro dal suo debito. L'operazione rimase invisibile al mercato, perché le regole europee all'epoca non imponevano di dare conto degli swap di valuta. Il risultato fu che la Grecia entrò nell'euro e Goldman Sachs lucrò oltre seicento milioni di dollari. Sono note le reazioni indignate di tanti, soprattutto della Cancelliera tedesca Angela Merkel, ma il caso non poté essere censurato perché il collegio di difesa della Grecia usò proprio l'argomento avanzato da Carr.

È la sindrome teleopatica nel senso di K. Goodpaster (2007) a dare vita alla schizofrenia morale di cui ha scritto J. Ladd ("Morality and the idea of rationality in formal organizations", *The Monist*, 1970) quando descrive le organizzazioni formali (tra cui le imprese) come istituzioni in cui "gli interessi e i bisogni degli individui [in esse operanti] devono venire presi in considerazione solo nella misura in cui pongono condizioni operative limitanti. La razionalità organizzativa impone che questi interessi e bisogni non debbano essere considerati come un diritto o sulla base del merito. Se pensiamo ad un'organizzazione come ad una macchina, è agevole capire perché non possiamo ragionevolmente aspettarci che essa abbia una qualche obbligazione morale nei confronti delle persone o che queste ne abbiano nei suoi confronti" (p. 507). Poco più avanti nel testo, in convinto appoggio alla tesi di Carr, si legge: "Per ragioni logiche è improprio aspettarsi che la condotta organizzativa si

conformi ai principi ordinari della moralità. Non possiamo e non dobbiamo aspettarci che le organizzazioni formali e i loro rappresentanti quando agiscono nella loro veste ufficiale, siano onesti, coraggiosi o che possiedano integrità morale...Azioni che sono errate in base agli standard morali classici non lo sono per le organizzazioni...se quelle azioni servono gli obiettivi dell'organizzazione" (p. 507). È questa un'efficace descrizione del processo di adiaforizzazione di cui abbiamo detto al cap. II. Si consideri che è su queste e altre simili posizioni che i programmi di studio nelle più prestigiose business school sono stati basati, fino ad anni assai recenti. Ha scritto O'Hara (cit.): "La finanza è stata troppo agnostica sulle questioni etiche, con professori di finanza che lasciano ad altri, ai professori di etica la trattazione di quelle questioni" (p. 163). E' incredibile che su ciò non si sia ancora fatta piena luce, dopo dieci anni dall'inizio della crisi.

Non deve allora sorprendere se di fronte alla sequenza di scandali finanziari e di malfunzionamenti di ogni genere, verificatisi con intensità crescente nell'ultimo quarantennio al traino di una teoria come quella della doppia moralità abbiano iniziato a levarsi, in tempi recenti, voci preoccupate come quella di W. Dudley, presidente della Federal Reserve Bank di New York. Dopo aver ricordato che dal 2008 al 2013 le multe elevate alle grandi banche USA sono state di oltre 100 miliardi di dollari ed aver riconosciuto che, nonostante i controlli e gli interventi del regolatore pubblico per stabilizzare il sistema finanziario, i comportamenti effettivi sono rimasti basicamente i medesimi di prima (*business as usual*), Dudley arriva finalmente a concludere che il cattivo stato di salute della finanza non dipende tanto dai comportamenti perversi di singoli dirigenti sleali e opportunisti, quanto piuttosto dalla cultura d'impresa confezionata dai leader e dai loro consulenti esperti. Quanto a significare che non sono tanto le mele marce a creare problemi, quanto piuttosto coloro che costruiscono la cesta. Un esempio per tutti. Se le regole del gioco finanziario permettono che le banche possano assumere dimensioni tali da essere in grado di "ricattare" il Regolatore in omaggio al ben noto aforisma "too big to fail" (troppo grande per fallire), non ci si può poi stupire nè stracciare le vesti se questo col tempo accade. Dopo di che, le Autorità di controllo per dimostrare di fare qualcosa si limiteranno ad usare la frusta sugli operatori finanziari di piccola e media dimensione – come è appunto accaduto in parecchi paesi occidentali – Italia compresa – nella recente crisi. Le grandi banche d'affari, che sono state la causa prima della crisi, non solamente hanno ricevuto ingenti fondi pubblici per essere salvate, ma hanno continuato a comportarsi come se nulla fosse accaduto.

4. Al posto di una conclusione

In buona sostanza, da una lettura in controluce della CV ci viene l'invito accorato a cercare una via d'uscita dalla soffocante alternativa che vede, su un fronte, la tesi neoliberista secondo cui i mercati funzionano quasi sempre bene – e dunque non vi sarebbe bisogno di invocare speciali interventi regolativi – e sull'altro fronte la

tesi neostatalista secondo cui i mercati quasi sempre falliscono – e pertanto non resterebbe che affidarsi alla mano visibile dello Stato. Invece, proprio perché i mercati – di chi non si può fare a meno - spesso non funzionano bene, è urgente intervenire sulle cause dei tanti malfunzionamenti, soprattutto in ambito finanziario, piuttosto che limitarsi a correggerne gli effetti. È questa la via che è favorita da chi si colloca nell'alveo dell'economia civile di mercato – un alveo entro il quale la CV si muove in sintonia con l'insegnamento dei suoi ultimi due predecessori.

Il mercato, in verità, non è solo un meccanismo efficiente di regolazione degli scambi. È soprattutto un ethos che induce cambiamenti profondi delle relazioni umane e del carattere degli uomini che vivono in società. Di qui l'insistenza del papa sul principio di fraternità che deve trovare un posto adeguato *dentro* l'agire di mercato e non fuori, come verrebbero i corifei del "capitalismo compassionevole". Si osservi che papa Benedetto non si scaglia affatto contro la ricchezza di per sé né si dichiara a favore del pauperismo – come qualche commentatore frettoloso ha scritto. Peraltro, ciò sarebbe incompatibile con l'idea cristiana di creazione e con quanto papa Giovanni XXII nel 1318, nella bolla *Gloriosam Ecclesiam*, già aveva chiaramente precisato al riguardo. Il suo giudizio severo riguarda piuttosto i *modi* in cui la ricchezza viene generata e i *criteri* con cui essa viene distribuita tra i membri del consorzio umano – modi e criteri che un cristiano non può non sottoporre al giudizio morale.

Un'annotazione finale prima di terminare. Il Pontificato di papa Ratzinger ha chiarito, come meglio non si sarebbe potuto fare, la relazione fra felicità e speranza. La felicità sta nella "tensione verso", non in ciò che già è ottenuto, proprio come la speranza, che si rivolge a ciò che ancora non è. La domanda "possiamo essere felici" si traduce, allora, in quella di "possiamo sperare" e l'interrogativo "come raggiungere la felicità" rinvia a quello "che cosa possiamo sperare". Ovunque vi sia una decisione da prendere nasce un dubbio e il dubbio può "pietrificare". Ciò è adombrato nel mito della testa di Medusa, che occorre tagliare ("decidere") perché non paralizzi. Ora, finché l'indecisione riguarda i mezzi, la conoscenza e l'intelligenza sono di per sé sufficienti a sbloccare la paralisi. Il calcolo razionale, espressione del pensiero calcolante, è quanto serve alla bisogna. Altro, però, il caso quando la decisione riguarda i fini e il perché uno se li proponga. In questo caso un aumento della conoscenza non solo non è più un rimedio sicuro alla paralisi, ma può persino aggravarla. Caso emblematico la tragedia di Amleto. Il quale non sarebbe in imbarazzo sui mezzi, se non si ponesse, in realtà, il problema del fine.

Non c'è dubbio che l'incertezza di Amleto – uccidere o meno lo zio – si radichi nella tendenza a vedere ogni problema alla luce di problemi via via più generali, fino al più generale di tutti; a quello che si esprime nel celebre "essere o non essere". Su questo piano, l'intelligenza, lungi dal permettere di paragonare e decidere, risulta penalizzante. Invero, essa ci fa capire che non abbiamo una ragione ultima per decidere e che, se pretendiamo di darci una ragione anche delle ragioni, retrocediamo all'infinito.

Lo storiografo romano Igino, nel *Fabulorum Liber*, ci ha trasmesso un racconto mitologico che bene fa comprendere il ruolo, per così dire, economico-sociale della misericordia. Nel racconto, Cura dà forma all'essere umano plasmandolo con del fango. Giove, invitato da Cura a infondere lo spirito al suo pezzo di creta, volle imporre il suo nome, ma Terra intervenne reclamando che venisse data a questa creatura il proprio nome, perché aveva dato ad essa parte del proprio corpo. Saturno, eletto a giudice, decise che questa creatura si sarebbe chiamata *homo* (da *humus*, fango), che Giove avrebbe avuto lo spirito al momento della morte, mentre Terra ne avrebbe ricevuto il corpo; ma Cura lo avrebbe posseduto per tutta la vita, poiché per prima gli ha dato forma. Cura dà forma al fango conferendogli così dignità umana. È in ciò il senso ultimo del dono in ambito economico: quella di dare “forma” al mercato, umanizzandolo.

Invero, sono le molteplici pratiche di dono che, nonostante tutto, continuano ad essere attuate che ci fanno capire che una società non può progredire sulla via dello sviluppo umano integrale tenendo tra loro disgiunti il codice dell'efficienza e il codice della fraternità. È questa separazione a darci conto del paradosso che affligge le nostre società; per un verso si moltiplicano le prese di posizione a favore di coloro che, per ragioni diverse, restano indietro o addirittura esclusi dalla gara di mercato. Per l'altro verso, tutto il discorso economico è centrato sulla sola efficienza. C'è allora da meravigliarsi se oggi le disuguaglianze sociali vanno aumentando pur in presenza di un aumento globale della ricchezza? E se il principio di meritorietà viene maldestramente confuso con la meritocrazia, come se si trattasse di sinonimi? E se la reciprocità viene confusa con l'altruismo ovvero con la filantropia? E se i beni comuni (ambiente, conoscenza, territorio, identità etc.) vengono trattati come se fossero beni pubblici?

Aver dimenticato il fatto che non è sostenibile una società di umani in cui si estingue il senso di fraternità e in cui tutto si riduce, per un verso, a migliorare le transazioni basate sullo scambio di equivalenti e, per l'altro verso, ad aumentare i trasferimenti attuali da strutture assistenziali di natura pubblica, ci dà conto del perché, nonostante la qualità delle forze intellettuali in campo, non si sia ancora addivenuti ad una soluzione credibile del grande trade-off tra efficienza ed equità. Non è capace di futuro la società in cui si dissolve il principio di fraternità; non è cioè capace di progredire quella società in cui esiste solamente il “dare per avere” oppure il “dare per dovere”. Ecco perché, né la visione liberal-individualista del mondo, in cui tutto (o quasi) è scambio, né la visione stato-centrica della società, in cui tutto (o quasi) è doverosità, sono guide sicure per farci uscire dalle secche in cui le nostre società sono oggi impantanate. L'esigenza di affratellamento emerge da tutte le sfere della convivenza – economica, politica, sociale. La grande sfida da raccogliere è come raccordare l'esigenza libertaria, propria della soggettivizzazione dei diritti, e l'istanza comunitaria. Vale a dire, come non perdere il senso soggettivo della libertà e insieme non tradire lo spazio dell'altro, non solo non invadendolo, ma contribuendo al suo arricchimento.

Un passo famoso di William Blake – poeta e artista nutrito delle Sacre Scritture – ci aiuta ad afferrare la potenza del principio di fraternità: “Ho cercato la mia anima e non l’ho trovata. Ho cercato Dio e non l’ho trovato. Ho cercato mio fratello e li ho trovati tutti e tre”. L’intuizione del poeta inglese è ricavata dalla pagina evangelica in cui Gesù ci informa che il suo viso si cela dietro i profili miseri degli ultimi dei nostri fratelli (Mt., 25, 31-46). È nella pratica del dono come gratuità che la persona incontra simultaneamente il proprio io, l’altro e Dio.

THE PERSPECTIVE OF THE CHURCH

WHEN ECONOMY DIVORCES FROM FRATERNITY: THE MESSAGE OF “CARITAS IN VERITATE”

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Abstract

After a synthetic description of the main features of the papal encyclical, the paper defends the thesis that Caritas in Veritate contains an interpretation of the present financial crisis as an entropic crisis and not simply as a dialectical one – as it was the 1929 crisis. At the bottom of this entropic crisis one finds a triple divorce which started taking place in the last few decades: the separation between the economic and the social spheres, the separation between labour and the origin of wealth; the separation between market and democracy. The paper concludes by commenting on the ways out of the crisis and the ways ahead for future research suggested by pope Benedict XVI.

1. Benedict XVI's encyclical *Caritas in Veritate*, now offered for the meditation of all those, believers and not, who are coherently interested in integral human development – in the acceptance of the term given in the personalism of Mounier and Maritain and, in their wake, Paul VI's *Populorum Progressio* (1967) – is a beautiful example of a literary genre which moves freely and fertile, like an amphibian, among the fields of study dealing with human action in all its multiple forms. Among all the open questions that the modern age bequeathed us, one is the unresolved dispute between the schools of thought which, in order to shed light upon important dynamics of our society, ended up dissolving subjectivity into the collective (i.e. neo-marxism or neo-structuralism) and those which, on the contrary, glorified subjectivity, thus reducing the social to a mere aggregation of individual preferences. (This is what individualism, in its extreme interpretations, results in because it confuses sociality, which are found in animals as well, with sociability which is, indeed, a typically human trait).

The great merit of *Caritas in Veritate* is to create a welding between these two poles. How? By placing the principle of gift as gratuitousness at the centre of practical knowledge, Benedict XVI shows, persuasively, that in today's historical situation, interpreting the terms of the couples independence-affiliation, freedom-justice, efficiency-fairness, self-interest-solidarity as irreducible alternatives is wrong. In other words, it is wrong to think that any strengthening of the sense of belonging must be interpreted as a limitation of the independence of the individual; any progress on the front of efficiency as a threat to fairness; any improvement of individual interest as a weakening of solidarity. That this is not a self-evident or insignificant

cultural operation, we know from the fact that gratuitousness is attacked today both by free marketeers and by the neo-statalists, albeit with diametrically opposite intent. The former appeal to the maximum possible extension of the exercise of gift as donation (*munus*) to underpin the idea of “compassionate conservatorism” in order to grant a minimum level of social services to the poorest groups of the population who, with the dismantling of the welfare state that these conservatives advocate, would otherwise be left with no assistance whatsoever. This is not, however, the proper sense of the principle of gift, as we can see when we consider that attention to the needy is not objectual but personal. The humiliation of being treated as an “object”, even if the object of philanthropy or of compassionate attention, is the most severe limitation of the neo-liberal point of view.

The attack by the neo-statalist conception is not that different. Assuming that there is strong solidarity among the citizens to achieve their so-called citizenship rights, the State makes some types of behaviour compulsory. In so doing, however, it displaces the principle of gratuitousness, practically denying, within the *public* sphere, any scope for principles other than solidarity. But a society which glorifies gratuitousness in words but then does not acknowledge its value in the most varied places of need is a society that sooner or later will fall into contradiction with itself. If we admit that the gift has a prophetic function or, proverbially, that it “is more blessed to give than to receive,” but do not allow this function to be manifest in the public sphere, because everyone and everything is taken care of by the State, it is clear that that civic virtue par excellence, i.e. the spirit of gift, will slowly atrophy.

Assistance which is exclusive to the State tends to produce subjects who are, indeed, assisted but who are not respected, as it cannot but fall into the trap of “reproduced dependency”. It is most singular that people cannot see how neo-statalism is similar to market fundamentalism in identifying the space in which to place gratuitousness. Both schools of thought, as a matter of fact, consign gratuitousness to the *private* sphere, expelling it from the public sphere: the neoliberal matrix by claiming that welfare can be achieved by means of contracts, incentives and clearly established (and enforced) rules of the game alone; neo-statalism by maintaining that solidarity can be realized in practice by the Welfare State alone, which can, indeed, appeal to justice but certainly not to gratuitousness.

The challenge that *Caritas in Veritate* invites us to take up is to fight to bring the principle of gratuitousness back into the *public* sphere, i.e. to find the ways to apply fraternity. Genuine gift, by asserting the primacy of relationship over its cancellation, of the intersubjective bond over the object given, of personal identity over utility, must be able to find a way to express itself everywhere, in every field of human action, including the economy. Above all in the economy, indeed, where it is of the utmost urgency to create and protect places where gratuity can be borne witness to, that is to say acted. Let us now apply this thought to interpreting the current global crisis.

2. In the history of our societies, broadly speaking we can identify two types of crisis: dialectical and entropic. A dialectical crisis arises out of a fundamental conflict within a given society that the society is unable to solve for one reason or another. The basic feature of dialectical crisis is that it contains within it the germs or forces whereby it can be transcended. (It goes without saying that the overcoming of the crisis does not necessarily represent progress vis-à-vis the previous situation.) The great, historic instances of dialectical crisis are the American Revolution, the French Revolution, the October Revolution in Russia in 1917. An entropic crisis, by contrast, is one that tends to drive the system to collapse, to implode, without changing it. This kind of crisis occurs whenever a society loses its sense of direction, its sense of purpose. History also offers a good many examples of such crisis: the decline and fall of the Roman Empire, the transition from feudalism to the modern age, the collapse of the Soviet empire and the Berlin wall.

Why is the distinction important? Because the proper strategies for getting out of the two types of crisis are different. You can't resolve an entropic crisis with technical adjustments or merely legislative and regulatory measures – necessary though these are – but only by taking the bull by the horns and resolving the question of the sense of purpose. This is why prophetic minorities are indispensable to point society in a new direction, by means of a supplement of thought and above all the testimony of works. Thus, it was when Saint Benedict, with his celebrated motto “*ora et labora*,” inaugurated a new era, the age of the medieval cathedrals. The revolutionary social and economic impact of the Benedictine conceptual framework and charisma can never be overstated. Work, for centuries considered typical of slavery, in this mindset becomes the high road to liberty: it is in order to be free that we must work. What is more, in this slogan labour is raised up, put on a par with prayer. As Saint Francis would later say, woe to us if we were to separate *laborantes* and *contemplantes*: in each person, prayer and labour must proceed together.

Well, today's severe economic and financial crisis, is basically entropic in nature. So, it is not connected, save in merely quantitative terms, to the crisis of 1929, which was essentially dialectical. It was due, in fact, to human errors committed above all by the authorities responsible for overseeing economic and financial transactions, as a consequence of their lack of understanding of the way the capitalistic market works. Indeed, it took the “genius” of John Maynard Keynes to make this knowledge available to everyone and especially to economic authorities. Just think of the role of Keynesian thought in the design of Roosevelt's New Deal. To be sure, there have been human errors in the present crisis as well – as is shown in Zamagni (2009) – but they are not the consequence of lack of knowledge but of the failure of sense of direction, of purpose, that has infected Western society since the epochal onset of globalization.

3. The obvious question that spontaneously emerges is: where is this crisis of sense mainly manifested itself? My answer is that it lies in a threefold separation: the separation of the economic and the social spheres; the separation of labour and the

creation of wealth; and the separation of market and democracy. Let me now briefly explicate these concepts.

One of our definitely un-positive legacies from modernity is the belief that the only eligible members of the “economic club” are those who are profit-seekers. This is tantamount to affirming that if you do not pursue exclusively the maximization of profit, you cannot be considered a real entrepreneur. You must resign yourself to belonging to the social sphere, with its “social” enterprises, cooperatives, foundations, and so on. This absurd conceptualization – itself the offspring of the theoretical error that confuses the market economy, which is the *genus*, with one of its component species, namely the capitalist system – ultimately defines the economy as the locus of the production of wealth (a place whose governing principle is efficiency) and considers the social sphere as the locus of its redistribution, where solidarity and/or charity (public or private) are the fundamental canons of behaviour. We have seen, and are still seeing, the consequences of this separation. As the well known economic historian Angus Maddison (2004) has shown, in the last thirty years the indicators of social inequality, both between and within nations, have risen to scandalously high levels, even in countries where the welfare state administers a substantial share of resources. Yet hordes of economists and political philosophers long believed that Kant’s recipe – make the pie bigger and *then* share it fairly – was the definitive solution to the problem of equity. Here, we must recall the expressive power of the neo-con aphorism that “a rising tide lifts all boats” and its corollary, the “trickle-down” effect, according to which wealth, like rain, eventually benefits all, even the poorest. Yet the famous French economist Leon Walras had warned, already in 1873: “When you set out to share the pie you cannot repair the injustices committed in making it larger.” The present crisis offers the saddest possible confirmation of this thought.

Pope Benedict XVI’s encyclical *Caritas in Veritate* makes it clear that the solution to this problem consists in putting back together what has been astutely separated. Endorsing the conception of the market typical of the civil tradition of thought of economy, namely that social bonds cannot be reduced to the mere “cash nexus,” the Pope suggests that we can fully experience human sociability within normal economic life, not outside it as it happens in the dichotomous model of the social order. The challenge to accept is that of Plato’s second type of navigation: neither to see the economy as in endemic, ontological conflict with the good life, because it is the locus of exploitation and alienation, nor to view it as the place to look to solve all the problems of society, as the anarco-neoliberal school would have it.

4. Let me go on to the second type of separation. For centuries humankind held to the idea that the origin of wealth lay in human labour – one kind of labour or another, it didn’t matter. In fact, Book I of Adam Smith’s *Wealth of Nations* (1776) is devoted precisely “the improvement of the productive powers of labour.” What novelty has the financialization of the economy that began about three decades ago ultimately brought? – the idea that speculative finance creates much more wealth, and much faster, than work. Countless episodes confirm this thesis. In Britain – the birthplace

of the industrial revolution – manufacturing now accounts for a modest 12 percent of GDP. Until 2008 the sector counted over 6 million employees (half of them are now out of work). In the past few decades the world's greatest universities have seen the explosive growth of business studies in terms of faculty and research, crowding out and impoverishing other fields of study. Just consider the distribution of funds by research area, or the choices of major on the part of economics students. And so on. The spread of the financial ethos, with the complicity of the media, has helped establish the belief that getting rich does not take work – better to fly high, gamble, and above all eschew moral scruples.

The consequences of this cultural pseudo-revolution are now glaringly evident. One is the *maladroit* attempt to displace the figure of worker within the social order in favour of that of citizens-consumers. Today, for instance, we no longer have a broadly shared notion of labour that can help us understand the transformations under way. We know that starting with the commercial revolution of the eleventh century the idea of craft works gradually gained ascendancy, with its combination of knowledge and activity, of production process and *mestiere* – a term which itself refers to the mastery of the master craftsman. With the advent of the industrial revolution and then of the Ford-tayloristic mode of production, what gained currency was the idea of “tasks” (the mark of parcellized labour) and not craft and with it the central notion of freedom *from* work as emancipation from the “realm of necessity”. Today, in the post-Fordist era, what idea do we have of labour? Some propose the idea of *skill* in terms of professional capabilities, but they are unaware of the perilous implications, signally the confusion of meritocracy with meritoriousness, as if these terms were synonyms. Western civilization is based on a powerful idea, the idea of the “good life,” whence the right-cum-duty of each person to plan his or her life with a view to civil happiness. But what possible starting point towards this objective can there be, if not labour as the locus of the good existence? The flowering of the human spirit – Aristotle's *eudaimonia* – must not be sought *after* work, as it used to be, because men and women encounter their human condition *while* they are working. Hence the urgent need to elaborate on the concept of *eudaimonia* at work, a concept that on the one hand overcomes the hypertrophy of labour typical of our times (work filling an expanding anthropological void) and on the other declines the idea of liberty *at* work (the freedom to choose those activities that can enrich the heart and mind of the person engaged in work).

Clearly, the acceptance of the eudaimonic paradigm implies that the purpose of an enterprise – whatever its legal form – cannot be reduced to profit alone, though of course not excluding profit. That is, accepting this paradigm implies the possible birth and development of enterprises with a civil vocation, capable of transcending self-referentiality and thereby expanding the scope for people's effective ability to choose their type of work. Let us not forget that choosing the best of a “bad” bunch of options in no way implies that the individual deserves what he/she has chosen. Freedom of choice is the foundation of consent only if the person choosing is in a position to take part in selecting the set of alternatives from which to choose. Our having forgotten that no human society is sustainable where everything is reduced, on

the one hand, to improving transactions based on the principle of exchange of equivalents and, on the other, to increasing public assistentialistic transfers explains why it is so hard to advance from the notion of labour as activity to that of labour as work (*opus*).

5. Finally, the present crisis stems from a third separation, that between market and democracy. Economic theory – especially the neo Austrian school of thought – has always maintained that a society’s success and progress depend crucially on its ability to mobilize and manage the knowledge and know-how dispersed among all its members. The principal merit of the market as a socio-economic institution, in fact, is that it offers the optimal solution to the problem of knowledge. As Von Hayek made clear in his renowned 1937 essay, to effectively channel local knowledge – that which the citizens of a society have – a decentralized mechanism of coordination is needed, and the price system in which the market fundamentally consists exactly serves this purpose.

Yet this point of view, very common among economists, tends to conceal an element of central importance. That is, the operation of the price mechanism as an instrument for coordination presumes that economic agents share, and consequently understand, the “language” of the market. Let us take an analogy. Pedestrians and motorists all stop at a red light because they agree on its meaning. If the red light meant, to some, a particular political view and, for others, a danger signal, it is clear that no coordination would be possible, with readily imaginable consequences. This example suggests that the market needs not one but two types of knowledge in order to perform its appointed task. The first type is lodged in every individual and, as Hayek noted, can be managed by ordinary market mechanisms. The second type is the knowledge that circulates between and among the various groups that make up society, which has to do with the common language that enables a multitude of individuals to agree on and share the meaning of the categories of discourse that are used and to understand one another when they come in contact.

The fact is that every society involves the coexistence of many different languages, and the language of the market is just one of them. If it were the only one, there would be no problem. All you would need to efficiently mobilize individual local knowledge would be the standard market instruments. But this is not so, for the simple reason that contemporary society is a multicultural framework in which individual knowledge must cross linguistic borders, which raises formidable obstacles. The neo-Austrian school of economic thought could abstract from this difficulty by implicitly postulating that the knowledge of community knowledge does not exist because, say, all the members of society share the same value system and accept the same principles of social organization. But where this is not the case – as in reality we must acknowledge – it follows that in order to govern a “multi-language” society another institution apart from the market is necessary, to bring out that language of contact in which members belonging to different “linguistic” communities can conduct a dialogue. This institution, basically, is deliberative democracy. This helps us to see why the problem of knowledge management in

today's society, which is tantamount in the end to the problem of development, posits the need for two institutions – democracy and market – to be able to work jointly, side by side. Instead, the separation of market from democracy that has taken place over the past quarter-century, on a wave of exaltation of a certain type of cultural relativism and an extreme individualistic ideology has convinced many, including many thinkers and scholars, that it is possible to expand the area of the market without worrying about the need to strengthen democracy.

Two main consequences have followed. First is the pernicious idea that the market is some kind of morally neutral zone that is not subject to ethical judgment, because its hard core already contains the moral principles needed for its social legitimacy. Actually, though, as the market cannot be self-founding, in order to come into being it presupposes that the “contact language” has already been developed. And this alone is enough to liquidate all claims to self-referentiality. Second, if the fragile good of democracy is subjected to a slow deterioration, it may come about that the market will be prevented from gathering and managing knowledge efficiently; so society may cease to progress not because of some defect in the market mechanism but because of a deficit of democracy. And in fact the current economic and financial crisis – entropic and not dialectical, let us repeat – offers irrefutable empirical confirmation of this proposition. Just think of the domination of short-termism in both economics and politics, while democracy necessarily has a long-term time horizon. If the market's typical prepositions are “without,” “against,” and “above” (without the others, against the others, above the others), democracy's are “with,” “for” and “among” (with the others, for the others, among the others). Essentially, we need to rejoin market and democracy to avert the twofold threat of individualism and centralist statism. Individualism occurs when every single member of the society wants to be all; centralism occurs when just a single component claims to be all. In the one case, the exaltation of diversity is so great that the unity of humanity withers; in the other, uniformity is achieved by sacrificing diversity.

6. A concept that recurs repeatedly in *Caritas in Veritate*, especially in relation to today's crisis, and that reveals the meaning of our considerations to this point, is the notion of avarice as an absence of fraternity. In the Judaeo-Christian tradition, avarice is the capital vice held responsible for the many forms of scarcity and the consequent distributive conflicts. There is a two-way link between avarice and scarcity: on the one hand, scarcity prompts more and more self-interested conduct, as the possession of scarce goods heightens one's prestige, on the other hand, avarice aggravates scarcity through its adverse effect on the availability of goods and the difficulty in distinguishing, in practice, between needs and wants (or desires). Interestingly, the Hebrew word for money – the main object of avarice – is *damim*, which in the Talmud and the cabalist tradition is the plural of “blood”. And blood is life only if it circulates: if it stagnates, it is certain death. The analogy with the metaphor of the well, used by Basil of Caesarea in 370 A.D., could not be a better fit: “The wells that are drawn from most often are those from which water gushes most readily; left unused, they go putrid. And riches kept idle too are useless, while if they circulate,

they are useful to the common good and bear fruit.” Avarice keeps the blood from circulating, as it keeps us from drawing water from the well.

In the face of today’s *res novae* it is easy enough to see the social danger of avarice and greed in particular. The problem posed by the greedy is not so much his egoistic preferences, nor the fact that he pursues only his own desires; rather, it is that all his desires focus on things for himself. This is why the greedy man is a parasite. He can exist only on condition that the others are not like him. Today, greed represents one of the greatest obstacles to social innovation and civic progress. Essentially, this is because greed violates the idea of justice as a form of respect between individuals. In today’s market economies the usurer is a scandal, but the greedy businessman who does not convert his profits into new investment finds perfect camouflage.

There is in every human being a sentiment urging passionate effort to satisfy his needs – this we call “desire”. Human desire, when it is not deviated, seeks things out as goods that satisfy it. But it may be misdirected. This is because some of the goods to which it is directed are only apparent goods, but in fact evils: goods that seem to satisfy desire but actually turn it towards disorder and drive it towards unhappiness. Desire as such is the life force, but we may desire things that cause us to flower or others that cause us to shrivel. Greed is one of those desires that shrivel us up. It is the derailing of desire that grows upon itself. And we know why. Goods become “good” when they are put in common. Goods that are not shared are always the road to unhappiness, even in an affluent world. Money tightly held, jealously hoarded, actually impoverishes its holder, by depriving him of the capacity of giving. The miser, by definition, cannot give and therefore cannot be happy. He can, of course, make donations – engage in philanthropy – but only if this is instrumental to increasing his possessions.

Refusing all bonds with others, the miser fails to understand the notion of fraternity and to practice the golden rule, “love thy neighbor as thyself”. The fact is that the miser does not love himself but only the possessions he accumulates. In Kirkegaard’s famous saying, the door to happiness opens only outward, so it can be opened only going “outside oneself”. This is precisely what the miser – the greedy person – cannot do.

Today, perhaps, we are in a position to go beyond Voltaire’s reductive, cynical interpretation according to which “Men hate the individual whom they call avaricious only because nothing can be gained from him” (*Philosophical Dictionary*, 1764) and see greed as the deadly sin which, if not counterbalanced by authentic, widespread practices of gratuitousness, will threaten the very sustainability of our civilization. Charles Dickens understood this perfectly. In “A Christmas Carol” (1843), his archetypical unfeeling miser, Ebenezer Scrooge, makes the unforgettable gesture. The old City financier, who had never spent a penny on gifts and considered Christmas a lot of “humbug” and a waste of time and money, in the end discovers the truth about himself, and learns something of the life that he has never savoured. Amidst general incredulity, he begins to dispense not just the money obsessively

hoarded in the course of a lifetime dominated by the passion of having but also sympathy and tenderness. And he takes leave of every recipient saying “Thank you. I am much obliged to you”. At long last, as an old man, Ebenezer Scrooge the miser had found what reciprocity is, and with it he tasted happiness.

Albert Camus wrote in “Nuptials”: “If there is a sin against life, perhaps it is not so much despairing of it as hoping in another, evading the implacable grandeur of this life.” Camus was not a believer, but he teaches us a truth: we must not sin against this life by downgrading it, humiliating it. This means we must not shift the barycenter of our faith to the afterlife, rendering the present meaningless. This would be a sin against the Incarnation. This is an ancient option, dating back to the Church fathers who called the Incarnation “*sacrum commercium*” to underscore the profound reciprocity between the human and the divine and above all to underscore that the Christian God is a God of men who live in history and Who is interested in and moved by their human condition. To love life, then, is an act of faith and not just an act of personal pleasure. This opens the way to hope – which has to do not only with the future but also with the present – because we have the need to know that our works, apart from a destination, have a meaning and a value here and now. This is one – and certainly not the least – of the messages upon which *Caritas in Veritate* invites us to meditate, with patience and resolution.

THE MESSAGE OF INTEGRAL HUMAN DEVELOPMENT AND INTEGRAL ECOLOGY: TOWARDS *LAUDATO SI'*

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Pope Benedict XVI's key messages of CiV - person-centered economy, care of nature, need for world governance, finance as service to the economy, the use of technology - are assumed, deepened and connected with other key points in *Laudato si'*. This is an example of the *development of Christian doctrine* in the Church, described by St John Henry Newman.

Tradition: continuity and evolution

The 1960s were the decade of economic development.¹ St. Paul VI's *Populorum Progressio* [PP] (1967) clarifies that **human advancement is not limited to economic growth**, but must aspire to the development of *each* one in all their dimensions and of *all* people (cf PP, 14). Saint John Paul II picked up the message, especially in *Sollicitudo Rei Socialis* (1987), arguing the need for a *moral* understanding of economics.²

In *Caritas in Veritate* [CiV, 2009], Pope Benedict confirmed that integral human development “is at the heart of the Christian social message” (CiV, 13). This means that “the whole Church in all her being and acting” - not just experts or professionals – must promote such development (CiV, 11). Human progress is in its essence a “vocation” (CiV, 16) inspired by the “extraordinary force” of “love-caritas” (CiV, 1).

The financial crisis (2007-8) occasioned *Caritas in Veritate*. So, Pope Benedict addressed the “malfunctions” of international politics and global economics (cf. CiV, 21-25). A principal cause was lawlessly irresponsible freedom in the political-economic arena. How to assure a more just and “humane market and society” (CiV, 47)? a people-centred economy? and business models that respect “the whole of creation” and take “future generations” (CiV, 50) into account?

¹ In January 1961, the United Nations resolved that the decade of the 1960s would be the Decade of Development.

² The processes of “development”, which are “not straightforward”, require revisiting the economy of the world in itself, which had “entered into crisis” (SRS 26-27). The evidence for this, St John Paul II highlighted, was inequality in world development, because “side-by-side with the miseries of underdevelopment, themselves unacceptable, we find ourselves up against a form of super-development, equally inadmissible” (SRS 28).

Integral Ecology: a step forward

Pope Benedict's questions are answered by Pope Francis in *Laudato Si'* [LS] (2015), connecting the social teaching tradition of the Church with the best environmental science available.

Laudato Si' critiques the technocratic model of economic growth, which is damaging our "fragile world" (LS, 78) and destroying human cohesion, hurting vulnerable communities. Prosperity based on unlimited growth and consumption, is a costly and dangerous illusion.³

In fact, "a technological and economic development which does not leave in its wake a better world and an integrally higher quality of life, cannot be considered progress" (LS 194). Therefore, Pope Francis calls for multiple dialogues, including the most vulnerable stakeholders, to redefine the notions of development and progress (LS 194). A major contribution of the Church is to **promote of integral human development within the framework of integral ecology** (LS, 137-162).

This paradigm integrates the fundamental relationships: with God, with oneself, with other human beings, and with creation. Love optimizes these relations; hence love is deeply personal and widely social. Indeed, "social love is the key to authentic development" (LS, 231), a preferential love for the poor and for God's creation (cf LS, 158; 2). *True love* must promote the care of the social and natural environment.

Everyone must listen to the cry of the earth and the cry of the poor (cf. LS 49, 50) - on this our "practising charity in truth" (CiV 4) depends true integral human development and our common home.

³ For Pope Francis, it is time the international community leaves "behind the modern myth of unlimited material progress", which is hurting our "fragile world" (LS 78).

THE BASIS OF PERSONAL AND SOCIETY ETHICS FOR AN INTEGRAL HUMAN DEVELOPMENT

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From *Caritas in veritate* to *Laudato si'*

Laudato si''s primary focuses are environmental issues, poverty, science and also modernism as well as technological challenges and highlights repeatedly the relevance of an integral human development and the importance of a “new alliance between man and earth”¹. In doing so, it continues the tradition of catholic social teaching as laid out in numerous encyclicals over the years since *Rerum Novarum* (1891). It incorporates previous thoughts apparent in *Caritas in veritate* (2009) and keeps up on Benedict XVI's thought of a Christian humanism.

Both address social justice issues and criticize a less egalitarian and consumerism-based global society that is supported and enhanced by globalized politics.² In response they promote the social principle of global solidarity in order to foster a “public conscience” to guarantee the “fundamental right of life”³. The ultimate goal of both Francis' as well as Benedict's social encyclical letter is the integral human development. In this way, Francis applies the more fundamental ideas of his predecessors to practical matters.

“Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in technical solutions. We require a new and universal solidarity. [...] All of us can cooperate as instruments of God for the care of creation, each according to his or her own culture, experience, involvements and talents.”⁴

For the first time in catholic social thought, the specific elements of creation like the environment are seen as objects of the common good. “The climate is a common good, belonging to all and meant for all. At the global level, it is a complex system linked to many of the essential conditions for human life.”⁵ And on global warming

¹ Zitiert nach <http://www.zenit.org/de/articles/papst-benedikt-xvi-und-die-kultur-der-umwelt>, 13.01.2016. Eigene Übersetzung.

² Cf. Benedict XVI., *Caritas in veritate*, no. 25+33.

³ Benedict XVI., *Caritas in veritate*, no. 27.

⁴ Francis, *Laudato si'*, no. 14.

⁵ Francis, *Laudato si'*, no. 23

the encyclical letter states: “Humanity is called to recognize the need for changes of lifestyle, production and consumption, in order to combat this warming or at least the human causes which produce or aggravate it.”⁶ Those quotes offer an example of how Pope Francis imagines addressing current issues through a reform of the inner life of persons towards God and his good creation. *Laudato si’* locates the altered relationship between man and creation in a misguided market economy. Thus it warns against “a magical conception of the market” (no. 190) and makes the case against “the interests of a deified market, which become the only rule” (no. 54⁷); “by itself the market cannot guarantee integral human development and social inclusion” (n. 109); “the environment is one of those goods that cannot be adequately safeguarded or promoted by market forces” (n. 190). Furthermore, *Laudato si’* blames current global issues on over-consumption: “compulsive consumerism is one example of how the techno-economic paradigm affects individuals” (n. 203). “The markets, which immediately benefit from sales, stimulate ever greater demands” (n. 55).

To address current challenges in the world the church’s tradition looks back in history to learn from former theologies. In this case Augustine offers probably the most promising – and some say most compatible with modernity – approach that combined with a specific variety of liberal political theory may offer a solution to these challenges explicated by the two encyclicals. It becomes clear that the encyclical addresses the individual – and especially the catholic – citizen to act according to its responsibility as a free person in the world. The individual is called to act in the world by imitating Christ’s life: “be doers of the word, and not hearers only” (James 1, 22). “So, speak and so act as those who are to be judged under the law of liberty” (James 2, 12).

Augustinian liberalism

I. The objective of an Augustinian liberalism

Augustinian liberals hold that an Augustinian account of love can serve as a normative principle for morally good political actions of individuals within a constitutional state. In a second step, it inquires whether this account can transcend the individual to include an institutional framework within the state and civil society. The possibility of imagining love’s normative relation to both justice and respect for another one’s autonomous decision-making is part of a more ambitious Augustinian Liberalism. Ultimately Augustinian Liberalism proves its relevance especially in the light of bioethical and ecological issues due to an altering understanding of the conception of the human being.

⁶ Francis, *Laudato si’*, no. 23.

⁷ Quoted from Francis, *Evangelii gaudium*, no. 56.

II. Why classical liberal theories are not sufficient for promoting an integral human development (criticism of classical liberal theories)

Today, it seems, political theorists and political theologians stopped talking about love or at least stopped talking about love in the way that is relevant for the ethics of liberalism and Augustinianism. “The salient point is that a supposedly liberal society which assumes absolutely that it has the resources for producing and sustaining moral values independently of the actual moral or spiritual commitments of its citizens, is in danger of behaving and speaking as if the only kind of human solidarity that really matters is that of the state.”⁸ Hence, the liberal main principles of freedom and equality are wide-ranging but not sufficient for an integral human flourishing in the world. Rather, it has been pointed out that freedom and equality increasingly occupy an absolute space in the public domain that neglects Christ’s central commandment of loving God and the neighbor. Instead, autonomous self-love counts as the ultimate principle of decision-making without considering life as a gift of God. Ultimately, this specific, postmodern attitude of self-centered autonomy is rather a vice than a virtue and leads on to an altered understanding of the conception of man by dismissing the *imago Dei* doctrine. Hence, “secular” freedom is not enough; this account of the liberal society dangerously simplifies the notion of freedom and ends up diminishing our understanding of the human person. For this reason, Augustinian liberalism argues for a Christian understanding of love to complement freedom and equality as a third main principle of democratic liberalism. A Christian understanding of love, as developed in Augustine’s major writings, has to be added as a prerequisite constituent to achieve both, a good order of the inner self and a good public order.

Augustinian liberals criticize any pragmatic utilitarianism leading ultimately to the anthropocentrism in today’s secular society.⁹ This seems due to the dissolution of faith and reason since the ending of scholastic thinking as well as the shift from Immanuel Kant’s practical reason to John Stuart Mill’s pragmatic reason¹⁰. Thus, it is no longer the goal of the individual pursuit of happiness to subordinate oneself under a divine will or a categorical duty. On the contrary, the individual seeks to emancipate itself from any commitment or responsibility towards the *civitas terrena* in order to follow one’s own idea of happiness, independent of commandments given by a transcendent authority.¹¹ Augustine, and following his legacy also Augustinian

⁸ Rowan Williams: Secularism, Faith and Freedom. Speech Given on 23 November 2006 at the Pontifical Academy of Social Sciences, Vatican City, in: ders.: Faith in the Public Square. London/New York 2012, 23-36, 32.

⁹ Cf. Benedict XVI., Caritas in veritate, no. 29: “When the State promotes, teaches, or actually imposes forms of practical atheism, it deprives its citizens of the moral and spiritual strength that is indispensable for attaining integral human development and it impedes them from moving forward with renewed dynamism as they strive to offer a more generous human response to divine love.”

¹⁰ Cf. Mill’s “theory of life” in John Stuart Mill: Utilitarianism. Stuttgart 2006, Kapitel 2, Abs. 2: “pleasure, and freedom from pain, are the only things desirable as ends; and that all desirable things are desirable either for the pleasure inherent in themselves, or as means to the promotion of pleasure and the prevention of pain.”

¹¹ Cf. Benedict XVI., Spe salvi, no. 28: “Loving God requires an interior freedom from all possessions and all material goods: the love of God is revealed in responsibility for others.” Ibid. reference to Augustine, Sermo 340, 3: PL 38, 1484: “Terrified by my sins and the weight of my misery, I had resolved in my heart, and meditated flight into the wilderness; but you forbade me and gave me strength, by saying: ‘Christ died for all, that those who live might live no longer for themselves but for him who for their sake died’ (cf. 2 Cor 5:15)”. Meaning: love of God does not lead into isolation from the world or “worldliness” as Hannah Arendt understood it (Love and St. Augustine, 18-20). The

liberalists, on the other hand claims that no perennial happiness can be found in contingent objects.

III. Making the case for an Augustinian liberalism

Augustinian liberalism proclaims *love as a civic virtue* that might in turn encourage a more ambitious political practice. “The Augustinian tradition suggests that love can actually eventuate in proper political action, that love is a crucial element in politics, especially around the inevitable exercise of political authority.”¹² This means the promotion of a more just and more charitable society that indulges in the practical challenges of securing the shared goods of the people. It avoids the reduction of politics to state-centered government activity and promotes a shared participation in political activity by ordinary citizens outside governmental institutions.¹³ In that regard, love functions as the driving force of morally good actions.

The central claim holds that an integral human flourishing in the world can only be achieved if personal freedom and moral/judicial equality are complemented by the Lord’s commandment of love.¹⁴ Without a normative framework based on love, both concepts lead to an arbitrariness of moral values instead of ethical self-autonomy that is grounded in questions of conscience. The normativity of love as a political virtue is based on three criteria: the necessity of human existence (“*volo ut sis*”¹⁵), the recognition of all persons as intersubjective, intertwined beings in relation with God and the other (“*frui*” and “*uti*”¹⁶), and finally the capability of starting anew (“*initium ergo ut esset*”¹⁷). These are the prerequisites to build an Augustinian ethic of democratic citizenship which already seems to be implemented in some constitutions, as for example apparent in Article 1 of the German Constitution or the prominent introductory sentence of the *Declaration of Independence*: „We hold these truths to

instant an individual grasps the deeper meaning of the Lord’s commandment, the discipleship of Jesus begins by imitating his good actions towards those in need. Social responsibility is deeply intertwined with the love of God as Benedict states in the above quote. This, of course, is contradictory to the invoked right of pursuing one’s individual happiness in Western civilizations inspite of obvious injustices (cf. Benedict XVI., *Caritas in veritate*, no. 34: “The conviction that man is self-sufficient and can successfully eliminate the evil present in history by his own action alone has led him to confuse happiness and salvation with immanent forms of material prosperity and social action.”)

¹² Charles Mathewes: *The Republic of Grace. Augustinian Thoughts for Dark Times*. Grand Rapids/Cambridge 2010, 148.

¹³ Cf. Benedict XVI., *Caritas in veritate*, no. 24: “(...) in this way it is to be hoped that the citizens' interest and participation in the *res publica* will become more deeply rooted.”

¹⁴ Cf. Benedict XVI., *Caritas in veritate*, no. 30: “Charity is not an added extra, like an appendix to work already concluded in each of the various disciplines: it engages them in dialogue from the very beginning. The demands of love do not contradict those of reason.” Grounded on these explications, AL proposes the following alignment: Love as Political Responsibility; Faith as Political Commitment; Hope as Political Engagement.

¹⁵ Augustinus, In epistulam Ioannis ad Parthos tractatus VIII 10: “Denn du liebst in jenem nicht das, was er ist, sondern das, von dem du möchtest, daß er sei.” Cf. Benedict XVI.: Homilie zur feierlichen Amtseinführung (24. April 2005); AAS 97 (2005), 711: „Jeder von uns ist Frucht eines Gedankens Gottes. Jeder ist gewollt, jeder ist geliebt, jeder ist gebraucht.“

¹⁶ Augustinus, De civitate Dei XV 7: „Die Guten gebrauchen nämlich die Welt, um Gott zu genießen, die Bösen wollen umgekehrt Gott gebrauchen, um die Welt zu genießen.“

¹⁷ Augustinus, De civitate dei XII 20: „Damit ein Anfang sei, wurde der Mensch geschaffen, vor dem es niemand gab.“

be self-evident: That all men are created equal: that they are endowed by their Creator with certain unalienable rights."¹⁸

Augustinian liberals recognize that earthly politics cannot fulfill the deepest longings of a human person or community. The development towards a political ethics understood as an Augustinian ethic of democratic citizenship „requires attention to the spiritual life, a serious consideration of the experiences of trust in God, spiritual fellowship in Christ, reliance upon God's providence and mercy, love and forgiveness, self-denial, acceptance of others, justice and peace."¹⁹ Rights, respect, and democracy are good things, even if they are not the fulfillment of love. Unsatisfied longings for genuine peace and righteousness are sources of love's grief in this world. Even those members of Augustine's heavenly city "have a life in this age which is not in the least to be regretted: a life which is the school of eternity, in which they make use of earthly goods like pilgrims, without grasping after them"²⁰. To love without grasping remains a work in progress, like ourselves, our traditions, and our politics. This world's faith in God is complemented by the hope that one day the work in progress shall become unending perfection in eternity.²¹

IV. Action theory lead by virtue

Augustinian Liberalism also criticizes all political theologies whose claims lead to a reductionism to faith and spirituality alone. Following John Henry Newman's distinction of notional and real assent, Augustinian Liberalism argues for real actions in a real world. Only love brings faith into action. "Persons influence us, voices melt us, looks subdue us, deeds inflame us. Many a man will live and die upon a dogma: no man will be a martyr for a conclusion."²² Change and reform no matter on which issue, can solely happen when individuals decide to ground their decisions to act in, and form their will on, virtues. What is virtue? "Virtus est ordo amoris".²³ Thus Augustinian Liberalism aims to develop an elaborated theory of action and speech lead by virtue. Only then can faith bring change and reform where it is needed while the moral framework given by Christ²⁴ will remain valid and intact. Meaning, our inner disposition determines our actions. Free individuals in order to act in a free and autonomous manner, require a liberating institutionalized framework that is guaranteed by the liberal constitutional state. The liberal state frees individuals of systemic and institutionalized suppressions in order to create a public space for them to act in accordance with their conscience.²⁵ In other words: Augustinian Liberalism converts the so called Böckenförde-Dictum into a political theology. Augustinian Liberalism speculates that if individuals act according to these propositions, the

¹⁸ The Declaration of Independence, in: The Constitution of the United States of America and Selected Writings of the Founding Fathers. Hg. v. Barnes & Noble. New York 2012, 108-112, 108.

¹⁹ Benedict XVI., Caritas in veritate, no. 79.

²⁰ Augustinus, De civitate dei I 29.

²¹ Cf. Eric Gregory: Politics and the Order of Love. An Augustinian Ethic of Democratic Citizenship. Chicago/London 2008, 384.

²² John Henry Newman: Discussions and Arguments On Various Subjects. London/New York 1907, 293.

²³ Augustinus, De civitate dei XV 22.

²⁴ Cf. Sermon on the mount; Ten Commandments.

²⁵ Cf. Isaiah Berlin's underlying concept of negative and positive liberty in: Four Essays on Liberty. Oxford 1969.

civitas terrena might imitate the *civitas Dei* in an ever more recognizable manner. In the words of Augustine and Paul: “Alle Werke sind dann rein und Gott wohlgefällig, wenn sie mit lauterem Herzen, also in der Gesinnung Gottes mit dem Ziel der Liebe geschehen, denn ‚die Liebe ist die Erfüllung des Gesetzes‘ (Röm 13, 10)“.²⁶

²⁶ Augustinus, Bergpredigt II 13, 45.

**THE PERSPECTIVE
OF CATHOLIC DEVELOPMENT AGENCIES**

THEORY AND PRAXIS OF DEVELOPMENT IN CRS: TRANSLATING SOCIAL TEACHINGS INTO PRACTICE

Tony Castleman
Catholic Relief Services (CRS)

Your Eminences, Your Excellencies, Fathers, Sisters, Colleagues and Friends,

I am honoured to have the opportunity to share with you the approach that Catholic Relief Services takes to development and the efforts we make to operationalize and actualize human dignity and other Catholic social teachings in our development and humanitarian programs. Catholic Relief Services is the overseas relief and development agency of the U.S Conference of Catholic Bishops and a member of the Caritas Internationalis confederation. We carry out emergency response, health, agriculture, education and other programs with poor and marginalized populations in over 110 countries.

The concept of integral human development was introduced by Pope Paul VI in the 1967 encyclical *Populorum Progressio*. The vision that underlies integral human development is captured concisely in Pope Benedict XVI's Encyclical Letter *Caritas in Veritate* (11) that we are reflecting on today. The Encyclical letter states, "authentic human development concerns the whole of the person in every single dimension."

For CRS, holding integral human development as our overarching framework means we work to help individuals, families and communities grow and develop in all aspects of their lives, not confined to a single sector and not confined to the material dimensions of their lives only. CRS wrote a guide on integral human development for our teams and partners, and it describes the goal of integral human development as "the sustained growth that everyone has the right to enjoy and represents an individual's cultural, economic, political, social and spiritual wholeness" (CRS 2008, p. 2).

The guide frames integral human development not only as a goal but also as a process, "a long-term, dynamic process based on human dignity and right relations.... Advancing integral human development means working with a variety of actors to transform the way that societies live, heal and structure their relationships" (CRS 2008, p. 3).

Note the emphasis on dignity and relationships. Integral human development requires fostering dignity-enhancing relationships – and reducing dignity-diminishing relationships – at all levels: within our organization, with our partners, with

community members, and within communities, groups, and families. *Caritas in Veritate* (9) eloquently makes this point: “authentic development...is not guaranteed by merely technical progress and relationships of utility, but by...opening up the path towards reciprocity of consciences and liberties.”

How do we translate these goals into programming approaches for the projects that CRS and its partners implement throughout the world? CRS has recently launched a 12-year strategy until 2030 that aspires to catalyse transformational change at scale. We have a set of ambitious people-level impact targets that are aligned with the Sustainable Development Goals. The diagram on the screen depicts how our strategy translates integral human development into a strategic framework for our programming.

Human dignity is in the centre because upholding human dignity is at the core of our mission and underlies and anchors our programs. The central circle depicts the humanitarian and development content and goals of our programs – saving lives, ending poverty, hunger, and disease, cultivating just and peaceful societies. And the outer circle represents *how* we carry out this work – promoting local leadership, caring for creation, fostering civic engagement, and ensuring social equity and inclusion.

Many organizations, as well as donors and governments, implement multi-sectoral approaches to development and work to strengthen local leadership, social equity, and the other elements depicted here. One of the things that differentiates CRS is *our efforts to concretely apply specific principles and values based on Catholic social teachings, and incorporate them into our projects, systems, and processes*. This is the experience I wish to share with you today.

We have a set of eight guiding principles that are based on Catholic social teachings. These principles inspire and underlie our work, but we also take them a step further by concretely applying them in specific components of our activities.

There are three main reasons why we do this.

1. The first reason is simply to *ensure the principle translates into action*. It’s common to keep principles like this as part of our vision or inspiration or as a motivating reminder, and that’s a valuable role. But by also incorporating the principles into project design, monitoring and evaluation, human resources and other systems, they become actionable and meaningful for people’s lives.

A simple example is Option for the Poor, which gives weighted concern to the needs of the poorest and most vulnerable. In our emergency programs after a disaster strikes, the tools and processes we use to target people for relief supplies are designed to identify the poorest, the most vulnerable, and those

with the lowest socio-economic status. This operationalizes that guiding principle in our emergency response activities throughout the world.

2. The second reason we seek to incorporate the guiding principles into specific activities is to *institutionalize the principles* in our systems and organizational norms. Often, going from principles and social teachings to action depends on individuals who are particularly oriented and motivated toward the principles, whereas other individuals may be less so. Such individuals are vital and often lead the way, but when we institutionalize a principle in specific policies, processes, and norms, the core practice of the principle remains intact even in the face of changes in leadership and personnel.
3. A third reason is to *share the approaches and practices with other stakeholders* to encourage replication, adaptation and scaling of values-based programming that not only lead to improved material well-being like income, education and health but also other aspects of well-being such as social cohesion and respectful relationships that uphold dignity.

Sharing principles alone can have limited effect on practice. But offering specific tools, project components and practices with demonstrated results makes it easier for others to follow the principles. Especially because many organizations share similar values. The University of Notre Dame found that 33 leading international development organizations include dignity in their mission or vision statements. This is a valuable role that Catholic and other faith-based organizations can play in the global development and humanitarian community – developing and sharing specific, replicable practices that manifest social teachings and principles.

Before sharing some examples, I want to mention that an important part of operationalizing these guiding principles is *measuring* their application and impacts. For example, CRS measures subsidiarity by tracking advancement of local leadership. We are also looking at measuring the extent to which our programs change how people treat each other, with an emphasis on upholding human dignity. There is a view that measurement of these principles isn't possible or that it deadens or makes mundane what should remain in the sphere of inspiring values. We find that while measurement is imperfect, it is also valuable.

- Measurement holds us accountable to ourselves and to the communities and partners we work with by showing us the extent to which our programs advance the principles and values that we hold dear.

- It enables us to see changes related to the principles, including if there are unintended negative impacts. Consider a health program that increases the efficiency and cost-effectiveness of care for pregnant women by moving them more quickly through the health facility but diminishes their dignity by reducing privacy, limiting interactions with health care workers, or cramping waiting space. When we measure these aspects of dignity in the health system, we pay more attention to them.
- Measuring these principles also serves as an incentive for us to prioritize them. There's a maxim that what gets measured gets done. While that's an oversimplification, it is true that in the midst of multiple competing priorities, projects often focus on the things that they measure and report on. For example, if we measure social cohesion within communities and other relationships that express solidarity, we are more likely to design our programs in ways that promote cohesion.
- Lastly, measuring our principles keeps them in our consciousness. When project teams measure the status of participants' specific rights and responsibilities, they need to ask questions about these rights, which keeps them present in our minds and in conversations with partners and community members.

In the interest of time, I won't go through each of the guiding principles, but I do want to share a few examples of how we incorporate them into our work.

Sacredness and Dignity of the Human Person

This is our first and I might say our primary principle. Upholding human dignity is at the core of our mission and the foundation of our work. Dignity has multiple interpretations, and this principle points to the specific aspect of human dignity from Catholic social teaching – the inherent value that every human being possesses.

Dignity is present in every individual. Yet when we don't recognize or value the inherent dignity in others, we have the capacity to diminish or even crush others' dignity through inhumane treatment, violence, abuse, or humiliation. Many of the greatest evils that humans commit – genocide, rape, slavery, human trafficking – are rooted in dehumanization, in not seeing or valuing the inherent human dignity in others.

Conversely, much of the greatest good that humans do is rooted in actively valuing the inherent dignity in others. One of the greatest contributions of Saint Teresa of Kolkata – perhaps her most transformational contribution – was demonstrating through action, through praxis, that every human being is of value and should be treated with decency and even love, no matter how destitute, no matter how many

sores on his body, no matter how many days he has left in this world. In many respects, St. Teresa changed the way the world saw these brothers and sisters – or perhaps more accurately, she helped the world to see them at all.

The implication, the responsibility for a society – and for a development program – is to ensure that our systems, our leaders, our norms promote and uphold human dignity and prevent dehumanization. Dignity is God-given and inherent in every individual. What is in our control are interactions, relationships, behaviours, norms – how we see and treat others. This entails the concept of encounter, or as *Caritas in Veritate* (11) teaches us, “to see in the other something more than just another creature, to recognize the divine image in the other, thus truly coming to discover him or her and to mature in a love that becomes concern and care for the other.”

From CRS’ side, in our humanitarian and development programs, we try to design projects with specific approaches that foster relationships that respect and value every individual, especially the most marginalized whose dignity is often trampled upon. For example, in Ghana and India we supported government health systems to increase respectful care for pregnant women using specific interventions focused on health workers’ interactions with patients, patient consent, and privacy.

This is an area where we continue to learn from our local partners. In a refugee project that CRS recently implemented with a diocese partner, we were providing a package of supplies to refugees to help them integrate and remain in the project area. The donor set a target for the number of refugees to be registered each day, but after a couple weeks we found that the partner was substantially behind the target. When we discussed with the diocese partner, we found the reason for this was that they were spending a couple of hours with each refugee family, listening to their story, counselling them, and helping connect them to other families. It became clear that this was as or more important for the families’ well-being than the package of goods. And that it was contributing to the project’s objectives of helping the families to integrate into the area. We shared this with the donor and modified our approach to provide a combination of material goods with counselling, even though that meant fewer families served per day. It was a good lesson for us about the power of human interactions, and the importance of following the wisdom and instincts of local partners – subsidiarity.

Rights and Responsibilities

One example of how we incorporate the principle of rights and responsibilities into our programs is our *safeguarding* policy. We work with vulnerable populations, and freedom from all types of abuse is an essential and fundamental right. Safeguarding those we work with is a critical responsibility for CRS, and we have a robust policy in place to protect project participants, partners, and staff from harassment or abuse, along with a clear system for reporting and response. We also require every partner

we work with to have a safeguarding policy in place before we will sign an agreement or contract with them. We have 2,100 partners of diverse sizes and capacities, and we recognize that many may not have strong systems in place yet. We make various technical resources available to our partners to help strengthen their capacities in this vital area. This is an absolutely critical area of accountability to the people we serve, and we are committed to supporting our partners to safeguard their staff and program participants.

Subsidiarity

In *Caritas in Veritate* (57), Pope Benedict writes, “Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others.” Subsidiarity is infused throughout CRS programs, including in our projects and structures, in our partnerships, and in community-led programming. One example to share is our increased emphasis on supporting our local partners to lead programs, especially in the health and emergency sectors, while we transition to a sub role or provide outside technical assistance. For example, in response to the Rohingya refugee crisis in Bangladesh, Caritas Bangladesh leads the programming response and receives funds directly from international donors. CRS provides technical support, but decisions and leadership rest with Caritas Bangladesh. We are working with smaller local partners as well to strengthen their capacity and enable leadership of projects, including directly from international donors. And we are quantitatively tracking these transitions to local leadership.

Solidarity

Caritas in Veritate (53) teaches, “The development of peoples depends, above all, on a recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side.” Solidarity is fundamental to CRS’ approach to communities and local partners. One example is in our emergency programs we visit affected communities very soon after disasters have struck. We visit families, listen to their needs, and provide relief materials. Often, we are not able to meet all of a community’s needs but in addition to the material support, we try to offer solidarity by being there, accompanying them in their time of need, and providing the support that we can.

Option for the Poor

As I mentioned previously, one way that CRS operationalizes this principle is with tools and processes to target the neediest and unreached in both emergency and development programs. This can make our projects less cost effective and sometimes even less successful. There are reasons these populations are unreached. They often live in geographically remote areas where services are not available and that are costly and time-consuming to reach. They often lack capital – not only financial capital but also human capital (education, training), and social capital (connections, sometimes even trust). This can make strengthening livelihoods and other outcomes challenging.

But this principle and the Catholic social teaching behind it does not call on us to implement easy programs that succeed quickly so we can demonstrate success and mobilize more funds. Rather, it calls on us to focus *especially* on the needs, the capacities and the opportunities of those who are the worst off.

A couple years ago an officer from a donor agency visited one of our food-security projects in southern Africa. To reach the communities we were working with, the officer walked with the CRS team for three hours in the hot sun. At the end of the day, he asked the team, “Why does CRS work in such hard-to-reach areas? Why don’t you consider working a bit closer to the road?” Our team replied that it’s *because* these communities are so hard to reach that we work with them. They asked the donor, “If we didn’t have your resources to work here, what would conditions be for the people you met today?”

Stewardship

Finally, I’ll touch briefly on two ways we operationalize stewardship. First, financial stewardship of resources. CRS has financial management systems to make sure funds are used as intended and to maximize resources going to those in need. Because we work with so many local partners, we also implement a subrecipient financial management policy that assesses and strengthens the financial capacity of our partners to help strengthen local stewardship of resources.

The second way we apply stewardship is through care for creation. As Pope Benedict wrote in *Caritas in Veritate* (51): “The way humanity treats the environment influences the way it treats itself, and vice versa.” And as Pope Francis shared in *Laudato Si* (139): Humanity is faced not “with two separate crises, one environmental and the other social, but rather one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature.”

As a global organization with 7,000 staff and 2,100 partners throughout the world, our operations have an impact on the environment. CRS has established a climate action group that looks at our practices and identifies ways to minimize negative impacts on the environment.

I mentioned earlier that our new strategy aims to catalyse transformational change at scale. One of the areas we are committing technical and financial resources to scale is restoration of degraded land. This is a grave and worsening problem, and our emphasis is on reducing poverty and hunger among marginal farmers and other poor families who are dependent on land that has become degraded. In that way this commitment combines stewardship of the environment with a weighted concern for the most vulnerable.

Conclusions

In closing, *Caritas in Veritate* (9) calls on us “to pursue development goals that possess a more humane and humanizing value.” Looking at the growing inequality in the world and the conditions and treatment of socially and economically marginalized individuals, ensuring a more humanizing value or more active recognition of others’ humanity is indeed among the highest priorities for global development efforts. Putting our social teachings into practice through concrete policies, programs, and systems that uphold human dignity is one way we can respond to this call.

THE THEORY AND PRAXIS OF DEVELOPMENT FROM THE PERSPECTIVE OF CATHOLIC DEVELOPMENT AGENCIES

Lawrence A. Honny
Development Economist

Theory of Development

Up to the early 1960s, when Hirschman's theory of unbalanced growth was dominant, a new development theory has been introduced after every decade. Development theory has advanced through Income Growth, Basic Needs, Infrastructure Development, Poverty Reduction, Human Development, and the MDGs, to Sustainable Development (SD), which has 17 goals and 169 targets that realistically can only be achieved with rapid economic reform and industrial modernization.

In spite of this evolution, the poor, who are very often its main target still do not participate effectively in the development process. Relevant to SDG 16 on social inclusiveness, one development theory (Acemoglu & Robinson, 2012) argues that nations thrive when they develop inclusive economic and political institutions that promote democratic participation and social inclusiveness to give the poor different types of access.

The poor do not consist only of those with incomes not sufficient to meet their minimum needs or are without employment. Especially from the perspectives of Catholic Development Agencies, they include populations fleeing wars, conflicts, violence, the breakdown of the economic and social order, and those suffering climatic changes that sometimes cause floods, earthquakes and fires, among other calamities.

When Pope Paul VI wrote *Populorum Progressio* (PP) in 1967, such conditions around the world (especially in Europe, Latin America and Africa), were fuelling extreme poverty, while economic inequalities that were not being addressed through the development processes, grew.

In the face of much human suffering, he set out 3 main conditions for enhancing development:

First, the provision of aid by the wealthiest nations and the promotion of solidarity with the developing countries; *Second*, the establishment of fair-trading conditions between the poor and rich nations; and *Third*, a focus on universal charity through building a more humane world community.

It appears that the transition in development theory and practice has been inspired partly by the Church's focus on the poor and its teaching on human dignity. The

principles of the SDGs (relating to people, dignity, prosperity, justice, partnership, planet) for example, are similar to the 6 main principles of CSD.

Catholic Development Agencies are among institutions needed to effect development and should benefit from the Pope's first and third prescriptions concerning aid, solidarity, and universal charity.

In dealing with populations by-passed development, they may be guided by the practise of charity as further developed by Pope Benedict XVI in *Caritas in Veritate* (CIV), where he elevates charity to the level of a vocation in the practise of authentic development.

He gives it a global and generational focus indicating that it transcends the human person to all of humanity and creation. There is thus a human obligation to use the environment in a responsible way. In that context it is at the same time an act of justice. Aware of this, development agencies, will hopefully emphasize justice more than their own generosity as they engage the poor.

These teachings offer context, scope and direction to Catholic Development Agencies as they deal with the environment and climate change and offer humanitarian assistance.

Praxis of Development

It is a complex task to implement a development theory that seeks to maintain development indefinitely through inter- and intra-generational trade-offs.

An indispensable precondition for progress, recognised by SDG 8, is the capacity to increase or sustain the productivity and output of the real economic sectors over time. If the cost of practising a theory is not justified by this growth, or is highly disproportionate to a country's resources, goals will neither be achieved nor actively pursued. Thus, in spite of the public displays of optimism, and due to low economic performance and other challenges, not many developing countries make the high environmental and other investments assumed for the SDGs. Progress in contrast to expectation is slow.

There may be scope for intervention by catholic development agencies to reduce the burden of this slow development on poor people. When development involves support or aid that influences the flow of international and local resources into targeted sectors or programmes, the original domestic development agenda may be altered.

Furthermore, the perspectives of private sector organizations regarding (sustainable) development policies often differ from those of international agencies and governments.

In such situations the call of both encyclicals for solidarity with disadvantaged groups is one that makes Catholic Development Agencies ever more useful instruments. Their strategies need to continually align with the call to share wealth and solidarize with people in need.

If efficient institutions can promote inclusive growth and thus bring the poor and vulnerable to the table of development, then Catholic Development Agencies, should be ideally suited to this role. For, buried within the pages of PP and CIV, lie the potential roots of their own unique development theory fashioned to their mission of caring for poor and severely distressed people with charity and distinct from the theories that have guided the work of promoting the human person as an "authentic human development in charity".

**THE PERSPECTIVE
OF CATHOLIC SOCIAL TEACHING**

LOVE IN TRUTH: RETHINKING THE COMMON GOOD FOR DARK TIMES

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In the third paragraph of *Caritas in Veritate*, Pope Benedict makes a fundamental claim about the theological framing of the Church's social teaching: truth, he teaches "grasps its meaning as gift, acceptance and communion". It is not so much, therefore, that *Caritas in Veritate* proposes a vision of integral human development as a discreet humanitarian theme, but rather that the encyclical offers to the world a fundamental theological anthropology, a metaphysics of human development, through which the whole social question might be explored. In this paper I will do four things: I will consider key elements of this theological anthropology in brief; I will note how this understanding becomes distilled into a renewed definition of the common good; I will place this definition of the common good in the longer trajectory of social teaching, and I will conclude with very brief comments on the current resonance of Pope Benedict's analysis for our own dark times.

The early paragraphs of *Caritas in Veritate* offer a fundamental vision of the human person, relational, interdependent and orientated towards receptive truth. The truth that sets us free for a life of love is a truth we cannot ourselves produce, and its character is set as gratuity, mercy, and communion. This truth is no abstraction, for we know that love makes a poor abstraction: it is found in the person of Jesus Christ and mediated through the Spirit, it is event and body and community of practice, and transcendent renewed promise that comes to us especially via its manifestation at the margins. This truth comes to us not only as an external reality, acting upon us as a source of transformation, but also as what we come to know through attention to our own nature. We are created in love, made in the image of a truth that is relational, communicating and can only be grasped through the operations of a concrete, shared life. The social good of which *Caritas in Veritate* speaks is, therefore, not a scarce or competitive good that is diminished or exhausted in its use, but rather a good that is increased in its use, which becomes abundant in its receiving and sharing. The task of the Church is therefore to proclaim this truth, to recognise it in its operation, and to speak out against all the blocks its operation and increase, and to be an agent in its reception and increase.

Given the limited time this afternoon I would like to note very briefly four themes that *Caritas in Veritate* explores, framed by this account of truth in love, as the pathway of gift and communion.

The encyclical notes that authentic development "is not guaranteed by merely technical progress and relationships of utility, but by the potential of love that overcomes evil with good (cf. Rom 12:21)", opening up the pathway towards exchanges of consciences and of liberties. This claim that we require an account of development as non-utility - of something beyond the language of 'use' - is rooted in the notion that the developing human person is a unity of body and soul, possessing an origin in creative love and an eternal destiny for which this life prepares us.

In this light, the encyclical proposes that to take human development seriously societies require an account of both the *material* and the *moral* needs of human persons and communities. The moral needs of the person include the need to seek and pursue the truth; to engage in thought and reflection; to be able to participate in trust-based social relationships; to participate in the building of the *res publica*; in exchanges of civil communion that renew the common life; to express and receive solidarity. The person-in-relation to a truth that is known and knowable is thus the active subject of development. The vision of the good is co-creative, communicative and participatory: the good finds itself received and increased in the life that gathers. Poverty, by contrast, is lack in all its forms; is all that isolates, shatters and fragments.

1. The text is quite clear that encounter between persons in an economy of gift is always, in its social reality, also structural and institutional in character (and as *Laudato si'* makes clear, ecological in character too). This is precisely why the structures of economy, politics and technology must themselves be shaped by the same logic, or else they come to threaten this nature. As such the encyclical offers a whole-social ethic of the conversion of institutions and persons towards a model of development as communion. Writing of globalisation, Pope Benedict teaches that globalisation must be steered in relational terms, these he defines as "communion and the sharing of goods", "a person-based and community orientated cultural process and worldwide integration that is open to transcendence." We do this, using a beautifully fluid image, by *weaving networks of charity*. To do this requires that we turn on its head standard secular ways of thinking: where we have imagined a life without limits, we need to re-find an ethical framework that embraces limit and rejects excess; where we have thought we must be austere and competitive we need to re-find an ethics of abundance; (excess and abundance are not the same thing). This is

the fuller vision offered by *Laudato si'* developing on *Caritas in Veritate* and can also be seen as the logic at work in many of the social movements currently operating as street protest movements globally.

2. This vision of a reciprocal common life finds its distilled expression in a renewed definition of the common good. *Caritas in Veritate* defines the common good as follows:

To love someone is to desire that person's good and to take effective steps to secure it. Besides the good of the individual, there is a good that is linked to living in society: the common good. It is the good of "all of us", made up of individuals, families and intermediate groups who together constitute society. It is a good that is sought not for its own sake, but for the people who belong to the social community and who can only really and effectively pursue their good within it.

To desire the *common good* and strive towards it is *a requirement of justice and charity*. To take a stand for the common good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society, juridically, civilly, politically and culturally, making it the *polis*, or "city". The more we strive to secure a common good corresponding to the real needs of our neighbours, the more effectively we love themThis is the institutional path - we might also call it the political path - of charity, no less excellent and effective than the kind of charity which encounters the neighbour directly, outside the institutional mediation of the *polis* .

Like all commitment to justice, it has a place within the testimony of divine charity that paves the way for eternity through temporal action. Man's earthly activity, when inspired and sustained by charity, contributes to the building of the universal *city of God*, which is the goal of the history of the human family. In an increasingly globalized society, the common good and the effort to obtain it cannot fail to assume the dimensions of the whole human family, that is to say, the community of peoples and nations, in such a way as to shape *the earthly city* in unity and peace, rendering it to some degree an anticipation and a prefiguration of the undivided *city of God*.

This renewed definition of the common good is interesting for two reasons:

1. Because it reconnects with an older, pre-modern Christian common good tradition,

2. because, I would argue, it anticipates language helpful for responding not only to the post financial crash world of 10 years ago, but to a contemporary age of populism and ecological harm.

Whilst not contradicting the well-known definition of the common good offered in *Gaudium et Spes* 26, [as "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily"]; *Caritas in Veritate* brings to this definition the grammar of the affective: it reintroduces the theological language of love and desire. To understand why this renewed definition matters it is worth spending a moment reminding ourselves of the character of Christian re-definitions of classical ideas of the common good.

Whilst classical formulations of the common good focused on the good of the polis - either as an end in itself or as the means to express a more universal common good - early Christian treatments of the common good shifted the horizons of ends towards the transcendent. Early Christian authors decided on a more biblical accounts of the means which enabled us to achieve - or more properly expressed, participate in - the true transcendent ends of the common good in this temporal life. St Paul uses the image of the body and its many parts, differently gifted, working together in a reciprocal fashion to express and fashion unity in plurality. The bishops and teachers of the early church turned to Matthew 25 and suggested that the common good was constituted by the direct, embodied practices of mercy and love: to feed the hungry, clothe the naked, release the prisoner, tend the dying and so forth; to help one another upwards towards salvation (to quote the Patristic Fathers).

This was accompanied by a growing patristic tradition of reflection on the nature of economic exchanges: that wealth was meant for communal benefit, needed to flow with equity through a community and feed basic wellbeing as well as nurturing relationship: material goods, like all other goods, are to be communicated through a communicating community. In the writings of the early church, the classical Greek emphasis on the common good as a matter of practical material wellbeing is maintained.

Christian writers did not spiritualise the common good, they did not vacate the temporal and bodily. Rather, they made a move in three parts: they set the Trinitarian transcendent reality as the origin and horizon for the good, in this light they insisted the good was something we received and participated in rather than created or founded, they insisted that *salus* [salvation] is a matter of bodily wellbeing, health, as well as an eternal destiny. As Henri du Lubac expressed this teaching: the church's social teaching insists that our salvation is anticipated in time. And the patristic

fathers insisted on a metaphysical reality for consideration of the common good: that there is a real, historical struggle at the heart of social life between good and evil, as will to power, as a radical lack or refusal of the good.

Gaudium et spes did not repeat this whole theological tradition but did assume its broad anthropology. What the document adds is a focus on the 'conditions' necessary for the eternal destiny of the human person to be respected: this requires public authorities to respect rights, society to respect unique vocation of each person and the natural freedoms that enable this unique vocation to develop. Protecting the conditions for the common good requires development of groups themselves as contexts for schooling in virtue. The basic conditions for human vocation - food, health, work, education, culture, access to information, right to have a family. It requires public authorities to establish peace and requires a community of cooperating nations. To this Pope Francis has, of course, added a more adequately cosmic account of the good, categorically rooted in the conditions of our common home.

What *Caritas in Veritate* does, as part of this developing tradition, is to return to and update the language of love and desire as the focus for the common good. This matters for several reasons. Firstly, because it reconnects us with a stream of earlier theological work on the common good as the basis for development, this earlier stream is patristic, medieval and contemporary.

In his mid-century writings the German theologian Josef Pieper wrote on precisely this theme in ways that bear striking comparison to *Caritas in Veritate*. In 1947 Pieper wrote that what differentiated a Christian account of the common good from its secular equivalents was its insistence on the importance of the non-utility of the good - not its irrelevance, but its non-utility. Pieper argues that when we think about the common good, we need to look at the sum total of a society's production: the whole of its output. The good is as good as the sum of the total social whole.

But Pieper thinks that we have a tendency to think of this total good in merely material terms: that we think the good is GDP, or 'the usable goods of production'.

Pieper says that a theological account of the good forces us to look at the goods that are material and part of the life of necessity, but that we must also look at the goods that are neither usable nor marketable but which are entirely real and indispensable to a community of persons. These goods are the ones that markets and states suppress and co-opt, because they disturb relations of absolute power. It is the relations of care and love, contemplation and beauty that make our lives together and sustain life.

These are all the non-marketable goods - but goods that require communication - that make the world go round. They represent the life of freedom and gift exchange beyond mere supply and demand ... the things that exist beyond what Pieper calls 'the total world of work'.

The secular finds it very hard to speak of goods beyond this total world of work and utility. It is this world of goods that cannot simply be 'put to use' that *Caritas in Veritate* speaks of as the basis of its vision of development.

But here - relating the question of the non-utile good to truth - Pieper adds a note of caution. Whilst we can certainly list the basic material goods that we all need fair access to as part of our earthly *salus* or wellbeing, and the problems that ensue when that isn't the case, what we cannot do so easily is define with any absolute certainty or finality what the total common good should look like. In fact, Pieper goes further and argues that we should be very suspicious of any form of government or theological intervention which thinks it can define beyond doubt that total common good, the ultimate horizon of the good. Political messianism in all its forms is to be suspected. Anything that tells us there is a final vision and an end to the open-ended temporal conversation of what the good might be is to be suspected as the impinging of a total market or totalitarian view of society. There is a necessary *not-knowing* - a social apophasis - about the final form of the good we strive for; that not knowing for sure is why the social conversation and the contexts for it to happen must remain open, revisable, repentable.

For Pieper, we need to work out a version of justice based on what we *do* know and are obligated towards *and* what we *cannot fully* know. There are certain material and moral conditions that must be met for a health society, basic needs for access to basic goods. Critical to his account of these basic goods is the necessity to ensure the maximum conditions for social participation to all, and forms of power and agency that enable people to make their fullest contribution to the social whole. The question for him is not just: do I have access to the benefits of the whole society (its wealth, leisure, natural environment) but also did I have chance to contribute to it - to block contribution and the full extension of talents is to offend against the justice of power distribution. Arguably our current turn towards populism is driven in part by a major crisis in the (in)justice of power not only of material inequality. Pieper writes: "The good of a commonwealth includes the inborn human talents, qualities and potentials,

and part of the *iustitia distributiva* is the obligation to protect, preserve and further those capacities."¹

The second reason that retrieving this language of love and desire matters is much more contemporary: it is about the ways that *Caritas in Veritate* anticipates the politics of now. It is precisely these figurings of love and desire that neo-liberal politics and economics attempt to suppress as a matter of public comment.

Pope Benedict named these figurings as central matters of public life, matters for public debate in the light of faith and reason. Echoing/mirroring Augustine's Christian re-working of Cicero [a commonwealth is founded on the basis of our ability to articulate shared loves not perfect justice], Pope Benedict reclaimed attention to the affective as part of Christian citizenship and a crucial part of the basis of a *res publica*. This matters not simply because it resists the suppressions of neo-liberalism, but also because it is precisely these questions of love, desire and truth that have now irrupted into our public squares once again, in anarchic yet unmistakable fashion. Populism is a distorted attempt to wrestle with the affective, the return of what we have suppressed. And yet, without institutions that can serve these questions well, they risk irrupting in distorted and distorting forms. They are questions that emerge now as a cry of anguish from within a global experience of a solidarity deficit.

From a Christian point of view the good, like love itself, is always trying to communicate itself, to make itself presence in contexts of its felt absence. It is word made flesh, a good that seeks to be known as truth manifesting itself amongst us. What is truly good is the opposite of all that seeks to obscure, to isolate, to make us unable to think and speak and to fragment. It rejects the singularity of the will to power in favour of the communicative communion - unity in plurality - of Pentecost. As Pentecost, it drives us to risk speaking, communicating, beyond boundaries about our deepest desires: which are always, despite our consummate ability to turn away, for love and truth.

¹ Josef Pieper, *An Anthology*, p.66.

THE ROOTS OF INTEGRAL HUMAN DEVELOPMENT IN CATHOLIC SOCIAL TEACHING

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1. Roots: What I want to do in my short response is to highlight and I hope complement an important insight Professor Rowlands points us to, namely that we are in need of a deeper theological root system which, I suspect, is the most enduring contribution of *Caritas in veritate*. This theological root system can avoid abstraction and irrelevance if it also interdisciplinarily engaged and institutionally embodied, which can resist the overwhelming force in our culture of an “total work culture” that reduces all things to utility.

This need for roots was noted by the French Jewish philosopher and political activist Simone Weil who was asked in 1943 by the French Resistance to prepare a text that would speak to the possibilities for rebuilding French society and for effecting a cultural regeneration once the Nazis had been defeated. The essay she wrote was eventually given the title, *The Need for Roots*.

According to Weil, having roots is “perhaps the most important and least recognized need of the human soul.”ⁱ Consequently, uprootedness is one of the more dangerous diseases “to which human societies are exposed.”ⁱⁱ For Weil, one poison that destroys the roots of a culture, and consequently its capacity to develop its people, is an education that has become disconnected from the deepest dimensions of the human person. She argued that educational practice can wither the roots of a culture when it is dominated only by pragmatism, an agnosticism to the transcendent, technical science, and specialization.ⁱⁱⁱ This kind of education prioritizes the active over the contemplative, the technical over the moral and religious. It erodes the receptive and given nature of the world, creating the illusion that we are, as C.S. Lewis wrote, the “conditioners” or “man moulders” of the world.^{iv}

This disorder of the active over the contemplative, the giving over the receiving, creates not a culture of deep roots, but of “cut flowers.” Once action is severed from contemplation, we lose connection with our roots, and replace what is primary with what is secondary. Cut flowers may look attractive for a while, but deprived of the nourishing sources that give them life, they can flourish only for a brief time before they wither and die.

For Benedict we come to the profoundest sense of ourselves not through what we do but through what we accept, not through what we achieve but what we receive.^v Our development as human beings is found not only in our achievements, but also in relation to what we have accepted and received, especially in that receptivity where we find the deep roots of what God is calling us to do.

It is why Benedict speaks of “integral human development primarily as a vocation.”

2. Charity: *Caritas in veritate* defines charity as “love *received and given*.” In the first words of the encyclical, he states that this “Charity in truth ... is the principal driving *force* behind the authentic development of every person and of all humanity.” He also indicates that this “[c]harity is at the heart of the Church’s social doctrine.”

Benedict is aware that this priority of charity will be misunderstood, probably in a similar way when Josef Pieper published his book, *Leisure the Basis of Culture*—namely these are nice ideas but largely not relevant to the times at hand. In 1948, Pieper publishes this book on “leisure” in Germany, a country decimated by the Allies during World War II. This is a country that seemingly needs more work than leisure.

Yet, Pieper anticipated such objections. On the first page of the book he writes (I quote). “To ‘build our house’ at this time implies not only securing survival, but also putting in order again our entire moral and intellectual heritage. And before any detailed plan along these lines can succeed, our new beginning, our re-foundation, calls out immediately for ... a defense of leisure.” Pieper was well aware of the Nazi slogan over the gate of Auschwitz and other concentration camps—“*arbeit macht frei*” (work sets you free). But work by itself does not make us free, but only enslaved to ideology. What makes us free, Pieper argued, is not work but leisure, and not just any kind of leisure, but one that brings forth an *an attitude of the mind and a condition of the soul that fosters a capacity to receive the reality of the world*.

For Benedict, charity is the central virtue for integral human development since it calls upon the capacity to receive, which is the basis of giving. Severed from the charity in truth, from the contemplative outlook, this capacity to receive, we are tempted to isolate principles such as justice, the common good, inclusion, human rights from their life-giving sources. For these principles are an *outcome* of a yet deeper purpose, not the *source* of that purpose.

This cause/outcome relationship was expressed in Vaclav Havel’s critique of various international campaigns for human rights. Havel argued that apart from a connection to a deeper cultural reality, claims for human rights were in danger of becoming mere slogans. He stated, (I quote):

Politicians at international forums may reiterate a thousand times that the basis of the new world order must be universal respect for human rights, but it will mean nothing as long as this imperative does not derive from the respect for the miracle of Being, the miracle of the universe, the miracle of nature, the miracle of our own existence. Only someone who submits to the authority of the universal order and of creation, who values the right to be a part of it and a participant in it, can genuinely value himself and his neighbors, and thus honor their rights as well.^{vi}

This miracle of Being that Havel speaks of is a contemplative beholding that brings us to the fundamental recognition that life, nature, and the universe operates on the basis of a logic of gift that is first received.^{vii} Havel recognized that a vague

commitment to rights, or ethics in general, was prone to the “cut flowers syndrome” namely, it fails to nurture the roots of the moral life. Such isolated moral phrases might look attractive for a short time, but severed from their gifted reality expressed through cultural, religious and spiritual roots, they inevitably wither and along with-it human development. As Havel continued in his speech, such moral terms have “no integrating force, no unified meaning, no true inner understanding” to draw upon to sustain themselves.^{viii} They offer as a foundation for the imposing edifice of our social lives only a platform of sand.

Conclusion:

This charitable dynamic of receptivity and giving that Benedict proposes addresses the most profound dimensions of our lives of contemplation and action, of faith and reason, of the spiritual and material, of the cultural and economic, of grace and nature. Let me end with two implications of these theological roots that give us a distinctive “sense of development”:

1. Vocation: “[B]ecause integral human development is primarily a vocation,” one of the important works of the Church is to help people see what Francis calls the nobility of their activity in relation to the institutions they are a part of. Our development takes place within institutions and one of the works of the Church is to see the implications of integral human development within such institutions.

The work of the Dicastery for Promoting Integral Human Development is important here. The document of the *Vocation of the Business Leader* as well as other projects such as the *Vocation of the Agricultural Leader*, the *Vocation of the Investor*, and others help practitioners to see the implications of a logic gift in the institutions where they spend their lives.

One interesting note of history is that Pius XII (pope from 1939-1958) never wrote a social encyclical, but what he did do is to welcome all sorts of associations and gave them short talks that pointed to the implications of faith and the social teachings to their particular forms of work. The groups he talked to were extraordinarily diverse—bankers, public finance officials, Catholic associations of employers, hotel workers, railway engineers, farmers, petroleum leaders, movie producers and theatre owners, food producers, automobile executives, and my favorites, bee-keepers, shoemakers, tramway workers, tailors, and bookstand concessionaires of the railway stations of Italy. What Pius XII did in these talks is to connect the social tradition of the church with people’s particular fields of work ennobling the importance of their work to the world.

2. Primacy of the Receptive: Key to our integral development is grasping a certain set of ordered relationships that go like this: We will not get giving right unless we get receiving right, we won’t get work right unless we get leisure right; we won’t get the economy or politics right unless we get the culture right and we won’t get Monday right unless we get Sunday right.

At the heart of all these relationships comes the controversial claim that Benedict makes, namely, that without God integral human development is denied. “[W]hen God is eclipsed, our ability to recognize the natural order, purpose and the ‘good’ begins to wane.”

Benedict speaks of the need for “breathing space,” a time and space where consumption and production do not define us. What is desperately needed in our understanding of integral human development is the fundamental insight that we are made not only to work but also to rest in and to worship God.

And so again the work of the Church is to help people to see that the apex of their own integral development is found in the profound integration of worship and life, of Sunday and Monday, of the contemplative and active life, of leisure and work, faith and reason, culture and economy, and so forth.

If we fail to make these links, we will create false worship which will result in false social arrangements which will disorder our development. These relations are inextricably linked.

So let me give the last words to Benedict, which sums up this reflection:

Without the perspective of eternal life, human progress in this world is denied breathing-space. Enclosed within history, it runs the risk of being reduced to the mere accumulation of wealth; humanity thus loses the courage to be at the service of higher goods, at the service of the great and disinterested initiatives called forth by universal charity. . [Integral human] development requires a transcendent vision of the person, it needs God: without him, development is either denied, or entrusted exclusively to man, who falls into the trap of thinking he can bring about his own salvation, and ends up promoting a dehumanized form of development.

Endnotes

i Simone Weil, *The Need for Roots: Prelude to a Declaration of Duties towards Mankind* (London: Routledge Classics, 2002), 43. See also Alan Jacobs, *The Year of Our Lord 1943* (New York: Oxford University Press, 2018).

ii *Ibid.*, 47.

iii *Ibid.*, 45. Weil also speaks of money and in particular the desire for money as the other poison of cultural roots.

iv C.S. Lewis, *The Abolition of Man* (New York: HarperCollins Publishers, 2000), originally published 1944. Joseph Ratzinger, *Theological Highlights of Vatican II* (New York: Paulist Press, 1966), p. 162. In his commentary on Vatican II then Fr. Ratzinger stated that “This move away from a contemplative/receptive vision of the world” alters the basic relation of man to reality. He now views reality essentially

from a functional point of view. He no longer approaches the world from the viewpoint of contemplation and wonder, but as one who measures, weighs and acts”.

v Josef Cardinal Ratzinger, *Introduction to Christianity* (San Francisco: Ignatius Press, 2004), 267.

vi Vaclav Havel, “The Miracle of Being: Our Mysterious Interdependence,” reprinted from *Sunrise Magazine*, Theosophical University Press (October/November 1994), <http://www.theosophy-nw.org/theosnw/issues/gl-hav1.htm>.

vii See Benedict XVI, *Caritas in veritate*. Benedict states that “the logic of gift does not exclude justice, nor does it merely sit alongside it as a second element added from without; on the other hand, economic, social and political development, if it is to be authentically human, needs to make room for the *principle of gratuitousness* as an expression of fraternity” (36).

viii Havel, *Ibid.*

**THE PERSPECTIVE
OF COMMUNITY AND NATIONAL INITIATIVES**

PERSPECTIVES OF UNDP ON DEVELOPMENT AT A NATIONAL LEVEL

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Your Eminence, Excellencies, Ladies and Gentlemen,

UNDP is honored to participate at this Study Day on development. More so as UNDP was created in 1966 nearly at the same time as the Encyclical letter *Populorum Progressio* was published. With decolonization at its background, UNDP's unique contribution was to support country-led development processes based on the absolute reaffirmation and respect of national ownership of development. Also, as in 1990 UNDP launched the first Human Development Report putting people at the center of development and with a core message that income and growth are means to acquire well-being and not ends in themselves. With its attention to the expansion and use of human capabilities, the Human Development Report revolutionized development praxis. We take humble pride in being considered, for this reason, the most influential development thought leader Organization in the World ¹.

I will briefly reflect on key developments since 1990 before centering my intervention on the national level as Ms. Adriana Gómez Chico Spamer will follow with a community perspective.

It is obvious that in the last 30 years we have seen an enormous increase in global wealth and a meaningful improvement in the living conditions of the majority of the population. It has included a constant increase in our life expectancy - by 8 years since 1990; a global rise in primary education, with a record 91% of children enrolled in 2018², and even for a remarkable reduction in the number of absolute poor³, which went from 36% of the world population in 1990 to only 8.6% in 2018.

However, there is no room for complacency. These averages are massive achievements but hide the prevalence of pervasive deprivations. Those forcibly displaced have reached a staggering level of 70 million people, the highest number ⁴

¹ According to Aid data 2018, an independent research organization.

² UNDP, Human Development Report, 2019

³ WB defines as "absolute poor" those living on less than \$1.90 a day

⁴ According to Aid data 2018, an independent research organization.

since World War II. Climate related natural disasters are becoming more frequent and their destructive powers more intense. Every year we continue to achieve the wrong set of records, whether on air or ocean temperatures or in greenhouse gases concentrations in the atmosphere. And inequalities are on the rise, leaving people behind including in developed countries where jobs are out of reach for many and particularly for the young. Globalization is under attack by far too many who are discontent and many have lost their trust in the multilateral system.

So the question is “how can we collectively help countries meet these challenges and build resilient societies that can deliver on the promise of leaving no one behind? And by doing so, preserve the norms and values that safeguard humanity and on which the UN was built?

Five years ago, Heads of State and Government answered this question by adopting the **Sustainable Development Goals**, the Paris Agreement on Climate Change and an Action Agenda on Financing for Development. Together they represent a blueprint to guide development action up to 2030, offering a chance to meet global aspirations for a more peaceful, prosperous and sustainable future. Agenda 2030 has three key features:

First, it is **integrated and transformative**. It has 17 goals addressing development challenges in the economic, social and environmental fronts in an inter-connected manner, as reality is. For example, on the links between peace and poverty. If no action is taken, by 2030 fragile States affected by crisis and conflict will be home to 85% of the extreme poor.

Second, Agenda 2030 is truly **universal**. It is meant to apply to all countries and all peoples, not only to developing ones. We all have a stake in Sustainable Development and every country has work to do to progress towards this. As Antonio Guterres, SG of the UN says: “*the 2030 Agenda for Sustainable Developments tells us that when it comes to ensuring sustainability of our societies, we are all developing countries*”.

Third, Agenda 2030 has **built in accountability mechanisms**. It is not merely aspirational. It has targets and indicators to incentivize and monitor progress. Countries have developed National Sustainable Development Strategies and Plans that they submit as *Voluntary reports on SDGs* to the UN ECOSOC every July. In 2015, countries also developed and submitted plans with their voluntary pledges to comply with the Paris Climate Agreement, the so-called *Nationally Determined Contributions (NDCs)*, which they are expected to review and raise in ambition every 5 years. I will expand later on this since the first revision is to happen in 2020.

Before focusing on national level implementation let me say that from our perspective, the Human Development Approach and the 2030 Agenda are mutually reinforcing and have three common analytical links: both are anchored on

universalism; both share the same fundamental areas of focus; and, both have sustainability as its core principle⁵.

Turning now to national level action, let me start by saying that the assessment made last September at the UN General Assembly during the SDG and Climate Summits is that **progress is happening but not fast enough. We are not on track to achieve the SDGs. We must dramatically step up the pace of implementation and the most urgent areas of action are climate change and inequalities.**

For this reason, the UN is launching in January the ***Decade on Delivery of the SDG Agenda*** to focus on transformative actions to achieve the SDGs during the remaining ten precious years. *It should be a multi-stakeholder effort by all those committed to a better human future, whether Governments, civil society, the private sector, the UN or the Church.* Let me echo here the words of Gro Harlem-Brundtland in the first UN Global Sustainable Development Report,⁶ issued two months ago: “Research and Consultation needs to be complemented by sustained advocacy and campaigning in the public sphere, to both mobilize public support for the 2030 Agenda and to use that support to **hold leaders to their words.**”

It is critical that **each and every country leads from the front.**

Countries **must do much, much more to address Climate Change. Next year is going to be absolutely crucial.** Let’s remember that the logic of the Paris Agreement was one of incremental commitments. So current pledges still fall significantly short to avoid the worst climate change impacts. The first opportunity to elevate the level of national ambition is at the meeting of the Contracting Parties to the UN Framework Convention on Climate Change (UNFCCC) in November next year, in Glasgow. The choices we make in Glasgow will profoundly affect us and the planet we leave to future generations. **It is critical** that countries significantly raise the bar in a new generation of *Nationally Determined Contributions (NDCs)*. The new NDCs should include firm commitments to accelerate the transition to net CO₂ emissions by 2050.

As the UN Secretary-General said yesterday in Madrid, we must bring coal to an end, phase out fossil fuel subsidies and put a price to carbon emissions. Countries also need to embark on the decarbonization of the energy, industry, construction, agriculture and transport sectors. And do much more in terms of **adapting** to the growing impacts of climate change and the necessary **financing** to support all this work. This also means that the transition to a green economy recognizes the need to care for the future of negatively impacted workers in terms of jobs, life-long education and social safety nets.

UNDP and UNFCCC have analysed country by country plans in a report called “*The Heat is On*”, that you can find on the UNDP website. Revealingly, of the 112 nations who are revising their climate plans, almost all of the 75 that are leading by example

⁵ UNDP, Human Development Report 2016 « Human Development for Everyone »

⁶ UN Global Sustainable Development Report “The Future is Now”, September 2019.

and planning for carbon neutrality are developing nations, including many of the most vulnerable to the impacts of climate change. However, we are still waiting for transformative plans from most G20 countries, which represent three quarters of global emissions.

There is ample opportunity for bolder actions. As Mr. Bernhard Zymala said this morning, we all need to do our part. Through advocacy, mobilization as well as technical and financial assistance to ensure many more countries pledge carbon neutrality in the Nationally Determined Contributions brought to Glasgow. For example, at UNDP we have committed to scale-up our support to 100 countries to accelerate the enhancement of their national climate pledges. And we are developing new ways of mobilizing all people to inform climate action. We plea for all to engage as the race against climate change is one that we can and must win.

Countries **must also step up the game in reducing Inequalities**. Despite substantial gains in health, education and living standard, that I referred to at the beginning of my presentation, the basic needs of many remain unmet while a next generation of inequalities opens, pushing the wealthiest ahead. Inequalities are deeply rooted in our societies, economies and politics. Birthplace and parental income determine many lives. Inequalities can start early, grow and may be passed across generations. But action is possible.

It requires more than distribution. It requires decoupling political and economic power and levelling the economic playing field. It also requires continuing action to close the gaps in in basic deprivations while reversing the growing next generation of inequalities in human development, such as climate change and technological transformations. The climate crisis is already hitting the poorest harder, while technological advances such as machine learning and artificial intelligence can leave behind entire groups of people, even countries.

These are the core messages of the Human Development Report 2019 under the title “*Inequalities in 21st century*” that will be launched next Monday. The report also argues that Government action is both possible and urgent but there are not silver bullets. Policies should be of a broad spectrum covering three aspects that inter-act among themselves:

- First, by **helping everyone enter the labour market better equipped**. Here we are talking about enhanced universal policies such as access to early childhood education, universal health care or lifelong learning skills, which are going to be so important to cope with technological change. These basic floors are critical but will not be enough to address deeply rooted inequalities based on long-standing exclusion that require complementary affirmative action policies. Gender inequality remains one of the most prevalent bases for discrimination and renewed action is needed. Not only progress in reducing gender inequality is very slow but evidence of regress in some countries raises significant concern. Effective affirmative action policies for gender equality include affordable childcare and parental leave for fathers which distributes

care work at home and has also proven effective in increasing natality rates in several countries;

- Second, **distributing income and opportunities when individuals are working**, with policies such as well-calibrated minimum wages, making finance inclusive or reducing informality. They also include measures to enhance capabilities for climate shocks and technologies such as market and regulatory policies broadening access to climate risk insurance in poor countries. Regarding technology, greater efforts should be made on access to digital literacy and skills as well as connectivity; and,
- Third, **fiscal progressivity as a powerful tool for sustainable development**. Redistribution through taxation and public spending is a key determinant of inequality, not just income inequality but also of capabilities affected by education, health care and other publicly provided services. Yet, there generally is evidence of larger effects of redistribution in developed countries than in developing ones. And tax rates have been declining globally. Countries should design taxes in a way that promote the distribution of income and opportunities, including international tax rules that capture new forms of value creation in the economy.

This brings me to the **imperative of Government action towards peace, justice and inclusion**, as embodied in SDG 16 and other SDGs, where progress is also not happening fast enough. Failure will not only worsen violence, injustice and exclusion but will also reverse hardly won human development gains. A UNDP study issued two months ago offers a good illustration of this. It estimates that war has put Yemen two decades back in human development. It will be the poorest country on earth should conflict continue by 2022.

SDG 16 demands that National political leaders promote participation in public policy making, institutionalizing formal structures for consultation and engagement. Also that governance institutions and decision-making processes at national and local level are underpinned by human rights values and principles that protect against leaving people behind. We are seeing every day in our screens the revolt against the social contract which those left behind do not feel a part of.

Resilience of society to conflict calls for bold reforms, making institutions more people-centered, responsive, effective, transparent and accountable, integrating, rather than marginalizing minority voices. It also requires addressing the double threat represented by the shrinking civic space. On the one hand, the exclusion both on- and off-line to growing numbers of human rights defenders and activists, including at times threats to their personal security and safety. On the other, the silencing of voices and plights of the most excluded and vulnerable who they represent in policy-making, further feeding inequality.

My last point is on Financing for Development. Financing Agenda 2030 for Sustainable Development is not just the business of ODA. We need to mobilize trillions of dollars, with domestic resources and private sector financing playing a leading part. Unlocking private capital for SDGs would initiate or is initiating the transformation to a new business approach where impact and doing good is compatible with doing well, as explained by Mr. Leonardo Becchetti this morning. The impact financing industry is thriving, and the green bond market has grown by 45%. Millennials are leading the change with their demands as consumers, employees and investors. This is a positive evolution for human and more ethical development.

However, the promise of this transformation is still to be fulfilled and private investment flows growth are generally out of sync with sustainable development. As a matter of fact, the largest source of external financing in developing countries is personal remittances from migrant workers abroad. The personal solidarity of family and friends to those that stayed behind in low- and middle-income countries amounted to US\$529 billion in 2018, three times the amount of ODA received. This poses a problem as ODA continues to be instrumental for the most fragile and most vulnerable least developed countries as well as for many small island developing States and conflict or post-conflict States. Worse still, donor countries are not meeting their responsibilities. OECD data from 2019 found that official foreign aid from donors fell by nearly 3% in 2017, with a declining share for the LDCs, those that need it most. And ODA is becoming more tied to national interests and less concessional. We are not doing better with climate financing which in turn is making international negotiations more difficult. The good news is that despite misconceptions and increasing internal vulnerability, recent surveys show that development assistance still enjoys wide support among people in Western Economies.

To succeed in the Decade of Action for SDGs, developed countries are to lead on a new wave of official development assistance and climate finance. One in which both quantity and quality targets are met.

In conclusion, in the 30 years since the human development concept saw light, we have seen significant improvements in human well-being and basic capabilities. They did not happen by chance, they were the result of decisive national and international policy choices. In the next 30 years we should renew efforts to complete this agenda while embarking in a transformational approach. Risks to climate and the global environmental commons that sustain us must be addressed through a new set of integrated policies that also tackle emerging and widening inequalities. The call in *Populorum Progressio* “for courageous action to be taken without delay” is as valid today as it was then.

TEORÍA Y PRÁCTICA DEL DESARROLLO EN INICIATIVAS COMUNITARIAS

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Suele ser un reto participar casi al final de una sesión como la que hemos tenido hoy. Ya todo está dicho y bien dicho. Pero en esta ocasión tengo dos cosas a mi favor.

La primera es que el tema es de por sí demasiado amplio. En el mejor de los casos puede suceder lo que ya ha sucedido: se dialoga sobre algunos de los puntos clave y se intercambian perspectivas y sobre ellos experiencias. Pero no es posible abarcar en una jornada lo que significan años de retos sociales y años de estudio sobre la forma de abordarlos. La segunda es que lo que yo puedo aportar hoy, es la visión del desarrollo desde la praxis de algunas pequeñas experiencias concretas en México con las que me ha tocado entrar en contacto, en mayor o menor medida, en algún momento de los últimos 16 años y hasta hace apenas unos días.

Durante el viaje de venida, me dispuse a iniciar la lectura de una novela. Leí apenas una explicación sobre la edición. En ella señalan cómo al poco tiempo de la publicación de la que consideran la primera novela en inglés, surgieron versiones pirata. Algunas de estas versiones pretendían subsanar lo que en ese momento no se reconocía como atributo de un nuevo género literario: querían presentar aquellas otras versiones como la historia verdadera, como si fuera la veracidad el mérito de aquello, como si solamente haciéndolo una biografía pudiera ser valioso. En el contexto era difícil valorar un largo escrito que no fuera histórico, biográfico, filosófico o científico. No se veía a la novela como otra forma de acercarse a diversos aspectos de la vida.

¿Por qué narro esto?

En primer lugar, porque quiero advertir sobre el riesgo de que yo haya hecho algo similar. Puede ser que al transmitirles aprendizajes a partir de experiencias a las que me ha tocado acercarme, pero que no son mías, acabe despojándolas de lo que realmente son, de sus valores centrales o sus principales aportes y hablando de ellas desde lo que yo pienso que es su valor.

En segundo lugar, porque me parece que podemos decir que, así como la novela es otro modo de abordar la realidad que no pretende ser historia, biografía ni filosofía, pero que puede enriquecer nuestra percepción sobre las mismas; las experiencias

comunitarias concretas son otro modo de mirar el desarrollo que no pretende ser modelo o teoría ni transformarse necesariamente en política pública, pero puede aportar grandes lecciones para eso.

Describo brevemente algunas experiencias.

Comunidades Campesinas en Camino es un grupo del Istmo de Tehuantepec, al sur de México. Surgió en torno al trabajo pastoral, particularmente de un sacerdote de la zona. Ellos han generado una pequeña agroindustria en torno al ajonjolí, el tamarindo y la jamaica. Toman decisiones en conjunto, tienen consejos para ello. Tanto los jóvenes como los viejos colaboran para una mejor realización de sus productos. Han apostado por una mejor educación de los jóvenes con la inevitable tensión a que acaben migrando. ¿Es eso desarrollo? Formaron también su caja de ahorro. Se enfrentan a la problemática del manejo de la ganadería y están buscando llevarla a cabo de manera más sustentable. Han ido encontrando nichos de mercado dispuestos a pagar por eso.

El Consorcio Cooperativo de Productores y Exportadores en Forestería es un grupo de productores de goma de mascar en la zona maya del sureste de México. Generaron una marca de goma de mascar orgánica dirigida principalmente a la exportación, aunque también se vende en México. Han logrado su propio equilibrio entre la toma de decisiones colectiva y las decisiones empresariales para impulsar el negocio inserto en el mercado. ¿Es eso desarrollo? Apuestan por el manejo sustentable de los árboles en continuo diálogo con madereros de la zona.

El grupo Quali, en la zona de Tehuacán, Puebla es otro grupo agroindustrial. Producen botanas y golosinas a base de amaranto. Su apuesta es por la nutrición y por la producción orgánica. ¿Es eso desarrollo? Además del proyecto productivo, tienen también un gran proyecto de sustentabilidad centrado en la problemática del agua. No venden en las grandes tiendas. Establecieron su propia red de distribuidores en distintas partes del país. Son personas aliadas al proyecto que se encargan de la promoción local de los productos y que hacen los pedidos directamente a Quali para obtener un margen de ganancia. De esta manera se genera una red de autoempleo.

¿Es eso desarrollo?

Yomol A'tel (juntos trabajamos, juntos caminamos, juntos soñamos) es un grupo que surge en la Sierra Norte de Chiapas, con un grupo de familias indígenas tseltales. La labor de los jesuitas en la zona ha guardado estrecha relación con su proyecto. Entienden el trabajo desde la cosmovisión comunitaria. Optan por ir al ritmo de la comunidad y la cultura que no siempre es el ritmo del mercado. ¿Es eso desarrollo?

Su producto principal es el café, pero también tienen otros productos como la miel. En el caso del café, han ido integrando toda la cadena productiva, desde el cultivo, hasta el café en taza que venden en cafeterías en varias universidades. Exportan a Japón. Con los japoneses han establecido una relación que les ha ayudado a cuidar la calidad de los productos y a establecer una escuela de café donde aprenden continuamente cómo mejorar.

En la comunidad indígena ñoño de San Ildefonso, en Amealco, Querétaro, hay varias historias de éxito y fracaso. También ahí destaca la relación de algunos proyectos con la labor desempeñada por las religiosas del Asunción. Hace 10 años, se fundó una pequeña universidad intercultural. Tienen una sola licenciatura: emprendimientos de economía solidaria. Al inicio, muchos imaginamos que al pasar los años se podría decir: se han creado x número de empresas de economía social en la comunidad, tienen ventas por tal cantidad, son tantas las personas empleadas, etc. Después de 10 años no es eso lo que cuentan, pero ni los profesores a quienes apenas se les paga, ni los graduados, ni los alumnos, ni el personal directivo, dudan que ha valido la pena. Quieren hacerlo mejor, pero reconocen que han logrado algo muy importante: que algunos jóvenes puedan quedarse en la comunidad, que estén mejor preparados para la vida y no solamente para la administración de empresas, que estén orgullosos de su cultura y contribuyan a sostenerla, etc. No han generado muchos mayores ingresos que los que tenían, pero han fortalecido las relaciones entre las personas. ¿Es eso desarrollo? Hay personas que conservan su milpa, a pesar de que les saldría más barato no hacerlo, pero así conservan el orgullo y el gozo de trabajar su tierra.

¿Es eso desarrollo?

A veces hablamos de economía solidaria en singular y a veces hablamos de economías solidarias. Tal vez el plural es más adecuado para describir que no responden a un único modelo, sino a distintas experiencias colectivas, con diversos modos y niveles de organización, que han ido surgiendo y creciendo para preservar la vida, su propio modo de vida.

¿Hay algo en común entre ellas? Lo colectivo, lo solidario, la conservación de la tierra, el deseo de una mejor vida que no es solamente un mejor ingreso y que no quiere un mayor ingreso a costa de lo que sea. Llama la atención que en el nombre de varias de estas experiencias aparece la palabra camino. Y es que así se perciben: en camino.

¿Son caminos al desarrollo?

También aparecen muchas diferencias entre las diversas experiencias: diferentes figuras jurídicas y modos de organizarse; distintos tamaños; enfoque en algunos casos en el mercado muy local y en otros en el mercado de exportación.

Algunas de estas experiencias han surgido de manera cercana a la pastoral y otras no. Sin duda la Iglesia tiene una gran riqueza en sus enseñanzas sociales y también una enorme responsabilidad. Algunas de estas experiencias han recibido o reciben ayuda de los gobiernos. Otras se oponen a ello. Estas últimas han perdido la esperanza en que la colaboración es posible. Pero la mayoría de las experiencias busca espacios de encuentro con la academia, con las grandes (y no tan grandes) empresas privadas, con los gobiernos, con los organismos multilaterales, con la Iglesia. Tal vez de ese encuentro y de ese diálogo es de donde pueda venir el cambio o puedan venir los cambios. Pero ese diálogo no puede darse de cualquier manera. A veces, en mis recorridos entre experiencias de economía solidaria, entre empresarios o en foros como este, tengo la impresión de que es necesaria una labor de traducción, porque en ocasiones se perciben como diferencias insalvables cosas que no son insalvables o que incluso tienen más en común de lo que aparece a primera vista; o se piensa que se han logrado acuerdos importantes cuando en el fondo se están entendiendo cosas distintas. Todos queremos el desarrollo, pero ¿qué desarrollo? Todos queremos la vida, pero ¿qué vida?

Desde el *Instituto Mexicano de la Doctrina Social Cristiana*, queremos promover ese diálogo. Por eso hemos iniciado un proyecto para repensar la economía a la luz del pensamiento social cristiano. Hemos iniciado un espacio donde entran en diálogo diversas propuestas de economías incluyentes: economía social, economía del bien común, economías solidarias, economía de comunión.

Teoría y praxis. Ida y vuelta. Vemos a las experiencias comunitarias concretas como grandes maestras de economía incluyente. También queremos que sean ellas quienes se beneficien y fortalezcan con los frutos de ese diálogo. Buscamos que la mayor comprensión de los retos y las posibilidades de las economías incluyentes nos permita ir construyendo relaciones y redes incluyentes.

CONCLUSIONS

ECONOMICS AND CHARITAS

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“What does the economist economize?
Love” (Dennis Robertson, 1954)

1. Introduction

Caritas in veritate challenges economics from many points of view. In this paper I underline some aspects related to the category of love: agape, charity: *caritas*. Economics is a fully moral science if it is able to embrace the human being in his/her wholeness, taking responsibility of his/her many dimensions. The *homo oeconomicus* methodology, instead, has chosen to focus on only few reduced dimensions of human relationality, i.e. the instrumental, individual, extrinsic elements of human choices, and for many reasons. One dimension that surely has been neglected in modern and even more in contemporary economics is gratuity, the non-instrumental, relational and intrinsic element in human life and choices.

In classical political economy, instead, the anthropology at the basis of the new-born science was much more complex, richer, and less reductionist. This is true in general for many of the founders of political economy (included Adam Smith), but is particularly true in the Latin/catholic/communitarian Civil Economy, a XVIII century parallel stream of thought. In this tradition, developed in particular in Italy and the Mediterranean countries in continuity of the tradition of public good and civil virtues (of Aristotle and Thomas Aquinas), categories such as reciprocity, reciprocal assistance, love, and happiness were central within the description of the working of the market. Just few lines of Antonio Genovesi, the founder in Naples of the Civil Economy:

You toil for your own interests, and no person could act otherwise than for his or her happiness; such a one would be less than human. However, do not desire to make others miserable; rather, if you can, and when you can, expressly consider how to make others happy. The more one works for one's own interest, so much the more, if one be not mad, must one be virtuous. It is a law of the universe that one cannot make oneself happy without making others happy (*Autobiografia e lettere*, 1765, p. 449).

The Civil Economy has been abandoned for two centuries, and economics choose to eliminate gratuity from his domain of analysis.

In my talk I will try to show the importance of gratuity in economics, discussing some of the consequences coming from his neglect.

2. Economics and Gratuitousness

Starting from an analysis of gratuity, in my talk is to reclaim the value of a multi-dimensional relationality that includes the economic dimension. It is open to the contract, but also to an encounter with the other inspired by giving, to its blessing and wounds, to a relationality open to gratuitousness.

However, the market has been designed and defined by modernity as the ideal place for non-gratuitousness; this is why the relational crises and the malaise that pervades many economic environments today can be considered a result of the "famine of gratuitousness" that is afflicting our development model.

But, if as an experiment we were to completely eliminate gratuitousness from our ordinary economic affairs, our productive organizations and many of our markets would implode in a single morning.

In the civil economy, which is the theoretical perspective in which this work is situated, there is more: without gratuitousness the Civil economy (much social cooperation, the Economy of Communion, fair trade, and so forth) cannot be understood, much less explained.

The civil economy is not only gratuitousness, as it has other equally essential principles, but gratuitousness is one of its basic and identifying dimensions—there is no civil economy without gratuitousness.

However, gratuitousness is an extremely difficult concept to define, perhaps because it is an essential human dimension; we can live a long time without markets and income, but very little without giving and receiving gratuitousness.

For this reason, gratuitousness needs but few words: we all recognize it when we encounter it, and we suffer when we stray from it within ourselves or when it is betrayed. Perhaps it is best to leave it undefined, without pretending to unveil the mystery it contains.¹

An ancient word best says what gratuitousness is: *agape*. *Agape* is not only gratuitousness, but there is no behavior inspired by it without gratuitousness. In this chapter we will continue to explore the wound-blessing nexus; we will do so by developing the discourse around the classic tripartite division of love into the relationality of *eros*, *philia* and *agape*, a refinement that will allow us to enrich our reasoning and make it more comprehensive.

¹ This difficulty explains why we do not find a systematic reflection on gratuitousness in the social literature, particularly in the economic literature. Gift, altruism, and reciprocity are increasingly discussed, but gratuitousness is something else again. Surely gratuitousness is involved every time a behavior is done for intrinsic motivations, and not primarily for an objective that is external to the behavior itself. When the dimension of gratuitousness is practiced, the path traveled is as important as the goal reached.

3. Human Love, One and Many

Lately we are seeing a renewed philosophical and theological interest in the classic tripartite division of love, initiated by Pope Benedict XVI's encyclical 'Deus Caritas Est'. A central thesis of this encyclical was the strong unity of human love: *love is at once one and many*. Love is erotic love, friendship love, and agapic love. Opposing *eros* to *philia* or to *agape* would mean directing human existence onto a path without happiness.

From an economic perspective this argument seems to me a good starting point for our reflection on the 'oneness and multiplicity' of human relationships and reciprocity.

Eros love is the love of desire, of 'exalting' love. Friendship loves if it is reciprocated, though it is given more freely than *eros*.

Agape is instead a form of love that appeared in history with Christianity; *agape*, though older, was re-semanticized by Christians (and by Paul in particular) to be able to fully express the love typical of Christian humanism, whose archetype is the Crucified One who gave his life even for those who were not his friends. *Philia* forgives up to seven times, *agape* up to seventy times seven. *Agape*, as is gratuitousness, is neither only or primarily 'doing' but 'being'; frequently *agape* involves listening and silence, not doing or giving anything—it is more passive than active. Different loves, then, but always love, even though *eros* and *philia* are ever subject to the temptation to close in unless touched and opened by agapic love; at the same time, the gift of *agape* is a sustainable and fully human love if it has the passion and the desire of *eros* and the liberty of *philia*.² A multi-dimensional love alone expresses humanity.

What does this discourse on love have to do with economics?

First of all, we should note a meaningful analogy between the three forms of love (*eros*, *philia*, and *agape*) and economic discourse.

4. Eros and contract

Let us begin with the analogy between *eros* and the contract, perhaps the least obvious. In the Symposium, Plato has Eros born of a union of Penia, the goddess of indigence and poverty, and Poros, the god of expedience and the ability to acquire (who in turn was the son of Metis, the goddess of shrewdness).³ Erotic love is born of

² It is interesting to note that the final dialogue between Jesus and Peter in the Gospel of John (21:15-17) in the original Greek plays between the two levels of *philia* and *agape* love; Jesus' question to Peter "Do you love me more than they do?" uses the verb *agapan* the first two times, but in the third and final question the verb is *philein*, to which Peter responds: "You know everything, you know that I love you".

³ There is an abundant mythology regarding the genealogy of Eros. There are various versions of its birth. In some myths it is considered the son of Aphrodite (together with Zeus, Ares or Hermes), or Hermes and Artemis. A late legend defined it as the son of Iris, the rainbow, and the West Wind. To personify the different forms it can take, at times it is attributed with brothers, such as Anteros, who represents mutual love. Plato's reading on *eros* was, however, the one that most influenced the Western philosophical tradition.

poverty, of indigence, that tries to fulfill itself through the other; the courtship takes recourse to expedient means to achieve the goal and satisfy desire. The contract is analogous: the contractual relationship emerges when I have a need, when I lack something that I look for in you (and you in me), and the contractual process (based on seduction and persuasion, as Adam Smith well noted) is the art of acquiring, the son of 'shrewdness; this is very similar to an amorous courtship, as demonstrated by non-anonymous and personalized markets the world over. As *eros* (understood as an ideal type)⁴ is a love that in and of itself does not require gratuitousness, so neither does the contract have gratuitousness in its repertoire. It is a mutually advantageous relationship in which no one is motivated by the good of the other, only by the need to fulfill a lack; it emerges from desires and needs. Nonetheless, a contract or a market exchange, as *eros*, is a fundamental and essential force for individual and social life.

The center of the erotic relationship is I, not You. Eros, as contract, are relationships without gratuity.

From this point of view, the attraction for another is not radically different from the attraction to an object or a commodity that I want and that drives me to buy it in a market exchange. The driving force that motivates an entrepreneur is an essentially erotic type of love as well; it is the desire to create, to fulfill a plan, to earn, and so forth that normally drives a passion to grow and better oneself. And in this case as well, entrepreneurial activity produces the common good, though it may be motivated (at least in the beginning) by neither gratuitousness nor gift.

At the same time, as I have tried to demonstrate in previous work (2012), are both *immunity* and *mediation*. Even though the erotic relationship, at least at first glance, seems just the contrary of all that: there is mutual contamination of bodies, and there does not seem to be a mediator between the two; *eros* seems the very picture of an unmediated, or immediate and contaminating, relationship.

In purely erotic relationships, we are immune because the bodies exchanged precisely express individuality and mark the boundary between you and me. From this point of view (not from other points of view), then, a purely erotic relationship can be likened by analogy to a contractual relationship, which is without gratuitousness, self-centered, immune and mediated.

The analogy eros-contract, as both a matter of immunity, is very clear when we analyze the nature of **incentives**, that is the core of our capitalistic system. Hierarchy and incentives are the two main tool for immunity in organizations.

Here a more specific discourse is needed.

⁴ In actuality the forms of love are always mixed, and it is not possible to separate them except by an exercise in abstraction, which is the work of theory.

5. The ideology of Incentives

The culture that is practiced in big companies, particularly on the higher levels of direction, is becoming a perpetual worship of the god of incentives, an actual faith whose main tenet is the belief that you can get excellence by people if they are remunerated properly. Meritocracy is born from an alliance with the ideology of incentives, because merit is recognized by building a more and more sophisticated and custom-designed system of incentives to get the most out of every person in order to obtain, if possible, everything. And so they believe that if they 'enchant' people with incentives they can freely do their best (remember that the words *incentive*, *enchantment* and *enchanter* all have the same root). In fact, incentives are not only an unsuitable tool for creating and strengthening the virtues, but they usually destroy them by drastically reducing the freedom of the people. Incentives, especially their latest generation built around the 'management by objectives', look like a contract (and indeed they are), and therefore as one of the highest expressions of the 'freedom of modern people'. But it is enough to look at it a bit more carefully to immediately notice that the freedom of the culture of incentives has nothing to do with the freedom necessary for the development and strengthening of the virtues of real people. That of the incentives is an ancillary freedom which is small and serving the objectives set and imposed by the company's management. It is a lesser kind of freedom, which is very similar to that of a blackbird in an aviary, that of lions in the zoo, although, unlike animals, we think that we are entering freely in our cages and natural reserves. Actually we enter fascinated by the enchanter flute (*incentivus*, i.e. flute), and do not get out anymore.

Big companies and banks have a growing need to control the actions of their members, to be able to predict them and to direct them towards their goals. What they fear more than anything else are the action areas outside the management's control, the promiscuous border areas, they do not like the workplaces where workers are really free and not fully monitored. And the reason for this fear and this distrust is the pessimistic anthropology that, beyond words, is the basis of the system of big capitalist institutions.

Directors, and even more so the proprietors (and sometimes even unions), think - more or less consciously - that the employee is generally an opportunist and should therefore be checked. In the factories of yesterday this control was very crude and obvious; with the introduction of incentives the same practice got disguised as freedom, but in essence the culture of total control was intensified, because now it gets through even to the soul. This is why the big capitalist organizations reduce the unobservable spaces of action and freedom systematically. And so they also reduce the preconditions for **loyalty** and many other virtues to be practiced - they all need real freedom and riskful confidence to stay alive. This creates a radical and progressive creation of contractual 'pseudo- n loyalty', which - being observable and controllable - lacks the most valuable part of the virtue of true loyalty. We find

ourselves in institutions populated by virtue-bonsais, all controlled and inscribed under the roofs of the businesses themselves. But bonsais do not bear fruit, or if yes, they are tiny and inedible.

Humans are much more complicated, complex, rich and mysterious than the institutions and businesses think they are. Sometimes we are worse, many times better, but always different. We find feelings and emotions in ourselves that do not allow us to be as efficient as we should. We disperse infinite resources in applications for recognition and respect that - we know - will never be satisfied by the answers we get.

We go through physical and spiritual trials, emotional and relational shocks. But we are also able to do things that are much more worthy and higher than those required by the contracts and rules. And we stay alive and creative as long as the places of living do not shut off the light of our heart, reducing us to their own image and likeness, erasing that surplus of the soul where our salvation and that of our companies lives.

6. Beyond an 'Erotic' Economics

Philia, as well as the *eros* of the contract, is linked to a theory of the common good. In the humanism of *philia*, friendship love, the source of the mutual nature of associations and cooperatives, leads to the common good by the creation of 'oases', such as community centers and civic organizations, that in turn 'infect' the whole of civil life. Those who experience equality and participation in a cooperative or an association can easily become builders of civilization in other areas of the life of the polis as well, on the basis of a sort of 'transitivity' of *philia* as one moves among various social environments. In contrast with the contract, *philia* is not universal; as Aristotle noted in the *Nicomachean Ethics*, it is a relationship of choice. Yet it remains potentially, if not necessarily (e.g. consider the various deviant and sectarian forms of *philia*), a good, civil and civilizing form of reciprocity.⁵ This is the idea developed in the current expression bridging social capital: in a civilized society the mutual relationships constructed in an association become a social network through which cooperation and reciprocity are spread. In less civilized scenarios, however, the prevalent social dynamic is that of bonding social capital, in which *philia* tends to close in and exclude non-friends (as happens in the various mafias and, though differently, in clubs and communitarianism).

What then of *agape*?

In economic science, however, *agape* has been and is still markedly absent. In fact, modern economics has a strong tendency to see only the first two forms of love, the contract and to a lesser extent the association, in economic settings. *Agape* is relegated on the one hand to the private sphere, particularly in family relationships or

⁵ A similar argument was made by Alasdair McIntyre (After virtue: 1981).

spiritual or closely intimate relationships, while on the other hand, in the public sphere the dimension of unconditional gift, at least in the European tradition, has primarily been entrusted to the State (the so-called welfare state) and secondarily to civil society. In the Anglo-Saxon cultures, and in the U.S. in particular, philanthropy has primarily assumed some of the dimensions of *agape*, which carries out many social functions that are assumed by the State in Europe.

But past and contemporary economics is neither merely the history of contracts (*eros*) nor the history of mutuality (*philia*), of public interventions and philanthropic actions. The Economy of Communion, f.i., cannot be fully understood unless one takes into consideration the *agape* which underlies their origin and development. The purpose is to give theoretical dignity to *agape* in economics, demonstrating that there is a rationality that is different but just as “reasonable” as that of the contract and of *philia* in establishing civil and economic life on *agape*.

Second, it is increasingly urgent to speak out against the two ‘reductionism’ that are clearly and increasingly being delineated in contemporary culture. On the one hand, courage is needed to denounce the monopoly of the contract, demonstrating with facts and theory the deviations which result when civil and economic life are structured solely on the principle of the contract. The desire to make the contract the sole instrument for regulating civil life is one of the great risks of Western culture today (and not only of the West: consider Japan, for example). In this respect the words with which Benedict XVI discusses *eros* in *Deus Caritas Est* are perfectly applicable to the contract as a fundamental instrument: the Church “in no way rejected *eros* as such; rather, it declared war on a warped and destructive form of it, because this counterfeit divinization of *eros* actually strips it of its dignity and dehumanizes it” (4). It is then neither the contract nor the market that dehumanizes and destroys social bonds, but the pretension of structuring economic and civil life solely on the contract.

On the other hand, the ‘reductionism’ of *philia* is no less worrying and partial, as happens in many instances of so-called ‘communitarianism’ in which the community—without the prophetic voice and centripetal force of *agape*—can (and frequently does) transform itself into a sort of ‘gigantic I’, in which the individualism of each is replaced by the egoism of the group.⁶

⁶ In reality the cultural and intellectual movement that goes by the name of ‘communitarianism’ is vast and multi-faceted; some of its leading exponents (such as Alasdair McIntyre, 1981, or Charles Taylor, 1989) present highly interesting elements, some of which are close to my own cultural perspective (the centrality of civic virtue, happiness coupled to relationships, and so forth). The point at which I personally diverge from that movement is the nostalgic evocation of past communities, or the dichotomy between market and community, that is, the view that where the market advances the community necessarily recedes. Many contemporary experiences of civil economy, as well as the history of facts and ideas, indicate instead that the market-community nexus is more complex than that. One mistake is to identify capitalism with the market economy.

7. Agape, the old name of gratuitous love

Reciprocity is the golden rule of human sociality. Only the word reciprocity can explain the basic structure of society, even if that society is characterized by indignation, revenge and endless court cases. The DNA of the homo sapiens is a twisting helix of giving and receiving. Even human love is essentially a matter of reciprocity from its first moment to its last. Just think of how often someone departs from this earth holding the hand of their beloved or, in their absence, clasping it in their thoughts with the last strength of their mind and heart. Reciprocity is the dimension of love where we love those who love us; there have been many ways and many words to express this in different human cultures.

In ancient Greek culture the most famous ways of expressing love were *eros* and *philia*. These were two different forms of love, but they have one thing in common: reciprocity, the basic need for a response from the other. *Eros* is direct reciprocity, which is two-way and exclusive; it is where the other is loved because it fills a need and because love satisfies us. It is revived again and again, a vital desire. In the Greek idea of *philia* (which is similar to what we now call friendship), reciprocity is more complex: a lack of response from the other is tolerated, giving and receiving are not always kept in balance and forgiveness is possible/necessary many times. That's why *eros* is not a virtue, but *philia* can be because it requires loyalty, even from a friend that temporarily betrays us and does not return our love. But the *philia* type of love is not unconditional love as it is cut off when the other - by not returning my feelings - makes me realize that he or she no longer wants to be my friend.

Eros and *philia* are wonderful and essential for every good life - yet, they are not enough. The human person is great precisely because the existing greatness of reciprocity is not enough for us; we want the infinite. So, at some point in history, when the right time came, the need was born to find another word for a dimension of love that is not contained in those two words for love, no matter how rich and elevated they both were. *Agape* was not an invention, but it was a revelation of a dimension of power that is present inside every person, even when it remains buried and is waiting for someone to say "come out". It makes way for the fulfilment of the virtues that without it are subtly selfish. For the same reason, they chose *charitas* when *agape* was translated to Latin, which in earlier times was spelled with the 'h' in it, a very rarely used letter. Its insertion into the word changed everything because it could mean many things.

The first message was that *charitas* was neither *amor* (love) nor *amicitia* (friendship), but it was something else. Furthermore, this *charitas* was no longer the *caritas* of Roman merchants, who used it to express the value of goods (those that cost a lot are 'caro', expensive). But that letter 'h' also served to remind everyone that *charitas* pointed to another great Greek word: *charis*, grace or gracefulness ("Hail Mary, full of 'charis'").

There is no *agape* without *charis*, and there is no *charis* without *agape*. While *philia* gives the tunic but *agape* gives the cloak too, and *philia* walks a mile with his friend but *agape* walks two and not only with friends. Eros endures, hopes and covers little; *philia* covers, endures, hopes a lot; *agape* hopes, covers and endures all.

The form that *agape* love takes provides great power for action, economic and social change. Every time a person acts for good, finding the resources for it in the action itself and inside themselves even without the promise of reciprocity, is when *agape* is at work. *Agape* is the love that is typical of founders who start a movement or a cooperative without being able to count on the reciprocity of others. They are the ones that act with the fortitude and perseverance necessary to endure the long periods of loneliness. *Agape* does not affect the choice to 'love back' the other, but when unrequited it suffers; *agape* is only complete with reciprocity, but it does not hurt so much as to cut off its love if it remains unrequited.

Agape is the most fertile wound. It is *agape* that shapes our communities into welcoming and inclusive places with doors wide open that never close. This is what undermines sacred hierarchies, caste systems, and the temptation of power. Furthermore, *agape* is essential for every common good because it knows the kind of forgiveness that is able to undo the wrongs done to us. Anyone who has been the victim of evil, of any evil, will know that the evil done and received cannot be fully compensated for or repaired by penalties and paying for damages. It lives on like a wound that is still there. This is the case unless one day it meets the forgiveness of *agape*, which, unlike the forgiveness of *eros* and *philia*, is able to heal all wounds, even the mortal ones, making them the dawn of a resurrection.

Not a drop of *agape* is wasted on the earth. *Agape* broadens the horizon of possibilities for the good of humanity; it is the yeast and salt of every good bread. The world does not die, and life begins again every morning because there are people capable of *agape*: *<And now these three remain: faith, hope and agape. But the greatest of these is agape>*.

Conclusion

Restoring the right of citizenship to *agape* so as not to impoverish our life together means that we, as a civilized community, and now more than ever, must know how to recognize and reward *agape*, since it is the true scarce good-virtue in our societies that does not deteriorate. But how is it possible to reward and encourage agapic relationality, especially when we are dealing with the economic sphere, in which prices and incentives are used?

Giacinto Dragonetti, a Neapolitan jurist who was an heir to civil humanism and a disciple of Genovesi,⁷ published a volume entitled *On Virtues and Rewards* ('Delle virtù e dei premi', 1766) in Naples a year after the publication of Cesare Beccaria's

⁷ In Italy the economist Melchiorre Gioja developed Dragonetti's line of thought in his famous treatise (which reflects Dragonetti's own style) *On Merit and Recompense* (*Del merito e delle ricompense*, 1818–19).

On Crimes and Punishments (Dei delitti e delle pene). In the introduction we read: “Men have made millions of laws to punish crimes, and they have not established even one to reward virtue”, and a few pages later, “Virtue being a product not of the command of law, but of our own free will, society has no right whatsoever over it. Virtue on no account enters into the social contract; and if it remains without reward, society commits an injustice similar to that of one who defrauds another of his labor”. *Agape*, *charitas*, the virtue par excellence, is not incentivized, but one can and must reward it. The contract and *philia* are the basis of pacts and social contracts, and thus can be encouraged by the typical economic means of sanctions and incentives. *Agape* however can only be chosen by intrinsic motivation, by “internal vocation”, as a response of love, and it cannot be incentivized by market instruments. If a society desires to be truly civil, it must reward—not pay—*agape*, primarily by recognition; it must make it known that one who acts in society motivated from genuine gratuitousness is not an exception or a residual element that can easily be substituted by the market or by the State, but rather a cornerstone of the civitas.

The global post-modern economy must decisively supersede the dichotomy that there is on the one hand the economy, in which contracts and, hopefully, friendships are sufficient, and on the other hand private life, in which *agape* finds its place. How dreary civil life would be—and the profession of the economist! —were we to accept the idea that the realm of economics is irremediably destined to lose touch with *agape*, with gratuitousness! That would be like imagining life in which the only two forms of love were *eros* and *philia*: who would grant to them the lightness and beauty of agapic love, the highest and near-divine human experience? The presence of *agape* opens and elevates *eros*-love and *philia*-love; the presence of gratuitousness in the economic and civil spheres enables the contract to become an instrument of liberty and equality, and friendship to blossom into fraternity. *Agape*—gratuitousness—is like yeast or salt: if it is absent, everything loses flavor.

Let us give new room for *charitas* in economics: it is essential for our happiness, public and private.

INTERVENTIONS AND WRITTEN CONTRIBUTIONS

A 10 AÑOS DE CARITAS EN VERITATE: “POR SUS FRUTOS LOS RECONOCERÉIS (CF. MT 7, 15-20)”

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Para quienes desde hace muchos años nos hemos dedicado a temas del cuidado de la creación, sea en su defensa, en la investigación básica, en la enseñanza pastoral, o la concientización social, la encíclica Caritas in Veritate (CiV) del papa Benedicto XVI se convirtió desde el momento de su lanzamiento en el año 2009, en la primera encíclica “verde”, ecológica, desde donde apoyar la propia actividad. Benedicto XVI colocó los pilares conceptuales y nos dio herramientas desde dónde pensar la crisis económico-financiera, social y ambiental de aquél entonces en clave de fe, identificando lúcidamente la sinergi, destructiva que se estableció entre una manera de hacer economía, la cultura dominante en sociedades globalizadas y el consecuente deterioro de la naturaleza.

En su pensamiento es claro el rol que juegan las relaciones interpersonales, que rigen una sociedad, en el grado de destrucción ambiental, puesto que *“el modo en que el hombre trata el ambiente influye en la manera en que se trata a sí mismo, y viceversa”* (cf. CiV 51). Benedicto XVI identificó que *“la degradación de la naturaleza está estrechamente unida a la cultura que modela la convivencia humana: cuando se respeta la «ecología humana» en la sociedad, también la ecología ambiental se beneficia”* (cf. CiV 51). Más aún, *“Los deberes que tenemos con el ambiente están relacionados con los que tenemos para con la persona considerada en sí misma y en su relación con los otros”* (cf. CiV 51).

Esta ecología del hombre bien entendida *“exige que la sociedad actual revise seriamente su estilo de vida que, en muchas partes del mundo, tiende al hedonismo y al consumismo, despreocupándose de los daños que de ello se derivan”* (CiV 51). De la mano de Benedicto XVI, entendimos que la prosperidad social, esto es, el desarrollo y la realización, humana y comunitaria, tienen que despegarse del deterioro psicológico y ambiental impulsado por la lógica del consumo excesivo que rige nuestras culturas en todas partes. Aquí puede verse que el teólogo Ratzinger entendió

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que la conversión ecológica, a la que ya aludía Juan Pablo II, requiere una *metanoia*, o sea, “*un cambio efectivo de mentalidad*” (CiV 51), una nueva *forma mentis* que nos permita generar estilos de vida nuevos para los cuales “*la búsqueda de la verdad, de la belleza y del bien, así como la comunión con los demás hombres para un crecimiento común sean los elementos que determinen las opciones del consumo, de los ahorros y de las inversiones*”, como señalara Juan Pablo II (Centesimus Annus, 36). Se trata de un cambio de la lógica social, que todavía hoy está basada en la cultura del consumismo y la erosión del compromiso social e individual.

Asimismo, dado que “*todo está unido, conectado*”, como dejó claro Pablo VI en noviembre de 1970 en un discurso ecológico ante los miembros de la FAO en Roma², nuestra cultura, el estilo de vida que llevamos, está modulada por la manera en que hacemos economía. Benedicto XVI nos ayudó a entender que la economía no es una fuerza natural ante la cual la humanidad ha de sucumbir sin más remedio, sino que es una *construcción humana* y debe ser *regida por valores humanos* (CiV 36). Como tal también, hoy por hoy, la economía necesita de conversión civilizatoria, de un cambio de la imperante *lógica mercantil* del puro lucro, como único fin de la actividad económica, para “*estar ordenada a la consecución del bien común*” (CiV 36), y dar cuenta así de “*la necesidad de dar forma y organización a las iniciativas económicas que, sin renunciar al beneficio, quieren ir más allá de la lógica del intercambio de cosas equivalentes y del lucro como fin en sí mismo*” (cf. CV 38). En otras palabras, “*es necesario que en el mercado se dé cabida a actividades económicas de sujetos que optan libremente por ejercer su gestión movidos por principios distintos al del mero beneficio, sin renunciar por ello a producir valor económico*” (CiV 37).

Hoy nos urge superar la economía de la avaricia por medio de la inclusión de al menos una pequeña fracción de ética universal, es decir, de unos pocos valores que son profunda y esencialmente humanos. No podemos desembarazarnos del hecho que “*toda decisión económica tiene consecuencias de carácter moral*” (CiV 37). Tal como se ejerce en la actualidad, la economía convencional está muy lejos de lograr la erradicación de la injusticia social que ella misma genera, ya que todavía se basa en la lógica irracional del crecimiento infinito. Esos valores esenciales humanistas que podrían regir una nueva economía tienen que ver con entender “*la tierra, el agua, y el aire como dones de la creación que pertenecen a todos*”, con el desafío social de mostrar que “*en las relaciones mercantiles el principio de gratuidad y la lógica del don, como expresiones de fraternidad, pueden y deben tener espacio en la actividad económica ordinaria*” (cf. CV 38).

² Cf. Discurso de Pablo VI ante la FAO en el 25 aniversario de su institución (16 de noviembre de 1970), 4: AAS 62 (1970), 833.

De esta manera, el primer fruto de CiV fue poder entender que la crisis ecológica global, socio-ambiental y económica, puesta en evidencia por el cambio climático en la agenda mundial de los países, es el rostro de una economía que ha asumido el eclipse cultural de Dios, con la consecuente pérdida de la centralidad de la persona humana (cf. CiV 34). Unido a ello, hemos olvidado el *principio de gratuidad y la lógica del don*, valores inherentes a la creación de Dios, que hacen de los seres humanos, hermanos y hermanas entre sí, una sola familia, que comparte la casa común, que es esta tierra heredada (cf. CiV 34).

El fruto madurado de CiV, no hay lugar a dudas, ha sido la encíclica *Laudato Si'* (LS) del Papa Francisco, y la irrupción del concepto de *ecología integral*, como paradigma de justicia y desarrollo humano integral en la Doctrina Social de la Iglesia. Ecología integral en cierta manera asume la reflexión anterior, condensándola y ampliándola en nuevas categorías que trascienden el mero lenguaje de la matemática o la biología, y nos abren a la esfera de la espiritualidad presente en todo ser humano (cf. LS 11).

Y los frutos siguieron madurando en lo que ha sido el Documento final del Sínodo de la Amazonía (2019), cuyo mensaje central pivota en torno de la conversión hacia una ecológica integral. Así, el concepto de ecología integral parece conectar dos planos: uno inmanente, material y físico, y otro trascendente, espiritual y humano. En el plano inmanente indica que la integridad ecológica en una particular geografía y la justicia social en ese espacio concreto son dos caras de la misma moneda, están unidas porque los seres humanos y la naturaleza somos parte de sistemas de vida interdependientes y nutricios. En el plano trascendente, ecología integral conecta el ejercicio del cuidado del mundo natural con aquél de la justicia por los más pobres y desfavorecidos de la tierra, que son la opción preferida de Dios en la historia revelada, su propia identificación³. Por lo tanto, el ejercicio del cuidado de la creación puede llegar a ser una manera de expresar mi fe o incluso facilitar mi conexión con Dios. Ecología integral indica que mi fe y esperanza escatológica de *cielos y tierra nuevos* (Ap 21,1) es equiparable al presente evangélico “*cuanto lo hicieron a uno de estos mis hermanos más pequeños, a mí me lo hicieron*” (Mt 25,40), incluidas las criaturas.⁴

La tradición de la Doctrina Social de Iglesia nos ha enseñado que el ser humano de hoy descende como tal del paraíso bíblico real, donde el pecado tergiversó la

³ Cf. Documento final Sínodo de la Amazonía, párrafo 66 (2019).

⁴ Cf. Agosta Scarel, Eduardo (2016). La novedad ecológica de *Laudato Si'*, 68. En: *Alabanza gozosa y labor cuidadosa por nuestro común hogar*. Editorial Docencia, capítulo III, páginas 53-74. ISBN 978-987-506-463-8. Editor: Eugenio Gómez de Mier.

libertad. Por eso, como el ser humano, la naturaleza también está golpeada por el pecado humano que trajo desequilibrios cósmicos. Por ello, nuestro cuidado por el ambiente está por demás lejos de la perfección. No obstante, cada vez que cuidamos el ambiente colocando nuestra capacidad de amor al don de la inteligencia que Dios nos ha dado, manifestamos nuestra fe en la redención de todas las criaturas y, por tanto, en la posibilidad de un cambio radical del ser humano.

TEORÍA Y PRÁCTICA DEL DESARROLLO A LOS 10 AÑOS DE CARITAS IN VERITATE

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Escuchando los aportes de cada uno de los participantes en esta jornada, en especial la intervención del Cardenal Michael Czerny, SJ y su invitación a dejarnos iluminar por el reciente Sínodo de Amazonía -en el que se ha manifestado que “el único camino posible” para la Iglesia (y para nuestra tierra) es el de la Ecología Integral (Cfr. Documento Final, 67)- recordé las palabras de un poeta argentino contemporáneo, Alejandro Crotto, en su obra titulada “Simone Weil”:

*Y esforzarse en ser bueno es tan inútil como tratar de levantarse tirándose del pelo para arriba.
Porque la voluntad no opera en el alma ningún bien.
Y sólo en la alegría y el placer puede dar frutos el deseo.
(...)
Y convertirse es descubrir que, bien mirado, el bien resulta irresistible.
El bien es eso que da más realidad a los seres y las cosas
(De Once personas, Buenos Aires, 2015)*

Se nos ha recordado que la Ecología Integral no puede excluir el auténtico desarrollo humano (Cfr., 66) y que debemos dirigirnos a ella a través de una profunda conversión (integral, cultural, sinodal, pastoral y ecológica). En este sentido, el poema de Alejandro Crotto nos puede inspirar caminos que nos permitan pasar de la teoría a la práctica a través de esa conversión, en pos de “proteger nuestra casa común” y de “unir a toda la familia humana en la búsqueda de un desarrollo sostenible e integral” (LS 13).

La pista está en lo irresistible del bien, que se nos antoja alegre y gozoso, como la belleza. Bien que puede percibirse a partir del encuentro. Creo que solo en el encuentro, encuentro hospitalario que pone al hombre en el centro y que reconoce la dignidad del otro como un don, puede nacer esa conversión. Encuentro en la convivencia con el otro y también con la naturaleza como un otro, que permite desaprender, aprender y reaprender (Cfr. Documento Final 81) formas de desarrollo en interconexión.

Se trata de un encuentro que posibilita el dialogo social e impulsa una movilización (interior y exterior, individual y comunitaria) porque es un encuentro fraterno (Cfr., CV 20) y, por tanto, gozoso, que mueve al deseo e inspira la creatividad y la innovación para pensar nuevos caminos para un desarrollo humano integral.

La Iglesia se nos manifiesta, entonces, como un ámbito privilegiado de este encuentro porque ella ve a Cristo en los otros. Como afirma Benedicto XVI: “solo el encuentro con Dios permite no ver siempre en el prójimo solamente al otro, sino reconocer en él la imagen divina, llegando así a descubrir verdaderamente al otro y a madurar un amor que es ocuparse del otro y preocuparse por el otro” (CV 11). Ese es el encuentro que genera conversión (Cfr., LS 217) porque en él experimentamos un bien irresistible que coloca todo en la proporción justa para dirigirnos hacia la promoción del “auténtico desarrollo” (CV 1).

LOVE AND TRUTH MATTER FOR INTEGRAL DEVELOPMENT

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“Charity in truth ... is the principal driving force behind the authentic development of every person and of all humanity ... Charity ... is the principle not only of micro-relationships (with friends, with family members or within small groups) but also of macro-relationships (social, economic and political ones)” (*Caritas in veritate* 2009, 1-2).

This is a statement, not an exhortation; as such, it can be empirically studied (tested) in order to promote scientific and policy dialogue about its implications, beyond confessional circles and across disciplines, cultural and religious traditions.

As to microsocial relations, anecdotal evidence show that experiencing love and gratuitous care within stable community relationships can drive extraordinary experiences of human flourishing among vulnerable and ‘peripheral’ people; at times, this personal experience feeds into social agency and also transforms social life from within, in view of the common good.

Narratives of transformative experiences are widely used in humanities and social sciences; as economists, we can also learn from systematic analysis of these experiences and contribute to highlighting the role of human agency and personal flourishing in micro and macro development.

Starting from particular narratives of transformative experiences, in the past few years we developed a multi-instrument, multi-disciplinary empirical tool to test if and how durable relations of personalized care (an observable proxy of sincere, gratuitous love) produce durable transformative impacts on the life of marginal, vulnerable people (Beretta Maggioni, Kellogg Paper 421, 2017). In brief, we perform longitudinal studies (time matters!) on if and how being exposed to stable relations of love and care within a community (relations matter!) foster human development of vulnerable people, observed in terms of both material outcomes and non-material dimensions of personal agency (trust, altruism, forgiveness).

Our methodology rests on elemental anthropological premises, with love and truth at the center: human beings thrive when they feel truly loved, and feel bad when they are mistreated, or lied to; they learn to love by receiving love and care; to trust, by being trusted; to pursue the common good by learning living in common. Our hypothesis is that the tangible experience of receiving love and care can sustainably transform material and non-material dimensions of one’s life and enhance personal

agency. Thus, in our empirical studies, we monitor over time all personal stories of people that happen to experience a specific love-based community of care (we do not focus on success stories only), and we observe longitudinal changes in their individual situations and outcomes, in their behavioral choices, in their narratives, in their attitudes in order to test the hypothesis.

We study decision and choices of real persons: not ‘brains in a vat’, but people with passions and relations, that decide and act here and now, amidst uncertainties and doubts. They are indeed rational, but in a much broader sense than typical economic analysis tends to imply: procedural, calculating rationality is in fact so narrow that ‘even rats can do it’, and maybe that ‘robots can do it better’. In this, we follow the invitation of *Caritas in veritate*, that calls for broadening our concept of reason and its application: indeed, reason alone cannot establish fraternity (CV 19); love is not an added extra, intelligence and love are not in separate compartments (CV 30). The ‘whole breath of reason’ encompasses emotions and passions, beliefs and narratives, aspirations and hopes: thus, we need adequately weighing all these elements, that are prominent in driving development and in finding sustainable solutions to socio-economic problems (CV 31).

A recent trend in behavioral literature (Hoff and Stiglitz, JEBO, 2016) does focus on ‘enculturated’ actors, highlighting the behavioral consequences of individual experience and exposure to macro-social constructs and contexts such as race, caste, gender, or mental models acquired in society. Our approach is also connected with experience and exposure, but we choose to focus on micro-social, personalized relations – the environment where love and care can be experienced, and ultimate questions about truth and goodness can be asked.

We already developed a number of case-studies in different continents, considering different forms of community care: rehab communities for addicted people in Italy (research still ongoing); the GRIP offender accountability program in Californian prisons; AVSI Foundation program for sponsoring orphan and vulnerable schoolchildren in Democratic Republic of Congo and in Rwanda. All of these experiences offer impressive anecdotal narratives of personal transformation, making it reasonable to test the human and social development impact driven by experiencing the power of love and care, of forgiveness and shared meaning in vulnerable people’s lives.

Studying experience and exposure of vulnerable people requires these persons to be observed in real life situations (lab-in the-field research); in some cases we can provide control groups that are appropriate to the situation, allowing us to draw conclusions by using Difference-in-Differences (DiD) analysis. As an example, the one-year offender accountability GRIP program in Californian prisons makes prisoners reflect on their lives and build thick community bonds within interethnic ‘tribes’ (the positive version of gangs). The empirical evidence shows “trust behind

bars” growing in GRIP participants after the course (Maggioni *et al*, JEP, 2017), as opposed to what happens to the control group over the same span of time (trust indicators decline).

Currently, a research group is studying the relational dimensions of poverty eradication initiatives, within a trans-disciplinary project titled *Working out of poverty. Accompanying the poor to become dignified agents of their own development* (Francis, UN Address 2015). The ongoing case-studies mostly concern experiences of Catholic Universities outreach initiatives in different continent, aimed at human and social development (food security, integral rural development, integration of refugees and asylum seekers).

We apply once more a longitudinal approach, in view of highlighting the role of personalized accompaniment and community support for marginalized and vulnerable people, so that they can become protagonist in their work. Prioritizing access to dignified work (CV 32) is particularly important for vulnerable people’s agency, and conducive to truly ‘owned’ and sustainable development. Indeed, “peoples themselves have the prime responsibility to work for their own development. But they will not bring this about in isolation” (CV 47, recalling *Populorum progressio* 77).

I realize these are but naïf efforts at trying to follow Pope Benedict XVI’s invitation to search for a new trajectory of thinking, in order to arrive at a better understanding of the implications of our being one family: “Thinking of this kind requires a deeper critical evaluation of the category of relation” (CV 53). We are undertaking this trans-disciplinary endeavor with colleagues of different disciplines, sharing the experience that the social doctrine of the Church is a precious resource for this work.

Rethinking relations and working at providing empirical evidence of their indispensable contribution to human and societal integral development, even in the naïf forms we are working on, broadens our horizon in assessing and designing development practice.

Conceiving each person as unique and invaluable in her contribution to the common good, in particular, provides a good antidote to the ever present risk of thinking about development policies and practices within the technocratic perspective that tends to dominate economic and political life (*Laudato si*’ 109). Technocratic approaches tend to think of the development challenge as a list of “to do” things – usually, a comprehensive list of targets. But comprehensive is not the same as ‘integral’. Some targets will inevitably be more likely to be pursued, either because they are politically attractive, domestically or internationally; or easier to fund; or for any other reason. A list, at the end of the day, remains a list.

Integral human and social development, however, is not to be found at the end-point of technocratic interventions. It is a process, a path to be treaded here and now, in the all-of-us living together: times matter, relations matter. Development is inherently relational: it springs from the freedom-in-action of the human heart, in relation with

nature, with present and future generations, with the ultimate meaning of all that exists. In relation with love and truth; more accurately, with incarnated Love and Truth.

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CARITAS IN VERITATE DESPUÉS DE LAUDATO SI'

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El Papa Benedicto XVI habla del reino del amor y la verdad. El Papa Francisco dice que, para que eso se haga realidad efectiva, debe primero reinar en el pueblo el amor y la igualdad. Lo dicho no marca una disrupción entre ambos magisterios sociales pontificios, sino una continuidad con elementos novedosos provenientes de otros contextos, con larga tradición en defensa de los derechos sociales católicos, como condición de posibilidad concreta para el bien común de todos los sectores. No tomar en cuenta este punto de vista es, no solo desconocer la división internacional trabajo que desde fines del siglo XIX ha condenado a la familia humana. Ese tablero internacional en el que quedó repartido el trabajo divide los modos especializados de producción por continentes, dando a unos la posibilidad del desarrollo industrial con altas tasas de productividad y acumulación de la renta, y dejando a otros solo la explotación de recursos naturales con baja productividad y pocas condiciones reales para una sociedad recreativa justa-, sino hacer inviable el desarrollo sustentable de los pueblos.

Los principios de amor y verdad evangélicos, según el Papa Benedicto XVI en *Caritas in Veritate*, tienen como condición una moral familiar que hoy está en crisis. Según el Papa Francisco, esos principios evangélicos de amor y verdad tiene también como condición una moral social sintetizada en las tres T, *Tierra-Techo-Trabajo*, como condición para que la familia pueda tener una vida digna y en abundancia, tal y como aparece en Juan 10,10. Si vemos la realidad hoy en los países de la periferia, para luego poder juzgar y actuar, allí la tierra es propiedad privada concentrada en pocas familias que practican un extractivismo devastador realizado con medios tecnológicos que dejan fuera del mercado de trabajo a millones de seres humanos, impidiéndoles acceder a un techo donde la familia humana -de la que habla el Papa Benedicto- pueda conformarse y vivir en condiciones dignas. Si no se toma en serio la conversión social hacia modelos económicos más inclusivos, el desarrollo integral de los pueblos no será posible; tres males lo impedirán: el fundamentalismo, la crisis ambiental, y el desempleo estructural.

Por eso mismo, la verdad, para el cristianismo, no es una idea sino la realidad. La verdad, por amor, se encarnó y ha venido a los pueblos “para que tengan vida y la tengan en abundancia.” (Jn 10,10; Cf. DA, Introducción, 3) Nos dice Benedicto XVI

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que “Cada uno encuentra su propio bien asumiendo el proyecto que Dios tiene sobre él, para realizarlo plenamente: en efecto, encuentra en dicho proyecto su verdad y, aceptando esta verdad, se hace libre (cf. *Jn* 8,32)”. (CV 1) En aceptar la verdad consiste la libertad, nos dijo el Papa Emérito, de acuerdo con el evangelio de Juan, tanto en *Caritas in Veritate*, como en el *Documento de Aparecida*. Una verdad que está dada, de frente a nosotros, en la realidad histórica de salvación que abarca al ser humano y a la creación. Una verdad que es Jesús el Cristo, segunda persona de la trinidad encarnada, marcando un camino como única respuesta viva ante la pregunta de Pilatos, (*Jn* 18,38). Una verdad que, según el Papa Francisco en *Laudato Si*, hoy se manifiesta como “el clamor de la tierra y el clamor de los pobres”. (LS 49) Una verdad que se revela en los evangelios como la vida (*Jn* 14,6) y nos da en eso mismo los principios de discernimiento entre el bien y el mal. Una verdad que en el *Sínodo de la Amazonia* busca un camino histórico, con todos, para hacerse efectiva a la luz del evangelio y la tradición.

Hay continuidad y avance entre las dos últimas encíclicas de la Doctrina Social de la Iglesia. No hay contradicción entre la enseñanza social del Papa Benedicto XVI y la del Papa Francisco. Sin embargo, no son lo mismo, y eso no debe sorprender sino alegrar, porque como señaló el mismo Ratzinger en su debate con Paolo Flores D’Arce sobre *Dios existe*, el cristianismo es una teología, es decir, una religión histórica que viene a criticar a las religiones del imperio que existen para consolidar un *status quo* funcional al poder. El cristianismo tiene la capacidad de dar respuestas, en cada momento histórico, desde el amor evangélico y de acuerdo a la verdad que es Jesucristo. En concordancia con esto, puede decirse, sin temor, que la Doctrina Social de la Iglesia es el discernimiento sobre el clamor de la realidad por justicia social en cada momento histórico, pero siempre atenta a que esos clamores cambian de acuerdo a cómo se van configurando los contextos económicos, políticos, culturales y tecnológicos.

El Papa Benedicto XVI dice en el *Documento de Aparecida*, que la aceptación de la fe cristiana para los pueblos de América Latina y del Caribe, “ha significado conocer y acoger a Cristo, el Dios desconocido que sus antepasados, sin saberlo, buscaban en sus ricas tradiciones religiosas. Cristo era el Salvador que anhelaban silenciosamente.” (DA, Introducción, 3) Esos mismos pueblos hoy, desde su fe situada -y no situacionista-, no solo tienen la capacidad de escuchar el clamor de la tierra y de los pobres, sino también de discernir “por donde pasa Dios hoy”, como repetía incansablemente el teólogo argentino Juan Carlos Scannone. Desde esa realidad histórica latinoamericana, y a la luz de ambas enseñanzas sociales pontificias, vengo a traer a modo de denuncia -como contribución para una vida buena y en abundancia para todos (*Jn* 10,10) y para que el amor en la verdad sea efectivo entre los seres humanos mediante la constitución de una sociedad más equitativa en la Casa Común-, tres puntos delicados. Estos han sido introducidos por *Caritas in Veritate*, retomados en *Laudato Si*, y clamados por el *Sínodo de la Amazonia*: verdad, trabajo y familia. Estos puntos, centrales en ambas encíclicas, hoy

están amenazados porque se ha distorsionado su función. Recordar el *X Aniversario de Caritas in Veritate*, significa también hacerse cargo del cumplimiento de aquellos temas que han sido señalados como centrales.

1. Verdad. El siglo XX ha logrado que la política se secularice. Eso no significa lo mismo que una cultura secularizada o una posición social secularista donde no está permitido hablar de Dios, desplazando la práctica religiosa, y la palabra pública desde los principios de fe, hacia el espacio privado. Una política secularizada -y no secularista-, significa que, cuando se hace uso de la palabra pública, se habla de derechos civiles y sociales para lograr una sociedad equitativa para todos los sectores, y no de verdades absolutas que impiden el diálogo social entre las distintas partes de los procesos de producción. La verdad en política no es el punto de partida a modo de una idea. En política el punto de partida es la verdad como realidad, como clamor por vida digna. La verdad no es una idea, sino una realidad concreta, como verdad encarnada. Por otro lado, la verdad moral, en política, es el principio de discernimiento -que en el caso del cristianismo es evangélico-, desde el cual se juzga la realidad como clamor por justicia para saber qué hacer, y tomar posiciones prácticas, pastorales, para la acción. Sin embargo, en el siglo XXI, la verdad moral, en términos absolutos -y no relativos-, vuelve a ocupar el centro de la protesta social, desplazando la lucha política por derechos al terreno de lo prohibido. De ese modo, gobiernos fascistas, cristianos pero anticatólicos, están llegando al poder de países latinoamericanos en nombre de una idea de verdad particular -es decir, sus intereses individuales-, puesta no solo como verdad absoluta, sino también presentada como voluntad divina. Esta nueva modalidad de la política, postsecular, es conocida como Teología de la Prosperidad -presente en Brasil, Bolivia, Venezuela de manera explícita, y de manera incipiente, pero en ascenso en el resto de los países de la región, incluso entre las filas del catolicismo-, cuyo centro es la defensa de una falsa verdad por amor a Dios, en un modo muy diferente al planteado por *Caritas in Veritate*. Como puede verse, la idea de una verdad en el amor, ha tomado un rumbo muy diferente al que ha señalado Benedicto XVI, y eso merece ser esclarecido una y otra vez. Una teología moral social católica, comprometida con el clamor de la tierra y de los pobres, no puede evadirse de ese desafío, sino re-interpretar sus principios de creencia de manera situada, sin alterarlos pero sí traduciendo los cultural y epocalmente.

2. Trabajo. *Caritas in Veritate* denuncia que el mercado ha estimulado nuevas formas de competencia, adoptando diversas medidas, incluso favorables al capital y faltas de reglamentación a favor de los trabajadores. Sostiene que “Estos procesos han llevado a la *reducción de la red de seguridad social* a cambio de la búsqueda de mayores ventajas competitivas en el mercado global, con grave peligro para los derechos de los trabajadores, para los derechos fundamentales del hombre y para la solidaridad en las tradicionales formas del Estado social.” (CV 25) El Papa Francisco en *Laudato Si* da un paso más y denuncia que esos trabajadores hoy, no solo están fuera de una

protección legal, es decir explotados, sino también fuera del mismo mercado del trabajo, por eso habla de Cultura del Descarte (LS 16, 20, 22, 43), porque ya no perjudica sólo a los trabajadores sino también al planeta, es decir, a toda la creación. Si bien en el plano teológico trinitario y cristológico, el camino a la vida es la verdad -no una verdad individual puesta como universal, sino la verdad “en” Jesucristo que es amor-, en el plano de la teología moral social -más específicamente en el de la Doctrina Social de la Iglesia inaugurada por León XIII con la *Rerum Novarum* y reivindicada por el *Concilio Vaticano II* en la *Gaudium et Spes*- el camino es la aplicación concreta y efectiva de ese principio de fe. Para el Papa Francisco, el trabajo es el camino porque allí el ser humano tiene la oportunidad de manifestar su belleza como co-creador de Dios, y alcanzar así su dignidad como hijo de Dios. Ya no se trata del trabajo como medio de supervivencia, algo por lo que se luchaba desde la DSI en el siglo XX. Se trata del lugar teológico que significa para el hombre el trabajo, no como actividad despersonalizante en condiciones de explotación, sino como actividad creativa y remunerada por el cuidado de los seres vivos en la Casa Común.

3.Familia. Según el Papa Benedicto XVI, “El estar sin trabajo durante mucho tiempo, o la dependencia prolongada de la asistencia pública o privada, mina la libertad y la creatividad de la persona y sus relaciones familiares y sociales, con graves daños en el plano psicológico y espiritual.” (CV 25) Esto es otra muestra de la continuidad entre ambos documentos: el trabajo es condición de posibilidad de la familia. Sin familia no hay posibilidad concreta de vivir el amor en la verdad, pero sin trabajo no hay familia. No solo Francisco relaciona el trabajo con el amor y la verdad, también dice Benedicto que el trabajo “Es un aspecto muy importante del verdadero desarrollo, porque afecta a los valores irrenunciables de la vida y de la familia”. (CV 44) Por eso sostiene que “Frente a todo esto, se debe resaltar la competencia primordial que en este campo tienen las familias respecto del Estado y sus políticas restrictivas.” (CV44) Sin embargo hoy vemos amenazado el Estado de Derecho en muchos países de América Latina por unas pocas familias que concentran la propiedad privada de las tierras productivas, y acumulan la riqueza comercializando los recursos naturales por fuera del Estados, lo que se conoce como familias mafiosas o narcotraficantes. Repito, no es hoy el Estado la amenaza en América Latina sino una suerte de sistema político familiar paralelo, que constituye un Estado absoluto donde los derechos sociales y civiles no tiene lugar, y la vida no vale nada. En el pasado Giambattista Vico, en su conocida obra *Ciencia Nuova*, dijo que, a la caída de los imperios por corrupción, reaparece la forma política del *pater familia*. Eso ocurre hoy en América Latina, legitimado por una teología de la prosperidad. Esas familias son el Estado, ya que tienen el control de los bienes y los cuerpos -cruzar de un territorio a otro es posible si se les paga una contribución a las denominadas maras o ejércitos locales de pandillas, funcionales a las grandes familias. Esas familias o mafias, en algunos casos se encuentra en superioridad de relaciones de fuerza respecto de los Estados, en otros casos se identifican con estos.

Además, esas familias dicen ser católicas y son en muchos casos los grandes benefactores sociales que por fuera del Estado garantizan tierra-techo-trabajo, claro que en condiciones de alta vulnerabilidad y riesgo de vida. Por eso mismo, tomar el desafío de la familia como garantía del amor en la verdad, en América Latina, África y parte de Asia, merece otra lectura y reflexión.

En el *X Aniversario de Caritas in Veritate*, debería cuidarse una mala interpretación del documento que termine siendo funcional a intereses opuestos a una posición cristiana, católica y evangélica. Leerla a la luz de *Laudato Si*, e incluso de documentos locales como *Aparecida* y el *Sino del Amazonia*, puede ser de mucha ayuda preventiva para Europa y Norteamérica que, lejos de ser inmunes a las mafias y el desempleo, serán sus próximas víctimas, tal y como ocurre con los nuevos fascismos conocidos incorrectamente como populismos de derecha -nombre edulcorado de la nueva manifestación del poder. Según el Papa Benedicto XVI, “*El desarrollo de los pueblos depende sobre todo de que se reconozcan como parte de una sola familia*, que colabora con verdadera comunión y está integrada por seres que no viven simplemente uno junto al otro.” (CV53) Si la familia humana es una, el mal que aqueja una parte de su cuerpo terminará, en el mediano plazo, tomando el cuerpo entero. En orden a esta última amenaza, a los reclamos de *Caritas in veritate*, debe sumarse el reclamo por la Casa Común, algo que emerge en el último tiempo y ayuda a una lectura situada de la doctrina social del Papa Benedicto XVI.

TEORÍA Y PRÁCTICA DEL DESARROLLO

Carmen de la Peña Corcuera
Sra. Embajadora de España ante la Santa Sede

Eminencia Reverendísima, Cardenal Turkson
Excelentísimos Sres. Embajadores
Excelencias
Señoras y Señores

Es para mí un honor participar en esta gran iniciativa del encuentro que se desarrolla en esta espléndida sede a lo largo de todo el día, con motivo del décimo aniversario de la Encíclica “Caritas in Veritate”, tan conectada a la encíclica “Populorum Progressio” del Papa Pablo VI. Las enseñanzas de ambos documentos papales suponen un desafío para todos.

La Encíclica “Populorum Progressio” se adelantó a su tiempo al establecer el desarrollo integral “de todos los hombres y de todo hombre” como eje principal de actuación para un verdadero progreso de los pueblos. Transcurridas más de cuatro décadas, la Encíclica “Caritas in Veritate”, por su parte, ahonda en el mismo tema del desarrollo humano, integrando en los postulados de la “Populorum Progressio” una visión contemporánea, la de comienzos del siglo XXI.

En cuanto a la ayuda al desarrollo por parte de los países ricos a los países más necesitados, el Papa Benedicto considera en el mencionado documento que esta ayuda es un deber, y aboga por su justo reparto, sometida a reglas de transparencia y eficiencia.

En este contexto, quisiera exponer brevemente cuáles son las aportaciones más relevantes de la ayuda oficial al desarrollo de mi país. Dicha ayuda llegó en 2010 a representar un 0,46% del PIB español y, aunque se vio afectada por la crisis económica de los años posteriores, es un objetivo del Gobierno de España acercarnos lo más posible al 0,7% del PIB recomendado por Naciones Unidas.

Actualmente, dos grandes marcos establecen los objetivos y prioridades para España. Por un lado, a nivel internacional, la Agenda 2030 de los Objetivos de Desarrollo Sostenible adoptada en septiembre de 2015 por la Asamblea General de Naciones Unidas. Por otro lado, a nivel nacional, nuestro marco es el V Plan Director de la Cooperación española, vigente desde 2018 hasta 2021, que establece cuatro Objetivos Generales principales, en línea con las cuatro esferas de la Agenda 2030:

- **Poner fin a la pobreza y al hambre**, y velar para que todos los seres humanos puedan realizar su potencial con dignidad e igualdad y en un medio ambiente saludable. Es decir, **las personas, en el centro**.
- **Proteger el planeta contra la degradación**, mediante la producción y el consumo sostenibles. Esto es, **preservar nuestro planeta**.
- **Fomentar un desarrollo económico integrado, inclusivo y sostenible**, que reduzca la desigualdad. Por lo tanto, **una prosperidad compartida**.
- **Propiciar sociedades pacíficas, justas e inclusivas**, libres del temor y de la violencia. En definitiva, **construir la paz**.

Este Plan, que aboga por la apropiación de esta cooperación en los países de destino de ésta, pretende reforzarla en determinados temas que son de interés candente para todos:

- En relación con las **Migraciones**, abordar las causas profundas que provocan estas migraciones, con un enfoque integral. El encauzamiento de los flujos migratorios exige un diálogo continuado con los países de origen y tránsito, promover el comercio y la inversión con esos países y apoyar una inmigración regulada en los países de destino, como es el caso de España.
- Respecto del **Cambio climático**, promover modelos de desarrollo de bajas emisiones en carbono y en línea con la lucha global contra el cambio climático. Recuerdo a este respecto, asimismo, la muy importante Conferencia internacional del COP25 inaugurada ayer en Madrid, como muestra también del compromiso de España con un desarrollo humano y global sostenible.
- Finalmente, y dentro de la firme defensa de los **Derechos Humanos** en general, invertir en **promover una mayor igualdad social de las mujeres**, que redundará en beneficio de las familias y, por consiguiente, de nuestras sociedades.

En definitiva, España defiende una ayuda al desarrollo basada en unos principios y objetivos que tienen muchos puntos en común con el desarrollo humano integral defendido por el Papa Benedicto XVI en su encíclica “Caritas in Veritate”. Un desarrollo basado en la dignidad inalienable de todo ser humano, con especial hincapié en los más vulnerables, frente a un desarrollo meramente basado en datos económicos, es decir, frente a un desarrollo sin alma que, entre todos, debemos contribuir a superar.

CARITAS IN VERITATE: NONVIOLENCE AND SUSTAINABLE DEVELOPMENT

Marie Dennis
Senior Advisor to the Secretary General
Pax Christi International

“The theme of development can be identified with the inclusion-in-relation of all individuals and peoples within the one community of the human family, built in solidarity on the basis of the fundamental values of justice and peace ... “
(*Caritas in Veritate* #54)

The human family at present is far from the “inclusion-in-relation of all individuals and people in one community” that Pope Benedict XVI envisioned. Rather, we are in the throes of a spiritual, ecological and social crisis inflamed by a global culture of violence that only a universal ethic of nonviolence can confront. Such a ethic would offer an essential grounding for a culture of just peace, disarmament, development and right relationships in one earth community.

Nonviolence offers a theological, pastoral and strategic foundation for addressing innumerable forms of violence and injustice that thwart development. It is a “cross-cutting” approach capable of fostering justice and peace by mobilizing the principles and strategies of nonviolent action, prophetic witness, non-cooperation with injustice, dialogue, transformation, peacebuilding and reconciliation.

Nonviolence is personal, interpersonal and social-structural. It includes nonviolent strategies, nonviolent resistance and nonviolent action for social change, as well as everyday techniques and practices that can create a solid foundation for development, such as nonviolent communication, compassionate listening, restorative justice, peace circles, peaceful parenting, trauma healing, anti-racism training and nonviolent community-building for personal and interpersonal transformation.

Sustainable development that is rooted in the interconnectedness (inclusion-in-relation) of all God’s creation can only be established by nonviolence. Violence undermines this interconnectedness. Nonviolence sustains it, opening the way to integral development.

A sustainable culture of peace, disarmament and development cannot be established or maintained by violence. Nor by passivity. Nonviolence is broader than pacifism, more than refusing to do harm. It is, instead, a core value of the Gospel, a courageous way of life actively challenging violence and injustice with love, enabling us to respond to

monumental contemporary challenges from the destruction of the Amazon to the threat of nuclear weapons; from the systemic oppression of migrants to the unspeakable suffering caused by human trafficking; from the violence of rampant poverty to the catastrophe of war. Nonviolence is a theological and practical framework that cuts across these and many other forms of violence.

Robust nonviolence seeks the well-being of all by pursuing and integrating two approaches that are essential to development:

- resistance that forcefully challenges injustice and violence with love, courage, creativity, strategic thinking, people power and relentless persistence, and
- constructive transformation that advances positive programs, policies, structures and institutions for peace and justice, transformation and healing, dignity and sustainability, mercy, tenderness and sustainable development.

At the “Path of Nonviolence: Toward a Culture of Peace” seminar held at the Dicastery for Promoting Integral Human Development in April 2019, Bishop Robert McElroy said, “We need to mainstream nonviolence in the Church. We need to move it from the margins of Catholic thought to the center. Nonviolence is a spirituality, a lifestyle, a program of societal action, and a universal ethic.”

The universal ethic of nonviolence is essential to fostering “development for the common good.”

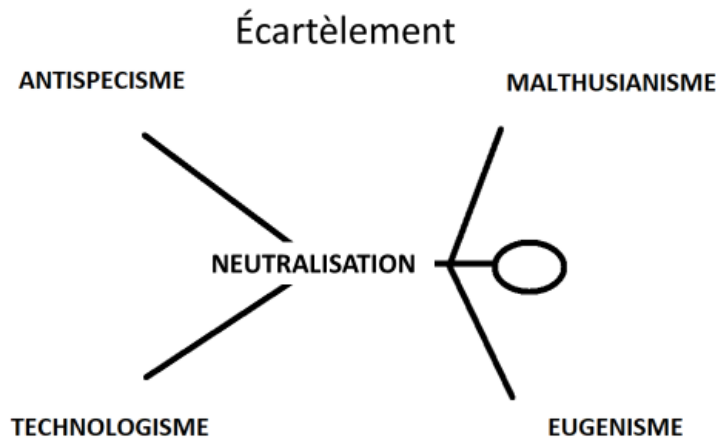
CARITAS IN VERITATE ET LA CRISE ANTHROPOLOGIQUE
« LA QUESTION SOCIALE EST RADICALEMENT
DEVENUE ANTHROPOLOGIQUE » (n°75)

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Éminences, excellences, chers amis,

Engagé en France auprès d'enfants handicapés et de personnes âgées isolées, puis comme délégué général d'*Alliance VITA* dont la boussole est « *toute la vie et la vie de tous* » (*Evangelium vitae*, n°87) et au sein du *Courant pour une écologie humaine* dont la boussole est « *tout l'homme et tous les hommes* » (*Popularum progressio*, n°42), je trouve dans *Caritas in veritate* une ressource précieuse pour, dans nos actions de sensibilisation et de formation, spécialement auprès de jeunes, comprendre et affronter la *crise anthropologique* dans laquelle nos sociétés s'enfoncent. Le chapitre VI de l'encyclique en particulier nous aide à répondre à l'accélération technologique, où les nouvelles générations peuvent se noyer, par une anthropologie adaptée. L'affirmation lumineuse que « *la question sociale est radicalement devenue anthropologique* » (n°75) nous pousse en effet à relever le défi en cherchant plus que jamais à savoir « Qui est l'homme ? » Le Pape François y fait écho dans *Laudato si'* lorsqu'il affirme : « *Il n'y a pas d'écologie sans anthropologie adéquate* » (n° 118).

Or, à cause d'une vision réductrice de l'homme, de sa dénaturation par, notamment, l'amputation de ses dimensions spirituelle (matérialisme athée) et relationnelle (relativisme individualiste) les sociétés développées risquent d'*exporter* vers les pays pauvres, leur *sous-développement moral* (n°29) au nom même d'une conception erronée du développement. Je propose un schéma simple pour décrire la *torture* que subit l'Homme issu de la modernité : un écartèlement entre 4 idéologies, puis une dissolution interne. L'histoire de France se souvient que le meurtrier du roi Henri IV a subi, en 1610, la supplice de l'écartèlement. Je transpose donc cette image cruelle qui frappe encore l'imagination.



À droite, deux idéologies attaquent directement la *vie* d'êtres humains au mépris de leur dignité, en tant que personnes uniques et irremplaçables. Elles le font au prix d'une mise en accusation de l'Humanité, contestée sur sa *quantité* (néo-malthusianisme) et sur sa *qualité* (néo-eugénisme). Ces deux idéologies séculaires sont reliées, car ce sont les pauvres, les faibles, les « hors-normes » que vise le malthusianisme ; il est donc dès son origine eugéniste. Les toutes premières ligues eugénistes nées à la fin du XIX^{ème} siècle étaient malthusiennes. Combinées, ces deux idéologies ont déjà fait des millions de victimes dans le monde entier, et continuent : on pense aux stérilisations massives subies par certaines populations pauvres (par exemple en Amérique du Sud), à l'avortement sélectif des filles (surtout en Orient où manquent 80 millions de femmes) et au rejet désormais massif des fœtus porteurs de handicaps (surtout en Occident).

Deux autres idéologies, plus récentes, figurent à gauche du schéma. Elles remettent aussi en cause l'Humanité, mais cette fois dans sa nature et son identité, en contestant la spécificité de sa dignité.

L'antispécisme conteste la spécificité *humaine* de la dignité (exprimée 25 fois dans *Laudato si'*), au regard du reste de la Création. Cette idéologie tend à voir dans l'homme un parasite envahisseur d'une planète Terre qui, entend-on de plus en plus souvent, « se passerait bien de lui » – d'où son lien avec le malthusianisme, promu par peur de l'impact d'une coupable « surpopulation » sur la biodiversité et plus globalement l'avenir de la planète. Antispécisme et eugénisme sont reliés : Peter Singer, inventeur des concepts d'antispécisme et de spécisme, estime que la vie d'un bébé né handicapé a moins de valeur que celle des grands singes¹.

Le technologisme (absolutisation de la technique, mentalité techniciste, confusion entre le faisable et le vrai, "raison close" dans l'immanence technologique (n° 74)) – est dénoncé à de multiples reprises au chapitre VI de *Caritas in veritate* qui le relie à

¹ Peter Singer, *Sanctity of Life or Quality of Life?*, Pediatrics, <http://digitalcollections.library.cmu.edu/awweb/awarchive?type=file&item=594077>, juillet 1983, p. 129.

la globalisation : « *Le processus de mondialisation pourrait substituer la technologie aux idéologies* » (n°70). Si ce chapitre n'utilise pas le mot de transhumanisme, il est précieux pour dénoncer cette idéologie qui fait miroiter un homme « augmenté » par la technique, une post-humanité : Tom Mitchell, spécialiste de l'intelligence artificielle, affirmait « *La technologie change tout, bien sûr : qui nous sommes, ce que nous sommes, comment nous travaillons, comment nous nous percevons. Si nous sommes créatifs, si nous sommes intelligents, nous décollerons de niveau en niveau, jusqu'à atteindre le ciel* »²; tandis que pour Peter Diamandis, cofondateur de l'Université de la Singularité : « *Nous serons comme des dieux : omniscients, omnipotents, omniprésents... Se débrancher se fera au prix d'une immense solitude.* »³ L'hyper-connexion informatique n'est aucunement le modèle de développement promu par *Caritas in veritate*. Si le pape Benoît XVI constate que l'humanité « *devient de plus en plus interconnectée* » c'est pour l'inciter à « *orienter la mondialisation de l'humanité en termes de relationnalité, de communion et de partage.* » (n°42) Le matérialisme inhérent au transhumanisme fait rêver les prophètes scientifiques d'une génération spontanée de la conscience : « *Nous créerons l'âme dans le silicium* » a pu m'affirmer publiquement le docteur Laurent Alexandre⁴.

Avec antispécisme et technologisme, l'*homo sapiens* subit donc une double crise d'identité. Il est comme pris en étau entre les animaux et les robots, coincé entre la bête et la machine qui concurrencent sa chair et sa dignité.

L'antispécisme peut s'inclure dans un contexte idéologique plus large, celui des attitudes naturalistes, néo-païennes et néo-panthéistes, dénoncées tant par *Caritas in veritate* (n°48) que par *Laudato si'* (n°90).

Le risque est inverse avec le technologisme qui propose le salut, non plus par la nature divinisée, mais par la technique absolutisée. Au point d'utiliser la technologie pour décerner ou refuser des brevets d'humanité, à l'image du codécouvreur de la structure de l'ADN, Francis Crick, affirmant lors d'une conférence⁵ : « *Aucun enfant nouveau-né ne devrait être reconnu humain avant d'avoir passé un certain nombre de tests portant sur sa dotation génétique... S'il ne réussit pas ces tests, il perd son droit à la vie.* »

Caritas in veritate nous incite donc à un développement qui, sans rejeter la technique, reconnaît qu'elle est, en elle-même, *ambivalente* : « *Absolutiser le progrès technique ou aspirer à l'utopie d'une humanité revenue à son état premier de nature sont deux*

² Un monde sans humains, réalisé par Philippe Borrel, <https://youtu.be/KeqF4M8LWE4>, Arte, 23 octobre 2012.

³ Peter Diamandis, *Are we ALL becoming God ? Singularity and Evolution*, <https://youtu.be/fMa2QNAXyPg>, 4 juin 2015.

⁴ <https://www.ecologiehumaine.eu/transhumanisme-ce-que-n-pensent-laurent-alexandre-et-tugdual-derville/>, 10 janvier 2017.

⁵ Pierre Thuillier, *La tentation de l'eugénisme*, La Recherche n°155 spécial *La génétique et l'hérédité*, 1984. (Reprise de la citation originelle de Francis Crick de janvier 1978 citée dans Pacific News Service).

manières opposées de séparer le progrès de son évaluation morale et donc de notre responsabilité » (n°14).

Notons que le technologisme s'articule de plus en plus à l'antispécisme, avec, par exemple, le récent fantasme d'élargir l'interdit de tuer à l'ensemble du monde animal, grâce aux biotechnologies. C'est ainsi que l'idéologie Végan salue l'apparition dans le commerce d'une « viande » garantie 100% sans origine animale. Paradoxalement, l'antispécisme conduirait donc à l'éradication d'espèces animales particulièrement proches de l'homme par leur compagnonnage (les animaux domestiques et familiers) en niant à la fois la « vocation » propre de la nature et le rôle de « *la garder et la cultiver* » reconnu à l'homme (cf. paragraphe 48 de *Caritas in veritate*).

Le technologisme est aussi l'outil de certaines campagnes malthusiennes, dénoncées aux n°28 et 44 de *Caritas in veritate* comme dans *Laudato si'* (n° 50), et de l'eugénisme, dénoncé au n°75 où on lit par ailleurs : « *Comment pourrait-on s'étonner de l'indifférence devant les situations humaines de dégradation si l'indifférence caractérise même notre attitude à l'égard de la frontière entre ce qui est humain et ce qui ne l'est pas ?* » En France, la loi bioéthique en discussion en 2019 prévoit d'autoriser la création de chimères homme-animal pour la recherche, par adjonction de cellules humaines (embryonnaires ou non embryonnaires) aux embryons d'animaux⁶.

Écartelée entre ces quatre idéologies qui entrent donc en résonance les unes avec les autres, l'Humanité subit dans le même temps une attaque « interne » qui la menace de dissolution : celle de l'idéologie de l'indifférenciation homme-femme qui tend à « neutraliser » l'Humanité, par négation de la distinction des genres. Elle est particulièrement active dans les pays développés où elle se répand souvent sous le déguisement d'un féminisme détourné, la banalisation des « changements de sexe » ou diverses revendication d'abolition ou de multiplication des genres. Le refus du consentement au corps sexué et à sa signification, et de l'interdépendance entre l'homme et la femme, apparaît alors comme l'ultime fruit de l'individualisme qui conduit à ne plus voir l'Humanité comme une « même famille » (comme le répètent *Caritas in veritate* puis *Laudato si'*) mais comme une collection d'individus isolés et complètement autonomes. Cette « atomisation » est décrite par le sociologue Zygmunt Bauman avec l'expression « société liquide »⁷.

Écartèlement, neutralisation et atomisation ne sont possibles que par amputation préalable de la dimension transcendante qui est la plus précieuse marque de l'Humanité, et fait de chaque personne un « micro-cosmos », la « plus belle fleur de la biodiversité », tendue vers un absolu qui la dépasse.

⁶ <https://www.alliancevita.org/2019/11/pjl-bioethique-decryptage-du-texte-vote-a-lassemblee-nationale/>, 1^{er} novembre 2019.

⁷ Entretien avec Zygmunt Bauman, *L'amour liquide : de la fragilité des liens entre les hommes*, http://sspsd.u-strasbg.fr/IMG/pdf/Vivre_dans_la_modernite_liquide_Entretien_avec_Zygmunt_Bauman.pdf, 2004.

Comme l'indiquait saint Jean-Paul II dans *Evangelium vitae* (n°21), l'éclipse du sens de Dieu explique l'éclipse du sens de l'homme. Face au matérialisme, à l'athéisme et au laïcisme (ainsi qu'au fondamentalisme) qu'il conteste explicitement dans *Caritas in veritate*, le pape Benoît XVI en déduit qu'« *Il n'y a donc d'humanisme vrai qu'ouvert à l'absolu* » (n° 16) et même que « *L'humanisme qui exclut Dieu est inhumain* » (n° 78).

Ce schéma d'une humanité blessée par toutes ces idéologies dessine en creux la « *nouvelle synthèse humaniste* » actualisée par *Caritas in veritate* (n°21) à la suite du pape Paul VI, car « *La crise nous oblige à reconsidérer notre itinéraire* ». Un chemin de guérison est à trouver pour toute la Famille humaine, constituée de communautés unies et de personnes uniques, sexuées et dignes, reliées et interdépendantes, généreuses et fraternelles, en quête d'un absolu et donc toujours tournées vers le Dieu unique. Seul son Esprit peut nous montrer l'étroite ligne de crête où « *amour et vérité se rencontrent ; justice et paix s'embrassent* » (Ps. 84), et nous aider à l'emprunter à la suite du Christ.

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Fondateur de l'association *À bras ouverts* (<https://www.abrasouverts.fr/>)

Auteur de *Le temps de l'homme, pour une révolution de l'écologie humaine*, Plon, 2016. (www.letempsdelhomme.com)

UNA ENCÍCLICA QUE AYUDA A ROMPER CLICHÉS EN EL SECTOR DE LAS ONG PARA EL DESARROLLO

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www.migasocial.com Twitter [@migasocial](https://twitter.com/migasocial)

Excelencias. Señoras y Señores:

Ahora se cumplen 10 años de la publicación de esta maravillosa encíclica. Y, como en nuestra vida de Fe todo está entremezclado con nuestra propia historia, permítanme que, para explicar lo que en parte *Caritas in Veritate* significa para el trabajo de las ONG Católicas de Desarrollo, les cuente una historia personal. Y es que el año que viene, se cumplen también 10 años de la defensa de mi Tesis Doctoral sobre *Comunicación para la Solidaridad* en la que tuve la ocasión de estudiarla y trabajarla.

Por eso cuando desde CIDSE, la red internacional que engloba a 18 de las principales ONG católicas para el Desarrollo y la Justicia Social de Europa y Norteamérica, con sede en Bruselas, y donde soy Responsable de Comunicación y Prensa, me propusieron ser su representante en este aniversario tan especial, me sentí muy honrada, porque con el trabajo de esta encíclica y gracias a su análisis y profundización pude descubrir las siguientes tres enseñanzas que comparto:

1. En primer lugar, después de leerla, y haciéndome eco de la llamada en la que la encíclica recuerda en su punto 79 que “*El desarrollo necesita cristianos con los brazos levantados hacia Dios*”, decidí dedicar una parte de mi investigación a estudiar “La aportación de la Iglesia Católica al sector de las ONG y la necesaria revalorización del concepto “Caridad””. (Utilicé en esas 27 páginas un total de 13 referencias a la encíclica).

Y es que muchas veces en España, en el sector de las ONG de Desarrollo, la palabra “caridad” se encuentra muy manoseada y desprestigiada. Y yo, como comunicadora profesional en organizaciones de desarrollo, pero sobre todo como católica no podía evitar sentir una especie de pinchazo en mi interior cada vez que oía hablar de la “caridad” como si su único significado posible fuera el del peor modo de ayuda asistencial.

¿Cómo no revalorizar la “Caridad” cuando toda “santa indignación” ante las injusticias, los expolios y acaparamientos de tierras con el único afán de estrujar al máximo los recursos naturales; cuando todo afán por el desarrollo y lucha contra la pobreza y el hambre, que es evitable y sólo persistente por culpa de nuestro egoísmo y la avaricia de unos pocos; cuando toda vergüenza que sentimos ante los efectos de las guerras, el sufrimiento de los refugiados y también de los desplazados a causa de la emergencia climática que vivimos; cuando toda búsqueda de una vida mejor para

todas las personas del planeta, brota en nuestro corazón, lo sepamos o no, inspirada por quien es la Caridad, el Amor con mayúsculas?

No podemos ser indiferentes al sufrimiento. Nuestra única respuesta sólo puede ser dedicarnos a dar nuestra vida por los demás, como nos pidió Jesús. "Amaos como yo os he amado". Y hacerlo con fidelidad a la Verdad, que es también, por cierto, la máxima del buen periodista y comunicador.

2. En segundo lugar, en mi afán personal y académico por profesionalizar el trabajo de las ONG y el Tercer Sector, descubrí que, como casi siempre Dios es “el Dios de las sorpresas” y con Él las cosas son, casi siempre, del revés: a contracorriente de algunos órdenes establecidos en el mundo. Porque también en esa época se desprestigiaba el trabajo de los misioneros y misioneras en el mundo como agentes de desarrollo reconocidos. Se les consideraba como si fueran “menos profesionales”. Pero yo descubrí que la vocación cristiana, o, dicho de otro modo: que el hecho de que hagas todo lo que haces por los demás por amor a Dios, nunca te resta profesionalidad, al contrario. Pues son precisamente esos misioneros (religiosos y laicos), los que, si hay guerra, epidemias o desastres, no se van.

Ellos y ellas son a menudo los principales socios locales en las ONG de Desarrollo católicas (y de otras que no se significan como católicas). Pero es que, además, en su máxima sencillez y sin presumir de ello, esos misioneros y misioneras tienen muy a menudo currículos y perfiles profesionales tan o más sólidos que los de muchos cooperantes profesionales. No quiero con esto desprestigiar a nadie. Cada uno es quien es. ¿Pero, por qué ese afán de no aceptarlos como profesionales de la Cooperación al Desarrollo? ¿Sólo por ser creyentes y vivir en coherencia su vocación y entrega?

3. Y, en tercer lugar, y quizá lo más sorprendente fue que en esa época, hace diez años, yo no sólo investigaba la Comunicación para la Solidaridad, sino que trabajaba, como ahora, como Responsable de Comunicación en una ONG. Pero en esos momentos no era precisamente una ONG católica, aunque como muchas en España, había nacido en la Iglesia.

Esa organización estaba especializada en realizar campañas de sensibilización y educación para el desarrollo en apoyo del Comercio Justo y la incidencia política y el activismo accionarial para cuidar del medio ambiente y los derechos laborales en la cadena de producción de ropa. En esos momentos, iniciamos una campaña especializada en promover las Finanzas Éticas y para animar a que, lo mismo que nadie quiere consumir productos que dañan la naturaleza y a las personas que lo producen, tampoco deberíamos querer tener cuentas bancarias en las que detrás de ciertos fondos de inversión haya quizá armamento ilegal, clínicas abortistas u otros negocios contra los derechos humanos o contrarios a nuestra conciencia.

Pues bien. En esos momentos se publica la encíclica que hace una crítica feroz a ese sistema financiero inhumano y corrupto. Yo, como católica, no cabía en mí de gozo. Pero ¿cómo proponer a mis colegas, casi todos ajenos al mensaje de la Iglesia, una

encíclica como documento de trabajo? Pues claro está: ¡porque cada encíclica, no lo olvidemos, va dirigida también “a todos los hombres (y mujeres) de buena voluntad”! Y ahí entramos todos.

Al final no fue tan difícil, usamos la encíclica. Y también mis colegas se dieron cuenta de que la mayoría de las instituciones que se unieron para impulsar las Finanzas Éticas en esos momentos en España, eran grupos de católicos comprometidos, organizaciones católicas de desarrollo y algunas congregaciones de religiosos y religiosas. Todos ellos ejemplos claros de Doctrina Social de la Iglesia en acción, que es otro modo de evangelizar.

Concluyo mi intervención diciendo que, personalmente, junto a *Evangelium Vitae*, de Juan Pablo II, *Caritas in Veritate* me marcó profundamente. Se convirtió en la Encíclica que más me ha influido. Reafirmó mi vocación como periodista y comunicadora en este Tercer Sector de la Solidaridad y el Desarrollo Humanos. Y ahora, junto a ella está *Laudato Si'*. Ambas de dos Papas que este tiempo tan especial de la historia nos hace compartir: uno emérito, europeo, alemán, intelectual. Otro en activo (y tan en activo), americano, argentino, un pastor con olor a oveja, como a él le gusta definirse.

No puedo más que dar gracias a Dios por haber nacido en este tiempo de Papas extraordinarios. Y estos dos Papas actuales, y sus encíclicas, son a mi juicio caras de una misma moneda. Esa moneda es nuestra Iglesia, somos nosotros, unidos desde siempre a los más pobres y para trabajar por un mundo mejor a través de la Doctrina Social, el Desarrollo y la Solidaridad.

Dos Papas. Dos caras de una única moneda: la Iglesia, que debe seguir invirtiendo en el único banco y negocio que merece la pena: dar la vida por los demás, por los más desfavorecidos, por un mundo mejor, porque el Reino de Dios llegue de verdad a todas las personas del mundo.

Así se lo pido, hoy y siempre a la Virgen, María Inmaculada, Madre del Amor Hermoso, Madre de Jesús-perfecta-Caridad.

THEORY AND PRAXIS OF DEVELOPMENT. CELEBRATING 10 YEARS OF CARITAS IN VERITATE

Gordian F. Gudenus
Partner of Bank Gutmann AG, Vienna

Let me start by asserting my deep gratitude to H. E. Cardinal Turkson for the initiative of his Dicastery for promoting integral human development and for organizing today's conference.

Today's increasing challenges and the developments of the last decade make it necessary to rethink Theory and Praxis of Development in light of *Caritas in Veritate* (CiV).

According to the European Investment Bank *) 30 trillion EUR will be necessary until 2030 to reach the Paris SDG goals. Merely 5% of the development goals can be addressed following classical investment guidelines, as only 40 countries qualify as investable today. Except for the trickle of altruistic & philanthropic funds and development aid, the overwhelming majority of the world's capital flows never touch the economies of developing countries. The so called "rich World" does - on the other hand - dispose of sufficient financial means to effectively address global SDG's. History shows that it will not be enough to rely on free market dynamics to re-direct sufficient funding streams in order to generate the impact desperately needed to tackle - amongst other - the Paris goals.

We see the Impact Investment Method as one of the most convincing strategies to achieve this in an efficient, controlled and focused way: the challenge is to actively bring sufficient capital to impact, not just impact to capital. Impact Investment is definitely more than another new investment strategy wrapped up as glittering Christmas parcel!

I therefore take this opportunity to appeal to investors committed to the values of Caritas in Veritate (such as institutions managing church-related funds): let them remember their vocation to act as role models of responsible ethical investment and "make their money serve grace" *).

"Dethroning Mammon" and "Making Money serve grace" *) needs continuous metanoia:

I would like to draw your attention to the fact that the Impact Investment approach promotes a fundamental paradigm shift in the investors mind:

While normal investment logic is ruled by the investors' needs & priorities alone, Impact Investment addresses the investee's needs & priorities as equal concerns

upgrading them to the same priority level as the investor's own! This explains why measuring and monitoring the planned impact and its effects on the investment target and the involved community is therefore an indispensable element of Impact Investment. Sharing priorities on peer level with the investees and in disadvantaged environments forces investors to step out of the realm of sheer egoism into the altruistic perspective of the world and towards a sharing economy in particular. This could be a significant step towards "ethical interaction of consciences and minds that would give rise to truly human development" as underlined by *Caritas in Veritate* in section 9.

*) Justin Welby, *Dethroning Mammon*; Bloomsbury 2016

**) Uli Grabenwarter, Deputy Director Equity Investments, European Investment Fund, Vienna Nov.4, 2019

IL CONTRIBUTO DELLE ONG CATTOLICHE ALLE ORGANIZZAZIONI INTERNAZIONALI: L'ESPERIENZA DELLA *FONDAZIONE CARITAS IN VERITATE*

S.E. Mons. Ivan Jurković
Nunzio Apostolico
Osservatore Permanente della Santa Sede
presso le Nazioni Unite e le Altre Organizzazioni Internazionali a Ginevra
Presidente della Fondazione *Caritas in Veritate*

Per decenni, la convinzione che la religione sia intrinsecamente conservatrice e reazionaria ha dominato i discorsi delle persone impegnate nell'arena internazionale e, in particolare, tra coloro che promuovono lo sviluppo e i diritti umani. Sulla base di questo presupposto, la religione è stata ignorata da molti di questi sostenitori e attivisti ed è quindi stata consegnata alla sfera "privata" della vita, a livello degli individui. Per capire perché sia emersa questa percezione sarebbe necessario un lungo periodo di studio e discussione. Forse una semplice spiegazione rimane l'idea che, dopo le varie rivoluzioni che hanno messo in luce l'individuo (le rivoluzioni Americana e Francese), la religione è stata percepita come una limitazione della libertà della persona e, perciò, come ostacolo all'innovazione. Negli ultimi quindici anni circa, tuttavia, il tabù contro una "presenza" attiva della religione nella vita pubblica è stato rotto. Diversi eventi hanno dato visibilità al ruolo pubblico della religione: la Rivoluzione Iraniana del 1979, l'emergere del Movimento Evangelico come forza politica negli Stati Uniti, il ruolo della Chiesa cattolica nella transizione democratica in Europa orientale, la crescita del Movimento Pentecostale in America Latina, e gli eventi dell'11 settembre 2001 con la successiva comparsa dell'islamismo militante. Inoltre, le organizzazioni religiose coinvolte nello sviluppo e nell'aiuto umanitario hanno assunto una maggiore visibilità o il mondo è diventato più consapevole di loro. Queste organizzazioni internazionali sono state riconosciute come promotrici di un tipo di sviluppo più olistico e incentrato sulla persona rispetto a quello promosso da approcci neoliberali.

In questo contesto, le ONG religiose internazionali hanno trovato un posto nel Sistema UN. La Carta delle Nazioni Unite, infatti, è fornita di una disposizione per la cooperazione tra le Nazioni Unite e i rappresentanti della società civile. L'articolo 71 conferisce al Consiglio Economico e Sociale (ECOSOC) l'autorità di "prendere opportuni accordi per consultare le organizzazioni non governative interessate alle questioni che rientrano nella sua competenza"¹, i.e., questioni relative allo sviluppo

¹ «The Economic and Social Council may make suitable arrangements for consultation with non-governmental organizations which are concerned with matters within its competence. Such arrangements may be made with international organizations and, where appropriate, with national organizations after consultation with the Member of the United Nations concerned»; in Charter of the United Nations, Chapter X, Article 71.

economico e sociale internazionale. Lo stato consultivo garantisce alle organizzazioni la possibilità di partecipare ad una serie di riunioni e conferenze delle Nazioni Unite, nonché di pubblicare dichiarazioni scritte e, in alcuni casi, anche orali relative agli argomenti discussi in tali forum, funzionando quindi come un mezzo per le organizzazioni per ottenere influenza alle Nazioni Unite. Delle 5451 ONG con status consultivo presso ECOSOC ², 520 o il 9.5 per cento, può essere considerato come religioso, cioè ONG che descrivono ed interpretano sé stesse come religiose, riferendosi con il proprio nome, attività e dichiarazioni di intenti a tradizioni religiose. Il fatto che a queste ONG sia stato concesso lo status consultivo presso l'ECOSOC significa che sono, in un modo o nell'altro, impegnate in attività legate allo sviluppo internazionale e all'aiuto umanitario. La dimensione religiosa non sembra essere un criterio determinante per l'accettazione o il rifiuto, ma d'altro canto il servizio sociale fornito è cruciale.

L'aspetto caratteristico delle ONG di ispirazione cattolica, cioè questo legame con un'organizzazione più ampia (la Chiesa), dà loro un senso di rappresentazione che comporta di conseguenza una speciale responsabilità. Le ONG si relazionano con le Nazioni Unite attraverso una serie di attività diverse, tra cui attività di lobby, l'implementazione di progetti e il monitoraggio. Alcune attività, come l'*advocacy*, si svolgono spesso a livello globale, in particolare in relazione ai quartier generali delle Nazioni Unite a New York e Ginevra e alle Conferenze globali, come è stato il caso della nota Conferenza internazionale del Cairo su Popolazione e Sviluppo (1994) e alla Quarta Conferenza Mondiale di Pechino sulle Donne (1995). L'attuazione di progetti e il monitoraggio sono, invece, attività che si svolgono a livello nazionale o livello locale, spesso sotto forma di partenariati individuali tra specifiche ONG e agenzie delle Nazioni Unite. Tra membri delle Nazioni Unite e ONG religiose possono emergere tensioni, che spesso coinvolgono discussioni teoriche o politiche anziché una pratica ricerca del consenso. Inoltre, come rappresentanti di "Verità assolute", le ONG religiose potrebbero potenzialmente diventare, o almeno essere percepite come, partner difficili nei negoziati o nelle relazioni con altre ONG, ad esempio, su questioni come l'aborto, i cosiddetti "diritti" riproduttivi, o sul cosiddetto "orientamento sessuale e identità di genere. La divisione tra ONG religiose progressiste e conservatrici potrebbe diventare ancora più ampia di quella tra ONG religiose e non religiose. Alla radice delle diverse prospettive ci sono principi filosofici e convinzioni religiose che sostengono la comprensione della persona umana e della dignità e natura della persona.

Il riposizionamento della religione e delle ONG religiose nella società che ha avuto luogo negli ultimi anni, offre l'opportunità di rivisitare lo speciale ruolo delle ONG cattoliche. Le comunità religiose hanno influenzato il lavoro delle Nazioni Unite in un modo forte, per esempio, quando il futuro Giovanni XXIII assistette la

² United Nations Department of Economic and Social Affairs,
<https://esango.un.org/civilsociety/displayConsultativeStatusSearch.do?method=search&sessionCheck=false>

Delegazione francese nella formulazione della Dichiarazione Universale dei Diritti Umani e quando i Protestanti Americani si impegnarono nella stesura della Carta delle Nazioni Unite, in particolare nell'inclusione della libertà religiosa. La ragione per cui le ONG Cattoliche sono coinvolte nel Sistema della Nazioni Unite trova radice nella Costituzione Pastorale del Concilio Vaticano II *Gaudium et Spes*. È una citazione lunga, ma fondamentale: “La Chiesa, in virtù della sua missione divina, predica il Vangelo e largisce i tesori della grazia a tutte le genti. Contribuisce così a rafforzare la pace in ogni parte del mondo, ponendo la conoscenza della legge divina e naturale a solido fondamento della solidarietà fraterna tra gli uomini e tra le nazioni. Perciò la Chiesa dev'essere assolutamente presente nella stessa comunità delle nazioni, per incoraggiare e stimolare gli uomini alla cooperazione vicendevole. E ciò, sia attraverso le sue istituzioni pubbliche, sia con la piena e leale collaborazione di tutti i cristiani animata dall'unico desiderio di servire a tutti. Per raggiungere questo fine in modo più efficace, i fedeli stessi, coscienti della loro responsabilità umana e cristiana, dovranno sforzarsi di risvegliare la volontà di pronta collaborazione con la comunità internazionale, a cominciare dal proprio ambiente di vita. Si abbia una cura particolare di formare in ciò i giovani, sia nell'educazione religiosa che in quella civile (89)³. Indubbiamente una forma eccellente d'impegno per i cristiani in campo internazionale è l'opera che si presta, individualmente o associati, all'interno degli istituti già esistenti o da costituirsi, con il fine di promuovere la collaborazione tra le nazioni. Inoltre, le varie associazioni cattoliche internazionali possono servire in tanti modi all'edificazione della comunità dei popoli nella pace e nella fratellanza. Perciò bisognerà rafforzarle, aumentando il numero di operatori ben formati, con i necessari sussidi e mediante un adeguato coordinamento delle forze. Ai nostri giorni, infatti, efficacia d'azione e necessità di dialogo esigono iniziative collettive. Per di più simili associazioni giovano non poco a istillare quel senso universale, che tanto conviene ai cattolici, e a formare la coscienza di una responsabilità e di una solidarietà veramente universali. Infine, è auspicabile che i cattolici si studino di cooperare, in maniera fattiva ed efficace, sia con i fratelli separati, i quali pure fanno professione di carità evangelica, sia con tutti gli uomini desiderosi della pace vera. Adempiranno così debitamente al loro dovere in seno alla comunità internazionale. Il Concilio, poi, dinanzi alle immense sventure che ancora affliggono la maggior parte del genere umano, ritiene assai opportuna la creazione d'un organismo della Chiesa universale, al fine di fomentare dovunque la giustizia e l'amore di Cristo verso i poveri. Tale organismo avrà per scopo di stimolare la comunità cattolica a promuovere lo sviluppo delle regioni bisognose e la giustizia sociale tra le nazioni. (90)⁴”.

Questo testo è piuttosto ricco. Inizia con la missione specifica della Chiesa, una missione onnicomprensiva e incarnata in mezzo alla comunità delle Nazioni dove opera sia a livello ufficiale che attraverso associazioni cattoliche. Il dialogo, i progetti

³ Concilio Ecumenico Vaticano Secondo, Costituzione Pastorale Sulla Chiesa nel Mondo Contemporaneo, 1966, *Gaudium et Spes*, 89, Roma.

⁴ Cfr, *Gaudium et Spes*, 90.

congiunti, la solidarietà universale e una prospettiva globale in collaborazione con gli altri sono, così, indicati come qualità del metodo di lavoro e degli obiettivi da perseguire. Sulla base quotidiana, il ruolo e l'impegno delle ONG cattoliche all'interno dei processi delle Nazioni Unite mirano ad influenzare la definizione di standard e, per quanto possibile, promuoverne l'attuazione. Di recente, queste organizzazioni hanno enfatizzato un altro loro ruolo, cioè quello di servire come voce dei senza voce, per e con le persone i cui diritti umani sono violati e che hanno pochi, se non nessun altro sostenitore. Allo stesso tempo, questo impegno rappresenta specificamente la presenza della religione nello spazio pubblico, con un atteggiamento aperto reso evidente dalla condivisione del comune linguaggio dei Diritti Umani. L'efficacia di questo servizio è difficile da valutare, ma, quando ne viene offerta la possibilità, come nel caso di una partecipazione attiva ai negoziati informali, possono essere prodotti risultati più pratici e positivi. Il compito è complesso, ma mira a creare sia una cultura pubblica che riflette il messaggio del Vangelo sia norme che incarnano l'etica che deriva dal Vangelo. Pertanto, l'azione delle ONG di ispirazione cattolica rimane autentica se queste non eliminano le proprie radici, cioè la missione di Cristo e della Chiesa. La convergenza della legge divina e naturale aiuta le ONG cattoliche ad evitare un approccio settario che potrebbe esporle all'accusa di parzialità e le rende invece promotrici di valori universali. Il realismo che deriva da tale aderenza alla realtà della creazione, impedisce la costruzione di una sovrastruttura ideologica che, una volta applicata al gender e ai diritti, potrebbe portare a situazioni distruttive per la persona umana. Pertanto, i contributi delle ONG cattoliche presentano una corretta comprensione della persona umana, dello sviluppo integrale, della solidarietà, del bene comune, ecc., i cui principi sono articolati nella Dottrina Sociale della Chiesa.

L'azione delle ONG cattoliche non è una strada a senso unico volta verso le agenzie e le iniziative delle Nazioni Unite, ma ha anche una dimensione critica, cioè quella di far riferimento a coloro che rappresentano. Il legame con le comunità sul campo, infatti, fornisce credibilità, approfondimenti e un'agenda per i servizi. Il flusso di informazioni deve essere mantenuto perché possa dare benefici reciproci, e a tal fine lo sviluppo di piccole coalizioni potrebbe essere utile, data la scarsità di risorse. Le ONG cattoliche, ad esempio, che sono supportate da ordini religiosi e i cui carismi non solo giustificano, ma qualificano anche la loro azione, possono sensibilizzare e informare le proprie comunità sulle situazioni internazionali che le riguardano più direttamente. C'è una motivazione cristiana alla base delle attività delle ONG di ispirazione religiosa, l'apertura al dialogo, alla comunicazione e alla comunione all'interno della Chiesa attraverso le strutture a cui queste ONG sono collegate. La domanda che si pone in questo momento è quella del rapporto tra identità cattolica e il servizio specifico fornito. La magistrale Enciclica di Papa Benedetto XVI, *Caritas in Veritate*, affronta questo punto. Nelle parole di Papa Paolo VI, l'evangelizzazione non sarebbe completa se non tenesse conto dell'incessante interazione tra il Vangelo e la vita concreta dell'uomo, sia personale che sociale. Sulla base di questa intuizione, Paolo VI ha presentato chiaramente la relazione tra l'annuncio di Cristo e il progresso

dell'individuo nella società. La testimonianza della carità di Cristo, attraverso le opere di giustizia, pace e sviluppo, fa parte dell'evangelizzazione, perché Gesù Cristo, che ci ama, è interessato all'interessa della persona. Questi importanti insegnamenti costituiscono la base dell'aspetto missionario della Dottrina Sociale della Chiesa, che è un elemento essenziale dell'evangelizzazione.

La Dottrina Sociale della Chiesa proclama e testimonia la fede. È uno strumento e un'impostazione indispensabile per la formazione nella fede. C'è una certa tensione tra questi due aspetti, del servizio e dell'evangelizzazione. Da un lato, i valori cristiani sono indispensabili, ma non esclusivi, in quanto contributo che viene offerto alla comunità internazionale nella sua ricerca di un mondo migliore e, d'altra parte, l'unicità della fede cattolica richiede un'urgente, specifica e insostituibile responsabilità in un ambiente culturale e sociale che necessita di riscatto. Fra i due poli di questa tensione, le ONG cattoliche continuano il loro lavoro. Per anni, le ONG hanno introdotto importanti preoccupazioni sociali nell'agenda politica, ma non sono riuscite a guadagnare l'accesso ad una condivisione nel processo decisionale. Tentano di convincere con prove, persuasione e i risultati della loro esperienza, da cui deriva la necessità di competenza. Ma questo processo spesso può portare alla frustrazione quando le tensioni si confrontano con l'inazione e la mancanza di risposta da parte dei *decision makers*. Una risorsa unica a disposizione delle ONG cattoliche per contrastare tale delusione è la fede che può entrare in scena e trasformarsi in una forza potente per il cambiamento. Nel lungo termine, la fede diventa più efficace della tecnica. Papa Benedetto XVI osservò alle Nazioni Unite a New York nel 2008 che: “le Nazioni Unite rimangono un ambiente privilegiato in cui la Chiesa si impegna a contribuire con la sua esperienza "di umanità", sviluppata nel corso dei secoli tra popoli di ogni razza e cultura, mettendoli a disposizione di tutti i membri della Comunità Internazionale”⁵.

Spinti dall'invito rivolto da Papa Benedetto XVI nel suo intervento alle Nazioni Unite e alla luce dell'Enciclica, Monsignor Tomasi, Osservatore alle Nazioni Unite di Ginevra, il Sig. Marc Odendall e il Rappresentante dell'Ordine di Malta presso le Nazioni Unite a Ginevra, Sig.ra Marie Therese Pictet-Althann decisero di iniziare l'ambizioso progetto della Fondazione *Caritas in Veritate*. Creata con l'obiettivo di diventare un laboratorio al servizio della Missione Permanente di Ginevra, del Forum delle NGO Cattoliche e dell'Ordine di Malta dove esperti potessero contribuire a sviluppare il Magistero alla luce delle esigenze negoziali dell'attività multilaterale, la Fondazione è diventata in meno di dieci anni un riferimento per le Organizzazioni cattoliche che operano nel mondo degli Organismi Internazionali.

La feconda collaborazione con le Organizzazioni Non Governative Cattoliche ha consentito negli anni di elaborare un metodo di lavoro nella realizzazione dei

⁵ Benedetto XVI, *Incontro con i membri dell'Assemblea Generale dell'Organizzazione delle Nazioni Unite – Discorso di Sua Santità Benedetto XVI*, New York, 18 aprile 2008, http://www.vatican.va/content/benedict-xvi/it/speeches/2008/april/documents/hf_ben-xvi_spe_20080418_un-visit.html.

Working Papers, che consentisse di dimostrare come la dottrina sociale della Chiesa viene quotidianamente applicata dai tanti religiosi e laici che vivono nelle periferie del mondo. Questo approccio innovativo che coniuga approccio teorico e esperienza pratica ha consentito di mostrare all'interno delle Nazioni Unite il lavoro fatto al servizio degli ultimi, ma soprattutto di sviluppare un linguaggio che consentisse di dialogare e spiegare come la visione della Chiesa fosse il risultato di un'esperienza universale che "non ha di mira che un unico scopo: continuare, sotto l'impulso dello Spirito consolatore, la stessa opera del Cristo, venuto nel mondo per rendere testimonianza alla verità, per salvare, non per condannare, per servire, non per essere servito"⁶ Come ricordava San Paolo VI, nella sua Enciclica *Populorum Progressio* "l'uomo deve incontrare l'uomo, le nazioni devono incontrarsi come fratelli e sorelle, come i figli di Dio. In questa comprensione e amicizia vicendevoli, in questa comunione sacra, noi dobbiamo parimenti cominciare a lavorare assieme per edificare l'avvenire comune dell'umanità"⁷ Spinti dalla ricerca di mezzi concreti e pratici di organizzazione e di cooperazione, onde mettere in comune le risorse disponibili la Fondazione Caritas in Veritate ha consentito di creare un riferimento dove rappresentanti della società civile, funzionari internazionali, esperti ed accademici si confrontano per elaborare insieme degli strumenti di *advocacy* che consentono di dar voce a chi non la ha.

Rendere la società più umana richiede che le ONG utilizzino tutti gli strumenti disponibili: preparazione, norme sui diritti umani, networking, motivazione, comprensione della legge naturale. Tuttavia, il dinamismo generato dalla fede rimane il più efficace e il contributo delle ONG basate sulla fede può essere trovato più nell'area del "perché" le azioni vengono intraprese che nell'area del "come" sono fatte, anche se la ricca esperienza di tali organizzazioni a livello di base può sicuramente offrire metodi di azione pratici e sicuri. Alla fine, la risposta corretta al "perché" ha il potenziale per migliorare il "come".

Abbiamo visto che le ONG cristiane non sono le uniche ONG religiose; quindi la cooperazione in settori come la giustizia, la pace e l'integrità della creazione diventa importante per il raggiungimento degli obiettivi comunemente condivisi da tali organizzazioni. È stato notato, tuttavia, che le coalizioni interreligiose preferiscono mantenere un linguaggio abbastanza generale e astratto su questioni di giustizia e diritti umani. Questo tipo di metodologia viene spesso adottata in modo da preservare l'unità tra le diverse comunità religiose. Ci sono, però, alcune questioni critiche sulle quali dovremo prendere posizioni unilaterali per essere fedeli al Vangelo. La fede cristiana è specificata dall'Incarnazione, dalla presenza personale di Dio nella nostra storia umana. Questo fatto è l'aspetto unico del cristianesimo quando viene paragonato ad altre religioni, e la conseguenza è un realismo che si estende alla particolare presenza delle ONG cattoliche sulla scena internazionale. Flessibilità, cooperazione e dialoghi sono necessari, ma questi non devono lasciare che l'unicità

⁶ Paolo VI, Lettera Enciclica *Populorum Progressio*, 1967

⁷ Paolo VI, *Populorum Progressio*, n.43

del realismo che è radicato nell'Incarnazione sia minacciata o compromessa, e questa interazione costituisce un'altra area interessante di riflessione per le ONG. In conclusione, le ONG sono una preziosa testimonianza di carità ed evangelizzazione. Non possono sfuggire ad una certa tensione nel loro lavoro, ma continuano a fornire buone idee, esempi di azioni efficaci, influenza per lo sviluppo di norme e politiche giuste. Coinvolto nella città dell'uomo, il cristiano si confronta con i suoi sviluppi, i suoi bisogni, le domande difficili che solleva, così come il male che a volte lo pervade. Ma radicato nella Città di Dio, il cristiano trova l'energia necessaria per affermare la Buona Novella del Vangelo, la priorità delle leggi di Dio e la dignità dell'uomo.

THE CARITAS IN VERITATE FOUNDATION WORKING PAPERS:

The Caritas in Veritate Foundation Working Papers (2012), ***International Catholic Organizations and Catholic Inspired NGOs. Their contribution to the building of the international community.***

The Caritas in Veritate Foundation Working Papers (2013), ***Which Path to Religious Freedom? A Catholic Perspective on International Affairs.***

The Caritas in Veritate Foundation Working Papers (2013), ***Patents on Genetic Resources? A Catholic Perspective for the World Intellectual Property Organization.***

The Caritas in Veritate Foundation Working Papers (2014), ***Beyond the Financial Crisis: Towards a Christian Perspective for Action.***

The Caritas in Veritate Foundation Working Papers (2014), ***Creating a Future - Family as the Fabric of Society.***

The Caritas in Veritate Foundation Working Papers (2015), ***Nuclear Deterrence. An Ethical Perspective.***

The Caritas in Veritate Foundation Working Papers (2016), ***Death and Dignity: New Forms of Euthanasia.***

The Caritas in Veritate Foundation Working Papers (2017), ***Water and Human Rights.***

The Caritas in Veritate Foundation Working Papers (2017), ***The Humanization of Robots and the Robotization of the Human Person.***

The Caritas in Veritate Foudation Working Papers (2018), ***Rethinking Labour - Ethical Reflections on the Future of Work.***

The Caritas in Veritate Foudation Working Papers (2018), ***Universal Access to Medicines - Ethical Reflections on Ending Pediatric HIV.***

The Caritas in Veritate Foudation Working Papers (2019), ***Education as a Driver to Integral Growth and Peace - Ethical Reflections on the Right to Education.***

I testi integrali delle pubblicazioni sopraelencate possono essere consultati al seguente link:

<http://www.fciv.org/publications>

THEORY AND PRAXIS OF DEVELOPMENT: 10 YEARS OF CARITAS IN VERITATE

Yadviga Kirdzik
ICMC Jordan

My name is Yadviga and I work at the International Catholic Migration Commission (ICMC) in Jordan. ICMC is an international non-governmental organization working in the area of migration and refugee assistance. ICMC's mission is to protect and serve uprooted people, including refugees, asylum seekers, internally displaced people, victims of human trafficking, and migrants - regardless of faith, race, ethnicity or nationality. ICMC facilitates a worldwide network of national Catholic Bishops Conferences and other Catholic-inspired institutions engaged in migration and refugee issues at the local and national level.

ICMC implements needs-first and right-based approaches, so as to prioritize assistance to the most vulnerable people in need of protection. ICMC currently works in Jordan, Lebanon, Pakistan, Turkey, Greece and Malaysia.

In line with Caritas in Veritate, we follow the call of His Holiness Pope Benedict XVI and continuously work to restore the dignity of people and inspire long-lasting change. In pursuing these goals, we make sure that all our programs and activities comply with Catholic Social Teaching, and Integral Human Development is the overarching approach for all our programs:

A life with dignity – by providing access to basic services and assisting with social, political and economic involvement. This empowers people with confidence to make changes in their own lives.

Peaceful relationships and social cohesion – though our protection activities by addressing power, equity and conflict issues, people can feel safe within their family and community and actively engage in community activities. In Jordan context, where I work, financial and structural capacities have been significantly overstretched in the attempts to provide for the needs of both refugees and host communities. There are presently 745,192 refugees in Jordan including 57 different nationalities. Therefore, our program works with and safeguards both refugees, migrants and host community.

As the world is constantly evolving, it brings new challenges to overcome for individuals and societies. In *Laudato Si*, His Holiness Pope Francis is calling for recognizing our Common Home and that we are a universal family and have shared responsibility for others. Strongly inspired by the call and sharing this responsibility, our organization is looking broader at cultural, economic, political, ecological and social issues while implementing our programs. Developed nations are morally obliged to assist the most vulnerable and in need. Thus, ICMC also works on refugee resettlement -global deployment scheme, as an important protection tool for refugees

and as a form of international responsibility-sharing among States. Through policy activities, ICMC engages with civil society organizations, governments, international agencies, and the private sector worldwide to ensure that policies protecting migrant workers and their families are being developed and effectively implemented on the ground.

Sustained economic wellbeing and resilience – by providing access to resources necessary for life for themselves and their family. Addressing and preventing dependency on aid, ICMC Jordan offers both vocational training and employability skills courses to individuals to build their capacity to successfully access income generating activities and opportunities that result in less reliance on external assistance in the long run. ICMC aims to empower each individual supported under the project to become a key actor in their own protection, claim their own livelihoods, well-being and rights beyond the duration of the program.

To conclude, I would like to encourage each and every one to follow His Holiness Pope Francis plea to ‘respond to the many challenges of contemporary migration with generosity, promptness, wisdom and foresight’, so people in need can develop and flourish.

THEORY AND PRAXIS OF DEVELOPMENT: 10 YEARS OF CARITAS IN VERITATE

Sasha Koo-Oshima
UN Food and Agriculture Organization (FAO) Land and Water Division

In his encyclical Caritas in Veritate, Pope Benedict XVI presented the interwoven issues related to the integral human development and the access and right to water and food.

I am Sasha Koo-Oshima of the UN Food and Agriculture Organization (FAO) Land and Water Division, and wish to thank the Dicastery for Integral Human Development for the invitation to participate in the 10th ANNIVERSARY THEORY AND PRAXIS OF DEVELOPMENT.

FAO's Land and Water program aims to contribute to the collective endeavours of international development assistance and along with the Catholic development agencies by embracing sustainable development towards the true and full human outcomes.

Water as a Central Development Concern

The intrinsic value of water and its essential role and relevance in all aspects of life are undisputed. Simply put, water is life. It is a fundamental condition of human survival and dignity, is the basis for the resilience of societies, vital for human nutrition and health, and essential for ecosystem management, agriculture, energy and overall planetary security. Ensuring sustainable access to safe water and sanitation, achieving sustainable water management, and preventing or reducing pollution, scarcity and flooding events are key global challenges of the 21st century.

Water is a defining feature of sustainable development at local, national and global levels. The world is not on track to meet its water-related commitments, and this comes at high costs for communities, the environment and economies globally. Resolute and concerted action is required to elevate existing initiatives and accelerate progress towards achieving water-related sustainable development goals and other commitments.

Currently, however, some 89 and 69 countries are not on track to meet sanitation targets or to achieve basic water coverage for all by 2030, respectively. Despite significant past progress, around 2.1 billion people still lack access to safe, readily available, good quality water at home, and 4.5 billion people lack safely managed sanitation. As demand for water is expected to increase by nearly one-third by 2050, food production has more than doubled in the last 30 years, and FAO estimates that about 50 percent more food will be needed by 2050 to meet the food requirements of a growing global population with changing dietary patterns. Combined with limited

natural resources, energy costs and increasing environmental degradation, and the multi-faceted impacts of climate change, the productive use of water is of paramount importance. With the majority of global freshwater resources crossing borders, their sustainable and effective management is an international issue, be it at sub-national, bilateral, regional or multilateral level.

Additionally, urban expansion is expected to increase from 55 to 68 percent and urban planning will need to integrate system-wide water management approaches to limit the footprint that cities have on nearby water quality, quantity, and on energy and agri-food systems. The spatial planning of land development will be critical for protecting water resources and the people and communities dependent on them. Nature-based solutions, green infrastructure, forested areas and wetlands will become increasingly important in capturing runoff into water supplies and preserving ecosystem services to enhance nature, reduce costs, and support a resource-efficient circular economy.

Putting water at the heart of efforts to achieve sustainable development is essential for alleviating poverty and achieving zero hunger, clean water and sanitation for all.

Water Scarcity, Climate Change, and Migration

Water scarcity is known to be a magnifier of the value of water, particularly when coupled with similar declines in water quality. As water becomes scarcer and more polluted, useable water becomes more valuable and thus more subject to competition and conflict among uses and users. Today, more than 50% of the world's cities and 75% of all irrigated farms are experiencing water shortages on a recurring basis.

Globally, water-related disasters account for 90 per cent of natural disasters. Each year, water-related disasters (incl. droughts, flooding, and water pollution) affect some 160 million people, with fatalities estimated at 13 500; flooding is the phenomenon that affects most people (106 million, annually) and causes the greatest economic damage (USD 31 billion, annually). During the extreme years of 1998 and 2010, total losses due to flooding exceeded USD 40 billion. Droughts as slow-onset events also substantially damage the economy, potentially leading to the collapse of social structures and refugee crises that cause social disruption in adjacent regions. The negative impacts of such disasters exacerbate existing inequalities and are disproportionately borne by poor and vulnerable communities, women and children.

Migration in the context of climate change has multiple causes. The combination of climate-related risks with socioeconomic drivers increases the vulnerability of agriculture, leads to loss of livelihoods and triggers migration. Current projections of temperature rise and climate-related impacts paint a picture of unavoidable human resettlement of some significant scale.

- In developing countries, the agriculture sectors (crops and livestock, fisheries and aquaculture and forestry) absorb 26 percent of the total

damage and losses from climate-related disasters. These impacts aggravate food insecurity and intensify migration around the world.

- Between 2008 and 2015, an average of 26.4 million people were displaced annually by natural-hazard-induced and climate-related disasters – and this trend is rising.

The migration we anticipate has an important age dimension as well. One third of all international migrants from least developing countries are between 15 and 35 years. Youth population is expected to triple to over 350 million by 2050. Most live in rural areas, and more needs to be done to draw youth to agriculture as a vocation.

Water as a Pathway to Peace

Peace building is a key aspect of valuing water, especially across-boundaries and regions. Water has recognised value as an entry point to cooperation and peace building processes, including through methodological approaches to water diplomacy and facilitated water dialogues. There is great potential of water diplomacy to help safeguard security, development, and the human rights of water, food, and sanitation. Ethics remains a knowledge frontier for water with the potential to influence the consideration of values across all dimensions.

Conclusion

The Dicastery for Integral Human Development and the Catholic development agencies are to be commended for their leadership in convening this important conversation. Going forward, FAO, which sees the development challenge through a similar lens, can be counted on as a partner. The challenges of the future – including the central and fundamental question of the adequacy of water resources – will require concerted action and well-integrated measures.

A TESTIMONY OF PRAXIS AND PROVIDENCE

Angelo Magni
Founder of "I love Panzerotti"

Eminence Card. Turkson,

It was a huge gift to be able to attend the *Caritas in Veritate* conference and truly inspiring to listen to the speeches of the participants. I could not intervene due to lack of time, but I come to bring my testimony in writing.

One of the issues that emerged during the interviews with the participants was the need to convey *Caritas in Veritate's* message in a practical way. Communication plays a fundamental role in spreading this message as well as in the integral human development. Communication is encounter and testimony that passes from words, from theory, to practice. Truth is to show oneself as one is, without a lie. This practice of "being in Charity in an authentic way" constitutes an evidence of God's presence in the eyes of others and communicates the Truth resulting in a natural evangelization. As Jesus said in John 13, 35 "By this all will know that you are my disciples, if you have love for one another."

In my entrepreneurial career I focused on creating businesses that facilitate Agape. With the help of God and prayer I opened a sport and recreational center for young people, managed a farm-resort, founded co-working spaces and recently a chain of charity-oriented restaurants. In all these activities I promoted the news of the saving initiative of the Love of God by promoting the practice of "doing business for the good of the other". The fact of showing concretely that God's love for us translates into situations of sharing and joy is the best form of communication and this has been welcomed by many people. Mass Media has amplified the news related to my activities reaching more than 300 million people through television, print and web services.

For two years I have been part of *Mary's Meals* as a volunteer on the Board of Directors in Italy. This charitable organization supports 1.5 million children in need in schools in 19 countries on a daily basis. We have identified the lack of education as the primary cause of poverty in the world. The idea here is to offer food through the schools. This organization works with the aim of bringing to school the 160 million children who currently do not attend due to a lack of food.

For some time, I have been looking for ways to support the organization on an ongoing basis. I had coworking spaces where over the years more than 500

entrepreneurs met to work and grow together and I had set up office areas where we exhibited videos and fundraising materials. Founder Magnus Mc Farlane-Barrow also came to testify.

A year ago, I started a fundraising campaign through Facebook, writing two simple paragraphs and inviting my friends to participate in a new "for profit" company which also had the aim of supporting *Mary's Meals*. As many as 170 friends have joined as shareholders and I raised almost 1.5 million dollars. This is how the new chain of Italian restaurants called "I Love Panzerotti" was born in New York and opened the first store on April 8th, 2019. *Panzerotti* are a typical Italian food, similar to a wrapped pizza, or calzone, fried or oven baked. For each *panzerotto* sold 10 cents go to *Mary's Meals*: it is the cost to give a daily nutritious meal to a child in need at his place of education. *Panzerotti* literally means "small belly" because this food has the shape of a "belly". It is therefore perfect for expressing the concept: "fill your belly and at the same time the small belly of a child".

Now, there are three shops in New York and I started an international promotional campaign to open store in franchising.

My dream and my prayer are to be able to open at least 100 *panzerotteries* in 10 years, each producing 200 panzerotti per day, so as to support 20,000 children. My priority, however, is to show other entrepreneurs and operators in the sector that it is possible to help concretely to eliminate hunger in the world by donating a percentage of only 1%.

The fact of promoting a "one for one" relationship in which those who buy food are automatically buying food for a needy person has had a great appeal to the public and the business enjoys organic spontaneous promotion thanks to this.

An initiative similar to mine in the clothing field is "Toms Shoes" which donates a pair of shoes to a child in need for every pair of shoes sold.

To conclude I would like to talk about God and His presence in my life and businesses: 22 years ago I started a journey of conversion with a strong call from the Lord who threw me from my horse when I was a rebellious young man at the age of 20. This happened with an unexpected mystical experience of spontaneous outpouring of the Holy Spirit and continued with the experience of the Neocatechumenal Way which I still attend, as well as occasional meetings of the Renewal in the Spirit. I regularly visit Medjugorje where I bring small groups of pilgrims to guide and host them for free in my family's home. Right here I met Mary's Meals and after becoming their promoter and visiting the African missions I was asked to witness my experience on the Church Altar during the Youth Festival. We know that we were commanded that "Your right hand should not know what the left does" and that as Pope Francis reminds us, "Charity is made in silence" but I want to testify with a practical example that the promises of Christ are real and that what I gave in the name of the Lord was given back to me 100 times as much, besides and most importantly having experienced Eternal Life and Faith.. together with persecutions.

I believe that the personal examples I am going to give you can be particularly interesting to entrepreneurs, naturally interested in knowing what their "return on investment" will be and to which profit multiplier this return will correspond.

The first time I gave up something in His name I was going to buy a toy, a remote-controlled airplane worth \$ 150 I had wanted for a long time. It was the only "extra" savings I had, and I was fairly struggling economically. Instead, I donated this sum to the first homeless person, experiencing happiness in liberation from material things for the first time.

After ten years I became a private aircraft pilot and bought an ultralight aircraft that I really was flying on. Without even realizing it, I had paid it \$15,000, exactly a hundred times as much as I donated ten years before. Then, when I heard the inner call to participate to Mary's Meals I sold the plane and donated that money to needy children, guaranteeing food for 1,000 children for a whole school year (it only takes 15.60 Euros to support a child for the whole school year with Mary's Meals!). Two years later, raising funds for my new business activity "I Love Panzerotti", I effortlessly raised \$1.5 Million! Exactly a hundred times as much.

I repeat, this is not to give me pride but rather to give glory to God and witness that by trusting Him and trusting in his Providence, he also intervenes concretely and economically in the life of those who want to follow him, if according to His will.

In the management of I Love Panzerotti I saw a lot of Providence and my employees, who were far from Faith, saw it too. For example, after finding the right location for the first restaurant, I asked the Neocatechumenal Way if there were any communities in Manhattan and discovered that the only one present was just 100 meters from the chosen venue! I also keep the stores closed on Sunday, although Sunday is the best day for business in New York. In the last two months the evenings in which there were the catecheses of the Neocatechumenal Way I closed the restaurants and invited the employees to participate. As a result of this, now two of our managers and a collaborator have heard God's call, regularly attend the Church and already testify that their life has completely changed. Other employees also came and continue to be interested.

All entrepreneurs know that it is necessary to make many decisions on a daily basis. I have discovered that in order to facilitate the work of God in the enterprise also, docility to discernment guided by the Holy Spirit is fundamental and for this reason a weekly confession and the Eucharistic encounter are necessary. The promotion of a business that "follows the will of God" for our greater happiness and fruitful collaboration with the Almighty is a clear "win-win" situation, speaking of a simple business concept.

Not only in business, my vocation for evangelization was expressed with the writing and production of the videos of the "Web Catechesis" www.webcatechesi.it an

absolutely free and self-financed initiative. These are 40 weekly published episodes that include theological material addressed to the Internet audience, dealing with contemporary issues. I have drawn from papal encyclicals, theology books, books on mystics and especially the Catechism of the Catholic Church. After the publication of the videos, I invite viewers to contact me privately to find out where to experience a catechumenal path “live and in person” and find a Christian community through catechesis such as "The 10 Commandments" of Don Fabio Rosini or the catechesis of the Neocatechumenal Way or Renewal in the Spirit. On Facebook I currently have about 3.000 followers. I also produced iPray, an eco-friendly kneeler: www.ipray.it

Eminence I thank you again for the special invitation, sincerely honored to have participated and grateful to God for the call to be part of the Holy Church as I can.

A heartfelt thanks to the beloved Pope Benedict XVI and to Pope Francis,

Dear greetings,

A handwritten signature in black ink, appearing to read 'Angelo Magni', with a stylized flourish at the end.

Angelo Magni

IL DIALOGO TRA TEOLOGIA E SCIENZE SOCIALI NELLA *CARITAS IN VERITATE*: UNA VIA VERSO LO SVILUPPO UMANO INTEGRALE

Raffaella Petrini, FSE

Pontificia Università di San Tommaso d'Aquino - Facoltà di Scienze Sociali

La lettera enciclica *Caritas in veritate* (2009) percorre la medesima strada aperta dal Concilio Vaticano II, durante il quale i Padri Conciliari avevano espressamente riconosciuto l'importante contributo del progresso delle scienze, in particolare delle scienze sociali, alla conoscenza dell'uomo. Tale contributo veniva allora esplicitato in una duplice direzione: come necessario all'uomo per ottenere una più approfondita conoscenza di sé e per metterlo in condizioni di «influire direttamente sulla vita delle società, mediante l'uso di tecniche appropriate».¹

Nella *Caritas in veritate* Benedetto XVI conferma la necessità di promuovere il dialogo con le scienze, coerentemente con quanto già attestato dal suo Predecessore nella lettera enciclica *Fides et ratio* (1998). A tale riguardo, egli ribadisce l'attualità e l'efficacia del modello di conoscenza proposto dalla dottrina sociale della Chiesa, caratterizzato da una natura propriamente interdisciplinare.² La dottrina sociale, infatti, pur configurandosi più strettamente come una branca della teologia morale, ha tra le sue caratteristiche essenziali proprio quella di porsi in «dialogo cordiale con ogni sapere»³. Essa è chiamata a giovare «di tutti i contributi conoscitivi, da qualunque sapere provengano» e, per incarnare meglio in contesti sociali, economici e politici diversi e mutevoli l'unica verità sull'uomo, essa si pone l'obiettivo primario di entrare «in dialogo» con le varie discipline che si occupano dell'uomo stesso e di integrarne «in sé gli apporti».⁴

Un contributo significativo, in questo ambito, proviene «dalle scienze umane e sociali», perché – e pare importante sottolinearlo in questa sede – si riconosce che «nessun sapere è escluso, per la parte di verità di cui è portatore».⁵ È precisamente quella «parte di verità» a favorire una migliore «comprensione dell'uomo nella sempre più estesa, mutevole e complessa rete delle relazioni sociali» che lo circonda, anche perché emerge la consapevolezza che «ad una profonda conoscenza dell'uomo non si perviene con la sola teologia, senza i contributi di molti saperi, ai quali la teologia stessa fa riferimento».

Esiste, quindi, un rapporto di reciprocità, non uno scambio unidirezionale, tra il sapere teologico e il sapere delle scienze sociali. Con specifico riferimento a queste

¹ Concilio Vaticano II, Costituzione Apostolica *Gaudium et Spes*, 5.

² Cfr. Benedetto XVI, Lettera Enciclica *Caritas in veritate*, 31.

³ Pontificio Consiglio della Giustizia e della Pace, *Compendio della Dottrina Sociale della Chiesa*, 76; v. anche Giovanni Paolo II, Lettera Enciclica *Sollicitudo rei socialis*, 41.

⁴ Pontificio Consiglio della Giustizia e della Pace, cit., 76.

⁵ *Ivi*, 78.

ultime, sembra quanto mai opportuno ricordare qui i motivi che portarono Giovanni Paolo II ad istituire, con il motu proprio del 1° gennaio 1994 *Socialium Scientiarum*, la Pontificia Accademia delle Scienze Sociali che ospita l'evento odierno. In esso si legge: «Le indagini delle scienze sociali possono efficacemente contribuire al miglioramento dei rapporti umani, come dimostrano i progressi realizzati nei diversi settori della convivenza [...]. Per questo motivo la Chiesa, sempre sollecita del vero bene dell'uomo, si è volta con crescente interesse a questo campo della ricerca scientifica, per trarne indicazioni concrete nell'adempimento dei suoi compiti magisteriali». Queste «indicazioni concrete», in una realtà in rapido, anzi, rapidissimo mutamento come quella attuale, appaiono oltremodo necessarie, affinché anche la teologia possa: (a) meglio comprendere alcune dinamiche della vita dell'uomo nella società – così come si realizza all'interno dei sistemi politici, economici e sociali; (b) parlare in maniera più convincente all'uomo di oggi; e (c) incarnare in modo più efficace i propri principi nella coscienza e nella sensibilità sociale del nostro tempo.⁶

È importante sottolineare che nella *Caritas in veritate* Benedetto XVI non solo auspica una più stretta collaborazione tra teologia e scienze a servizio dell'uomo, ma ne riafferma anche l'assoluta necessità per poter giungere a quella «sintesi orientativa»⁷ per la quale si richiede, come già sottolineava Paolo VI, «una visione chiara di tutti gli aspetti economici, sociali, culturali e spirituali».⁸ Al riguardo, Benedetto XVI mette in guardia dai rischi di un sapere eccessivamente «settoriale», che reca danno – in modo ancor più grave – allo sviluppo dei popoli e non solo a quello del sapere stesso, perché incapace di offrire una «visione dell'intero bene dell'uomo nelle varie dimensioni che lo caratterizzano»⁹ e, quindi, incapace di perseguire uno sviluppo umano veramente integrale.

La via verso lo sviluppo umano integrale passa, dunque, anche attraverso il dialogo tra teologia e scienze sociali. In questo chiaro orientamento è bene porre in evidenza come Benedetto XVI sia in piena sintonia con il suo Successore. L'apertura attenta alle scienze, infatti, costituisce già un principio di rilievo nella prima e programmatica esortazione apostolica di Francesco, *Evangelii gaudium* (2013), in particolare ai nn. 242-243. Essa, poi, è riaffermata fortemente dal medesimo Pontefice nell'enciclica sociale *Laudato si* (2015), soprattutto ai nn. 63, 199-201, e più recentemente nella costituzione apostolica *Veritatis gaudium* (2017), quale apertura che seppure non esaurisce la conoscenza umana, fa acquisire più in generale alla conoscenza teologica, e non solo all'insegnamento sociale, «competenze, concretezza e attualità».¹⁰

Per tale ragione, il dialogo tra teologia e scienze sociali è parte integrante di quel *patto educativo* lanciato da Francesco per «dare un'anima» – come dice lui stesso – «ai processi educativi formali ed informali, i quali non possono ignorare che tutto nel

⁶ Cfr. *Ibid.*

⁷ Benedetto XVI, cit., 31.

⁸ Paolo VI, Lettera Enciclica *Populorum progressio*, 13.

⁹ Benedetto XVI, cit., 31.

¹⁰ Pontificio Consiglio della Giustizia e della Pace, cit., 78.

mondo è intimamente connesso ed è necessario trovare – secondo una sana antropologia – altri modi di intendere l'economia, la politica, la crescita e il progresso».¹¹ Più volte – non solo al n. 4, punto c), del Proemio di *Veritatis gaudium* – il Sommo Pontefice ha richiamato l'importanza dell'«inter- e trans-disciplinarietà» della formazione accademica, in particolare negli studi ecclesiastici, ma non solo, il che si rivela un'esigenza del tutto coerente con la realtà multidimensionale dell'uomo, in qualche modo resa più visibile e più aperta allo scambio e alla reciprocità anche dal processo della globalizzazione.

Facendo riferimento alla struttura tripartita¹² del metodo della dottrina sociale della Chiesa – *vedere-giudicare-agire* – già la *Caritas in veritate*, nell'affrontare «la complessità e gravità» della situazione economica all'indomani di una crisi mondiale drammatica e inattesa, si avvale del prezioso contributo che le scienze sociali offrono alla teologia, soprattutto nella fase del *vedere*, nel momento cioè dell'esperienza della realtà umana così come vissuta nel contesto politico, economico e sociale del momento, fornendo anche una base empirica all'osservazione. Ma l'apporto delle scienze sociali si rivela determinante anche nella fase del *giudicare* – in termini di «comprensione e giudizio», come direbbe il teologo canadese Bernard Lonergan¹³ – dove, tuttavia, poiché il rapporto tra scienze teologiche e scienze sociali è un rapporto di reciprocità, di scambio bi-direzionale, il ruolo della teologia assume primaria importanza per poter *giudicare* la realtà alla luce di principi fondativi, e per prendere decisioni su come, di conseguenza, *agire*.

A questo riguardo, è interessante riportare la definizione chiara di «scienza» che lo stesso teologo canadese sopra citato offre in alcuni suoi scritti di economia,¹⁴ che trova una certa risonanza con il pensiero di Benedetto XVI. Lonergan, infatti, rileva che ogni scienza è dinamicamente costituita dall'interazione di due fattori: da una parte, i dati forniti dall'esperienza e dall'osservazione empirica e, dall'altra, l'attività costruttiva della mente. I dati, pertanto, pur essendo elementi oggettivi e necessari, possono risultare disgregati, senza correlazione, né coerenza. È l'attività della mente, invece, che per natura crea coerenza, ed è capace di costruire e correlare quei dati, dando loro significato. Raccolta di dati esperienziali e riflessione della mente umana, pertanto, sono funzioni complementari, entrambe necessarie alla comprensione della realtà. Qui può inserirsi l'apporto fondamentale di quell'«amore nella verità – *caritas in veritate*», che solo può consentire «l'interazione etica delle coscienze e delle intelligenze»¹⁵, necessaria ad uno sviluppo veramente umano. Perché, ci ricorda sapientemente Benedetto XVI, «solo con la *carità, illuminata dalla luce della*

¹¹ *Messaggio del Santo Padre Francesco per il Lancio del Patto Educativo*, 12 settembre 2019.

¹² Giovanni XXIII, Lettera Enciclica *Mater et magistra*, 217.

¹³ G. Whelan, «Importanza e attualità di B. Lonergan», *La Civiltà Cattolica*, anno 159, Volume III, Quaderno 3797, 6 settembre 2008, 373. Qui può essere utile solo accennare che in Lonergan quest'attenzione alle «indicazioni concrete» sia un'attitudine acquisita, se è vero, come scrive lo stesso Whelan, che: «Da Newman e Agostino, Lonergan mutuò per la prima volta l'*insight* che avrebbe sviluppato nel corso di tutta la sua vita: la filosofia non dovrebbe partire dalla metafisica ma dalla descrizione dell'esperienza concreta e vissuta» (ivi, 373).

¹⁴ P.J. McShane (ed.), *Collected Works of Bernard Lonergan. For a new Political Economy*, Vol. 21, Lonergan Research Institute, Toronto 1998, loc. 588.

¹⁵ Benedetto XVI, cit., 9.

ragione e della fede, è possibile conseguire obiettivi di sviluppo dotati di una valenza più umana e umanizzante». ¹⁶

In ambito accademico e formativo, soprattutto in quello della formazione offerta nelle università pontificie, nel dialogo auspicato tra teologia e scienze sociali, la prima svolge un ruolo imprescindibile come principio di unitarietà, come disciplina necessaria a creare correlazione e coerenza tra i dati empirici forniti dalle scienze sociali, ma alla luce della verità dell'uomo, quindi, in un certo senso, trascendendoli. ¹⁷ Molto, infatti, la buona teologia può fare per aiutare a ricostruire e a riconsolidare i fondamenti (universali) di quella «sana antropologia» di cui parla Francesco, che può e deve offrire «altri modi di intendere l'economia, la politica, la crescita e il progresso». ¹⁸ Inoltre, i concetti di ricostruzione e riconsolidamento sembrano particolarmente appropriati nel contesto culturale liquido in cui viviamo, caratterizzato da incertezza, precarietà e insicurezza, laddove si prova quotidianamente la sensazione – dice Bauman – «che potrebbero provare i passeggeri di un aereo nello scoprire che la cabina di pilotaggio è vuota». ¹⁹

In questo contesto complesso, in cui siamo chiamati a lavorare e a servire oggi, il principio teologico e, dunque, antropologico, assume un'importanza particolare, garantendo coesione e dinamica organica, non solo allo studio e alla ricerca, specialmente all'interno del sistema degli studi ecclesiastici, ma anche – come auspica pure la *Veritatis gaudium* – all'interno del frammentato panorama odierno della ricerca e degli studi universitari in genere, e al pluralismo incerto, conflittuale o relativistico, delle convinzioni e delle opzioni culturali. ²⁰

La ricerca di un dialogo più sincero, più fecondo e più coraggioso tra la teologia e le scienze sociali – sostenuta da Benedetto XVI nella *Caritas in veritate* e confermata in più occasioni dal suo Successore – è un passo necessario nel proseguimento di quel percorso avviato dal Concilio Vaticano II, che lo stesso Francesco definisce uno dei contributi principali al superamento del «divorzio» ²¹ pericoloso tra teologia e pastorale, e – ancor più disgregante per l'uomo – tra fede e vita. In questo percorso non facile, ma stimolante e pieno di speranza, come lo è ogni itinerario di dialogo, restano guida e sostegno per ciascuno le parole illuminate di Benedetto XVI: ²² «Le esigenze dell'amore non contraddicono quelle della ragione. Il sapere umano è insufficiente e le conclusioni delle scienze non potranno indicare da sole la via verso lo sviluppo integrale dell'uomo. C'è sempre bisogno di spingersi più in là: lo richiede la carità nella verità. Andare oltre, però, non significa mai prescindere dalle conclusioni della ragione né contraddire i suoi risultati. Non c'è l'intelligenza e poi l'amore: ci sono *l'amore ricco di intelligenza e l'intelligenza piena di amore*».

¹⁶ *Ibid.*

¹⁷ Cfr. Francesco, *Discorso in occasione del Convegno «La teologia dopo Veritatis gaudium nel contesto del Mediterraneo»*, Napoli 21 giugno 2019.

¹⁸ *Messaggio del Santo Padre Francesco per il Lancio del Patto Educativo*, cit.

¹⁹ Z. Bauman, *La solitudine del cittadino globale*, Feltrinelli, Milano 2000, p. 28.

²⁰ Cfr. Francesco, *Costituzione Apostolica Veritatis gaudium*, 4, c).

²¹ *Ivi*, 2.

²² Benedetto XVI, cit., 30.

THEORY AND PRAXIS OF PUBLIC POLICY AND DEVELOPMENT ECONOMICS

Giampaolo Silvestri
AVSI Secretary General

Thanks for the invitation to this dialogue.

1. My name is Giampaolo Silvestri, Secretary General of AVSI, a non-profit organization created in 1972 that carries out development cooperation and humanitarian aid projects in 32 countries around the world through a network of 34 founding members and over 700 partners.
2. **The best way to get to know AVSI is to start from our vision**, which synthesizes who we are and the horizon of our action:

AVSI works for a world where the person, aware of his/her value and dignity, is the protagonist of his/her own integral development and that of his/her community, even in crisis and emergency contexts.

3. **SDGs and holistic approach**

Today, the 2030 agenda defines theory and praxis of public policies towards development through its global Sustainable Development Goals. For us the SDGs – using a language that everyone understands, regardless of cultural and religious backgrounds – provide the framework within which the challenge of integral human development must be placed. This challenge requires a holistic approach: the person at the center, considered in its entirety-integrity.

4. **Integral human development**

“Integral human development”: what Caritas in Veritate and the social doctrine of the Church have always hoped for today has become an acquired fact and has entered the common agenda. When we look at the global goals and we understand that they are interacting and interdependent with one another, we assume that the idea of integrity must accompany development: if even one of those objectives fails, all of them will fail.

We could draw a parallel: the SDGs themselves constitute the "secular" expression of what the social doctrine defines as "common good".

5. A concrete case, SCORE

I want to give you a concrete experience to avoid making an abstract discourse. A case that sheds light on some of the elements that for us are fundamental for the integral human development.

It is the experience of SCORE, a project realized in Uganda that lasted 7 years, funded by USAID with a budget of almost 38.000.000 dollars. It was designed to accompany thousands of children and their vulnerable families out of poverty, by using a more conscious and structured way of involving operators and beneficiaries.

One of the main objectives of SCORE was to develop relationships with the communities and to facilitate the collaboration with local institutions, rather than to focus on the simple distribution of goods and services.

To achieve its goals, the project has implemented the “graduation model”, an approach through which the beneficiaries, in particular women, have been supported to overcome poverty with professional trainings and technical assistance to start income-generating activities.

So, thanks to a shared path, people have become economically independent, and they have found their way out of poverty and out of the project.

Some numbers: 200 thousand people involved, 34 thousand families reached, 50 partners involved in the implementation of the project, 1,600 villages and savings groups for a total number of 37,000 members.

SCORE leads you to ask yourself a question: why do people take this step of becoming aware? What pushes them?

We can say from our experience that the direct involvement of the project’s “operators” with the beneficiaries, and the fact that they made this path together, has been a decisive factor. The role of those who implement the project becomes significant.

Subject-project: the subject of the project is not irrelevant.

6. What SCORE proves about working towards integral development

The modalities and components of this project highlight many of the aspects that for us are essential to reach an integral human development:

- The centrality of the person accompanied towards his/her autonomy and recognition of his/her dignity.
- Graduation model: an accompaniment to reach the pride of one's own autonomy, up to no longer need any project.
- The person is always considered in relation to his/her family and community: there are no projects designed only for single individuals, they must be contextualized, and the network of relationships must be valued, both in the community and in the family.
- Beneficiaries are protagonists: the steps of development are decided with them, they must be involved, otherwise the project is doomed to fail. This doesn't mean

only asking them how to spend the money, it is an articulated path to follow together and that makes every protagonist grow (CIV 47: “Development projects must have the characteristic of flexibility, to be adapted to single situations; and beneficiaries should be directly involved in their design and they should be made protagonists of the projects’ implementation”).

- Subsidiarity and valorization of intermediate bodies become fundamental, alternative to forms of statism or resort to budget support which often don’t answer to the real needs of people and in some cases fuel corruption and hinder development.
- Collaboration with local institutions, governments and stakeholders at various levels
- Collaboration with the private sector: there is no development if you don’t operate with companies, if enterprises are not involved in development programs, with respect to one’s specific task

7. Religious sense

The importance of recognizing the relevance of the "religious sense" of each person involved in the projects, of beneficiaries, even in emergency.

There is no humanitarian aid and development if the strength and impact of belonging to a religious belief is not taken into consideration, if we do not consider the implications of faith in the daily life and choices of a person/community.

We have seen it especially in the Middle East and in some regions of Africa and Latin America: faith-based organizations are often the most capable of empathizing with wounded communities because they understand how much space the personal experience of faith has lives of the beneficiaries.

In many contests a "secularized" approach could have a counter-productive effect, it could generate distance or mistrust.

The “Open Hospitals” example in Syria: Christian hospitals that provide free medical treatments for Syrians, mainly Muslims, thanks to private funds. A social fabric of mutual trust is rebuilt, religious affiliations aren’t cut off, they are taken into consideration as a common heritage, but they don’t become discriminating factors.

TOMORROW IS ALSO TODAY

Eutimio Tiliacos

Centesimus Annus pro Pontifice Foundation, Secretary General

On August 18, 2011 during the Apostolic journey to Madrid, on occasion of the 26th World Youth Day, the now Emeritus Pope Benedict XVI addressed journalists travelling with Him in this way in response to questions they had put:

“In the current economic crisis what formerly appeared in the previous great crisis has been confirmed: namely, **that the ethical dimension is not alien to economic problems but an internal and fundamental dimension of them.** The economy does not function with a self-regulation of the market alone, but it needs an ethical reason if it is to function for man. And once again *Pope John Paul II’s* words in his first social Encyclical become apparent: *man must be the centre of the economy and the economy cannot be measured by maximization of profit alone but rather according to the common good of all, that it implies responsibility for others and only really functions well if it functions humanly, with respect for others.* We must...realize **that tomorrow is also today. If today’s young people have no prospects in life then our own life today is misguided and wrong.**”

About two years earlier, in June 2009, in the Encyclical Letter *Caritas in Veritate* again Pope Benedict XVI was writing:

“Sometimes modern man is wrongly convinced that he is the sole author of himself, his life and society.... Then, the conviction that the economy must be autonomous, that it must be shielded from “influences” of a moral character, has led man to abuse the economic process in a thoroughly destructive way... As I said in my *Encyclical Letter Spe Salvi*, **history is thereby deprived of Christian hope[86], deprived of a powerful social resource at the service of integral human development**, sought in freedom and in justice” (CiV 34). Integral human development calls for love and dissemination of what love in a Christian sense means and is rooted on, to make men aware of it and hope become reality.

Chàris (*Caritas*) –the unconditional search for love to God and to His creation- **is at the heart of the Church's social doctrine** (CiV 1). Chàris, told us Pope Benedict XVI, « it is easily dismissed as irrelevant for interpreting and giving direction to moral responsibility. Hence the need to link charity with truth not only in the sequence, pointed out by Saint Paul, of “veritas in caritate” (Eph 4:15), but also in the inverse and complementary sequence of *caritas in veritate* ».

Truth (*Veritas*) whose real original meaning “is *lógos* which creates *diá-logos*, and hence communication and communion” (CiV 4) implies that love would not be limited to moments of personal reflection but has to be **disseminated among society** by the power of the word and by method of confrontation with other prevailing cultures and religions.

Years have elapsed since these statements were formulated but we are still confronted with the major task to find ways and instruments to explore, make feasible and widely accepted new business models that will be leading to a socially and environmentally sustainable development path for society.

However human mind should work and be based on the capacity of deductive reasoning from explicit premises and in particular on the assumption that **human civilization is the product of human reason preserved in ethical principles**, this not always applies to the business world. Consequently, we experience a sort of inverted polarity, negatively affecting the way we look at things and perceive things around us. This, in more simple words, is the result of a spiritual and cultural deficit pervading large sections of the society in our current time: an age that has been called “the digital age”.

“The digital age, contrary to what it might be believed- is not just an epoch of technological revolution but also, and more profoundly, a time of **cultural transformation**. Current culture is not -but in a very limited way- the product of what is going on presently in the technological world... (see FCAPP 2016 Consultation <http://www.centessimusannus.org/convegni/> ; also <http://www.centessimusannus.org/convegni/convegni-2017/consultazione-internazionale-madrid-25-27-gennaio-2017/>).

It is culture that generates a whole range of new socio-economic relations and orientates technological innovations towards an ethical or sometime non ethical use in our modern world”

Digitalization may be considered as the technical foundation of social-cultural developments. “Culture was already developing in a postmodern direction. Digitalization, however, worked like a catalyst ... think of the predominance of particularities over unity, the failure of metanarratives, and, consequently, the absence of a shared view of the past and a shared hope for the future, the preference for experience and emotion” (H.E. Paul Tighe quoting Henk Witte).

How, why and – above all – **when** all this reversal took place? Something obviously went wrong well before socio-cultural developments, referred to above, had gradually started to creep out. This had in great part to do with a missing or distorted system and programs of education, particularly manifesting itself in western world, since the beginning of 20th century. It has weakened the possibility to orientate to the Common Good and to the integral conversion the students’ minds and consequently later on the society as whole. Relegation of ethics to a sphere other from economics, business and technology has produced a devastating effect.

How to mend this situation? “Searching and applying new models of economic progress based on ethical principles requires the joint efforts of the Church, scholars, entrepreneurs and political leaders and cannot be exempt from making our contribution to change the current model of development which, according to the Holy Father, is unsustainable from an economic, social and environmental point of view...According to the Church teaching, the school must not only provide the skills

which are necessary to be able to find a job, but must also, and perhaps above all, teach how to be men and women of our time, how to relate to others, how to live in peace, how to appreciate, enjoy and preserve the beauty of creation. Unfortunately, this is not always the case. What can Catholic schools do? And Catholic Universities? What should and can the media do?” (A.M. Tarantola, letter to CAPP Foundation members, March 8 2019)

Education not just limited in scope to enable new and ever changing skills to be learned and manned by young generations, but also as forceful magnet capable of restoring the right polarity between human reason and ethical principles, is therefore the crucial factor we absolutely need to have possibility to allow young people to inherit and preserve a world they can live in because regenerated by conversion. But we need an appropriate mould for the new economy to survive and be shaped in a stable way; also, for creativity to flourish.

In a talk addressed to the *Fortune-Time Global Forum* on December 3, 2016, Pope Francis said: “Our great challenge is to respond to global levels of injustice by promoting a local and even personal sense of responsibility so that no one is excluded from participating in society. Thus, the question before us is how best to encourage one another and our respective communities to respond to the suffering and needs we see, both from afar and in our midst. ***The renewal, purification and strengthening of solid economic models depends on our own personal conversion and generosity to those in need.***”

Few months later, in His address of May 20th, 2017 to the *Centesimus Annus pro Pontifice Foundation*, Pope Francis delivered this speech of which the following is part: **“I express my appreciation for your efforts to seek other ways of understanding the economy and progress, and business, to meet the ethical challenges posed by the imposition of new paradigms and forms of power derived from technology, the throwaway culture and lifestyles that ignore the poor and despise the weak”.**

In business and academic circles, the same need of search for new economic models starts to inspire many ongoing research, shifting focus on more inclusive entrepreneurial initiatives and more inclusive-oriented economy at large.

Results from econometric studies (referred to stock exchange listed companies) also reveal that economic performance information by itself, are often bound to produce some sort of financial impact with up to two years’ time lag. Impact can also sometime be overlooked due to distorted accounting principles adopted that make such impact evaluation very fuzzy if not impossible to understand. **On the contrary the impact of environmental and social dimensions of sustainability remains, relevant and significant across different measures of financial performance and is immediately reflected on market price.**

We can summarize the empirical evidence resulting from these studies in four important results concerning effects of Sustainability Performance (SP) as result of metrics including: Economic, Environmental, and Social decisions:

1. First: mere economic performance information is not by itself significant for any financial (stock market) performance measure.
2. Second: **on the contrary environmental and social dimensions of sustainability affect the market and accounting performance.** [By lowering risks in general] a better transparency in reporting of good news about the environmental and social dimension of companies increases a) their market value b) the return on assets and c) the return on equity. These findings are consistent across several studies [see Hart and Ahuja, (1996), King and Lenox, (2002), Guenster et al. (2011) Nazim Hussain (2015)].
3. Third: it cannot be found any relation between sustainability disclosure and changes in capital structure, measured by the debt/equity ratio
4. No evidence in addition exists of a particular relation between sustainability performance and ownership structure.

(see Nazim Hussain “Impact of sustainability performance on financial performance: an empirical study of global fortune (n100) firms”, June 2015).

We have therefore important evidence that we do not just need innovative economic models, more firmly grounded on **conversion to Common Good**, but we also need such new general models to be construed for them to be translated into appropriate business models relevant to each economic sector and generating concrete positive impact on the sphere of work and life.

Education in all its declinations is a powerful tool to make possible and enhance such conversion. Time is also an element crucial to the fundamental equation for changing men and society.

The legacy of the Papal Magisterium regarding social doctrine is in fact: **first of all, educate to communication and to communion. Do it now, not tomorrow since tomorrow is also today.**

THEORY AND PRAXIS OF DEVELOPMENT

Godwin George Umo Oon
Nigeria's Ambassador to The Holy See

FIRST INTERVENTION

1. I argue that the concept of development has often been thought of as the provision of infrastructure, especially, roads, bridges and buildings. It may also include the construction of seaports or airports, to mention a few. Nothing, of course, can be further from the true meaning of development, which was sufficiently captured by various eminent speakers, during the one-day conference.

2. The concept of human-centric development was clearly brought to the fore. It was also mentioned that for development to be meaningful, it must be sustainable. The development that deprives future generations the opportunity to enjoy, just as the current generation is doing, is not sustainable. What needed to be emphasized was that development without environmental sustainability was no development.

3. Even when all the aforesaid have been ensured or taken into consideration in the course of development, the concept of Appropriate Development must be given priority consideration. What Appropriate Development entails are?

a. **Beneficiary's Choice**. Donors often think they are in the best position to know the problems of the would-be beneficiaries. Yes, they could be; but, may not know the would-be beneficiaries' priorities. That is why the benefitting communities must be taken along in the choice of developments to be carried out in their domains.

b. **Sustainability**. When the people are the ones that identify what development they require, it is easy to identify with such projects and would do everything to ensure its protection, survivability and sustainability.

c. **Cultural Nuances**. Determining the kind of development to carry out in communities without factoring in the cultural dimension or implications of such decisions, could backfire. A story is told of a community whose only source of potable water was a stream, some 2 kilometers away. Donors saw that as being too tedious and decided that a Mini-Waterworks was required. After building, testing and delivering to the community amid fanfare, they were surprised to see, on coming back for impact assessment, that the waterworks had been overtaken by weeds.

What went wrong? Negligence of the cultural nuances of the community women was responsible for that. The community men had a village hut where they gathered to drink and discuss, the women had none. The only avenue where they gossiped was to-and-from the stream. They would, therefore, forget the comfort of the waterworks for the “stress” of walking to the stream.

d. **Technology**. Technology has continued to evolve and taking with it new ways of doing things. Whilst the developed countries have kept abreast with the emerging technologies, the same cannot be said of the developing countries. There are myriad reasons attributable to this technological gap, but those are issues for another discourse. So, those lagging behind technology would not be expected to be very comfortable with the development, or put simply, projects that are super technologically driven. In other words, development must be in sync with the level of technological competence of the people. It is when this happens that we talk of Appropriate Development.

SECOND INTERVENTION

4. Intervention 2 was as a result of the concept of *New Power*, as espoused by two visionaries thinkers, Jeremy Heimans and Henry Timms. The authors talked about Peer-review, which is equally echoed in the African Union (AU) Charter. The Peer-review mechanism (PRM) was introduced into the AU Charter to ensure and encourage performance by heads of governments; but it has not worked as it has no provision for sanctioning those heads of states who choose to underperform. The question then arose as to how heads of governments could be compelled to pursue human integral development in order to meet the expectations of SDGs by 2030.

TO MOVE TOWARDS WHERE WE HAVE NEVER BEEN

Raymond Van Ermen

Executive Director- European Partners for the Environment (EPE)

The Encyclical *Caritas in Veritate* proposed a new framework of action ‘*human development of the whole of the person*’ adapted to the challenges of the 21st century, where the social concern addressed in the Encyclical *Rerum Novarum* and the social significance of brotherhood developed in *Populorum Progressio* would be complemented by an emphasis on human development in a context marked by numerous crisis.

The Encyclical *Caritas in Veritate*, gave a major impetus to an invitation to citizens to found a "*New Ethics of the Earth*", to propose a vision of the "*Planetisation of Humanity*" and the "*human development project that is integral, solidary and complete*" on "*a shrinking Earth*", where human thought would organize itself to face these new challenges and from which a new relationship to the spiritual would emerge.

The year 2015 provided the framework for implementation with on one hand the Encyclical *Laudato Si'*, based on the writings of St. John Paul II and Pope Benedict XVI, on the other hand the United Nations SDGs and climate agreements. This year, UNDP has been laying the groundwork of what we call SDG Integration. It's an acknowledgement that today's development challenges cannot be dealt with in isolation, and in order to reach the 2030 targets, we need to disrupt traditional approaches and adapt our thinking to a rapidly changing landscape.

This contribution - observing that since 1972 we have seen so many delays and obstacles, but also seen that a rise in consciousness to face the perils has begun - wishes to focus on two elements:

- It is a matter of making a '*leap to humanity*' to increase awareness, to activate together the levers of '*three revolutions*' (planetary boundaries, inclusive and sustainable finance, digital) to develop a new human development model.
- A pilot initiative '*Common good and Food Systems in the digital age*' proposed by EPE in conclusion of a Vatican Conference on '*Common Good in the Digital Age*' (September 2019) should be considered.

Humanity faces risks of collapse linked to nine planetary boundaries (including the climate) while the streets of our cities in the four corners of the world are witnessing growing protests against growing inequalities and the crisis of politics. The 1% actively prepares the parade: to allow a few happy few to emigrate to another planet.

Piracy

This ties in with MEP Philippe Lamberts' analysis of the concentration of companies and finance to become (or remain) too big to fail, so that - whatever their profitability - they are unassailable and the failures, the deficits, job cuts are the responsibility of the state (whose tax base is reduced) and therefore citizens-taxpayers who are impoverished.

Mutation of Humanity

Given the slow pace of change since the first report to the Club of Rome (1972) and the United Nations conferences of the 90s, then those of 2015 as well as threats of ecological collapse or the decline of democracy, we need a "leap forward".

This 'leap forward' will not be realized without on one hand 'increasing consciousness' leading to a new vision of human development on Planet Earth, this 'oasis' in the immense cosmos, on the other hand mobilize for a 'new civilization' based on a new mode of human development in our 'Common House' - as Pope Francis calls it - 'this very small blue bubble' within the vast cosmos and its billions of galaxies.

Proposals for 'Green New Deal' are launched. They are a necessary step. But it would be a mistake to think that the ecological and inclusive transition, *leaving no one behind* will depend only on such programmes. To change our human development model reducing inequalities and towards zero poverty requires much more.

Ethics of the Earth

It is the moment of a convergence of humanity, as the Encyclical *Caritas in Veritate* emphasizes, in order to better manage the 'commons' and around the joy for everyone of a liberation from the excesses of 'materialism' and a new conception of relations between people and communities to peacefully cross 'a new stage in Humanity'.

Progress in consciousness

How to design the 'leap forward' in terms of consciousness to accelerate the transition?

Benedict XVI In *Caritas in Veritate* (§51) referred to Paul VI call for a change of mentality : *What is needed is an effective shift in mentality which can lead to the adoption of new life-styles "in which the quest for truth, beauty, goodness and communion with others for the sake of common growth are the factors which determine consumer choices, savings and investments"*

But this will not happen without a 'leap of humanity', a growth of the consciousness of humanity and a human development paradigm shift towards another civilization. The youth movement for the climate is the first positive sign that this change of consciousness is at work¹.

¹ <https://kidsforplanetrights.org/declaration-fr>

Such a call for a '*humanity leap*' forward was already the aspiration of Teilhard de Chardin in the middle of the wars of the XX century. As Naomi Klein stated², «*we know that the gap that separates us from our goals is so dizzying and that the time that is left is so short that small steps would not be enough. In the face of danger, we have chosen to come together and make an evolutionary leap*», inspired by Einstein's vision according to which «*we cannot solve our problems with the same thinking that we used when we had them created*».

So the challenge of the '*great transformation*', the '*leap forward of humanity*' to which Naomi Klein refers, is to '*change structures, change society and at the same time change ourselves*' (to paraphrase Edgard Morin). It starts with a human development paradigm shift (from competition and winner-take-all to interdependence, collaboration as part of an orchestra and care in our common home) to which religions and believers should contribute.

We could hope that such new paradigm will be embedded in a 'post-materialism era'. Indeed, the more our societies will internalize the discovery of sciences (general relativity, quantic physics and the discovery of our telescopes) the more 'conscience', 'interdependence', 'common home' will become key words. 'Conscience' and 'Interdependence' are very familiar to old religious traditions.

A fantastic opportunity!

Co-evolution

Beyond the awareness of the threat - which explains the mobilization of young people on climate issues - what would progress in consciousness?

- **Recognize our interdependence** between human beings and nations and the wealth and freedoms that it brings (the union differentiates as Teilhard de Chardin said) as the interdependencies between economic, social, environmental, cultural issues.
- **Be actor in a chain of values** and solidarity, take responsibility for this chain, help the weak link and forgive.
- **Share knowledge**. It is about awakening to our own intelligence and our own ability to evolve, to innovate towards new *modus operandi* and business models based on a richer knowledge shared among a larger number of individuals
- **Strengthen gender equality**. The two most important SDGs to enable success across the rest are SDG-5 and SDG-17, because without gender inclusion across our efforts in support of all SDGs and partnerships it will be impossible to achieve the desired outcome on all SDGs.
- **A rights-based approach to poverty reduction** which provides a broader, more equitable and sustainable development basis.

² No Is Not Enough: Defeating the New Shock Politics. Naomi Klein. Ed Penguin May2018.

How to advance this rise in consciousness? Change the mode of governance

- The goal is to increase interactions and relationships to increase our perspectives and freedoms, to create a more inclusive democracy, to increase the mobilization of the physical, economic and spiritual resources of all people in the service of the common good.
- It is a citizenship program, citizenship of people and citizenship of companies and organizations to put into practice ethical or scientific principles.

Value chain

One of the great innovations of the Encyclical *Caritas in Veritate* is to have been an excellent "roadmap" for a mobilization of a series of Christian actors (bankers, business leaders, trade unionists, teachers, NGOs, etc.).) with the objective of contributing to answer the call of Benedict XVI of 12/11/2006 to change the world system and our own lifestyle: *"it is necessary to convert the global development model; this is now required not only by the hunger scandal, but also by environmental and energy emergencies."*

The Encyclical develops a series of principles, called by name a set of actors of the State, the Market and Civil Society to take their responsibilities and defines for each of them moral guidelines and even identifies some tools.

Responsibility

In her book *1%, regaining power in the face of the power of the rich*, Vandana Shiva - who was at the Vatican in March 2019 for the conference on *Religions and the SDGs* received by Pope Francis - gives us a very clear vision of where goes the world: the merger of ultra-rich interests in the digital sector, finance and products and services, especially in the food sector.

We see - with joy - young people changing cultural paradigms. Their understanding of capital and wealth in their lives as well as their responsibilities is changing. Young people are major users of the means of communication and large "migratory". In an aging world, they are the levers for transforming markets, finance and politics. The challenge is to give them a vision of how they could mobilise their energy, beyond protesting in streets.

Regenerate the Planet and the mode of human development

As Vandana Shiva shows, humanity needs to re-appropriate and '*regenerate our planet*', i.e. its soils, water and biodiversity, restore a balance between people and provide enough food for all is to revive the progress of 'human development' in its material and spiritual dimensions.

Regenerating the planet cannot be done without a new way of development , as Blake Goud noted *"because there will not be the ability to maintain our efforts over time to address environmental regeneration if it is viewed (rightly or wrongly) as a trade-off between human development and environmental regeneration (i.e., strong, sincere and dedicated emphasis to a Just Transition).*

Leverage three revolutions

System leadership for transformational change requires to address together three revolutions , the green revolution (impact of planetary boundaries and green deal), the inclusive and sustainable finance revolution and the digital revolution in a context of 13 consecutive years of decline in democracy and freedom around the world as well as growing interest in mission-driven businesses, as a response to growing risks and opportunities.

Linking these 3 revolutions in an integrated strategy aims at creating the conditions for a re-appropriation by all the actors of the value chain (Lilliputians like the other public and private actors), each called to use their rights, powers, means for redirecting finance (the first domino) and businesses, communities and consumers to the common good, taking the SDGs as a carrier framework of the seeds of this new civilization and therefore a new mode of development.

The digital revolution, leverage for raising consciousness and human development?

This rise in consciousness should make use on the new means of digital as they could contribute to *safeguard public trust and the integrity of the social fabric against the corrosive effects of corruption and predatory exploitation of vulnerable populations during times of crises. Governance structures and practices are increasingly expected to be based on knowledge generated from formal, peer-reviewed research that is conceptually-sound, contextually sensitive, quantitatively driven and trustworthy.*

However, as Blake Goud, CEO of RFI noted, *the focus on digital technology needs to recognize that, in contrast to the belief of many, they are not a neutral platform for supporting the SDGs. Particularly as technology has developed to operate on a more massive and interlinked scale, there is a fallacy of composition that technology can be a neutral force and by connecting more people together, their efforts will be magnified. What we've seen is that when technology is applied as a 'neutral force' positive engagement is magnified linearly while negative engagement can be magnified exponentially. To address this in the context of the SDGs and using digital technology to promote "authentic human development concerns the whole of the person in every single dimension", it is important to start with the perspective that technology left to its own devices will reproduce and may magnify existing inequalities and inequities, and integrate this into the design of the digital equivalents of existing systems.*

The Inclusive and Sustainable Finance revolution and the erosion of trust.

One of the most revolutionary parts of the Encyclical *Caritas in Veritate* is its passage relative to the crisis of the financial world (§65) : *Finance, therefore — through the renewed structures and operating methods that have to be designed after*

its misuse, which wreaked such havoc on the real economy — now needs to go back to being an instrument directed towards improved wealth creation and development. Insofar as they are instruments, the entire economy and finance, not just certain sectors, must be used in an ethical way so as to create suitable conditions for human development and for the development of peoples.

(...) Financiers must rediscover the genuinely ethical foundation of their activity, so as not to abuse the sophisticated instruments which can serve to betray the interests of savers. Right intention, transparency, and the search for positive results are mutually compatible and must never be detached from one another. If love is wise, it can find ways of working in accordance with provident and just expediency, as is illustrated in a significant way by much of the experience of credit unions.

Both the regulation of the financial sector, so as to safeguard weaker parties and discourage scandalous speculation, and experimentation with new forms of finance, designed to support development projects, are positive experiences that should be further explored and encouraged, highlighting the responsibility of the investor. Furthermore, the experience of micro-finance, which has its roots in the thinking and activity of the civil humanists — I am thinking especially of the birth of pawnbroking — should be strengthened and fine-tuned. This is all the more necessary in these days when financial difficulties can become severe for many of the more vulnerable sectors of the population, who should be protected from the risk of usury and from despair. The weakest members of society should be helped to defend themselves against usury, just as poor peoples should be helped to derive real benefit from micro-credit, in order to discourage the exploitation that is possible in these two areas. Since rich countries are also experiencing new forms of poverty, micro-finance can give practical assistance by launching new initiatives and opening up new sectors for the benefit of the weaker elements in society, even at a time of general economic downturn.

While Financial Institutions are facing the erosion of trust, the convergence of the three revolutions is a major opportunity for citizens (including youth) and civil society organisations to empower themselves to redirect finance, using the power of digital tools. The RFI Foundation (expert in Islamic Finance), European Partners for the Environment and 35 other signatories launched in Buenos Aires in September 2018 the blockchain **CDIT Initiative**, which uses **C**ollaboration and **D**ecentralization to create new **I**ncentives that can rebuild **T**rust. CIDIT was conceived as a response to concerns that no financial institution is properly incentivized to fully act in a way that supports achievement of the SDGs and the Paris Agreement.

Pilot Coalition the Common Good and Food Systems in the Digital Age

Benedict XVI has written in *Caritas in Veritate*:

§27 It is therefore necessary to cultivate a public conscience that considers food and access to water as universal rights of all human beings, without distinction or discrimination

§39 *In order to defeat underdevelopment, action is required not only on improving exchange-based transactions and implanting public welfare structures, but above all on gradually increasing openness, in a world context, to forms of economic activity marked by quotas of gratuitousness and communion. The exclusively binary model of market-plus-State is corrosive of society, while economic forms based on solidarity, which find their natural home in civil society without being restricted to it, build up society. The market of gratuitousness does not exist, and attitudes of gratuitousness cannot be established by law. Yet both the market and politics need individuals who are open to reciprocal gift.*

By contrast, we are witnessing the convergence of sectors in a single continuum that reinforces their destructive and violent power, whether it be agricultural biotechnologies, information technology or finance. They have merged and become one. This is how Vandana Shiva characterize the present situation in her book *1%*, to regain power against the omnipotence of the rich where she illustrates the expanding role of Microsoft, Facebook and Google in sectors as finance and food. Consequently, climate change, big data and digital agriculture must be tackled together, as financialization, patenting and forced digitization of our lives go hand in hand.

Zero poverty, zero hunger by 2030 will never be reached without faiths and their related organizations and an unprecedented mobilization.
Faiths need to walk the talk, be transparent, accountable and report.

Religions and their galaxies of institutions, initiatives and actors are key players if we want really to secure that *no one would be left behind*, peace and a good life for all in the planetary boundaries would be managed, recognizing our interdependence.

- **Churches own 8 % of habitable land and 5 % of commercial forests** and - with their related organisations - play a major role in rural areas. As owners of habitable lands, commercial forests or micro-finance organisations they have here a key role in particular as regards the rights of indigenous people, sustainable forests, sustainable food systems, including food security and biodiversity.
- **Churches own 50 % of schools worldwide**_It is evident that schools, colleges, universities, business schools, youth movements (as scouts and guides) are key players. What is been taught, how it is been taught or lectured and studied , how it impact the parents and the family as a whole, how business schools are preparing the new ‘elite’ are topics key for a Common Good and Food Systems in the Digital Age initiative.
- **Churches related organisations are key players in micro-finance**, particularly important in rural areas.

Religions have to walk the talk and should not limit themselves to ‘promote’ the SDGs. Believers willing to ‘*transform our world*’ should act accordingly. In particular in the fields of finance, education, land- territories and care.

I’m happy to notice that, at European level, COMECE is having a special interest for the European Commission ‘*From Farm to Fork*’ initiative.

Objective of the Pilot Coalition: The Common Good and Food Systems in the Digital Age.

The goal is not to ‘*define*’ the common good but to create new mechanisms for dialogue and governance in the area of inclusive and sustainable finance and planetary boundaries for, through a new management of food systems, food security, forest, *regenerate our planet, that is to say its soil, water, biodiversity, restore a balance between men and provide enough food for all* and contribute to human development.

This Coalition based on an integrated approach of the 3 revolutions can develop in forms which vary from region of the world in region of the world. Indeed for citizens “in search of human development” in connection with the food system, the situation is “asymmetrical”: challenges of unsustainable consumption radically differ from struggling for daily survival

In this context the role of culture and education and access for citizens, is key as well. Political support in this coalition, of course, involves the participation of FAO and other relevant United Nations organizations.

Furthermore, the EU will launch an initiative ‘*Farm to Fork*’. The EPE memorandum to the EU Institutions leaders proposes an « *enhanced partnership* » which cover several aspects of the food system. This proposal could be a flagship initiative in the framework of the international partnerships between Europeans and other parts of the world (Africa, Latin America, Asia, Oceans).

EPE proposes to gather a round table starting with the representatives of actors of the 3 revolutions in the food field, such in Europe in particular COPA COGECA for the farmers, GeSI for the digital industry, the banks of development and the related funds land management for finance, European Innovation Partnerships on sustainable agriculture and water, COMECE and UN agencies.

This alliance will formulate an action plan to maximize the uptake of digital and inclusive and sustainable finance tools to accelerate the implementation of the SDGs and climate agreement related to food systems and forest building on the following reports:

- *Harnessing Digitalization in Financing of the Sustainable Development Goals*. UN Task Force on Digital Financing of the Sustainable Development Goals With the financial support to the Task Force provided by the Government of Germany and the Government of Italy.
- *Harnessing Digital Technologies to Improve Food System Outcomes*. World Bank, Washington, DC.
- *Children, food and nutrition: Growing well in a changing world*, UNICEF report
- *Digital with Purpose - delivering a SMARTer 2030*, GeSI and Deloitte

This roundtable of the pilot coalition would take stock of initiatives using the levers of the three revolutions and present

- *A proposed architecture on how SDGs implementation could be accelerated*
- *An assurance framework to enable governments to measure their achievements to targets*
- *Recommendations and an Action Plan to further support existing efforts on food.*

Pilot Coalition: Leveraging Knowledge Sharing in the Digital Age

AI is related to knowledge systems such as Digital InnovationS in Food Systems (CGIAR)³. Apart from CGIAR initiatives such as OPPLA.EU and "nature-based solutions" and EJOLT and the EJAtlas.org informs about conflicts globally about environmental and land use issues.

The use of new digital dialogue, monitoring and building trust techniques - including a blockchain eco-system for the SDGs - will lead to new decentralized governance structures, co-creation, cooperation, coevolution, local approaches to preserve the commons and generate new ones. EPE has launched blockchains initiatives for sustainable and inclusive finance and the SDGs with *the Responsible Finance & Investment (RFI) Foundation*, expert in Islamic finance. This eco-system of blockchains is having a series of clusters, one is focused on food, another on forests. We want to highlight these initiatives as a key element in building monitoring, trust, innovation. These blockchains should be one of the tools of the XXI century to increase empowerment and generate new modus operandi models including in food and forest value chain management.

³ CGIAR: "Digital InnovationS in Food Systems - Evidence Clearing House -

Building intelligence about digital food system interventions to inform for greater impact. The Digital Innovations in Food Systems Evidence Clearing House aims to showcase all kinds of digital tools – not just big data – that will help practitioners easily identify mature technologies and entry-points for them in agri-food systems, and to monitor how emergent technologies are evolving on the innovation frontier. The Platform will highlight both Interventions and Evidence on the food system. The clearing house builds on an effort first developed under the USAID initiative “Digital Development for Feed the Future.”

Pilot Coalition: Regional inclusive and sustainable finance and food systems roundtables

We were very honored by Cardinal Turkson contribution to the 2016,2017,2018 Conferences *Value Based Investors and the SDGs* in Rome and Buenos Aires. We discussed with UNDP-Argentina the preparation of the 4th conference *Value Based Investors and the SDGs*. It would be a meeting in Paris of all relevant sustainable finance networks. We have identified more than 60. At this occasion we would like to propose to launch a series of *regional roundtables on inclusive and sustainable finance and food systems*. In Africa it might be connected with the *Africa Agriculture Adaptation* initiative of the African Bank of Development and Morocco, the *Addis Ababa Action Agenda on financing for development* as well as the *EU partnership with Africa*.

In Europe, the regional roundtable could be linked with the *European Green Deal* and the European Commission initiative '*from farm to fork*' which has the attention of COMECE. Such regional roundtable on inclusive and sustainable finance and food systems could also be envisaged for Latin America with Banco Nación (Argentina) host of the 3rd conference, Development Banks, other Latin American players and EPE Members CONAMA and IDDRI.

In Asia, it might be interesting to test the concept in specific countries as Malaysia-Indonesia, India and China. Such roundtables could as well have a role to ensure the robustness of long term-household savings of citizens in the face of the 9 planetary boundaries-risk issues (a fundamental set of challenges in and by itself).

To launch the preparation of the 2015 celebration of the SDGs, we wish to host in 2020 a conference in Brussels '*Regenerate the planet and Human Development*', to present the pilot '*The Common good and Food Systems in the Digital Age*' and the European regional conference *on inclusive and sustainable finance and food systems*. We will discuss this with the European Commission and COMECE.

Conclusion

While Planetary boundaries turn red and ecological and civilizational collapse threatens, the time has come on one hand to organize resistance, resilience and solidarity / empathy as well as, on the other hand, to shape a new civilization based on our interdependence and a leap forward of our 'conscience'.

Yes, we risk losing the race against time and experiencing a terrible setback in history. But yes, we have the means to initiate a '*leap forward of humanity*' by living an '*ethics of inter-relation*', building bridges, so that '*no one would be left behind*'. This 'leap forward' depends to what extent we can contribute to the success of Agenda 2030 as the '*new social contract*' supported by a large people movement. The pilot coalition should be a contribution to shape this '*leap forward of humanity*' by innovating *to move towards where we have never been*.

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DICASTERY FOR PROMOTING
INTEGRAL HUMAN DEVELOPMENT