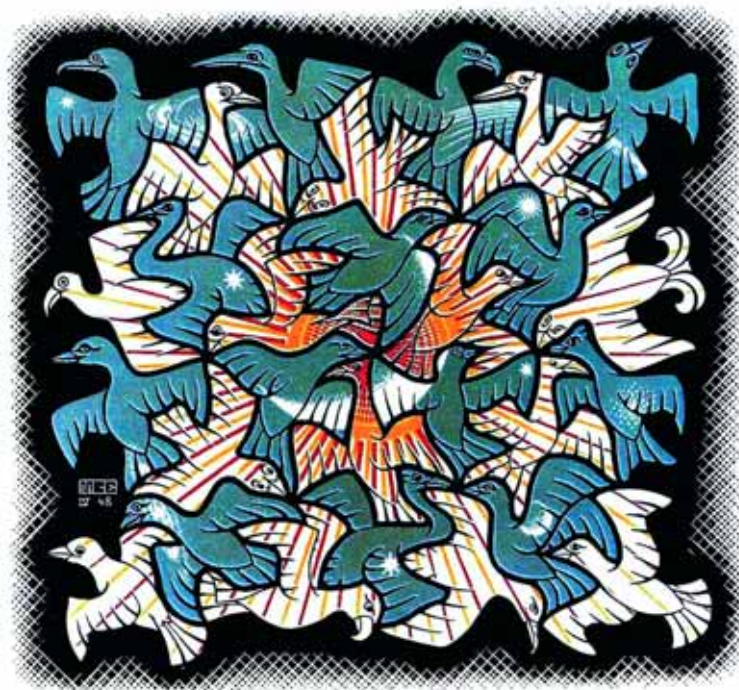


THE PONTIFICAL ACADEMY OF SOCIAL SCIENCES

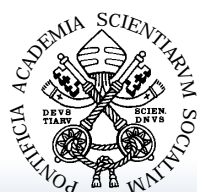
XIV Plenary Session

# Pursuing the Common Good: How Solidarity and Subsidiarity Can Work Together

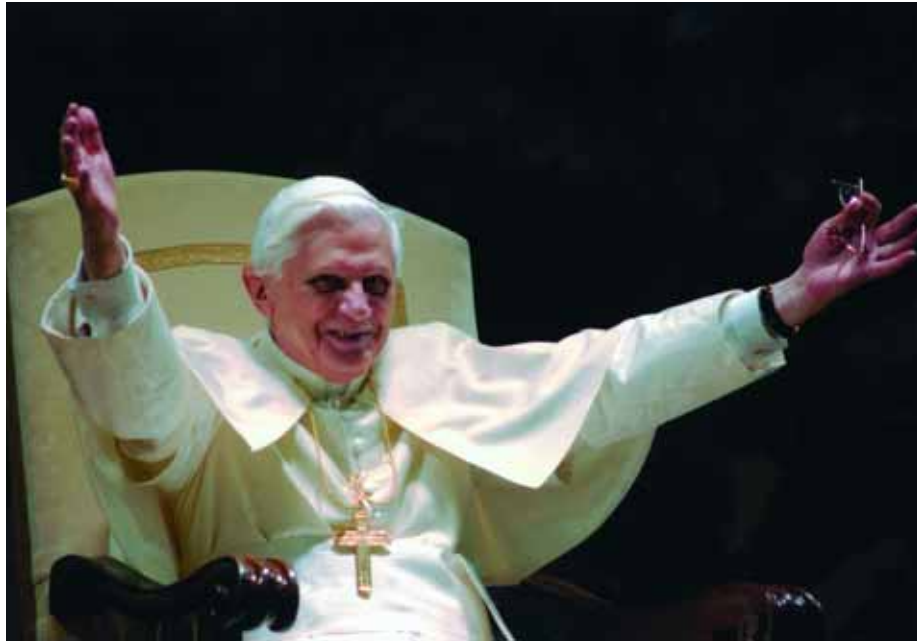
2-6 May 2008 • Casina Pio IV



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And now the Samaritan enters the stage. What will he do? He does not ask how far his obligations of solidarity extend. Nor does he ask about the merits required for eternal life. Something else happens: His heart is wrenched open. The Gospel uses the word that in Hebrew had originally referred to the mother's womb and maternal care. Seeing this man in such a state is a blow that strikes him "viscerally," touching his soul. "He had compassion"—that is how we translate the text today, diminishing its original vitality. Struck in his soul by the lightning flash of mercy, he himself now becomes the neighbor, heedless of any question or danger. The burden of the question thus shifts here. The issue is no longer which other person is a neighbor to me or not. The question is about me. I have to become the neighbor, and when I do, the other person counts for me "as myself."...One thing is clear: A new universality is entering the scene, and it rests on the fact that deep within I am already becoming a brother to all those I meet who are in need of my help.

The topical relevance of the parable is evident. When we transpose it into the dimensions of world society, we see how the peoples of Africa, lying robbed and plundered, matter to us. Then we see how deeply they are our neighbors; that our lifestyle, our history in which we are enmeshed, has plundered them and continues to do so. This is true above all in the sense that we have wounded their souls. Instead of giving them God, the God who has come close to us in Christ, which would have integrated and brought to completion all that is precious and great in their own traditions, we have brought to them the cynicism of a world without God in which all that counts is power and profit, a world that destroys moral standards so that corruption and the unscrupulous will to power are taken as a matter of course. And that applies not only to Africa.

Joseph Ratzinger Pope Benedict XVI, *Jesus of Nazareth. From the Baptism in the Jordan to the Transfiguration* (Doubleday, New York, 2007), pp. 197, 198-9.

# Pursuing the Common Good: How Solidarity and Subsidiarity Can Work Together

## INTRODUCTION

M. ARCHER, P. DONATI

1. In the Compendium of the Social Doctrine of the Church (paragraphs 160-163) we read that the principles of *the dignity of the human person, the common good, subsidiarity* and *solidarity* are the permanent principles of the Church's social doctrine. They constitute the very heart of Catholic social teaching.

These principles, the expression of the whole truth about man known by reason and faith, are born of "the encounter of the Gospel message and of its demands summarized in the supreme commandment of love of God and neighbour in justice with the problems emanating from the life of society". In the course of history and with the light of the Spirit, the Church has wisely reflected within her own tradition of faith and has been able to provide an ever more accurate foundation and shape to these principles, progressively explaining them in the attempt to respond coherently to the demands of the times and to the continuous developments of social life. *These are principles of a general and fundamental character, since they concern the reality of society in its entirety*: from close and immediate relationships to those mediated by politics, economics and law; from relationships among communities and groups to relations between peoples and nations. Because of their *permanence in time* and their *universality of meaning*, the Church presents them as the primary and fundamental parameters of reference for interpreting and evaluating social phenomena, which is the necessary source for working out the criteria for the discernment and orientation of social interactions in every area'. (160 & 161)

2. On the other hand, as we observe social phenomena in contemporary societies, we see that these principles are largely misunderstood. Quite often they are interpreted in ways which are very far from the meaning and intentions proper to the social doctrine. As a matter of fact, reductionist and biased interpretations prevail almost everywhere. For instance: the common good is identified with material goods, like water, a healthy environment, or similar things; solidarity is identified with feelings of love, or philanthropy, or public charity; subsidiarity is defined as leaving decisions to the lower levels of the political system (see art. 3/B of the EU Maastricht Treaty). These misinterpretations lead to serious consequences. Take, for example, the case of the family: the common good of the family is identified with its assets, family *solidarity* with sentiments of love, *subsidiarity* with leaving each actor to define the family as he/she likes. At the macro level of the national state, *solidarity* is defined in terms of political control over resources, the pursuit of equal opportunities, redistribution via the welfare state (*lab* side); and *subsidiarity* is identified with devolution or privatization (*lib* side).

These examples are only a few of the general misunderstandings surrounding key concepts – the common good, solidarity and subsidiarity.

3. The 2008 Plenary Meeting is based upon taking the present situation as a challenge to the social doctrine, which is requested to reflect anew on how society can achieve a configuration that is able to implement its principles. We must look for a proper vision of a truly human society by taking into consideration the cultural, social, economic and political changes of our times in the light of the Christian perspective.

In sum, the aims of this Plenary can be synthesised in three points:

(i) first, it is necessary to examine in depth the current uses of these concepts in order to clarify their correct meaning; such a clarification should be undertaken with reference both to the historical aspects of the concepts and to the way they are put into practice today;

(ii) second, it is particularly important to try to look at social reality and see if there are both theoretical developments and practical exemplars of the correct use of these principles, showing how subsidiarity and solidarity can work together in order to produce the common good in an effective way;

(iii) third, if the two above aims are achieved, we can expect that new ideas and practical orientations will be put at our disposal in order to think of a new configuration of society, one that leaves behind the Hobbesian and Hegelian heritages which still impinge upon contemporary societies and impede the sound working of the four basic principles of the social doctrine.

4. In seeking to accomplish these aims, special attention will be given to the issue of the interdependence among the four principles, and how they can and should work together.

As the Compendium of the Social Doctrine reminds us (paragraphs 162-163); *'The principles of the Church's social doctrine must be appreciated in their unity, interrelatedness and articulation*. This requirement is rooted in the meaning that the Church herself attributes to her social doctrine, as a unified doctrinal corpus that interprets modern social realities in a systematic manner. Examining each of these principles individually must not lead to using them only in part or in an erroneous manner, which would be the case if they were to be invoked in a disjointed and unconnected way with respect to each of the others. A deep theoretical understanding and the actual application of even just one of these social principles clearly shows the reciprocity, complementarities and interconnectedness that



is part of their structure. These fundamental principles of the Church's social doctrine, moreover, represent much more than a permanent legacy of reflection, which is also an essential part of the Christian message, since they indicate the paths possible for building a good, authentic and renewed social life. *The principles of the social doctrine, in their entirety, constitute that primary articulation of the truth of society by which every conscience is challenged and invited to interact with every other conscience in truth, in responsibility shared fully with all people and also regarding all people.* In fact, man cannot avoid the *question of freedom and of the meaning of life in society*, since society is a reality that is neither external nor foreign to his being. *These principles have a profoundly moral significance because they refer to the ultimate and organizational foundations of life in society.* To understand them completely it is necessary to act in accordance with them, following the path of development that they indicate for a life worthy of man. The ethical requirement inherent in these pre-eminent social principles concerns both the personal behaviour of individuals – in that they are the first and indispensable responsible subjects of social life at every level – and at the same time institutions represented by laws, customary norms and civil constructs, because of their capacity to influence and condition the choices of many people over a long period of time. In fact, these principles remind us that the origins of a society existing in history are found in the interconnectedness of the freedoms of all the persons who interact within it, contributing by means of their choices either to build it up or to impoverish it'.

5. In the social teaching of the Church, *solidarity* and *subsidiarity* are viewed as linked, mutually reinforcing and necessary to realising the *common good*. Ideally, this is the case. Indeed, it being the case is what makes for a robust civil society – one serving the common good and respecting the dignity of each and every person. However, the relationship between *solidarity* and *subsidiarity* is more complex than implied above. Moreover, circumstances have changed so radically that by the third millennium the desired relationship between *solidarity* and *subsidiarity* is badly out of alignment. Therefore, what we have to examine during the 2008 Plenary Meeting are the possibilities for aligning these two features of society in a newly transformed social context in which the common good has become more and more problematic.

(a) Firstly, it is necessary to acknowledge that the relationship between *solidarity* and *subsidiarity* can never be taken for granted because their relations are not symmetrical. It is possible for *solidarity* to be high and for *subsidiarity* to be low. This was the case during early Modernity. Throughout Europe the *solidarity* of the Working Class *community* was at its peak. Yet, early capitalism was precisely where Market con-

trol was at its (unrestrained) highest and commodification reduced the value of working people to the wage form. Certainly, a thrust towards *subsidiarity* developed in the attempt to found Trade Unions, but it was deflected into wage bargaining and away from control over the work process, working conditions, and work relations, let alone production and productivity. In short, Unions were incorporated into market relations and into the government of the liberal state.

(b) Equally, *subsidiarity* cannot work without *solidarity*. If such a combination is tried, then the organs of *subsidiarity* distance themselves still further from *solidarity*. These agencies are either commandeered from below, by parties claiming to speak for their 'community', and/or they are invaded from above, by the commanding powers of the state bureaucracy. For example, the relative autonomy of the Academy in Europe has seen both autonomy and collegiality reduced by the imposition of government performance indicators and accountability. Subsidiarity has been forfeited largely because there has been insufficient solidarity between academics to defend it.

(c) The conjunction between these two social forms – *solidarity* and *subsidiarity* – and thus their contribution to achieving the common good is therefore contingent and not axiomatic. This is the case despite their mutual reinforcement *when* they do happen to co-exist. Moreover, it also seems indubitable that much contemporary social change militates against their co-existence. Specifically, what has changed that makes the conjunction between *solidarity* and *subsidiarity* ever more problematic?

(d) There is a diminishing supply of community-based *solidarity*, of shared values and, thus, of social cement. Everywhere, a variety of changes undermine the stable, geo-local and face-to-face community. Certainly, *elective* communities (and virtual communities and imagined communities) are on the increase, but without making any significant contribution to the overall *social solidarity* necessary to sustain *subsidiarity*, since, at best, it remains extremely restricted in kind (e.g. football and FIFA).

(e) Conversely, the invasion of everyday life by market forces (advertising, easy credit facilities and money as the sole currency) and by bureaucratic regulations (national and trans-national) jointly accentuate increased materialism within an enlarged iron cage of bureaucracy.

Can this infelicitous cycle be broken? Here we have to consider the role of reciprocity.

6. To do so, it is necessary to be able to point to some process whose workings amplify *solidarity* and *subsidiarity* simultaneously, thus enabling the common good to be augmented. We find the key linking the two in the concept and practice of *reciprocity*.

*Reciprocity* comes in to its own as a 'starting mechanism'. In so doing, it solves a problem encountered in studies of participation in voluntary associations. It is regularly found that membership of them

increases trust, of fellow members and in general, and trust is the common denominator of *solidarity*. Yet, where does the impetus come from to develop voluntary associations in the first place?

The role of *reciprocity* as a 'starter motor' has long been recognised. Cicero wrote that 'There is no duty more indispensable than that of returning a kindness', and added that 'all men distrust one forgetful of a benefit'. However, *homo reciprocus* has often been and often is subject to a one sided accentuation (actually a distortion) of his contributions and their consequences.

For example, Marcel Mauss saw reciprocal gifts as underwriting exchange relationships and, thus, inexorably leading to the Market and its ahuman principles. Conversely, Alvin Gouldner viewed *reciprocity* as a generalised social norm, stabilised by a 'mutuality of gratifications' (a '*do ut des*' relationship) and socially stabilising in its turn. However, such 'mutuality' was always at the mercy of force which, in turn, undermined *reciprocity* and replaced it by relations of coercion. Note, that neither view can sustain an active view of *justice* (law working for the common good), for in the two cases Law would serve respectively to reinforce market relations and power relations.

Some notions, seemingly cognate to or substituting for *reciprocity*, actually break away in the same two directions – towards market relations or towards power relations. Thus, the economic and political theory of 'social capital' tends to assume that even the most *Gemeinschaft*-like groups are based upon 'interest', whose advancement (or defence) involves exchanges with other forms of capital and thus entails a commodification of persons which is antithetic to *solidarity* and *subsidiarity* alike. Conversely, Communitarianism, as its liberal critics suggest, seeks to combine the virtues of fraternity with the vices of intolerance.

Reciprocity is linked to free-giving. *Reciprocity* can only be the key link between *solidarity* and *subsidiarity* provided that it retains its own linkage to free-giving – based upon affect, concern and involvement in the lives and well-being of others.

There appears to be sufficient impetus towards free-giving in our populations (for example, organ donors or blood donors) that fuels *reciprocity* as a process that is independent of legal injunctions or reinforcement and expansionary rather than degenerative. Crucially, for our times, the free-giving, without search for material benefit or control, evidenced on the Internet – a neutral medium, also exploited for both other purposes – is a practical exemplification of (virtual) *solidarity* and effective *subsidiarity* that works *because of reciprocity* and could not work without it.

It is *reciprocity* that also results in an upward spiral, which reinforces *solidarity* because more and more of the human person, rather than just their labour power and intellectual skills is invested in such agencies as voluntary associations – rendering their contributions ones that cannot be commodified or commandeered (e.g. dedicated child care, care of the aged, or living in an eco-friendly manner). It is an upward spiral because: (a) there is a development of mutual obligations and practices of mutual support; (b) there is an extension of 'friendship' (in the Aristotelian sense); (c) there is tendency for social identity increasingly to be invested in such associations.

Hence, the seeming paradox of the third millennium that *Gemeinschaft* can develop from *Gesellschaft* – as the solution to the problem Modernity could never solve – 'the problem of solidarity'.

7. Justice should promote the common good. *Subsidiarity* requires both legal protection and mechanisms for just correction. Otherwise and regardless of being buttressed by internal *solidarity* it can be taken over by other forms of control and guiding principles or fragment through the crystallisation of sectional interests.

Thus, on the one hand, there is a need for protection by a form of justice differentiated for different spheres of society, according to criteria appropriate to them. Most obviously, the 'Third Sector' requires protection from incursions from the state, beyond those measures ensuring probity in the conduct of their affairs.

On the other hand, *subsidiarity* entails allocation, but of itself neither the 'Third Sector' nor classical definitions of justice give sufficient guidance about what is due to each social subject or human group. Without the articulation of such a theory, grievances can accumulate and hierarchies with distinct material interests become differentiated, such that no common good can really be achieved.

8. That's why this Plenary Meeting will give serious attention to 'practical exemplars' of *solidarity* and *subsidiarity* in action, to prevent this from being an arid, though necessary, academic exercise. Between the theory and the practice, what we will effectively be examining are the building blocks of a new civil society able to reach new frontiers in the advancement of the common good. The following topics will be illustrated: new forms of solidary and subsidiary economy; educational initiatives in developing countries; state-family relationships; access to information goods (internet); micro-credit and the third sector.

# Streben nach Gemeinwohl: Wie Solidarität und Subsidiarität zusammenarbeiten können

## EINFÜHRUNG

M. ARCHER, P. DONATI

1. Im Kompendium der Soziallehre der Kirche (Nr. 160-163) steht, dass die Prinzipien der *Würde der menschlichen Person*, des *Gemeinwohls*, der *Subsidiarität* und der *Solidarität* die bleibenden Prinzipien der Soziallehre der Kirche bilden. Sie sind die wahren und eigentlichen Angelpunkte der katholischen Soziallehre.

„Diese Prinzipien, die die ganze mit Hilfe der Vernunft und des Glaubens erkannte Wahrheit über den Menschen zum Ausdruck bringen, entspringen ‚aus der Begegnung der Botschaft des Evangeliums und ihrer Forderungen, wie sie im Hauptgebot der Gottes- und Nächstenliebe und der Gerechtigkeit zusammengefasst sind, mit den Problemen, die sich aus dem Leben der Gesellschaft ergeben‘. In dem Bemühen, konsequent auf die Erfordernisse der Zeiten und die beständigen Entwicklungen des gesellschaftlichen Lebens einzugehen, hat die Kirche diese Prinzipien nach und nach herausgearbeitet und ihnen so im Lauf der Geschichte und im Licht des Geistes durch kluges Nachdenken über die eigene Glaubensüberlieferung eine immer klarere Grundlage und Gestalt geben können. *Diese Prinzipien haben einen allgemeinen und grundlegenden Charakter; weil sie sich auf die gesellschaftliche Wirklichkeit in ihrer Gesamtheit beziehen*: von den durch Nähe und Unmittelbarkeit gekennzeichneten zwischenmenschlichen Beziehungen bis hin zu jenen, die von der Politik, der Wirtschaft und Rechtsordnung vermittelt sind; von den Beziehungen zwischen Gemeinschaften oder Gruppen bis zu den Beziehungen zwischen Völkern und Nationen. Aufgrund ihrer *zeitlichen* Dauer und *universalen* Bedeutung sieht die Kirche in ihnen das erste und grundlegende Bezugssystem für die Interpretation und Bewertung der gesellschaftlichen Erscheinungen, das notwendig ist, weil man in ihm zu Kriterien der Einschätzung und Orientierung für alle Bereiche des sozialen Handelns gelangen kann.“ (Nr. 160 & 161)

2. Andererseits lässt ein Blick auf die sozialen Erscheinungen der heutigen Gesellschaft erkennen, dass diese Prinzipien zu einem großen Teil missverstanden werden. Oft werden sie auf eine Weise gedeutet, die vom Sinn und Zweck der Soziallehre weit entfernt ist. In der Tat stößt man fast überall auf eine verkürzte oder tendenziöse Auslegung. So wird zum Beispiel Gemeinwohl mit materiellen Gütern wie Wasser, einer gesunden Umwelt oder ähnlichem gleichgesetzt; Solidarität mit Empfindung von Liebe, Philanthropie oder Wohltätigkeit durch den Staat; und Subsidiarität kann dafür stehen, dass Entscheidungen der unteren politischen Ebene überlassen werden (siehe Art. 5 des Vertrags zur Gründung der Europäischen Gemeinschaft i.d.F. des Art. B des Maastricht-Vertrags). Diese Missdeutungen haben schwerwiegende Folgen. Nehmen wir die Familie als Beispiel: Das Gemeinwohl der Familie wird mit ihrem Vermögen gleichgesetzt, Solidarität mit der Empfindung von Liebe; Subsidiarität bedeutet, dass es jedem „Akteur“ überlassen ist, die Familie nach Gutdünken zu definieren. Auf der Makroebene des Staates bedeutet (aus „linker“ Sicht) Solidarität politische Kontrolle über die Ressourcen, das Streben nach Chancengleichheit

und Verteilung durch den Wohlfahrtsstaat, während (aus „liberaler“ Sicht) Subsidiarität mit Dezentralisierung oder Privatisierung gleichgesetzt wird. Dies sind nur einige wenige Beispiele, die für die allgemeinen Missverständnisse im Zusammenhang mit den Schlüsselbegriffen Gemeinwohl, Solidarität und Subsidiarität stehen sollen.

3. Die Plenarsitzung von 2008 wird die gegenwärtige Situation als eine Herausforderung an die Soziallehre sehen, erneut zu überlegen, wie eine Gestaltung der Gesellschaft erreicht werden kann, die eine Umsetzung jener Prinzipien möglich macht. Wir müssen eine wahrhaft menschliche Gesellschaft in unseren Blick nehmen, indem wir die kulturellen, sozialen, wirtschaftlichen und politischen Veränderungen unserer Zeit aus der christlichen Perspektive betrachten.

Kurz lassen sich die Ziele unserer Plenarsitzung in folgende drei Punkte zusammenfassen:

(i) Zunächst ist es notwendig, eingehend den unterschiedlichen gegenwärtigen Gebrauch dieser Begriffe zu untersuchen, um ihre eigentliche Bedeutung klar herauszustellen. Diese Klärung sollte sowohl die geschichtlichen Aspekte als auch die heutige Umsetzung der Begriffe in die Praxis berücksichtigen.

(ii) In der Folge ist es besonders wichtig, die soziale Realität ins Auge zu fassen und zu prüfen, ob es sowohl theoretische Entwicklungen als auch praktische Beispiele für die richtige Anwendung dieser Prinzipien gibt, die zeigen, wie Subsidiarität und Solidarität zur effektiven Schaffung von Gemeinwohl zusammenwirken können.

(iii) Sind diese Ziele erreicht, werden sich vermutlich neue Ideen und praktische Orientierungen einstellen, die eine Neugestaltung der Gesellschaft jenseits des Erbes von Hobbes und Hegel möglich machen, einem Erbe, das sich noch immer einschränkend auf die gegenwärtige Gesellschaft auswirkt und das gesunde Wirken der vier Grundprinzipien der Soziallehre behindert.

4. Um diese Ziele zu erreichen, muss ein besonderes Augenmerk auf die Interdependenz zwischen den vier Grundprinzipien gerichtet werden, sowie darauf, wie sie zusammenwirken können und sollen.

Das Kompendium der Soziallehre der Kirche bringt Folgendes in Erinnerung (Nr.162-163): „Die Prinzipien der Soziallehre müssen in ihrer Einheitlichkeit, in ihrem Zusammenhang und in Ihrem Ineinandergreifen betrachtet werden. Diese Forderung wurzelt in der Bedeutung, die die Kirche selbst ihrer eigenen Soziallehre als einem ‚Corpus‘ der Lehre beimisst, das die sozialen Wirklichkeiten organisch interpretiert. Die Aufmerksamkeit für jedes einzelne Prinzip in seiner Besonderheit darf nicht zu seiner nur teilweisen und verfehlten Anwendung führen, zu der es immer dann kommt, wenn man sich so auf es beruft, als ob es von allen anderen getrennt und lösgelöst wäre. Die theoretische Vertiefung und die Anwendung auch nur eines einzelnen der sozialen Prinzipien lassen ihre wechselseitigen, einander ergänzenden und miteinander vernetzten Struk-

turen klar zutage treten. Diese grundlegenden Angelpunkte der kirchlichen Lehre sind überdies weit mehr als ein dauerhaftes Erbe an Ideen, sie sind wesentlicher Bestandteil der christlichen Botschaft, weil sie allen die möglichen Wege zu einem guten, wirklich erneuerten gesellschaftlichen Leben aufzeigen. Die Prinzipien der Soziallehre bilden in ihrer Gesamtheit jene erste Formulierung der Wahrheit über die Gesellschaft, die jedes Gewissen dazu aufruft und einlädt, in Freiheit und voller Mitverantwortlichkeit mit allen und für alle zu handeln. Denn der Mensch kann sich der Frage nach der Wahrheit und der Bedeutung des gesellschaftlichen Lebens nicht entziehen, da die Gesellschaft keine Realität ist, die außerhalb seiner eigenen Existenz liegt. Diese Prinzipien haben eine zutiefst moralische Bedeutung, weil sie auf die letzten und Richtung gebenden Grundlagen des sozialen Lebens verweisen. Um sie voll und ganz zu verstehen, muss man sein Handeln nach ihnen ausrichten und dem Weg der von ihnen aufgezeigten Entwicklung hin zu einem menschenwürdigen Leben folgen. Die den großen sozialen Prinzipien innewohnende moralische Forderung betrifft sowohl das persönliche Handeln der einzelnen, insofern sie die unersetzbaren Träger der Verantwortung auf jeder Ebene sind, als auch zugleich die Institutionen, die durch Gesetze, gewohnheitsmäßige Normen und zivile Strukturen repräsentiert werden, weil diese die Fähigkeit haben, die Entscheidungen vieler über lange Zeiträume hinweg zu beeinflussen und darauf einzuwirken. Die Prinzipien erinnern nämlich daran, dass die historisch bestehende Gesellschaft aus den sich ineinander verflechtenden Freiheiten aller Personen entsteht, die in ihr handeln und durch ihre Entscheidungen zu ihrer Entfaltung oder Verarmung beitragen“.

5. In der Soziallehre der Kirche sind *Solidarität* und *Subsidiarität* miteinander verflochten, stärken sich gegenseitig und sind zur Schaffung des *Gemeinwohls* notwendig. Im Idealfall ist das so. Wenn es so ist, entsteht eine starke bürgerliche Gesellschaft – eine Gesellschaft, die sich für das Gemeinwohl einsetzt und die die Würde jedes Einzelnen ausnahmslos achtet. Dennoch ist die Verknüpfung zwischen *Solidarität* und *Subsidiarität* komplexer als oben angedeutet. Auch haben sich die Verhältnisse so radikal verändert, dass das angestrebte Verhältnis zwischen *Solidarität* und *Subsidiarität* seit dem Beginn des neuen Jahrtausends stark aus dem Gleichgewicht geraten ist. Deshalb ist es unsere Aufgabe, in der Plenarsitzung von 2008 zu untersuchen, inwiefern diese beiden gesellschaftlichen Grundzüge in einem neu gestalteten sozialen Kontext, in dem das Anstreben von Gemeinwohl immer problematischer wird, aufeinander abgestimmt werden können.

(a) Zunächst ist festzustellen, dass ein Bezug zwischen *Solidarität* und *Subsidiarität* niemals selbstverständlich war, weil beide in keinem symmetrischen Verhältnis zueinander stehen. *Solidarität* kann hoch und *Subsidiarität* gering sein. So war das in der Frühen Moderne. In ganz Europa war die *Solidarität* der *Gemeinschaft* der Arbeiterklasse auf dem Höhepunkt angelangt. Gleichzeitig war die Marktmacht gerade im Frühkapitalismus (uneingeschränkt) am höchsten und die Kommodifikation beschränkte die Arbeiter in ihrem Wert auf ihren Lohn. Gewiss fand ein Vorstoß in Richtung *Subsidiarität* durch den Versuch der Gründung von Ge-

werkschaften statt, der aber abgebo-gen und auf Lohnverhandlungen beschränkt wurde, ohne eine Kontrolle über den Arbeitsablauf, die Arbeitsbedingungen, die Arbeitsbeziehungen, geschweige denn die Produktion und Produktivität möglich zu machen. Kurz gesagt, wurden die Gewerkschaften in die Marktbeziehungen und den liberalen Staat integriert.

(b) Desgleichen kann *Subsidiarität* nicht ohne *Solidarität* wirken. Wird eine Verbindung versucht, distanzieren sich die für die *Subsidiarität* zuständigen Faktoren einmal mehr von der *Solidarität*. Sie werden entweder von unten von Kräften gesteuert, die behaupten, für die „Gemeinschaft“ einzutreten, und/oder kraft der Befehlsgewalt der staatlichen Bürokratie. Zum Beispiel hat der relativ autonome Wissenschaftsbetrieb in Europa durch die Einführung von staatlichen Leistungskontrollen und Rechenschaftspflichten nicht nur einen Rückgang in seiner Eigenständigkeit sondern auch in seiner Kollegialität erfahren. Die Subsidiarität ging größtenteils verloren, weil unter den Wissenschaftlern zu wenig Solidarität herrschte, sie zu verteidigen.

(c) Die Beziehung zwischen diesen beiden gesellschaftlichen Erscheinungen – *Solidarität* und *Subsidiarität* – und ihr Beitrag zur Verwirklichung des Gemeinwohls ist folglich ungewiss und nicht selbstverständlich. Das ist auch dann der Fall, wenn sie nebeneinander bestehen, und sich gegenseitig stärken. Zudem besteht kein Zweifel, dass gegenwärtig zahlreiche soziale Veränderungen eine Koexistenz in Frage stellen. Doch bleibt die Frage: Was hat sich speziell verändert, so dass das Verhältnis von *Solidarität* und *Subsidiarität* immer noch problematischer wird?

(d) Die auf der Gemeinschaft basierende *Solidarität* schwindet, gemeinsame Werte nehmen ab, und damit auch der soziale Zusammenhalt. Überall untergraben zahlreiche Veränderungen die stabile, lokale menschliche Gemeinschaft. Gewiss sind die beliebig gestalteten Gemeinschaften (wie auch virtuelle und imaginäre Gemeinschaften) im Kommen, allerdings ohne jenen bedeutsamen Beitrag zur *gesamtgemeinschaftlichen Solidarität* zu leisten, der für die Aufrechterhaltung der *Subsidiarität* nötig wäre. Sie bleiben bestenfalls eng auf eine Sache beschränkt (z.B. Fußball und FIFA).

(e) Umgekehrt dringen Marktkräfte (wie Werbung, leicht zugängliche Kredite und Geld als einziger Wert) gleichzeitig mit (nationalen und transnationalen) bürokratischen Vorschriften in den Alltag ein. Sie unterstreichen den anwachsenden Materialismus in dem immer weiter wachsenden eisernen Käfig der Bürokratie.

Kann dieser Teufelskreis durchbrochen werden? In diesem Zusammenhang ist die Rolle der Reziprozität in Betracht zu ziehen..

6. Hierfür ist es notwendig auf einige Entwicklungsprozesse zu verweisen, die *Solidarität* und *Subsidiarität* gleichzeitig anwachsen lassen und damit auch das Gemeinwohl. Der Schlüssel für die Verbindung dieser beiden gesellschaftlichen Ausformungen liegt in dem Begriff und der Ausübung von *Reziprozität*.

Die *Reziprozität* ist als „Startmechanismus“ zu verstehen. Als solcher trägt sie zu der Lösung einer Fragestellung bei, die sich bei einer Untersuchung von Mitgliedschaften bei freiwilligen Vereinigungen ergab. Regelmäßig wurde herausgefunden, dass die Mitgliedschaft bei solchen Vereinigungen das Vertrauen – so-

wohl in die Mitglieder als auch allgemein – stärkt. Vertrauen aber ist der gemeinsame Nenner von *Solidarität*. Worauf aber ist überhaupt der Impuls zurückzuführen, freiwillige Vereinigungen zu bilden?

Die Rolle der *Reziprozität* als Startmechanismus ist früh erkannt worden. Cicero schrieb, dass es „keine unabdingbarere Pflicht gibt als Freundlichkeit zu erwidern“ und meinte überdies, dass „der Mensch jedem misstraut, der eine ihm gewährte Gunst vergisst“. Andererseits war und ist der *homo reciprocus* oft auch der einseitigen Betonung (wenn nicht Verzerrung) dessen ausgesetzt, was er einbringt, und dessen, was daraus folgt.

Zum Beispiel betrachtete Marcel Mauss gegenseitige Geschenke als eine Vereinbarung von Austauschbeziehungen, die unerbittlich zum Markt und seinen menschenverachtenden Grundsätzen führen müsste. Umgekehrt sah Alvin Gouldner in der *Reziprozität* eine allgemein soziale Norm, die durch „gegenseitige Zuwendungen“ (ein „do ut des“-Verhältnis) gefestigt würde und als sozialer Stabilisator wirke. Jedenfalls war eine solche „*Wechselseitigkeit*“ immer ein Spielball der Kräfte, die ihrerseits die *Reziprozität* untergruben und durch Zwangsverhältnisse ersetzten. Anzumerken ist, dass keine der beiden Interpretationen einer aktiven Vorstellung von *Gerechtigkeit* (als dem Recht das dem Gemeinwohl dient) entspricht. In beiden Fällen dient das Recht dazu, die Marktbeziehungen und die Machtverhältnisse zu stärken.

Einige Begriffe, die mit *Reziprozität* verwandt sind oder für sie einzustehen scheinen, gehen in Wirklichkeit in dieselbe Richtung – nämlich in Richtung der Marktbeziehungen und der Machtverhältnisse. So geht die wirtschaftliche und politische Theorie des „Sozialkapitals“ tendenziell davon aus, dass selbst Gruppen, die dem Begriff der *Gemeinschaft* am nächsten kommen, auf „Interessen“ gründen, deren Förderung (oder Schutz) einen Austausch mit anderen Kapitalformen bedingt und so eine Kommodifikation der Person zur Folge haben, was einer Antithese zu *Solidarität* und *Subsidiarität* gleichkommt. Andererseits versucht der Kommunitarismus, wie liberal gesinnte Kritiker feststellen, die Tugenden der Brüderlichkeit mit den Lasten der Intoleranz zu vereinen.

Reziprozität ist mit dem Akt der Freigiebigkeit verbunden. *Reziprozität* kann nur der Angelpunkt zwischen *Solidarität* und *Subsidiarität* sein, wenn sie ihre Bindung an die Freigiebigkeit aufrecht erhält – aus Interesse, aus Sorge oder Eingebundensein in das Leben und das Wohlergehen anderer Menschen.

In der Bevölkerung scheint der Anreiz zur Freigiebigkeit in genügend großem Maß vorhanden zu sein (Beispiel: Organspender und Blutspender), was die *Reziprozität* unabhängig von rechtlichen Vorschriften und Bestärkungen durch Recht und Gesetz eher fördert als schwächt. Entscheidend für unsere Zeit ist, dass die Freigiebigkeit, die sich, ohne materielle Vorteile oder ein Kontrollverhalten anzustreben, im Internet – als einem neutralen Medium, das auch für die beiden anderen Ziele herangezogen werden kann – manifestiert. Freigiebigkeit veranschaulicht praktisch die (virtuelle) *Solidarität* und effektive *Subsidiarität*, die *aufgrund der Reziprozität* funktioniert und ohne sie nicht funktionieren könnte.

Die *Reziprozität* wirkt wie eine aufwärtsstrebende, die *Solidarität* stärkende Spirale, weil immer mehr Persönliches, mehr als nur die Arbeitskraft und die intellektuellen Fähigkeiten eines Menschen, in Institutionen wie freiwilligen Vereinigungen eingebracht wird. Dieses „Mehr“ nimmt eine Gestalt an, in der es nicht kommodifiziert und nicht „vermachtet“ werden kann (wie im Falle der Kinder- und Altenbetreuung oder umweltbewussten Wohnens). Es handelt sich um eine aufwärtsstrebende Spirale, weil: (a) sowohl die Pflichten als auch die praktische Hilfe zunehmend gegenseitig sind, (b) „Freundschaften“ (im aristotelischen Sinne) ausgebaut werden, (c) die soziale Identität immer mehr in solche Vereinigungen eingebracht wird.

Daraus folgt das scheinbare Paradoxon des neuen Jahrhunderts, dass sich die *Gemeinschaft* aus der *Gesellschaft* entwickeln kann – als Lösung für das Problem, das die Moderne nie lösen konnte: „das Problem der Solidarität“.

7. Das Rechtswesen sollte das Gemeinwohl fördern. Die *Subsidiarität* bedarf sowohl des rechtlichen Schutzes als auch präziser Steuerungsmechanismen. Andernfalls könnte sie, unabhängig von einer Stützung durch interne Solidarität, von anderen Kontrollformen und Leitprinzipien vereinnahmt oder durch Verhärtung partikularer Interessen zersplittert werden.

So ist einerseits ein rechtlicher Schutz erforderlich, der die verschiedenen gesellschaftlichen Wirkungskreise differenziert berücksichtigt und entsprechende Kriterien zugrunde legt. Am offensichtlichsten braucht der Dritte Sektor den Schutz gegen Eingriffe des Staates, die über die Gewährleistung korrekten Geschäftsgebarens hinausgehen.

Andererseits bedeutet *Subsidiarität* Zuweisung. Aber weder die Eigenart des „Dritten Sektors“ noch klassische Rechtsdefinitionen leiten in ausreichender Weise an, was dem jeweiligen gesellschaftlichen Sachverhalt oder der jeweiligen Gruppe zusteht. Ohne die Formulierung einer diesbezüglichen Theorie können Missstände anwachsen und sich Hierarchien mit unterschiedlichen materiellen Interessen herausbilden, so dass in der Tat das Gemeinwohl verfehlt wird.

8. Deshalb wird diese Plenarsitzung ein ganz besonderes Augenmerk auf praktische Beispiele von *Solidarität* und *Subsidiarität* legen. Das wird verhindern, dass die Sitzung in eine trockene, wenngleich notwendige akademische Übung ausartet. Was wir zwischen Theorie und Praxis wirksam untersuchen werden, sind die Bausteine einer neuen bürgerlichen Gesellschaft, die imstande ist, bei der Förderung des Gemeinwohls zu neuen Grenzen vorzustoßen. Folgende Themen werden behandelt: neue Formen von wirtschaftlicher Solidarität und wirtschaftlicher Subsidiarität; Bildungsinitiativen in Entwicklungsländern; das Verhältnis von Staat und Familie; der Zugang zu Informationsgut (Internet); das Kleinkreditwesen und der Dritte Sektor.



# Perseguire il Bene Comune: come solidarietà e sussidiarietà possono operare insieme

## INTRODUZIONE

M. ARCHER, P. DONATI

1. Nel Compendio della Dottrina Sociale della Chiesa (paragrafi 160-163) leggiamo che i principi della *dignità della persona umana*, del *bene comune*, della *sussidiarietà* e della *solidarietà* sono i principi permanenti della dottrina sociale della Chiesa. Essi costituiscono i cardini stessi dell'insegnamento sociale cattolico.

“Tali principi, espressione dell'intera verità sull'uomo conosciuta tramite la ragione e la fede, scaturiscono 'dall'incontro del messaggio evangelico e delle sue esigenze, che si riassumono nel comandamento supremo dell'amore di Dio e del prossimo e nella giustizia, con i problemi derivanti dalla vita della società'. La Chiesa, nel corso della storia e alla luce dello Spirito, riflettendo sapientemente all'interno della propria tradizione di fede, ha potuto dare a tali principi fondazione e configurazione sempre più accurate, enucleandoli progressivamente, nello sforzo di rispondere con coerenza alle esigenze dei tempi e ai continui sviluppi della vita sociale. *Questi principi hanno un carattere generale e fondamentale, poiché riguardano la realtà sociale nel suo complesso*: dalle relazioni interpersonali caratterizzate da prossimità ed immediatezza a quelle mediate dalla politica, dall'economia e dal diritto; dalle relazioni tra comunità o gruppi ai rapporti tra i popoli e le Nazioni. Per la loro *permanenza nel tempo* ed *universalità di significato*, la Chiesa li indica come il primo e fondamentale parametro di riferimento per l'interpretazione e la valutazione dei fenomeni sociali, necessario perché vi si possono attingere i criteri di discernimento e di guida dell'agire sociale, in ogni ambito” (160 e 161).

2. Tuttavia, analizzando i fenomeni sociali nelle società contemporanee, osserviamo che questi principi vengono in larga parte fraintesi. Molto spesso sono interpretati in modi che sono lontanissimi dai significati e dalle intenzioni che attengono alla dottrina sociale. Effettivamente, interpretazioni riduzioniste e prevenute prevalgono quasi dovunque. Ad esempio: il bene comune viene identificato con i beni materiali, come l'acqua, un ambiente salubre, o cose simili; la solidarietà viene identificata con l'amore, la filantropia, o la pubblica beneficenza; la sussidiarietà è definita come lasciare che le decisioni vengano prese dai livelli più bassi del sistema politico (cfr. art. 3/B del Trattato Europeo di Maastricht). Queste errate interpretazioni comportano una serie di conseguenze. Prendiamo, ad esempio, il caso della famiglia: il bene comune della famiglia viene identificato con il suo patrimonio, la *solidarietà* familiare con i sentimenti d'amore, la *sussidiarietà* con il lasciare ad ogni “attore” definire la famiglia come meglio crede. Al macro livello dello stato nazionale, la *solidarietà* viene definita in termini di controllo politico sulle risorse, il conseguimento delle pari opportunità, la redistribuzione tramite lo stato as-

sistenziale (da parte della sinistra); e la *sussidiarietà* viene identificata con la devolution o la privatizzazione (da parte liberale). Questi non sono che alcuni esempi dei malintesi di natura generale che contornano questi concetti chiave – il bene comune, la solidarietà e la sussidiarietà.

3. La Sessione Plenaria del 2008 si basa sul considerare la situazione attuale come una sfida alla dottrina sociale, a cui si richiede di riflettere nuovamente sul modo in cui la società può raggiungere una configurazione grazie alla quale mettere in pratica i propri principi. Dobbiamo cercare una visione corretta di società realmente umana, prendendo in considerazione i cambiamenti culturali, sociali, economici e politici dei nostri tempi alla luce della prospettiva cristiana.

In breve, gli intenti di questa Plenaria possono essere riassunti nei seguenti tre punti:

(i) primo, è necessario esaminare approfonditamente gli usi correnti di questi concetti al fine di chiarire il loro corretto significato; un tale chiarimento dovrebbe far riferimento sia agli aspetti storici di tali concetti, sia al modo in cui essi vengono messi in pratica al giorno d'oggi;

(ii) secondo, è particolarmente importante guardare alla realtà sociale e vedere se ci siano sviluppi teorici ed esempi pratici dell'uso corretto di tali principi, che mostrino come sussidiarietà e solidarietà possono operare insieme al fine di produrre in modo efficace il bene comune;

(iii) terzo, se le due precedenti finalità vengono raggiunte, possiamo aspettarci che nuove idee e orientamenti pratici ci saranno messi a disposizione al fine di pensare a una nuova configurazione della società, una società che si lasci alle spalle le eredità di Hobbes e di Hegel che ancora influenzano le società contemporanee e ostacolano il sano funzionamento dei quattro principi di base della dottrina sociale.

4. Nel perseguire questi fini, un'attenzione particolare sarà riservata al problema della interdipendenza tra i quattro principi, e a come essi possano e debbano operare congiuntamente.

Come il Compendio della Dottrina Sociale ci ricorda (paragrafi 162-163): “*I principi della dottrina sociale devono essere apprezzati nella loro unitarietà, connessione e articolazione*. Tale esigenza si radica nel significato attribuito dalla Chiesa stessa alla propria dottrina sociale, di *corpus* dottrinale unitario che interpreta le realtà sociali in modo organico. L'attenzione verso ogni singolo principio nella sua specificità non deve condurre ad un suo utilizzo parziale ed errato, che avviene qualora lo si invochi come fosse disarticolato e sconnesso rispetto a tutti gli altri. L'approfondimento teorico e la stessa applicazione di an-



che uno solo dei principi sociali fanno emergere con chiarezza la reciprocità, la complementarità, i nessi che li strutturano. Questi cardini fondamentali della dottrina della Chiesa rappresentano, inoltre, ben più di un patrimonio permanente di riflessione, che pure è parte essenziale del messaggio cristiano, poiché indicano a tutti le vie possibili per edificare una vita sociale buona, autenticamente rinnovata. *I principi della dottrina sociale, nel loro insieme, costituiscono quella prima articolazione della verità della società, dalla quale ogni coscienza è interpellata e invitata ad interagire con ogni altra, nella libertà, in piena corresponsabilità con tutti e nei confronti di tutti.* Alla questione della verità e del senso del vivere sociale, infatti, l'uomo non può sottrarsi, in quanto la società non è una realtà estranea al suo stesso esistere. *Tali principi hanno un significato profondamente morale perché rinviano ai fondamenti ultimi e ordinatori della vita sociale.* Per una loro piena comprensione, occorre agire nella loro direzione, sulla via dello sviluppo da essi indicato per una vita degna dell'uomo. L'esigenza morale insita nei grandi principi sociali riguarda sia l'agire personale dei singoli, in quanto primi ed insostituibili soggetti responsabili della vita sociale ad ogni livello, sia, al tempo stesso, le istituzioni, rappresentate da leggi, norme di costume e strutture civili, a causa della loro capacità di influenzare e condizionare le scelte di molti e per molto tempo. I principi ricordano, infatti, che la società storicamente esistente scaturisce dall'intrecciarsi delle libertà di tutte le persone che in essa interagiscono, contribuendo, mediante le loro scelte, ad edificarla o ad impoverirla".

5. Nell'insegnamento sociale della Chiesa, *solidarietà* e *sussidiarietà* sono considerate collegate, si rafforzano reciprocamente e sono necessarie al raggiungimento del *bene comune*. Idealmente, questo è vero. Effettivamente, stando così le cose una società civile risulta unita e forte – una società che serve il bene comune e rispetta la dignità di ogni singola persona. Tuttavia, la relazione tra *solidarietà* e *sussidiarietà* è più complessa di quanto sottintenda quanto detto sopra. Inoltre, le circostanze sono mutate così radicalmente che per il terzo millennio l'auspicata relazione tra *solidarietà* e *sussidiarietà* risulta gravemente squilibrata. Dunque, ciò che dobbiamo esaminare nel corso della Sessione Plenaria del 2008 sono le possibilità di bilanciamento tra questi due aspetti della società in un contesto sociale recentemente mutato, in cui il perseguimento del bene comune è divenuto sempre più problematico.

(a) Primo, è necessario riconoscere che il rapporto tra *solidarietà* e *sussidiarietà* non può mai essere dato per scontato perché le loro relazioni non sono simmetriche. Si può verificare il caso in cui la *solidarietà* sia al suo apice e la *sussidiarietà* molto in basso. Ciò è quanto è avvenuto durante la prima Modernità. In tutta Europa la *solidarietà* nella *comunità* della Classe Operaia era al suo culmine. Tuttavia, il primo capitalismo si trovava precisamente dove era il controllo del Mercato, ovvero al suo (sfnato) punto più alto e la mercificazione riduceva il valore dei lavoratori alla pa-

ga. Certamente, una spinta verso la *sussidiarietà* si sviluppò quando si cercò di fondare i sindacati, ma essa fu deviata nella direzione della contrattazione retributiva e lontano dal controllo del processo lavorativo, delle condizioni di lavoro, e delle relazioni di lavoro, per non parlare della produzione e della produttività. In breve, i sindacati furono inglobati nelle relazioni di mercato e nel governo dello stato liberale.

(b) Allo stesso modo, la *sussidiarietà* non può funzionare senza la *solidarietà*. Se una tale combinazione viene tentata, allora gli organismi della *sussidiarietà* si allontanano ancor più dalla *solidarietà*. Queste agenzie o vengono monopolizzate dal basso, da partiti che affermano di parlare per la loro "comunità", e/o vengono invase dall'alto, dai poteri dominanti della burocrazia di stato. Ad esempio, la relativa autonomia dell'Accademia in Europa ha visto la sua autonomia e la sua collegialità ridotte dall'imposizione di indicatori governativi di rendimento e dalla responsabilità. Si è rinunciato alla *sussidiarietà* principalmente perché non c'è stata sufficiente *solidarietà* tra gli accademici nel difenderla.

(c) La concomitanza di queste due forme sociali – *solidarietà* e *sussidiarietà* – e dunque il loro contributo nel perseguimento del bene comune è perciò contingente e non assiomatico. È così, malgrado esse si rafforzino reciprocamente *quando* accade che coesistono. Inoltre, appare anche indubitabile che molti cambiamenti sociali contemporanei operino a detrimento della loro coesistenza. Specificamente, cosa è cambiato tanto da rendere la concomitanza tra *solidarietà* e *sussidiarietà* ancor più problematica?

(d) C'è una decrescente disponibilità di *solidarietà* basata sulla comunità, di valori condivisi e, dunque, di collante sociale. Ovunque, una molteplicità di cambiamenti insidia la stabile comunità locale che vive a stretto contatto. Certamente, le comunità *eletive* (e quelle virtuali e quelle immaginate) sono in aumento, ma senza che esse riescano a fornire alcun significativo contributo alla *solidarietà sociale* generale che è necessaria per sostenere la *sussidiarietà*, dal momento che, nel migliore dei casi, essa rimane estremamente limitata ad ambiti molto ristretti (p.es. il gioco del calcio e la FIFA).

(e) Per contro, l'invasione nella vita quotidiana da parte di forze di mercato (pubblicità, facili agevolazioni creditizie e il denaro come unica valuta) e di norme burocratiche (nazionali e transnazionali) congiuntamente accentuano l'accresciuto materialismo all'interno dell'estesa gabbia di ferro della burocrazia.

Può questo ciclo sconveniente essere interrotto? In questo contesto, dobbiamo prendere in considerazione il ruolo della reciprocità.

6. Per fare ciò, è necessario dare risalto ad alcuni processi il cui funzionamento fa aumentare allo stesso tempo la *solidarietà* e la *sussidiarietà*, permettendo così che anche il bene comune venga accresciuto. Troviamo l'anello che unisce queste due forme sociali nel concetto e nella pratica della *reciprocità*.

La *reciprocità* viene riconosciuta come "meccanismo di avvio". Così facendo, essa risolve un problema

in cui ci si imbatte negli studi sulla partecipazione nelle associazioni di volontariato. Con regolarità si constata che l'appartenenza a questo tipo di associazioni accresce la fiducia, dei membri e in generale, e la fiducia è il denominatore comune della *solidarietà*. Eppure, da dove viene in primo luogo la spinta a far nascere le associazioni di volontariato?

Il ruolo della *reciprocità* quale “motorino d'avviamento” è noto da molto tempo. Cicerone scrisse che “Non vi è dovere più indispensabile di quello di ricambiare una cortesia”, e aggiunse che “tutti gli uomini diffidano di chi si dimentica di un favore ricevuto”. Tuttavia, l'*homo reciprocus* è spesso stato, e spesso è, soggetto ad un'unilaterale accentuazione (in realtà una distorsione) dei suoi contributi e delle loro conseguenze.

Ad esempio, Marcel Mauss interpretò i doni reciproci come relazioni di scambio di sottoscrizione e che, dunque, portavano inesorabilmente al Mercato e ai suoi principi a-umani. Al contrario, Alvin Gouldner ha interpretato la *reciprocità* come una norma sociale generica, resa stabile da una “reciprocità di gratificazioni” (una relazione basata sul “*do ut des*”) che a sua volta è stabilizzante dal punto di vista sociale. Tuttavia, tale “reciprocità” era sempre in balia di forze che, a loro volta, indebolivano la *reciprocità* e la rimpiazzavano con rapporti di coercizione. È da notare che nessuna delle due interpretazioni può essere d'aiuto ad una visione attiva della *giustizia* (la legge che lavora a vantaggio del bene comune), perché in entrambi i casi la Legge servirebbe rispettivamente a rinforzare le relazioni di mercato e i rapporti di potere.

Alcuni concetti, apparentemente affini o sostitutivi di *reciprocità*, in realtà vanno nelle stesse due direzioni – verso le relazioni di mercato e verso i rapporti di potere. Così, la teoria economica e politica del “Capitale Sociale” tende a dare per scontato che anche i gruppi più vicini al concetto di *Gemeinschaft* si basano sull’“interesse”, il cui progresso (o difesa) comporta scambi con altre forme di capitale e dunque implica una mercificazione delle persone, cosa che è antitetica in ugual misura alla *solidarietà* e alla *sussidiarietà*. Di converso, il Comunitarianismo, come i suoi critici di pensiero liberale suggeriscono, cerca di combinare le virtù della fraternità con i vizi dell'intolleranza.

La reciprocità si lega al donare. La *reciprocità* può essere solo l'anello che collega *solidarietà* e *sussidiarietà* a condizione che essa mantenga la sua connessione con il donare liberamente – che è basato sull'affetto, l'interesse e il coinvolgimento nella vita e nel benessere degli altri.

Sembra che tra le nostre popolazioni ci sia una sufficiente spinta verso il libero donare (per esempio, i donatori di organi o di sangue) che alimenta la *reciprocità* quale processo indipendente da comandi della legge o da sostegni legali o normativi, che tende a diffondersi piuttosto che a degenerare. Cosa fondamentale, per i nostri tempi, il donare, senza che esso implichi la ricerca di un controllo o di un beneficio materiale, mostrato chiaramente su Internet – un medium neutro, sfruttato anche per entrambi gli

altri due scopi – è un'esemplificazione pratica di *solidarietà* (virtuale) e di efficace *sussidiarietà* che funziona a motivo della *reciprocità* e non potrebbe funzionare senza di essa.

È la *reciprocità* che produce anche una spirale ascensionale che rinforza la *solidarietà* in quanto sempre più la persona umana, piuttosto che esclusivamente la sua forza lavoro e le sue abilità intellettuali, viene investita nella sua globalità in agenzie quali le associazioni di volontariato – che trasformano i loro contributi in qualcosa che non può essere mercificato o monopolizzato (p. es. l'assistenza ai bambini, agli anziani, o il vivere in un modo rispettoso dell'ambiente). È una spirale ascensionale perché: (a) vi è un incremento di impegni reciproci e di pratiche di mutuo sostegno; (b) vi è un'estensione dell' 'amicizia' (in senso aristotelico); (c) vi è una tendenza all'identità sociale che in misura crescente può essere investita in questo tipo di associazioni.

Da qui l'apparente paradosso del terzo millennio che il *Gemeinschaft* può svilupparsi dal *Gesellschaft* – come soluzione al problema che la Modernità non ha potuto mai risolvere – “il problema della solidarietà”.

7. La giustizia dovrebbe promuovere il bene comune. La *sussidiarietà* ha bisogno sia di protezione giudiziale che di precisi meccanismi di correzione. Altrimenti, e nonostante sia sostenuta da *solidarietà* interna, può essere dominata da altre forme di controllo e principi guida o frammentarsi nella cristallizzazione di interessi settoriali.

Così, da una parte, c'è bisogno di protezione da parte di una forma di giustizia che sia differenziata a seconda delle diverse sfere della società, e che risponda a criteri che siano loro adeguati. Sicuramente, il “Terzo Settore” necessita di protezione dalle incursioni dello stato, oltre a quelle misure che assicurano correttezza nella condotta dei loro affari.

Dall'altra, la *sussidiarietà* comporta la distribuzione, ma di per sé né il “Terzo Settore”, né le definizioni classiche di giustizia forniscono una guida sufficiente su cosa sia dovuto ad ogni soggetto sociale o gruppo umano. Senza l'articolazione di una tale teoria, i torti si possono accumulare e le gerarchie con diversi interessi materiali differenziarsi sempre, così che nessun bene comune potrà davvero essere perseguito.

8. Ecco perché questa Sessione Plenaria dedicherà una particolare attenzione a “esemplificazioni pratiche” di *solidarietà* e *sussidiarietà* in azione, per impedire che sia solo un arido, per quanto necessario, esercizio accademico. Tra la teoria e la pratica, ciò che noi effettivamente esamineremo sono i mattoni di una nuova società civile capace di raggiungere nuove frontiere nel progredire del bene comune. Verranno illustrati i seguenti temi: nuove forme di economia solidale e sussidiaria; iniziative educative nei paesi in via di sviluppo; le relazioni tra stato e famiglia; l'accesso ai beni-informazione (internet); il micro credito e il terzo settore.



# En busca del bien común: de cómo la solidaridad y la subsidiaridad pueden funcionar juntas

## INTRODUCCIÓN

M. ARCHER, P. DONATI

1. En el Compendio de la Doctrina Social de la Iglesia (párrafos 160 a 163), leemos que sus principios permanentes son *la dignidad de la persona humana, el bien común, la subsidiaridad y la solidaridad*. Ellos constituyen el núcleo mismo de la enseñanza social católica.

“Estos principios, expresión de la verdad íntegra sobre el hombre conocida a través de la razón y de la fe, brotan ‘del encuentro del mensaje evangélico y de sus exigencias - comprendidas en el Mandamiento supremo del amor a Dios y al prójimo y en la Justicia - con los problemas que surgen en la vida de la sociedad’. La Iglesia, en el curso de la historia y a la luz del Espíritu, reflexionando sabiamente sobre la propia tradición de fe, ha podido dar a tales principios una fundación y configuración cada vez más exactas, clarificándolos progresivamente, en el esfuerzo de responder con coherencia a las exigencias de los tiempos y a los continuos desarrollos de la vida social. *Estos principios tienen un carácter general y fundamental, ya que se refieren a la realidad social en su conjunto: desde las relaciones interpersonales caracterizadas por la proximidad y la inmediatez, hasta aquellas mediadas por la política, por la economía y por el derecho; desde las relaciones entre comunidades o grupos hasta las relaciones entre los pueblos y las Naciones. Por su permanencia en el tiempo y universalidad de significado, la Iglesia los señala como el primer y fundamental parámetro de referencia para la interpretación y la valoración de los fenómenos sociales, necesario porque de ellos se pueden deducir los criterios de discernimiento y de guía para la acción social, en todos los ámbitos*” (160 y 161).

2. Por otro lado, cuando analizamos los fenómenos sociales que se producen en las sociedades contemporáneas, observamos que tales principios están muy sujetos a malentendidos. A menudo se interpretan de modos que están bastante alejados del significado y las intenciones que corresponden a la doctrina social. En efecto, las interpretaciones reductivas y sesgadas prevalecen casi por doquier. Por ejemplo, se identifica el bien común con bienes materiales tales como el agua o un medio ambiente saludable; la solidaridad se identifica con el amor, la filantropía o la caridad pública; la subsidiaridad se define como la acción de dejar las decisiones libradas a los niveles inferiores del sistema político (véase el Artículo 3/B del Tratado de la Unión Europea, o Tratado de Maastricht). Estos errores de interpretación acarrearán graves consecuencias. Tomemos como ejemplo el caso de la familia: el bien común familiar se define en términos de su patrimonio, mientras que su *solidaridad* se identifica con el amor, y su *subsidiaridad* con la acción de permitir que cada actor defina la familia según su propio criterio. En el nivel “macro” del Estado nacional, la *solidaridad* se define en términos del control político de los recursos, de la

búsqueda de igualdad de oportunidades, y de la redistribución a través del Estado benefactor (según lo interpretado por la izquierda); y la *subsidiaridad* se identifica con la delegación de poderes o la privatización (según la interpretación liberal). Estos son tan solo algunos de los malentendidos que se han difundido en torno a conceptos cardinales tales como el bien común, la solidaridad y la subsidiaridad.

3. La Sesión Plenaria de 2008 apunta a considerar la situación actual como un desafío a la doctrina social, que se enfrenta a una necesidad renovada de reflexión acerca de cómo puede la sociedad alcanzar una configuración capaz de implementar sus principios. Debemos buscar una visión adecuada de una sociedad verdaderamente humana tomando en cuenta los cambios culturales, sociales, económicos y políticos de nuestro tiempo a la luz de la perspectiva cristiana.

En suma, los objetivos de esta Sesión Plenaria pueden resumirse en tres aspectos:

(i) en primer lugar, es necesario examinar en profundidad los usos actuales de estos conceptos con el fin de aclarar su correcto significado; tal aclaración debería hacerse en referencia tanto a los aspectos históricos de estos conceptos como a la manera como se los lleva a la práctica hoy en día;

(ii) en segundo lugar, es particularmente importante observar la realidad social de modo de detectar avances teóricos y ejemplos prácticos de la correcta aplicación de estos principios, que demuestren cómo la subsidiaridad y la solidaridad pueden funcionar juntas con el objeto de fomentar el bien común de forma eficaz;

(iii) en tercer lugar, si se logran los dos fines anteriores, es de esperar que tendremos a nuestra disposición ideas y orientaciones prácticas que nos permitirán pensar en una configuración social nueva y capaz de dejar atrás los legados de Hobbes y Hegel que siguen pesando sobre las sociedades contemporáneas y que impiden un funcionamiento óptimo de los cuatro principios básicos de la doctrina social.

4. En la persecución de estos fines, cabe prestar especial atención a la interdependencia entre los cuatro principios, así como también al modo en el que pueden y deberían funcionar juntos.

Como nos lo recuerda el Compendio de la Doctrina Social (párrafos 162 y 163): “*Los principios de la doctrina social deben ser apreciados en su unidad, conexión y articulación*. Esta exigencia radica en el significado, que la Iglesia misma da a la propia doctrina social, de ‘*corpus*’ doctrinal unitario que interpreta las realidades sociales de modo orgánico. La atención a cada uno de los principios en su especificidad no debe conducir a su utilización parcial y errónea, como ocurriría si se invocase como un elemento desarticulado y desconectado con respecto de todos los demás. La misma profundi-



zación teórica y aplicación práctica de uno solo de los principios sociales, muestran con claridad su mutua conexión, reciprocidad y complementariedad. Estos fundamentos de la doctrina de la Iglesia representan un patrimonio permanente de reflexión, que es parte esencial del mensaje cristiano; pero van mucho más allá, ya que indican a todos las vías posibles para edificar una vida social buena, auténticamente renovada. *Los principios de la doctrina social, en su conjunto, constituyen la primera articulación de la verdad de la sociedad, que interpela toda conciencia y la invita a interactuar libremente con las demás, en plena corresponsabilidad con todos y respecto de todos.* En efecto, el hombre no puede evadir la *cuestión de la verdad y del sentido de la vida social*, ya que la sociedad no es una realidad extraña a su misma existencia. *Estos principios tienen un significado profundamente moral porque remiten a los fundamentos últimos y ordenadores de la vida social.* Para su plena comprensión, es necesario actuar en la dirección que señalan, por la vía que indican para el desarrollo de una vida digna del hombre. La exigencia moral ínsita en los grandes principios sociales concierne tanto el actuar personal de los individuos, como primeros e insustituibles sujetos responsables de la vida social a cualquier nivel, cuanto de igual modo las instituciones, representadas por leyes, normas de costumbre y estructuras civiles, a causa de su capacidad de influir y condicionar las opciones de muchos y por mucho tiempo. Los principios recuerdan, en efecto, que la sociedad históricamente existente surge del entrelazarse de las libertades de todas las personas que en ella interactúan, contribuyendo, mediante sus opciones, a edificarla o a empobrecerla”.

5. En la enseñanza social de la Iglesia, la *solidaridad* y la *subsidiaridad* se perciben como principios enlazados que se refuerzan mutuamente y son necesarios para alcanzar el *bien común*. Esa sería la situación ideal. En efecto, la concreción de tal situación es lo que garantiza una sociedad civil sólida, es decir, una sociedad que sirve al bien común y que respeta la dignidad de cada uno de sus integrantes. Sin embargo, la relación entre *solidaridad* y *subsidiaridad* es más compleja que lo implicado anteriormente en el presente texto. Es más, las circunstancias han cambiado de una forma tan radical que para el Tercer Milenio, la relación entre *solidaridad* y *subsidiaridad* está marcadamente desequilibrada. Por consiguiente, durante la Sesión Plenaria de 2008 es nuestro deber examinar las posibilidades de equilibrar estos dos aspectos de la sociedad en el marco de un contexto social completamente renovado donde el bien común se ha vuelto cada vez más problemático.

(a) En primer lugar, es necesario reconocer que la relación entre *solidaridad* y *subsidiaridad* nunca puede darse por sentada, dado que los vínculos entre ambos conceptos no son simétricos. Existe la posibilidad de que la *solidaridad* abunde y la *subsidiaridad* sea limitada. Fue esto lo que sucedió en los albores de la Modernidad. A lo largo y a lo ancho de Europa, la *solidaridad* manifestada por la *comunidad* de la clase obrera estaba en su apogeo. Sin embargo, en sus inicios, el capita-

lismo se destacó por el auge (desenfrenado) del control de mercado y por una mercantilización que redujo el valor de los trabajadores al salario. Sin duda, los intentos de fundar los sindicatos dieron impulso a la *subsidiaridad*, pero tal impulso se desvió hacia la negociación salarial al tiempo que se alejó del control del proceso laboral, las condiciones y las relaciones laborales, y desde luego, la producción y la productividad. En resumen, los sindicatos se incorporaron a las relaciones de mercado y al gobierno del Estado liberal.

(b) De igual modo, la *subsidiaridad* no puede funcionar sin la *solidaridad*. Un intento de tal naturaleza solo lograría que los órganos de la *subsidiaridad* se alejaran aún más de la *solidaridad*. Estos organismos son aprehendidos desde abajo, por quienes dicen hablar en nombre de su “comunidad”, o son invadidos desde arriba, por los poderes dominantes de la burocracia de Estado. Por ejemplo, la relativa independencia de la Academia en Europa se ha visto menoscabada en su autonomía y colegialidad por causa de la imposición de indicadores gubernamentales de desempeño y responsabilidad. Se ha renunciado a la subsidiaridad más que nada porque no ha habido suficiente solidaridad entre los académicos para defenderla.

(c) La conjunción de estas dos formas sociales – *solidaridad* y *subsidiaridad* – y por consiguiente su aporte al logro del bien común, es por lo tanto contingente, y no axiomática. Esto es así a pesar de su mutuo refuerzo *cuando* sí coexisten. Es más, parece indudable que en gran medida el cambio social contemporáneo milita contra su coexistencia. En términos específicos, ¿qué es lo que ha cambiado para que esta conjunción entre *solidaridad* y *subsidiaridad* sea cada vez más problemática?

(d) Hay una oferta decreciente de *solidaridad* basada en la comunidad, de valores compartidos, y por consiguiente, de aglutinante social. En todas partes, una serie de cambios socava la comunidad de tipo estable y local caracterizada por un territorio físico y por el contacto presencial. Sin duda, las comunidades *electivas* (y las virtuales e imaginadas) están en auge, pero no hacen ningún aporte significativo a la *solidaridad social* global que es necesaria para sostener la *subsidiaridad*, dado que en el mejor de los casos, sigue estando limitada a ámbitos restringidos (por ejemplo, el fútbol y la FIFA).

(e) A la inversa, la irrupción en la vida cotidiana de las fuerzas de mercado (la publicidad, el cómodo acceso al crédito y el dinero como valor de cambio único) y de las normas burocráticas (tanto nacionales como transnacionales) exacerba el materialismo dentro de una jaula burocrática férrea y expandida.

¿Es posible poner fin a este ciclo pernicioso? En este caso debemos considerar la función de la reciprocidad.

6. Para esto, es necesario señalar algún proceso cuyo funcionamiento intensifique la *solidaridad* y la *subsidiaridad* de forma simultánea, lo cual permitiría el fortalecimiento del bien común. La clave que une ambos principios estriba en el concepto y la práctica de la *reciprocidad*.



La *reciprocidad* se reconoce como un “mecanismo de arranque”. Así, resuelve un problema observado en los estudios de la participación en asociaciones voluntarias. Es común ver que la pertenencia a estas asociaciones aumenta la confianza, entre los miembros y en general, y la confianza es el denominador común de la *solidaridad*. Sin embargo, ¿de dónde surge el impulso de llevar adelante asociaciones voluntarias?

La función de la *reciprocidad* como “motor de arranque” se reconoce desde hace mucho tiempo. Cicerón escribió que “no existe un deber más indispensable que devolver un favor”, y agregó: “todos los hombres desconfían de aquel que se olvida de un favor”. No obstante, a menudo el *homo reciprocus* ha estado y está sujeto a una acentuación unilateral (una distorsión en realidad) de sus propios aportes y sus consecuencias.

Por ejemplo, Marcel Mauss percibía los favores recíprocos como garantías de las relaciones de intercambio, y por lo tanto, como aspectos conducentes al mercado y a sus principios desprovistos de humanidad. Por el contrario, Alvin Gouldner percibía la *reciprocidad* como una norma social generalizada, estabilizada por una “mutualidad de gratificaciones” (una relación “*do ut des*”), y a su vez socialmente estabilizadora. Sin embargo, tal “mutualidad” siempre estuvo a merced de la fuerza, la cual socavó la *reciprocidad* y la reemplazó por relaciones de coerción. Cabe observar que ninguna de las dos perspectivas es capaz de sostener una visión activa de la *justicia* (el derecho al servicio del bien común), dado que en ambos casos el derecho serviría para reforzar las relaciones de mercado y las relaciones de poder respectivamente.

Algunas nociones aparentemente afines a la *reciprocidad* o sustitutivas de ella se alejan en una de estas dos direcciones: hacia las relaciones de mercado o hacia las relaciones de poder. Así, la teoría económica y política del “Capital Social” tiende a suponer que incluso los grupos más cercanos al concepto de *Gemeinschaft* se basan en el “interés”, cuya promoción (o defensa) implica intercambios con otras formas de capital y conlleva así una mercantilización de las personas antitética tanto a la *solidaridad* como a la *subsidiaridad*. A la inversa, el comunitarismo, tal como sugieren sus críticos liberales, busca combinar las virtudes de la fraternidad con los defectos de la intolerancia.

La reciprocidad está ligada a la gratuidad. La primera solo puede ser el vínculo clave entre *solidaridad* y *subsidiaridad* cuando conserva su vinculación con la segunda, que está fundada en el afecto y el interés por la vida y el bienestar del otro, y en la participación en ellos.

Parece haber en nuestras poblaciones un impulso suficiente hacia una gratuidad que promueve la *reciprocidad* en cuanto proceso independiente de imposiciones legales o de aparatos normativos, dotado de una tendencia a expandirse más que a desvirtuarse (es tal el caso de las donaciones de sangre o de órganos). Algo crucial en los tiempos que corren es que la gratuidad desprovista de la búsqueda de beneficios materiales o de control evidenciada en la Internet (un medio neutral explotado también para los otros dos pro-

pósitos) es un ejemplo práctico de la *solidaridad* (virtual) y de la *subsidiaridad* efectiva que logra funcionar debido a la *reciprocidad*, y que sería incapaz de operar en su ausencia.

Como tal, la *reciprocidad* produce una espiral ascendente que refuerza la *solidaridad*, dado que cada vez más la persona humana, en lugar de limitarse a su capacidad como mano de obra y sus aptitudes intelectuales, está investida con entidades tales como las asociaciones voluntarias que transforman sus aportes en algo que no puede ser mercantilizado ni aprehendido (por ejemplo, el cuidado de los niños y los ancianos, o la convivencia ecológicamente responsable). Es una espiral ascendente porque: (a) se desarrollan obligaciones mutuas y prácticas de apoyo recíproco; (b) se extiende la “amistad” (en el sentido aristotélico); y (c) se manifiesta una tendencia hacia una creciente investidura de la identidad social con estas asociaciones.

De ahí la aparente paradoja del tercer milenio que demuestra que el *Gemeinschaft* puede desarrollarse a partir del *Gesellschaft*, y que plantea así la solución al problema que la Modernidad fue incapaz de resolver, es decir, “el problema de la solidaridad”.

7. La justicia debe promover el bien común. La *subsidiaridad* necesita tanto de la protección jurídica como de los mecanismos para una corrección justa. De lo contrario, e independientemente del sostén de la *solidaridad* interna, es pasible de ser dominada por otras formas de control y principios rectores, o de fragmentarse a través de la cristalización de los intereses sectoriales.

Por lo tanto, por un lado existe la necesidad de protección a través de una forma de justicia diferenciada para distintas esferas de la sociedad, según los criterios más adecuados a cada una. No cabe duda de que el “Tercer Sector” necesita estar protegido de las incursiones del Estado, más allá de las medidas que garanticen probidad en la conducción de sus asuntos.

Por otro lado, la *subsidiaridad* implica distribución, pero por sí solos ni el “tercer sector” ni las definiciones clásicas de la justicia son guías suficientes con respecto a lo que es debido a cada sujeto social o grupo humano. Sin la articulación de una teoría de esta naturaleza, podrían acumularse los agravios y diferenciarse las jerarquías con diversos intereses materiales, de tal suerte que no podría alcanzarse ningún bien común.

8. Por eso, esta Sesión Plenaria prestará especial atención a los “ejemplos prácticos” de la *solidaridad* y la *subsidiaridad* en acción, a fin de evitar que este sea un ejercicio académico árido aunque necesario. Entre la teoría y la práctica, lo que en efecto habremos de examinar son los elementos fundamentales de una nueva sociedad civil capaz de alcanzar nuevas fronteras en la promoción del bien común. Se tratarán los siguientes temas: nuevas expresiones de la economía solidaria y subsidiaria; iniciativas educativas en países en desarrollo; relaciones entre Estado y familia; acceso a los bienes de la información (la Internet); el micro crédito y el tercer sector.



## *Pursuing the Common Good: How Solidarity and Subsidiarity Can Work Together*

### PROGRAMME

THURSDAY, 1 MAY 2008

15:30-19:00	Council Meeting
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FRIDAY, 2 MAY 2008

Subsidiarity, Solidarity and the Common Good	
MORNING SESSION	
9:00	Welcome by the Dean-President of the PASS, Prof. Belisario Betancur
9:15	Subject of the Meeting by Margaret Archer and Pierpaolo Donati
9:30	Chair: Dean-President of the PASS Speaker: ◆ Roland Minnerath <i>The Basic Principles of the Social Doctrine: Their Interpretation as a Challenge</i> Commentator: ◆ Marcelo Sánchez Sorondo
10:30	Discussion
11:00	Coffee break
11:30	Chair: Michel Schooyans Speaker: ◆ Russell Hittinger <i>Subsidiarity, Solidarity and the Common Good</i> Commentator: ◆ Diarmuid Martin
12:30	Discussion
13:00	Lunch at the Casina Pio IV
AFTERNOON SESSION	
14:30	Chair: Wilfrido Villacorta Speakers: ◆ Jacques Godbout <i>Free-Giving in the Lifeworld</i> ◆ Alain Caillé <i>Reciprocity and the Common Good</i> Commentator ◆ Frédéric Vandenberghe
16:00	Discussion
17:00	Coffee break
17:30	Practical exemplar 1: Michel Bauwens <i>Electronic Giving and Sharing</i>
18:00	Discussion
19:00	General Discussion
19:30	Dinner at the Casina Pio IV



SATURDAY, 3 MAY 2008

Family and Education	
MORNING SESSION	
9:00	Chair: Giampaolo Crepaldi Speakers: ◆ Pierpaolo Donati <i>The State and the Family in a Subsidiary Society</i> ◆ Practical exemplar 2: Jan Schröder <i>The Initiative 'Lokale Bündnisse für Familie'</i>
10:10	Discussion
10:35	Coffee break
10:45	Depart for the Papal Audience
12:00	Papal Audience
13:00	Lunch at the Casina Pio IV
AFTERNOON SESSION	
14:30	Commentators: ◆ Manfred Spieker ◆ Paul Kirchhof
15:00	Discussion
15:30	Coffee break
16:00	Chair: Kevin Ryan Speaker: ◆ Margaret Archer <i>Subsidiarity, Solidarity and State Educational Systems: Past, Present and Future</i> Commentator: ◆ Juan J. Llach
17:00	Discussion
18:00	General Discussion
18:30	Dinner at the Casina Pio IV

SUNDAY, 4 MAY 2008

7:00	Bus leaves Domus Sanctae Marthae on pilgrimage to the tomb of St. Gennaro in the Duomo of Naples
10:00	Holy Mass at the Duomo
11:15	Visit to the Carthusian Monastery of San Martino
13:30	Lunch at the Royal Continental Hotel
19:00	Dinner at the Casina Pio IV





MONDAY, 5 MAY 2008

Economy and Civil Society	
MORNING SESSION	
9:00	Chair: Hans Zacher Speaker: ◆ Stefano Zamagni <i>Reciprocity as the Motor of a Civil Society Oriented Towards the Common Good</i> Commentator: ◆ José T. Raga
10:00	Discussion
11:00	Coffee break
11:30	◆ Practical exemplar 4: Luigino Bruni <i>New Forms of Economy: The Economy of Communion</i>
12:00	Discussion
13:00	Lunch at the Casina Pio IV
AFTERNOON SESSION	
14:30	Chair: Paulus Zulu Speaker: ◆ Partha Dasgupta <i>Social Capital and the Common Good</i> Commentator: ◆ Joseph Stiglitz
15:30	Discussion
16:30	Coffee break
17:00	◆ Practical exemplar 5: Giorgio Vittadini <i>Organizations Acting in a Subsidiary Way in Civil Society (the Case of the 'Food Bank')</i>
17:30	Discussion
18:15	◆ Practical exemplar 6: Alfonso Prat-Gay <i>Micro-Credit: Innovative Organisations in the Third Sector</i>
18:45	Discussion
19:30	General Discussion
20:00	Dinner at the Casina Pio IV

TUESDAY, 6 MAY 2008

Social Justice and the Common Good	
MORNING SESSION	
9:00	Chair: Nicholas McNally Speaker: ◆ Rafael Alvira <i>Social Justice and the Common Good Within and Between Different Spheres of Society</i> Commentator: ◆ Rocco Buttiglione
10:00	Discussion

10:30	Coffee Break
11:00	Speakers: <ul style="list-style-type: none"> <li>◆ Pedro Morandé <i>Subsidiarity in Chilean Education</i></li> <li>◆ Practical exemplar 3: Alberto Piatti <i>A Global Educational Program: The Case of Novos Alagados, Salvador Bahia</i></li> </ul>
12:30	Discussion
13:00	Lunch at the Casina Pio IV
AFTERNOON SESSION	
14:30	Chair: Hanna Suchocka <ul style="list-style-type: none"> <li>◆ Round Table: <i>Solidarity and Subsidiarity in International Relations</i></li> </ul> Participants: <ul style="list-style-type: none"> <li>◆ Ombretta Fumagalli Carulli</li> <li>◆ Angelika Nußberger</li> <li>◆ Vittorio Possenti</li> <li>◆ Herbert Schambeck</li> <li>◆ Luis Ernesto Derbez Bautista</li> <li>◆ Krzysztof Skubiszewski</li> <li>◆ Mina Ramirez</li> </ul>
16:30	Coffee break
17:00	General Discussion
18:00	Retrospect and Prospects: Pierpaolo Donati and Margaret Archer
18:30	Closed Session for Academicians
19:30	Dinner at the Casina Pio IV

WEDNESDAY, 7 MAY 2008

9:00-11:30	Council Meeting
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## *Pursuing the Common Good: How Solidarity and Subsidiarity Can Work Together*

### LIST OF PARTICIPANTS

OUTSIDE EXPERTS			
NAME AND TITLE	NAT.	DISCIPLINE AND INSTITUTION	PAPER AND EXEMPLAR
Prof. Rafael ALVIRA	<b>E</b>	Philosophy, University of Navarra	Social Justice and the Common Good Within and Between Spheres of Society
Prof. Michel BAUWENS	<b>B</b>	Philosophy, Foundation for P2P Alternatives	Electronic Giving and Sharing
Prof. Luigino BRUNI	<b>I</b>	Economics, University of Milan-Bicocca	New Forms of Economy: The Economy of Communion
Prof. Alain CAILLÉ	<b>F</b>	Economic and Sociology, University of Paris 10	Reciprocity and the Common Good
Prof. Jacques GODBOUT	<b>CDN</b>	Economics and Ethics, University of Quebec	Free-Giving in the Lifeworld
Prof. Russell HITTINGER	<b>USA</b>	Philosophy and Religion, University of Tulsa	Subsidiarity, Solidarity and the Common Good
H.E. Msgr. Diarmuid MARTIN	<b>IRL</b>	Archbishop of Dublin	Commentary on: 'Subsidiarity, Solidarity and the Common Good'
Dr. Alberto PIATTI	<b>I</b>	Education and Development, Secretary General, AVSI Foundation	A Global Educational Program: The case of Novos Alagados, Salvador Bahia
Dr. Alfonso PRAT-GAY	<b>RA</b>	Representative in Argentina of Planet Finance	Micro-Credit: Innovative Organisations in the Third Sector
Dr. Jan SCHRÖDER	<b>D</b>	Physics, JSB mbH & Co. KG	The Initiative 'Lokale Bündnisse für Familie'
Prof. Manfred SPIEKER	<b>D</b>	Catholic Theology, University of Osnabrück	Commentary on: 'The State and the Family in a Subsidiarity Society'
Prof. Frédéric VANDENBERGHE	<b>BR</b>	University Institute of Research (IUPERJ) of Rio de Janeiro	Commentary on: 'Free-Giving in the Lifeworld' and 'Reciprocity and the Common Good'
Prof. Giorgio VITTADINI	<b>I</b>	Economics, Foundation for Subsidiarity	Organizations Acting in a Subsidiary Way in Civil Society (the Case of the 'Food Bank')
Prof. Stefano ZAMAGNI	<b>I</b>	Economics, University of Bologna	Reciprocity as the Motor of a Civil Society Oriented Towards the Common Good



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Prof. Margaret S. ARCHER	<b>UK</b>	Sociology, University of Warwick Joint Organiser of the Meeting	Subsidiarity, Solidarity and State Educational Systems: Past, Present and Future
Prof. Belisario BETANCUR	<b>CO</b>	Law, Santillana Foundation, Former President of Colombia	
Prof. Rocco BUTTIGLIONE	<b>I</b>	Political Philosophy, University of Teramo	Commentary on: 'Social Justice and the Common Good Within and Between Spheres of Society'
Prof. Partha S. DASGUPTA	<b>UK</b>	Economics, University of Cambridge	Social Capital and the Common Good
Prof. Luis E. DERBEZ BAUTISTA	<b>MEX</b>	Economics, Centre of Globalisation and Democracy, Former Foreign Minister of Mexico	Round Table
Prof. Pierpaolo DONATI	<b>I</b>	Sociology, University of Bologna Joint Organiser of the Meeting	The State and the Family in a Subsidiary Society
Prof. Ombretta FUMAGALLI CARULLI	<b>I</b>	Canon Law, Catholic University of Milan	Round Table
H.E. Ambassador Mary Ann GLENDON	<b>USA</b>	Law, U.S. Ambassador to the Holy See	
Prof. Paul KIRCHHOF	<b>D</b>	Law, University of Heidelberg	Commentary on: 'The State and the Family in a Subsidiary Society'
Prof. Hsin-chi KUAN	<b>HK</b>	Political Sciences, Chinese University of Hong Kong	
Prof. Juan J. LLACH	<b>RA</b>	Economics, Austral University	Commentary on: 'Subsidiarity, Solidarity and State Educational Systems: Past, Present and Future' and 'Subsidiarity in Chilean Education'
Hon. Mr. Justice Nicholas McNALLY	<b>ZW</b>	Law, Retired Judge of Appeal in Zimbabwe	Chairperson
H.E. Msgr. Prof. Roland MINNERATH	<b>F</b>	History, Archbishop of Dijon	The Basic Principles of the Social Doctrine: Their Interpretation as a Challenge



NAME AND TITLE	NAT.	DISCIPLINE AND INSTITUTION	PAPER AND EXEMPLAR
Prof. Pedro MORANDÉ	<b>RCH</b>	Social Sciences, Pontifical University of Santiago, Chile	Subsidiarity in Chilean Education
Prof. Angelika NUSSBERGER	<b>D</b>	Director of the Institute for Eastern European Law, University of Cologne	Round Table
Prof. Vittorio POSSENTI	<b>I</b>	Political Philosophy, University of Venice	Round Table
Prof. José T. RAGA	<b>E</b>	Economics, Complutense University of Madrid	Commentary on: 'Reciprocity as the Motor of a Civil Society Oriented Towards the Common Good'
Prof. Mina M. RAMIREZ	<b>RP</b>	Social Sciences, Asian Social Institute of Manila	Round Table
Prof. Kevin RYAN	<b>USA</b>	Psychology and Education	Chairperson
Prof. Louis SABOURIN	<b>CDN</b>	Law, University of Quebec	
Prof. Herbert SCHAMBECK	<b>A</b>	Law, Political Sciences and Philosophy of Law, University of Linz	Chairperson, Round Table
Prof. Michel SCHOOTYANS	<b>B</b>	Social Philosophy, University of Louvain	Chairperson
Prof. Krzysztof SKUBISZEWSKI	<b>PL</b>	Law, Iran-United States Claims Tribunal	Round Table
Prof. Joseph STIGLITZ	<b>USA</b>	Economics, University of Columbia, Nobel Prize for Economics 2001	Commentary on: 'Social Capital and the Common Good'
H.E. Ambassador Hanna SUCHOCKA	<b>PL</b>	Law, Polish Ambassador to the Holy See, Former Prime Minister of Poland	Chairperson
Prof. Wilfrido V. VILLACORTA	<b>RP</b>	Political Science, De La Salle University	Chairperson
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H.E. Msgr. Prof. Marcelo SÁNCHEZ SORONDO	<b>V</b>	Philosophy, LUMSA University, Rome, Bishop Chancellor of the Pontifical Academy of Social Sciences	Commentary on: 'The Basic Principles of the Social Doctrine: Their Interpretation as a Challenge'



## Pursuing the Common Good: How Solidarity

### BIOGRAPHIES OF PARTICIPANTS *and Subsidiarity Can Work Together*

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Derbez Bautista, Luis Ernesto (born April 1, 1947 in Mexico City) is a Mexican politician and current president of the Universidad de Las Américas in Cholula, Puebla. Upon assuming power in December 2000, President Vicente Fox chose him to serve as his Secretary of the Economy. In January 2003, following the resignation of Jorge Castañeda, Derbez took over as Secretary for Foreign Affairs, a position that he held until President Vicente Fox's term ended on December 1, 2006. Since January 2007, Luis Ernesto Derbez has been the General Director of the Centre for Globalization, Competitiveness and Democracy at the Instituto Tecnológico de Monterrey, Campus Santa Fe, and Secretary for International Affairs of the Partido Acción Nacional (PAN). Between January 2003 and December 2006 he was the Minister of Foreign Affairs of Mexico; and between December 2000 and December 2002, he was the Minister of the Economy. From July to November 2000, he chaired President-elect Vicente Fox's transition team which defined Mexico's 2000-2006 economic and social programs. Mr. Derbez had a distinguished professional and academic career working for the World Bank Group, the Inter-American Development Bank, Johns Hopkins University's School of Advanced International Studies and the Instituto Tecnológico de Monterrey. He also did consulting work for some of Mexico's leading private sector companies such as Alfa, Vitro, Visa, and FEMSA. As head of Mexico's Ministries of the Economy and Foreign Affairs, Mr. Derbez vigorously increased the country's presence in world business and political affairs. Prof. Derbez was appointed an Academician of the PASS by the Holy Father on 24 July 2007. *Address:* Presidente, Centro de Globalización y Democracia, Centro para la Globalización, Competitividad y Democracia Tecnológico de Monterrey, Av. Carlos Lazo No. 100, Col. Santa Fe Deleg. Alvaro Obregón 01389 México (DF México). Tel.: +52 91778000 - Email: luis.derbez@itesm.mx; mayra.ortiz@itesm.mx; mayra.ortiz@udlap.mx.

Godbout, Jacques T., Emeritus Professor at the National Institute of Scientific Research (University of Quebec). His principal field of research has



been the relationship between organisations and their customers and he is the author of *La participation contre la démocratie* (Montréal, Saint-Martin) and *La démocratie des usagers* (Montréal, Boréal). He has also studied the subject of gifts and in 1992 published, together with Alain Caillé, *L'Esprit du don* (Paris and Montréal, La Découverte and Boréal), which was translated into five languages. He is also the author of *Le don, la dette et l'identité* (2000). *Address:* INRS, 385 rue Sherbrooke Est, Montréal, Québec (Canada) H2X 1E3. *Email:* Jacques\_Godbout@UCS.INRS.Ca.

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appointed Coadjutor Archbishop of Dublin on May 3rd 2003. Archbishop Martin automatically succeeded Cardinal Desmond Connell as Archbishop of Dublin on 26 April 2004. *Address:* Archbishop's House, Drumcondra, Dublin 9 (Ireland), *Tel:* +353 1 8373732 • *Fax:* +353 1 8369796

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Piatti, Alberto has been since 1995 the Managing Director of the AVSI Foundation, an NGO involved in 40 countries with 100 long-term development projects. He is a member of the Pontifical Council 'Cor Unum', committed to Vatican charity and solidarity initiatives, and has attended several international conferences as a member of the Holy See delegation. From 1992 to 1998 he was a member of the Board of Directors of 'Famiglie per l'Accoglienza', a non-profit association for abandoned children. Since 1999 he has been the Vice President of the non-profit association 'Compagnia delle opere'. *Address:* Secretary General, AVSI Foundation, Via M. Gioia, 181, I-20125 Milan (Italy). *Tel.:* +39 02674988359 - *Email:* alberto.piatti@avsi.org.

Prat-Gay, Alfonso, a 37-year-old economist, was the president of Argentina's Central Bank from 2002 to 2004. Prior to this he co-founded APL Economa, an economic consulting firm in Buenos Aires, advising leading local and foreign companies doing business in Argentina. From 1994 until 2001 he worked at JP Morgan where he headed the Global FX Research team out of London, providing regular advice on how to trade around 40 currencies across the globe. He gained kudos for the design of several insightful



trading models that continue to outperform more traditional alternatives in the FX world. Prior to his London assignment, he was the Head of Research of the Emerging Markets Proprietary Trading Group, a team investing JPMorgans own capital across all EM asset classes. He joined JPMorgan in 1994 and spent the first two years as the country economist for Argentina and Chile based in New York. Earlier in his career (1989-1992) he also served Director of research at Alpha S.A., a leading macroeconomic consulting firm in Buenos Aires. Since 2004 he is representative in Argentina of Planet Finance, which is dedicated to promote the micro-credit. Prat-Gay is a Ph.D. candidate from the University of Pennsylvania where he obtained his Masters of Arts in Economics (1994). He holds a Bachelor of Arts degree in Economics from the Universidad Católica Argentina (1989) (summa cum laude) where he also taught several undergraduate courses (1989-92). He is a member of the faculty of Universidad Torcuato Di Tella and a member of the academic board of the Universidad Católica Argentina, both in Buenos Aires.

Schröder, Jan was born in 1963. He took his PhD in high-energy physics and currently engages in research and management consultancy in the policy field of demographic change, civil society and childhood, youth and families. His specialisation is outcome-oriented management and organisation in the fields of common welfare. He is also director of the JSB Dr. Jan Schröder Beratungsgesellschaft & Co. GmbH and has been head of the service bureau of Local Alliances for the Family in Germany since 2004. *Address:* JSB Dr. Jan Schröder Beratungsgesellschaft mbH & Co. KG, Argelanderstraße 1, D-53115 Bonn (Germany). Tel.: +49 228 908720 - Fax: +49 228 90872-72 - Email: jan.schroeder@jsbgmbh.de.

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Vittadini, Giorgio is the Founder and President of the Fondazione per la Sussidiarietà (Foundation for Subsidiarity) which promotes cultural initiatives with social, economic, political and scientific themes, providing educational and training programmes, research projects, editorial and publishing activities. He is a Professor of Methodological Statistics at the School of Statistical Sciences at the University of Milan-Bicocca. He founded and was the President until 2003 of Compagnia delle Opere (Companion in Works), an international association of 30,000 businesses inspired by the social doctrine of the Catholic Church. Since 1981 he has been a member of the Fraternity of Comunione e Liberazione (Communion and Liberation). He is a member of the board of the Meeting per l'Amicizia fra i Popoli (Meeting for friendship among Peoples) which, with an average attendance of over 700,000, is among the most significant cultural events in Europe. Since 2003 he has been a member of the Steering Committee of the Giorgio Cini Foundation in Venice. He has been part of the advisory board of the Crossroads Cultural Center in New York and Washington, DC. Giorgio Vittadini is the editor of the cultural quarterly *Atlantide* and of the journal *Rivista Non Profit*. He is the author of numerous publications on social and economic subjects, particularly regarding subsidiarity, human capital, welfare, and non-profit. The principal fields of his statistical work are: multivariate analysis, structural and latent variables models, evaluation problems in the field of public utility services (with particular reference to education and health) and human capital estimation. He is the Scientific Director of the University Consortium Nova Universitas, School for Graduate and Post-Graduate Training and Education. In 2005 Giorgio Vittadini was awarded the Gold Medal of the National Commission for the Promotion of Italian Culture Abroad, the Italian Ministry of Foreign Affairs. Giorgio Vittadini was born in Milan, Italy on 20 February 1956. In 1979 he graduated with honours in economics at the Catholic University of the Sacred Heart in Milan. *Address:* Fondazione per la Sussidiarietà, Via Torino, 68, I-20123 Milan (Italy), Tel.: +39 0286467235 - Fax: +39 0289093228 - Email: presidenza@sussidiarieta.net

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For the biographies of the Academicians of the PASS, Members of the Council, and Members of the PASS Foundation, cf. *Pontificia Academia Scientiarum Socialium, Year Book* (Vatican City 2004), p. 12 ff.

## HOLY MASSES

Friday 2 May	Saturday 3 May	Sunday 4 May	Monday 5 May	Tuesday 6 May
8:00	8:00	10:00	8:00	8:00
Altar Tomb of St Peter	Altar Tomb of St Peter	Duomo of Naples	Altar Tomb of St Peter	Altar Tomb of St Peter
H.E. Msgr. Gianfranco RAVASI <small>President of the P. Council of Culture</small>	H.Em. Card. Angelo SODANO <small>Dean of the College of Cardinals</small>	H.Em. Card. Crescenzo SEPE <small>Archbishop of Naples</small>	H.Em. Card. Giovanni Battista RE <small>Prefect Congregation for Bishops</small>	H.E. Msgr. Fernando FILONI <small>Substitute of the Secretariat of State</small>
Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae	Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae	Participants wishing to attend should meet at 7:00 in the hall of the Domus Sanctae Marthae	Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae	Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae



## Memorandum

– Every day a bus will leave the Domus Sanctae Marthae at 8:45 for the Academy, fifteen minutes before the beginning of the session. A bus will depart from the Academy after dinner at the end of the afternoon sessions to take participants back to the Domus Sanctae Marthae. Lunch and dinner for the participants will be served at the Academy every day except on Sunday, 4 May, when only dinner will be served after the pilgrimage to the tomb of San Gennaro in the Duomo of Naples.

– Every day, except Sunday, Holy Mass will be held at 8:00 in St. Peter's (Altar: Tomb of St. Peter). Participants wishing to attend should meet at 7:45 in the hall of the Domus Sanctae Marthae.

– On Sunday, for those wishing to attend, there will be a pilgrimage to the tomb of St. Gennaro in the Duomo of Naples, where Holy Mass will be held at 10:00, followed by lunch given by H.Em. Cardinal Archbishop Crescenzo Sepe. If you would like to attend, please sign the form that will be distributed during the Plenary Session, and a bus will collect you at 7:00 from the Domus Sanctae Marthae.

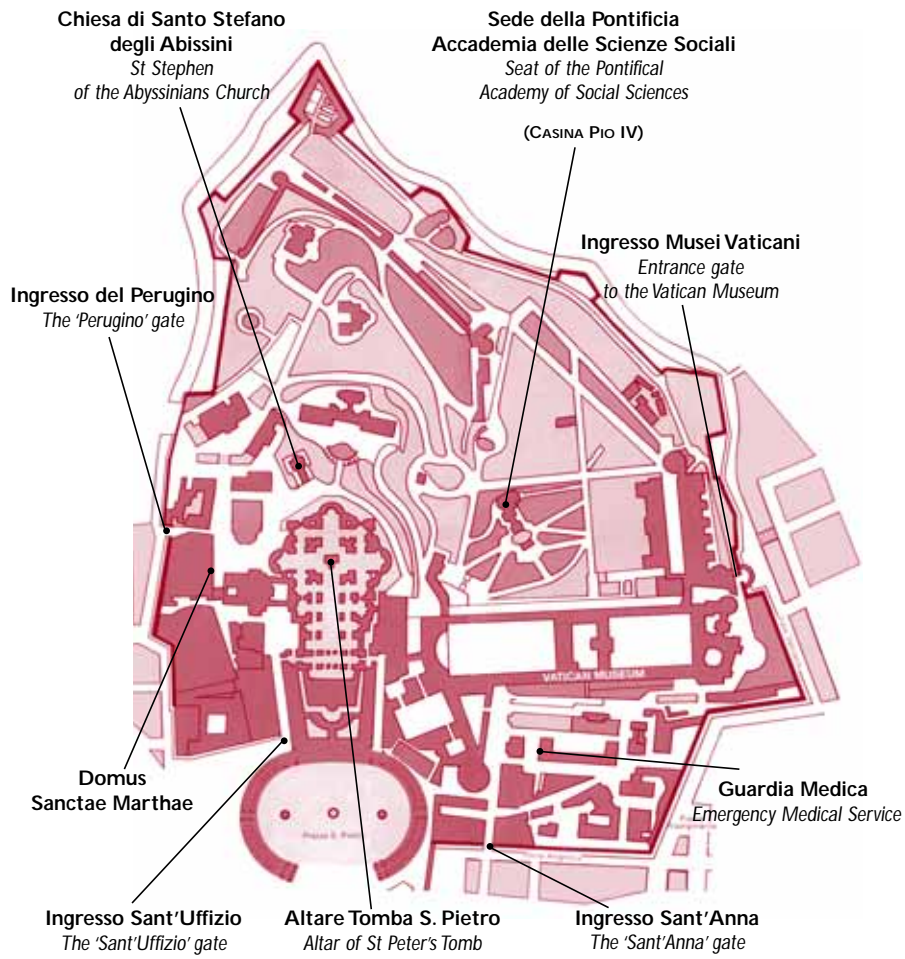
### *Note*

Please give your form for the refunding of expenses to the secretariat at least one day before your departure so that you can be refunded immediately.



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FRONT COVER:  
 Escher, Maurits Cornelis,  
*Sun and Moon*, 1948