

GLOBAL JUSTICE IN POTENCY?

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'Remota itaque iustitia quid sunt regna nisi magna latrocinia?'
(St Augustine, *De Civ. Dei*, IV, 4; PL. 41, 115)

*'Nowhere that the human being makes himself the one lord
of the world and owner of himself can justice exist.
There, it is only the desire for power and private interests that can prevail'*
(Benedict XVI, Homily of 2 October 2005)

I am very conscious of the declaration of the Supreme Pontiff John Paul II, the first Polish Pope in history and thus a man from a country that has suffered great injustice, to the effect that 'Peace is born not only from the elimination of theatres of war. Even if all these latter were eliminated others would inevitably appear, if injustice and oppression continue to govern the world. Peace is born of justice: *Opus iustitiae pax*'.¹ The almost immemorial origin of the idea of justice, its emergence beyond the mythical matrix of Greek tragedy, and the perpetuation of its divine connotations in secular societies, shows that the sense of justice is not limited to the construction of legal systems, which, however it never ceases to generate and nourish.² Writing within a context of realism, St Thomas Aquinas affirmed

¹ John Paul II, Address to the Pontifical Academy of Sciences, 12 November 1983, in *The Pontifical Academy of Sciences, Papal Addresses to the Pontifical Academy of Sciences 1917-2002 and to the Pontifical Academy of Social Sciences 1994-2002*. Benedict XV, Pius XI, Pius XII, John XXIII, Paul VI and John Paul II (Vatican City, 2003), p. 261.

² Saint Thomas Aquinas places great emphasis on the superior architectural importance of justice inasmuch as it orders each man, in himself and in relation to others, to good: 'while a part, as such, belongs to a whole, so that whatever is the good of a part can be directed to the good of the whole. It follows therefore that the good of any virtue, whether such virtue directs man in relation to himself, or in relation to certain other individual persons, is referable to the common good, to which justice directs: so that all

that the attraction towards just relationships with other people has priority over all the other imperatives of conscience and is the beginning of the ethical dimension: 'man has a natural inclination to know the truth about God, and to live in society: and in this respect, whatever pertains to this inclination belongs to the natural law; for instance, to shun ignorance, to avoid offending those among whom one has to live, and other such things regarding the above inclination'.³ St Thomas had read this in Aristotle's *Eudemian Ethics* which speaks directly about a divine instinct, that is to say a 'qualifying immediate tendency' (*orme*).⁴ Thus this inclination constitutes a natural impulse to knowledge of God, on the one hand, and to the primordial requirement to achieve social life by means of justice, on the other. Hence, if justice is the central path to interpersonal relations, this is even

acts of virtue can pertain to justice, in so far as it directs man to the common good. It is in this sense that justice is called a general virtue'; i.e. '*Pars autem id quod est totius est, unde et quodlibet bonum partis est ordinabile in bonum totius. Secundum hoc igitur bonum cuiuslibet virtutis, sive ordinantis aliquem hominem ad seipsum sive ordinantis ipsum ad aliquas alias personas singulares, est referibile ad bonum commune, ad quod ordinat iustitia. Et secundum hoc actus omnium virtutum possunt ad iustitiam pertinere, secundum quod ordinat hominem ad bonum commune. Et quantum ad hoc iustitia dicitur virtus generalis*' (S. Th., II-II, q. 58, a. 5 cor.). The comparison with charity is also very significant. 'for just as charity may be called a general virtue in so far as it directs the acts of all the virtues to the Divine good, so too is legal justice, in so far as it directs the acts of all the virtues to the common good. Accordingly, just as charity which regards the Divine good as its proper object, is a special virtue in respect of its essence, so too legal justice is a special virtue in respect of its essence, in so far as it regards the common good as its proper object. And thus it is in the sovereign principally and by way of a mastercraft, while it is secondarily and administratively in his subjects'; i.e. '*Sicut enim caritas potest dici virtus generalis in quantum ordinat actus omnium virtutum ad bonum divinum, ita etiam iustitia legalis in quantum ordinat actus omnium virtutum ad bonum commune. Sicut ergo caritas, quae respicit bonum divinum ut proprium obiectum, est quaedam specialis virtus secundum suam essentiam; ita etiam iustitia legalis est specialis virtus secundum suam essentiam, secundum quod respicit commune bonum ut proprium obiectum. Et sic est in principe principaliter, et quasi architectonice; in subditis autem secundario et quasi ministrative*' (Ib., a. 6 cor.).

³ '*Inest homini inclinatio ad bonum secundum naturam rationis, quae est sibi propria, sicut homo habet naturalem inclinationem ad hoc quod veritatem cognoscat de Deo, et ad hoc quod in societate vivat. Et secundum hoc, ad legem naturalem pertinent ea quae ad huiusmodi inclinationem spectant, utpote quod homo ignorantiam vitet, quod alios non offendat cum quibus debet conversari, et cetera huiusmodi quae ad hoc spectant*' (S. Th., I-II, q. 94, a. 2 cor.).

⁴ Aristotle, *Eudemian Ethics*, Book of Good Fortune, n. 3; see also C. Fabro, 'Le liber de bona fortuna chez Saint Thomas', *Revue Thomiste*, 1988, p. 356 ff.

more the case in our globalised world. Of course justice means first and foremost giving each person their due, as the old Latin adage says: '*unicuique suum tribuere*'.⁵ 'Each one' is a distributive pronoun because 'the specific act of justice consists in no less than giving to each what is his'.⁶

Perhaps one could say that with *the discovery of America the idea first emerged of a universal community* of all men on the basis of the theoretical recognition of the *ius gentium* (the law of peoples) proposed by de Vittoria which requires that the various peoples of the world mutually respect each other and co-operate in promoting justice and the common good,⁷ even though it does not exclude the 'defence' of certain peoples by others in order to achieve the growth of those peoples that are not fully developed. In reality, in addition to the positive contributions that at times were present, this defence often degenerated into the practice of colonial domination which frequently involved (in the judgement of scholars) the economic exploitation of the colonised territories, provoking in turn the process of decolonisation. In general, the establishment of order amongst the peoples of the world was achieved through bilateral treaties: states which were in a formal sense equally sovereign, pursuing their own national interests, negotiated and arrived at transactions. It often happened that the interests of the most economically powerful states prevailed over the interests of weak states which had to accept such conditions as a lesser evil. Perhaps this was also true of the nineteenth and twentieth centuries with the appearance of mul-

⁵ St Ambrose affirms that: '*iustitia est quae unicuique quod suum est tribuit, alienum non vindicat, utilitatem propriam negligit ut communem aequitatem custodiat*', i.e. 'It is justice that renders to each one what is his, and claims not another's property; it disregards its own profit in order to preserve the common equity' (*De Off.* 1, 24).

⁶ '*Proprius actus iustitiae nihil est aliud quam reddere unicuique quod suum es*' (S. Th., II-II, q. 58, a. 11 cor.).

⁷ In Hegel's view: 'only with the message of Christ, which holds that the individual as such has an infinite value being the subject and purpose of the love of God and is destined for an absolute relationship with God as spirit and to ensure that this spirit dwells within him, that is to say that man is in himself destined for the highest freedom, did the idea that all men are equal come into the world': *Enz.* §.482. This is demonstrated, *inter alia*, by the fact that the Athenians, the people shaped by Plato, Aristotle and Pericles, in their first war speech to the Spartans said 'it has always happened that the strong have dominated the weak; in addition it seems to us that we are worthy of this empire and so it seemed to you as well, until suddenly, while speaking about what is useful, you have unsheathed the language of justice. But in the name of the justice no one has been induced to forgo an advantage if the opportunity was offered to him of obtaining something by force': Thucydides, *The Peloponnesian War*, bk. 1, chap. 76.

tilateral agreements in order to uphold specific socio-economic interests rooted in certain visions of the world that were more utilitarian than co-operative. The principal states at times imposed their rules on lesser states, allowing them little or no space for negotiation.⁸

After the Second World War, with the increase in the awareness of the basic equality of all the peoples of the world, and with the recognition of human rights, *various organisations were created to promote co-operation* between the world's peoples (the principal such organisation was the United Nations which was founded on 27 December 1945) which tried, *inter alia*, to agree on standards of fairness in trade (for example the General Agreement on Tariffs and Trade, better known as GATT, signed in Geneva on 30 October 1947 by twenty-three countries) and sought to establish instruments for mutual aid and thus for the provision of constructive loans (the World Bank, created on 27 December 1945, the International Monetary Fund, created in the wake of the Bretton Woods conference of 1-22 July 1944, and others). At the outset the aim was the reconstruction and the development of the countries involved in the Second World War. Subsequently this was enlarged to the financing of developing countries that were member states.

The enlargement of these international organisations led to a progressive partial shift from national laws to international laws of varying degrees of enforcement, even though the old system of bilateral treaties (between strong and weak countries) has continued to exist in parallel. In general terms, the efforts and the dynamics of the post-war period towards a more co-operative world were praiseworthy but it would be difficult to assert without reservations that the new world order has met the requirements of international justice. The paradox is that whereas at a theoretical level justice, as fairness, is generally accepted as a basic rule, at a practical level injustice is committed or tolerated.

Aware of this disparity, inequality and divergence, and thus in order to eradicate extreme poverty and hunger in the world, rich nations from the 1980s onwards have been committed *to providing forms of aid* which, although sporadic, constitute an initial way of engaging in global distribu-

⁸ Cf. E. Malinvaud, 'La justicia internacional en el desarrollo económico global: lecciones de la experiencia', in L.E. Derbez Bautista (ed.), *Globalización y justicia internacional* (Fondo de Cultura Económica, Mexico, 2007), p. 30 ff. See also H. Zacher (ed.), *Democracy: Elements for Development of the Social Doctrine of the Church* (Vatican City, 2004).

tive justice, which, we hope, will increase and become more adequate. This aid attests to a further change, even though it is still inadequate. When the Millennium Declaration was signed in 2000, international aid budgets were at an all-time low as a share of national income.⁹ One may observe that the prolonged decrease in the flow of official aid has been inverted and official development assistance increased by 12 billion dollars from 2002 to 2004.¹⁰ At the conference for the funding of development held in Monterrey in 2002 both rich countries and poor countries agreed to promote the political reforms and new resources needed to achieve the Millennium Goals. This included the promise of developed countries to allocate 0.7% of their GDP to support for development. Indeed, without an increase in aid, by 2010 the shortfall between aid needed to achieve the Millennium Goals and actual delivery will reach more than 30 billion dollars.¹¹ Overall, in general, commitments as regards aid have not been honoured; indeed, in the year 2006 aid diminished by 5.1%.¹²

We may observe that these *broken promises*, which undermine the trust of the poor peoples of the world in the given word, on which all exchange, contracts and agreements are based, *is a form of international injustice present in the world today*. Indeed, this has led Gordon Brown, the British Prime Minister, to declare that if things remain as they are ‘the fight against poverty is one hundred years away from fulfilling its goals and promises’ and that ‘the richest countries cannot continue to establish goals without fulfilling them systematically and hoping that the poorest countries calmly continue to believe in us’.¹³ From a more integral, theological point of view the recent judgement of Benedict XVI is even more severe: ‘The aid offered by the West to developing countries has been purely technically and materially based, and not only has left God out of the picture, but has driven men away from

⁹ Cf. *Report on Human Development 2005*, p. 75.

¹⁰ *Ibidem*.

¹¹ *Ibid.*, p. 76.

¹² OECD, ‘Development aid from OECD countries fell 5.1% in 2006’, at www.oecd.org. J.J. Llach in his introduction to this meeting summarised this report in the following way: ‘the aid that has been given to LDC has fallen far short of the compromise of DC to allocate 0.7% of their GNI (Gross National Income). In 2005, the average was as low as 0.33%. According to the last data supplied by the OECD, in 2005 only 5 out of 22 members of the DAC (Development Assistance Committee, OECD) fulfilled the goal of ODA (Official Development Assistance) of 0.7%. They were Denmark (0.81%), Luxembourg (0.82%), the Netherlands (0.82%), Norway (0.94%) and Sweden (0.94%)’.

¹³ *Le Figaro économique*, 2.6.2004, p. III.

God. And this aid, proudly claiming to “know better”, is itself what first turned the “third world” into what we mean today by that term. It has thrust aside indigenous religious, ethical, and social structures and filled the resulting vacuum with its technocratic mind-set. The idea was that we could turn stones into bread; instead, our “aid” has only given stones in place of bread. The issue is the primacy of God. The issue is acknowledging that he is a reality, that he is the reality without which nothing else can be good. History cannot be detached from God and then run smoothly on purely material lines. If man’s heart is not good, then nothing else can turn out good, either. And the goodness of the human heart can ultimately come only from the One who is goodness, who is the Good itself.¹⁴

A sense of injustice is not only more keenly felt but more perspicacious than a sense of justice; justice, indeed, is more often what is absent and injustice is more often what prevails. And people have a clearer vision of what is missing in human relations than of the right way to organise them. This is why, even for philosophers, it is injustice that first sets thought in motion. Hence, Plato’s *Dialogues* and Aristotelian ethics, and their equal concern with naming together the just and the unjust.

What emerges from the paper given by Allott is that when we look at individual peoples, above all those of the Western world, there is some justice or at least imperfect justice. If, instead, we adopt an overall vision of the peoples of the world, evident signs of global injustice emerge: ‘Post-European civilisation, dominated by democracy and capitalism, does not offer an adequate model of the good life in an emerging international society whose only form of stability is an equilibrium of evils’.¹⁵

In the current international order – which involves dehumanising democracy and capitalism – to which Allott alludes, we can see *unequal divisions* that we regard as unacceptable, without by this accepting as a model the cutting of the cake into equal parts, a model which perhaps has never stopped troubling the dreams of a just distribution which run the risk of leading the theory of justice up a blind alley. When we think of the problems of hunger and thirst we do not think of equal distribution but of decent provisions and we are scandalised by what Paul VI, as long ago as 1972, condemned as the unacceptable ‘drama of hunger in the world’.¹⁶

¹⁴ Joseph Ratzinger Pope Benedict XVI, *Jesus of Nazareth* (Doubleday, New York, London, Toronto, Sydney, Auckland, 2007), p. 33 f.

¹⁵ P. Allott, ‘International Society and the Idea of Justice’, part C.

¹⁶ *Papal Addresses*, p. 205.

Today we know that 850 million people are malnourished and do not have sufficient access to clean water: in 2004 the WHO and UNICEF estimated that 1.1 billion people did not have access to an improved water supply and that 2.6 billion people were without sanitation.¹⁷ We are also conscious of the fact that such hunger and thirst is not the outcome of lack of food and water resources. When studying the famines of the nineteenth and twentieth centuries, Amartya Sen discovered that no famine was accompanied by an objective lack of food supplies – people died of hunger but food was available.¹⁸ St Thomas's statement, 'In cases of need all things are common property',¹⁹ which summarises Christian tradition and guides it, is well-known. The goods of the earth, including those that are in private hands, have an original and universal destiny which is to serve all men. Therefore, 'It is not theft, properly speaking, to take secretly and use another's property in a case of extreme need: because that which he takes for the support of his life becomes his own property by reason of that need'.²⁰ Christians regularly ask God to give them their daily nutrition: 'Give us this day our daily bread'. Thus they cannot accept that their brethren remain hungry.

We may also observe that sanctions appear to be disproportionate compared to the damage or support that are arbitrarily handed out to some people and not others – in short, we discern *retributions that are not deserved*. Paul VI himself stressed the distortion in the international system of trade which because of protectionist policies often discriminates against the products of poor countries and obstructs the growth of industrial activity and the transfer of technology to such countries.²¹ Considering just agricultural and food protectionism and subsidies, more than 1 billion dollars are spent dai-

¹⁷ WHO and UNICEF, 2006, *Joint Monitoring Programme for Water Supply and Sanitation Database*; available online at www.wssinfo.org.

¹⁸ J. Drèze and A. Sen, *Omnibus* (Oxford, 1999).

¹⁹ 'In necessitate sunt omnia communia' (S. Th., II-II, q. 66, a. 7 *sed contra*).

²⁰ 'Uti re aliena occulte accepta in casu necessitatis extremae non habet rationem furti, proprie loquendo. Quia per talem necessitatem efficitur suum illud quod quis accipit ad sustentandam propriam vitam' (S. Th., II-II, q. 66, a. 7 ad 2). Hegel, on the other hand, criticised St Crispin of Viterbo (1668-1750) who stole leather to make shoes for the poor: 'St Crispin was a pious man but in an ordered State he would have been shut up in a workhouse' (*Vorlesungen über Rechtsphilosophie*, K.-H. Ilting (ed.), Stuttgart-Bad Cannstatt 1973-74, Vol. IV, § 126). Of course, Hegel's 'kingdom of realised freedom' thereby ended up by subordinating everything to the state and to the point of forgetting about the poor and condemning this saint for his attempts to attend to their needs.

²¹ Cf. Paul VI, *Populorum progressio*, § 61; see also John Paul II, *Sollicitudo rei socialis*, § 43.

ly by OECD countries, which is terribly damaging for the poor in many countries.²² Thus in today's international order there exist at the same time as a new and sustained wish for justice three forms of injustice which can be summed up in promises that are not kept, the continuation of unequal distribution, and disproportionate redistribution. We may conclude that we are in the presence of the beginning of justice, or justice in potency.²³ We need new mechanisms to implement justice in a globalised world.

Globalisation today, prior to being an economic or cultural phenomenon, or one connected with the information technology revolution, is a *physical-chemical-biological reality to do with a disturbance of the state of the world's climate* that has operated through air (the atmosphere, the stratosphere) and water (in particular the oceans). This is because of what has been called the 'anthropocene age',²⁴ that is to say an age characterised by global climate change caused by human action, has involved a boomerang effect on the welfare and health of humans (both directly and indirectly through other living species), especially the poorest and the weakest, and thus on politics, the economy, ethics and the various dimensions of man's experience and activity on the earth.²⁵ Naturally, the climate (the air and the oceans) has a direct relationship with natural resources, which in turn have a direct relationship with

²² J.J. Llach, 'Gaps and Poverty in the Long Run', in L. Sabourin (ed.), *Globalisation and Inequalities* (The Pontifical Academy of Social Sciences, Vatican City, 2002), pp. 43 ff.

²³ St Thomas Aquinas, 'Just as moderating the passions is equivalent to the government of reason, so moderating actions directed towards the outside and other people is equivalent to adapting them to those other people, giving to each of these what is due to him. When this adaptation is perfectly achieved, we have the virtue of justice (and all the other virtues which contribute to this adaptation are an integral part of justice). For that matter, when this adaptation is achieved only in part, we have potential justice': '*Sicut moderatio passionum est adequatio ipsarum ad ratione: ita moderatio exteriorum actuum, secuundum quod sunt ad alterum, est quod adaequentur illi ex comparatione ad quem moderantur. Et haec quidem adequatio est quando ei redditur quod et quantum ei debetur; et haec adequatio prprius modus iustitiae est. Unde ubicumque invenitur ista adequatio complete, est iustitia quae est virtus specialis; et omnes virtutes in quibus salvatur, sunt partes subiectivae iustitiae. Ubi autem ista adequatio non secundum totum salvatur, sed secundum aliquid, redictur ad iustitiam ut pars potentialis, aliquid de modu ejus participans*' (St Thomas Aquinas, *In III Sent.*, d. 33, q. 3, a. 4, qc. 1 cor.).

²⁴ Cf. the important work by the member of the Pontifical Academy of Sciences, who was awarded the Nobel Prize for his research in this field, P.J. Crutzen, 'Geology of Mankind – The Anthropocene', *Nature*, 2002, 415, 23.

²⁵ Cf. The Pontifical Academy of Sciences, *Interactions between Global Change and Human Health* (Vatican City, 2006).

man and life. I would briefly like to refer to two which the Holy See has always laid emphasis on in line with the realities of human needs during the suffered pathway of man's history – energy and water. Like the climate, energy and water are seen as the inalienable possessions of every human being because they are a pre-requisite for the realisation of most other human rights, such as the right to life, to food, and to health.

Here Allott is right when he observes that today it is necessary to employ philosophy, science and religion together. What is needed is an interdisciplinary approach as well as a capacity to assess and forecast, both from the point of view of theoretical reason, which has the function of knowing and investigating, and from the point of view of practical reason, which must be guided by justice in achieving a just global redistribution of the goods of the earth. Both the developed world and the developing world, and in particular their natural and physical scientists, economists, social scientists, experts in health care, engineers, political and business leaders, industrialists, entrepreneurs and trade unionists, are especially called, working together, not only to monitor the dynamics of global climate change, and the management of sustainable energy and water, but also to draw up and apply solutions at an international level to its possible consequences, paying particular attention to the fact that the poorest countries are likely to pay the heaviest price for this ecological deterioration.

Remembering Paul VI's observation made to the Pontifical Academy of Sciences that 'the scientist must be animated by the confidence that nature has in store secret possibilities which it is up to intelligence to discover and make use of, in order to reach the development which is in the Creator's plan',²⁶ today there are enormous scientific opportunities, in the form of the discovery of *new pathways*, by which to introduce a just order, and solutions, into man's relationship with the climate, energy and water. In order to understand the global climate and to predict its future development, it is essential to observe the components of the balance of energy within the system made up of the surface and the atmosphere of the earth. As Archimedes postulated, the source of energy for this system is solar radiation, but this has not been sufficiently studied or utilised. Whereas nature is able to use solar energy (photosynthesis), without which, indeed, there would be no life, human intelligence as yet has not even begun to exploit its full potential: worldwide energy use is only 0.05% of the solar radiation

²⁶ The Pontifical Academy of Sciences, *Papal Addresses*, p. xxvi.

reaching the continents and only 0.6% of the incoming visible solar radiation is converted to chemical energy by photosynthesis: 55% on land and 45% in sea water (Crutzen). Rather than investing millions of dollars, for example, in research into tobacco or other superfluous or less central subjects, necessary funds should be dedicated to research into new ways of using the energy of the sun, on which, indeed, our future may depend.²⁷

A similar observation may be made about *water*. The new information provided by satellites shows that when comparing Mars, Venus and the earth, which are all of the same geological age, only the earth has liquid water whose dynamics are controlled by the hydrologic cycle. If we do not conserve the equilibrium of this cycle, the singularity of earth and the life it sustains will be very much at risk and the earth could become like other planets. We must become aware that today the integrity of the ecosystems that sustain water flows – and in the final analysis human life as well – has been compromised. A lack of respect for ecological needs brings about the erosion of the environment which itself provides the resources for survival and growth, thereby generating long-term damage to human development. The environment, like human beings, needs water.²⁸ Meeting such needs is not only an act of justice but also a ‘form of charity’ towards present and future generations which should take place within the framework of ‘ecology’.²⁹

At a general level, economic development of an industrial kind based on *centres of local development* would also allow the stability of local populations and thus avoid migrations towards urban conurbations that contribute in a particular way to global warming. One is dealing here with developing forms of agriculture that centre around small cultivators, thanks above all else to income that will allow them to live in decent conditions and also to invest in the expansion of cultivable land, where this is possible, and to an increase in returns thanks to improved techniques and methods. There is thus no contradiction between industrial agriculture dedicated to exports and local agriculture centred around various products; indeed, a balanced approach to these two forms of agriculture, which will favour biodiversity and the maintenance of ecosystems, is the most ecolog-

²⁷ C. Rubbia, ‘Las vías del descubrimiento’, in L.E. Derbez Bautista (ed.), *Globalización y justicia internacional* (Mexico, 2007), pp. 253-263.

²⁸ Cf. Ignacio Rodríguez-Iturbe and Marcelo Sánchez Sorondo (eds.), *Water and the Environment*, The Pontifical Academy of Sciences (Vatican City, 2007).

²⁹ Paul VI, Address to the Pontifical Academy of Sciences, 19 April 1975, in The Pontifical Academy of Sciences, *Papal Addresses*, p. 209.

ical way of managing rural exodus and the growth in urban centres, which run the risk of not being sustainable, and is imperative. Brazil, for example, aims at a development whose goal is a 'civilisation of plants', a world 'without oil', which favours rural life.

By voluntarily or involuntarily conserving their rain forests, tropical countries have rendered an inestimable service to mankind and the climate, for which, hitherto, they have not been rewarded. These countries should receive incentives *to conserve their forests*. For them, cutting down their forests for timber – even though at the present time they receive about 5% of the final retail price of Western capital cities – is the only way they have to make ends meet. To compensate developing countries for the provision of these environmental services could be a way of increasing aid in a substantial way and at the same time of providing these countries with sound market incentives. From the point of view of the global climate, in absolute terms the best use of these resources would be the conservation of forests, although this does not preclude the possibility of rational forest use. This is an initiative in which all countries should join in order to achieve justice. In a world divided between rich and poor countries, between North and South, between those involved in the protection of the environment and those interested in development, this initiative could really unite us all. The leaders of the Group of Eight should bear this proposal in mind.³⁰

And here we touch on *the question of global economics* which I address with great caution before so many distinguished economists. But if Pius XI asked himself about the need to establish a just wage, today, in a globalised world, there must be, out of necessity, the question of the just economy, of the just use of capital, and of just interest. One cannot think only of the macro-economy and leave aside the micro-economy of peoples and individuals. Here the principle does not apply that the sum is greater than the parts because one is dealing with peoples and human beings. If the macro-economy does not pay attention to people perhaps one can have an abundant amount of money for the few but many will die of hunger, as is narrated in the tale of King Midas who had an insatiable desire for money and asked the gods to ensure that everything he touched turned to gold. He died of hunger as a result because all his food became transformed into this yellow metal.³¹

³⁰ Cf. J. Stiglitz, 'Deforestazione', *La Repubblica*, 15 giugno 2005.

³¹ Aristotle, *Politica*, I, 10, 1258 b ff. It seems to me that a first penetrating approach to the topic can be found in E. Malinvaud, *Que doit-on entendre par de justes finances?*

As Joseph Stiglitz forcefully denounces it, the global financial system is not working well, and it is especially not working well for developing countries. Money is flowing uphill, from the poor to the rich. The richest country in the world seemingly cannot live within its means, borrowing \$2 billion a day from poorer countries. Today there is a global financial system that is capable of keeping crises under control, preventing a crisis in one country from having a domino effect on the rest of the countries in the globalised world. But in actual fact it is the developing countries that pay the price of this control system. Therefore, the reform of the global reserve system, suggested by our Academician Joseph Stiglitz and inspired by Keynes, appears to be all the more necessary, to achieve justice in the other fields that we have addressed as well: fighting hunger and poverty, providing better health for all and promoting ecologically sustainable development.³²

The other central reality on which today, more than ever before, *we should place emphasis is education*. Science – which involves the production, acquisition and transmission of knowledge – and education make up an increasingly interdependent system that shapes life on this planet. For all people today there is a tremendous growth in knowledge which is unparalleled in history and which in justice should be made available through new and suitable procedures of synthesis and transmission. The organisation of scientific advance has certainly come to be a much more difficult task than the management of the world's wealth. A certain fair equality of opportunity, especially in the field of the education and training of peoples, is necessary. Otherwise the peoples of the world might not realise their potential and might not even be able to participate in the debates on the public good or contribute to just environmental, economic and social poli-

Clarifications préliminaires à un consensus sur l'éthique financière, published by the Bank of Italy, Rome, 2003. In my view, the conclusion is particularly important: '*De même qu'il s'imposait à la fin du XIXème siècle et au XXème d'établir et d'implanter une éthique du travail et de l'emploi adaptée à la société moderne, de même il s'impose au début du XXIème siècle de revivifier l'éthique financière. Tant a changé dans le monde de la finance qu'il convient sans doute de tout repenser ab initio*' (p. 99). Similarly enlightening is the analytical proposal of an analogous notion of what is fair and equitable as regards finance, which has as a reference model the Catholic doctrine on fair wages, expounded in 1891 by Leo XIII in *Rerum novarum*, § 34. See also E. Malinvaud, 'La justicia internacional en el desarrollo económico global: lecciones de la experiencia', in L.E. Derbez Bautista (ed.), *Globalización y justicia internacional*, pp. 43 ff.

³² Cf. Joseph Stiglitz, *Making Globalization Work* (WW Norton, 2006), especially chap. 9-10, pp. 245-292.

cies. Given this growing importance of education, which is now more important than ever before in human history, a major cause for concern is the frequent absence of schools in the developing world but also the wide quality gap between schools attended by the poor and schools attended by those who are not poor. Despite the many declarations and statements of objectives enunciated by the United Nations and other agencies, and despite significant efforts in some countries, education remains extraordinarily uneven within the world population, although the resources needed to improve this situation do not seem to be out of reach. A special cause for concern over the last decade has been the divergence and growing inequality (and thus lack of justice), which is concomitant with globalisation and related to policies in education, between developed or emerging countries and stagnating ones, the latter being caught in a poverty trap.

The development of human capital depends on an interdisciplinary approach to education involving multiple parameters such as ethical principles and norms which are, for instance, expressed in the concepts of human rights and the dignity of the person, as well as on the universality of knowledge, wisdom and science, and respect for nature. It is also necessary to offer at some points in the educational process the new image of the universe that the scientific community has proposed of the cosmos, the earth, life and the emergence of humans and their societies. Naturally, stress should be laid on the fact that we are not children of amorphous chaos but children of the first principle, which the wisdom of the ancients called God the Father and which, through Revelation, we know created us by an act of love in order to make us participants in eternal happiness.³³

When we consider that *the family is the basic structure of society* because of its cardinal role in the ordered production and reproduction of the human species and in the education of successive generations, in order to renew society the first social institution that deserves justice is the family, which is frequently neglected in the process of globalisation by current state-based, market-based and mixed approaches, which either treat society as a collection of individuals in competition with one another for scarce resources or treat the family as a public instrument to remedy failures of

³³ Cf. 'Statement on Education', in Marcelo Sánchez Sorondo, Edmond Malinvaud, Pierre Léna (eds.), *Globalization and Education*, Proceedings of the Joint Working Group, The Pontifical Academy of Sciences and The Pontifical Academy of Social Sciences, (Walter de Gruyter, Berlin, New York, 2007), p. 257 ff.

the state and the market.³⁴ The key role of the family as a cell of society, school of communion and participation that has vital and organic bonds with all of society must be restored.³⁵ The family must recover its vocation as a servant of life, trainer of people, educator in the faith and promoter of overall development with a view to achieving the common good. It is impossible here to enter into greater detail on this central subject. However, it is clear that every child requires the justice of growing up within a nucleus composed of a man and a woman and their children, characterised by love, where the parents have moral and social authority.

An ethical lesson can be provided by the peoples of developing countries to those of developed countries: the intergenerational solidarity of the wider natural family, which is marked in these societies, tends to be less present in the developed world where the family has increasingly become the nuclear family or the single-parent family. Notwithstanding the false social ideologies of modernity, the family is (and must be) the first and irreplaceable pathway for the practice of intergenerational solidarity and the promotion of human ecology and the ecology of the environment. Human capital is principally based on the family. Development is imperilled when human capital is not valued.³⁶ The peoples of the world and public, national and international authorities should dedicate themselves in a spirit of justice to enabling the family to contribute to the formation of the human capital of society.

In addition, *the educational role of mothers within families* should be emphasised with great clarity. It has been demonstrated that mothers, through their contribution to the development and formation of the person, and thus of human capital as well, directly contribute to the development of society as a whole and thus deserve to be recognised, encouraged and protected in their role, specifically because of the social and educational dimension of motherhood.

To achieve justice it is clear that this interdisciplinary approach, which requires the contribution of the sciences and the social sciences, at the same time requires the soul of every civilisation, namely religion. Globalisation

³⁴ Cf. Mary Ann Glendon *et al.*, *Intergenerational Solidarity, Welfare and Human Ecology*, The Pontifical Academy of Social Sciences, Extra Series 3 (Vatican City, 2004).

³⁵ John Paul II, *Familiaris consortio*, § 42.

³⁶ Gary S. Becker, 'Capital humano y pobreza', in Cardinal López Trujillo (ed.), *Lexicon. Términos ambiguos y discutidos sobre familia, vida y cuestiones éticas* (Madrid, 2004), p. 87.

has increased the dialogue between the great religious traditions and cultures, which now better understand and recognise one another. This dialogue could provide the bases for the establishment of ethical principles and values of universal scope, based on justice and love. Thus, rather than ignoring or avoiding differences between religions and cultures within controversies in line with the idea of toleration that concluded the wars of religion in the Christian West (in the sense of a *modus vivendi* along the lines of Hobbes: 'if we do not want to kill each other then let us tolerate each other'), *it is necessary to enter into dialogue so as to recognise universal values*, and this is all the more true because the idea of justice, as is observed above, has a religious foundation.³⁷ Here we should remember the observation made by Pope Benedict XVI in his encyclical *Deus caritas est* to the effect that justice is not a mere utilitarian or contractual technique but 'by its very nature has to do with ethics'.³⁸ Indeed, he perceives the modern danger of detaching reason from faith: 'if reason is to be exercised properly, it must undergo constant purification, since it can never be completely free of the danger of a certain ethical blindness caused by the dazzling effect of power and special interests'. He goes on to affirm that the aim of the social doctrine of the Church 'is simply to help purify reason and to contribute, here and now, to the acknowledgement and attainment of what is just'.³⁹

Yet in order to attain justice *there must also be social charity and one of its most important fruits – social forgiveness*. There is also the need for the peoples of all the nations of the earth to be charitable and compassionate towards one another and to imagine the suffering of others when invoking revenge for the wounds that were inflicted in the past. As John Paul II observed, there is a need for a purification of the collective memory, i.e. to remember positive things and to forget negative things that have occurred in the history of the human family. What is asked for here is something that is formally similar to forgiveness, which is based on charity. Of course, if on the one hand charity goes beyond justice, on the other we must prevent it from replacing justice. Charity remains a surplus, an additional resource, and this surplus of charity, compassion and respectful affection is capable of providing globalisation with a more solidarity-inspired soul, full of pro-

³⁷ Cf. L. Sabourin, 'Hacia una nueva política de la globalización' in L.E. Derbez Bautista (ed.), *Globalización y justicia internacional*, pp. 178 ff.

³⁸ *Deus caritas est*, § 28.

³⁹ *Ib.*, § 28 a.

found motivation, audacity and new energy. From this viewpoint, the Catholic Church and the other Christian Churches have an important role to play, insofar as they are the direct recipients of the pressing legacy of the Gospel, which calls for forgiveness and love for one's enemies. Benedict XVI's efforts to practice forgiveness appear all the more an example to be followed in order to give a dense content of charity to the project for new justice in our globalised world. Thus to the challenge of globalisation, the magisterium of Benedict XVI responds by pointing out that the essence of the Church is charity, which is centred on the doctrine and praxis of Christ, 'the sun of justice', who reveals to the human being the depths of his humanity, his being and his acting.