

“On Anthropological and ethical aspects of work” paper per il Convegno  
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## 1. Premises methodological

Beginning from the years 90 it seems to be us a decrease of theological-pastoral sensibility in the controntis of the theme “job” - even if probably the occupational crisis can let go up again the attention.

A reason is in the perhaps to consider her pastoral one some alone job as a moment of the pastoral social; therefore to the job that centralità and originarietà are not assigned of the recent past anymore, as after all you/he/she is confirmed by the civil changes.

On the slope theological one of the motives is also the awareness that the job cannot become immediately “theological object”, as they supposed the theologies of the terrestrial realities, also in their worth to have recovered the “the man's world” to the appeals of the faith. Theology is in fact essentially to know critical of the faith, whose object is the autocomunicazione of God in Jesus Cristo. The job is only a circle of the recognizable human routine through his/her historical forms, and therefore you/he/she cannot assume, as such, theological consequence, if not through the ethical mediation, that allows of to interpret and to appraise, beginning from the faith, such forms.

Ulterior motive for the impasse in which pours the theology of the job is besides the objective complexity of the matter, that imposes a plurality of approaches and methods; the difficult comparison of such approaches produces polarizations of the dissent hardly mediabili. The synthetic formulation requires that general evaluations are expressed without offering its analytical documentation. It behaves himself/herself that they are returned explicit numerous you postpone some matter I work to the most fundamental matters of the to think theological, and it involves the comparison of such thought with the contemporary cultural horizon: matters these in which a strong uncertainty reigns inside the theology today. The elaboration of the theological quaestio around the job owes in fact to subtract the theme to that regime of regional treatment, and accordingly also a great deal simpleton and abstract, in which it, instead, thin to today it is kept.

Of the job theology cannot deal if not in the picture of the complex civil circumstance and his/her substantial problems under the profile of the destiny of the man; such destiny has to be considered particularly with respect to his/her lapels on the individual conscience, with respect therefore to the resources that it offers to the single one to live his/her own experience as experience of sense and value.

Despite the objective difficulties a theological reflection is imposed around the job, from the moment that from a side the absoluteness of the faith implicates a clarification of as the varied figures of the routine, between which the job, is invested also from there and, from the other, more the working practice has

today always to that to do with the demands of truth and meaning for the persons.

The elaboration of a Christian ethics of the job, so agreement, demands the exercise of a more general Christian comprehension of the arrangements of the job and the economy. It is not in fact possible to judge some Christian legitimacy or less than a behavior determined through the simple reference to the general paradigms of the Gospel; needs that has recognized the objective meanings that the behavior in matter assumes inside that general system of relationships within which it of done it is subscribed; and needs that beyond of this the Christian has a synthetic vision and valutate of that system.

Accordingly the theology, when it reflects on a circle of the human routine, it has to contemplate innanzitutto to the truth, and not rather to the justification or to the simple relativizzazione of such circle, kind if is drawn of a historical-social fact. Besides every historical phenomenon, that is place where faith is given and always him "it considers", you/he/she cannot be interpreted simply what reality "natural" belonging to the order of the creation, agreement as unchangeable reality. Rather, really faith induces to perceive you the historical dimension, and that is to consider her/it what fruit of the liberty of the man, and therefore also mutable.

Will need then to consider the job - in the real forms in which it is realized - from the point of view of his/her truth and his/her sense for the man. Only through this methodological attention the directions and the urgencies can be delineated of a pastoral some job.

## 2. The anthropological dimension of the job

In line with the supremacy of the dimension anthropological layout in the *Laborem exercens*, incentrare on the person is needed. The person is contemplation, routine, job, in an interlacement of aspects that they would have to discipline and to strengthen vicendevolmente (n.4-10).

Such perspective allows of to gather and to appraise not the empirical data simply, but the logic and the thread conductor of the today's working trial in his/her lines qualificanti and in his/her ethical implications. The fundamental hookup to the person allows there of to delineate the demands leading. The first one is what satisfies for the person a question of increase of his/her own being and authenticity in how much the job has to that to do with the internal world of the worker. Besides it has to that to do with a question of well fully grown and reliable objects: is drawn some requisite of the effectiveness. It satisfies a question of sharing of the resources gotten through the activity of the production besides, beginning from the recognition of a commune citizen: it is the requisite of socialità of the job, that involves the world of the other subjects.

We try to individualize the principal lines of such demands to the light of the faith.

a) All time of the general provision today curtains to be less busy from the job, is as specific activity is as formality to manage the time. From a practice and once exclusively ritmato on the job, practice that the faith puts in matter, him curtains to a practice in which the job is relativizzato and the man it has more time for other activities. Faith helps to think until after all the relative value and not more totalizzante of the job: the job goes that is correlated with the dimensions that transcend him/it, but at the same time they are able to give a sense to him: the time of the to produce and some performance has to find a measure and a meaning in the time of the reception and the gratuità (n.12). The increase of the performances and the amelioration of the results don't produce a truth and a sense of the life if these are not "scoperti" e welcomed at the same time (n.25).

b) Tipico of him to operate modern (merchant and capitalistic) it is the separation of the work -the results - from the subjects that they are to the origin of it, with the consequence that the subject is felt more and more dispossessed from his/her needs and from his/her identity (alienation), and the same work (commodities and services) you/they induce new needs and they create a feeling of fullness through the possession and the consumption. The fact is abstracted what the job is an activity of the man where somehow in game is his/her liberty and his/her provision, and where traspare the human sense of the same provision (n.9). Really, for the greatest part of the workers nobody of the offered working roles is enough substantial to justify that one picks him/it firmly up. And for how much it concerns the in demand abilities, these are too specialistic or techniques because a person can think about investing his/her life in their learning. The people are forced to define his/her own identity with his/her own means, through activity that have chosen of to do in the leisure time. I/you/they are forced to be autonomous. From here the feeling that what is made some working times out is more important, meaningful and representative than what a person it is in comparison to the working role.

There is on the other hand an aspiration and a desire to a great human recognition in the job, also not assolutizzando such experience of the man. This means to see in the job the demonstration of the limit and the human dependence, but also the expression of the identity and the liberty of the himself man (n.6). All this involves himself/herself that don't forget as in the job, material need (problems related to the salary and to the occupation) and sense (problems related to the conditions of job) has associated tightly. In fact, if the job is a to act endowed with sense and inhabited area from a desire of subjectivity, and nevertheless with the objective to produce "something", it will be necessary to pursue nearby not the exploitation of the subjectivity or out of the materiality and of the rules that are imposed objectively, but inside and through them (n.26). Concretely this means to increase professionalism and to coordinate varied subjectivities. The moral imperative to the respect is in him to balance the need and the intention of the

subject that he/she works with the worth and the result that it objectively reaches each other.

Of other song the job, because can let work the economic circuit, it has to be valued economically and measured in terms of cost-benefits, in terms of correct and optimal allocation of the resources. Faith cannot consider irrelevant the economic slope, but not even to surrender to his/her presumed rigidity, on the contrary it stimulates to seek possible moral good in the concrete partner-economic context, without forgetting that the same allocation of the resource economic job responds to choices, to criteria of judgment and models of society, and therefore it always puts in game an anthropological sense and a problem of giustizia and truth (n.19).

In this context they are also put the meaning of the job as ' law ' and all the syndical practices so that to make feasible this law-duty (n.16-23).

c) While it is growing the desire of a job that corresponds to his/her own inclinations, the character of interdependence of the performances is accented, so the job appears more always social activity ("job for the others" CA n.31).

The modern job is introduced as activity more and more programmed and interdependent to level "global", and therefore governed by the scientific rationality. It appears as undertaken that it moulds civilization. To this respect the faith, while it is perceiving in the interdependence an occasion and an opportunity of solidarity, it also points out the limit of an approach to the reality that, to be true, wants to be alone scientific and technical. The great opportunities of the job in the economy "global", if submitted not to the critical appeal of the truth and the sense, they induce to assolutizzare the scientific knowledge and the technical manipulation. It will try to resolve her dialectical one between "subjective job" and "job oggettivo"(n.5-6) not choosing the one and leaving the other, but, while it is trying each other of to realize the personal dimension of the job, it is necessary to show as the sense of the job and his/her possibility to satisfy personal needs you/they can effect really being recognized to the job the character of social service. Such social character points out the ethical assignment of the solidarity to different levels: business, territorial, national, global.

d) Never as today one it is careful mostly in the job to the symbolic-cultural dimension; it is looked at his/her ability to satisfy needs of meaning to realize good relationships with the others. The job is crossed by the desire of valorized veder his/her own subjectivity. The Christian perspective presses so that is safeguarded difference between such activities and what can carry out the desire of the man finishedly (n.25).

In the cultural system of today, characteristic from the flexibility, provvisorietà and ambiguous subjectivity that it develops a strong tension toward the needs (the person as whole needs), he/she is understood as the risk that the job races is that to find been reduced to act to the category of him functional rather than communicative, and nevertheless the increasing application from

the enterprises of a type of job more and more autonomous, responsible and creative. As the Centesimus Annus notices, it becomes remarkable socially the job (core workers) of those enterprises that use productive paradigms directed to the development of the human resources (n.32-35); the job is not remarkable that is out of these paradigms, and that it is that precarious and disqualified (contingent workers), quello that would have to be more protected. If the job is identified to the need, it is appraised in how much it serves, not in how much it contributes to give sense to the destiny of the person. And it puts in matter that ontological relationship that ties the job to the being person, base of the sense of the job according to the vision of the Laborem Exercens. The risk is the weakening of the moral value of the working experience in our society.

### 3. Social ethics of the job

The coordination between subjective sense and social utility in last analyses is up to the politics, but only the coordination and not the specific determination (n.16-17). Is dealt with to recognize as the job is a way to answer to the waits, is that is a "service to the social life" (CA n.32).

In an organization of the job in which a more and more crucial role will be assumed by the professional formation, the finality of the politics of the job requires a move of accent from the proposition of objective redistributivis to the attainment of the most difficult objective of the guarantee of the human capital of the workers, or of their possibility to continue to offer a positive contribution to the enterprise in a context of technical progress more and more accelerated. This principle advances a new conception of citizen in the advanced economic systems, that it shapes the social affiliation as founded upon the job, and it identifies in the mutual support to the "productive ability" of the citizens the new fundamental dimension of the solidarity (productive solidarity).

The general interest of a democratic society of equal it requires that each is felt in degree to contribute to the common good somehow. An income of base guaranteed doesn't constitute a remedy to this situation as simple guarantee of the law to the survival: it doesn't give the sense that they also belong to a community to the beneficiaries, and therefore it doesn't make them equal. The law to the job is a human law of base (n.18).

A politics of reduction of the time of job will have to already undertake not to oppose, on the contrary to check and to govern the mutations in progress, allowing everybody to work less, better, in different way, opening the public space at the same time to activity whose I sweep is not the remunerazione. The job is not alone what you/he/she can be bargained over. In this sense it is positive the evolution of the industrial relationships from vindicative paradigms to paradigms partecipativi.

The appeal of the share suffers the insidious threat of the precarizzazione imposed by the global market however and compares each other with a new

schizophrenia, that between the application of quality and the incitement to the mobility in name of the competition. In the today's situation, together with the adversities they are also there opportunities: the individual comes responsabilizzato because you/he/she has to manage oneself same in his/her own working walk, a great deal yesterday when there was a more wide and more strong protective umbrella, although you/he/she didn't cover all the workers or you/he/she didn't cover them equally well. But also under the new conditions the substantial compensation than the enterprise asks the workers today it is a relative safety of the job a relative stability of the place of employment.

It intends you to give a dimension of responsibility to the same job toward of oneself and I pour the others (n.15). In such optic the Sollicitudo offenders socialis and the Centesimus Annus valorize the social dimension of the imprenditività and they propose this last what reference paradigmatico for the conception of the job, of which the potential of creativeness and expressiveness affirms each other, but also of responsibility and of struggle against the structures of sin (SRS n.18; CA n.32).

#### 4.L'etica individual of the job

The treatment of the job in ethical-individual key seems neglected by the moral theology for different reasons. The mortification "casuistic" continuous to weigh on the present. Besides the theology of the job, as recently developed, it has some objective limits. Finally the permanent separation between theology ethic and spirituality it induces an objective dynamics "spiritualistic" of the reflection entitled to her "spirituality of the job" in the sense to found the figures of the Christian exploitation of the job for immediate reference to the scriptural paradigms, proper of the ascetic-spiritual tradition generally, without suitable attention fenomenologica to the typical attitudes induced by the working experience in the concrete historical experience.

Connected tightly to the ethics, her "spirituality of the job" it would have to constitute a concrete realization of the appeal general soggiacente to the "spirituality of the laicato"e would have to suggest the ways to realize Christian liberty, and therefore the liberty of the Spirit, within the ordinary condition of the life. Departing from the empirical attention to the models of behavior and the dispositions of spirit typical, induced by the civil context within which the job is produced, it becomes possible to elaborate ideal models of working practice Christianly in the enterprise pertinent and together historically practicable (n.24-27).

The ordinary conditions of the job are certain for a lot of part you condition mortifying and uncomfortable: those conditions seem to limit the practical possibilities of the man to express on the job his/her own attitudes and ability objectively, to see to realize you legitimate waits. It will be necessary to operate certainly because the ordinary conditions of the job change and

become less and less mortifying; the work in such sense will have from to be of necessity it operates somehow collective: to level of enterprise, of syndical relationships, of political relationships... And nevertheless it immediately appears clear that the Christian liberty in the job cannot intend as the uncertain result of such mutation of the conditions socially enacted of the same job.

The translation in more concrete and practicable terms of these general theological considerations demands a fenomenologia of the moral experience and the consequent elaboration of educated ideal models evangelically and historically situated.

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