



6. FIAC Politics - Economy - Growth

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Committing ourselves to seek other ways of understanding the economy, of understanding politics, of understanding growth and progress, so that they are truly at the service of man and the whole family in the perspective of an integral ecology.

His Holiness Pope Francis tells us well that an integral ecology requires an openness to categories that transcend the language of mathematics or biology and orient us towards the essence of the human being (L.S. n11). This is to say that “everything is closely interrelated, and today’s problems call for a vision capable of taking into account every aspect of the global crisis, I suggest that we now consider some elements of an *integral ecology*, one which clearly respects its human and social dimensions.” (L.S. n.137).

Starting from this perspective of an integral ecology that has human and social dimensions; economy, politics and progress must be understood in the sense of promoting the human person in all its dimensions, without forgetting the growth of the whole of humanity. In the political, economic and social life, the dignity of the human person, his or her integral vocation and the good of the whole of society must be honoured and promoted. For it is the human person who is the author, centre and goal of all socio-economic life (G.S. n. 63.). Saturday itself, which is a very important religious institution, was made for man: "The sabbath was made for man, not man for the sabbath." (Mk 2, 26-27). “ this man is the primary route that the Church must travel in fulfilling her mission: *he is the primary and fundamental way for the Church*, the way traced out by Christ himself, the way that leads invariably through the mystery of the Incarnation and the Redemption.” (Redemptor Hominis, n 14).

Therefore, **economy and growth** should be understood differently. We must **reject** both socialist and liberal economic ideology, which naturally bring the problems of raw materials, production, the market, material and quantitative growth to the fore. In this context, the

profile of the worker, both as an agent and as a subject of the economy, is taking second place. Growth tends to impose itself as an end in itself, while it is instrumental, according to the human, cultural and social needs of workers, families, the ordinary world, of those who, to use the expression of Pius XII, are the "subjects" of economic life (L.E. n.4).

We need a community economy and not a fiercely selfish individualistic economy based only on the capital of some that gives the right to enslave others. That some 1,900 billionaires in the world own more than 20% of the wealth of the entire planet and that more than 7 billion other human beings share only 80% is a scandal. This inhibits the intellectual, physical, social and even community potential of most of humanity to defend itself against potential attacks against our species. A human and community dimension must therefore be integrated into understanding. The current selfish and ferocious lifestyle is causing more victims than these current pandemics because of the poverty and hunger it generates. We need an economy that promotes everyone, but where the owner obviously benefits, an economy whose goal, however, is to combat general precariousness whose dividends are used to care for all those who cannot provide for their basic needs. Growth or progress should be of the community, of global growth and not a means of keeping the weakest in slavery.

As far as another conception of politics is concerned, the political system in the spotlight today is democracy. But it too has been taken hostage by various selfish manipulations to the point of turning it into a legal autocracy with a certain legitimacy of universal suffrage. Competitive democracy causes many divisions and maintains a great prejudice between different political groups and sensitivities. Whoever receives the most votes wins everything. Whoever does not win loses everything. We must promote a politics that integrates and listens to everyone in the decision-making process. In short, a consensual democracy that fills in the differences and seeks the good of everyone and every individual.

In short, if we do not put at the centre the good of the human person, the growth of the whole of humanity, our political, economic and progressive attitudes will be those of the dominator, the consumer or the pure exploiter of resources, unable to set limits to his immediate interests. "if we feel intimately united with all that exists, then sobriety and care will well up spontaneously. The poverty and austerity of Saint Francis were no mere veneer of asceticism, but something much more radical: a refusal to turn reality into an object simply to be used and controlled." (L.S. n. 11)