

Translation from original in Italian

Principles and Institutions, Education and Human Development

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1. Foreword¹

This FCAPP Consultation is centred on Education and Training and their interactions with civil and human ethics in the so-called digital era, which is part of the decades-long evolving globalization process.

I will focus specifically on a theme I feel is of particular importance: the connection between the universalistic principles of the Church's Social Doctrine based on ethical guidelines, and the paradigms of the international communities, namely those of States involving secular institutions all focusing on education and training for human development in the 21st century. Indeed, we think that this approach in interpreting the relationship between ethical guidelines and institutions should be clearly emphasized.

2 Two Ambrosian Archbishops on Christian Humanism

Since this Consultation takes place in the Italian Catholic University in Milan (the Ambrosian Archdiocese, called after St. Ambrose its patron saint), I would like to recall two Cardinal Archbishops. While they are not the central focus of my reflection, both of them are enduring reference points in Christianity as well as in the International and Italian civil communities: Giovanni Battista Montini (Archbishop of Milan from 1954 to 1963), who later became Pope Paul VI and Carlo Maria Martini (Archbishop from 1980 to 2002) who was also the President of the European Episcopal Conference from

1. I would like to thank the FCAPP organisers, particularly Anna Maria Tarantola and Giovanni Marseguerra who have top-level responsibilities in the Foundation, for this invitation as a Speaker at the Centesimus Annus Foundation's Seventh International Consultation where I was actively involved for more than two decades as chairman of the Scientific Committee. On another level, I would like to thank Giovanni Barbieri for various comments and a rigorous control of sources. Any responsibility is mine.

1986 to 1993. Both of them were "patrons" of our University, attentive to its life and mission in respect of academic responsibilities and freedoms. They left our formation community and all Catholicism with a strong vision of the contribution of education and instruction to integral human development. And both Archbishops, through their magisterium albeit in different eras, have contributed in greatly enriching the legacy of reflection on and for Christianity in the wake of the Ambrosian tradition, with surprising characteristics of continuity between both of them.

I am basing my statements on an issue of ongoing relevance: the relationships between ethical-religious and institutional-civic demands. An inseparable link between these two instances is given by education and training, which enriches our knowledge and shields us from improvisation and from the appeal of the ephemeral.

In his 1962 homily² during the celebrations marking the feast of St. Ambrose, Cardinal Giovanni Battista Montini touched on the theme of ethics in the civil actions of Christians. He did so by clearly underlining how Saint Ambrose *"transferred that education, the virtues that had shown him to be the perfect imperial magistrate in the exercise of the episcopal office"* and thus demonstrated *"what moral and human values can be espoused and respected by secular life to give it new vigour and new splendour, with these values then flowing back from the religious to the civil sphere to its inner comfort and its positive advantage"*.

In drawing attention to the difficult but potentially fruitful coexistence between temporal and spiritual power, Cardinal Giovanni Battista Montini clearly states that the example of Saint Ambrose, whom he describes as a *"precursor of Christian Humanism"*, could and should be a reference point for the members of the Christian community as a guideline for their concrete actions in world affairs.

² G. Battista Montini, *"Precursor of Christian humanism"*, homily at celebration of Vespers and the Vigil Mass, Basilica of Sant. Ambrogio, 6th December 1962. See entire homily in the **Addendum** and in <https://www.chiesadimilano.it/cms/documenti-del-vescovo/gb-montini/gbm-discorsi-alla-citta/precursore-dellumanesimo-cristiano-14082.html>

Similarly, a few years later and more precisely in 1990³, Cardinal Carlo Maria Martini, who at the time was also President of the Council of European Episcopal Conferences, dealt with the delicate issue of the role of ethics in the civil action of Christians. He described it in terms of responsibility and, in this specific instance, of "the Responsibility of Christians in a Europe under construction". Cardinal Martini's choice of the title is certainly not accidental, since it refers to the role of the community of Christians not as an abstract project, but as part of that project. Through a series of concrete cases ranging from the economy, to demography, to the key elements of political and cultural identity, Cardinal Martini traces a scenario of the environment that Christians should be helping to build. It should be based on values and principles that look to the attainment of the common good and that, ultimately, draw their inspiration from the Church's Social Doctrine.

Just as Cardinal Montini did thirty years earlier, in his reflection Cardinal Martini firmly draws attention to the delicate and fragile line separating an "anachronistic fundamentalism"⁴ that sometimes contrasts the temporal dimension with spiritual action and on the other a creative and (christian) ethical-civic approach that reaches "*forms of concrete living that are exemplary and indicative of new ways for humanity*"⁵.

Cardinal Carlo Maria Martini developed this aspect in many of his texts, among which we have chosen one from 1998. Here, he is dealing with globalization and notes that we are witnessing the development of a new sphere of economic-financial power-relationships with no connection to states or supranational institutional bodies and therefore with no connection to those responsible for supervising and maintaining the legal relationships needed to safeguard the common good. Consequently, he writes:

³ Carlo Maria Martini, "The Responsibilities of *Christians in Europe under Construction*" (intervention at the opening of the Seminar on Europe's Future and the Church's social teaching", 5th-7th October 1990, Centro Les Fontaines, Chantilly - Parigi). See the magazine "La Civiltà Cattolica", n. 3375, 2nd February 1991, pp. 225-240- See the *Addendum* for an extract from this article.

⁴ Carlo Maria Martini, "The responsibilities of Christians *in a Europe under construction*", La Civiltà Cattolica", n. 3375, 2nd February 1991, p. 234

⁵ Ibid., p.240

“this new dimension of relationships seems to me to require a new “political” space in the proper sense, according to the assumption ubi societas, ibi ius. An international economic community must be matched by an international civil society, capable of expressing forms of economic subjectivity inspired by solidarity and the search for the common good of the entire globe⁶”.

We will often refer to Archbishop Carlo Maria Martini who at the turn of the twentieth and twenty-first century was "A builder of the common good".⁷ Hence, he was and still is a source of inspiration for believers and non-believers for a culture of activities moved by the desire for human development, which is also elaborated in what is, for me, "civil Christianity"⁸. I cannot say that I heard this definition from the Cardinal himself or read it in his writings but this is my conviction after many years collaborating with him. (1983 to 2002)⁹

3. Principles and models, ethics and pragmatism

The "method" of Archbishops Montini and Martini corresponds to that enunciated by the Encyclical *Centesimus Annus* with which Saint John Paul II celebrated 100 years of the Church's social doctrine in 1991 while also giving a clear perspective to this Foundation. Indeed, the Encyclical states:

“The Church has no models to propose. Real and truly effective models can only arise in the context of different historical situations, thanks to the effort of all those responsible who face concrete problems in

⁶ Carlo Maria Martini, "Reflection on *globalisation and five practical messages*", in CM Martini, W. Magnoni, A. Quadrio Curzio, "Face the storm with *serenity and strength*", Milan, Centro Ambrosiano, 2014, pp.185-186

⁷ See my preface "A builder of the common good" to the volume of essays by Cardinal Carlo Maria Martini entitled "Face the storm with serenity and strength" (Centro Ambrosiano, 2014) edited by don Walter Magnoni, author of a preface in the same publication called: "Look at reality with a believing glance")

⁸ In many of my writings, I wrote that civil Christianity in the Ambrosian context, received contributions from major personalities of the Illuminism such as Cesare Beccaria and Pietro Verri, from those of the Risorgimento such as Carlo Cattaneo, Alessandro Manzoni and Giuseppe Verdi. Referring to these latter two, see two perceptive pages by Giovanni Bazoli "Insieme concordi" on a "Meeting between Alessandro Manzoni and Giuseppe Verdi 30th June, 1868", published by Casa Manzoni, via Morone 1, Milano the 30th June, 2018 to mark 150 years since the meeting.

⁹ Point 4 in my preface, also indicates the many individual and collegial collaborations with Cardinal Carlo Maria Martini and the various aspects of the publications prepared in consultation with him.

all their social, economic, political and cultural aspects that intertwine with each other. To this commitment the Church offers its own social doctrine as an indispensable ideal orientation. ... " (CA, n.43; editor's note is underlined)

Human activities must build and embody reference models. Once they are institutionalized within their own sphere of application, these models must produce a set of “standards” that regulate the interaction of the people who work with them. What first defines these norms is the ethical-civil bedrock on which they are based and their associated "universal principles". However, since there are a multiplicity of reference models denoting different principles that are not always compatible, one must look for possible convergences.

One must explain one's own “models” to offer clear values and intangible clarity and propose ways and modalities to operate concretely because often convergences are manifested in concrete reality.

Using this yardstick in my beliefs and applications, I have cultivated a paradigm as a liberal-social economist or a solidarity-liberal economist confident in people’s capacity for co-existence and enterprise, creativity and sociability. Using this concept, I differentiate between two components: orientation and operational.

The orientation component is centred on Solidarity and Development, Subsidiarity and Sustainability. These all are categories to be found in the Social Doctrine of the Church but also adapted and incorporated in various forms by Civil Christianity and by many other secular applications of the human sciences.

The application component is centred on Institutions, Society, Economy both in national and international contexts, in functional and systemic contexts where I have always favoured the multilateralism of "et-et" over the bipolarity of "aut-aut".

The interaction between the two components of the "paradigm" (orientation and application) can help to transfer the ethical-civil focus to projects and programs.

4. Universalism, Multilateralism, Communitarianism: UN and Europe

Among the many applications of the ethical sequence and universal statements on the one hand and concrete and factual translations (institutional, social and economic) on the other, we want to deal here with some international or supranational “Communities” that tried to translate into institutionalized systems such categories as justice and human values, equal opportunities, longing for peace and fraternity. These always include education and training among other issues.

Let us start from the historic speech that Pope Paul VI Montini, the first Pontiff in history to address the United Nations, gave at the General Assembly on 4th October 1965. He stated that the UN

"reflects [somehow] in the temporal field what [our] Catholic Church wants to be in the spiritual field: unique and universal. Nothing loftier can be imagined on the natural level as far as the ideological construction of humanity is concerned. Your vocation is to bring not some people but all peoples together as brothers [...]. And again "You offer the many States, which can no longer ignore each other, a form of coexistence that is extremely simple and fruitful. First of all you recognize them and distinguish them from each other. You certainly do not confer existence on States; but you do qualify each nation as worthy to sit in the ordered assembly of peoples. You confer recognition of lofty moral and juridical value upon each sovereign national community, and you guarantee it an honourable international citizenship. It is in itself a great service to the cause of mankind to define clearly and honour the nations that are subjects of the world community, and to set them up in a juridical condition, which wins them the recognition and respect of all and which can serve as the basis for an orderly and stable system of international life. You sanction the great principle that relations between peoples must be governed by reason, justice, law and negotiation, not by force, violence, war, nor indeed by fear, and deceit¹⁰".

In some parts, this second quotation can be considered a hopeful exhortation rather than an observation. But even so, the potential of a supranational entity such as the UN and its mission in search of convergence, is highlighted.

¹⁰ Holy Father's Address to the U.N. in the teachings of *Paul VI*, vol. III, p.516-523, from the *Osservatore Romano* 6.10.1965 p.4.

Let us now consider some closely connected extracts from Cardinal Carlo Maria Martini on globalization and Europe. After recognizing that globalization can have positive effects by increasing production and efficiency, he notes that its negative implications, which cannot be ignored, consist in the increase of both inequalities and economic-financial powers that overwhelm the role of institutions as well as having negative effects on the environment. Hence he affirms that precise non-rigid rules are needed. But who will make them, and who will observe them? The problem thus becomes strictly "political".

On this basis, Card. Carlo Maria Martini notes that there are international instruments to correct these deviations but for now, their effectiveness is inadequate. Then he affirms: *Perhaps, and it is a mere suggestion, there is a need for community and federation type institutions similar to that of the European Union, with a project vision, so that they are not something purely functionalist or bureaucratic, but also work with even greater courage to overcome the powers of individual States¹¹*.

Lastly, he makes some appeals, two of which interest me greatly.

"To economists: [...] know how to imagine the times and stages of a concrete journey [...] for the dignified well-being of all. [...] propose globalization as a meeting between peoples not forced to immigrate but supported in their harmonious development in their country of origin ".¹²

"To politicians: continue to work seriously for European unity and ensure that it can become a model for expanding the worldwide practice of rules that do justice to the essential rights of the person. May they courageously pursue their commitment to a united federalism that sets in motion new energies.¹³

¹¹ Carlo Maria Martini, "Reflections on Globalization and five practical messages", in CM Martini, W. Magnoni, A. Quadrio Curzio, "Face the storm with serenity and strength", Milano, Centro Ambrosiano, 2014, p. 186

¹² Ibid., pp. 187-188

¹³ Ibid., p. 188

From these ethical-civil groundworks of two Archbishops of Milan, we now move on to education and training as global and European issues.

5. The UN: Universal Declaration of Human Rights and Education

In the Universal Declaration of Human Rights, approved by the December 1948 general assembly, the UN translated and institutionalized a large part of that meta-ethical heritage 'universally' felt by humanity as necessary to respect human dignity in any form and manifestation.

It is crucial to remember here that art. 26 of the Declaration protects the right to education:

1. Everyone has the right to education. Education shall be free at least in the elementary and fundamental classes. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further promote the activities of the United Nations for the maintenance of peace.

3. Parents have the prior right to choose the kind of education that shall be given to their children.

To understand the scope of the Universal Declaration of Human Rights, often underestimated or even unknown, just think how this institutionalization (or codification) has contributed to defining not only a legal framework for the 'enforcement' of rights, but has also consolidated the ethical-political framework where intra and inter-state relations have been grounded up to the present day. We obviously cannot retrace the successes and failures of the Declaration in its 70 years-long

existence. Nonetheless, we would like to say that on the whole the UN has attempted to bring the international system back to a path of peace and development without however achieving broad and stable results. But it has managed to build consensus on the long-term program for peaceful sharing of development goals among nearly 200 States.

6. UN multilateralism in the new Millennium: Development Goals and Education

These are the 2000 *Millennium Development Goals* (MDG) and the 2015 *Sustainable Development Goals* (SDG). Compared to the Universal Declaration of Human Rights, these are operational programs concerning the merit of human development in its most concrete forms.

In 2000 and 2015, the general assembly first set 8 (MDG) and then 17 goals (SDG); action programs tailored to the issues of the person, peace, prosperity and sustainable development. The second goal of the MDGs is to make elementary education universal. This is goal 2, while goal 1 is to eradicate extreme poverty and hunger in the world and goal 3 to promote gender equality and women's autonomy. Since 1990, the global number of children excluded from elementary education has fallen considerably, although still far from achieving the goal of complete coverage for elementary education. In addition, the literacy rate of teenagers aged 15-24 increased globally from 83% to 91% between 1990 and 2015. However, 57 million children currently do not have access to elementary education, compared to 100 million in 2000. Of these, 33 million are in sub-Saharan Africa and more than half are girls, although between 1990 and 2012 in this region the number of children with access to elementary education doubled, from 62 to 149 million.

Goal 4 of the 2015 *Sustainable Development Goals* aims at guaranteeing inclusive education for everyone and promote fair and high-quality lifelong learning opportunities. The scope of the target is decidedly ambitious, since it aims at guaranteeing access to education for 262 million children and adolescents aged between 6 and 17. The goal is based on a series of empirical evidence: about 617

million elementary and lower secondary school students (more than 50% of the world total) do not have quality education and/or one able to provide them with the appropriate basic skills; 750 million adults - 2/3 of them women – are still illiterate. Development aid in education was \$ 1.3 billion in 2017, 2/3 of which was financed by France, Australia, Japan, the United Kingdom and EU institutions¹⁴.

A further variation of the development goal is to 'normalize' the imbalance in terms of opportunities, from a gender point of view.

Goal 5, 'To achieve gender equality', through the empowerment of women and girls, despite implying autonomy, is complementary to the previous goal. It aims at removing the whole range of cultural and legal barriers that discriminate against women and create a significant obstacle to the development processes that affect not only the human development plan, but also that of entire societies. By way of example, in 2018 against a global female workforce of 39%, only 27% of management positions were occupied by women; in the field of legal discrimination, out of 53 monitored countries, 1/3 have legislative insufficiencies in the field of constitutional principles for the protection of women's fundamental rights, more than 1/4 are inadequate in protection from acts of violence and between 24% and 29% have differences in protection from wage discrimination between men and women and have an unfavorable disparity for women in family law systems¹⁵.

To a reasonable extent, the aforementioned SDGs can be considered the natural evolution of the attention towards the issues of economic and social development and show a turning point in the human development index (ISU or Human Development Index - HDI), which was formalized in the 1990s by the Pakistani economist Mahbub ul Haq. It was adopted by the UN as an accompaniment (or alternative) to the more conventional GDP to measure the extent of a country's development. The distinctive

¹⁴ United Nations, ECOSOC, *Special edition: progress towards the Sustainable Development Goals*, Report of the Secretary-General, <https://undocs.org/E/2019/68>

¹⁵ United Nations, ECOSOC, *Special edition: progress towards the Sustainable Development Goals*, Report of the Secretary-General, <https://undocs.org/E/2019/68>

characteristic of the ISU is its multidimensionality, since it is the result of weighing-up three different sub-indices: per capita GDP, literacy and life expectancy.

The introduction of the literacy index measured by the average level of schooling of individuals by the age of 25 and the expectation of schooling for children, represented a great innovation at the time of its introduction as a criterion for econometric measurement. Considering the literacy rate of a population to determine the level of development of a nation meant (and means) recognizing the role of education and integral development of the person as an endogenous factor of growth and economic development.

In conclusion, giving back to the SDGs, the resources needed to achieve all 17 goals, divided into 169 areas of intervention (priority and indivisible), must be mobilized through the partnership system. In particular, the involvement of public finance which was asked to contribute, in the form of Official Development Assistance (ODA), the amount of 0.7% of the Gross National Income of developed countries, and between 0.15% and 0.2% of developing countries.

Among the many cases of subsidiarity for solidarity offered by multilateral institutionalism there are, for example, the initiatives promoted by UNESCO.¹⁶

7. The European Union: Euro-democracy and rights, education and training

The European Community in its various and more advanced forms is well beyond the multilateralism of the UN. In fact, Euro-democracy is a new type of democracy born

¹⁶ We cite an almost unknown but very important one with which I collaborate: the Organization for Women Scientists for the Developing World (OWSD). OWSD's mission is to offer young female scientists from less developed countries, the means and instruments to enable them to finish their specialization courses. A particular point is not to be characterized exclusively under the profile of material help at the completion of the specialization courses, but to create the conditions so that these young women can build their academic and professional careers in their countries of origin, aware that integral human development and the socio-economic development of the countries are not functions which are merely dependent on economic variability. It should be pointed out that similar initiatives are also possible mainly thanks to the financial support of financial partners. In the case of OWSD, these are Italy (that through the Unesco network, generously supports the work of the Third World Academy of Sciences in Trieste, where OWSD has its administrative headquarters), Sweden (through SIDA – Swedish International Development Cooperation Agency) and Canada (through I'DRC – International Development Research Centre). See the 'Editorial called "*Women, science and development: The leading role of OWSD*", signed by da A. Quadrio Curzio, Tonya Blowers and Jennifer Thomson, published in *Econ Polit* (2020). <https://doi.org/10.1007/s40888-020-00173-w>

from the virtuous combination of solidarity and subsidiarity for development in institutions, society and the economy. Those who do not recognize this success do not know history and do not know that the globalization of the 21st century would have overwhelmed the small European states that fallen back into “autarchic” sovereignty. Building Euro-democracy, a process that began with the signing of the Treaty of Rome on 25th March 1957, has already achieved great results.

Cardinal Carlo Maria Martini often focused on the European Union, underlining that it created the concrete conditions on which the peaceful meeting between countries, previously at war, had finally met on a common cultural plan. He believed that Christianity had contributed substantially.

Among the many of the Cardinal’s assessments, we reiterate what he expressed in 1990 at the historic moment of the collapse of the Eastern Europe communist regimes.

“The Europe in which we live and which we are called upon to build appears today to be marked by significant changes, which make it seem *a continent marked by a new youthfulness*. Among the factors that contribute in giving this image, we can undoubtedly include both the process of further integration in Western Europe, the unexpected changes in Central and Eastern Europe, and the challenges that come to us from the South of the world and from other geographical areas. [...] *The creation of the Single European Market*, already foreseen by the 25th March 1957 Treaty of Rome will mark a further possible step towards European unification and integration. All of us are convinced that today we are facing *profound and astonishing changes* which, in the space of a few months or even a few weeks, have changed *the face of Central and Eastern Europe* ”.¹⁷

"[...] there is a process of the re-foundation of States and, more generally, of human, social, civil and political coexistence. There are those who spoke of “state re-legitimization” through the transition from the state founded on ideology to the state founded on law and those who pass from being “subjects” to “citizens”, whose

¹⁷Carlo Maria Martini, “The responsibilities of Christian in Europe under construction”, La Civiltà Cattolica, n. 3375, 2nd February 1991, p.225

necessary condition is the creation and management of an effective pluralism. Be that as it may, we are faced with a challenge and an enterprise of historical significance which needs to be interpreted correctly.

The evolution just described contains *some elements and instances, including ethical ones* [...]. They refer first of all to a profound longing for *political freedom*, which calls for [...] a legal system that guarantees such freedom in a rule of law. [...] Another fact emerges that Europe's events and prospects contain and unleash: this is the possibility of building a *pluralistic society* [...] where one is not forced to have and use the same language about the fundamental issues of public and private life ".¹⁸

This evaluation brings us to the EU Charter of Fundamental Rights, which was proclaimed on 7th December 2000 when the President of the European Commission was Romano Prodi, a 1961 law graduate from this university, (I graduated at the same time with the same lecturer). He was awarded an honorary degree in Political Science in 2007 with Jose Maria Aznar, when the undersigned was dean.

The EU Charter of Fundamental Rights, where Giovanni Maria Flick (another Catholic University graduate), as a member of the drafting convention, represented the Italian Government, specifically protects the right to education, by stating at art. 14:

- 1. Everyone has the right to education and access to professional and continuous training.*
- 2. This right entails the right to free access to compulsory education.*
- 3. The freedom to create educational institutions in accordance with democratic principles, as well as the right of parents to provide for the education and training of their children in keeping with their religious, philosophical and pedagogical beliefs, are respected according to national laws which regulate its exercise.*

¹⁸ *Ibid.*, p. 226

The Charter became legally binding through art. 6 of the Lisbon Treaty which came into force on 1st December 2009. Hence, within the framework of the performance of their functions, the EU institutions and states are required to observe the Charter, which is at the top of the European legal order, to protect a body of rights and freedoms which are of supreme relevance. The Lisbon Treaty therefore strengthened the provisions, already present in the previous Treaties, concerning the EU's role in education and training (Title XII, Articles 165 and 166). In addition, it contains a parallel 'social clause' since Article 9 of the Treaty on the Functioning of the European Union (TFEU) states: 'in defining and implementing its policies and actions, the Union shall take into account the requirements linked to the promotion of a high level of education [...] and training ".

More generally, the rights protected in the Charter cover the categories of civil and modern, economic and social and all rights guaranteed by the Constitutions of the Member States. It is probably the greatest codification in the world in the sphere of freedom, equality and justice to have been achieved peacefully. A result of similar scope was also possible thanks to Civil Christianity the common universalistic structure that unites the 27 (28) member countries of the Union.

A similar awareness inspired the decision of the then President of the European Commission Romano Prodi, to establish the *Reflection Group on the Spiritual and Cultural Dimension of Europe*, composed of personalities from various European countries (to which I also took part as an active member from 2001 to 2003). It drafted a document¹⁹, which should have facilitated the integration of the former Soviet bloc countries that, unfortunately, over time were not particularly sympathetic to the values of the Charter itself.

The material applications of Euro-democracy to education and training are also expressed to a significant extent at the economic-financial level and, specifically,

¹⁹ https://ec.europa.eu/research/social-sciences/pdf/other_pubs/michalski_09.11.04_report_annexes_en.pdf

concerning the allocation from each multiannual financial framework (now in its fifth formulation). The 2021-2027 Multiannual Financial Framework is illustrated by its specific commitment to finance both the education and research sector with substantial resources amounting to approximately € 100 billion under the 2021-2027 Horizon Europe program. The 2020 Education and Training Strategic Framework (IF) sets out the tools and modalities of EU-level collaboration for the education and training sector. Specific parameters have been set in the context of IF 2020: increase the elementary schooling rate to 95%; reduce the quota of young people with substantial deficiencies in reading skills, mathematics and science to under 15%; reduce the dropout rate to below 10%; increase the number of people aged between 30 and 34 with a tertiary education diploma to 40%; bring the quota of people aged between 25 and 64 participating in lifelong learning to an average of 15%; finally, increase to 82% the number of graduates employed within three years of obtaining their qualification.

These are particularly ambitious objectives, which will surely be taken up and expanded by the new President of the European Commission Ursula Von der Leyen, who has invested much of her political credit by directly committing herself to promote a decisive re-launch of research, training and innovation activities at EU level as a driving force for the integral development of the whole Union. This commitment must be read in conjunction with the common and widespread desire to keep the Erasmus program active. In its various forms based, among others, on the pillar of promoting parity, social cohesion and active citizenship, it has contributed to create a European community of students. The Erasmus program, which in its current edition is underwritten by a budget of about € 21,2 billion (of which 1.68 billion is intended to finance initiatives with non-EU countries), has facilitated the mobility of more than 4 million people since 2014, including students, volunteers and trainees.

For the next generation of the Erasmus program, the European Parliament has proposed to triple the budget allocation to €41 billion, to allow for greater participation and inclusiveness. Exchanges in the vocational education sector, especially in border

regions, will also be a priority of the new program and will receive more funding. The commission for culture and education (CULT) and the commission for employment and social affairs (EMPL) prepared a joint initiative report on “A new skills agenda for Europe”, approved in plenary session on 14th September 2017. The Parliament recommends a global approach to education and skills development and calls on the Member States to focus on skills that are useful not only for employability but also for society. Issues addressed include a more global approach to improving migrant skills, investment in early childhood education and care, expanding permanent learning opportunities, the key role of non-formal and informal learning and promotion of digital, scientific, technological, engineering and mathematical (STEM) and entrepreneurial skills.

8. A final comment: education and institutions

In this essay I have dwelt at length on the relationship between education and institutions while fully aware that education is an essential component of all the expressions of creative solidarity expressed through the dynamics of subsidiarity in many institutional, social and economic forms which I have dealt with over the years in many other studies.

However, keeping within the main tone of this reflection, I would like to recall an affirmation in the lectio given by Mario Draghi in October 2019 at this University on the occasion of the awarding of an Honorary Degree in Economics: *"[...] I hope that many students of this University will decide one day to put their skills to public service. If you decide to do it, I don't doubt that you will encounter significant obstacles, as happens to all policy makers. There will be errors and retractions because the world is complex. I hope, however, that you will be comforted by the fact that in history*

decisions based on knowledge, courage and humility have always demonstrated their quality [...] " ²⁰.

In conclusion, I want to recall once again the intellectual and spiritual legacy of Cardinal Carlo Maria Martini, as it 'offers' insofar some suggestions to the scientific and political communities. The Cardinal advised both categories to work constantly to attain the common good by following the paths of principles based pragmatism to achieve integral human development. In an essay supervised by him in 1996, this was called "solidarity federalism". The competence of each in his own field is shown to be the key to the successful endeavour to solving existing problems and to leading the world to an awareness of its unity. Cardinal Carlo Maria Martini is once again illuminating, when he says that "considerable efforts are being made in world society to suggest some regulations, and there are also institutions that try, with some success, to follow this path. But we need to do more if we want to achieve authority expressed democratically with the task of setting rules that are valid for everyone[...] As I have said on several occasions, I believe the European Union could be a model for a united and peaceful world²¹".

²⁰ *Policy making, Responsibility and Uncertainty*, Intervention by Mario Draghi, President of the ECB, on the occasion of the awarding of an honorary degree in Economics at the Sacred Heart Catholic University, Milan, 14th October, 2019

²¹ Carlo Maria Martini, "The principle which inspires us", In CM Martini, W. Magnoni, A. Quadrio Curzio, "Facing the storm with serenity and strength", Milan, Centro Ambrosiano, 2014, pp. 208-209

(I)

ADDENDUM

Archbishop Giovan Battista Montini

Forerunner of Christian Humanism *

**In the Basilica of St. Ambrose, celebrating Vespers and the Vigil Mass and giving the Homily on the occasion of the city's patron saint ,6th December 1962*

Most excellent Monsignor Abate and Venerable Clergy of the Basilica!

Gentlemen of the city and you its citizens,

All of you who represent the city, are welcome today around the tomb of Sant'Ambrogio (Saint Ambrose), protector of our Milan, leader of its spiritual life, honour of its history and almost a symbol of its tradition; you are welcome in the act of religious and civil piety that you pay to his memory, and in the act of wise trust with which you await his protection to assist you, the Magistrates of our people, and you, representatives of all the people and chosen this year from the sizeable and multifaceted category of post and telegraph workers. My greeting of welcome, with the joyful and emotional expression of my gratitude, also goes to the groups representing the various Regions of Italy, who have now come in their picturesque costumes to pay homage to Saint Ambrose and to offer their excellent and symbolic gifts²².

In the name of Saint Ambrose, I myself trust that he will not find me too unworthy to be a humble successor to him, to exercise his ministry, to interpret his teachings and to transmit his heavenly favours. I gladly welcome you and I bless all of you.

This is a happy moment for me, which makes me rejoice and be apprehensive at one and the same time. I rejoice that you offer me the occasion to honour you personally and your functions, to convey the feelings of reverence and esteem that the Church owes you - a Church which today you remember and acknowledge – a Church telling you of its interest in your prosperity, your work, your goodwill and your peace, and to assure you that it has no other aspiration towards you than concern for your real well-

²² The various regional families had offered typical gifts from their area, while the Sicilian family had offered a fuel tanker heater for the poor. The representatives of the post and telegraph workers had offered sacred vestments.

being.

In fact, I see in you the earthly city under its dual characteristic and essential aspects of civil authority and temporal society, and for this very reason distinct from religious authority and spiritual society; this is, the expression of the secular area of our life as distinct from the expression of the sacred to which this place and this day are dedicated. We people of today have become so accustomed to considering this distinction between the secular and the sacred that we simply think of the two fields not only as distinct but separate; and often not only separate but each sufficient to itself and forgetful of the co-essentiality of one and the other in the integral and real plan for life. Moreover, it can easily happen that one is set against the other, due to misunderstanding of their respective competences or jealousy of power, or the unhappy memories of old animosities, or opposition to different and complex ideologies.

This is for me a happy moment and I hope for you too, the authorities and people of Milan, because it recognises the two societies represented and symbolised here and neither confuses one for the other nor sets them in opposition. It places them before Ambrose and the religion which in him is personified here, in an attitude of reciprocal respect and esteem and offering that collaboration which does not diminish their respective freedom, but respects it and sees it acting for a common purpose, man's wellbeing.

And why do my thoughts dwell on this topic and not on anything else that should certainly not be missing at this celebration? It comes because Ambrose places it, and in such authoritative and clear terms that it comes spontaneously to turn one's mind and word back to it. In other words, Ambrose seems to us to personify the eternal problem of relations between civil and religious society, and to suggest even today the principles for its sensitive but possible solution.

His history and his doctrine should now be recalled; but we are not given the time for this. If the principles relating to the true relationships between Church and State, identified first by Saint Ambrose in terms still plausible today - this is one of his glories and one of the reasons for his influence on Latin civilisation and its relevance. Of course, those principles have a different application, given the different historical circumstances in the fourth century compared to those of the twentieth. It is sufficient to recall how Saint Ambrose had a clear concept of the two sovereignties, and how he, renowned for his claim for religious sovereignty, is no less renowned for the respect, service, loyalty and love he professed and preached for civil sovereignty. This is a fitting reason to honour in him a perennial master of public life. It would suffice to look beyond the well-known episodes of his friendly relations and controversies within order the public powers, to the subject of his biography and his psychology and see how he paid incomparable respect in thought and action to natural law on which civil law essentially rests. He, the Christian precursor of humanism, was able to raise to the

religious sphere the virtues that made Roman society great, strong and noble. He himself, we might say, transferred to the exercise of the episcopal office that education, that *virtus*, which had shown him to be the perfect imperial magistrate. He demonstrated in himself what moral and human values can be espoused and honoured by secular life in order to give it new vigour and new splendour, and then to make these values flow back from the religious sphere to the civil sphere to its interior comfort and its greatest advantage.

This is Saint Ambrose. It seems to me that something of him is revived here in mutual consolation and for this as I said, your presence, gentlemen and citizens, makes me happy.

So why alongside this, why am I anxious?

Because the speech we are making is a difficult one. It is true that Ambrose was an admirable champion of freedom, loyalty, subject to civil society, but it is also true that it is difficult for us to explain certain uncompromising attitudes towards imperial authority. Here is a delicate biographical chapter, which only perceptive historians can explain objectively and with equanimity. But it is a chapter that is neither easy to study nor to understand. Thus, it will always be difficult to outline, even with Ambrose's guidance, the perfect balance between the civil and ecclesiastical powers. How much more difficult will it be for the modern mind to establish autonomy and at the same time, the coordination, indeed the subordination to each other of the two supreme goals of human life, the goal of temporal happiness and the one that aims at eternal happiness. In order to understand correctly this key point, what we need is a challenging study to introduce us to the philosophical concept, or rather, to the judicious vision that Ambrose, at one and the same time teacher and student of the Gospel, had of our human reality.

Difficult matters make our weakness apprehensive and mine especially; my ministry so often warns me of the need for a louder, more convincing and wiser voice than mine, to denounce this need before a world such as ours so complex, so engaged in its secular activities, so turned in on itself and still so unhappy! It is, I confess it here before you and before our common patron, Saint Ambrose, my affliction, tempered on the one hand by the experience of a certain intimate and innate goodness, your goodness, which not only indulges in what the Church, especially me, cannot give you of light, faith, certainty in Christ the Lord, but who fortunately knows how to find expressions of righteousness and courage which do not make you shy and uncertain, for example, to turn your steps, with frankness that the reborn tradition corroborates, here, not at the tomb but at the fountain of the wisdom and faith of Ambrose. It is also tempered by the trust that he Saint Ambrose living in God, is still encouraging and close to us, and that he supports your civil mission, that he blesses in you the city, with its families, its activities, its flourishing destinies. He, teacher of that Augustine who now at the

conclusion of these hasty words, offers me a word which authorizes me to assure all of you of my intention and that of the entire Ambrosian Church to offer you and your honest labours, the most loyal, the most discreet and, God willing, the most effective cooperation for the true wellbeing of the people of Milan. The teacher Sant' Ambrogio echoing the voice of the great Disciple Saint Augustine says: if some ever claimed or doubted that the doctrine of Christ was now outdated for our times, or even worse, harmful to the State: "... Give me an army made up of men who conform to the doctrine of Christ; give me such provincial governors, such husbands, such wives, such parents, such children, such masters, such servants, such kings, such judges, and also. such taxpayers and debt collectors from the same tax authorities, as they should be according to the doctrine of Christ, and then we will see if they will be able to tell me that it is harmful to the State, but rather they will have to confess that when put into effect, it is the great salvation of the republic" (*Ep. Ad Marcellinum*, 138, 15).

And may my humble assurance and your generous trust today be the blessing that St. Ambrose offers everyone.

II

ADDENDUM

Archbishop Carlo Maria Martini

*The responsibilities of Christians in Europe under construction **

* Carlo Maria Martini, "The responsibilities of Christians in Europe under construction",

La Civiltà Cattolica, n. 3375, 2nd February 1991

Pag227

[...] *At the same time however*, these issues of freedom - because of what they are and their connection to that *insecurity* and that need for choices and responsibilities that accompany every path to freedom – all allude to the *fragility* and vagueness of the *changes* and perspectives from which we started. In other words, we wish to say that these changes, although substantial and amazing, also indicate all their *fragility and imprecision*, we could almost say their *ambiguity*.

[...] However, what I particularly want to underline is the more worrying dimension of this fragility connected to the future direction and basic choices that today's changes are taking or will be taking. The danger is that failure of one type of ideology and

system is followed by acceptance of another system and other forms, which must also declare their inadequacy and often their inability to achieve real progress and man's authentic development.

There is the risk of a simple replacement of Marxism with the life models of capitalism and the so-called consumer civilisation, and the level of dissatisfaction it entails and all the limits that are becoming increasingly obvious. As the Pope recalled, "unfortunately, too often Western democracies have not known how to make use of the freedom won in the past at the cost of heavy sacrifices ".

The challenges of the moment Pag. 229

[...] And at the same time, a Europe whose unity is projected on a planetary horizon, in the full awareness that European unification must be a fundamental and unavoidable step towards achieving the final goal, namely, the unification and pacification of the whole world. In this sense, even the 1992-1993 moment of unification should be increasingly oriented towards the goal of moral and cultural growth in the logic of solidarity. What is essential, is to go beyond the logic of an economic union, albeit important and necessary but not sufficient in itself, in order to move closer to a true Europe of citizens and peoples at an educational, cultural, political and institutional level.

The importance of the Social Doctrine of the Church (p.230)

Elements for a thematic reflection (pp. 232-239)

[...] *The demographic evolution in Europe.* The issue concerning the demographic future of Europe evokes different types of reflection. Here I would like to limit myself to two very short comments.

The first concerns the *demographic decline* which characterizes a large part of our countries. This phenomenon has multiple causes and different factors; however, it undoubtedly also refers to a different concept of life, sexuality, the family. [...] In particular, "Europeans need to wake up and restore to the family its value as a primary element in social life. They need to know how to create conditions conducive to its stability and allow it to welcome and give life with generosity! [...] The demographic phenomenon is also linked to the foremost problem of the various *migratory flows*, not only between different European countries, but also from other countries particularly from the Third and Fourth World. [...] While strongly underlining everyone's duty to work to ensure that no one is forced to leave their country, nevertheless the right of every man and woman, individuals and families to emigrate, must be recognized. This right is allied to the man's natural right to use the material goods needed to advance his condition. At the same time, it is not an unlimited right, because each citizen also has the duty to contribute to the common good of his country according to his

possibilities. Hence each country must recognise this right, that is: it must not oppose or create obstacles to emigration, but must also study a “strategy” that permits an acceptable migration flow and provide all necessary guarantees so that migration is not a cause of further and serious imbalances. [...]

Europe's future and cultural identity. Questions on the identity and cultural future of Europe, especially if considered with the reflections we have just made on migratory flows, lead us first of all to say that European cultural identity in the not too distant future, will only be achieved through the *coexistence and integration of different cultures*.

[...] In any case, as history teaches us, Europe's cultural identity cannot ignore reference to its Christian roots. This - and it should be highlighted! - does not involve any nostalgic and anachronistic perspective of a medieval and imperial christianitas nor should there be any yielding to any form of fundamentalism. Rather, it means recognizing the common Christian faith as the historical data on which the unity of European peoples is founded, so much so that European identity is incomprehensible without the Christianity that is at its core. “The history of the formation of European nations runs parallel to that of their evangelisation to the extent that European borders coincide with those of the dissemination of the Gospel. After twenty centuries of history, despite the bloody conflicts that have set the peoples of Europe against each other and despite the spiritual crises that have marked the life of the continent - to the point of raising serious questions about its future destiny - it must still be affirmed that European identity is incomprehensible without Christianity, and that it is surely in Christianity that those common roots are found from which its resourcefulness, its capacity for constructive expansion including in other continents has matured; in a word, everything that constitutes its glory”.

[...] The reference to Christian roots also tells us how indispensable it is to highlight and make operational these contents that ultimately are attributable to the rights of the human person and his dignity. They constitute “the human, moral and religious heritage, inspired in large part by the Gospel, which has ensured and continues to ensure that this continent is unique in the history of civilisation”. These values include: the dignity of the human person, the profound sense of justice and freedom, religious freedom, magnanimity, industriousness, a spirit of initiative, love for the family, respect for life, tolerance, the desire for cooperation and peace.

Economic and social interdependence. The Europe in which we live and which awaits us in the coming decades is a reality where the phenomenon of interdependence at all levels, expresses itself with all its strength and authority. But it is exactly this reality, as already indicated in *Sollicitudo rei socialis*, that compels us to assume this interdependence and transform it into a moral appeal to solidarity, understood as a firm and resolute determination to work for the common good.

[...] Still within the issue of economic interdependence and the risks associated with the creation of the European Single Market in 1992-93, it is important to remember that *man's true development cannot be identified with the mere multiplication of goods and services*. The same events that occurred in Central and Eastern Europe show that men are not satisfied with accessing an economically richer reality, but want to be recognized for their innermost values, for their historical, national and social uniqueness. This tells us once again that any “materialistic” reduction of man's needs must be avoided. What is needed is to rediscover the moral aspect and the inner human dimension of all progress and development (cf. *Sollicitudo rei socialis*, n.29). Here lies that preeminence of soul that every social and political action and every economic enterprise intrinsically needs if, according to the truth of themselves, they really want to be at the service of every man and of all men. We are thus sent back to man and his integral dignity: ultimately, it is to be found in the image and likeness of God and shows the transcendent character of man himself. It follows that there cannot be economies and societies worthy of man without respect for transcendent and permanent values.

[...] This kind of creativity which is the premise for long-term responsibility, must go hand-in-hand with another virtue which consists in the courage to *invest in the long term*. On the other hand, those who seek an immediate return, those who seek success in the short-term - as well as more easily failing to recognize the dignity of man and his rights - will probably not easily adapt to a Europe whose borders have been widening for some time and with demands coming from all parts of the world. [...]

Europe's responsibilities towards developing countries. The whole process of European unification and all the allied factors lead us to speak of a new youthfulness on our continent but this must not and cannot allow us to forget Europe's responsibilities towards the entire world and particularly developing countries.

In the light of the entire Pontifical Magisterium to which we referred, it is a question of building a Europe that is at the service of the whole world. What emerges from the papal Magisterium is a clearly planetary vision of Europe marking the end of every Euro-centric impulse in a perspective of redemption for all mankind. This means among other things, that the European Union is a step towards the unification of the whole world, a daily task to build peace, ever greater and more solidarity-based cooperation with developing countries and undertaking what Paul VI described as “Europe’s historical mission”. It is based on the fact that Europe will be a “teacher of true progress”, by helping developing countries not to repeat the mistakes made by Europeans which indeed have led to technical and material progress, but lack that “enhancement of soul ” which is at the heart of moral and spiritual progress.