

FIFTH BOTIN FOUNDATION WATER WORKSHOP

**WATER AND FOOD CONFLICTS VERSUS COOPERATION IN A
GLOBALIZED WORLD**

28-29 October 2010. Santander. Spain

Guidelines of the Christian Anthropology for a human-centered enviromental Ethics

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Scheme... more or less!

- Elements from theology of Creation
- The role of matter in Creation
- The task of human person in Creation
- The significance of water
- Modern-postmodern paradigmshift
- Technoethics: natural vs artificial?

Compendium of the Social Doctrine of the Church, n. 485

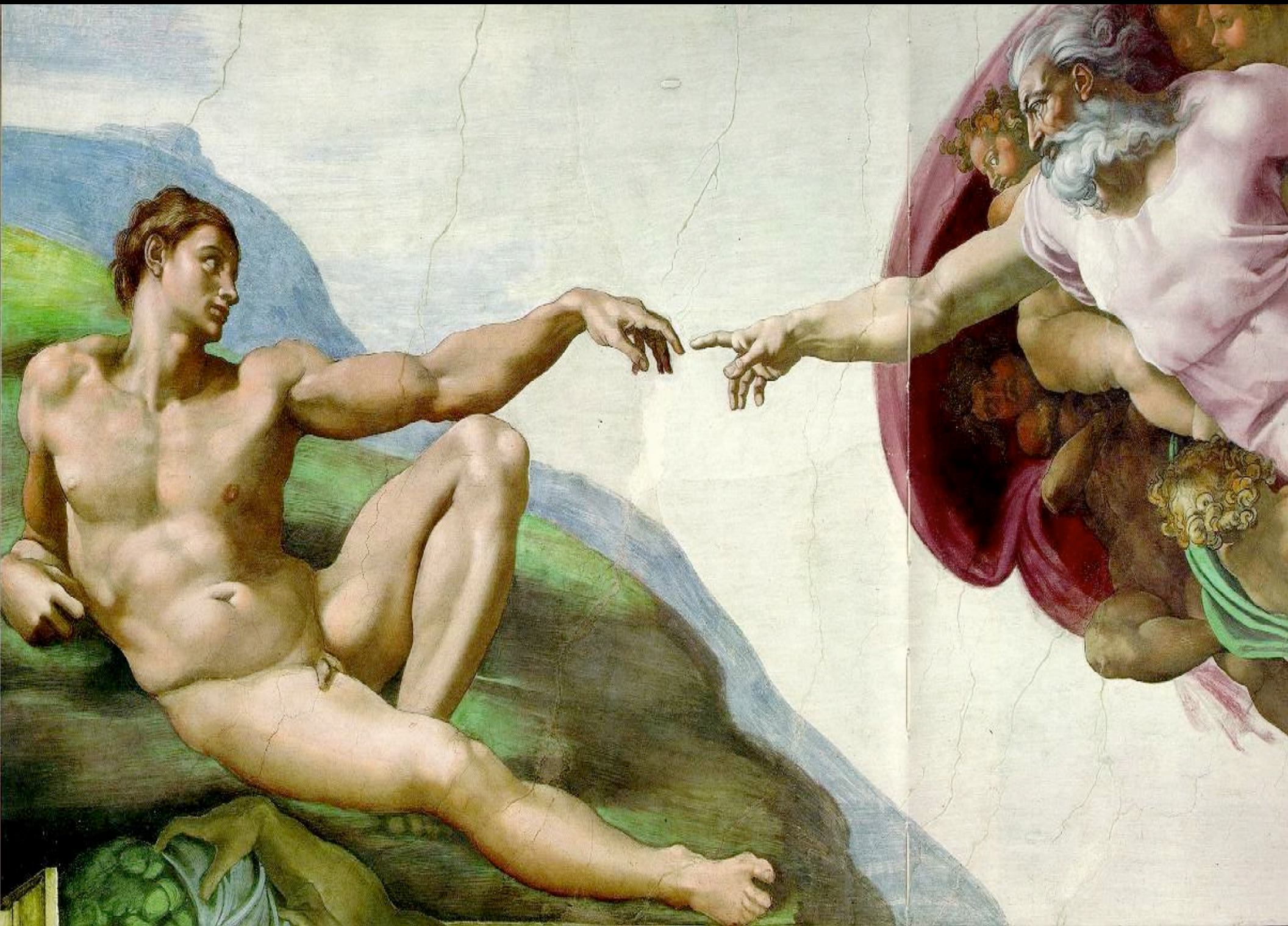
Water cannot be treated as just another commodity among many, and it must be used rationally and in solidarity with others.... The right to water... finds its basis in human dignity and not in any kind of merely quantitative assessment that considers water as a merely economic good. Without water, life is threatened. Therefore, the right to safe drinking water is a universal and inalienable right

The personal structure of Creation

“Then God said ... and so it happened”

“God saw how good it was”

Genesis 1



Creation: Interpersonal reality

“Though made of body and soul, man is one. Through his bodily composition he gathers to himself the elements of the material world; thus they reach their crown through him, and through him raise their voice in free praise of the Creator”

II Vatican Council, *Gaudium et Spes*, n. 14

Creation as Image of God

“ And at the same time that same man in his own humanity receives as a gift a special "image and likeness" to God. This means not only rationality and freedom as constitutive properties of human nature, but also, from the very beginning, the capacity of having a personal relationship with God, as "I" and "you," and therefore the capacity of having a covenant, which will take place in God's salvific communication with man. Against the background of the "image and likeness" of God, "the gift of the Spirit" ultimately means a call to friendship, in which the transcendent "depths of God" become in some way opened to participation on the part of man.”

John Paul II, *Dominum et vivificantem*, 34

Creation in Christ

“For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him”

Colosians 1:16

Creation in Christ

“The Incarnation of God the Son signifies the taking up into unity with God not only of human nature, but in this human nature, in a sense, of everything that is "flesh": the whole of humanity, the entire visible and material world. The Incarnation, then, also has a cosmic significance, a cosmic dimension. The "first-born of all creation", becoming incarnate in the individual humanity of Christ, unites himself in some way with the entire reality of man, which is also "flesh", and in this reality with all "flesh," with the whole of creation”

John Paul II, *Dominum et vivificantem*, n. 50

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Creation in Christ

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MATTER IS COMPLETELY TRANSPARENT

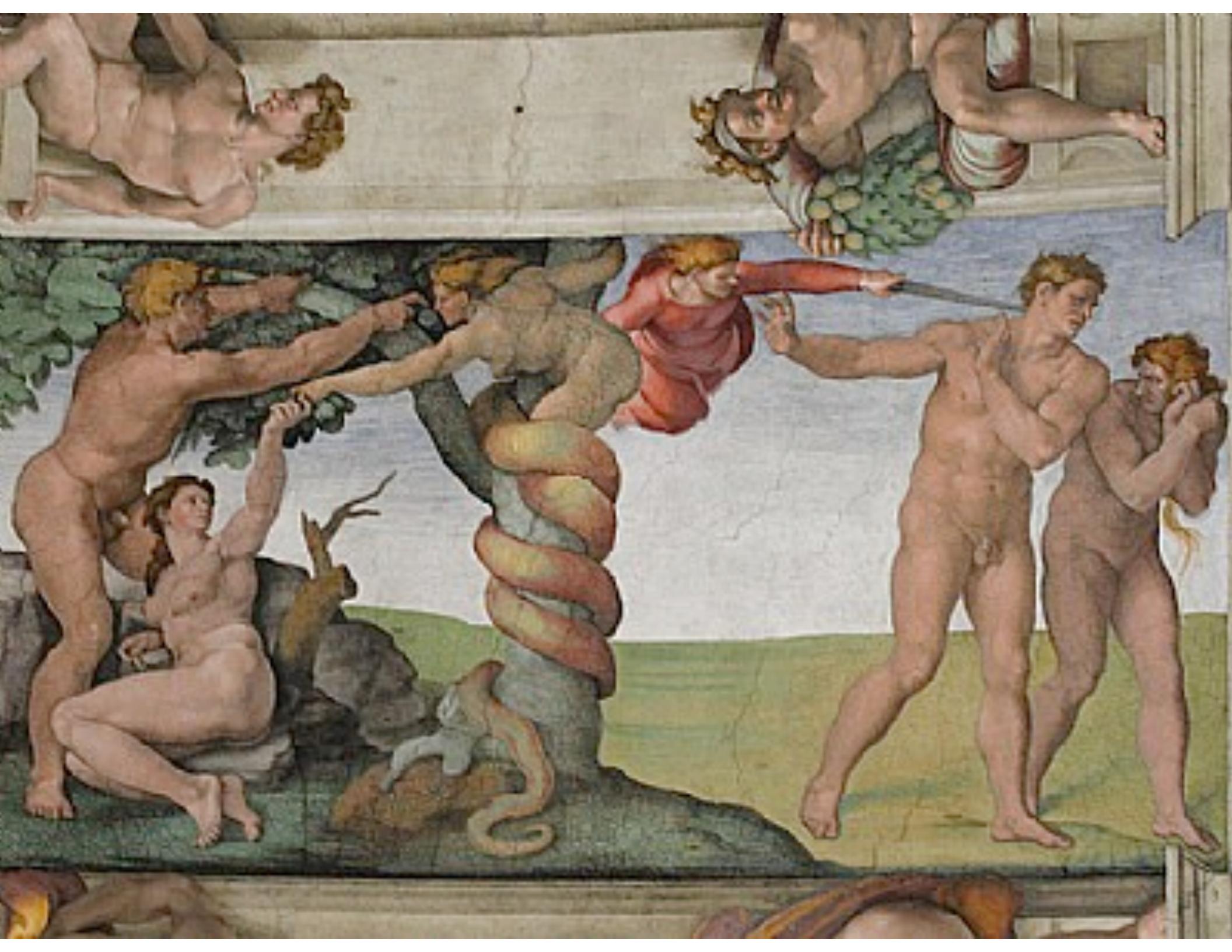
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ADÁN Y EVA EN EL PARAÍSO



Creation & Redemption

The original sin causes the separation between Mankind and God that has as consequence the loss of the original transparency of matter.

The Image of God becomes a broken image

Creation & Redemption

Redemption is the re-integration of creation in the intra-trinitarian dialogue.

This is possible only with the free participation of the human person,
real link between God and Creation

Creation & Redemption

“ For creation awaits with eager expectation the revelation of the children of God; for creation was made subject to futility, not of its own accord but because of the one who subjected it, in hope that creation itself would be set free from slavery to corruption and share in the glorious freedom of the children of God. We know that all creation is groaning in labor pains even until now; and not only that, but we ourselves, who have the first fruits of the Spirit, we also groan within ourselves as we wait for adoption, the redemption of our bodies.”

Rom 8,19-23

Function of the Image of God

- Mankind as Love: “male and female he created them...”
- Mankind as Freedom: “let them have dominion...”

Function of the Image of God

The human person and the awareness of Creation

Only the human person is able to understand the divine creative action as interpersonal dialogue.

Function of the Image of God

The human person as receiver of Creation

(matter as resource)

Function of the Image of God

The human person as donor of Creation

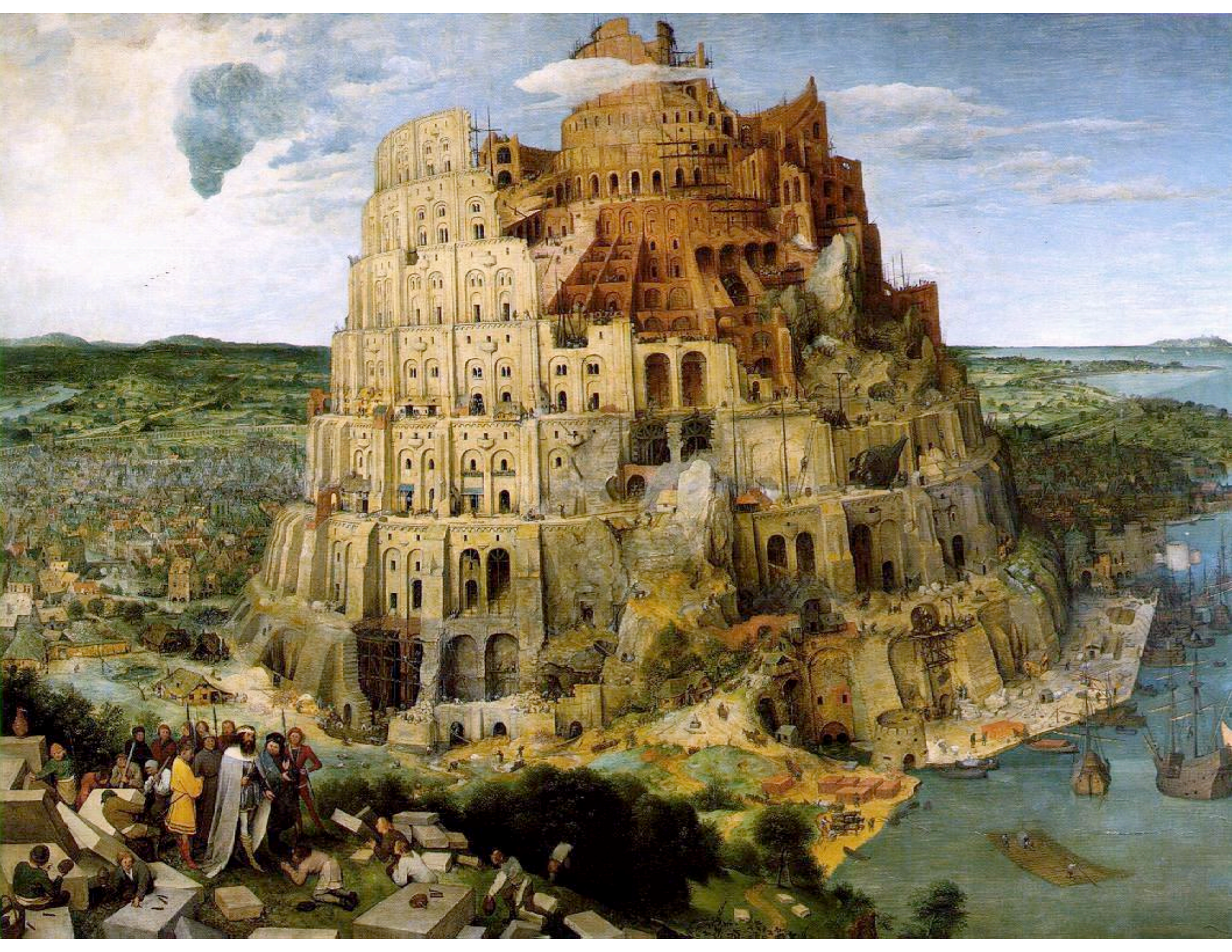
(matter as gift)

Function of the Image of God

HOMO TECHNICUS

Prometheus

Adam



Function of the Image of God

“Coming as it does from the hand of God, the cosmos bears the imprint of his goodness. It is a beautiful world, rightly moving us to admiration and delight, but also calling for cultivation and development. At the "completion" of God's work, the world is ready for human activity. "On the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done" (*Gn 2:2*). With this anthropomorphic image of God's "work", the Bible not only gives us a glimpse of the mysterious relationship between the Creator and the created world, but also casts light upon the task of human beings in relation to the cosmos. The "work" of God is in some ways an example for man, called not only to inhabit the cosmos, but also to "build" it and thus become God's "co-worker".”

John Paul II, *Dies Domini*, 10

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The significance of water

It is not possible, thus, for the human person, to answer to his/her original vocation in Christ not involving in this answer the whole of creation.

The material state of mankind is fully integrated in the condition of image of God. In fact, this condition includes the appropriate use of natural resources and the solemn commitment of bettering nature itself, in which consist the inherent technical capacities of human beings.

Water and water technologies have a utmost significance in this radical human task

The significance of water

“... a mighty wind swept over the waters”

Genesis 1,2

The significance of water

Water as gift from God to mankind
and as inter-human gift

Modern paradigm

The abolition of the gift in the modernity:
Water as resource to be exploited

(“added value” to capital)

Modern paradigm

Modernity:

Objective knowledge

Dominion of reality

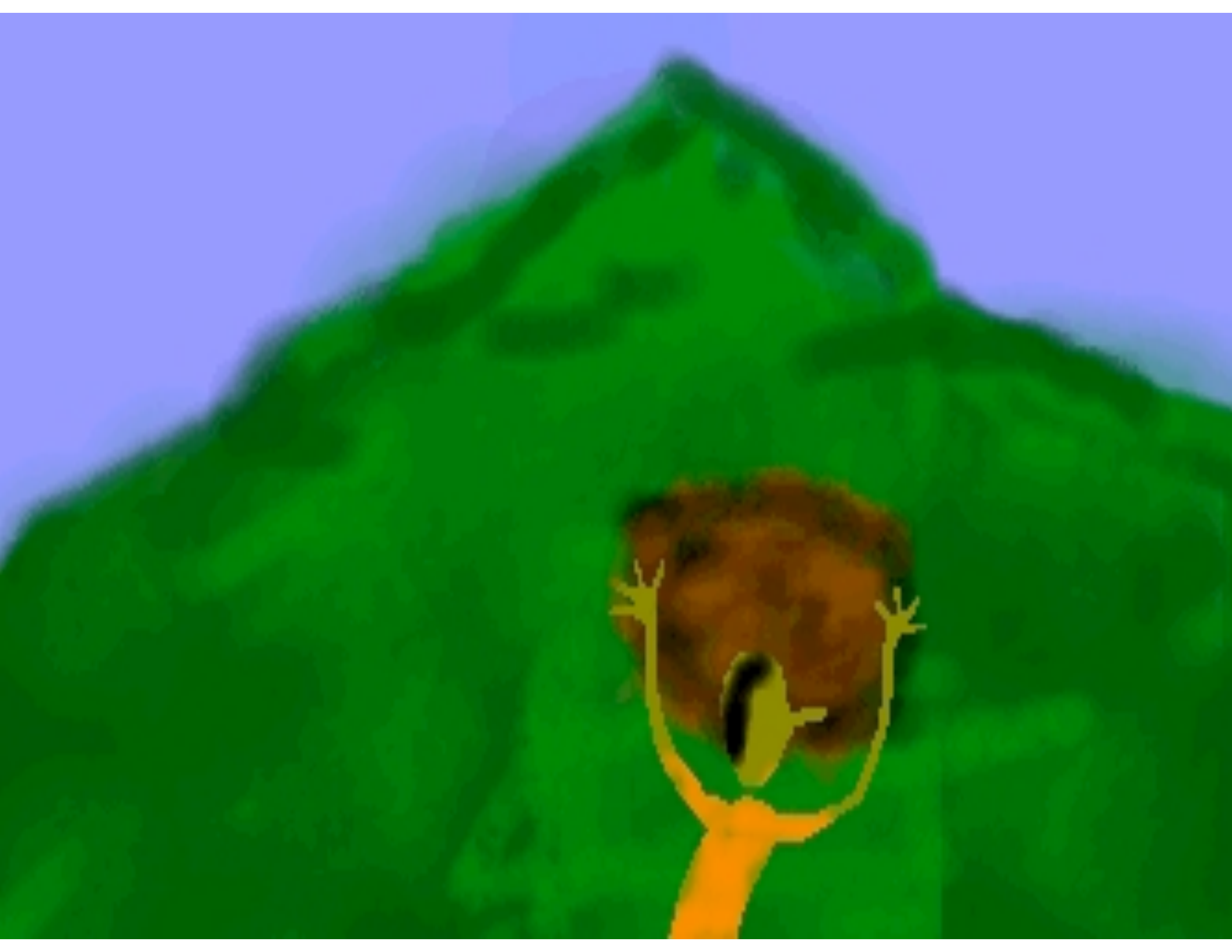
Science over technology

Modern paradigm

The assumption of the scientific paradigm of dominion will be that of the absolute power of technics, seen as the only way of redemption from human imperfection : the human being cuts himself out.

Modern paradigm

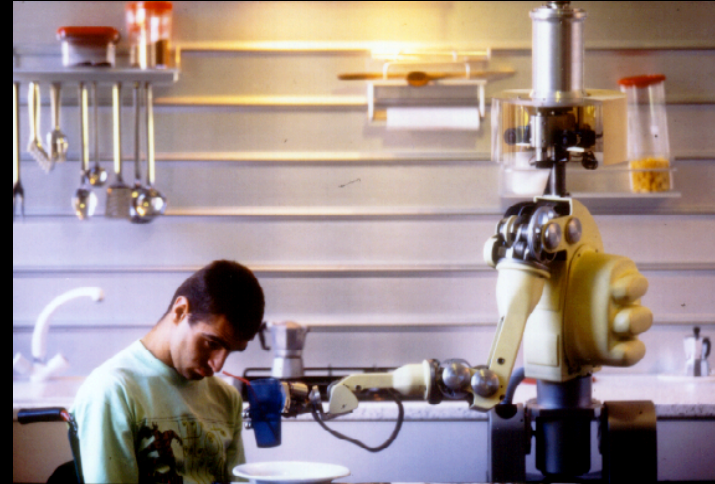
The technological progress takes
the teleological place of man



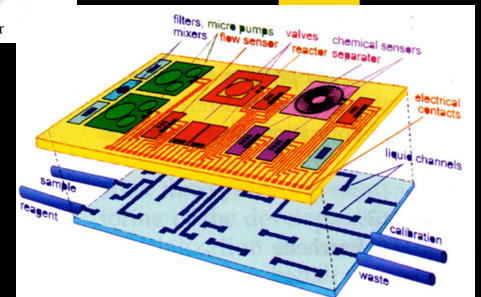
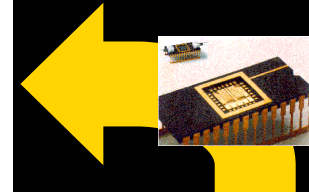
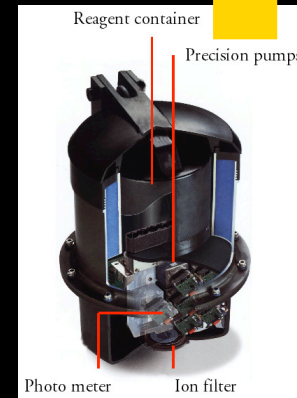
Modern paradigm

The problem is not techniques, but the anthropological vision that guides it.

From “high-tech, high-cost” solutions



to “high-tech, low-cost” helpful machines



Postmodern paradigmshift

Post-modernity:

Relational knowledge

Mutual interaction with reality

Technology over science

Postmodern paradigmshift

Postmodernity implies the vision of
matter as relational

Postmodern paradigmshift

Resource as gift in the postmodern relational
paradigm

(water as “added value” to mankind)

The real sense of water technologies

TECHNOETHICS



International Symposium on Ethics in an Age
of Pervasive Technology (Haifa 1974)

Toward a Technoethics

Mario Bunge (McGill University)

“the technologist, just as everybody else, is personally responsible for whatever he designs, plans, recommends, or execute” ...

“the technologist who contributes to alleviating any social ills or to improving the quality of life is a public benefactor” ...

“the technologists should tackle their own moral problems rather than pretend that they can be transferred to managers and politicians”

(M. Bunge, *Towards Technoethics*, 1974)

“Technologists should contribute to the overhauling of ethics, attempting to construct a technoethics as a science of right and efficient conduct”

(M. Bunge, *Towards Technoethics*, 1974)

The real sense of water technologies

***Technoethics* can be defined as a sum total of ideas that bring into evidence a system of ethical reference that justifies the profound dimension of technology as a central element in the attainment of a "finalized" perfection of man.**

The real sense of water technologies

That which is formalized by nature is natural and that which is formalized by human freedom is artificial

(natural vs artificial?)

The real sense of water technologies

For mankind “natural resources” are always “artificial-cultural resources” since there is an ethical imperative to use the human technical talent for rendering more rational, easy and universal the access to the natural resources, for us and for the future generations

The real sense of water technologies

It is natural to mankind to interact with natural water in order to substantially improve its quality and to provide to all mankind the adequate and free admittance to the word water reserves

This is that I call “Artificial Water”!

The real sense of water technologies

Within the horizon of the search for meaningful relationships with the cosmos, that never proceeds as if it were a mere object but on the contrary wholly involving the person and his dialogical nature, the special fecundity of the water technologies would appear almost evident

The real sense of water technologies

Using water as donor-receiver:

PRINCIPLE OF NOT-MARKETING OF WATER

The real sense of water technologies

In this field must be particularly true that technology is justified according to the degree in which serves the human person and the humanity.

Water technologies are, before anything else, a fraternal service, a due engagement for the betterment of the whole mankind