STUDIA NAUK TEOLOGICZNYCH
TOM 21 (2026)

DOI: 10.24425/snt.2026.1756

Received: NOV 21, 2025
Accepted: MAY 4, 2026
Published: NOV 20, 2026

WITOLD JEDYNAK
Uniwersytet Rzeszowski
ORCID: 0000-0001-8536-2542

THE RELATIONSHIP BETWEEN SOCIAL CAPITAL AND CATHOLIC SOCIAL TEACHING

1. INTRODUCTION

In post-modern societies dominated by liberalism, individualism, and consumerism, and grappling with a value and moral norm crisis, citizens increasingly desire interaction, community, participation, solidarity, mutual trust, and the observance of fundamental values and norms that shape social order and society's functioning. According to scholars from various disciplines, the fulfilment of these needs and expectations becomes possible through social capital, seen as the binding force that enables individuals to work collectively towards shared goals, economic development, and improved living conditions. Social capital, transmitted through religion, culture, and historical customs, acts as an antidote to social bond atrophy, disruption of social order, and deficit of social trust. In a secularised society, fragmented by individualism and ruthless competition, fosters a new quality of social life and stimulates social development based on universal values and moral norms shared by citizens (Fukuyama 1997, 39; Coleman 1990, 300–13; Bokajło 2010, 19–25).

Social capital is a non-economic factor of social development, and its usefulness is increasingly appreciated by scholars from various research centres. By supporting the grassroots activation of citizens and the initiation of innovative



Copyright (c) 2026 Witold Jedynak. This is an open access article distributed under the terms of the Creative Commons Attribution-NoDerivs 4.0 Poland (CC BY-ND 4.0 PL) License (https://creativecommons.org/licenses/by-nd/4.0/deed.en), which permits copying and redistribution of the material in any medium or format for any purpose, even commercially, provided the original author and source are properly cited. If you remix, transform, or build upon the material, you may not distribute the modified material.

undertakings, it facilitates the success of diverse organisational units at both the micro and macro levels. It exerts a positive influence on organisational structures and on the people who form part of them, as it brings benefits to the community as a whole as well as to the individuals participating in it. The tenets of social capital constitute a critique of post-modern societies absorbed by excessive liberalism, individualism, and materialism (Libertowska 2025, 53–54; Markowska-Przybyła 2023, 203).

In view of the growing interest in social capital across various scholarly circles, the idea arose to examine, in the present paper, the elements common to social capital and Catholic social teaching that relate to the improvement of the functioning of society. To date, neither Polish nor foreign academic literature has addressed the relationship between the tenets of social capital and the teaching of the Catholic Church. As early as 2009, attention was drawn to the shortage of Polish-language studies concerning the links between social capital and religion. It was even suggested that, in empirical research on social capital conducted in Poland, "the religious factor does not exist or is of secondary importance," even though social capital and religion are interrelated (Krzywosz 2009, 110–11). Since then, only a small number of studies have been carried out in our country in which the religious factor is taken into account when measuring social capital. Furthermore, no analysis has so far been undertaken of the connections between social capital and Catholic social teaching, although there are substantive grounds for doing so, arising from the influence of the teaching of the Catholic Church on contemporary civilisation – especially since social capital is a secular and scientifically grounded attempt to restore morality to the public sphere, from which it has been displaced by secularisation processes and ethical relativism (Fukuyama 2000, 14–17, 24–28, 251–54). The present study is therefore an original and pioneering attempt to demonstrate the connections between Catholic social teaching and the secular conception of resolving social problems through the use of social capital as a moral resource. It transfers the current interest in social capital, popular among scholars from various disciplines, into the field of theological research. It also initiates and opens a debate on the relationship between social capital and Catholic social teaching, in order to learn the position of scholars on this interesting question.

The growing interest in social capital among various scholarly circles inspired this publication, examining the common elements between social capital and Catholic social teaching in relation to the improvement of society. The classical concepts of social capital originated in Western culture and derived from the Christian tradition. In releasing social capital, their authors emphasise the importance of the common good, social solidarity, mutual aid, and highlight the role of values and norms rooted in religious morality. Social capital finds its most favourable conditions for development within religious communities and is

effectively transmitted through religion (Wald 1987, 29–30). The study's author posited a link between social capital and the social teaching of the Catholic Church, which strongly emphasises community, fraternity, solidarity, mutual help, cooperation, kindness, respect, morality, responsibility for the common good, and organised activity. He did not formulate such an assumption concerning social capital and the Protestant tradition, where capitalism originated, and liberalism spurred individualism and ruthless competition, causing the breakdown of social bonds, the atrophy of social relations, and cooperation based on solidarity (Mariański 1989, 27–28).

In a modernised and secularised society, social capital appears to be a contemporary, secular substitute for morality. Some scholars perceive it as a sort of 'moral resource' (Kwiatkowski 2005, 74). One can hypothesise its connection with Catholic social teaching which, expressing the Church's centuries-long experience in solving social problems, lays out directions for societies based on moral norms. This is the moral message of Catholicism in relation to social, political, cultural, and economic issues, and it prepares strategies for effectively integrating Catholic social principles into all aspects of human life (Herr 1999, 46; Borutka, Mazur, and Zwoliński 1999, 58–66). Both the concepts of social capital and Catholic social teaching propose ways of solving many current social problems and identify measures to improve the functioning of social structures. The purpose of this paper is to demonstrate the ideological and conceptual convergence of social capital and Catholic social teaching concerning optimising social development and the functioning of civil society. The research problem was phrased as follows: Are the principal tenets of social capital compatible with the social message of the Catholic Church? It has been assumed that there is a clear link between the conceptual grid of the modernist sociological category social capital and Catholic social teaching, hence on fundamental issues social capital speaks the language of Catholic religion and the morality that follows from it. The research problem was tackled through desk research.

2. COMPATIBILITY BETWEEN THE CONCEPT OF SOCIAL CAPITAL AND THE CHURCH'S SOCIAL TEACHINGS

Both the tenets of social capital and the Church's social teachings strive to bolster and enhance social structures, ensuring they function more efficiently. The fundamental tenets of Catholic social teachings – such as the concepts of common good, solidarity, and subsidiarity – also inform the idea of social capital (Stachurski 2018, 155; Adamczyk 2012, 494–95). In the Church's teachings, cooperation amongst social actors, founded upon moral norms, is said to foster the development of both collective and individual good. This form of collabora-

tion, wherein actors complement each other, allows for a contribution towards the common good, from which they can also benefit. This process optimises societal functionality and ensures sustainability (Fel and Marczak 2016, 188). Classic concepts of social capital also present similar mechanisms for achieving the common good, benefiting both the community and individuals (Gajowiak 2012, 14–25; Growiec 2011, 18–24). However, comparing the tenets of social capital with those found in Catholic social teachings is challenging due to the varied interpretations of social capital. For this analysis, the interpretation of social capital will be anchored on traditional concepts advanced by scholars such as Francis Fukuyama, Robert D. Putnam, James Coleman, and Pierre Bourdieu. This perspective posits social capital as social ties and networks established on values, norms, and trust. These connections stimulate social engagement and participatory association, facilitating the quest for the common good. Its main components include social ties and relationships, values and norms, trust, empowerment, community involvement, and associational participation.

In accordance with this notion, social capital primarily manifests in norm-based and solidarity-driven interaction for the collective good and facilitates individuals' access to jointly generated resources (Lin 1999, 39–40; 2004, 3). Social capital plays a role in resolving societal issues, bridging social inequalities, and reducing disparities in access to goods. It bolsters grassroots initiatives and civic self-organisation and self-governance, enhancing interpersonal relationships, and thereby increasing the efficiency and effectiveness of community functioning. It facilitates the realisation of intentions, both for individuals and the community. Collaboration enables individuals to forge new friendships, acquire more skills, gain experience, and increase access to resources available to the community (Bourdieu 1986, 248–51; Bourdieu and Wacquant 2001, 104–5; Adamczyk 2013b, 66; Klimowicz 2010, 43–45).

Social capital promotes social solidarity, a sense of community, mutual assistance, adherence to recognised values and norms, and responsibility for the common good, and constructs a moral space based on civic virtues like diligence, honesty, truthfulness, reliability, reciprocity, honouring agreements, and fulfilling commitments (Putnam 1995, 258, 265–70; 2002, 8). The progress of society and the reliability of institutions are predicated not on material resources, but principally on crucial civic ties and engagement (Szymczak 2013, 128). Social capital, as an intangible resource, aims to transform social structures and their social development, based on community responsibility, cooperation, trust, and values and norms that respect dignity and human rights. It is a response to both the individualism rooted in liberalism and the moral crisis that engenders the fracturing of social bonds, the rise in crime, societal atomisation, the decline in trust, and the weakening of the institution of marriage (Fukuyama 2000, 14–17; Radziewicz-Winnicki 2009, 16; Kiersztyn 2005, 46). The over-ideologisation

of (post)modern societies with the assumptions of liberalism, and in particular the preference for radical individualism, represents the most serious long-term threat for them (Fukuyama 2000, 19; Koperek 1999, 144–46).

The Catholic Church recognises the need to reform institutions and communities, enhancing their functionality so that they embody fundamental values and moral norms in their activities. The objective of Catholic social teaching is to comprehensively analyse the complex social reality of human existence and to humanise the world based on the Gospel message. It aims to influence the direction of social, cultural, political, and economic changes so that they serve the development and progress of societies and the unification of humanity (Majka 1986, 5–8; Troska 2003, 104; Kowalski 2021, 44). Drawing from centuries of Church experience and practice, Catholic social teaching provides guidance on improving the quality of social relations, structures, and systems, and attempts to resolve contemporary social crises by appealing to moral norms of behaviour. It identifies the moral principles of social life and rules of conduct, highlighting their practical applications in social contexts. Striving towards the refinement of social reality, the Church's social teachings ultimately refer to transcendental reality, man's salvation, and their relationships with God and others (Strzeszewski 2003, 155, 168–69; Papieska Rada "Iustitia et Pax" 2005, 3; Bełch 2007, 14–15).

A pioneering description of social capital by Lyda Judson Hanifan in 1916 underscored the benefits of individuals collaborating to form a community. The result of such participation in a community of cooperative individuals linked by positive relationships is collective well-being. This is manifested in mutual assistance, goodwill, a sense of fraternity, solidarity, sympathy, and kindness. This perspective emphasises the role of networks, enabling the accumulation of social capital that caters to not only individuals but also the entire community, markedly improving the local living conditions of the local community. The community profits from the cooperation of its members, and individuals find mutual assistance, favours, and companionship within these networks of relationships. Conversely, attention is drawn to the vulnerability of individuals isolated from these social networks. Even with familial assistance, these individuals are unable to satisfy their wants and needs (Hanifan 1916, 130–31; Sztompka 2016, 286–87; Adamczyk 2013b, 7–8).

Catholic social thought, particularly from the second half of the 19th century onwards, stresses the paramount importance of collective participation and commitment in achieving the common good, and the role of social solidarity manifested in responsibility for others (Papieska Rada "Iustitia et Pax" 2000, 126–33, 167–68; Kupny 2003, 53). In resemblance to the concept of social capital, factors are highlighted that facilitate effective interaction and the achievement of collective goals. Sustaining, enhancing, and improving the social environment based on moral norms derived from the Gospel becomes the social purpose of individuals'

lives, realising their potential (Strzeszewski 2003, 521; Czekalski 2011, 47–48). The importance of interaction in social life was emphasised by Pope Leo XIII in his first social encyclical letter *Rerum Novarum* (1891). The Pope writes that the necessity for individuals to interact and join together in groups stems from human nature being fundamentally social. Individuals, recognising the limitations and inadequacy of their own capacities, associate with others to achieve common goals through cooperation and self-help (*RN* 37). In underscoring the benefits of such cooperation, Leo XIII refers to the Bible: "Better two than one by himself, since thus their work is really profitable. If one should fall, the other helps him up; but woe to the man by himself with no one to help him up when he falls down" (Ecclesiastes 4:9–10). Christian solidarity arose as a response to the individualism and selfishness promoted by liberalism, as well as capitalism, whose unrestricted competition was detrimental to weaker actors, driving them into poverty. It also stood in opposition to socialist collectivism. The proposed solution to the social problems of the era was solidarity, a concept that necessitates regard for the well-being and interests of others and represents a moral obligation towards neighbours. Solidarism emphasises the interdependence of humans, making the good and well-being of some societal participants dependent on the good and well-being of others. This interdependence leads to the complementarity of human needs, which can only be satisfied in a community of cooperative individuals. Interaction and community building are inherent to human nature and serve the well-being, prosperity, and interests of individuals collaborating in a community. Members of the community, while upholding God's moral law, are obliged to care for each other, based on solidarity rooted in fraternity and Christian love. Examples of solidarity in action include cooperatives that stimulate the building of ties and networks and foster self-help and social solidarity. In Christian solidarity, cooperation, rather than competition, forms the foundation of social relations, and the ability to complement each other. The resources accumulated through working together in solidarity are assets that benefit both the individual and the community. They contribute to the prosperity of the cooperating entities and their well-being (Waleszczuk 2007, 178–83). There is no discord between the good of the individual and the community, as individuals, guided by the *bonum commune*, cooperatively construct, perpetuate, and improve the social environment (Strzeszewski 1978, 100).

In a 1939 publication in the theological journal *Ateneum Kapłańskie*, the then-priest and later Cardinal, Stefan Wyszyński, identifies similar factors to those in social capital that enhance and improve societal functioning. He compares the social structure to a human organism in which various members cooperate for the good of the whole. Active participation in group activities teaches responsibility for others, strengthens solidarity, and equips individuals with the skills necessary for social living and cooperation towards the common good.

Owing to their "inadequacy" for full development, individuals require participation in the community and support from other individuals and the group. There is an interdependence between societal actors, as one cannot develop without the other, nor can they achieve all their goals without the cooperation and assistance of other actors. Wyszyński highlights the Church's role in fostering social capital, uniting "people in the name of the good of the collective," organising them "for mutual help" and "cooperation," overseeing "the elevation of professional morality" and making individuals "thoroughly social" (Wyszyński 2001, 478–97). Additionally, it promotes social virtues that "have an undeniable impact on social relations," particularly a sense of social solidarity and reciprocity of services: "Calling the faithful to practise these virtues, to justice, love, honesty, kindness, generosity, forbearance, to forgive injuries willingly, is a great help, facilitating the cementing of society. These virtues put an end to class struggle, hatred, greed, exploitation, usury, selfishness" (Wyszyński 2001, 489).

There are significant similarities in the content of both the concept of social capital and the Church's social teachings, despite different terminologies. It seems that social capital is a modern, secular term applied to issues and problems previously described and analysed by Catholic social teachings, especially since the late 19th century. Of particular note in the Church's social teachings is the fundamental concept and understanding of community, mirrored in social capital theories by the strong and enduring ties and networks of social connections necessary to pool forces and resources for increasingly effective collective action towards the common good. A prerequisite for building this community and for the coming together of individuals to form groups, associations, and organisations is trust and commonly shared values and norms, which in Catholic social teachings are derived from the Decalogue summarised in the principle of love of God and neighbour. The sense of strong bonds, mutual trust, and moral motivations become a source of grassroots activity, self-organisation, and cooperation for the common good, the achievement of which through cooperation strengthens the community. To verify the hypothesis of compatibility between the concept of social capital and Catholic social teachings, the following section will examine relevant issues from a social capital perspective that are also addressed in the Church's social teachings.

3. COMMON ELEMENTS OF SOCIAL CAPITAL AND CATHOLIC SOCIAL TEACHING

The theory of social capital attributes pivotal importance to the community, specifically the social ties and networks of relationships, which serve as bridges between individuals, groups and institutions of diverse backgrounds and interests

in a pluralistic society. The capacity to interact not solely within the confines of family, acquaintances and friends, but also beyond the bounds of those connected by in-group loyalty relationships, allows the development of networks. It enables communities, particularly local ones, to grow and enhance their inhabitants' well-being. Nonetheless, collaborating with those who are not deemed 'one's own' introduces uncertainty and risk. Therefore, a culture of trust, acknowledgement of shared values and norms, a sense of loyalty and solidarity, and an assumption of positive outcomes despite reservations, are necessitated (Adamczyk 2013b, 67–68; Andrychowska 2019, 88–90). Social capital, grounded in cooperation and mutual trust, not only optimises social relationships but also produces substantial economic benefits. It expedites investment processes and negotiations, supports informal contracts that curtail transaction costs, accelerates investment processes, lessens uncertainty in investments, positively influences market mechanisms, and augments the production system's efficiency (Łobocki 2013, 84, 86–88; Fukuyama 2000, 26; Borowiec 2012, 49–51; Markowska-Przybyła 2023, 203; Kamińska 2024, 49–52).

Employing its inherent conceptual framework, the Church's social doctrine highlights the benefits of community building and bolstering ties and networks, so that individuals may collaborate towards the common good. This, in turn, helps to realise collective intentions and enhances community and institutional function. To illustrate the integrated cooperation within the community, the Church employs the metaphor of an organism, wherein all members harmoniously and complementarily collaborate. Indeed, no one is exempt from the collective effort to promote and progress the common good (Papieska Rada "Iustitia et Pax" 2005, 164–67). A person's life in society and his activity should always be shaped "by the manifold ties, contacts, arrangements, social circles that connect them with other people" (*RH* 14). The Church's social doctrine emphasises the necessity of cooperation imbued with love and justice as a fundamental condition for achieving the common good – the shared aspirations of numerous individuals (*CV* 6; Kupny 2003, 52). The importance of trust in business transactions and economic activities is also underscored. In market transactions, individuals engage as economic agents to fulfil their needs through the exchange of goods and services. Therefore, the market should adhere to the principle of justice, uphold forms of internal solidarity, and be directed by mutual trust. Only then can it facilitate the attainment of the common good and perform its economic functions (*CV* 35–39; Majda 2011, 216–18; Bartkowski 2007, 85; Wiśniewski 2015, 128).

Building a community (communion) wherein individuals form robust bonds based on mutual love and shared faith in God and morality embodies responsibility for the community's welfare (*ChL* 31). The Church encourages individuals to engage with others, emphasising that "no one is an island." People are encouraged to pursue their own vocation and achieve sanctity, not in isolation, but

within the community, by establishing and sustaining resilient and enduring relationships, viewing each other as brethren (*GS* 32). According to this principle, "the lay Catholic must always remain open to others, avoiding spiritual isolation from the community, while maintaining a strong sense of fraternal bonds" (*ChL* 20). Every individual can contribute to the community, enriching it as a whole and becoming a shared resource from which others can gain. Any goods an individual possesses "exist in and for the community" (*ChL* 20). In the contemporary world, the "necessity for citizens to participate" in cultural, economic, social and political life is becoming more pronounced (Papieska Rada "Iustitia et Pax" 2005, 189–91; *ChL* 5). Thus, social engagement is increasingly seen as a universal duty. As per the Church's doctrine, an individual neglecting their temporal duties fails not only their neighbour, but also God, and risks their own eternal salvation (*GS* 43; *ChL* 41).

Both the concept of social capital and the Church's social teaching emphasises the significance of participation in associations for achieving intended goals and the common good. Associations, communities and organisations serve as crucial indicators of social capital. Individuals, united by their group membership, are capable of achieving more than those acting independently. Personal intentions and aspirations, realised through group cooperation, are transformed into the common good (Coleman 1990, 300–313; Sierocińska 2011, 71–72; Mazur 1992, 170). Group collaboration eases the amalgamation of individual interests in the pursuit of shared objectives. It teaches how to reconcile discrepancies and find consensus between personal gain and the ability to coexist and work collaboratively for the common good (Bokajło 2010, 23). Social capital encompasses all that forms a community, particularly the network of civic engagement (Putnam 2008, 34, 552). Associative participation offers group members the chance to benefit from collective resources, fostering synergies that enhance the efficacy of interaction and lower the expense of shared work (Jędrych and Berniak-Woźny 2018, 64–69; Andrychowska 2019, 89). It is a practical manifestation of the principle of subsidiarity, enabling individuals lacking sufficient resources to meet their needs with the aid received from the community (Borutka 2008, 121–22; Kupny 2003, 51). This structure serves individuals' benefit as it facilitates the fulfilment of their needs and establishes favourable conditions for their activities' progression. Beyond specific resources, social capital ties the individual to the group, initiating mutual obligations and dependencies within the structure (Mikiewicz 2014, 131–32).

In Church circles, the potential generated by various associations, communities, organisations, confraternities, movements and informal religious and charitable groups has been acknowledged for centuries. The association of people for common purposes expresses "mankind's social nature and realises the need to expand the range and effectiveness of their actions" (*ChL* 29). The Church

acknowledges the notion that "association enhances an individual's power significantly" (*Księga Pamiątkowa* 1912, 321). The burden borne by people linked through community membership is much lighter than that of a single, isolated individual (*Księga Pamiątkowa* 1912, 321). The Church encourages citizens not to be led by individual and selfish interests, or by ruthless competition, but to collaborate in solidarity for community building (*ChL* 31). The key factor uniting individuals into groups is primarily mutual trust, positive and friendly relations, a sense of religious-moral bonding and a desire to contribute to the Church's mission. The amalgamation of individuals expands the scope and efficiency of their social activity and becomes a vital part of the Church's mission (*ChL* 29). Despite their great diversity, ecclesiastical associations share a common goal: "to responsibly participate in the Church's mission of proclaiming the Gospel of Christ as the source of human hope and social renewal" (*ChL* 29). Church communities bind the individual to the parish and influence the functioning of the parish community (Sadłoń 2014, 116, 143, 232). In a well-functioning parish, associative activity thrives, and the parish, being a "community of communities," becomes a space for clergy and lay people to collaboratively work for the common good. It also becomes a school of associative activity, shaping responsible and socially engaged individuals (Majka 1971, 53–54; Mariański 2013, 228–29).

American political scientist Robert D. Putnam, an author of a prominent social capital theory, asserts that belonging to religious groups and communities is a crucial manifestation of civic activity and a school of democracy. It forms part of the social network that ties the individual to their social surroundings (Putnam 2008, 115, 126). The scholar believes that associative participation moulds democratic habits, instils self-governance and responsibility for the common good, and heightens citizens' interest in social environment issues. Associations not only support their members and provide social, religious and charitable services but also cultivate dispositions for active citizenship, advocate moral values and norms, inspire altruism and form social activists (Putnam 2008, 134, 555; Szymczak 2013, 51). Robert D. Putnam posits that half of the social capital in the US is religious in nature or associated with religion. The researcher discovered that US religious institutions allocate between $15 billion and $20 billion annually to aid the poor, the sick, the homeless, and the elderly. Thanks to believers' generosity, religiously motivated social programmes prove more successful than strategies deployed by secular institutions. Religious communities instil in citizens a responsibility for the common good, a dedication to public affairs, shape a disposition to cooperate and foster civic virtues such as honesty, forgiveness, altruism, and respect (Putnam 2001, 65–72).

Religion has integrative functions and aids in building non-hierarchical structures of social networks (Gabriel 2000, 12–13). Religion provides a sense of security and community derived from shared faith, morals, and a belief in sup-

porting each other in adversity, and it motivates action (Sztompka 2021, 190). Religiously active citizens are more inclined to trust others and engage in selfless social relationships (Nowak 2010, 176). Faith, linked to religiosity and morality, constructs relationship networks based on symbolic and emotional bonds, boosts the level of associative participation, and incites altruistic behaviour. Religious individuals are less likely than others to exhibit socially unacceptable behaviour and support charities twice as often as those who are not religiously motivated (Sadłoń 2014, 165–68, 171–73, 211). Consequently, they are more predisposed to generate social capital (Adamczyk 2013a, 246–54). However, secularisation negatively impacts the state of social capital as it weakens relationship networks and social trust and contributes to citizens' indifference to not only religious but also social matters (Putnam 2000, 66–69; Świątkiewicz 2010, 69). According to American political scientist and economist Francis Fukuyama, the relegation of religion from social life will lead to the collapse of modern civilisations: "The secularisation of the world is a vital factor in their decline because, as religion is a crucial source of moral action, its weakening in times of modernisation signifies the end of the social order" (Fukuyama 2000, 229). Faith in the unlimited capacities of human reason and secular humanism, rather than building a paradise on earth, have contributed to divisions and a global crisis (Wuwer 2025, 67).

The concept of social capital underscores the importance of values and norms, and the trust based on them (Bokajło 2010, 30). Values and norms regulate social relations and form the foundation for social order, mutual trust, and a sense of security. Respecting socially recognised values and norms creates a climate of trust as social participants assume that those adhering to moral rules are trustworthy and deserving of trust. A trust-based atmosphere is indispensable for individuals to unite in groups and associations and is the basis for effective cooperation for the common good (Bourdieu 1977, 186; Fukuyama 2000, 24). Francis Fukuyama, the creator of one social capital concept, states that "social capital can be defined as a set of informal values and norms that group members recognise and that enable them to cooperate" (Fukuyama 2000, 24). Its resources expand with increasing trust in society (Fukuyama 1997, 38). Similarly, Robert D. Putnam sees social capital as a moral resource, linked to civic virtues (honesty, promise-keeping, reciprocity, responsibility fulfilment, truthfulness), embedded in dense and enduring social networks and civic engagement networks (Putnam 2008, 33). The stronger group members' attachment to values and norms, the stronger their bonds and their sense of community become (Fukuyama 2000, 23). Trust based on norms is the nucleus of social capital and its fundamental component (Putnam 2000, 137; Sztompka 2007, 244–45), expressed in the reciprocity norm, which posits a return for done favours (Bokajło 2010, 30; Dzwończyk 2010, 224). The foundation for building a climate of trust is the adoption of commonly recognised norms that condition honest and cooperative behaviour.

Such norms lend credibility to cooperating partners and make their behaviour predictable rather than risky (Fukuyama 1997, 38).

The Church places great importance on moral values and norms, which should regulate all human activity realms. Indeed, social order is grounded in universally recognised values and moral principles (*GS* 53–75). The preservation of moral order is a prerequisite for society's proper functioning, whereas demoralisation destroys social life's foundation (*FT* 113). According to the Church's social teaching, the moral law binds people together because it demands respect for universally recognised and unchanging principles (Papieska Rada "Iustitia et Pax" 2005, 141). Central to social life is the Decalogue, summarised in the principle of love. This principle safeguards human rights and welfare and protects human dignity (*RH* 13). It is the source of civic virtues such as honesty, diligence, responsibility, justice, sincerity, and kindness (*AA* 4). The moral law forms the foundation of human activity and the perfection of the temporal order. The Church maintains that all human activity should consider moral norms (*AA* 8). According to Catholic social teaching, the supreme principle of life and the greatest social commandment is love, which unites people across differences (Borutka 2008, 116). Love extends and deepens the reciprocity norm emphatically emphasised in social capital theory because it does not presuppose a future reprisal for a received good but is selfless. The readiness to selflessly sacrifice for others' benefit, stemming from love, shapes the disposition to build a community of individuals bound by mutually recognised values and norms, strong and lasting relationships and trust. By contrast, selfishness turns out to be the greatest threat to the community and the "deadly enemy of the social order" (Papieska Rada "Iustitia et Pax" 2005, 580–83).

The high level of religiosity of the population and the values and moral norms they recognise has become a significant social capital resource that stimulates altruistic behaviour and charitable activity. The Catholic religion, referring to the Christian principle of neighbourly love, encourages altruistic behaviour and charity, which, combined with trust, build bonds and networks. Love becomes the force that unites people and triggers activity aimed at the neighbour's welfare (Sadłoń 2014, 22). Participation in a religious community is a factor that shapes dispositions towards pro-social activity, including volunteering, and fosters altruistic behaviour (Putnam 2008, 205–7).

The implementation of norms in social life, postulated in both the theory of social capital and Catholic social teaching, indicates a recognition of the role of the moral order in shaping interpersonal relations. It also counteracts the privatisation of morality and permissiveness. From the standpoint of the tenets of social capital, norms may include both shared values relating to God and religion and the secular forms of regulating human behaviour adopted by society (Fukuyama 1997, 38). In the Church's teaching, by contrast, religious moral norms

are obligatory in character, since they are grounded in the message of the Christian religion (Ochman 2022, 240–44). There are therefore divergences between the normative approaches presented above which condition the generation of social capital. Within the framework of social capital, both religious norms and social norms oblige the individual to specific behaviours and constitute patterns and schemas of thought, transmitted in the process of socialisation and enforced socially. For the collectivity they are a pre-existing and shared imperative, as well as a social fact recognised and sustained by society. Individual, discretionary, and subjective principles arising from the private choices of individuals are not binding (Sztompka 2021, 486–88, 505–6). In Catholic social teaching, by contrast, the normative dimension belongs to religious moral norms, which hold primacy over social norms. According to the Church's teaching, in cases of divergence between religious and secular principles, social norms should be subordinated to religious moral norms, for "we must obey God rather than men" (Acts 5:29).

Social capital appears to be a secular and softer form – relative to the normative Catholic social teaching – of sustaining norms in post-modern societies that resist external moral imperatives. Contemporary individuals increasingly rebel against traditional religious institutions and authorities, accusing them of curtailing their autonomy and freedom (Mariański 2006, 110–12). Religion is perceived as an instrument of pressure and a source of existential anxiety brought about by the admission of weakness, self-insufficiency, and fear of God (Bauman 2000, 284). The moral message of the Church and the normative Catholic social teaching are perceived as a top-down "yoke" that facilitates social control and constitutes a manifestation of enslavement (Tomczak 2015, 23). According to the American sociologist Peter Berger, an advocate and propagator of secularisation theory, normative regulations cause individuals to live in "iron cages," and a post-modern society under the hegemony of traditional norms "resembles a gigantic Alcatraz more than anything else" (Berger 1995, 84–89). Therefore, in the context of cultural change and new social trends, the moral resources of social capital may make contemporary individuals – who desire development and prosperity – aware that morality is a necessary condition for the proper functioning and progress of any society. The crisis of contemporary civilisation and of liberal democracy also opens up perspectives for Catholic social teaching, which, in an age of artificial intelligence and transhumanism, may provide the normative foundations for building a new order constituting, as it were, a social "third way" between communism and liberalism (Adamski 2024, 10–14; Czech 2024, 30–35).

4. CONCLUSION

The analysis conducted suggests a connection between social capital and the Church's social teaching, highlighting shared notions and beliefs aimed at enhancing societal functioning and advancement. The broad concept of social capital draws on the traditional Christian values of community, solidarity, morality, cooperation, the common good, and mutual aid. An individual's social activity and its outcomes, along with the effort and sacrifice associated with this activity, should not solely consider the individual's benefits and interests. Instead, they should contribute to the accumulation of resources that will benefit the community at large. A sense of solidarity and collective effort for the common good moulds dispositions to prioritise communal interests over self-interest. Social capital acts as a response to radical individualism, typified by everyone competing against each other and to the atomisation of a society built on liberal principles. Social capital is a non-economic resource that, under optimal circumstances, can be created, replenished, and reproduced. It finds a more conducive environment for growth in societies with a well-established democracy, characterised by high levels of religious participation and respect for universal values and moral norms than in secular societies lacking a moral foundation.

Both social capital and Catholic social teaching highlight the threat that radical individualism and the absolute freedom emanating from liberalism pose to societies. They facilitate the disappearance of the community, the disintegration of social ties, and the collapse of morality that supports human rights and dignity, and social order. The competition, rather than cooperation, promoted by liberalism breeds numerous tensions and selfishness, prioritising individual benefits and vested interests. An effective antidote to the issues of (post)modern societies is recognising the values of community, moral law, cooperation, and mutual trust, which form the community and establish the trust needed for cooperation for the common good. Prioritising tolerance, absolute freedom, and laws set by political forces over universal values and moral norms fails to ensure security, order, and social development. It is no coincidence that a religious and moral revival is seen as necessary in (post)modern societies. Indeed, religion and the resulting morality form the foundation of social order and democratic order, creating favourable conditions for the development of social capital. Moral values and norms do not restrict individual choices or freedom, nor are they antagonistic to tolerance and citizens' equality. Instead, they support freedom, equality, human rights, and dignity, crucial for the proper operation of a democratic state and civil society. They also serve as a source of social virtues and a prerequisite for effective cooperation, mutual trust, and the seamless functioning of social structures.

There is a convergence between social capital and Catholic social teaching, leading to the shared aim of transforming and improving social reality to enhance

the human experience. Social capital theories have provided a new framework for addressing social issues, subjects that have long been a focus in Catholic social teaching and with which the Church has been wrestling. While recognising the importance of material goods in social life, the Church underscores the value of non-economic resources like community, solidarity, cooperation, morality, love, mutual aid, and responsibility for the common good. In the commandment of love, Christianity broadens the norm of reciprocity emphasised in social capital theories. Cooperation and assistance should not be confined to a select group of individuals from whom one can expect reciprocal support. Instead, they should extend to all who wish to cooperate and those in need of assistance. Thus, the activities of church communities are often more effective in generating social capital than secular groups and communities. Social capital asserts that the bedrock of society and its development, based on moral norms the Catholic Church has championed for centuries, remains an unalterable and ever-present requirement. The quality of societal functioning hinges on the successful implementation of these norms.

ZWIĄZEK KAPITAŁU SPOŁECZNEGO Z KATOLICKĄ NAUKĄ SPOŁECZNĄ

Abstrakt

Celem opracowania jest ustalenie powiązań między kapitałem społecznym i katolicką nauką społeczną w zakresie ideowym i konceptualnym, a także przedstawienie zbieżnych założeń i pomysłów w wypracowywaniu rozwiązań problemów społecznych i wskazywaniu skutecznych sposobów udoskonalania funkcjonowania społeczeństwa. Problem badawczy rozwiązano, stosując metodę analizy źródeł zastanych. Ustalono, iż kapitał społeczny i katolicką naukę społeczną łączą wspólne idee, założenia i podobne kategorie analityczne. W koncepcjach kapitału społecznego znajdują się sposoby rozwiązania problemów społecznych, które zawarte są również w myśli społecznej religii katolickiej, czerpiącej z wielowiekowego doświadczenia Kościoła. Zarówno koncepcje kapitału społecznego, jak i katolicka nauka społeczna wskazują strategie i sposoby osiągania zrównoważonego rozwoju społecznego, opierając ów progres na solidarnym i efektywnym współdziałaniu podmiotów, a także na wartościach i normach moralnych oraz na wynikających z nich cnotach moralnych i klimacie wzajemnego zaufania. Nauczanie społeczne Kościoła nie poprzestaje jednak na sprawach doczesnych i nie ogranicza się do optymalizowania rzeczywistości społecznej oraz polepszania warunków bytowych, ale odwołując się do przykazania miłości Boga i bliźniego, wskazuje na ostateczny cel aktywności społecznej człowieka, jakim jest jego zbawienie.

S ł o w a k l u c z o w e: katolicka nauka społeczna, kapitał społeczny, konwergencja, optymalizacja rzeczywistości społecznej, rozwój społeczny.

THE RELATIONSHIP BETWEEN SOCIAL CAPITAL AND CATHOLIC SOCIAL TEACHING

Abstract

The aim of this research paper is to explore the connections between social capital and Catholic social teaching in ideological and conceptual terms. It presents converging assumptions and ideas in the development of solutions to social problems and identifies effective methods to enhance the functioning of society. The research problem was addressed using desk research. It was established that social capital and Catholic social teaching share common ideas, assumptions, and similar analytical categories. Concepts of social capital include methods for solving social problems, which also feature in the social thought of Catholicism, drawing from the Church's centuries of experience. Both social capital and Catholic social teaching suggest strategies for achieving sustainable social development, based on solidarity, effective cooperation, moral values and norms, and the resultant moral virtues and climate of mutual trust. However, the Church's social teaching extends beyond temporal matters, not limiting itself to optimising social reality and improving living conditions. It refers to the commandment to love God and one's neighbour, pointing to the ultimate goal of human social activity: salvation.

K e y w o r d s : Catholic social teaching, social capital, convergence, optimising social reality, social development.

DIE BEZIEHUNG ZWISCHEN SOZIALKAPITAL UND KATHOLISCHER SOZIALLEHRE

Abstrakt

Ziel dieser Arbeit ist es, die ideellen und konzeptionellen Zusammenhänge zwischen Sozialkapital und katholischer Soziallehre zu ermitteln sowie übereinstimmende Grundsätze und Ideen bei der Erarbeitung von Lösungen für soziale Probleme und der Aufzeigung wirksamer Wege zur Verbesserung des gesellschaftlichen Funktionierens darzustellen. Die Forschungsfrage wurde mittels einer Analyse der vorhandenen Quellen gelöst. Es wurde festgestellt, dass Sozialkapital und katholische Soziallehre durch gemeinsame Ideen, Prämissen und ähnliche analytische Kategorien verbunden sind. In den Konzepten des Sozialkapitals finden sich Lösungsansätze für gesellschaftliche Probleme, die auch in der Soziallehre der katholischen Religion enthalten sind, die auf der jahrhundertelangen Erfahrung der Kirche basiert. Sowohl die Konzepte des Sozialkapitals als auch die katholische Soziallehre zeigen Strategien und Wege zur Erreichung einer nachhaltigen sozialen Entwicklung auf, wobei dieser Fortschritt auf einer solidarischen und effektiven Zusammenarbeit der Akteure sowie auf moralischen Werten und Normen und den daraus resultierenden moralischen Tugenden und einem Klima des gegenseitigen Vertrauens beruht. Die Soziallehre der Kirche beschränkt sich jedoch nicht auf weltliche

Angelegenheiten und beschränkt sich nicht auf die Optimierung der sozialen Realität und die Verbesserung der Lebensbedingungen, sondern verweist unter Berufung auf das Gebot der Liebe zu Gott und zum Nächsten auf das Endziel des sozialen Handelns des Menschen, nämlich sein Heil.

S c h l ü s s e l w ö r t e r : Sozialkapital, Konvergenz, soziale Entwicklung, katholische Soziallehre, Optimierung der sozialen Realität.

BIBLIOGRAPHY

Adamczyk, Monika. 2012. "Kapitał społeczny szansą na budowanie partnerskich relacji we wspólnotach lokalnych." In *Pomoc jako zachowanie prospołeczne*, edited by Teresa Zbyrad and Bogdan Krempa, 489–500. Lublin: Wydawnictwo KUL.

Adamczyk, Monika. 2013a. "Praktyki religijne jako jeden z czynników tworzenia zasobów kapitału społecznego w Polsce." In *Religijne wymiary życia społecznego*, edited by Halina Mielicka-Pawłowska, 237–54. Kielce: Wydawnictwo Panzet.

Adamczyk, Monika. 2013b. *Wprowadzenie do teorii kapitału społecznego*. Lublin: Wydawnictwo KUL.

Adamski, Krzysztof. 2024. "Czy katolicka nauka społeczna jest zdolna do projektowania przyszłości? Refleksje w oparciu o prognozy rozwoju sztucznej inteligencji oraz popularność idei transhumanistycznych." *Społeczeństwo. Studia, prace badawcze i dokumenty z zakresu nauki społecznej Kościoła* 34 (4): 9–32.

Andrychowska, Anna. 2019. "Kapitał społeczny w ujęciu globalnym." *Eunomia – Rozwój Zrównoważony – Sustainable Development* 97 (2): 87–95.

Bartkowski, Jerzy. 2007. "Kapitał społeczny i jego oddziaływanie na rozwój w ujęciu socjologicznym." In *Kapitał ludzki i kapitał społeczny a rozwój regionalny*, edited by Mikołaj Herbst, 54–97. Warszawa: Wydawnictwo Naukowe Scholar.

Bauman, Zygmunt. 2000. *Ponowoczesność jako źródło cierpień*. Warszawa: Wydawnictwo Sic!

Bełch, Kazimierz. 2007. *Katolicka nauka społeczna*. Kielce: Wydawnictwo Jedność.

Benedict XVI. 2009. Encyclical Letter *Caritas in veritate*. (= *CV*).

Berger, Peter. 1995. *Zaproszenie do socjologii*. Translated by Janusz Stawiński. Warszawa: Wydawnictwo Naukowe PWN.

Bokajło, Wiesław. 2010. "Amerykańskie korzenie kapitału społecznego." In *Kapitał społeczny – interpretacje, impresje, operacjonalizacja*, edited by Monika Klimowicz and Wiesław Bokajło, 19–42. Warszawa: Wydawnictwo Fachowe CeDeWu.

Borowiec, Arkadiusz. 2012. "Kapitał społeczny jako czynnik rozwoju gospodarki i zarządzania publicznego." In *Kapitał społeczny w rozwoju regionu*, edited by E. Skawińska, 41–63. Warszawa: Wydawnictwo Naukowe PWN.

Borutka, Tadeusz. 2008. *Społeczne nauczanie Kościoła. Teoria i zastosowanie*. Kraków: Wydawnictwo "Czuwajmy."

Borutka Tadeusz, Jan Mazur, and Andrzej Zwoliński. *Katolicka nauka społeczna*. Częstochowa: Paulinianum.

Bourdieu, Pierre. 1986. “The Forms of Capital.” In *Handbook of Theory and Research for the Sociology of Education*, edited by John G. Richardson, 241–58. New York: Greenwood Press.

Bourdieu, Pierre. 1977. *Outline of a Theory of Practice*. Translated by Richard Nice. Cambridge: University Cambridge Press.

Bourdieu, Pierre, and Loic Wacquant J. D. 2001. *Zaproszenie do socjologii refleksyjnej*. Translated by Anna Sawisz. Warszawa: Oficyna Naukowa.

Coleman, James S. 1990. *Foundation of Social Theory*. Cambridge, MA: Harvard University Press.

Czech, Sławomir. 2024. “Wpływ sztucznej inteligencji na akumulację kapitału i ewolucję współczesnego kapitalizmu – przegląd zagadnień.” In *Współczesne formy kapitału w rozwoju społeczno-gospodarczym*, edited by Aleksandra Grabowska-Powaga and Monika Krakowiak-Drzewiecka, 26–37. Katowice: Wydawnictwo Uniwersytetu Ekonomicznego w Katowicach.

Czekalski, Rafał. 2011. “Rozwój katolickiej nauki społecznej po Soborze Watykańskim II ze szczególnym uwzględnieniem pontyfikatu Jana Pawła II.” *Warszawskie Studia Teologiczne* 24 (1): 45–62.

Dzwończyk, Joanna. 2010. “Koncepcja kapitału negatywnego i próba jej użycia do analizy jednostka – społeczeństwo – państwo w III RP.” In *Kapitał społeczny – interpretacje, impresje, operacjonalizacja*, edited by Monika Klimowicz and Wiesław Bokajło, 223–36, Warszawa: Wydawnictwo CeDeWu.

Fel, Stanisław, and Marczak Łukasz. 2016 “Powstanie i status zasady zrównoważonego rozwoju.” *Roczniki Nauk Społecznych* 8 (2): 185–205.

Francis. 2020. Encyclical Letter *Fratelli tutti*. (= *FT*).

Fukuyama, Francis. 1997. *Zaufanie. Kapitał społeczny a droga do dobrobytu*. Translated by Anna and Leszek Śliwa. Warszawa – Wrocław: Wydawnictwo Naukowe PWN.

Fukuyama, Francis. 2000. *Wielki wstrząs. Natura ludzka a odbudowa porządku społecznego*. Translated by Hanna Komorowska and Krzysztof Dorosz. Warszawa: Bertelsmann Media, Klub Świat Książki, Politeja.

Gabriel, Karl. 2000. “Kirche und Glaube im gesellschaftlichen Wandel.” Münsteraner Diskussionspapiere zum Nonprofit-Sektor 8:1–20. Accessed August 11, 2025. https://www.ssoar.info/ssoar/bitstream/handle/document/35661/ssoar-2000-gabriel--Kirche_und_Glauben_im_gesellschaftlichen.pdf?sequence=1&isAllowed=y&lnkname=ssoar-2000-gabriel--Kirche_und_Glauben_im_gesellschaftlichen.pdf.

Gajowiak, Małgorzata. 2012. *Kapitał społeczny. Przypadek Polski*. Warszawa: Polskie Wydawnictwo Ekonomiczne.

Growiec, Katarzyna. 2011. *Kapitał społeczny. Geneza i społeczne konsekwencje*. Warszawa: Wydawnictwo SWPS Academica.

Hanifan, Lyda J. 1916. “The Rural School Community Center.” *The Annals of the American Academy of Political and Social Science* 67 (1): 130–38.

Herr, Theodor. 1999. *Wprowadzenie do katolickiej nauki społecznej*. Translated by Agnieszka Mosurek. Kraków: Wydawnictwo WAM.

Jędrych, Elżbieta, and Justyna Berniak-Woźny. 2018. *Kształtowanie kapitału społecznego organizacji*. Warszawa: Wydawnictwo Naukowe PWN.

John Paul II. 1979. Encyclical letter *Redemptor hominis*. (= *RH*).

John Paul II. 1988. Post-Synodal Apostolic Exhortation *Christifideles laici*. (= *ChL*).

Kamińska, Monika. 2024. "Refleksja nad współdzieleniem w świetle kapitału społecznego." In *Współczesne formy kapitału w rozwoju społeczno-gospodarczym*, edited by Aleksandra Grabowska-Powaga and Monika Krakowiak-Drzewiecka, 48–61. Katowice: Wydawnictwo Uniwersytetu Ekonomicznego w Katowicach.

Kiersztyn, Anna. 2005. "Kapitał społeczny – ideologiczne konteksty pojęcia." In *Kapitał społeczny we wspólnotach*, edited by Henryk Januszek, 42–52. Poznań: Wydawnictwo Akademii Ekonomicznej w Poznaniu.

Klimowicz, Monika. 2010. "Kapitał społeczny. Zagadnienia metodologiczne." In *Kapitał społeczny – interpretacje, impresje, operacjonalizacja*, edited by Monika Klimowicz and Wiesław Bokajło, 43–52. Warszawa: Fachowe CeDeWu.

Koperek, Jerzy. 1999. "Katolicka nauka społeczna wobec współczesnych przemian społecznych." *Seminare. Poszukiwania naukowe* 15:141–54.

Kowalski, Mirosław. 2021. "Edukacyjne konteksty katolickiej nauki społecznej w ujęciu Jana Pawła II (analizy i refleksje)." *Wychowanie w Rodzinie* 25 (2): 41–52.

Krzywosz, Maciej. 2009. "Badanie kapitału społecznego we współczesnej socjologii religii. Przegląd propozycji badawczych." In *Kapitały społeczne i kulturowe miast środkowoeuropejskich i wschodnioeuropejskich pograniczy*, edited by Urszula Abłażewicz-Górnicka et al., 107–18. Białystok: Wydawnictwo Uniwersytetu w Białymstoku

Księga Pamiątkowa drugiego Kongresu Maryańskiego polskiego i zarazem wiecu katolickich stowarzyszeń polskich, odbytego w Przemyślu w dniach 26, 27 i 28 sierpnia 1911 r., 1912, Przemyśl.

Kupny, Józef. 2003. "Zasady ładu społecznego i gospodarczego w świetle nauczania Kościoła." *Śląskie Studia Historyczno-Teologiczne* 36 (1): 45–55.

Kwiatkowski, Mariusz. 2005. "Aksjonormatywne aspekty kapitału społecznego." In *Kapitał społeczny we wspólnotach*, edited by Henryk Januszek, 73–84, Poznań: Wydawnictwo Akademii Ekonomicznej w Poznaniu.

Leo XIII. 1891. Encyclical Letter *Rerum novarum*. (= *RN*).

Libertowska, Andżelika. 2025. "Social capital as an interdisciplinary concept." *Argumenta Oeconomica* 55 (2): 52–63.

Lin, Nan. 1999. "Building a Network Theory of Social Capital." *Connections* 22 (1): 28–51.

Lin, Nan. 2004. *Social Capital. A Theory of Social Structure and Action*, Cambridge: Cambridge University Press.

Łobocki, Józef. 2013. "Kapitał społeczny jako kategoria ekonomiczna." *Studia Ekonomiczne* 129:80–88.

Majda, Janusz. 2011. "Społeczna nauka Kościoła a aktywność ekonomiczna." *Forum Pedagogiczne* 1 (1): 209–27.

Majka, Józef. 1971. *Socjologia parafii. Zarys problematyki*. Lublin: Wydawnictwo Towarzystwa Naukowego Katolickiego Uniwersytetu Lubelskiego.

Majka, Józef. 1986. *Katolicka nauka społeczna. Studium historyczno-doktrynalne*. Rzym: Fundacja Jana Pawła II, Polski Instytut Kultury Chrześcijańskiej.

Mariański, Janusz. 1989. *Wprowadzenie do socjologii moralności*. Lublin: Redakcja Wydawnictw Katolickiego Uniwersytetu Lubelskiego.

Mariański Janusz. 2006. *Sekularyzacja i desekularyzacja w nowoczesnym świecie*. Lublin: Wydawnictwo KUL.

Mariański, Janusz. 2013. *Kościół katolicki w Polsce w przestrzeni życia publicznego. Studium socjologiczne*. Toruń: Wydawnictwo Adam Marszałek.

Markowska-Przybyła, Urszula. 2023. "External Social Capital of Enterprises in Poland." *Polish Journal of Management Studies* 27 (1): 202–20.

Mazur, Jan. 1992. *Katolicka nauka społeczna*. Kraków: Wydawnictwo UNUM. Polskie Towarzystwo Teologiczne w Krakowie.

Mikiewicz, Piotr. 2014. *Kapitał społeczny i edukacja. Perspektywy teoretyczne i aplikacje empiryczne*. Warszawa: Wydawnictwo Naukowe PWN.

Nowak, Ewa. 2010. "Rola Kościoła i religii w procesie tworzenia kapitału społecznego w Polsce – perspektywa teorii sekularyzacji." In *Kapitał społeczny – interpretacje, impresje, operacjonalizacja*, edited by Monika Klimowicz and Wiesław Bokajło, 173–84. Warszawa: Wydawnictwo CeDeWu.

Ochman, Andrzej. 2022. "Prorocka misja społecznego nauczania Kościoła." *Studia Nauk Teologicznych* PAN 17:237–53.

Papieska Rada "Iustitia et Pax." 2000. *Program społeczny. Wybór tekstów Magisterium Kościoła*. Poznań and Kraków: Wydawnictwo W drodze – Instytut "Tertio Millennio."

Papieska Rada "Iustitia et Pax." 2005. *Kompendium nauki społecznej Kościoła*, Kielce: Wydawnictwo Jedność Kielce.

Putnam, Robert D. 1995. *Demokracja w działaniu: tradycje obywatelskie we współczesnych Włoszech*. Translated by Jakub Szacki. Kraków – Warszawa: Społeczny Instytut Wydawniczy Znak – Fundacja im. Stefana Batorego.

Putnam, Robert D. 2000. *Bowling Alone. The Collapse and Revival of American Community*. New York: Simon & Schuster.

Putnam, Robert D. 2001. Better Together: The Report of the Saguaro Seminar: Civic Engagement in America (Reprint of 2000 Report, with New Introduction). Cambridge, MA: Harvard University, John Kennedy Scholl of Government. Accessed August 8, 2025. http://robertdputnam.com/better together/the-report/.

Putnam, Robert D. 2002. *Democraties in Flux. The Evolution of Social Capital in Contemporary Society*. Oxford: Oxford University Press.

Putnam, Robert D. 2008. *Samotna gra w kręgle. Upadek i odrodzenie wspólnot lokalnych w Stanach Zjednoczonych*. Translated by Przemysław Sadura and Sebastian Szymański. Warszawa: Wydawnictwa Akademickie i Profesjonalne.

Radziewicz-Winnicki, Andrzej. 2009. "Ideologia a partycypacja społeczna. Rola i znaczenie kapitału społecznego." In *Kapitał społeczny a nierówności – kumulacja i redystrybucja*, edited by Krystyna Marzec-Holka and Halina Guzy-Steinke, 13–27. Bydgoszcz: Wydawnictwo Uniwersytetu Kazimierza Wielkiego.

Sadłoń, Wojciech. 2014. Religijny kapitał społeczny. Kapitał społeczny a Kościół katolicki w społecznościach lokalnych w Polsce. Wydawnictwo Bezkresy Wiedzy

(Polish Edition). Accessed June 2, 2025. https://www.researchgate.net/publication/303523181_Religijny_kapital_spoleczny.
Sierocińska Katarzyna. 2011. "Kapitał społeczny. Definiowanie, pomiar i typy." *Studia Ekonomiczne* 1:69–86.
Second Vatican Council. 1965. Pastoral Constitution on the Church in the Modern World Gaudium et spes. (= *GS*).
Second Vatican Council. 1965. Decree on the Apostolate of the Laity Apostolicam Actuositatem. (= *AA*).
Stachurski, Michał. 2018. "Katolicka nauka społeczna wobec zagadnień społeczno-politycznych." *Perspectiva. Legnickie Studia Teologiczno-Historyczne* 17 (1): 153–62.
Sztompka, Piotr. 2007. *Zaufanie. Fundament społeczeństwa*. Kraków: Wydawnictwo Znak.
Sztompka, Piotr. 2016. *Kapitał społeczny. Teoria przestrzeni międzyludzkiej*. Kraków: Wydawnictwo Znak.
Sztompka, Piotr. 2021. *Socjologia. Wykłady o społeczeństwie*. Kraków: Znak Horyzont.
Strzeszewski, Czesław. 2003. *Katolicka nauka społeczna*. Lublin: Wydawnictwo KUL.
Szymczak, Wioletta. 2013. *Partycypacja osób zaangażowanych społecznie. Struktura, funkcje, modele*. Lublin: Wydawnictwo KUL.
Świątkiewicz, Wojciech. 2010. *Między sekularyzacją i deprywatyzacją. Socjologiczna refleksja wokół polskiej religijności w kontekście europejskim*. Katowice: Wydawnictwo Uniwersytetu Śląskiego.
Tomczak, Ryszard. 2015. *Bezdroża New Age*. Zielona Góra: Wydawnictwo Diecezji Zielonogórsko-Gorzowskiej.
Troska, Jerzy. 2003. "Antropologiczny rozwój nauczania społecznego Kościoła." *Poznańskie Studia Teologiczne* 14:103–19.
Wald, Kenneth D. 1987. *Religion and Politics in the United States*. New York: St. Martin's Press.
Waleszczuk, Zbigniew. 2007. "System solidaryzmu Heinricha Pescha." *Perspectiva. Legnickie Studia Teologiczno-Historyczne* 6 (1): 156–91.
Wiśniewski, Janusz. 2015. "Etos chrześcijańskiego przedsiębiorcy." In *Przedsiębiorczość i obywatelskość w perspektywie katolickiej nauki społecznej*, edited by Sławomir H. Zaręba and Artur Wysocki, 125–38. Warszawa: Wydawnictwo Uniwersytetu Kardynała Stefana Wyszyńskiego.
Wuwer, Arkadiusz. 2025. "Katolicka nauka społeczna u progu pontyfikatu papieża Leona XIV, Doświadczenia, wyzwania i perspektywy." *Społeczeństwo. Studia, prace badawcze i dokumenty z zakresu nauki społecznej Kościoła* (35) 3: 66–78.
Wyszyński, Stefan. 2001. *Katolicka nauka społeczna. Wybór artykułów z „Ateneum Kapłańskiego" z lat 1929–1946*. Włocławek: Włocławskie Wydawnictwo Naukowe.

Witold Jedynak – duchowny archidiecezji przemyskiej, od 2008 roku zatrudniony w Uniwersytecie Rzeszowskim na stanowisku profesora uczelni. Kierował Zakładem Pracy Socjalnej. Pełnił też funcję zastępcy dyrektora Instytutu Nauk Socjologicznych. Aktualnie kieruje Instytutem Nauk Socjologicznych. Prowadzi badania naukowe

z zakresu socjologii religii, teologii pastoralnej, socjologii moralności, katolickiej nauki społecznej, kapitału społecznego. Opublikowane m.in. monografie: *Lokalne społeczności parafialne w Rzeszowie* (2012), *Episkopat wobec władz komunistycznych (w ostatniej dekadzie PRL). Studium socjologiczne (2016), Rola abp. Ignacego Tokarczuka w generowaniu kapitału społecznego*, t. 1–2 (2023), *Kapitał społeczny w lokalnej społeczności parafialnej* (2026), a także artykuły naukowe: *The position of the Episcopate of the Catholic Church in Poland towards the solidarity opposition movement* (2023), *Wkład abp. Ignacego Tokarczuka w budowanie społeczeństwa obywatelskiego na zasobach religijnych w państwie totalitarnym* (2024), *The Role of Values and Norms in Triggering Social Capital* (2026).

Adres do korespondencji: wjedynak@ur.edu.pl.