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## EDITOR'S COLUMN

Economic globalisation is highly controversial – even more so since the recent global economic crisis. “Pro-globalists” and “anti-globalists” (also known as “alter-globalists”) have hotly debated the issue for a good twenty years. Most of this planet’s inhabitants experience some of the considerable benefits, and also the tragic downside of globalisation in their daily lives. Profit-oriented economy has brought about disparity and inequality in our society. We need to look out for new models of economy that benefit the majority.

This edition of the bulletin spells out a Social Economy which puts the person at the centre of business. We need to rethink our economy in terms of goals which help the vast majority of people. In his 6 May 2016 address on receiving the Charlemagne Prize, the Holy Father called three times for “moving from a liquid economy to a social economy... [This] would involve passing from an economy directed at revenue, profiting from speculation and lending at interest, to a social economy that invests in persons by creating jobs and providing training.”

We also include the address of His Holiness Pope Francis to participants in the International Symposium “Prospects for A World Free of Nuclear Weapons and for Integral Disarmament” on 10 November 2017 and the 51st World Day of Peace on 1 January 2018 - Migrants and refugees: men and women in search of peace.

We also thank all of you for your support to the Office for Human Development and Climate Change Desk of FABC in 2017 and look forward for further collaboration in 2018. May Jesus be our strength this Christmas and in the New Year.

**Bishop Allwyn D'Silva**

*Executive Secretary*

OFFICE OF HUMAN DEVELOPMENT (OHD) / Climate Change Desk (CCD)

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# POPE'S VISION OF A SOCIAL MARKET ECONOMY

## CONFERENCE EXPLORES POPE'S VISION OF A SOCIAL MARKET ECONOMY

2016-09-13 Vatican Radio



(Vatican Radio) Cardinal Peter Turkson, head of the Vatican's new dicastery for the Promotion of Integral Human Development, gave the opening address on Tuesday at an international conference entitled 'The Economy according to Pope Francis – a case

study of social market economy'. The conference, held at Rome's Pontifical University of the Holy Cross, was organised by the embassies of Austria, Germany and the Netherlands to the Holy See.

The president of the Pontifical Justice and Peace Council, which will be incorporated into the new Dicastery in January, explored Pope Francis' call for financial leaders to move from a 'liquid economy to a social economy'.

The cardinal spoke first about the problems of a liquid economy in which financial flows matter more than people, in which technical efficiency and productivity trump human dignity. This type of economic reasoning, he said, goes hand in hand with our prevailing "self-centred culture of instant gratification" in which people treat their fellow human beings—and indeed all of creation—as mere objects to be taken advantage of and then thrown away.

He contrasted that with the idea of a social economy which invests in people by creating jobs, providing training and working for the common good. Reflecting on the concepts of solidarity and subsidiarity, Cardinal Turkson said the encyclical 'Laudato Si' encourages us to expand our vision to include solidarity between generations, and even solidarity with creation itself.

Finally the cardinal spoke about the practical application of these principles to three areas: employment, inequality and environmental degradation. He concluded with an appeal to all those involved in decision making to play their part in prioritizing jobs over short-term profits, in respecting the environment by investing in sustainable development and by paying taxes, instead of exploiting globalization to maximize profits.

Please find below the full text of Cardinal Turkson's address:

### **Pope Francis Questions the Economy**

On behalf of the Pontifical Council for Justice and Peace, thank you for this initiative and invitation to raise questions, in the spirit of Pope Francis, about the economy.

In his 6 May address on receiving the Charlemagne Prize, the Holy Father called three times "for moving from a liquid economy to a social economy... [This] would involve passing from an economy directed at revenue, profiting from speculation and lending at interest, to a social economy that invests in persons by creating jobs and providing training."<sup>1</sup>

In the light of Catholic social teaching, then, I would like to consider the contrast between:

The problem of the liquid economy; and

The solution of a social economy.

And then I could sketch

Three challenges facing any economy which wants to serve not itself but those who live in our common home. After this brief opening address, the other distinguished speakers will raise the question, "What is the social market economy today, and what is its impact on Europe and globally?"

### **1. The problem: the liquid economy**

When Pope Francis talks about a liquid economy, he calls it "an economy directed at revenue, profiting from speculation and lending at interest". He means one in which financial flows are deemed paramount, in which technical efficiency and productivity trump human dignity and the ability of all to live flourishing lives. The financial bottom line is seen as more important than the human bottom line. Numbers matter more than people. This is a theme Pope Francis has emphasized again and again, in *Evangelii Gaudium*, in *Laudato Si'*—and indeed in many homilies and extemporaneous remarks over the past few years. He repeatedly warns of the dangers of an economy of exclusion and inequality. Such an economy kills, he says. He goes on to ask: "How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points?... Can we continue to stand by when food is thrown away while people are starving?" (EG 53).

As evidence, the Holy Father mentions a "liquid" economy that – in Italy, for example – results in 40% of young people under twenty-five not finding work.<sup>2</sup>

With strong adjectives and concrete examples, Pope Francis is laying out the moral defects of a liquid economy, one that refuses to put the human being at the centre of economic life. The problem stems from a new idolatry of money. "We have created new idols," he says, "The worship of the ancient golden calf (cf. Ex 32:1-35) has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose" (EG 55).

A real problem with the liquid economy is that it elevates the financial sector to a position whereby it rules rather than serves the real economy.

The financial crisis of 2007-08 provided an opportunity to develop a new economy, more attentive to ethical



principles and new ways of regulating speculative financial practices and virtual wealth. But the response to the crisis did not include rethinking the outdated criteria which continue to rule the world (LS 189).

For Pope Francis, a liquid economy goes hand-in-hand with a throwaway culture. This is the ultimate economy of exclusion: “those excluded are no longer society’s underside or its fringes or its disenfranchised – they are no longer even a part of it. The excluded are not the “exploited” but the outcast, the “leftovers” (EG 53).

In *Laudato Si’*, Pope Francis goes deeper into the roots of this throwaway culture: he points to a technocratic paradigm, a cult of unlimited human power, and “a relativism which sees everything as irrelevant unless it serves one’s own immediate interests” (LS 122). The technocratic paradigm, so dominant in our global economy today, invites people to think of economic intervention solely in terms of utility, productivity, and efficiency—negating any inherent dignity or value either in the human person or in creation. This is inherently confrontational, replacing virtues like care, compassion, and cooperation with an ethic of “possession, mastery and transformation” (LS 106). In turn, it leads to the idea of infinite or unlimited growth, a dominant idea in economics and finance, but ultimately “based on the lie that there is an infinite supply of the earth’s goods.” It leads to a “disordered desire to consume more than necessary” (LS 123). Profit maximization becomes the unquestioned economic motive, which contributes to both economic exclusion and environmental degradation. And it leads to practical relativism that gives absolute priority to immediate convenience and a “self-centred culture of instant gratification” (LS 162), which causes people to treat their fellow human beings—and indeed all of creation—as mere objects to be taken advantage of and then thrown away.

## 2. The solution: a social economy

What, then, is the solution? A social economy invests in persons by creating jobs and providing training. Pope Francis’ answer is that we need a different type of progress, one that is “healthier, more human, more social, more integral” (LS 112).

Addressing the popular movements gathered in Santa Cruz de la Sierra in July 2015, the Pope argues that priority must shift from economic growth and financial health to human flourishing and the ability to “live well”—so that all people can “find meaning, a destiny, and to live with dignity”.

A just economy must create the conditions for everyone to be able to enjoy a childhood without want, to develop their talents when young, to work with full rights during their active years and to enjoy a dignified retirement as they grow older. It is an economy where human beings, in harmony with nature, structure the entire system of production and distribution in such a way that the abilities and needs of each individual find suitable expression in social life.<sup>3</sup>

In the aftermath of the Second World War, the then social economy responded well to the particular challenges of its day. Likewise, we need a new social economy to meet the challenges of the present day, one in which

the human being is firmly at the centre, where all are included in economic social life, and where creation is cherished and protected. This was the European Union’s objective when, with the Treaty of Lisbon (2007), it established the social market economy<sup>4</sup> amongst the bases for its own sustainable development.

To make this vision a reality, a social economy would need to apply principles like the common good, solidarity and subsidiarity to the challenges of the modern market economy. Nearly five years ago now, just such a vision of Europe as a “community of solidarity and responsibility” was proposed by the European Bishops on the basis of their own reflection on the social market economy in the light of the Church’s social teaching.<sup>5</sup>

Pope Francis argues that the idea of the common good is “a central and unifying principle of social ethics” (LS 156). For “underlying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights ordered to his or her integral development” (LS 157).

In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters (LS 158).

In *Evangelii Gaudium*, Pope Francis expounded on this idea of solidarity. It “presumes the creation of a new mind-set which thinks in terms of community and the priority of the life of all over the appropriation of goods by a few” (EG 188). And it “must be lived as the decision to restore to the poor what belongs to them” (EG 189). *Laudato Si’* presents us with an even more expansive notion of solidarity—solidarity within generations, solidarity between generations, and even solidarity with creation itself.

In Catholic social teaching, solidarity is always balanced by subsidiarity. Subsidiarity is concerned with identifying the right level of authority for undertaking decisions that affect the common good. It seeks to protect the freedom, initiative, and responsibility of lower levels, while making sure that higher levels (which tend to have the most power) provide proper assistance to these lower levels. Subsidiarity “grants freedom to develop the capabilities present at every level of society, while also demanding a greater sense of responsibility for the common good from those who wield greater power” (LS 196). Of course, when it comes to global problems that do not respect national boundaries, the appropriate level of authority is the supranational level.

Climate change is an obvious example. The same is true for other environmental problems, including the loss of biodiversity; the strain on water supplies; and pollution of the air, the soil, the water. “Interdependence obliges us to think of one world with a common plan” (LS 164).

## 3. Three challenges

So far, I have critiqued the liquid economy and proposed the social economy in terms of principles. I would now



like to focus on three practical implications of moving from a liquid to a social economy: (i) employment; (ii) inequality; (iii) climate change and environmental degradation.

### Employment

It is no exaggeration to say that the world is going through a jobs crisis. According to the ILO, about 200 million people in the world are unemployed today. This includes about 70 million young people. We know that unemployment has pernicious social consequences — it leads to worse health, lower educational attainment for children, and a loss of trust and social cohesion.

This is because employment is not just about earning one's daily bread—it is actually an essential route to human flourishing and fulfilment, an essential source of human dignity. In the words of Pope Francis, "work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment" (LS 128). He goes on: "It follows that, in the reality of today's global society, it is essential that 'we continue to prioritize the goal of access to steady employment for everyone,' no matter the limited interests of business and dubious economic reasoning" (LS 127).

What does the future hold in store? We are living through a period of immense technological advance, but this technology is raising some real problems for employment, especially for those with fewer skills. More and more people are being discarded as machines take up their tasks. And as technology gets more and more advanced, what will a "robot economy" mean for workers and their families?

In *Laudato Si'*, Pope Francis warns about too much faith in the power of technology, because "immense technological development has not been accompanied by a development in human responsibility, values and conscience" (LS 105). This is part and parcel of the throw-away culture.

This is why Pope Francis argues that when we replace workers with machines, we work against ourselves. "To stop investing in people, in order to gain greater short-term financial gain, is bad business for society," he says (LS 128). To fully serve the common good, business is called upon to put the creation of employment ahead of a fixation of profits. This is essential to a social market economy, and it is one of the areas where we really have lost our way as a society.

In the former social market economy, unions played a vital role. Catholic social teaching has always supported the right of workers to organize and bargain collectively, both on grounds of subsidiarity (they are an indispensable element of social life) and solidarity (they protect the just rights of workers vis-à-vis the owners of the means of production). Nowadays unions have lost a lot of power in this globalized economy. Perhaps part of the answer revolves around reinvigorated unions for the 21st century that look not only at wages and working conditions but also at "integral human development"—placing the world of work within the bigger perspective of human flourishing in all its

aspects, in the *civitas humana*.<sup>6</sup> The Holy Father asks: How we can involve our young people in this building project if we fail to offer them employment, dignified labour that lets them grow and develop through their handiwork, their intelligence and their abilities? How can we tell them that they are protagonists, when the levels of unemployment and underemployment of millions of young Europeans are continually rising? How can we avoid losing our young people, who end up going elsewhere in search of their dreams and a sense of belonging, because here, in their own countries, we don't know how to offer them opportunities and values?

### Inequality

Let me now turn to the second issue: inequality. The rise in inequality over the last 30 years has been stark. Oxfam now tells us that a mere 62 people own as much wealth as half of the world's people

There is a huge ongoing debate about the sources of inequality, which I will not get into. Suffice it to say that many economists point to technology and globalization as the main culprits. However, these trends will not be easily reversed, and it is hard to argue that they should be. Technology has brought great benefits. The fact that hundreds of millions of people have been lifted out of poverty in countries like China and India, thanks to their integration into the global economy, is certainly positive. The real problem is that government policies, instead of trying to dull the edges of inequality driven by these economic forces, actually made it worse. I am thinking here of policies like tax cuts for the wealthy and financial deregulation on one side, and fraying social safety nets and weakening unions on the other. A contributing factor, as many economists have pointed out, is that inequality gives the wealthy too much influence over policy. This is an insight that goes back to Aristotle.

Why is inequality so bad? Some economists argue that it is natural and healthy, the inevitable outcome of a competitive market economy. In recent years, however, there seems to be more and more evidence that excessive inequality is bad for economic growth, bad for economic opportunity, bad for financial stability, and bad for trust and social cohesion. I actually think there is even a deeper reason why inequality is harmful. Adam Smith might be most famous as the intellectual godfather of the free market, but he also had a profound insight that inequality undermines virtue because it leads people to admire wealth, prestige, and privilege—and to disdain the poor.<sup>9</sup>

Pope Francis connects these dots, tying together inequality, the economy of exclusion, and the pathologies of the throwaway culture. Ultimately, he suggests that inequality spawns violence and destroys peace: "This is not the case simply because inequality provokes a violent reaction from those excluded from the system, but because the socioeconomic system is unjust at its root," he says (EG 59). And inequality is the "root of social ills" (EG 202).

A further point is that when societies become too unequal, they lose a sense of shared purpose necessary for deliberating on the common good. This glue of "civic



virtue” was an important reason why the original social market economy proved so successful. To solve today’s problems, we need a new injection of civic virtue—and this in turn means taking inequality seriously and doing what we can to combat it.

## Environment

Let me now turn to my third and final example: environmental degradation.

The former social market economy was very much based on old-school industrialization—powered by oil, coal, and gas. Given the effects of economic activity on the planet, this is no longer viable. This is indeed a major theme of *Laudato Si’*: the industrial economic model is leading to extreme pollution, runaway climate change, severe water stress, a destruction of biodiversity and vital ecosystems—overall, a legacy of “debris, desolation and filth” (LS 161). “Never have we so hurt and mistreated our common home as we have in the last two hundred years,” says Pope Francis (LS 53).

As the Pope noted so simply and poignantly in his recent Message for the World Day of Prayer for the Care of Creation: “When we mistreat nature, we also mistreat human beings ... The world’s poor, though least responsible for climate change, are most vulnerable and already suffering its impact”<sup>10</sup> —because their livelihoods are most at risk and because they lack the resources available to others to cushion themselves. The World Bank estimates that, , if we fail to act, climate change alone will push 100 million people into extreme poverty by 2030.<sup>11</sup>

A new social economy, therefore, needs to do a better job of respecting nature. It needs to be built, not on fossil fuels, but on renewable energy. In the innovative model of social economy which the European Union proposed, sustainability is a key element of Europe 2020, the EU’s ten-year strategy launched in 2010 towards “smart, sustainable and inclusive growth”.

As Pope Francis said in *Laudato Si’*, “technology based on the use of highly polluting fossil fuels – especially coal, but also oil and, to a lesser degree, gas – needs to be progressively replaced without delay” (LS 165). This is why last year’s Paris Agreement on climate change—endorsed by 196 countries and pledging to peak greenhouse gas emissions as soon as possible, with the goal of moving to net-zero carbon emissions in the second half of the century—is so important. It is indeed the foundation of a new social market economy. I am glad to see that both China and the United States have recently announced signing onto the Agreement, and I encourage other countries to follow without delay. A complete shift from fossil fuels to renewables by 2070 or thereabouts will not be easy. To put things in perspective, though, neither was rebuilding Europe

after World War II! It took heroic effort, and it brought out humanity’s best. We need that kind of heroic effort once again: to harness the virtues that propelled the original social market economy—but on a global scale. This includes coming to grips with climate change and achieving sustainable agriculture, plus efforts to make sure that all have access to food, healthcare, education, clean water, clean energy, and communications.

A 21st century social economy must not only prioritize solidarity and subsidiarity—but also human dignity, equality and sustainability.

## Conclusion

To conclude, then, let me say that finding solutions to these challenges and building a social economy requires all stakeholders to take responsibility and play their part. Let’s not fall into the trap of assuming that the state alone is responsible for the common good while “the business of business is business”.

Under the original social market economy, business accepted its social responsibility, its duty to the common good. It realized that it was beholden to a wider array of stakeholders than shareholders alone—this was especially notable in Germany. This ethos needs to be restored and reinvigorated. This is how business can live up to its calling as (in the words of Pope Francis) a “noble vocation”. How might it accomplish that today? By prioritizing jobs over short-term profits; by respecting the environment and investing in sustainable development; by paying its workers well and paying its fair share of taxes, instead of exploiting globalization to once again maximize profits.

May I end with a parable? It starts, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.”<sup>12</sup> The first two passers-by evidently had more important business to attend to.

But now, with *Laudato Si’*, let us identify the victim as all who are in social or environmental peril and those likely to fall into such dangers in our lifetimes; and let us identify the ones who pass by as too preoccupied with banking and business, commerce and technology, governmental and political affairs ...

The original parable continued, “A Samaritan while travelling came near him; and when he saw him, he was moved with pity”. In our update, the Samaritan represents all those whose compassion leads them to displace their previous priorities and make the great social and environmental perils of our day their first concern ....

At the end, Jesus said to his questioner and to us, “Go and do likewise.”

*(From Vatican Radio)*



## GSEF2016 Declaration in Montreal

### Current context

Around the world, we are witnessing increased income inequality, a polarization of societies, persistent or increasing social exclusion and an inability to meet environmental challenges. Added to this is an important political challenge: managing urban growth by ensuring a decent quality of life, access to basic needs (housing, water, sanitation, energy, transportation, security, etc.) and an environment that enables individual and collective empowerment.

### Commitment to the Social and Solidarity Economy

We, the 1500 people from 330 cities in 62 countries, participants at the 2016 Global Social Economy Forum -GSEF2016 in Montreal, strongly reaffirm that more intelligent, equitable and sustainable cities are possible and that an economic development model that places people at the center of economic, social and political activity exists. We call this the social and solidarity economy (SSE).

The SSE seeks to integrate economic efficiency, social inclusion, sustainable development and increased participation in the functioning of the economy and urban development. Cooperatives, community-based businesses, social enterprises, credit unions and mutual insurance, social finance and non-profit institutions together constitute the SSE. The philanthropic sector as well as social investors also contribute to its development. In short, the SSE encompasses all those who do not put increased profit as the main or sole purpose of economic activity. In order to progress, the SSE must assume its full place alongside the private and public sector.

The SSE is essential for all societies and questions our current development model. It gives hope to vulnerable individuals and groups who are unable to find decent work, and lack access to housing or adequate services that conform to the minimum standards of living. The SSE supports a development model that protects the environment through collective ownership of natural resources and through sustainable forms of production. The SSE is also the foundation for revitalizing participatory democracy through collective action at the heart of economic and social activity. Democratic processes and collective decision making inherent in the SSE are essential to meet our challenges.

### Besides the State there are cities, local authorities and collective action

These challenges facing humanity cannot be solved by

one country alone. The contributions of municipalities, towns and local authorities are also essential, all the more so because governments and regional authorities are closest to its inhabitants and help promote a vibrant democracy and recognize the right to the city.

Facing these challenges also requires governance that requires the active participation of all stakeholders, supported by researchers, to reinforce the expertise and capacity of local governments to better serve the needs and aspirations of communities. We share the conviction that the SSE contributes to the elaboration of a new development model by changing our ways of thinking and acting.

Moreover, we reaffirm our commitment to international solidarity in facing these challenges through the dissemination of information, the exchange of best practices and through mutual support which can include financial support. This solidarity manifests itself through public action for a more equitable world, and the establishment of an enabling international agenda for the future.

We thus reaffirm our commitment to cooperate with GSEF in order to promote the significant contribution of the SSE to meeting current challenges, including the implementation of the United Nations 2030 and the New Urban Agenda of Habitat III, that strive to achieve a quality of life in cities reflecting the aspirations of their inhabitants.

### Resolutions

Building on the strength of the 2013 Seoul Declaration, we commit to work for the development of our cities in order to:

1. Recognize the central role of SSE organizations to overcome the current challenges and to promote a renewed participatory democracy
2. Multiply participatory governance spaces
3. Build an inclusive movement for all men and women of all ages and origins.
4. Build public-private-community partnerships to meet the needs and aspirations of our communities
5. Share our visions, experiences and achievements to promote social innovation, including through CITIES, a strategic partner of GSEF
6. Recognize and support youth as important factors for the future of the SSE movement.



# Social and Solidarity Economy and the Challenge of Sustainable Development

## Executive Summary of a TFSSE Position Paper

The international development community recognizes the need to rethink development. Business-as-usual has not prevented financial and food crises, climate change, persistent poverty and rising inequality.

The UN Inter-Agency Task Force on Social and Solidarity Economy (TFSSE) was established to raise the visibility of the Social and Solidarity Economy (SSE) in international knowledge and policy circles. The members and observers of the TFSSE believe that SSE holds considerable promise for addressing the economic, social and environmental integrated approaches of sustainable development.

TFSSE brings together UN agencies and other intergovernmental organizations, as well as umbrella associations of SSE networks as observers. Our activities include organizing events at UN and other international conferences, dialoguing with policy makers, preparing and disseminating publications, and engaging in collaborative projects.

Members and observers of the United Nations Inter-Agency Task Force on Social and Solidarity Economy have prepared a position paper titled Social and Solidarity Economy and the Challenge of Sustainable Development. It responds to the concern that the process of crafting a post-2015 development agenda and a set of Sustainable Development Goals (SDGs) has paid insufficient attention to the role of SSE. The TFSSE position paper illustrates SSE's potential as an integrative approach to achieve sustainable development. It examines the role of SSE in eight selected issue areas which, the Task Force believes, are central to the challenge of socially sustainable development in the early 21st century. They include:

### i. The transition from informal economy to decent work

SSE is a complementary pathway to tackling the ongoing growth of precarious employment and acute decent work deficits connected with the informal economy. Within an enabling policy and institutional environment, cooperatives and other social enterprises can play a key role in realizing the goal of decent work. From an aggregate point of view, cooperatives are among the largest employers in many countries in both the global North and South.

SSE organizations can facilitate access to finance, inputs, technology, support services and markets, and enhance the capacity of producers to negotiate better prices and income.

They can reduce power and information asymmetries within labour and product markets and enhance the level and regularity of incomes. The low capital requirements needed for forming certain types of cooperative can be beneficial for informal workers seeking to engage in enterprise activities.

#### TFSSE Members

**DESA**—United Nations Department of Economic and Social Affairs

**ECLAC**—Economic Commission for Latin America and the Caribbean

**ESCWA**—Economic and Social Commission for Western Asia

**FAO**—Food and Agriculture Organization ILO—International Labour Organization

**OECD**—Organisation for Economic Co-operation and Development

**TDR**—Special Programme for Research and Training in Tropical Diseases

**UN Women**—United Nations Entity for Gender Equality and the Empowerment of Women

**UNAIDS**—Joint United Nations Programme on HIV/AIDS

**UNCTAD**—United Nations Conference on Trade and Development)

**UNDP**—United Nations Development Programme

**UNECE**—United Nations Economic Commission for Europe

**UNEP**—United Nations Environment Programme

**UNESCO**—United Nations Organization for Education Science and Culture

**UNIDO**—United Nations Industrial Development Organization

**UN-NGLS**—United Nations Non-Governmental Liaison Service

**UNRISD**—United Nations Research Institute for Social Development

**WFP**—World Food Programme

**WHO**—World Health Organization  
TFSSE Observers

**ICA**—International Co-operative Alliance

**MBM**—Mont-Blanc Meetings

**MedESS**

**RIPESS**—Intercontinental Network for the Promotion of Social Solidarity Economy



## What is SSE?

SSE refers to the production of goods and services by a broad range of organizations and enterprises that have explicit social and often environmental objectives. They are guided by principles and practices of cooperation, solidarity, ethics and democratic self-management. SSE includes cooperatives and other forms of social enterprise, self-help groups, community-based organizations, associations of informal economy workers, service-provisioning NGOs, solidarity finance schemes, among others.

### ii. Greening the economy and society

From the perspective of environmental protection the challenge of decoupling growth and environmental impacts, and crafting economic transitions that are both green and fair, SSE organizations have a number of fundamental advantages over conventional business. There is little, if any, imperative to externalize environmental and social costs or fuel consumerism as part of profit maximization and competitive strategies. Such organizations also tend to have lower carbon footprints due not only to their environmental objectives but also to the nature of their systems of production and exchange. Furthermore, organizations such as forestry cooperatives and community forestry groups can play an important role in the sustainable management of natural resources, particularly in contexts where they constitute common-pool resources.

### iii. Local economic development

SSE provides a vision of local development that proactively regenerates and develops local areas through employment generation, mobilizing local resources, community risk management and retaining and reinvesting surplus. SSE can serve to widen the structure of a local economy and labour market and addressing unmet needs with various goods and services. It can build trust and social cohesion and play an important role in participatory local governance. SSE principles can introduce added value within the sectors in which they operate owing to SSE's compatibility with local interests and its capacity to pursue simultaneously several objectives.

### iv. Sustainable cities and human settlements

Social enterprises and community-based organizations possess features with considerable potential for helping build sustainable cities. They can promote social and environmental goals through, for example, proximity services (including healthcare, education and training), promoting local culture, urban and peri-urban agriculture, community renewal, fair trade, access to affordable accommodation, renewable energy, waste management and recycling, low-carbon forms of production and consumption, and broader livelihood security. Their rootedness in local knowledge and their internal democratic structure offer some means of achieving integrated forms of socially and politically

sustainable urban development.

### v. Women's well-being and empowerment

Women often have a strong presence in SSE organizations and enterprises and have assumed leadership roles in national, regional and international associations. Employment in SSE organizations can be particularly important for poor women facing labour market discrimination and work-family conflict. SSE organizations and enterprises often facilitate flexibility in time management, providing opportunities for paid work that can be managed alongside responsibilities associated with unpaid care work. Moreover, much of the rise of social enterprise has centred on provision of care and other services. Gaining voice and networking and advocacy skills has also been key for women's emancipation and political empowerment, allowing them to renegotiate traditional gender relations and make demands on external institutions.

### vi. Food security and smallholder empowerment

Around the world millions of rural workers and producers are organizing in self-help groups and cooperatives in ways that bode well for smallholder empowerment, food security and the more transformative notion of food sovereignty. By organizing economically in agricultural cooperatives, and politically in associations that can engage in policy dialogue and advocacy, SSE organizations and enterprises can address both market failures and state failures (not least the neglect of agriculture in recent decades). Furthermore, their tendency to employ low-input, low-carbon production methods and respect the principles and practices of biodiversity and agro-ecology bodes well for sustainable agricultural intensification. Alternative food networks associated with fair trade, solidarity purchasing and collective provisioning highlight the role that solidarity can play in fostering more equitable agri-food systems.

### vii. Universal health coverage

The difficulties in realizing international goals related to universal health coverage has directed attention to alternative approaches that go beyond public, private or charitable provision. Such a context has opened the space for SSE organizations to emerge as important partners in both health service delivery and health insurance. Various types of SSE organization are playing a significant role in developing and providing locally accessible and affordable routes to improved healthcare in areas such as ageing, disability, HIV/AIDS, reproductive rights, mental health, post-trauma care, rehabilitation and prevention. While SSE should not be perceived as a substitute for state provision of healthcare, it is well placed to play a complementary role in health service delivery, given the proximity of SSE organizations to their members and the communities they serve.





### viii. Transformative finance

Financial crises, limited access to affordable credit on the part of SSE organizations and the commercialization of microcredit all point to the need to transform financial systems. SSE has a significant role to play in this regard. Large financial cooperatives have become important sources of funding in several regions

of the world, and have proven to be resilient in times of financial crisis. SSE promotes responsible financing or investment through strengthening the investor's accountability for social, cultural and environmental impacts. A variety of alternative finance schemes such as community-based savings schemes and complementary currencies are playing an important role in community risk management and local development. While they often operate best at local level and on a small scale, these and other SSE initiatives point to the potential for crafting a more stable and people-centred monetary eco-system embodying a far greater plurality of currencies and financial institutions.

### ix. Enabling SSE

The integrated, people-centred and planet sensitive approach inherent in SSE resonates with the post-2015 development challenges identified in the

#### About the Task Force

The founding meeting of the TFSSE took place on 30 September 2013 in Geneva. The meeting was convened by ILO, UNDP, UN-NGLS and UNRISD, and attended by 14 UN agencies. By the time of the third meeting in February 2014, the Task Force had 18 members and 3 observers from the civil society. The TFSSE is a concrete outcome of the UNRISD Conference on "Potential and Limits of Social and Solidarity Economy", held in May 2013, which was co-organized with the ILO and UN-NGLS.

#### The Task Force has taken up the following roles:

- to enhance the recognition of the role of SSE enterprises and organizations in sustainable development;
- to promote knowledge of SSE and consolidate SSE networks;
- to support the establishment of an enabling institutional and policy environment for SSE;
- to ensure coordination of international efforts, and create and strengthen partnerships.

Concretely, members and observers organize and participate in UN and international events related to SSE, jointly draft position papers, and engage in partnerships and joint projects. In this way, the Task Force coordinates UN and civil society efforts.

The Task Force has a rotating secretariat. UNRISD hosted the secretariat for the first year of the existence of the Task Force. The secretariat is currently hosted by the ILO.

SDG process. Numerous constraints and tensions, however, impede progress in realizing the potential of SSE. At the micro level, SSE organizations often start with a very weak asset base; core labour standards may not be upheld and the presence of women as members is often not reflected in leadership positions. Closer relations with market forces and state institutions may facilitate access to resources but also cause SSE organizations and enterprises to deviate from some of their core values and objectives.

Given these concerns and challenges, what should governments be doing? It is important that they recognize not only the potential of SSE but also that the organizations and initiatives involved often operate in a disabling policy and legal environment and on an unlevel playing field vis-à-vis private enterprise. Trends associated with solidarity and cooperation at the level of SSE organizations need to be matched by solidarity and redistribution through the state via social, fiscal, credit, investment, procurement, industrial, training and other policies at different levels of government. In recent years, several governments have adopted significant legal, policy and institutional reforms aimed at enabling SSE. Much can be gained from inter-governmental and multi-stakeholder learning and dialogue about such initiatives. Policy-makers can support the generation and dissemination of knowledge about SSE that maps and assesses experiences in different regions.

An enabling policy environment must also reinforce the conditions for safeguarding the autonomy of SSE from states. This requires both respecting rights such as freedom of association and information, as well as channels and forums for effective participation of SSE actors in policy-making and implementation. Furthermore, policy-makers should reflect on current development priorities. These have tended to focus on enabling conventional enterprises, empowering individuals through entrepreneurship and targeting the poor. A focus on SSE suggests the need to also target or enable groups, communities and collectivities; as well as enterprises that give primacy to social objectives.

In the context of the post-2015 development agenda and the 2014 International Year of Family Farming, members and observers of the UN Inter-Agency Task Force on SSE emphasize the need to:

- recognize the role of SSE enterprises and organizations in sustainable development;
- promote knowledge of SSE and consolidate SSE networks; and
- establish an enabling institutional and policy environment for SSE.



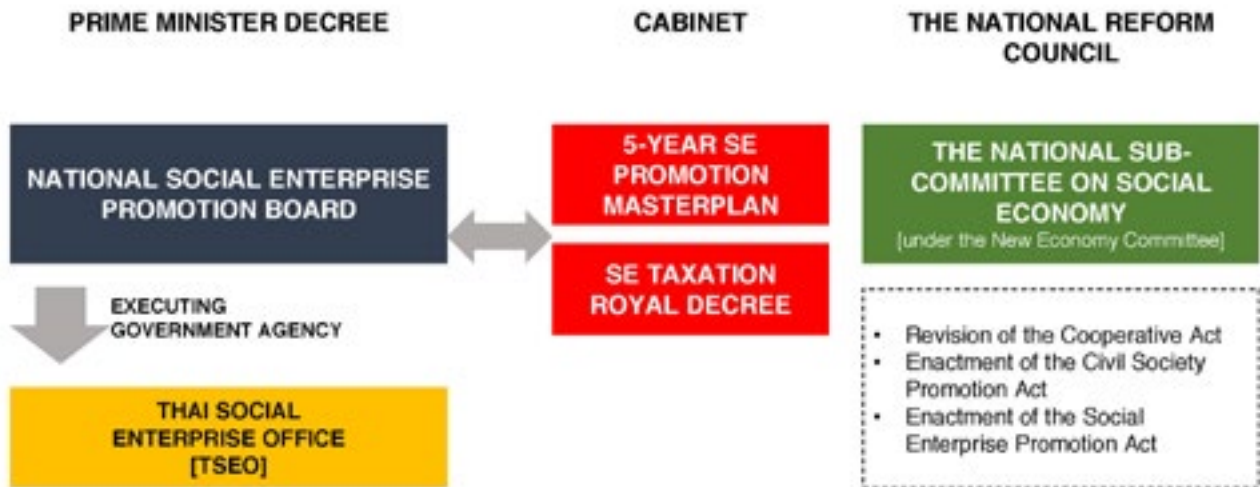
# SSE as an alternative urban development model- commonalities and complexities of Asia : case of Thailand

ASIA POLICY DIALOGUE 2017

## THAILAND SOCIAL ENTERPRISE JOURNEY



# THAILAND SOCIAL ENTERPRISE/ ECONOMY GOVERNING STRUCTURE



## KEY ESSENCE: SE PROMOTION ACT [FULL VERSION]

### STRUCTURE/ MAIN COMPONENTS

**SE NATIONAL BOARD  
SE PROMOTION OFFICE  
SE COUNCIL**

**SE FUND**  
[from unclaimed asset; dormant bank accounts + 1% of net profit of certified SE]

**SE CERTIFICATION SYSTEM &  
SE LEGAL FORM**

### ENABLING MEASURES

**SOCIAL ENTREPRENEURSHIP IN EDUCATION SYSTEM**  
via scholarship and tuition fee waive

**SOCIAL INNOVATION RESEARCH FUNDING PROGRAMME**  
Via University's research/ Social IP/ Licensing etc.

**SE START-UP GRANT**  
Support via intermediaries

**SE LOAN PROGRAMME**  
low interest rate/ 30% collateral + SIA lending criteria

**SUSTAINABLE PROCUREMENT SYSTEM [PUBLIC & PRIVATE]**

**TAXATION FOR SE & SOCIAL INVESTOR**  
0 corporates tax for non-dividend & asset lock SE  
200% Tax redemption for social investor who invest in <30% dividend SE



## KEY ESSENCE: THAILAND SOCIAL ENTERPRISE PROMOTION ACT



## CRITERIA OF SE CERTIFICATION PROCESS

**1 SOCIAL AS A PRIME BUSINESS OBJECTIVE**  
[reflect through at least 1 of 4 proxies]

**Disadvantaged group employment [20%]**

**Social needs business**

**Co-ownership structure [50%]**  
[beneficiaries/ disadvantaged group]

**Profit back for society [75%]**

**2 ENTERPRISE IN NATURE** Min 50% of income from trading

**3 ENV/SOCIAL PROCESS** Fairtrade & Environmental friendly process

**4 PROFIT MANAGEMENT** >50% reinvest and <30% dividend

**5 GOOD GOVERNANCE** Juristic person + Annual financial report



**1,007**

**DATABASE**

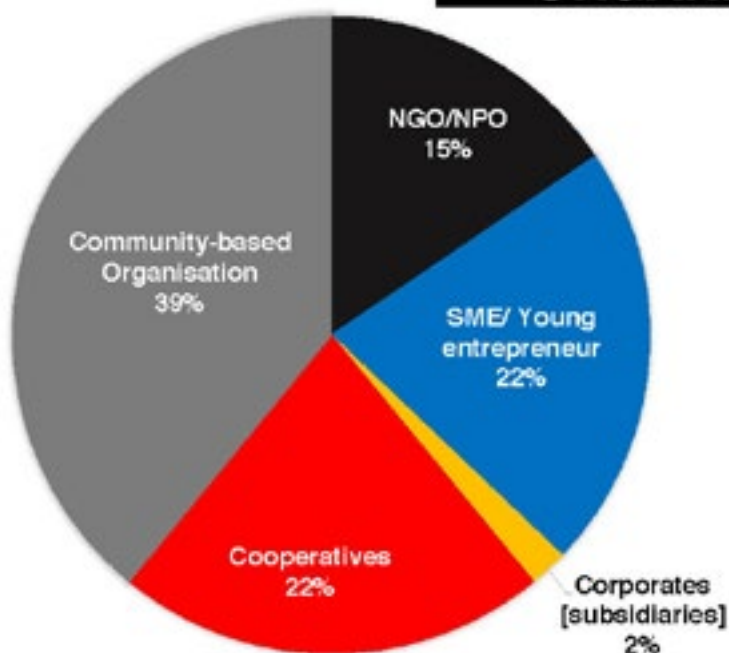
**371**

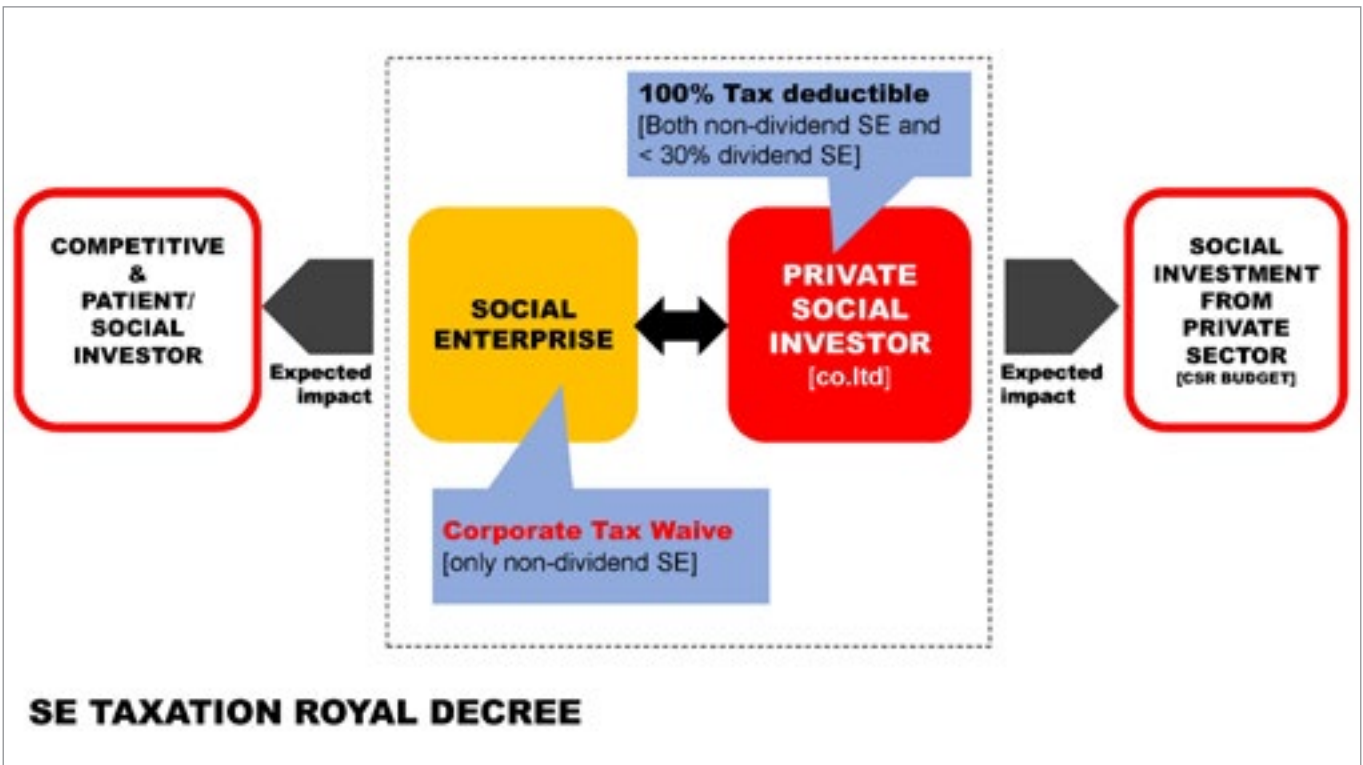
**POTENTIAL SEs**

**44**

**CERTIFIED SEs**

**ORGANISATION FORM**





## 2 KEY FACTORS IN FOSTERING THE SSE POLICY IN URBAN DEVELOPMENT OF THAILAND



## 2 CITY DEVELOPMENT CORPORATIONS: KHON KAEN AND CHIANGMAI CO-OWNED BY PEOPLE AND OPERATING AS SOCIAL ENTERPRISE



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## WHAT'S NEXT



# The Seoul Declaration

## Global crisis and social economy

The financial crisis of 2008, which triggered the European fiscal crisis in 2011, eventually led to the recent financial instability in Asian countries and in resource-abundant nations. It is undeniable that undue emphasis on market principles and unrestricted financial globalization has caused financial devastation.

The crisis has caused income inequality and social exclusion, which has tended to bring about socio-political challenges. Ecological problems are also rising due to our fossil fuel-dependent system. Problems, such as global warming, the destruction of biological diversity, and the energy and food crisis are now threatening the survival of humanity.

In facing this crisis, we are now focusing on diverse movements seeking “a pluralistic economy.” The “social economy movement” has emerged as a new hope that may enable us to resolve economic polarization, social inequality and exclusion, and ecological challenges. We, the participants, believe in a social economy that would offer mankind “a better world” and “a better life.”

## Why is a social economy significant?

A social economy aims to simultaneously achieve efficiency, equality and sustainability, based on trust and cooperation. Cooperatives, community-based enterprises, social enterprises (not for shareholders’ profit enterprise), credit associations, microfinance agencies, and non-profit organizations are what constitute a social economy.

Of course, the philanthropic sector and social investors are very important. We may be able to overcome the current global crisis by harmonizing the social economy with the public sector and market economy. A social economy encompasses a broad range of issues: economic, social, cultural and ecological challenges at the local, national and global levels.

A social economy is essential for socially alienated people to create jobs and restore their dignity. It has made achievements especially in the social service sector, which provides relational goods such as education, childcare, healthcare and care services. And social economy is critical in fostering sustainable territorial development and for food security. A social economy responds to unmet needs through cooperation among members of society. In this respect, it is the most important basis for social innovation.

It has been proven that generating sustainable energy via local communities, local food movements, fair trade and other diverse forms of social economy is effective in taking up the ecological problems we face. These ecological challenges can be fully met if regional, social economies are engaged with global institutions through measures such as joining international treaties and transforming energy systems at the national level.

A social economy is the cornerstone of participatory democracy at the grassroots and the social and economic regeneration of local neighborhoods. The system of democratic decision-making and participation, which is inherent to the social economy, is indispensable for overcoming the current crisis.

Since a social economy provides ways of overcoming this crisis and building a more integrated society and engendering an ethic of solidarity and sustainability, its importance has been significantly growing at all levels, ranging from international conventions to rules for individuals.

## Global Social Economy Network: Toward Convergence across the World

The current challenge facing mankind cannot be resolved by any one country. This is the primary reason why we seek global solidarity for dealing with such issues. A multilateral international network must lay the foundations of global social economic solidarity that encompasses regional communities and countries.

The 2013 Global Social Economy Forum is a venue for sharing ideas and experiences, a place to actively collaborate on envisioning a new social economy paradigm for the future among key counterparts throughout the world. This is a special opportunity for world communities to support the growth of social economy movement to envisage a new agenda for the future.





All participants pledge to work together to promote the following activities

1. Each local government will promote public-private-community partnership to build a sustainable social economy network and emphasize cooperation for exchange between principal social economy agents in each community.
2. Each of us recognizes the importance of growing citizen empowerment and supporting diverse and widespread community leadership of the social economy.
3. Each of us will engage to raise awareness of the social economy and develop appropriate learning programs for different target groups and mutually share their outcomes.
4. Each of us will promote the joint development of a standard textbook of social economy as well as civic education programs to stimulate the social economy, which can enhance the influence and capability of civil society.
5. Each of us will share our experiences and visions in order to lead in social innovation and actively operates a social economy exchange program to foster human resources.
6. Each of us will exchange information about the social economy via the internet and other means of communications and discuss research on the emerging social economy performance in real time. Governments would be encouraged to adjust policy in light of feedback from this information.
7. Each of us will encourage the study of development models including the public policies which promote the harmony of social economy, market economy and public economy.
8. Each of us will support efforts to nurture the associations along with supporting organizations representing social economy actors and recognize their central role in determining the direction of social economy activities as well as their work in promoting cooperative projects.
9. Each of us acknowledges our responsibility for developing countries, which are experiencing severe underdevelopment and poverty and seek an integrated solution to the economic, social, cultural and environmental problems which could be achieved by means of decentralized cooperation.
10. Each of us will support the joint promotion and development of social economy activities and the formation of a global advisory group to sustain operations and development. Other movement actors such as women's, labor, environmental and disability groups would be invited to contribute to the process.

In order to lay the groundwork for setting up a global advisory group, the provisional secretariat will be temporarily located and hold a general meeting in Seoul 2014. All participants wishing to take part in the group should collaborate on establishing a specific action plan with the aim of electing a host city and promoting the project at the 2014 general meeting.

**The 2013 Global Social Economy Forum, Having met in Seoul  
from November 5 to 7, 2013,**

The Seoul Declaration was adopted in Seoul



# ADDRESS OF HIS HOLINESS POPE FRANCIS TO PARTICIPANTS IN THE INTERNATIONAL SYMPOSIUM “PROSPECTS FOR A WORLD FREE OF NUCLEAR WEAPONS AND FOR INTEGRAL DISARMAMENT”

Clementine Hall  
Friday, 10 November 2017



*Dear Friends,*

I offer a cordial welcome to each of you and I express my deep gratitude for your presence here and your work in the service of the common good. I thank Cardinal Turkson for his greeting and introduction.

In this Symposium, you have met to discuss issues that are critical both in themselves and in the light of the complex political challenges of the current international scene, marked as it is by a climate of instability and conflict. A certain pessimism might make us think that “prospects for a world free from nuclear arms and for integral disarmament”, the theme of your meeting, appear increasingly remote. Indeed, the escalation of the arms race continues unabated and the price of modernizing and developing weaponry, not only nuclear weapons, represents a considerable expense for nations. As a result, the real priorities facing our human family, such as the fight against poverty, the promotion of peace, the undertaking of educational, ecological and healthcare projects, and

the development of human rights, are relegated to second place (cf. *Message to the Conference on the Humanitarian Impact of Nuclear Weapons, 7 December 2014*).

Nor can we fail to be genuinely concerned by the catastrophic humanitarian and environmental effects of any employment of nuclear devices. If we also take into account the risk of an accidental detonation as a result of error of any kind, the threat of their use, as well as their very possession, is to be firmly condemned. For they exist in the service of a mentality of fear that affects not only the parties in conflict but the entire human race. International relations cannot be held captive to military force, mutual intimidation, and the parading of stockpiles of arms. Weapons of mass destruction, particularly nuclear weapons, create nothing but a false sense of security. They cannot constitute the basis for peaceful coexistence between members of the human family, which must rather be inspired by an ethics of solidarity (cf. *Message to the United Nations Conference to Negotiate a Legally*



*Binding Instrument to Prohibit Nuclear Weapons, 27 March 2017*). Essential in this regard is the witness given by the *Hibakusha*, the survivors of the bombing of Hiroshima and Nagasaki, together with other victims of nuclear arms testing. May their prophetic voice serve as a warning, above all for coming generations!

Furthermore, weapons that result in the destruction of the human race are senseless even from a tactical standpoint. For that matter, while true science is always at the service of humanity, in our time we are increasingly troubled by the misuse of certain projects originally conceived for a good cause. Suffice it to note that nuclear technologies are now spreading, also through digital communications, and that the instruments of international law have not prevented new states from joining those already in possession of nuclear weapons. The resulting scenarios are deeply disturbing if we consider the challenges of contemporary geopolitics, like terrorism or asymmetric warfare.

At the same time, a healthy realism continues to shine a light of hope on our unruly world. Recently, for example, in a historic vote at the United Nations, the majority of the members of the international community determined that nuclear weapons are not only immoral, but must also be considered an illegal means of warfare. This decision filled a significant juridical lacuna, inasmuch as chemical weapons, biological weapons, anti-human mines and cluster bombs are all expressly prohibited by international conventions. Even more important is the fact that it was mainly the result of a “humanitarian initiative” sponsored by a significant alliance between civil society, states, international organizations, churches, academies and groups of experts. The document that you, distinguished recipients of the Nobel Prize, have consigned to me is a part of this, and I express my gratitude and appreciation for it.

This year marks the fiftieth anniversary of the Encyclical

Letter *Populorum Progressio* of Pope Paul VI. That Encyclical, in developing the Christian concept of the person, set forth the notion of integral human development and proposed it as “the new name of peace”. In this memorable and still timely document, the Pope stated succinctly that “development cannot be restricted to economic growth alone. To be authentic, it must be integral; it must foster the development of each man and of the whole man” (No. 14).

We need, then, to reject the culture of waste and to care for individuals and peoples labouring under painful disparities through patient efforts to favour processes of solidarity over selfish and contingent interests. This also entails integrating the individual and the social dimensions through the application of the principle of subsidiarity, encouraging the contribution of all, as individuals and as groups. Lastly, there is a need to promote human beings in the indissoluble unity of soul and body, of contemplation and action.

In this way, progress that is both effective and inclusive can achieve the utopia of a world free of deadly instruments of aggression, contrary to the criticism of those who consider idealistic any process of dismantling arsenals. The teaching of *John XXIII* remains ever valid. In pointing to the goal of an integral disarmament, he stated: “Unless this process of disarmament be thoroughgoing and complete, and reach men’s very souls, it is impossible to stop the arms race, or to reduce armaments, or – and this is the main thing – ultimately to abolish them entirely” (*Pacem in Terris*, 11 April 1963).

The Church does not tire of offering the world this wisdom and the actions it inspires, conscious that integral development is the beneficial path that the human family is called to travel. I encourage you to carry forward this activity with patience and constancy, in the trust that the Lord is ever at our side. May he bless each of you and your efforts in the service of justice and peace. Thank you.

## MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE CELEBRATION OF THE 51<sup>ST</sup> WORLD DAY OF PEACE

1 JANUARY 2018

***Migrants and refugees: men and women in search of peace***

### ***1. Heartfelt good wishes for peace***

Peace to all people and to all nations on earth! Peace, which the angels proclaimed to the shepherds on Christmas night,[1] is a profound aspiration for everyone, for each individual and all peoples, and especially for those who most keenly suffer its absence.

Among these whom I constantly keep in my thoughts and prayers, I would once again mention the over 250 million migrants worldwide, of whom 22.5 million are refugees. Pope Benedict XVI, my beloved predecessor, spoke of them as “men and women, children, young and elderly people, who are searching for somewhere to live in peace.”[2] In order to find that peace, they are willing to risk their lives on a journey that is often long and perilous, to endure hardships and suffering, and to



encounter fences and walls built to keep them far from their goal.

In a spirit of compassion, let us embrace all those fleeing from war and hunger, or forced by discrimination, persecution, poverty and environmental degradation to leave their homelands.

We know that it is not enough to open our hearts to the suffering of others. Much more remains to be done before our brothers and sisters can once again live peacefully in a safe home. Welcoming others requires concrete commitment, a network of assistance and goodwill, vigilant and sympathetic attention, the responsible management of new and complex situations that at times compound numerous existing problems, to say nothing of resources, which are always limited. By practising the virtue of prudence, government leaders should take practical measures to welcome, promote, protect, integrate and, “within the limits allowed by a correct understanding of the common good, to permit [them] to become part of a new society.”[3] Leaders have a clear responsibility towards their own communities, whose legitimate rights and harmonious development they must ensure, lest they become like the rash builder who miscalculated and failed to complete the tower he had begun to construct.[4]

## **2. Why so many refugees and migrants?**

As he looked to the Great Jubilee marking the passage of two thousand years since the proclamation of peace by the angels in Bethlehem, Saint John Paul II pointed to the increased numbers of displaced persons as one of the consequences of the “endless and horrifying sequence of wars, conflicts, genocides and ethnic cleansings”[5] that had characterized the twentieth century. To this date, the new century has registered no real breakthrough: armed conflicts and other forms of organized violence continue to trigger the movement of peoples within national borders and beyond.

Yet people migrate for other reasons as well, principally because they “desire a better life, and not infrequently try to leave behind the ‘hopelessness’ of an unpromising future.”[6] They set out to join their families or to seek professional or educational opportunities, for those who cannot enjoy these rights do not live in peace. Furthermore, as I noted in the Encyclical *Laudato Si'*, there has been “a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation”.[7]

Most people migrate through regular channels. Some, however, take different routes, mainly out of desperation, when their own countries offer neither safety nor opportunity, and every legal pathway appears impractical, blocked or too slow.

Many destination countries have seen the spread of rhetoric decrying the risks posed to national security

or the high cost of welcoming new arrivals, and thus demeaning the human dignity due to all as sons and daughters of God. Those who, for what may be political reasons, foment fear of migrants instead of building peace are sowing violence, racial discrimination and xenophobia, which are matters of great concern for all those concerned for the safety of every human being.[8] All indicators available to the international community suggest that global migration will continue for the future. Some consider this a threat. For my part, I ask you to view it with confidence as an opportunity to build peace.

## **3. With a contemplative gaze**

The wisdom of faith fosters a contemplative gaze that recognizes that all of us “belong to one family, migrants and the local populations that welcome them, and all have the same right to enjoy the goods of the earth, whose destination is universal, as the social doctrine of the Church teaches. It is here that solidarity and sharing are founded.”[9] These words evoke the biblical image of the new Jerusalem. The book of the prophet Isaiah (chapter 60) and that of Revelation (chapter 21) describe the city with its gates always open to people of every nation, who marvel at it and fill it with riches. Peace is the sovereign that guides it and justice the principle that governs coexistence within it.

We must also turn this contemplative gaze to the cities where we live, “a gaze of faith which sees God dwelling in their houses, in their streets and squares, [...] fostering solidarity, fraternity, and the desire for goodness, truth and justice”[10] – in other words, fulfilling the promise of peace.

When we turn that gaze to migrants and refugees, we discover that they do not arrive empty-handed. They bring their courage, skills, energy and aspirations, as well as the treasures of their own cultures; and in this way, they enrich the lives of the nations that receive them. We also come to see the creativity, tenacity and spirit of sacrifice of the countless individuals, families and communities around the world who open their doors and hearts to migrants and refugees, even where resources are scarce.

A contemplative gaze should also guide the discernment of those responsible for the public good, and encourage them to pursue policies of welcome, “within the limits allowed by a correct understanding of the common good”[11] – bearing in mind, that is, the needs of all members of the human family and the welfare of each. Those who see things in this way will be able to recognize the seeds of peace that are already sprouting and nurture their growth. Our cities, often divided and polarized by conflicts regarding the presence of migrants and refugees, will thus turn into workshops of peace.



#### **4. Four mileposts for action**

Offering asylum seekers, refugees, migrants and victims of human trafficking an opportunity to find the peace they seek requires a strategy combining four actions: welcoming, protecting, promoting and integrating.[12]

“Welcoming” calls for expanding legal pathways for entry and no longer pushing migrants and displaced people towards countries where they face persecution and violence. It also demands balancing our concerns about national security with concern for fundamental human rights. Scripture reminds us: “Do not forget to show hospitality to strangers, for by so doing some people have shown hospitality to angels without knowing it.”[13]

“Protecting” has to do with our duty to recognize and defend the inviolable dignity of those who flee real dangers in search of asylum and security, and to prevent their being exploited. I think in particular of women and children who find themselves in situations that expose them to risks and abuses that can even amount to enslavement. God does not discriminate: “The Lord watches over the foreigner and sustains the orphan and the widow.”[14]

“Promoting” entails supporting the integral human development of migrants and refugees. Among many possible means of doing so, I would stress the importance of ensuring access to all levels of education for children and young people. This will enable them not only to cultivate and realize their potential, but also better equip them to encounter others and to foster a spirit of dialogue rather than rejection or confrontation. The Bible teaches that God “loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt.”[15]

“Integrating”, lastly, means allowing refugees and migrants to participate fully in the life of the society that welcomes them, as part of a process of mutual enrichment and fruitful cooperation in service of the integral human development of the local community. Saint Paul expresses it in these words: “You are no longer foreigners and strangers, but fellow citizens with God’s people.”[16]

#### **5. A proposal for two international compacts**

It is my heartfelt hope this spirit will guide the process that in the course of 2018 will lead the United Nations to draft and approve two Global Compacts, one for safe, orderly and regular migration and the other for refugees.

As shared agreements at a global level, these compacts will provide a framework for policy proposals and practical measures. For this reason, they need to be inspired by compassion, foresight and courage, so as to take advantage of every opportunity to advance the peace-building process. Only in this way can the realism required of international politics avoid surrendering to cynicism and to the globalization of indifference.

Dialogue and coordination are a necessity and a specific duty for the international community. Beyond national borders, higher numbers of refugees may be welcomed – or better welcomed – also by less wealthy countries, if international cooperation guarantees them the necessary funding.

The Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development has published a set of twenty action points that provide concrete leads for implementing these four verbs in public policy and in the attitudes and activities of Christian communities.[17] The aim of this and other contributions is to express the interest of the Catholic Church in the process leading to the adoption of the two U.N. Global Compacts. This interest is the sign of a more general pastoral concern that goes back to the very origins of the Church and has continued in her many works up to the present time.

#### **6. For our common home**

Let us draw inspiration from the words of Saint John Paul II: “If the ‘dream’ of a peaceful world is shared by all, if the refugees’ and migrants’ contribution is properly evaluated, then humanity can become more and more a universal family and our earth a true ‘common home’.”[18] Throughout history, many have believed in this “dream”, and their achievements are a testament to the fact that it is no mere utopia.

Among these, we remember Saint Frances Xavier Cabrini in this year that marks the hundredth anniversary of her death. On this thirteenth day of November, many ecclesial communities celebrate her memory. This remarkable woman, who devoted her life to the service of migrants and became their patron saint, taught us to welcome, protect, promote and integrate our brothers and sisters. Through her intercession, may the Lord enable all of us to experience that “a harvest of righteousness is sown in peace by those who make peace.”[19]

*From the Vatican, 13 November 2017*

Memorial of Saint Frances Xavier Cabrini, Patroness of Migrants



# Past Updates / Events

## A CONFERENCE ON BUSINESS SECTOR'S RESPONSE TO LAUDATO SI



From November 6-7, 2017 was organised at FABC Documentation Centre, Bangkok, Thailand for South Asia in collaboration with FABC Central Secretariat, Hong Kong and the Catholic Commission for Justice and Peace of the Catholic Bishops' Conference of Thailand (CBCT).

The 30 participants comprising of business persons, heads of the various commissions and NGOs from South Asia actively participated in the two day conference. The technical sessions were planned with an aim to have deeper understanding of climate change, current trends/ debates and threats for South Asia.



Second day of the conference was devoted for sharing good business practices and the presentations were made by Business persons from Philippines and Malaysia. The conference came a conclusion with a possible way forward.



# FORTH COMING : ANNOUNCEMENTS

## 8-13 JANUARY 2018:

Seminar will be organized by on GLOBAL SOCIAL ECONOMY AND IMPACT OF CLIMATE CHANGE ON THE FAMILY (Specific reference to Amoris Laetitia in Asian context) 8-13 January 2018 at Baan Phu Waan, Pastoral Training Centre, BANGKOK, Thailand, by FABC OHD Climate Change Desk (CCD) In collaboration with Catholic Commission for Justice and Peace of CBCT (Catholic Bishops' Conference of Thailand) & The Asia-Pacific Justice and Peace Workers Network (APJPWN).

This invitation was extended to:

- i) Bishops
- ii) 2 members of the National Family Commission
- iii) Justice and Peace Workers in Asia
- iv) And Other interested individuals

Each of the Episcopal Commission for families are invited to delegate 1 Bishop and 2 participants from the delegates from their National Family Commission.

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## APRIL 2018:

Preparing a Handbook on Laudato Si for Pastoral workers

“

*The care of creation is a top priority for every Christian disciple in our day. It's clear in Scripture that God wants us to steward this beautiful Earth we've been given. We need to take care of it at a time when global warming and climate change are creating enormous pressures.*

”

- The Bishop of Salisbury (Church of England)



## **EDITOR**

**Bishop Allwyn D'Silva**

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