



THE PONTIFICAL ACADEMY OF SOCIAL SCIENCES

PLENARY SESSION

TOWARDS A **PARTICIPATORY SOCIETY:** NEW ROADS TO SOCIAL AND CULTURAL INTEGRATION



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The misuse and destruction of the environment are also accompanied by a relentless process of exclusion. In effect, a selfish and boundless thirst for power and material prosperity leads both to the misuse of available natural resources and to the exclusion of the weak and disadvantaged, either because they are differently abled (handicapped), or because they lack adequate information and technical expertise, or are incapable of decisive political action. Economic and social exclusion is a complete denial of human fraternity and a grave offense against human rights and the environment. The poorest are those who suffer most from such offenses, for three serious reasons: they are cast off by society, forced to live off what is discarded and suffer unjustly from the abuse of the environment. They are part of today's widespread and quietly growing “culture of waste”.

Address of His Holiness Pope Francis to the General Assembly
of the UN, New York, 25 September 2015

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PREFACE

Since the beginning of his Pontificate, Pope Francis has asked our Academy to give more attention to the poor, the marginalized, the sick, the suffering, and to make a renewed commitment to fight all forms of social marginalization and exclusion. This Plenary will respond to his call by seeking to deepen our understanding and explanation of the reasons for social exclusion and, above all, to suggest practicable steps for promoting a thorough-going social and cultural integration, which we have termed the 'participatory society'. Unlike other meetings that are focused on particular problems, this Plenary will address the topic from the broadest vantage point, emphasizing new ways to promote the full participation of people in society, meaning participation in all spheres of civil and political society. The aim is not only to make the current structure of societies more participatory, but also to outline the characteristics of a participatory society capable of promoting the dignity of the human person in a context oriented to the common good and based on the principles of subsidiarity and solidarity. One aspect has to do with dissatisfaction with existing ideas for progressive social transformation that are incapable of avoiding recurring processes of exclusion and marginalization of entire populations, generations and social groups on a world scale. The other aspect is the need to develop a genuine concept of participation in social life and highlight the best practices that can lead the society toward a good life for all in the different realms: in the economy, in the political institutions, in the cultural dynamics that are now heavily influenced by the spread of information and communication technologies.

Through such research, we do not pretend to be elaborating a new empirical model of participatory society. Instead, our aim is rather to highlight the structural elements that would enable any given social system to develop into a more participatory community. Such a development can only be initiated by a conversion of minds. No external coercive power can create participation. As participation is an inherent quest deriving from the social nature of all human beings, it can only grow from an appropriate anthropological background. Lack of participation in economic, cultural, social life is a consequence of according little consideration to human dignity. Here, the Social Doctrine of the Church gives us a serious impetus to rectify this deficiency, one that generally receives lesser attention in current social and economic analysis. Participation is a moral value and a principle in ordering human societies. It stems from the internal quest for social change.

As Pope Francis reminds us: "A consumerist vision of human beings, encouraged by the mechanisms of today's globalized economy, has a levelling effect on cultures, diminishing the immense variety which is the heritage of all humanity. Attempts to resolve all problems through uniform regulations or technical interventions can lead to overlooking the complexities of local problems which demand the active participation of all members of the community." (*Laudato Si'*, #144). The participation of all interested parties entails being fully informed about the projects of economic, social, cultural and political initiatives and their different risks and possibilities. This includes not just preliminary decisions but also various follow-up activities and continued monitoring. Honesty and truth are needed in scientific and political discussions. These should not be limited to the issue of whether or not a particular project is currently permitted by law. As

Pope Francis warns, culture is more than what we have inherited from the past; it is also, and above all, a living, dynamic and participatory part of contemporary reality, which cannot be excluded as we rethink the relationship between human beings and society. "In this universe, shaped by open and intercommunicating systems, we can discern countless forms of relationship and participation. This leads us to think of the whole as open to God's transcendence, within which it develops. Faith allows us to interpret the meaning and the mysterious beauty of what is unfolding. We are free to apply our intelligence towards things that are evolving positively, or towards those adding new ills, new causes of suffering and real setbacks. This is what makes for the excitement and drama of human history, in which freedom, growth, salvation and love can blossom, or lead towards decadence and mutual destruction" (*Laudato Si'*, #79). That is why it is urgent to think of a participatory society as the way to foster a 'good society' beyond the failures of the political doctrine of multiculturalism that has produced cultural relativism and social fragmentation.

The challenges to the realization of a participatory society derive from many factors. They have educational, economic, cultural, and political roots. Those participating at the Plenary will first of all analyze the overwhelmingly unfavorable factors of many kinds, e.g. in the labour market, in the generational gap, in electoral systems, in welfare services, in the realm of ICTs, and then provide evidence of good practices that avoid them through the sharing economy, new forms of welfare organizations for young people (Neets) and the elderly, new policies for migrants, public-private partnerships, personalized services for disabled people and disrupted families. From the latter, new orientations will emerge for the introduction of national and international legislation. Ultimately, the Plenary aims to define the means by which production, consumption and allocation of social and cultural goods can systematically take place in the interest of the common good and in ways that are both sustainable and efficient. These new ways of regulating and organizing economic, cultural and political processes in terms of full social participation will be ones that nurture social participation.

Our reflections could develop according to the following rationale:

1. As a first step, our Plenary will elaborate on participation as a quest flowing from a comprehensive consideration of the human person interacting with others in society.
2. Further, we need to determine which structural economic, social and legal elements are obstacles to the free development of participation in societies.
3. Participatory factors and processes in political and economic life are already moving ahead in many contexts, generating good practices at the macro, meso and micro levels which give hope in the possibility of creating human-sized societies. These positive initiatives must be identified. For instance, certain practices of the sharing economy and *Soziale Marktwirtschaft*, bottom-up processes for a better social and cultural integration of disabled people, school dropouts, migrants, and new networks of Third Sector organizations, deserve our attention.
4. Finally, we should be able to enunciate the principles that should guide current social systems to become more participatory.

PIERPAOLO DONATI
+ ROLAND MINNERATH

Verso una società partecipativa: nuove strade per l'integrazione sociale e culturale

Sessione Plenaria | 28 aprile-2 maggio 2017

INTRODUZIONE

Fin dall'inizio del suo Pontificato, Papa Francesco ha chiesto all'Accademia di prestare particolare attenzione ai poveri, agli emarginati, ai malati, ai sofferenti e di rinnovare l'impegno di combattere tutte le forme di emarginazione ed esclusione sociale. Questa Plenaria risponderà alla sua richiesta cercando di approfondire la nostra comprensione e le spiegazioni delle cause dell'esclusione sociale e, soprattutto, di suggerire iniziative praticabili per promuovere una profonda integrazione sociale e culturale secondo quella che definiamo "società partecipativa".

A differenza di altri incontri focalizzati su problemi particolari, questa Plenaria affronterà il tema da un punto di vista più ampio, sottolineando nuovi modi per promuovere la piena partecipazione delle persone nella società, intesa come partecipazione a tutte le sfere civili e politiche della società.

L'obiettivo non è solo quello di rendere più partecipativa l'attuale struttura della società, ma anche di delineare le caratteristiche di una società partecipativa capace di promuovere la dignità umana in un ambiente orientato al bene comune e basato sui principi di sussidiarietà e solidarietà. Un aspetto in particolare riguarda l'insoddisfazione nei confronti delle iniziative esistenti volte ad una trasformazione sociale progressiva, incapaci di evitare processi ricorrenti di esclusione ed emarginazione di intere popolazioni, generazioni e gruppi sociali a livello mondiale. L'altro aspetto riguarda la necessità di sviluppare un concetto di partecipazione reale alla vita sociale e di individuare le migliori pratiche mirate al benessere della società nei diversi ambiti: economico, istituzioni politiche, dinamiche culturali che adesso sono fortemente influenzati dalla diffusione delle tecnologie dell'informazione e della comunicazione.

Attraverso questa ricerca, non pretendiamo di elaborare un nuovo modello empirico di società partecipativa. Al contrario, il nostro scopo è piuttosto di individuare gli elementi strutturali che possano permettere ad un sistema sociale di trasformarsi in una comunità più partecipativa. Un tale sviluppo può avere inizio solo con un cambio di mentalità. Nessun potere coercitivo esterno può creare partecipazione. Essendo la partecipazione un obiettivo connaturato che deriva dalla natura sociale di tutti gli esseri umani, può solamente crescere sulla base di un appropriato background antropologico. La mancanza di partecipazione nell'ambito economico, culturale e sociale è una conseguenza della scarsa considerazione della dignità umana. In questo caso, la Dottrina Sociale della Chiesa ci fornisce un forte impulso per correggere questa lacuna, che generalmente non riceve abbastanza attenzione nell'attuale analisi sociale e culturale. La partecipazione è un valore morale e un principio che ordina le società umane e deriva da una ricerca interna volta al cambiamento sociale.

Papa Francesco ci ricorda che "La visione consumistica dell'essere umano, favorita dagli ingranaggi dell'attuale economia globalizzata, tende a rendere omogenee le culture e a inde-

bolire l'immensa varietà culturale, che è un tesoro dell'umanità. Per tale ragione, pretendere di risolvere tutte le difficoltà mediante normative uniformi o con interventi tecnici, porta a trascurare la complessità delle problematiche locali, che richiedono la partecipazione attiva degli abitanti" (*Laudato si'*, #144). La partecipazione di tutte le parti interessate comporta l'essere pienamente informati sui progetti di iniziative economiche, sociali, culturali e i rispettivi rischi e possibilità. Questo comprende non solo le decisioni preliminari ma anche le varie attività di follow-up e un continuo controllo. L'onestà e la verità sono necessarie nei dibattiti scientifici e politici e non dovrebbero essere limitate al fatto che un determinato progetto sia o non sia attualmente consentito dalla legge. Così come afferma Papa Francesco, la cultura è più di quello che abbiamo ereditato dal passato; è anche, e soprattutto, una parte vivente, dinamica e partecipativa della realtà contemporanea che non può essere esclusa se vogliamo riconfigurare il rapporto tra esseri umani e società.

"In questo universo, composto da sistemi aperti che entrano in comunicazione gli uni con gli altri, possiamo scoprire innumerevoli forme di relazione e partecipazione. Questo ci porta anche a pensare l'insieme come aperto alla trascendenza di Dio, all'interno della quale si sviluppa. La fede ci permette di interpretare il significato e la bellezza misteriosa di ciò che accade. La libertà umana può offrire il suo intelligente contributo verso un'evoluzione positiva, ma può anche aggiungere nuovi mali, nuove cause di sofferenza e momenti di vero arretramento. Questo dà luogo all'appassionante e drammatica storia umana, capace di trasformarsi in un fiorire di liberazione, crescita, salvezza e amore, oppure in un percorso di decadenza e di distruzione reciproca. Pertanto, l'azione della Chiesa non solo cerca di ricordare il dovere di prendersi cura della natura, ma al tempo stesso «deve proteggere soprattutto l'uomo contro la distruzione di sé stesso»" (*Laudato si'* #79). Per questo diventa urgente pensare alla società partecipativa come metodo di favorire una "buona società" al di là dei fallimenti della dottrina politica del multiculturalismo che ha prodotto la cultura del relativismo e frammentazione sociale.

Le sfide alla realizzazione di una società partecipativa derivano da vari fattori e hanno radici educative, economiche, culturali e politiche. I partecipanti alla Plenaria dovranno innanzitutto esaminare i fattori di vario tipo che sono pesantemente sfavorevoli per esempio nel mercato del lavoro, nel gap generazionale, nei sistemi elettorali, nei servizi sociali, nel campo delle ICT (tecnologie dell'informazione e della comunicazione) per poi dimostrare quali sono le buone pratiche che li superano grazie all'economia della condivisione, a nuove forme di organizzazione sociale per i giovani (Neets) e gli anziani, a politiche innovative per i migranti, al partenariato pubblico-privato, ai servizi personalizzati per persone disabili e per le famiglie disagiate, derivandone nuovi orientamenti per le normative na-

zionali e internazionali. In sostanza, l'obiettivo della Plenaria è quello di definire gli strumenti grazie ai quali la produzione, il consumo e l'allocazione di beni sociali e culturali possono essere instaurati sistematicamente nell'interesse del bene comune e in maniera sostenibile ed efficiente. Di fatto, questi nuovi modi di orientare e organizzare i processi economici, culturali e politici in termini di piena partecipazione, sono gli unici che favoriranno la partecipazione sociale.

Le nostre riflessioni potrebbero svilupparsi secondo la seguente logica:

1. Come primo passo, la Plenaria esaminerà la partecipazione come obiettivo basato su di una considerazione globale della persona umana che interagisce con gli altri all'interno della società.
2. Occorrerà inoltre determinare quali elementi strutturali economici, sociali e giuridici ostacolano il libero sviluppo di società partecipative.
3. I fattori della partecipazione e i processi nell'ambito politico ed economico stanno già facendo progressi in molti contesti, producendo, a livello macro, meso e micro, buone pratiche che alimentano la speranza di poter creare società a misura d'uomo. Sono queste le iniziative che devono essere individuate. Per esempio, meritano la nostra attenzione alcune pratiche dell'economia della condivisione e dell'economia sociale di mercato, per esempio processi bottom-up per una migliore integrazione sociale e culturale delle persone disabili, di coloro che hanno abbandonato gli studi, dei migranti e nuovi network di organizzazioni del terzo settore.
4. Infine, dovremmo essere capaci di enunciare dei principi guida per i sistemi sociali attuali in modo che possano diventare più partecipativi.

PIERPAOLO DONATI
+ ROLAND MINNERATH

PROGRAMME

FRIDAY 28 APRIL

Opening session	
CURRENT DYNAMICS THAT CHALLENGE A FULL PARTICIPATION OF PEOPLE TO SOCIETY	
Chair: Margaret S. Archer	
9:00	Word of Welcome PASS President Margaret S. Archer / H.E. Msgr. Marcelo Sánchez Sorondo / H.E. Msgr. Paul Richard Gallagher
9:15	Introduction to the Plenary Pierpaolo Donati
9:30	The Magisterium on Human Dignity and the Rights to Full Participation in Society H.E. Msgr. Roland Minnerath
10:00	Discussion
10:30	Is Inequality – of any kind – an Obstacle for Social Integration and Participation? Towards an Integral Ecology José T. Raga
11:00	Discussion
11:30	Coffee Break
12:00	The Dynamics of Social Inequalities in the Present World Joseph Stiglitz
12:30	Discussion
13:00	Commemoration of Kenneth Arrow (Partha Dasgupta) and Hans Tietmeyer (José T. Raga)
13:45	Lunch at the Casina Pio IV
Chair: Vittorio Possenti	
15:15	The Etiology of Social Exclusion: Its Global Distribution and Differences Paulus Zulu
15:45	Discussion
16:15	The Etiology of Economic Exclusion: Its Global Distribution and Differences Juan J. Llach
16:45	Discussion
17:15	Coffee Break
17:45	Cultural Exclusion and Civil Society Ana Marta González
18:15	Discussion
19:30	Dinner at the Casina Pio IV



SATURDAY 29 APRIL**HUMAN RIGHTS & PARTICIPATION IN THE SPHERES OF SOCIETY**

Chair: Lubomír Mičoch

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| 9:00 | Successes and Failures of Democratic Systems in Combatting Social and Cultural Exclusion
Douglas Porpora |
| 9:30 | Discussion |
| 10:00 | The Role of the International Human Rights System in Addressing the Challenge of Social Exclusion
Paolo Carozza |
| 10:30 | Discussion |
| 11:00 | Coffee Break |
| 11:15 | Social Inclusion Beyond Exchanges and Distributions
Russell Hittinger |
| 11:45 | Discussion |
| 12:15 | The Rights of Refugees from the Point of View of Morals, Natural Law, and Politics
Vittorio Hösle |
| 12:45 | Discussion |
| 13:15 | Lunch at the Casina Pio IV |

Chair: Allen D. Hertzke

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| 15:30 | The Social & Cultural Integration of Migrants
Gérard-François Dumont |
| 16:00 | Discussion |
| 16:15 | Inclusive Citizenship Amid Religious and Cultural Diversity
Gregory M. Reichberg |
| 16:45 | Discussion |
| 17:00 | Coffee Break |
| 17:30 | Participatory Democracy and the Under-Represented
Rocco Buttiglione |
| 18:00 | Discussion |

Chair: Stefano Zamagni

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| 18:15 | Slavery, Participation and Human Rights
H.E. Msgr. Marcelo Sánchez Sorondo |
| 18:45 | Discussion |
| 19:30 | Dinner at the Casina Pio IV |

SUNDAY 30 APRIL**PILGRIMAGE TO THE APOSTOLIC PALACE OF CASTEL GANDOLFO**

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| 9:00 | Departure from the Domus Sanctae Marthae |
| 9:15 | Departure from the hotel Crowne Plaza |
| 19:30 | Dinner at the Casina Pio IV |

MONDAY 1 MAY

GOOD POLICIES & PRACTICES FEEDING A PARTICIPATORY SOCIETY	
Chair: Gérard-François Dumont	
9:00	Marktwirtschaft and Sharing Economy in the Perspective of a Participatory Society Jörg Guido Hülsmann
9:30	Discussion
10:00	Towards an Open Social Economy Yochai Benkler
10:30	Discussion
11:00	Coffee Break
11:30	Good Practices in Dealing with the NEET: Policy Responses Massimiliano Mascherini
12:00	Discussion
12:30	Participation and Collegiality: Lessons From Network Studies of Peer Production Emmanuel Lazega
13:00	Discussion
13:30	Lunch at the Casina Pio IV
Chair: José T. Raga	
15:00	Religious Agency and the Integration of Marginalized People Allen D. Hertzke
15:30	Discussion
16:00	Communication, Participation and Socio-Cultural Integration Paul S.-N. Lee
16:30	Discussion
17:00	Coffee Break
17:30	The Social and Cultural Integration of Disabled People Fabio Ferrucci
18:00	Discussion
18:30	Migration and Integration: Österreichs Antworten Herbert Schambeck
19:00	General Discussion
19:30	Dinner at the Casina Pio IV

TUESDAY 2 MAY

NEW GUIDELINES FOR ACHIEVING SOCIAL & CULTURAL PARTICIPATION	
Chair: Vittorio Höfle	
9:00	Word of Welcome H.E. Card. Pietro Parolin
9:15	Can Increased Participation be Introduced From the Bottom-Up? Margaret S. Archer
9:45	Discussion
10:15	In Which Way Can Interculturality Achieve Social Integration? Pierpaolo Donati
10:45	Discussion
11:15	Coffee Break
11:45	The Contribution of the Civil Economy Paradigm to Enhance Social and Economic Participation Stefano Zamagni
12:15	Discussion
12:45	The Social Rehabilitation and Reintegration of Child Soldiers H.R.H. The Princess of Hanover
13:00	General Discussion
13:30	Lunch at the Casina Pio IV
Chair: Paolo Carozza	
15:30	National Legislations Addressing Social & Cultural Integration John McEldowney
16:00	Discussion
16:30	Political Participation in Europe: What is Required? Janne Matlary
17:00	Discussion
17:30	Coffee Break
Chair: Margaret S. Archer	
18:00	Towards Formulating PASS Recommendations
18:30	Closed Session for Academicians
20:00	Dinner at the Casina Pio IV

LIST OF PARTICIPANTS



Margaret S. ARCHER

President of the Pontifical Academy of Social Sciences; Director, Centre for Social Ontology, Department of Sociology, University of Warwick, UK



Ana Marta GONZÁLEZ

PASS Academician; Associate Professor of Moral Philosophy, University of Navarra, Spain



Yochai BENKLER

Berkman Professor of Entrepreneurial Legal Studies at Harvard Law School; Faculty Co-Director of the Berkman Klein Center for Internet and Society at Harvard University, USA



Allen D. HERTZKE

PASS Academician; Presidential Professor of Political Science University of Oklahoma, OK, USA



Rocco BUTTIGLIONE

PASS Academician; Presidente del Consiglio Nazionale UDC Palazzo Montecitorio Rome, Italy



Russell HITTINGER

PASS Academician; University of Tulsa Department of Philosophy and Religion Tulsa, OK, USA



H.R.H. The Princess of Hanover

Association mondiale des amis de l'enfance - AMADE Monaco, Monte Carlo



Vittorio HÖSLE

PASS Academician; Paul Kimball Professor of Arts and Letters, University of Notre Dame, USA



Paolo CAROZZA

PASS Academician; Professor of Law, Concurrent Professor of Political Science, Director, Helen Kellogg Institute for International Studies, University of Notre Dame, IN, USA



Jörg Guido HÜLSMANN

Professor of Economics at the University of Angers, France



Partha DASGUPTA

PASS Academician; Frank Ramsey Professor of Economics, University of Cambridge, and Professor of Environmental and Development Economics, University of Manchester, UK



Emmanuel LAZEGA

Professor of Sociology, Institut d'Etudes Politiques de Paris, France



Pierpaolo DONATI

PASS Academician; Professore di Sociologia, Dipartimento di Sociologia, Università di Bologna Bologna, Italy



Paul Siu-Nam LEE

Professor in the School of Journalism and Communication at the Chinese University of Hong Kong; Director of the Hong Kong Institute of Asia-Pacific Studies, and Dean of Social Science



Gérard-François DUMONT

PASS Academician; Université de Paris-Sorbonne Paris, France



Juan José LLACH

PASS Academician; Director, GESE (Centro de Estudios de Gobierno, Empresa, Sociedad y Economía) IAE-Universidad Sustral Buenos Aires, Argentina



Fabio FERRUCCI

Professore di Sociologia Dipartimento di Scienze Umanistiche Sociali e della Formazione Università del Molise, Italy



Massimiliano MASCHERINI

European Foundation for the Improvement of Living and Working Conditions (EUROFOUND) Dublin, Ireland



Janne MATLARY
PASS Academician;
Professor of Political Science, University of Oslo
Department of Political Science
Oslo, Norway



Gregory M. REICHBERG
PASS Academician; Research Professor, the Peace
Research Institute Oslo and the University of Oslo,
Department of Political Science, Norway



John McELDOWNEY
Professor of Law and Director of Warwick's
School's new LLM in EU Law in the World
Economy, Warwick University
Warwick, UK



Louis SABOURIN
PASS Academician;
Université du Québec
École Nationale d'Administration Publique
Montréal, Québec, Canada



H.E. Msgr. Roland MINNERATH
PASS Academician;
Archevêché
Dijon, France



H.E. Msgr. Marcelo SÁNCHEZ SORONDO
Chancellor, The Pontifical Academy of
Social Sciences, Vatican City



Lubomír MLČOCH
PASS Academician; Charles University
Institute of Economic Studies
Faculty of Social Sciences
Prague, Czech Republic



Herbert SCHAMBECK
PASS Academician;
Institute for Constitutional Law and Political Sciences
University of Linz
Austria



Douglas PORPORA
Professor of Sociology in the Department of
Culture and Communication
Drexel University
Philadelphia, USA



Joseph STIGLITZ
PASS Academician; Professor of Economics,
Columbia University
Graduate School of Business
New York, NY, USA



Vittorio POSSENTI
PASS Academician;
Università Ca' Foscari di Venezia
Dipartimento di Filosofia e Teoria delle Scienze
Venice, Italy



Stefano ZAMAGNI
PASS Academician; Professore di Economia,
Università di Bologna
Dipartimento di Scienze Economiche
Bologna, Italy



José T. RAGA
PASS Academician;
Economics, Complutense University of Madrid,
Spain



Paulus ZULU
PASS Academician;
University of Kwazulu Natal
Director, Maurice Webb race relations unit
Durban, Natal (South Africa)

BIOGRAPHIES

Yochai Benkler is the Berkman Professor of Entrepreneurial Legal Studies at Harvard Law School, and faculty co-director of the Berkman Klein Center for Internet and Society at Harvard University. Since the 1990s he has played a role in characterizing the role of information commons and decentralized collaboration to innovation, information production, and freedom in the networked economy and society. His books include *The Wealth of Networks: How social production transforms markets and freedom* (Yale University Press 2006), which won academic awards from the American Political Science Association, the American Sociological Association, and the McGannon award for social and ethical relevance in communications. In 2012 he received a lifetime achievement award from Oxford University in recognition of his contribution to the study and public understanding of the Internet and information goods. His work is socially engaged, winning him the Ford Foundation Visionaries Award in 2011, the Electronic Frontier Foundation's Pioneer Award for 2007, and the Public Knowledge IP3 Award in 2006. It is also anchored in the realities of markets, cited as "perhaps the best work yet about the fast moving, enthusiast-driven Internet" by the Financial Times and named best business book about the future in 2006 by Strategy and Business. Benkler has advised governments and international organizations on innovation policy and telecommunications, and serves on the boards or advisory boards of several nonprofits engaged in working towards an open society. His work can be freely accessed at <http://www.benkler.org>.

Jörg Guido Hülsmann (born May 18, 1966) is a Professor of Economics at the University of Angers in France and adherent of the Austrian School. He has edited six books and is the author of *The Ethics of Money Production and Mises: The Last Knight of Liberalism*. He has translated several renowned economics books into German and written many articles in English, French, and German. He is a contributor to scholarly journals such as the Quarterly Journal of Austrian Economics, The Independent Review, Procesos de Mercado, and the Journal of Markets and Morality, as well as to magazines and newspapers such as La Tribune (France), Finanz und Wirtschaft (Switzerland), Le Temps (Switzerland), Wiener Zeitung (Austria), and eigentümlich frei (Germany). Professor Hülsmann is the Director of the Austrian Research Seminar in Paris.

Emmanuel Lazega is Professor of Sociology at the Institut d'Etudes Politiques de Paris (Sciences Po) and a member of the Centre de Sociologie des Organisations. His current research focuses on social, intra- and inter-organizational networks in the economy, with a substantive focus on the social control of business. Publications include *Multilevel Network Analysis for the Social Sciences* (edited with Tom A.B. Snijders, 2015); *Conventions and Structures in Economic Organization: Markets, Networks, and Hierarchies* (Edward Elgar, 2002, edited with Olivier Favereau); *The Collegial Phenomenon: The Social Mechanisms of Cooperation Among Peers in a Corporate Law Partnership* (Oxford University Press, 2001); *Micropolitics of Knowledge: Communication and Indirect Control in Workgroups* (Aldine-de Gruyter, 1992).

Paul Siu-Nam Lee is currently Professor in the School of Journalism and Communication at CUHK, and has served concurrently as the Dean of Social Science since August 2005. He received his first and master's degrees from CUHK and his PhD degree from the University of Michigan. He joined CUHK in 1986 and has contributed to the development and management of the University in a multitude of ca-

pacities, e.g. as Director of the School of Journalism and Communication, Director of the Hong Kong Institute of Asia-Pacific Studies, and Dean of Social Science, while energetically keeping up the momentum of his scholarly pursuits. An expert in international/intercultural communication, telecommunications policy, development communication and media criticism, Prof. Lee engages in timely and valuable research of topical interest, and actively participates in international conferences. He also collaborated with overseas and mainland scholars to conduct research projects, including a cross-cultural study on the flow of foreign media culture and people's responses to it, and the first comparative study of Internet communication in Chinese societies. A pioneer in the study of China and Hong Kong telecommunications, he is the first academic to be appointed as a member of the Hong Kong Broadcasting Authority in 1990-92 by the Hong Kong Government. In 1999, he was nominated as an Associate Fellow by the international communication network of the UNESCO, Orbicom. Prof. Lee has published widely at major cities all over the world and has authored and edited 14 books and numerous book chapters. He is also the founding chief editor of the *Chinese Journal of Communication* (Routledge).

Massimiliano Mascherini is Italian and joined Eurofound as research manager at the end of 2009. He is responsible for Eurofound projects on youth and NEETs. He studied at the University of Florence where he majored in Actuarial and Statistical Sciences and then obtained a PhD in Applied Statistics. He has been Visiting Fellow at the University of Sydney and at Aalborg University. Before joining Eurofound he worked as scientific officer at the Joint Research Centre of the European Commission and his main research topics refer to flexibility, social cohesion and methodological advances in composite indicators. Over the past few years he has produced in these fields a steady flow of publications in international peer-reviewed journals, conference proceedings and policy reports.

John McEldowney is Professor of Law at the University of Warwick. He is Deputy Chair of the Study of Parliament Group. He delivered the 10th Hugh Fitzpatrick Lecture on "Biography and Bibliography" at Kings Inns Dublin Ireland in 2004. In 2001 he was elected the New Zealand Law Foundation Distinguished Visiting Fellow. He has held visiting appointments in universities in Japan and France. In 2000 he was the World Bank Visiting Fellow in the Supreme Court in Venezuela. In 2004 he was awarded a medal of honour from the University of Lille. He has acted as external examiner for a number of universities, including the Open University. Professor McEldowney has given evidence to a number of inquiries held by the House of Lords Select Committee on the Constitution specifically on the Draft European Constitution in 2002-3, Parliament and the Legislative Process in 2003/4 and on the use of the prerogative of war. He is currently working on a new book on Environmental law for Edward Elgar.

Douglas Porpora is Professor of Sociology at Drexel University in Philadelphia (Pennsylvania) in the Department of Anthropology, specialized in Political Economy, Culture, Social Theory, and Philosophy of Social Science. Writing widely on social theory and on matters of collective morality, his other books include *Post-Ethical Society: The Iraq War, Abu Ghraib, the Moral Failure of the Secular* (Chicago: 2013); *Landscapes of the Soul: The Loss of Moral Meaning in American Life* (Oxford: 2001); *The Concept of Social Structure* (Greenwood 1987), and *How Holocausts Happen: The United States in Central America* (Temple: 1992).

Memorandum

1. Every day a bus will leave the Crowne Plaza Hotel at 7.30 a.m. to accompany participants to the Church *Santo Stefano degli Abissini*, where a concelebrated Holy Mass will be held at 8.00 a.m. After the Holy Mass, a bus will leave the Domus Sanctae Marthae at 8:45 a.m. for the Academy. A bus will depart from the Academy after dinner to take participants back to the hotels (Domus Sanctae Marthae and Crowne Plaza Hotel). Lunch and dinner for the participants will be served at the Academy every day.
2. Program of Sunday 30 April is as follows:
 - 9:00 a.m. bus available from the Domus Sanctae Marthae to Castel Gandolfo;
 - 9:15 a.m. bus available from the Crowne Plaza Hotel to Castel Gandolfo;
 - 10:00 a.m. concelebrated Holy Mass at the Apostolic Palace of Castel Gandolfo;
 - 11:00 a.m. guided visit to the Apostolic Palace, Barberini Gardens and *Antiquarium* of the Pontifical Villas;
 - 13:30 Lunch at Ristorante Bucci;
 - 15:30 bus available to the Crowne Plaza Hotel and the Domus Sanctae Marthae;
 - 19:00 bus available from the Crowne Plaza Hotel to the Casina Pio IV (for the dinner);
 - 19:15 bus available from the Domus Sanctae Marthae to the Casina Pio IV (for the dinner);At the end of the dinner a bus will depart from the Academy to take participants back to the hotels.
3. If you are a vegetarian, please let us know as soon as possible.
4. WIFI is available in the conference hall at the Casina Pio IV. Please log in to the network called WLAN_PADS (WPA2) as the username and use **!!WIFI_2017_PADS!!** as the password. You can check our website www.pass.va for further information on the Academy, the Academicians, and current and past events.

Holy Masses

Friday 28 April 2017 h. 8:00 a.m. Church Santo Stefano degli Abissini H.E. Msgr. Paul R. Gallagher	Saturday 29 April 2017 h. 8:00 a.m. Church Santo Stefano degli Abissini H.Em. Card. Peter K.A. Turkson	Monday 1 May 2017 h. 8:00 a.m. Church Santo Stefano degli Abissini H.Em. Card. Giovanni Battista Re	Tuesday 2 May 2017 h. 8:00 a.m. Church Santo Stefano degli Abissini H.Em. Card. Gerhard Ludwig Müller
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THE PONTIFICAL ACADEMY OF SOCIAL SCIENCES • CASINA PIO IV • V-00120 VATICAN CITY
 Tel: +39 0669881441 • Fax: +39 0669885218 • Email: pass@pass.va
 For further information please visit: www.pass.va • www.endslavery.va

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