

Ethics in Action **for Sustainable** **and Integral** **Development**



31 October - 1 November 2016
Casina Pio IV
Vatican City



“ To change the globalization of indifference there is a need to work together and across boundaries in creating “waves” that can affect society as a whole, from top to bottom and vice versa, moving from the periphery to the centre and back again, from leaders to communities, and from small towns and public opinion to the most influential segments of society.

”

Address of His Holiness Pope Francis at the Judges' Summit on Human Trafficking and Organized Crime

3 – 4 June 2016, Casina Pio IV - Vatican City

Introduction

Achieving the three core goals of sustainable development — eliminating poverty, ending exclusion, and protecting creation—demands the application of universal ethical principles such as human dignity, social justice, the common good, and shared wellbeing. As *Laudato Si'* demonstrated, the major world religions can and must play a pivotal role in both articulating and achieving common goals for our “common home.” The Sustainable Development Goals (SDGs) are remarkable in their testimony to the powerful convergence of values and aspirations resonant in so many disparate nations of the world.

This extraordinary and promising synergy among religious, social, and political leaders needs, for its full realization, a renewed orientation and re-commitment to the values and ethics that would inform and inspire any effective global response to **eight global challenges**:

- Global climate change and the destruction of the intricate web of life, caused by heedless economic activity;
- Poverty and deprivation of “work, shelter, land and energy,” in the midst of great plenty;
- Modern forms of slavery, human trafficking, forced labor, inhumane work conditions, the sale of organs, commercial sex work, and diverse forms of organized crime;
- Corporate power and structures of corporate abuse unmoored from public purpose and free from public oversight;
- Mass migration caused by regional violence and environmental degradation;
- Inter-communal violence exacerbated by failing states and rapidly widening economic inequalities;
- The dramatic shortfall of educational opportunities, with half of the world’s children not receiving an adequate education or remaining outside of school entirely due to poverty, conflicts, environmental disasters, forced migration, modern slavery, or other abuses.
- Restraining corruption, impunity, and organized crime in the public and private sectors. We experience today a global epidemic of corruption, abuse and arrogance of power in all social strata that weaken the sovereign power of the people and participatory democracy, and the repeated failure of political leaders to relinquish power on constitutional timetables.

These challenges are pressing for each of the great religions, across all geographic regions. The new project on Ethics in Action (EIA) will bring together a select group of religious leaders, academics, business and labor leaders, development practitioners, and activists, to identify values and ethical approaches to the eight challenges outlined above and advance concrete actions.

Goal

- EIA will not aim for technical or policy solutions to the eight great challenges. Rather, it will bring into heightened focus the underlying ethical principles and values which alone are capable of addressing the challenges in a manner consistent with human dignity, the common good, social justice, and shared wellbeing in true solidarity. Effective solutions to these challenges, we believe, must be informed by a shared moral vision of human flourishing. Therefore, the goal of this project is to advance sustainable and integral human development through an effective collaboration among world religions for the purpose of articulating universal values and ethical imperatives and indicating how such values and ethics might be applied in practice to address pressing global challenges.

Objectives

- We seek to achieve this goal through three objectives:
 1. Build and give expression to a multi-religious ethical consensus on the moral obligation to address the eight global challenges;
 2. Develop strong global partnerships among multiple stakeholders in religious communities and throughout society who will collaborate to foster this consensus and set about its implementation;
 3. Mobilize religious communities themselves for robust advocacy in pursuit of activating the consensus for local-to-global problem solving.

The project activities will be guided by a core team of global participants across many sectors, including theologians, religious leaders, academic scholars, business leaders, politicians, and civil society actors. In addition, specialists will be called upon to participate on specific topics and themes.

Laudato Si' offers the foundational text for this effort. The encyclical, as Pope Francis wrote, addresses “every person living on this planet. ... In this Encyclical, I would like to enter into dialogue with all people about our common home.” As if in direct response to the pope’s invitation, the Sustainable Development Goals (SDGs) offer a globally agreed framework for action on behalf of our common home in every nation and through global cooperation.

To help guide the work of the core group, it is useful to identify the “Objectives” and “Activities” of Ethics in Action, to help ensure that all participants share the framework of action. These Objectives and Activities can be adopted with suitable refinements during the deliberations of the first organizational meeting.

■ **Objective 1 Build and articulate the moral consensus**

Activity 1.1: Analyze and better understand the eight global challenges, with a particular focus on the drivers

A group of experts from all regions, across sectors and major religions will be convened to analyze the global challenges and identify their drivers. They will meet at the Casina Pio IV, headquarters of the Pontifical Academy of Sciences (PAS) and the Pontifical Academy of Social Sciences (PASS) and draw on the scholars and public intellectuals of the PAS and PASS together with the invited specialists for each of the eight topics.

Activity 1.2: Together, plumb the hallowed teachings and practices of diverse religious traditions in order to lift up their shared moral imperatives and obligations vis-a-vis the eight global challenges.

The team will analyze the relevant and crosscutting depth dimensions and social teachings of the great religions, in an effort to discern the universal values and principles capable of inspiring effective and ethically sound solutions to contemporary challenges and of thereby overcoming the “globalization of indifference.”

Activity 1.3: Develop a multi-religious consensus that can inform effective and ethically sound solutions to the eight global challenges

A series of meetings will be held to discuss and develop recommendations for ways to apply ethical principles and values shared across the major religions, in the effort to address the global challenges, and specifically to achieve the SDGs within the broadly inclusive moral framework set forth by *Laudato Si'*. This consensus will be built upon an agreed-upon analysis of the drivers identified under Activity 1 and the religious warrants documented from each of the major religious traditions mentioned above in Activity 2.

■ **Objective 2 Build multi-sector global partnerships to disseminate and activate the consensus**

Activity 2.1: Convene multi-stakeholders' meeting for effective collaboration and coordination

Several stakeholders meeting will be organized to share information and form partnership for effective and efficient actions.

■ **Objective 3 Mobilize religious communities for activism and advocacy in support of the moral consensus**

Activity 3.1: Develop pedagogical materials and communication strategies targeted towards religious communities and beyond

The project will develop pedagogical materials and communication strategies to be used by the religious communities in their work to raise awareness and to advocate for the SDGs.

Activity 3.2: Undertake gatherings, study groups, public communications and other activities to promote ethical solutions to the eight challenges

The project will utilize the materials and strategies developed to raise public awareness among the communities through a variety of follow-up means, including public gatherings for prayer, deliberation, problem solving, and collaborative activities in pursuit of the SDGs.

Expected Outcomes

- The building of a stable and universalizable multi-religious consensus on the fundamental moral obligation to address the global challenges, and on specific ethical imperatives and principles that must be applied in formulating concrete solutions;
- The building of a strong and durable global multi-stakeholder partnership for the purpose of disseminating and implementing the moral consensus;
- The empowerment of religious communities with heightened awareness of the challenges and shared imperatives, as well as with the advocacy skills needed to inspire governments to implement the SDGs and thereby to advance integral sustainable development
- A “volume”—i.e., web-based, social media and traditional educational products, on Ethics in Action for Sustainable Development, to be disseminated globally.

Timeline

- This project will commence in the fall of 2016 and end in 2018, with the calendar of events and activities to be set during the first meeting.

Organizational Principles

- EIA is hosted and managed by the Casina Pio IV under the leadership and guidance of Monsignor Marcelo Sánchez Sorondo. The project benefits from the support of generous philanthropists and the in-kind contributions of participants from around the world. A core steering group composed of project leaders and project donors will support the management of the project. The UN Sustainable Development Solutions Network, Religions for Peace, and the University of Notre Dame, will provide various kinds of operational support.

The project will meet an estimated ten [10] times during 2016-18, with most or all of the meetings at the Casina Pio IV, though perhaps with one or more meetings at the United Nations or other venue by agreement with the group.

The meetings will provisionally cover the following topics:

- Poverty, deprivation and social exclusion (SDGs 1-7, 9, 10)
- Environmental Degradation (SDGs 11-15)
- Modern forms of slavery and human trafficking (SDG 8, 16)
- Corporate power and structures of corporate abuse (SDG 16, 17)
- Mass migration and refugees (SDG 16, 17)
- Inter-communal violence (SDG 16, 17)
- Restraining corruption, impunity, and organized crime (SDG 16, 17)
- Summary and Conclusions (Laudato Si' and the SDGs)

The inception meeting will take place on October 31-November 1, 2016 at the Casina Pio IV. The focus of this meeting will be on poverty, deprivation and social inclusion, inspired and guided by the call to dialogue in the Encyclical *Laudato Si'*.

List of Participants

Dr. Mohammad al-Sammak
Dr. Anthony Annett
Dean Robert Scott Appleby
Mr. Robert Boisture
Ms. Jacqueline Corbelli
Ayatollah Seyed Mostafa Mohaghegh Damad
Prof. Owen Flanagan
Dr. Juan Grabois
Fr Daniel Groody
Ms. Jennifer Gross
Ms. Kerry Kennedy
Mrs. Christy Lee Brown
Prof. Dr. Klaus Leisinger
Dr. Federico Mayor Zaragoza
Rev. Kosho Niwano
Card. John Onaiyekan
Prof. Mari Pangestu
Prof. Veerabhadran Ramanathan
Card. Oscar Rodríguez Maradiaga
Rabbi David Rosen
Prof. Jeffrey Sachs
Bishop Marcelo Sánchez Sorondo
Card. Peter Kodwo Appiah Turkson
Dr. William F. Vendley
Hon. Gustavo Vera
Prof. Virgilio Viana
Prof. Stefano Zamagni
Metropolitan John Zizioulas

Monday, October 31

9:00 Ethics in Action: Introduction and Goals

Laudato Si', the Golden Rule, and the beatitudes as guides for integral human development

Bishop Marcelo Sánchez Sorondo

The Sustainable Development Goals and the Paris climate agreement as a potential global plan for our common home

Jeffrey Sachs

10:00 Open Discussion on the Key Challenges for Ethics in Action

Moderated by Juan Grabois

Global climate change and the destruction of the intricate web of life, caused by heedless economic activity;

Poverty and deprivation of “work, shelter, land and energy,” in the midst of great plenty;

Lack of basic health care coverage for at least 1 billion people, leading to deaths each year of more than 5 million children under the age of 5;

Modern forms of slavery, human trafficking, forced labor, inhumane work conditions, the sale of organs, commercial sex work, and diverse forms of organized crime;

Corporate power and structures of corporate abuse unmoored from public purpose and free from public oversight;

Mass migration caused by regional violence and environmental degradation;

Inter-communal violence exacerbated by failing states and rapidly widening economic inequalities;

The dramatic shortfall of educational opportunities, with half of the world's children not receiving an adequate education or remaining outside of school entirely due to poverty, conflicts, environmental disasters, forced migration, modern slavery, or other abuses.

Restraining corruption, impunity, and organized crime in the public and private sectors. We experience today a global epidemic of corruption, abuse and arrogance of power in all social strata that weaken the sovereign power of the people and participatory democracy, and the repeated failure of political leaders to relinquish power on constitutional timetables.

Opening comments by:

Cardinal Turkson, Cardinal Rodriguez Maradiaga, Klaus Leisinger, Owen Flanagan

Discussion will focus on key questions that bring us together:

- What are the most urgent challenges we face—war, climate change, poverty, exclusion, corruption—and how are they interrelated?
- How can ethics help the world to overcome the globalization of indifference?
- How can ethics help the world to overcome inter-communal violence and conflict?
- How can we help turn nations and communities from war to peace?
- How can we empower each other—as religious leaders, scholars, activists, and practitioners—to achieve our shared goals?

11:00 Coffee Break

11:15 Open Discussion Continues

12:00 Confronting the Challenge of Poverty

What we know about poverty—where it exists, why it persists, how it can be ended
Jeffrey Sachs

13:00 Lunch

14:00 Open Discussion about Poverty

The number of people living in extreme poverty by region 1981-2011: <http://bit.ly/2eLZove>
836 million people still live in extreme poverty (World Bank).

The World Bank, which gathers data on income from people around the world, defines absolute poverty as living on less than \$1.90 per day.

How does poverty differ across regions and communities? The overwhelming majority of people living on less than \$1.25 a day belong to two regions: Southern Asia and sub-Saharan Africa. High poverty rates are often found in environmentally stressed regions (landlocked, dryland, small islands, vulnerable to natural hazards), and small, fragile and conflict-affected countries. Lower middle-income countries, including China, India, Indonesia and Nigeria, are home to about half of the global poor.

This issue also affects developed countries. Right now there are 30 million children growing up under national poverty lines in the world's richest countries. One of every four children under the age of five in the world is estimated to have inadequate height for his or her age.

Causes include unemployment, social exclusion, and high vulnerability of certain population to climate change, disasters, diseases and other phenomena which prevent them from being productive. Every day in 2014, 42,000 people had to abandon their homes to seek protection due to conflict. The European refugee crisis is a clear proof of this.

How do the poor and the excluded confront their poverty? The segments of the economy where most of the poor are active, are micro and small enterprises and the informal sector.

What are effective global and local actions to redress poverty and exclusion? To end extreme poverty worldwide in 20 years, some economists like Jeffrey Sachs have calculated that the total cost per year would be about \$175 billion. This represents less than 0.5% of the combined income of the richest countries in the world. A suggestion could be to adopt Paul VI's solution of reducing multilateral military and arms spending.

Opening comments by:

Juan Grabois, Mari Pangestu, Federico Mayor Zaragoza, Gustavo Vera, Veerabhadran Ramanathan, Christy Brown, Stefano Zamagni (5 minutes each)

15:30 Towards an Action Agenda on Poverty, Exclusion, and Social Justice
Group discussion on the main lines for Ethics in Action

16:00 Consideration of a Statement on Poverty, Exclusion and Social Justice
Discussion of Draft Statement

17:00 Coffee Break

18:30 Cocktail with Youth Leaders in Dialogue on Ethics, Poverty, and Action

19:30 Dinner (jointly with Youth Leaders)



Tuesday, November 1

9:00 The Great Challenges of Integral Human and Sustainable Development as Described in *Laudato Si'*

Group discussion moderated by Cardinal Rodríguez Maradiaga

1. Ecological Conversion

What is new in *Laudato si'*: Pope Francis inserts his new concept of integral ecology into the social thought of the Church, together with dignity, freedom of thought, fraternity, the universal destination of goods, solidarity... Integral ecology encompasses ecological balance, social justice and spiritual responsibility.

2. The Religious Vision of Sister Earth with Incorporates Evolution

Francis inscribes his vision of the Earth in the heart of the mystery of the love of Creation. Francis insists more on its *final end* than on its *origin*, adopting a sort of evolutionary concept of the Universe. '*The Spirit of God has filled the universe with possibilities and therefore, from the very heart of things, something new can always emerge*: "Nature is nothing other than a certain kind of art, namely God's art, impressed upon things, whereby those things are moved to a determinate end. It is as if a shipbuilder were able to give timbers the wherewithal to move themselves to take the form of a ship" (S. Th., *In Phys. Arist.*, 8,11,14)' (LS § 80). 'We are called to be instruments of God our Father, so that our planet might be what he desired when he created it and correspond with his plan for peace, beauty and fullness' (LS § 53).

3. Data from the Natural Sciences Adopted by Francis

A. *Climate Change*: Francis makes use of scientific notions and words, asserting that '*a very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system*'. He goes on to affirm clearly that 'in recent decades this warming has been accompanied by a constant rise in the sea level and, it would appear, by an increase of extreme weather events, even if a scientifically determinable cause cannot be assigned to each particular phenomenon' (§ 23).

Arriving at the crucial point, the Pope accepts that: 'there are other factors (such as volcanic activity, variations in the earth's orbit and axis, the solar cycle)' that coincide with global warming, but...

Francis energetically denounces the scientifically identifiable causes of this evil, declaring that: 'a number of scientific studies indicate that most global warming in recent decades is due to the great concentration of greenhouse gases (carbon dioxide, methane, nitrogen oxides and others) released mainly as a result of human activity' (§ 23). This central paragraph 23 concludes with an important critical in reference to type of energy that the current economic system privileges: 'The problem is aggravated by a model of development based on the intensive use of fossil fuels, which is at the heart of the worldwide energy system'.

B. *Loss of Biodiversity*: 'Caring for ecosystems demands far-sightedness, since no one looking for quick and easy profit is truly interested in their preservation. But the cost of the damage caused by such selfish lack of concern is much greater than the economic benefits to be obtained. Where certain species are destroyed or seriously harmed, the values involved are incalculable. We can be silent witnesses to terrible injustices if we think that we can obtain significant benefits by making the rest of humanity, present and future, pay the extremely high costs of environmental deterioration' (§ 36).

4. The Insights of the Social Sciences Adopted by the Encyclical

A. *The Suffering of the Poor Who Do Not Enjoy the Benefits of Fossil Fuels*: One of the key points sustained throughout *Laudato Si'* is the intimate relationship between the fragility of the planet and the world's poor (whether individuals or populations). This comes from a deep conviction that in the world everything is intricately, intimate-

ly and causally interconnected. In other words 'climate change is a global problem with serious social, environmental, economic, distributional and political dimensions, and poses one of the greatest challenges for humanity'. The poor populations are the most severely affected even though they are the least responsible.

B. *Migration*: Climate change provokes the migration of animals and plants that cannot always adapt and this in its turn affects the means of production of the poorest who are obliged to emigrate with great uncertainty as regards their future and the future of their children: 'There has been a tragic rise in the number of migrants seeking to flee from the growing poverty caused by environmental degradation. They are not recognized by international conventions as refugees; they bear the loss of the lives they have left behind, without enjoying any legal protection whatsoever' (§ 25).

C. *Modern Slavery as an Extreme Form of the Globalization of Indifference*: After the crimes of slavery and the colonial and totalitarian experiences of past centuries, humanity is once again threatened in its existence, its dignity and its freedom. All these dramatic situations of poverty and social exclusion, caused or increased mainly by global warming, are the breeding ground of new forms of slavery and human trafficking, such as forced labour, prostitution, organ trafficking, drug dependency, etc. It is clear that full employment and schooling are the main defence against poverty, prostitution, drug addiction and drug trafficking (SDG 8.7).

For this reason Francis makes use of the social sciences together with the natural sciences. In a globalised world, we cannot fail to recognise that the true social approach is connected with ecology and vice versa: 'a true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment'. Indeed, His Holiness concludes that we must '*hear both the cry of the earth and the cry of the poor*' (§ 49).

5. Solutions for an Integral Ecology: We're Still in Time!

Protecting an integral ecology means eradicating social exclusion and marginalisation as soon as possible, particularly poverty and new forms of slavery, which today have become the most valuable form of business for traffickers. It is crucial for any solution to incorporate the principles of Sustainable Development and the ethics of the Beatitudes. The advantage of the Beatitudes lies in the fact of considering the other's suffering, not only physical suffering, mental or moral pain, but also the diminution or destruction of the capacity to be and to act, to be able to do, which are felt as an attack on the integrity of the person.

10:30 Coffee Break

10:45 Global Ethics in a Diverse World: The Moral Case from the Religious Traditions

Moderator: Bill Vendley

Panelists: Cardinal Onaiyekan, Metropolitan Zizioulas, Rabbi Rosen, Mohammad Al-Sammak, Ayatollah Damad, Rev. Kosho Niwano (10 minutes each).

We may have different interpretations of the mystery of God, but the religious traditions must unite to act in defence of human freedom and dignity.

As human beings, our wellbeing is linked to each other. Growing inequality is detrimental to economic growth and undermines social cohesion, increasing political and social tensions and, in some circumstances, driving instability and conflicts.

The religious, academic and education community have a major role in increasing the awareness about the impact of poverty. Science provides the foundation for new and sustainable approaches, solutions and technologies to tackle the challenges of reducing poverty and achieving sustainable development.

The contribution of science to end poverty has been significant. For example, it has enabled access to safe drinking water, reduced deaths caused by water-borne diseases, and improved hygiene to reduce health risks related to unsafe drinking water and lack of sanitation.

11:45 Dialogue on our Common Home: a Moral Imperative

Moderator: Cardinal Onaiyekan

Response: Rabbi Rosen, Mohammad al-Sammak

12:30 The requirements of Human Dignity: What must we Guarantee to every Person?

Presentation by Scott Appleby

13:00 Lunch

14:00 Integrating a Reconstituted Virtue Ethics Tradition: The Golden Rule and the Beatitudes

Presentation by Bill Vendley (15 minutes)

Response: Metropolitan Zizioulas, Federico Mayor Zaragoza, Ayatollah Damad, Stefano Zamagni

15:00 Dialoguing with Secular Ethical Traditions: The Ethics of Aristotle, Kant and Hans Jonas

Presentation by Owen Flanagan (15 minutes)

Response: Klaus Leisinger, Kerry Kennedy, Juan Grabois

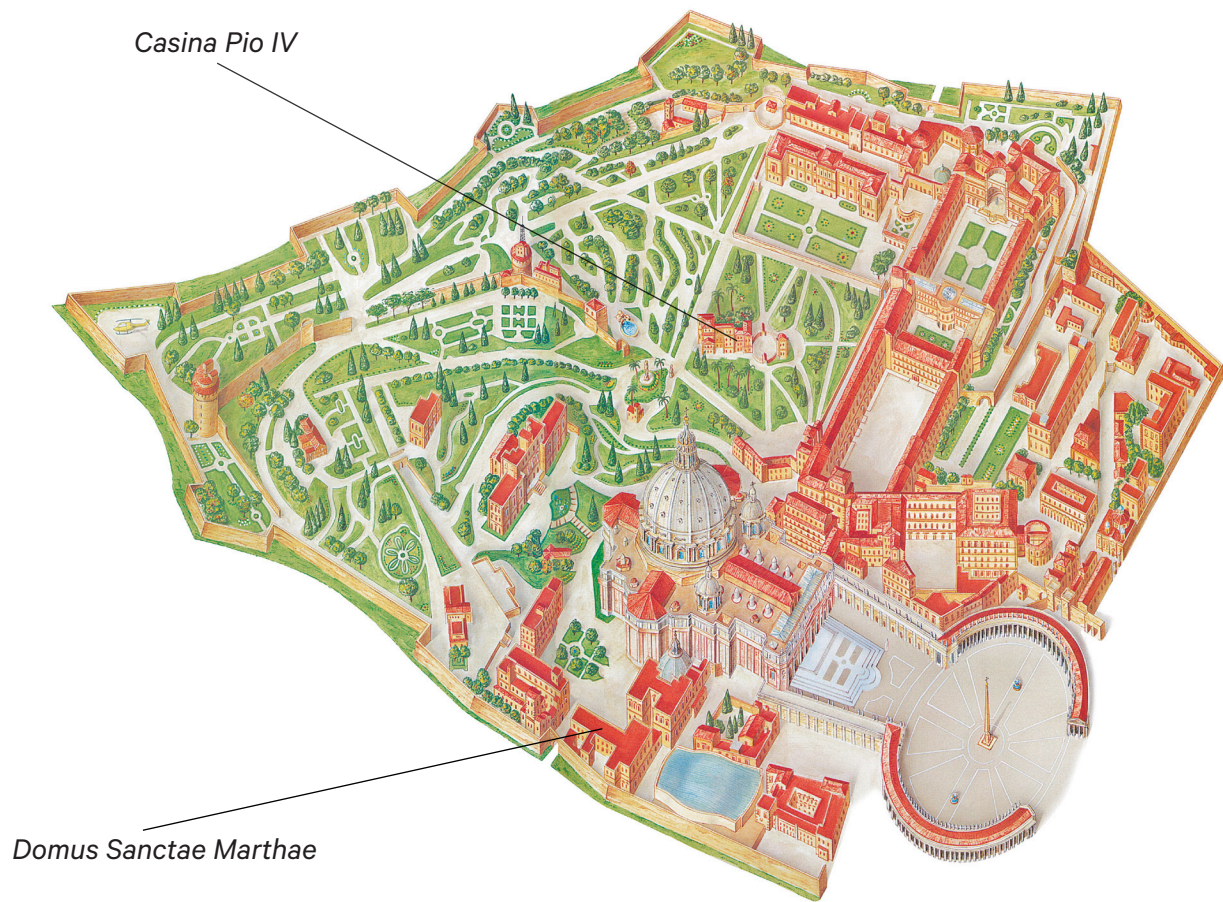
16:00 Coffee Break

16:15 Group Discussion on the Purposes, Potential, and Future Organization of Ethics in Action

Moderator: Bishop Sánchez Sorondo

18:00 Mass for Solemnity of All Saints

19:00 Farewell dinner



Logistics

Pickup schedule from your hotels to the Casina Pio IV:

Monday 31 October - Tuesday 1 November

Pick up from the Crowne Plaza: 8:15AM

Pick up from the Domus Sanctae Marthae: 8:45AM

All meals for invited speakers will be at the Casina Pio IV.

The Pontifical Academy of Sciences
Casina Pio IV
00120 – Vatican City
Tel. +39 06 698 814 41
pas@pas.va
www.pas.va

 @casinapioIV @nonservos

 Instagram.com/nonservos

 facebook.com/nonservos