



THE PONTIFICAL ACADEMY OF SOCIAL SCIENCES

Workshop on

INCLUSIVE SOLIDARITY AND INTEGRATION OF MARGINALIZED PEOPLE



28-29 October 2016 • Casina Pio IV • Vatican City



Against 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”.

Statement By His Holiness Pope Francis To The “Judges’ Summit On Human Trafficking And Organized Crime” [Vatican City, 3-4 June 2016]

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Contro la globalizzazione dell’indifferenza “è necessario generare un moto trasversale e ondulare, una ‘buona onda’, che abbracci tutta la società dall’alto in basso e viceversa, dalla periferia al centro e viceversa, dai capi fino alle comunità, e dai popoli e dall’opinione pubblica fino ai più alti livelli dirigenziali”.

Intervento Del Santo Padre Francesco Al Vertice Di Giudici E Magistrati Contro Il Traffico Delle Persone Umane E Il Crimine Organizzato [Vaticano, 3-4 Giugno 2016]

INTRODUCTION

The squalor that comes from many tragic events and cases of destitution leads us to consider carefully the notion of “social inclusion” and to identify it with the litmus test of the seriousness of our declarations. To include means sharing, participating, moving from being a stranger and misfit to be an integrated and active person, from a subject to a sovereign citizen. Above all, inclusion means, today, to consider that in the last decades there has been a sharp growth in the number of people that have been “expelled” from the productive sphere in much of the world. These are the “surplus people” to be warehoused, displaced, trafficked, reduced to mere labouring bodies and body-organs.

The term “inclusion” expresses the common thread that binds all the reflections of Pope Francis on CST and allows us to design a bridge that connects the social teaching of the last three Popes. Social inclusion can take place only on the grounds of the formal recognition of equal opportunities to participate in the strategic decisional and operative moments that make a social aggregate an active civil society, polyarchical and solidarious. It is time “to break the chains of poverty”, that forest of impediments whose nature is political, social, economic and cultural.

Nobody would campaign on a manifest to increase poverty. Yet, while the very word “poverty” demands policies to reduce it, taking the UN’s definition of extreme poverty (an income of 1.25 dollars per day), over 20 percent of the world’s population remain poor (World Bank, 2013). Another 40 percent make do with incomes that do not exceed USD 2 per day while, even in the EU, 120 million people are officially recognized to be at risk of social exclusion (Eurostat, 2013).

A part of the problem of why poverty has proved to be such an intractable issue is that experts cannot agree on definitions. Differences over measurement reflect and fuel confusion over what it means to be excluded. Even more important, there is little agreement as to whether poverty is largely caused by structural factors (poor fundamentals, be they poor institutions and endowments or low skills and abilities at the individual level) or by personal failings, (i.e. lack of effort on the part of people), or by poverty trap, understood as self-reinforcing mechanisms whereby poor individuals or countries remain poor. This leads to disagreement about how best to tackle the problem. Poverty and destitution are never neutral. They are a prod-

uct of cultural habits, social structures, economic institutions, politics and invariably divides opinions.

This workshop takes all this as common knowledge. Indeed, several comprehensive analyses and critiques of global poverty are available and there is no reason to replicate them in this occasion. Instead, the workshop aims at twin tasks. On the one hand, to understand why, despite the rapid economic growth achieved globally over the last quarter century and the many initiatives prompted by the UN’s Millennium Development Goals, the outcomes have been so meagre. On the other hand, the workshop takes as its lighthouse the “how question”: how to implement a feasible strategy, also at the grass-root level, in order to eradicate exclusion. In other words, the focus will be on therapy, rather than on diagnostics.

Pope Francis explicitly recognizes the great contributions by entrepreneurship and innovative finance to human development over the centuries. The world’s economic leaders “have demonstrated their aptitude for being innovative and for improving the lives of many people by their ingenuity and professional expertise” (17 January 2014).¹ The challenge today is how the economy can extend the benefits and reverse the gaping inequalities and worsening exclusions. Catholic Social Teaching (CST) does not fight at all a market-based economy provided it is oriented toward the common good – not merely the total good –, where the free market develops with inclusivity, stability, transparency. What CST demands is to reform the market social order against some of its ills.

Articulation of the theme

- a. Since performance indicators of an economy have an impact upon the modes of performing, which proposals should be advanced to change the way the goodness of an economy is measured? In particular, what can be said about the Better Life Index released by OECD for the first time in May 2011? Or the Pew Research Center’s Life Satisfaction Index; or the Social Progress Index; or the UNDP Human Development Index? Which improvements can be proposed?

¹ Message of Pope Francis to the Executive Chairman of the World Economic Forum on the Occasion of the Annual Meeting At Davos-Klosters (Switzerland) https://w2.vatican.va/content/francesco/en/messages/pont-messages/2014/documents/papa-francesco_20140117_messaggio-wef-davos.html



- b. Given that it is impossible for marginalized people to engage in public reasoning processes without being nurtured by certain webs of relations which first recognize them as persons, what can be done, at the grass-root level, to revert processes of urban segregation and exclusion? It is a fact that the usual approach of international agencies is to build adequate governance structures. While this remains indispensable, it should not be the only focus. While rushing to create multi-party parliamentary systems, independent judiciaries, free press, etc. one should not forget the bottom-up way. Even with the best of governance and a visionary leadership, if there is no inclusive development allowing people to cooperate among themselves, those institutions will never function properly. What should be done in this respect?
- c. The social economy has been reinvigorated in recent decades. Yet it has enormous, untapped potentials to be put to work. Which strategies are needed to provide the institutional and practical support which social economy organizations require if they are to be able to face the inclusion challenge? The experience of social businesses demonstrates that people can be active in creating their own work and enterprises. An economic system is like a natural environment. It requires diversity to strengthen its resilience. It follows that the many different organizational forms (cooperatives; B-corporations; for profit corporations; social businesses; ethical banks; social agriculture, etc.) should be sustained. They contribute to the generation of social capital, as well as economic value. Which proposals can be advanced to avoid that inadequate regulation might harm this biodiversity by favouring the “one-size-fits-all” thesis?
- d. It is well accepted that one of the most effective route towards inclusive solidarity is the promotion of decent work for all workers in all sectors of the economy, including the informal economy. In 1999, ILO proposed to include the Decent Work Agenda within the post-2015 Development Agenda. Not much has been done so far. So, what should be done in this regard? In 2016, ILO will start a round of discussions about the Decent Work in Global Supply Chains (GSCs). What has to be the role of multinationals in this regard? Are the “Ruggie Principles” strong enough to guarantee the promotion of decent work in GSCs? How to adjust the international labour standards to take into consideration the specificities of the various geographical areas, avoiding the risk of using the concept of decent work as a tool to encourage excessive protectionist policies? Which actions policy-makers should take in order to promote access to decent jobs to all segments of society and to promote access to education for skills?
- e. Even during high growth, the economy often becomes exclusive leading to inequality and considerable wastage of social assets. The challenge is to identify and promote complementary economic models, innovative infrastructures, collaborative spaces that match otherwise wasted assets with social and economic needs. How to make these new sharing models both financially viable and operationally inclusive? In particular, how to cope with the sharp increase in land-acquisition by foreign firms and foreign government agencies.
- f. It has been empirically confirmed that Schumpeterian creative destruction generates a double effect on subjective well-being: a negative force through the higher risk of displacement (e.g. consider the impact of intelligent robots on job elimination) and a positive force through higher growth expectations. Is there a viable strategy to pursue so that the positive effect outweighs the negative one? Evidence suggests that specific and new welfare policies offer an important contribution to this end; in particular with regard to NEET youngsters. How should we conceptualize an up-dating of the traditional welfare state in the direction of a new relational welfare system where expressions such as social governance by networking, co-production, circular subsidiarity, social innovation and the like can find their proper expressive way?
- g. In recent times, financial global development has been accompanied by amplified economic volatility. Due to the heavy public cost of the bail-out processes, the financial sector is undergoing profound change, both through added regulation and through internally promoted reform. The call to give this reform a human and ethical perspective also involve the idea of inclusive finance, i.e. finance that helps fight exclusion. Which actions should be implemented to this end? Should one be satisfied with the multilateral work led by the OECD/G20 on the Automatic Exchange of Tax Information and Base Erosion and Profit Shifting (BEPS) and in confronting the “too big to fail” problem in the international banking system?

INTRODUZIONE

Il senso di squallore trasmesso da una serie di eventi drammatici e casi d'indigenza ci porta a considerare con attenzione il concetto di "inclusione sociale" e di prenderlo come banco di prova dell'effettiva serietà delle nostre dichiarazioni. Includere significa condividere, partecipare, passare dalla condizione di estraneo e disadattato a quella di membro attivo e integrato della società, da una condizione di sudditanza a una di cittadino sovrano. Soprattutto, oggi il termine inclusione significa ricordare come, negli ultimi decenni, si sia registrato un forte aumento del numero di persone che in tante parti del mondo sono state "respinte" dalla sfera produttiva. Queste sono le "persone di troppo", da stoccare, sfollare o trafficare, ridurre a mera manodopera e a fornitori di organi.

Il termine "inclusione" è il filo conduttore che accomuna tutte le riflessioni di Papa Francesco sulla dottrina sociale della Chiesa e ci permette di creare un ponte che collega la dottrina sociale degli ultimi tre Pontefici. L'inclusione sociale può avvenire solo sulla base del riconoscimento formale delle pari opportunità di partecipare ai momenti decisionali e operativi strategici che trasformano un aggregato sociale in una società civile attiva, poliarchica e solidale. È tempo di "rompere le catene della povertà", quella selva di impedimenti di natura politica, sociale, economica e culturale.

La difficoltà nell'affrontare il tema della povertà dipende in parte dal fatto che gli esperti non riescono ad accordarsi sul significato della parola stessa. Le differenze nel modo in cui si misura la povertà rispecchiano e alimentano la confusione sul significato di esclusione. Inoltre, esiste un notevole disaccordo su ciò che contribuisce maggiormente allo stato di povertà, ovvero, se la povertà sia in gran parte causata da fattori strutturali (scarsi fondamenti economici, sia per via di carenze istituzionali e mancanza di risorse, che per competenze e capacità insufficienti a livello individuale) o da incapacità personali (per esempio mancanza di impegno), o dalla trappola della povertà intesa come circolo vizioso che mantiene tali persone o paesi in uno stato di povertà. Questo a sua volta genera divergenze su quale sia il modo migliore di affrontare il problema. La povertà e la miseria non sono mai neutrali. Sono il prodotto di abitudini culturali, strutture sociali, istituzioni economiche, politiche e opinioni inevitabilmente diverse.

Il nostro seminario dà tutto ciò come acquisito. Esistono, infatti, molte analisi e approfondimenti articolati sulla povertà nel mondo, quindi ripeterle in quest'occasione non sarebbe fruttuoso. Il compito

di questo seminario è invece duplice: da un lato, si tratta di tentare di capire il motivo per cui, nonostante la rapida crescita economica raggiunta a livello mondiale nel corso dell'ultimo quarto di secolo e le numerose iniziative come gli "Obiettivi di Sviluppo del Millennio" delle Nazioni Unite, i risultati siano stati così scarsi. Il seminario intende poi affrontare la domanda del "come", ovvero come attuare una strategia praticabile, anche a livello della società civile, per superare il fenomeno dell'esclusione. In altre parole, l'attenzione verrà posta alla terapia piuttosto che alla diagnostica.

Papa Francesco ha esplicitamente riconosciuto i grandi contributi dell'imprenditoria e della finanza innovativa a favore dello sviluppo umano nel corso dei secoli. I leader economici del mondo "con il loro ingegno e la loro abilità professionale, sono stati capaci di creare innovazione e favorire il benessere di molte persone" (17 gennaio 2014)¹. La sfida odierna consiste nello stabilire come l'economia possa estendere i benefici e invertire la spinta verso la disuguaglianza e l'esclusione sociale. La Dottrina Sociale della Chiesa (DSC) non è affatto opposta ad un'economia basata sul libero mercato, posto che questa sia orientata verso il bene comune – e non solo il bene totale – laddove il libero mercato si sviluppa assicurando inclusività, stabilità e trasparenza. Quello che la DSC chiede è di riformare l'ordine sociale del mercato per eliminare alcuni dei suoi mali.

Articolazione della tematica

- a. Poiché gli indicatori di performance di un'economia hanno un impatto sulle modalità di esecuzione, quali proposte andrebbero portate avanti per cambiare il modo in cui viene misurata la bontà di un'economia? In particolare, quali considerazioni si possono fare sul nuovo *Better Life Index* rilasciato dall'OCSE per la prima volta nel maggio 2011? O sul *Life Satisfaction Index* del Centro di Ricerca Pew Research Center; o sul *Human Development Index* dell'UNDP? Quali miglioramenti possono essere proposti?
- b. Poiché la partecipazione ai processi di dibattito pubblico per le persone emarginate è impossibile in assenza di reti relazionali che innanzitutto le riconoscano come persone, cosa si può fare, a livello di società civile, per contrastare i pro-

¹ Messaggio del Santo Padre Francesco al Presidente Esecutivo del World Economic Forum in Occasione del Meeting Annuale A Davos-Klosters (Svizzera), 17 gennaio 2014
https://w2.vatican.va/content/francesco/it/messages/pont-messages/2014/documents/papa-francesco_20140117_messaggio-wef-davos.html

- cessi di segregazione urbana ed esclusione sociale? È risaputo il solito approccio delle agenzie internazionali è quello di costruire strutture di *governance* adeguate, che, pur essendo indispensabili, non possono rappresentare l'unico obiettivo. Quando ci si affanna a creare sistemi parlamentari con rappresentanza pluripartitica, istituzioni giudiziarie indipendenti, stampa libera, ecc. occorre anche ricordarsi di agire dalla base. Anche con il miglior sistema di governo e una leadership visionaria, in assenza di un processo di sviluppo inclusivo che consenta alle persone di collaborare tra di loro, tali istituzioni non potranno mai funzionare in maniera adeguata. Che fare quindi a tal proposito?
- c. L'economia sociale negli ultimi decenni è stata rafforzata, eppure il suo enorme potenziale non è ancora stato sfruttato. Quali sono le strategie necessarie per fornire il sostegno pratico e istituzionale di cui le organizzazioni dell'economia sociale hanno bisogno per affrontare la sfida dell'inclusione? L'esperienza delle imprese sociali dimostra quanto possano essere attive le persone nel creare per sé lavoro e imprenditoria. Il sistema economico è come un ambiente naturale – occorre diversità per rafforzarne la resilienza. Ne consegue che dovrebbero essere sostenute diverse forme istituzionali organizzative (cooperative; B-corporation; aziende profit; imprese sociali, banche etiche, agricoltura sociale, ecc.), le quali contribuiscono sia a generare capitale sociale, sia al valore economico. Quali proposte si possono fare per evitare che una regolamentazione inadeguata possa danneggiare questa biodiversità favorendo un modello economico “taglia unica”?
- d. È risaputo che uno dei percorsi più efficaci per garantire solidarietà inclusiva sia la promozione di un lavoro dignitoso per tutti i lavoratori in tutti i settori dell'economia, compresa l'economia informale. Nel 1999, l'OIL ha proposto di inserire l'Agenda per il lavoro dignitoso all'interno dell'Agenda per lo sviluppo post-2015. Non molto è stato fatto finora. Che cosa occorre dunque fare a questo proposito? Nel 2016, l'OIL inizierà un giro di discussioni sul lavoro dignitoso nelle GSC (Global Supply Chains o filiere globali). Quale dovrebbe essere il ruolo delle multinazionali a questo proposito? I “Principi Ruggie” sono abbastanza forti da garantire la promozione del lavoro dignitoso nelle GCS? Come andrebbero modificate le norme internazionali del lavoro per tenere conto delle specificità delle varie aree geografiche, evitando il rischio di utilizzare il concetto di lavoro dignitoso come strumento per incoraggiare politiche protezionistiche eccessive? Quali azioni dovrebbero prendere i responsabili delle politiche in questo campo per promuovere l'accesso a posti di lavoro decenti a tutti i segmenti della società e per promuovere l'accesso all'istruzione per accrescere le competenze?
- e. Anche nei periodi di crescita elevata, l'economia diventa spesso ‘esclusiva’, creando disuguaglianze e un notevole spreco di patrimonio sociale. La sfida sta nell'individuare e promuovere modelli economici complementari, infrastrutture innovative, spazi collaborativi in grado di sfruttare le risorse sociali ed economiche che altrimenti andrebbero sprecate. Come si possono rendere finanziariamente sostenibili e operativamente inclusivi questi nuovi modelli di condivisione? In particolare, come si può gestire il forte aumento dell'acquisizione di terreni da parte di imprese e agenzie governative straniere?
- f. È stato confermato empiricamente che la distruzione creatrice di Schumpeter genera un duplice effetto sul benessere soggettivo: una forza negativa attraverso un più alto rischio di mobilità (consideriamo ad esempio l'impatto dei robot intelligenti sull'eliminazione dei posti di lavoro) e una forza positiva grazie ad aspettative di crescita più elevate. Esiste una strategia valida da adottare in modo che l'effetto positivo superi quello negativo? È dimostrato che le politiche di welfare mirate ed innovative offrono un contributo importante, particolarmente per quanto riguarda i giovani NEET. Come dovremmo concettualizzare un aggiornamento dello stato sociale tradizionale in modo da generare un nuovo sistema di welfare relazionale in cui la *governance* sociale, la co-produzione, la sussidiarietà circolare, l'innovazione sociale e altri concetti simili possano trovare il modo di esprimersi?
- g. Ultimamente, lo sviluppo finanziario mondiale è stato accompagnato da una volatilità economica amplificata. A causa dell'elevato costo pubblico dei processi di “bail-out” (o salvataggio), il settore finanziario è in fase di profondo cambiamento, sia attraverso una regolamentazione aggiuntiva, sia attraverso una riforma promossa dall'interno. L'appello a dare questa riforma una prospettiva umana ed etica tiene conto anche dell'idea di *finanza inclusiva*, cioè quella finanza che contribuisce alla lotta all'esclusione. Quali interventi richiederebbe? Sono sufficienti l'impegno multilaterale preso dall'OCSE/G20 riguardo ad un Automatic Exchange of Tax Information (scambio automatico di informazioni fiscali) e al Base Erosion and Profit Shifting (BEPS) e l'esame della questione del “too big to fail” (“troppo grande per fallire”) nel sistema bancario internazionale?

PROGRAMME

Friday 28 October

Opening session • Chair: Margaret Archer	
9:00	<i>Word of Welcome</i> President Margaret Archer H.E. Msgr. Marcelo Sánchez Sorondo
9:10	<i>Introduction to the Workshop</i> Stefano Zamagni
9:20	<i>Mercy As a Path Toward Social Inclusion in the Light of the “Laudato Si”</i> H.Em. Card. Oscar Andrés Rodríguez Maradiaga
9:50	Discussant: Anthony Annett
10:05	<i>Solidarity and Subsidiarity</i> Jeffrey D. Sachs
10:35	Discussant: Paolo G. Carozza
10:50	Coffee break
11:10	<i>“Io sono forestiero e di passaggio in mezzo a voi” (Gen. 23): Lessons for our times</i> Joseph H.H. Weiler
11:55	Plenary Discussion
13:00	Lunch at the Casina Pio IV
Chair: H.E. Msgr. Roland Minnerath	
15:00	<i>Building a Culture of Inclusive Solidarity</i> Elżbieta Halas
15:30	Discussant: H.E. Msgr. Roland Minnerath
15:45	<i>Democracies Without Citizens: How Can Nominal Democracies Become Real?</i> Janne H. Matlary
16:15	Discussant: Hsin-chi Kuan
16:30	Coffee break
17:00	<i>The Sharing Theory: A Pathway to an Inclusive and Suitable Economy?</i> Mukhisa Kituyi
17:30	Discussant: Juan José Llach
17:45	Plenary Discussion
19:15	Dinner at the Casina Pio IV



Saturday 29 October

Chair: Hsin-Chi Kuan	
9:00	<i>Attacking Inequality to Fight Poverty</i> Francisco H.G. Ferreira
9:30	Discussant: Rocco Buttiglione
9:45	<i>Poverty and Inclusion in a Warming Planet</i> Gaël Giraud
10:15	Discussant: Stefano Zamagni
10:30	Coffee break
11:00	<i>What Policies Against Poverty?</i> Gérard-François Dumont
11:30	Discussant: H.E. Msgr. Marcelo Sánchez Sorondo
11:45	Plenary Discussion
13:00	Lunch at the Casina Pio IV
Chair: Stefano Zamagni	
15:00	<i>The Civil Economy Strategy Against Marginalization: Theory and Practice in the Last Years</i> Leonardo Becchetti
15:30	Discussant: Jeffrey D. Sachs
15:45	<i>The Solidarity Motive</i> Christoph Engel
16:15	Discussant: Margaret Archer
16:30	Coffee break
17:00	<i>The Expansion of the Immaterial Dimension and its Impact on Social and Economic Exclusion</i> Stefano Quintarelli
17:30	Discussant: Rocco Buttiglione
17:45	Plenary Discussion
Closing session • Chair: H.E. Msgr. Marcelo Sánchez Sorondo	
18:30	Formulation and approval of final statement
19:30	Dinner at the Casina Pio IV



LIST OF PARTICIPANTS



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BIOGRAPHIES

Anthony Annett is a Climate Change and Sustainable Development Advisor at the Earth Institute, Columbia University. Working closely with Religions for Peace, he leads the Earth Institute’s initiative to strengthen the engagement of the world’s religious communities in the climate change and sustainable development agenda. Trained as an economist, Anthony has a keen interest in Catholic social teaching and in the intersection of ethics and economics more broadly. Anthony spent sixteen years at the International Monetary Fund in Washington DC, with stints in the European, Fiscal Affairs, and Communications departments. In this role, he worked as an economist on a variety of countries and regions – including Bulgaria, Ghana, Euro Area, Iceland, Jordan, Poland, Sri Lanka, Sweden, Uganda, and the United Kingdom. Most recently, he worked for five years as speechwriter to two successive Managing Directors, Dominique Strauss-Kahn and Christine Lagarde. Anthony received his B.A. (First Class Honors, Gold Medal) from Trinity College Dublin in 1991, his M.Litt. from Trinity College Dublin in 1993, and his Ph. D. in economics from Columbia University in 1998.

Leonardo Becchetti Full Professor of Economics University of Rome Tor Vergata, Msc London School of Economics, PhD Oxford and Roma La Sapienza. He is president of the ethical committee of Etica sgr, the first Italian Ethical investment fund and founder of Next a multistakeholder association (which includes consumers’ association, industrial organisations, cooperatives, trade unions and Ngos) working on communication and action on corporate social responsibility and active citizenship. His research topics are happiness studies, corporate social responsibility, finance and development, behavioural economics. He is ranked 68th for number of journal pages published on scientific journals in world REPEC rankings (46594 authors at February 2016)

Christoph Engel Born on February 22, 1956 in Cologne. Study of law, doctorate Tübingen Univ. (1988), German Habilitation Hamburg Univ. (1992), Full Professor Osnabrück Univ. (1992), head of the Project Group “Law of Common

Goods” of the Max Planck Society (1997), Director and Scientific Member of the newly established Max Planck Institute for Research on Collective Goods (since 2003), Professor Univ. Bonn (2003), Honorary Professor Univ. Osnabrück (2004).

Francisco H.G. Ferreira is a Senior Adviser in the World Bank’s Development Research Group, where he oversees the Bank’s research programs on poverty, inequality and agriculture. He was formerly the Bank’s Chief Economist for the Africa Region, and has also served as Deputy Chief Economist for Latin America and the Caribbean, and as co-Director of the World Development Report 2006, on Equity and Development. Francisco is also a non-resident Research Fellow at the Institute for the Study of Labor (IZA, Bonn), and has published widely in the fields of poverty and inequality in developing countries. Francisco has taught at the Catholic University of Rio de Janeiro and at the Paris School of Economics. He was born and raised in São Paulo, Brazil, and holds a Ph.D. in Economics from the London School of Economics.

Gaël Giraud is a French economist specialized in mathematical economics. He is a Catholic priest, member of the Society of Jesus. From 1997 to 1998 he worked as Lecturer and Researcher then, in 1999 he became research fellow at the CNRS, section 37 (CES UMR 8174). Associate Researcher and scientific consultant at the School of Economics in Paris until 2014, since early 2015 he is the chief economist of the French Development Agency. Gaël Giraud taught theory of games and mathematical economics at the University Paris 1 Panthéon-Sorbonne at the Faculty of Economic and Management Sciences in Strasbourg, at the University of Hanoi, Vietnam, and at ESCP Europe at the Catholic University of Louvain-la-Neuve in Belgium. Since 2015 he is Professor at the National School of Bridges and Roads and co-director of the Chair Prosperity and Energy (ENS, X, Ensae). In Chad, in 1997 Gaël Giraud founded a centre for the street children of Balimba, still active today.

Elżbieta Hałas is a Full Professor of Humanities at the University of Warsaw, Poland. She achieved her PhD (1986)



and habilitation (1993) in sociology at the Catholic University of Lublin. She received a Fulbright Award and fellowships of the American Council of Learned Societies and the Institute of Human Sciences (Vienna). She has served on the Executive Committee of the European Sociological Association. Her main fields of interest are: cultural sociology, symbolic interactions and symbolic politics, cultural memory, relational sociology and sociology of religion. Her recent publications include the book *Towards the World Culture Society: Florian Znaniecki's Culturalism* (2010).

Mukhisa Kituyi, of Kenya, became UNCTAD's seventh Secretary-General on 1 September 2013, has an extensive background as an elected official, an academic, and a holder of high government office. He also has wide-ranging experience in trade negotiations, and in African and broader international economics and diplomacy. He was elected to the Kenyan Parliament in 1992, and was twice re-elected. He was Kenya's Minister of Trade and Industry from 2002 to 2007. He also served as chairman of the Council of Ministers of the African, Caribbean and Pacific (ACP) Group of States, and was lead negotiator for Eastern and Southern African ministers during the European Union-ACP Economic Partnership Agreement negotiations. From 2008 to 2012, Dr. Kituyi was a member of a team of experts advising the presidents of the nations of the East African Community on how to establish more effective regional economic links. From 2011 to 2012, he was a consultant for the African Union Commission, where he helped to develop the structure for a pan-African free trade area. Immediately prior to becoming Secretary-General, Dr. Kituyi was Chief Executive of the Kenya Institute of Governance, based in Nairobi. The Institute is a think tank and advocacy organization that focuses on linking academic research and the development of public policy.

Stefano Quintarelli, born June 14th, 1965 in Negrar, Verona, Italy. Serial entrepreneur, he founded the first Italian business Internet Service Provider, listed on the stock market. He was a founder and board member of Clusit, Italy's security association, Chairman of AIIP, Italy's ISP association, Chief Digital Officer of Gruppo 24 Ore, Italy's leading financial publishing group. He is an active business angel. Professor of Information systems, Network services and security. Member of the Italian Parliament, member of Commission of Internet rights of the Chamber of Deputies, Chairman of the steering committee of Italy's Digital Agency. His interest is the intersection between technology, regulation and markets.

Óscar Andrés Cardinal Rodríguez Maradiaga, SDB is the current Archbishop of Tegucigalpa, former President of Caritas Internationalis and former President of the Latin American Episcopal Conference (CELAM). Rodríguez was

elevated to the cardinalate in 2001. He entered the religious life, and joined the Salesians in 1961. He was ordained a priest in 1970. In 1978 he was named auxiliary bishop of Tegucigalpa and titular bishop of Pudentiana. Archbishop Rodríguez was created Cardinal Priest of S. Maria della Speranza by Pope John Paul II and is the first cardinal from Honduras. He is the current President of the Episcopal Conference of Honduras. Rodríguez was one of the cardinal electors who participated in the 2005 papal conclave that selected Pope Benedict XVI and in the 2013 conclave that elected Pope Francis, who appointed him as the coordinator of his Council of Cardinals. He is a staunch defender of human rights and a powerful voice in the global fight against poverty. He was the Vatican's spokesperson with the International Monetary Fund and the World Bank on the issue of Third World debt.

Jeffrey D. Sachs is the Director of The Earth Institute, Quetelet Professor of Sustainable Development, and Professor of Health Policy and Management at Columbia University. He is also Special Advisor to United Nations Secretary-General Ban Ki-moon. From 2002 to 2006, he was Director of the UN Millennium Project and Special Advisor to United Nations Secretary-General Kofi Annan on the Millennium Development Goals, the internationally agreed goals to reduce extreme poverty, disease, and hunger by the year 2015. Sachs is also President and Co-Founder of Millennium Promise Alliance, a nonprofit organization aimed at ending extreme global poverty. He is widely considered to be the leading international economic advisor of his generation.

Joseph H.H. Weiler is University Professor at NYU Law School and Senior Fellow at the Center for European Studies at Harvard. Until recently he served as President of the European University Institute, Florence. Previously he served as Manley Hudson Professor of International Law at Harvard Law School. Prof. Weiler is Editor-in-Chief of the *European Journal of International Law* (EJIL) and the *International Journal of Constitutional Law* (ICON). He holds a PhD. in European Law from the EUI, Florence and honorary doctorates from various European and American universities including a Doctorate H.C. in Theology from the Catholic University of America. He is the author of several books and articles in the field of European Integration, International and Comparative Constitutional Law and Human Rights Law – notably *The Constitution of Europe – Do the New Clothes have an Emperor* (Cambridge University Press, translated into 8 languages) and of a novella "*Der Fall Steinmann*".





MEMORANDUM

1. On 28 and 29 October a bus will wait for the participants at the parking space of the Chapel St. Maria Madre della Famiglia at 8:45 a.m., to accompany them to the Academy. A bus will depart from the Academy after dinner at the end of the afternoon sessions to take participants back to the hotel. Lunch and dinner for the participants will be served at the Academy every day.
2. On 28 and 29 October a concelebrated Holy Mass will be held at 8:00 a.m. Participants wishing to attend should meet at 7:40 outside the Domus Sanctae Marthae.
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 using "guest" as the username and "password" as the password. You can check our website www.pass.va for further information on the Academy, the Academicians, and current and past events.
5. Cable internet access is available at the Domus Sanctae Marthae at 7.50€ per day.

HOLY MASSES

- Friday, 28 October 2016 | 8.00 a.m. | Chapel of Maria Madre della Famiglia
H.E. Card. Óscar A. Rodríguez Maradiaga
- Saturday, 29 October 2016 | 8.00 a.m. | Chapel of Maria Madre della Famiglia
H.E. Msgr. Roland Minnerath

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