

## CONCLUSIONS AND BASES FOR THE AGENDA

JUAN J. LLACH

Then the King will tell them on his right hand, 'Come, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and you gave me food to eat; I was thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you clothed me; I was sick, and you visited me; I was in prison, and you came to me'. Then the righteous will answer him, saying, 'Lord, when did we see you hungry, and feed you; or thirsty, and give you a drink? When did we see you as a stranger, and take you in; or naked, and clothe you? When did we see you sick, or in prison, and come to you?' The King will answer them, 'Most assuredly I tell you, inasmuch as you did it to one of the least of these my brothers, you did it to me'.  
(Matthew, 25: 34-40)

'Charity helps justice to be more inventive'  
(HH Benedict XVI, Letter to the President of the  
Pontifical Academy of Social Sciences, April 30, 2007)

The structure of these closing remarks is as follows. In the first part I present a selection of some of the propositions presented and discussed during the XIII Plenary Session. They can help the reader to perceive the speech universe of this very important session. In the second part I suggest that an integral development agenda is needed to give proper answers to the immense challenges posed by this new phase of globalization, plenty of hopes, but also plenty of threats.

### 1. SOME OF THE KEY PROPOSITIONS PRESENTED AND DISCUSSED

#### 1.1. *Introductory Remarks*

We must reaffirm our preferential option for the poor. It remains ethically impossible to accept that the fate of human beings otherwise equal in all their capacities is nevertheless so much determined by the location and

circumstances of their birth. Instead, there is a deep moral imperative for true equality in opportunities and we must recognize as a valid international objective that all human beings be given equal chances at birth, The needy have a right to the superfluous goods of the wealthy. There is a patent contradiction between the theoretical acceptance of the idea of justice and the practical acceptance of injustices.

In Christian social teaching, charity encompasses all duties. So it entails justice. Without charity justice can become blind and partial. Charity instead continuously refuels justice without depriving it from its proper nature, which consists in guaranteeing to each person what he/she owes. But charity never will be ruled out by justice alone, because, 'in addition to justice man needs, and will always need, love' (*Deus Caritas Est*).

The world we live in is really global for the first time in human history, and we confront universal issues to resolve which neither war nor unilateral decisions nor the balance of powers are enough. We are living the beginning of the self-socializing of all humanity.

Violence and war, poverty and environmental degradation are the three main challenges for humanity. The three of them can be clearly seen acting together, in the uncontrollable megalopolises of the developing countries. A structural divide is plaguing our national and international communities. It is economic, social, rural-urban, cultural and that of the persons versus the natural environment.

### 1.2. *Inter-Religious Dialogue*

The five qualities for a successful inter-religious dialogue are truth, freedom, justice, prayer and love, this last one as manifested in solidarity, forgiveness and reconciliation. 'If you want peace, go to meet the poor' (JPII, *Message*, 1993).

Global solidarity already in practice in some measure among several Church entities must be enhanced to strengthen a movement of thought, inquiry and action, and inspired by God. Its purpose should be to develop modes of action to contribute to the building of an alternative culture to the one imposed by the sole forces of economic globalization, which fragments body, mind and spirit; alienates people from the respect for Creation; and atomizes families, communities and the global community itself.

The guidelines of the Social Doctrine of the Church need to be addressed in the context of dialogue with all those seriously concerned for humanity and for the world in which we live. There cannot be peace among

nations without peace among religions. Peace presupposes dialogue and dialogue is the only possible alternative to a 'clash of civilizations'. Religions see their common obligation to work together for justice and peace and for the promotion of our common values. It is possible to broaden our experience of the Divine through inter-religious dialogue.

Globalization is leading to the blurring of international borders and giving birth to a crisis of religious identities. It is a mistake to identify Christianity and the Western World. Dialogue, politics, truth and peace are inseparable. Religions give more life to the interpretive keys that are crucial to understanding the world we live in. The challenge is to integrate the identity and the universal dimensions of religious experience.

It is ingenuous to believe that the solution of the Middle East conflict will suffice to overcome terrorism or to avoid wars in other parts of the world. But it has a crucial symbolic meaning and will help to give a territorial, not a religious character to other related or potentially related conflicts. The contribution of religious leaders to the solution of the Middle East conflict is, for those reasons, crucial.

In the case of Lebanon, eighteen religious communities have peacefully lived together many years, even reaching a constitutional agreement that can be called a co-associative democracy. We need to set aside the past, to make more sincere efforts to reach mutual understanding and to promote together, for all humankind, social justice, moral values, peace and freedom.

### 1.3. *Governance of Globalization*

We are living a stage of weak governance, characterized both by an insufficient consideration of ethical issues and a prevalence of technical approaches. These have not been able to solve any of the most important challenges we are having, like war, trade or the environment, or even more urgent and elementary tasks such as humanitarian aid. More than that, a mere technological approach is the one that underlines the idea of solving world problems with wars conceived as surgeries. Instead, conflicts and wars must be prevented through justice and integral development. So we need to escape from a technical world governance to one based on ethics.

Globalization carries with it the obligation of defining a Universal Common Good and the need for worldwide public goods. One of the most important of these worldwide public goods is the integral development of all countries and of all peoples. This is very difficult because economic globalization develops very rapidly, while global politics and governance go too slow.

National institutions no longer suffice when seeking to establish the right order for a global world. But globalization bears the risk of chaos, because of the erosion of the ordering and pacifying role of the national state, by the deficits of international policy and the lacuna of international law. A more international government carries the risk of institutionalizing 'bad' governments. There is no place for the crucial, dialectical civil society-government relationship at the world level. There is a big, dangerous gap developing between the global social space and the domains of particular entities. Global society is too weak and tentative to play that role.

Lack of democracy at the international level is impeding to humanize the global system ('to temper globalization'), contrary to what happened at the national level because of the development of democracy. Bargaining powers are different at the international level and, very frequently, governments have not represented their peoples, particularly the poor. *Subsidiarity* affirms the value of international institutions, but avoids uncritical acceptance of internationalism. It promotes freedom and integrity of local cultures, without reducing particularism to pure devolution.

#### 1.4. *The World Economy*

World economic and financial imbalances, as manifested in big countries with big surpluses or deficits, are a serious danger for the continuity of the hopeful period of economic growth we are living. This risk is leveraged because of new forms of financial developments and creation of world liquidity, which, although giving new opportunities of development financing, threaten, at the same time, world financial stability. International coordination of monetary and financial supervisory authorities is more necessary than ever to gain in coordination and codes of conduct.

While the Bretton Woods system had a clear mandate to create a fair system of aid to developing nations, the governance structure of the current system, almost exclusively in the hands of private agents and speculative investments, carries risks of contagion and is frequently against fairness. Because of a perverse interaction between inherent volatility of financial markets and the paramount importance of reputation in them, capital flows are very frequently taking a way that is contradictory to theoretical predictions, i.e., from developing to developed countries. An eventual and not improbable crisis would have the worst impact in developing and least developed countries.

It is necessary to re-think the global system of monetary reserves, that could be neither the optimal nor the most equitable. A cautious reform of

this system could eventually generate resources to finance the development of the least developed countries.

Protectionism is the least charitable of all policies, while foreign direct investment (FDI) appears as one of the most concrete ways to efficiently solve the insufficiency of savings and investments in LDCs, not less because it is frequently associated with an improvement of human capital. However, these types of investment account for only a small percentage of total investment in LDCs. Economic logic alone does not suffice to deal with the complex problems we are facing nowadays at a planetary scale. That is why FDI is and should be, in the future, increasingly subject to the social responsibility of the firms as regards human rights and labor conditions; sustainable development; the rights of stakeholders and integration into societies; the rights of consumers; legal frameworks, governance and anti-corruption policies; due respect for the environment; avoiding an excessive prevalence of financial criteria and, finally, making sure that local realities are taken on board when fixing global policies, according to the principle of subsidiarity.

## 1.5. *Migrations, Civil Society and the Role of Charities*

### 1.5.1. *Civil Society and the Role of Charities*

Without a sustainable culture there is no sustainable community and without a sustainable community there is no sustainable globalization. From humanistic development in the sixties, to the disenchantment with foreign aid, to the conditional lending of international financial institutions, to birth control, to schooling (important, but not enough), all of these approaches to eliminate poverty have proved insufficient. Participative approaches are important, but costly, and social capital is not enough either. A successful role for charities must be based on dialogue, operating subject's consciousness, project sustainability, real appreciation of local human resources, flexibility and the promotion of partnership.

NGOs must interact with a renewed approach to cooperation for development by integrating it into a comprehensive policy towards LDCs and also into foreign affairs policies, eliminating tied aid and increasing the aid level.

A call to action requires programs that will bring about the following shifts: from material poverty to adequate assets and livelihoods; from isolation and poor infrastructure to access and service; from illness and incapabil-

ity to health, information and education; from unequal and troubled gender relations to equity and harmony; from fear and lack of protection to peace and security; from exclusion and impotence to inclusion, organization and empowerment; from corruption and abuse to honesty and fair treatment.

It cannot be taken for granted that 'the rural community' retains the patrimony of common that is crucial for the viability of a strategy of partnership. Common values or normative consensus cannot be treated as a given – factions and fragmentation often make these frail foundations upon which to build. Developments at the *meso level* seem imperative; otherwise we and, more importantly, they, the people, are left with a yawning gap between a small, limited and defenceless local project and the *macro level* Leviathans (national or international).

Local initiatives cannot even rely upon hiding behind the skirts of the *terzo settore* charity, which itself is incapable of protecting them against such potential adversaries. The 'third sector' exists marginally and insecurely between the Market and the state. It is true that we need to initiate from the bottom a new pro-justice movement. However, that only serves to pose a bigger question: what can be done to foster authentic social movements in developing counties – ones that are themselves sturdy enough to resist political incorporation by self-interested forces and to resist economic incorporation by equally self-interested market forces?

### 1.5.2. *Migrations*

Migrations are very old phenomena, perhaps 6000 years old. But they now involve unprecedented amounts of people. Half a million people are leaving Latin America and the USA is receiving one million immigrants every year. Remittances are probably around 300 B US\$.

The current model of citizenship, Western, democratic and exported *urbi et orbi* is basically Hobbesian and its latest formulation is that of *lib-lab*. This model cannot work without recognizing the cultural identity and the basic role of intermediate bodies in political participation and in decision-making on the issue of citizenship. But we are living in a society of fear and there is the risk of falling into the Hobbesian temptation. At the same time, the Hobbesian model of citizenship is in crisis because globalization has reduced national states' sovereignty.

We need to give priority to social rights over political rights associated to the question of citizenship. This way it would be possible to make a *post-Hobbesian citizenship* with reference to a *cosmopolitan citizenship* differen-

tiated from the *national* one, as well as from a *globalized citizenship*. It can be built based on a positive anthropology (not a negative one, as in Hobbes), to the service of the general interests and recognizing cultural identities (including religious ones) as well as core social networks. This could allow us to build a subsidiary, societal, relational and plural citizenship able to integrate immigrants.

### 1.6. *The Environment*

To meet this challenge an interdisciplinary approach is required. The poorest countries are likely to pay the heaviest price for ecological deterioration (HH Benedict XVI, PASS 2007).

#### 1.6.1. *Water*

Water as a problem is the result of poverty. The situation of inequity in terms of access variability to safe drinking water is reported as follows. A child born in the developed world consumes 30 to 50 times the water resources of one in the developing world. Little effective progress has been made since the publication of *World Water Vision* (World Water Forum, The Hague, 2000).

Agricultural production in tropical zones is the one more likely affected by global warming. With the right incentives and investments to mitigate risks for individual farmers, improving water control in agriculture holds considerable potential of increasing food production and reducing poverty, while ensuring maintenance of ecosystem services. The potential exists to provide an adequate and sustainable supply of quality water for all, today and in the future. But there is no room for complacency, and it is our common responsibility to take the challenge of today's global water crisis and address it in all of its aspects and dimensions.

A successful answer to these challenges requires a sense of global community with shared values or principles and a sense of justice as moral approbation oriented towards the environment, based on respect for Creation.

Negative rights are inviolable, in a way that positive rights are not. For how can a right be inviolable if it is not always possible to protect it? The combination of the biological and geo-physical aspects of water have had far-reaching influences on our attitude toward water and the property-

rights systems communities have devised for it. A good water policy would either be to charge farmers that rent or to impose quotas on extraction rates on individual farmers. A third, and better, alternative would be to set a quota on the aggregate rate of extraction, issue farmers with licenses to extract and allow them to trade licenses among themselves if they so wish. If the water table in the aquifer is both high and deep, the rent component would be expected to be small relative to production costs; meaning that its stock is unlimited. The correct measure of 'water scarcity' is its social rent. It would be interesting if international organizations, such as FAO, were to try to estimate the time trend of water rents in regions that are now facing water stress. Until water is seen as an economic good, its procurement and use will continue to be inefficient and, ultimately, unfair.

### 1.6.2. *Global Warming*

In a few generations mankind is exhausting the fossil fuels that were generated over several hundred million years, resulting in large emissions of air pollutants. Human activity has also increased the species extinction rate by a thousand to ten thousand folds in the tropical rain forests. According to the Intergovernmental Panel on Climate Change in 2007, warming of the climate system is unequivocal, as is now evident from observations of increases in global average air and ocean temperatures, widespread melting of snow and ice, and rising sea level.

Considering these and many other major and still growing impacts of human activities on earth and atmosphere, including global scales, it is thus more than appropriate to emphasize the central role of mankind in geology and ecology by using the term *anthropocene* for the current geological epoch. Developing a worldwide accepted strategy leading to sustainability of ecosystems against human induced stresses will be one of the great future tasks of mankind, requiring intensive research efforts and wise application of the knowledge.

There are plenty of opportunities for energy savings, solar voltaic and maybe fusion energy production, recycling of materials, soil conservation, more efficient agricultural production, etc. Exciting, but also difficult and daunting tasks lie ahead of the global research and engineering community to guide mankind towards global sustainable environmental management in the *anthropocene*.



### 1.7. Poverty, Equity, Foreign Aid and the Millennium Goals

There have been some progresses in achieving the Millennium Goals, but the situation is still very serious in Sub Saharan Africa and in other countries like Haiti. A baby born now in Montreal (Canada) has an almost 50% chance of getting a university diploma, while one born in Ouagadougou (Burkina Faso) has only a 0.6% chance.

In the case of Africa, three main explanations can be given to the non performance of the Millennium Goals: lack of sufficient human capital, infrastructure deficiencies and problems of governance. But besides internal conditions there have been problems with the effective levels, quality and targeting of the aid, as well as with the burden of debt. Big questions of this century are: have the resources of countries in Sub-Saharan Africa not been plundered in the colonial era? In the collusion between rich countries and African despots, how poor would Sub-Saharan Africa be? Because of this doubt, the question of reparation should be treated *pari passu* with that of debts.

Taking into account that issues referred to education, health and gender equality are at the core of the Millennium Goals, the omission of the family is a serious mistake. Family is not even mentioned in these Goals.

International regional integrations can play a very important role in the fight against poverty. However, openness to trade can sometimes have a negative effect on the levels of poverty.

Even the poor countries should lead the improvement of world governance and the fight against poverty. Poor countries should also look for complementary and alternative ways to help themselves. A concrete way of doing this is to be more confident of their own strengths. Emigrants' remittances can also play a positive role.

It is a scandal that a promise made thirty years ago, i.e., aid equal to 0.7% of GNI had not been fulfilled yet. Given the failures of the past and its natural weakness at the time of discussing national budgets, *earmarking of resources* is the most secure way to ensure adequate financing of aid. Taxes levied at a very low rate on internationally mobile tax bases would be less distorsionary than additions to existing national taxes. Taxation on resources in risk of depletion, like fisheries or the global climate, are natural candidates since they will also help to preserve the natural environment of mankind. The same can be said of the space in space needed to run satellites. Other alternatives could be taxing goods consumed by high income groups – such as international flights – and resources that might originate from the reform of the global reserve system.

Although altruism seems to be on the rise, adjustment pressures of traditional economic and social structures emerging from globalization are not conducive to helping people and countries often perceived as competitors. Practical ways to overcome this situation need to be found urgently. Education, health, credit, access of the poor to property, entrepreneurial abilities and facilities to increase LDCs' exports are the more secure ways of investing aid resources in order to minimize the risks of ineffectiveness.

The threshold currently used for the definition of poverty needs to be reconsidered, as well as the ways to accurately measure this increasingly important indicator.

Global income inequality is a product of insufficient international cooperation, as it can be seen in protectionism and tax competition, both of which render difficult the way to less poverty and more equity.

### 1.8. *The Values of the Spirit, Knowledge and Education*

The very crucial issue of education was not explicitly included in the program, with the exception of references to it in the Millennium Goals. This was due to the fact that a meeting of the Joint Working Group of the Pontifical Academies of Sciences and Social Sciences, fully devoted to globalization and education had already taken place in 2005.<sup>1</sup> However, HH Pope Benedict XVI devoted to education an important part of his letter to the President of our Academy, Mary Ann Glendon. It is very relevant to quote it here not only to remind us of the crucial role of education but also to give to it an enhanced approach. 'A third challenge relates to the values of the spirit. Pressed by economic worries, we tend to forget that, unlike material goods, those spiritual goods which are properly human expand and multiply when communicated: unlike divisible goods, spiritual goods such as knowledge and education are indivisible, and the more one shares them, the more they are possessed. Globalization has increased the interdependence of peoples, with their different traditions, religions and systems of education. This means that the peoples of the world, for all their differences, are constantly learning about one another and coming into much greater contact. All the more important, then, is the need of a dialogue

<sup>1</sup> The discussions and conclusions of this seminar can be found in Marcelo Sánchez Sorondo, Edmond Malinvaud and Pierre Léna (eds.), *Globalization and Education*, Walter de Gruyter, 2007.

which can help people to understand their own traditions vis-à-vis those of others, to develop greater self-awareness in the face of challenges to their identity, and thus to promote understanding and the acknowledgment of true human values within an intercultural perspective. To meet these challenges, a just equality of opportunity, especially in the field of education and the transmission of knowledge, is urgently needed. Regrettably, education, especially at the primary level, remains dramatically insufficient in many parts of the world'.

## 2. BASES FOR THE AGENDA

The globalized world we live in has too much poverty, too many walls, too many weapons and war and lack of respect for Creation. We need to build a world without (extreme) poverty, more respect for Creation, more peace, less weapons and plenty of dialogue to build a civilization of love based on the principle of the universal destination of all the goods of Creation.

### 2.1. *Worrying Signs of the Times*

The world we live shows us every day both worrying and encouraging signs of the times. Among the first ones we can enumerate:

- Terrorism, new forms of violence, wars and nuclear threats.
- Multilateralism and world governance are weakening.
- There is a re-emergence of nationalism, associated to increased migrations and international trade and finances.
- Big balance of payments imbalances and exchange rate misalignments in some of the bigger countries of the world, without significant coordination of their authorities, are a serious treats to world economic development.
- Structural changes in world finances, a very rapid growth of world liquidity and a decaying role of international and national public authorities, also create a potentially dangerous environment for the world economy and sometimes have an anti-developing countries bias.
- There are serious delays of the World Trade Organization's Doha round.
- An intellectual property regime that makes difficult the access of LDCs to basic knowledge, even in crucial health issues.

- Poverty is still very pervasive, and the recent reduction of *extreme income poverty* is mainly explained by Asia, in such a sharp contrast with Africa that is now the home of 75% of the income poor of the world.
- There are well-grounded doubts about the possibility of achieving the Millennium Goals by the original date (2015).
- The compromise of developed countries to aid poorer ones with 0.7% of their Gross National Income has not been fulfilled (only 5 of the 22 countries integrating the Development Assistance Committee did it).
- Convergence of developing countries to the levels of living and education of developed countries has been limited to some Asian and Southern European Countries.
- Wealth and income distribution has tended to become more unequal in most of the countries.
- The increased awareness of our environment deterioration is not yet enough to induce the completion and enforcing of the Kyoto Protocol or of another similar international agreement to preserve Creation.

## 2.2. *Encouraging Signs of the Times*

- It is very probable that we are just at the beginning of a long and widespread wave of economic growth, with the growing participation of emerging and even of less developed countries.
- There is a proliferation of successful cases of economic and social development in a variety of regions, provinces and cities.
- There is a rapid and widespread growth of world trade, whose permanence is also important for world peace.
- International regional agreements show great vitality.
- There are growing intra-national autonomic *cum* local development demands, as well as growing demands and realities of political participation, even technologically driven.
- A silent new consensus on the roles of the state, the civil society and the markets is building up.
- Notwithstanding its pervasiveness, both the incidence and the amount of people living in *extreme income poverty* have been reduced in the last quarter of century, co-existing with the intensification of globalization.
- Although incomplete – for instance, they don't even mention the family – Millennium Goals are a feasible and positive step.
- World income distribution shows some positive signals, mainly explained, as in the case of poverty, by the economic growth of Asia.

– There is a positive increase in the awareness of the deterioration of our environment, as proved by many recent reports, some of them coming from the Pontifical Academies.

### 2.3. *Signals of a Civilization-Wide Transformation*

As mentioned in the Introduction to this Plenary Session, there are many signals of a *civilization-wide transformation* that challenges our traditional values and institutions, particularly the Western ones, and that must be kept in mind in order to find proper answers to the challenges we are confronting. Some of its manifestations are:

- The re-emergence of Asia, with its own values, cultures and institutions.
- Serious threats for the family as a key institution of humankind.
- Completely new roles of women, youngsters and the growing number of elders.
- A sort of ‘demographic suicide’ of many developed countries.
- Serious challenges confronted by the national states.
- Threats coming from an environment that sends us more and more signals that the current style of development looks almost impossible to sustain and to spread to all peoples and nations.

### 2.3. *Bases for the Agenda*

Confronted with such unprecedented challenges, discussions normally held on policies to mend some of the sources of injustice and lack of charity sometimes sound pathetic. To improve the effectiveness of charity and justice in this context of civilization-wide change *it is necessary to design sounder cultural answers and concrete gestures, unprecedented as the change we are living*. We can envisage different issues to be addressed by different kinds of countries and institutions.

*Developed countries* – not least to rebuild their damaged moral authority – should implement renewed projects like the following.

- Eradicating extreme poverty by the year 2015 is one of the most important tasks in today’s world and that objective is indissolubly linked to world peace and security.
- Fulfilling the so many times promised level of aid (0.7% of GNI, Gross National Income), finding innovative ways of financing it through the earmarking of resources originated in reducing agricultural subsidies or in the taxation of international public goods or exhaustible resources.

- Improving the ways of delivering that aid through creative and effective projects based on the active participation of people in the recipient countries.
- Creating trade conditions favorable to poor countries, including broad and unconditional access to DCs' markets.
- Unconditional cancellation of the external debt of HIPC (Highly Indebted Poor Countries) and of LDCs and measures to ensure that they do not fall once again in similar situations.
- Substantial investment in R&D of medicines to treat AIDS, tuberculosis, malaria and other tropical diseases, making available medical and drug technologies without imposing legal or economic conditions.
- A sincere re-thinking of the global reserves system.
- Substantial reduction of both legal and illegal arms trade, illegal trade of precious raw materials, capital flights from LDCs and money-laundering.
- Decisively promoting peace in the Middle East.
- Supporting projects of returning or restoring the artistic treasures that originally belonged to LDCs, considering the possibility of a Trust-Fund whose income could help finance foreign aid.

### *Emerging Countries*

It would be fair that emerging countries with higher levels of GDP per capita (for instance, more than 10,000 US\$ in purchasing power parity) should contribute to the aid for eradicating poverty through a progressive contribution, beginning with 0.1% of GNI.

Focusing foreign aid on the poorest countries and in special programs to fight against poverty in LDCs.

Leading financial coordination to prevent a dangerous outcome of world financial imbalances and instabilities.

### *Developing Countries*

Sincere internal and external peace processes – including the very crucial ones of the Middle East.

Substantial improvement in the quality of democratic governance.

Giving true priority to the poor in government programs.

### *International Institutions*

Developing a legitimate pluralistic vision, not one just based on the opinion of a few and who ends discriminating cultural diversity and intermediate bodies, ignoring the principle of subsidiarity.

*All Countries*

Actively promoting dialogue, the developing of common norms, the building of international cooperation based on the principle of universality but also on shared values and the enhancing and strengthening of the international institutions that implement these shared norms and values.

Regarding the projects financed through foreign aid resources it seems prudent to give priority to those that can lead to the empowerment of the poor, as is the case with education, health, credit, access to property, entrepreneurial abilities and facilities to increase LDC exports.

In spite of the fact that the Millennium Goals are not going to be fully accomplished in 2015, perhaps it is already the time to think of the next round of Millennium Goals. The ones we have fall very short of an integral conception of human development, beginning from the surprising exclusion of the family and the rights of the unborn in them.

Sustained improvement of enrolment rates and quality of education, particularly in the socially segregated schools that the poor attend.

Credible commitments to a socially protected free trade through the fulfilment of the Doha round in its original, but renewed spirit of development round.

Foreign Direct Investment (FDI) has a crucial role as a source of financing and incorporating human capital and technologies in developing countries. It also has another important and increasing role and it is the development of a paradigm of social responsibility of the firms, to whom all countries could contribute as a way of enhancing the positive role of FDI, as well as avoiding its not rare conflictive aspects.

Equally renewed commitment to the non proliferation of nuclear and non-nuclear arms and to an equitable disarmament.

Credible and enforceable commitments to the Kyoto Protocol.

*Finally*, it is evident that confronted with such a cultural, economic, social and political context, the role of religions, and of course of the Catholic Church, is every day more crucial to convince global powers, international organizations and governments of emerging and poor countries of the need for a completely new vision to confront the unprecedented changes we are living. The difficulty of reaching such a vision without a parallel consensus on the nature of human beings makes this challenge even more demanding but this must not be an excuse to abandon this crucial endeavour.