TOWARD A MORE INCLUSIVE SOCIETY

FORUM OF
CATHOLIC INSPIRED NGOS

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*The light of the Gospel
is the guide for anyone who places
him/herself at the service of a civilization of love,
where the Beatitudes have a social resonance,
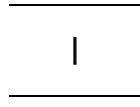where there is true inclusion of the least.*

Pope Francis

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CATHOLIC INSPIRED ORGANIZATIONS

MOVING FORWARD IN A WORLD MARKED BY UNPRECEDENTED CHANGE

Today it is often stated that the world is marked by ongoing change and deeply impacting societal transformations. Climate change is understood as a life endangering reality, neo-liberal economies are said to have reached the end of their promise to improve the well-being of the global population and social cohesion, community development and solidarity are gradually marked by individualism and materialism. The present global balance is seen as uncertain because of shifting political powers and democracies are now questioned by new majorities that put the very principle of democracy at risk. While progress is still in some sense measurable, there is a growing understanding of a limit to the promises of the past and to the ways of thinking that have contributed to it. Confronted with an emerging number of major issues with increasing complexity, people around the world experience a new sense of vulnerability as well as a deeper quest for morality and responsibility.

Two core logics seem to be prevalent in considering possible ways to move forward. The first attempts to prolong the present order and its predominately profit-driven vision. The second moves toward changes at deeper and more fundamental levels by renewing dynamics of global relationships based on a new conceptual outlook. The first leads to defensive and protective attitudes and behaviors, which then call for more complete and further developed control mechanisms. The second strives to be "person-centered" and aims at better defining the shared responsibilities and the development of new, yet uncertain dynamics. The debates and interactions between both logics are further colored by growing concerns for security, which in turn yield distrust in the future and in the true commitment of national and international communities.

Change is often looked upon as some sort of external factor that affects individuals and communities. However, change can also be seen as an integral part of human experience with an opportunity for people and communities to consider both progress and improvement. In the search for improving one's life and one's community, often characterized by trial and error, we understand the call for change, even if only implicitly. In this sense, we see today that it is often the lack of a clear perspective on societal development that generates social protest and a call for change. The lack of an overall vision and dialogue to effectively reduce poverty, marginalization and exclusion are major causes for today's growing number of protests and polarizing reactions. The basic human needs for recognition, respect, access to growth and to full community participation all call out in assertive ways for more fundamental changes.

The exponential growth of the global population, now reaching over seven and a half billion people, is a change in its own right. The rapidly increasing global population calls for a global approach in finding better ways of organization to ensure justice, equity and solidarity. Nearly twenty years into the new millennium, it is reported that nearly half of the global population subsists on less than 5,50 USD a day and that poverty levels are increasing in parts of the world.[1] We seem to be stuck at a crossroads. On the one hand, there is no real globally shared vision and/or practical consensus on how to address the concerns of the poor in a predominately profit-oriented vision of the world. On the other hand, there is no clear vision on how to move away from a vision that places "profit over person" towards developing a more person-centered approach. Efforts in this respect often unravel and remain at the level of good intentions. They are then written in non-binding documents, which are left without adequate implementation and appropriate follow-up. The effectiveness of multilateral efforts can thus be questioned when they remain insufficiently developed or simply ignored at national implementation levels.

National and international priorities are heavily influenced by historical modes of thinking based on the logics of territorial boundaries, private economic interests and political power mechanisms. The call to preserve and develop the *common good* may well be heard in the many international debates but *the common ground* to facilitate this process seems difficult to attain. Without the solid basis of common ground, the common good becomes less and less "common," thus actually losing its very conceptual value. Hindered by antiquated thinking and structures, and also by the uncertainty and complexity of conceptual solutions, even the strongest aspirations and

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[1]   See, for example, World Bank, *Poverty and Shared Prosperity 2018: Piecing Together the Poverty Puzzle* (Washington, DC: World Bank, 2018), 81.

hopes of millions can find themselves held to a standstill by overly defensive thinking. Yet history shows that increased safety and protection are genuinely better guaranteed through organized dialogue, shared responsibility and the subsequent efficient commitment toward a "common good."

The progress of humanity has, and will always, depend upon a process of change and renewal. If the evolution of global society, shifting demographic outlook and political tensions call for new solutions, then these new solutions will need to be based in new ways of thinking. Responses will need to be built with a common vision, open dialogue and shared responsibilities in order to effectuate renewed social capital and cohesion.

The importance of civil society and Catholic organizations as agents of change

Civil society plays a major role in establishing and contributing to such dialogue, with organizations serving society in many and various ways. Organizations, in their most general sense, offer structure at the broader levels of society. They provide various services, social and otherwise, at the local, national and international levels. The respective scopes of action and impacts of organizations, from the grassroots all the way to the academic levels, have seen tremendous growth over the past decades, which serves to highlight and evidence the increased organizational dynamics of individuals and groups of people in a "globalized" world. Organizations at every level of civil society are increasingly seen as agents implementing social policies and development programs, illustrating their great capacity to effectively fuel social cohesion.

Non-Governmental Organizations (NGOs) arose in the aftermath of World War II to offer needed assistance and relief efforts at the local, national and international levels. The scope of their work gradually broadened in the ensuing decades, now operating in a vast and growing field of international networks. The increased scope of their work found larger audiences and greater financial support, such that the influence allows for strong positioning and advocacy.

Arising from the grassroots level and in solidarity with the broader local communities, NGOs have contributed greatly to the promotion of social justice. Though it is difficult to comprehensively assess the economic value of NGOs, the overall operating expenditures of non-profit institutions was estimated to be over 2.2 trillion USD in 2010.[2] In 2018 there were an estimated 10 million Non-Governmental institutions in the world of which some 5,161 NGOs enjoyed active consultative

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[2]   Lester M. Salamon, "Putting the Civil Society Sector on the Economic Map of the World," *Annals of Public and Cooperative Economics* 81, no. 2 (June 2010): 187.

status with ECOSOC.[3] When taken as a whole, this constitutes a major economic profile that has gained the fuller attention of governments. While these numbers are impressive, they do not reveal what may be NGOs' most important quality: NGOs display a tremendous capacity to effectively contribute to social harmony, heal fractures in social development and contribute to the implementation of democratic principles.

Owing to their grassroot beginnings, NGOs gradually developed a mode of analysis and expertise at the ground level that continues to be both unique and necessary. This "ground up" approach and expertise allow for fundamental questions to be raised, new debates to be opened and many "real world" consequences of policies to be discussed. Many concepts within the fields of human rights and development, for example, continue to be refined based on the input from NGOs and civil society as a whole. The strong social presence of NGOs and their ever-growing number of services now touch nearly all layers of society. NGOs continue to "do more with less," yet their expertise remains insufficiently integrated into decision-making processes.

In this vast landscape, Catholic organizations present in civil society do not seek to be considered as a separate group. They rather seek to be an active partner contributing to the many efforts to defend human rights and promote social justice. A person-centered vision is at the heart of their activity, which therefore explains their search for the full recognition and respect of all human beings and the promotion of the integral development and the well-being of all.[4] This translates into a three-pronged rationale with respect to their decision to work at the level of intergovernmental and national institutions:

1. There is the understanding that present social and economic structures are still inadequate to meet the needs of global populations.
2. There is a perceived convergence with the initial goals of the intergovernmental bodies, which were created to "reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom."[5]
3. There is the Social Teaching of the Church and its promotion of a person-centered vision and the value of community.

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[3] See, for example, United Nations Economic and Social Council, *List of Non-Governmental Organizations in Consultative Status with the Economic and Social Council as of 1 September 2018*, E/2018/INF/5 (October 31, 2018), note by the Secretary-General.

[4] "The commitment of Christians will also be translated in an effort of cultural reflection aimed at a discernment of the cultural models of economic and social development." John Paul II, *Sollicitudo Rei Socialis*, par. 41.

[5] United Nations, *Charter of the United Nations*, 1 U.N.T.S. XVI (June 26, 1945), preamble.

The work of Catholic inspired organizations thus goes beyond a merely temporal vision. Their action is inspired and supported by convictions that go beyond the individual and that continuously explore the values of transcendence and transformation. Active and reactive modes of thinking and action are embraced, which are imbued with a core moral dimension.[6] In this way, differences with non-faith based organizations are not to be primarily understood as simply owing to a possible diversity in programs or advocacy positions. These differences are more properly understood in light of the mission of Catholic organizations to work for the affirmation of human dignity and flourishing of human nature. Catholic organizations act as leaven in society and strive for solutions to ensure a more fully human society.[7]

Five major tools to promote a culture of care

In order to build solutions, both reference points and tools are necessary. Initial reference points for Catholic organizations are, of course, the Gospel and the Social Teaching of the Church. Catholic inspired organizations then opt for a set of tools consistent with these initial reference points that give equal attention to the process as to the desired final result to be achieved. In the vast collection of tools, the following five are part of the core identity of Catholic inspired NGO's in their ongoing efforts to promote a culture of care.

A first major tool is the Universal Declaration of Human Rights. "The movement towards the identification and proclamation of human rights is one of the most significant attempts to respond effectively to the inescapable demands of human dignity."[8] This statement from the Compendium of Catholic Social Teaching not only synthesizes the many references made to emphasize the universal, inviolable and inalienable value of this Declaration but also highlights the need to respect its moral value. In providing a shared vision and mission, common ground was presented for all nations, communities and individuals in the hope that there would be a responsible translation of this vision into sound policies. The identification of rights started from a solid understanding of human nature and aimed at the fulfilment of all humans individually and collectively. The rights identified were therefore universal in their conceptual value and in their practice. It is therefore worrying to witness how this universal vision is being abandoned and eroded by lack of consideration for the moral value inherent in these rights.

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6   "The tasks accompanying responsibilities in social and political institutions demand a strict and articulated commitment that is able to demonstrate clearly the absolute necessity of the moral dimension in social and political life through thoughtful contributions to the political debate, planning and chosen actions." Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican City: Libreria Editrice Vaticana, 2004), par. 566.

7   Paul VI, *Populorum Progressio*, par. 20-21, 40.

8   Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, par. 152.

Former Permanent Representative of the Holy See to the UN in Geneva, H.E. Silvano Tomasi stated that "when human rights are neglected a systemic exclusion of the vulnerable comes about."[9] If we wish to ensure that human rights remain a solid reference point for further global development, there is an urgent need to rethink and return to their initial perspective and purpose, which is at times far from many of today's polarizing debates.

The further development of international collaboration is a second important tool to serve humanity. Dialogue remains the world's great hope and it can only be wished that all people realize that global challenges necessitate global dialogue with globally shared responsibility. Sufficient space must be left for nations and cultures to define what will prove to be the most effective paths toward global harmony, but without allowing the ultimate goals to be obstructed. The choices ahead of nations are therefore of major importance. When solely national interests prevail, the capacity for dialogue is lessened. When profit-oriented thinking remains a priority to the detriment of the human person, solutions will not serve all of humanity.

The principle of the common good is a third tool in building new global paths. With varying definitions, the "common good" encompasses a concept that "stems from the dignity, unity and equality of all people"[10] and serves as a reference point in responsible decision-making processes. It is "the sum total of social conditions which allow people, either as groups or as individuals to reach their fulfilment more fully and more easily.[11] It therefore embraces all societal areas and disciplines, highlighting the need to prioritize morality above temporal values. The common good has therefore a truly inclusive dimension. It recognizes the need for all to be integrated in society and that all share in the responsibility to protect and ensure further growth. Better integrating the concept of the "common good" in global relations would avoid many of the present power games and reduce the potential for conflicts.

Subsidiarity is a fourth essential tool in shaping a new social landscape. As a principle, subsidiarity ensures the broader inclusion of all while providing a structural mechanism of distribution. With regard to equal access of opportunities in society, subsidiarity proves to be an important dynamic in the promotion of solidarity and fraternity. It serves to strengthen social cohesion and contributes to inclusion of the poor and social justice. Renewed emphasis upon social entrepreneurship, just working conditions and the promotion of

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9   Archbishop Silvano M. Tomasi, *Statement to the United Nations at the 3rd Forum on Business and Human Rights: "High-level discussion on strengthening the links between the global economic architecture and the business and human rights agenda,"* December 3, 2014.

10   Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, par. 164.

11   Ibid.

intergenerational values are all paths towards achieving a better distribution that is respectful of all.

Adequate appreciation of the human person as a social being is a fifth tool. The human person is not a solitary being and depends upon a vast network of relationships to ensure integral development and the fulfillment of his or her destiny. Catholic inspired organizations therefore share a common mission to promote a society in which the well-being, fulfillment and participation of all persons is valued. Inclusion is a powerful dynamic in reconsidering the social landscape from a perspective that avoids marginalization and which offers space for all to participate.

These tools are essentially person-centered and refer to the many social dimensions and dynamics present in society, politics and international relations. Human rights, peace, the common good, subsidiarity and solidarity are all served by the principle of inclusion and its contribution to a culture of care. This document offers a glimpse as to how these elements characterize the mission and activity of Catholic inspired organizations.

Leaving no one behind

The recent Sustainable Development Goals illustrate the determination of all nations "to foster peaceful, just and inclusive societies which are free from fear and violence."[12] The global mission expressed in the 17 goals and the 169 targets outlines the shared commitment of all nations to "shift the world on to a sustainable and resilient path."[13] The commitment to "leave no one behind" provides new dynamics to existing institutions and economies in calling for a true spirit of social service, increased global solidarity and the development of the common good. "Leave no one behind" has become a policy priority discussed at the highest levels. The golden thread seems to be the priority interest in the integral well-being of peoples rather than a solely profit-oriented approach. The market economy is invited to make more space for social entrepreneurship, reciprocity is to become a reference point in global relations and the many forms of inequities need to be given full priority on the global political agenda.

Such vision and agenda call for profound transformation. Global relations will need to be reconfigured, economic reference points modified and social relations reconsidered. Today's shrinking multilateral space, paralleled with a growing claim for national identity and the ever louder voice of extremist movements, will

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12   United Nations General Assembly, Resolution 70/1, *Transforming Our World: the 2030 Agenda for Sustainable Development*, A/RES/70/1 (October 21, 2015), preamble.
13   Ibid.

challenge the effective and adequate implementation of these goals. Tensions are present between globalization and purely national interests. It is clear, however, that growth can no longer solely be measured in terms of financial means and the challenge remains to build a society that is truly inclusive for all.

These efforts will require many actors at various levels. In this respect, it is encouraging to note that the signatories of the 2030 SDG document formally acknowledged the need for collaboration with civil society. The road ahead may still be long, but it seems to be opening toward better dialogue and understanding of the shared responsibility necessary to achieve the common good. Future policies will no longer be built by politicians and technocrats alone, but by a consortium including the expertise of those at the grassroots level.

The convergence of Catholic inspired NGO's in moving towards a more inclusive society

The many and diverse paths followed by organizations toward social justice and solidarity are now converging. Challenges today are increasingly interconnected: solutions that serve one area or discipline need to be developed in light of their impact on other areas. There is thus a point of convergence simply in the growing understanding that solely one dimensional, specialized approaches are no longer possible. It no longer makes sense to think of solutions for migration without better exploring the options and consequences on development, without considering their impact on economies and education, or without thinking in terms of social cohesion. The need to develop more transversal or interacting synergies has become increasingly important.

Catholic inspired organizations therefore chose to develop a dedicated space of collaboration. Building on the specific knowledge and diverse areas of expertise of each participating organization, a forum was created as a space to discuss existing challenges and potential opportunities in a horizontal and non-hierarchical way.[14] In building this collaboration, Forum International aims to enhance the interaction of the organizations, their grassroots expertise, the application of the Social Teaching of the Church, academic analysis and business skills of other civil society partners of Catholic inspiration. Over one hundred Catholic inspired organizations with members and partners over the globe committed to participate in this round table so as to discuss and strengthen their advocacy in the international arena. Collaborators each retain their own complete autonomy at the organizational and operational levels. The Forum serves as a space and conduit for shared expertise and deepened analysis to be placed at the service of all.

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14 See www.foruminternational.org.

Thematic groups then emerged to dialogue upon issues of relevance in the respective fields of Human Rights, Development and Environment, Migration, Education, Family, Health and Youth. Each group has its own facilitator who then interacted with other thematic group facilitators in dedicated meetings to open new and interconnected proposals and solutions.

For the past two years, the theme "Moving toward a more inclusive society" has served as a point of reflection in the various thematic groups. The theme offers a connecting point to global policies, is rooted in the Social Teaching of the Church, and above all, builds on the expertise and the analysis of all Forum participants. The ideas and the views integrated in the present document reflect what the participants from the various Catholic inspired organizations have highlighted throughout their meetings during this two-year process.

It should be emphasized that the present document is not an attempt to provide a comprehensive academic analysis on the theme of inclusion. It is much more to serve as a starting point for a forward looking dialogue upon some of today's major concerns. As such, the document paints a picture that invites further discussion and refining. The input therein shows, in reading the signs of the times, how much inclusion *is a continuously evolving process to ensure that no one is left behind.* The document is organized in thematic chapters reflecting the outcomes of the work carried out in the respective thematic groups. Each chapter contains "Keys to the concept," "Challenges" and "Positions taken" corresponding to the core ideas expressed regarding inclusion. While the document is organized by theme, the collaborative process clearly revealed how the many efforts of Catholic inspired organizations are interconnected, share common motivations and benefit from continued interrelation and content-driven cohesion.

It is hoped that this work serves to further develop this platform. We want to thank Geoffrey Strickland for bringing these thoughts together, for his continuous interaction with the various collaborators in completing and editing the ideas, for seeking useful links in exploring further interactions and for helping to clarify the complexity of the many issues that were highlighted. As the Holy Father reminds us that "politics are not the art of improvisation," let us all take this recommendation as a guideline and further strive for improved quality and vision.[15]

Johan Ketelers
October 2019

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[15] Francis, *Address to the Commission of the Bishops' Conferences of the European Community*, October 28, 2017.

II

HUMAN RIGHTS

A COMMON HORIZON
FOR THE CONSTRUCTION
OF INCLUSIVE SOCIETIES

" *The Declaration of 1948 in fact determined the purpose of formulating statements that would always be valid, in every age, place and culture, because they are inherent to the very nature of the human being. Today one notes a reappraisal ... almost as though the profound meaning of human rights may be merely contextualized and applied to certain places and to a certain period, which now seems to be inevitably approaching its sunset. It is important, instead, to recover the objective dimension of human rights, based on the recognition of the 'inherent dignity and of the equal and inalienable rights of all members of the human family [which] is the foundation of freedom, justice and peace in the world'. Without such vision, rights are short-circuited so that from being universal and objective they become individual and subjective, with the paradoxical consequence that 'each individual becomes the criterion for measuring himself and his own action', which 'leads to an effective lack of concern for others and favors that globalization of indifference born of selfishness, the result of a conception of man incapable of embracing the truth and living an authentic social dimension.'"* [16]

In reflecting upon the 70th anniversary of the Universal Declaration of Human Rights, His Eminence, Pietro Cardinal Parolin offers a first important consideration of inclusion. The image of one understanding of the human rights project "approaching its sunset," is timely. The project as a whole, complex in its evolution and competing articulations, yet simple in its origin, continues to experience frustration and fatigue despite the hard-learned lessons of violence, war, and the disintegration of the human family that led to its initial realization. The once achieved clarity of a *common* horizon[17], so common that it was deemed "universal" in the declaration that bore its name, became a rallying cry for a world stricken by not one but two successive world wars. This horizon is now obscured by a number of trends pointing toward growing marginalization and exclusion, destructive competitiveness, increasing individualism and even violence.

Pope Francis stated that a third world war is being fought in piecemeal fashion.[18]

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16   Cardinal Pietro Parolin, *Intervention at the VII International Symposium on the Theme "Fundamental Rights and the Conflicts Between Rights*," LUMSA University, November 15-16, 2018.

17   "...The universality of human rights represents a crucial question for our age, a real topic *stantis aut cadentis*, the answer to which will determine whether human rights continue to mark the common horizon for the construction of our societies, the necessary point of reference for the exercise of political power and a guide for the path to be followed by the international community." Archbishop Paul Richard Gallagher, *Address at the Council of Europe on the Occasion of the Celebration of the 70th anniversary of the Universal Declaration of Human Rights*, September 10, 2018.

18   For example, see Francis, *Message for the Celebration of the Fiftieth World Day of Peace*, January 1, 2017.

As the world turns ever more rapidly toward a polarizing rhetoric, the very preconditions for the exclusion which marked the experience of the world in the nascent 20th century are now ripe for repetition in the 21st. The signs of the times read in a daunting manner, and indeed, an invigorated human rights project, to be defended with renewed energy, is now more necessary than ever. Inclusion is a call to bring the universality of human rights back into focus: it is a dynamic based upon the universally shared and relational nature of the human person, adding to the social capital and cohesion of all communities through the full respect for every person's dignity.

In responding to the challenges concerning inclusion in the modern human rights discourse, Catholic inspired organizations seek to be more than a people of only "no": they seek to creatively propose and advance better alternatives. Catholic inspired organizations work at both the practical and conceptual levels based on a natural law understanding of human rights, illustrating that both are complementary and necessary to build truly enduring social capital. Catholic organizations work for an inclusive society where the human rights recognized in law and policy are in fact legitimate rights coupled with the duty of others to protect those rights, *leaving no one behind*.

Keys to the Concept

1. *Peace and justice are connected through the concept of inclusion.*[19] Peace, justice and inclusion are always relational: each comprehends both a standard of conduct that is due to me as a human being and a standard that I must give to other human beings. The motto "never again!" recalls the original urgency for inclusion behind the 1948 Universal Declaration of Human Rights, with the natural law basis that anchored its logic. In recognizing our shared vulnerability, individualistic tendencies are redirected toward universal ones. Inclusion reminds us that we need one another and that we must recognize our individual and common fragility.

2. *The inviolable dignity of each and every human being, whose nature is universal, transcendent and relational, is a basis of inclusion.*[20] The human person is innately relational, interacting with God, other persons and our natural

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[19] "The goal of peace, so desired by everyone, will certainly be achieved through the putting into effect of social and international justice, but also through the practice of the virtues which favor togetherness, and which teach us to live in unity, so as to build in unity, by giving and receiving, a new society and a better world.'" John Paul II, *Sollicitudo Rei Socialis*, par. 39.

[20] "The dignity of the human person is a transcendent value, always recognized as such by those who sincerely search for the truth. Indeed, the whole of human history should be interpreted in the light of this certainty. Every person, created in the image and likeness of God (cf. Gen 1:26-28) and therefore radically oriented towards the Creator, is constantly in relationship with those possessed of the same dignity. To promote the good of the individual is thus to serve the common good, which is that point where rights and duties converge and reinforce one another. The history of our time has shown in a tragic way the danger which results from forgetting the truth about the human person. Before our eyes we have the results of ideologies such as Marxism, Nazism and Fascism, and also of myths like racial superiority, nationalism and ethnic exclusivism. No less pernicious, though not always as obvious, are the effects of materialistic consumerism, in which the exaltation of the individual and the selfish satisfaction of personal aspirations become the ultimate goal of life. In this outlook, the negative effects on others are considered completely irrelevant. Instead it must be said again that no affront to human dignity can be ignored, whatever its source, whatever actual form it takes and wherever it occurs." John Paul II, *Message for the Celebration for the World Day of Peace*, January 1, 1999, par. 2.

environment.[21] Beginning with parents and family, then extending to other relationships through our lineage and history, the capacities of our relational nature are meant to be used to make a gift of self to others and, in so doing, flourish and discover oneself in acts of solidarity. We are thus oriented toward the nurturing of human life, social harmony, truth, beauty and goodness.

3. *Inclusion is a multidimensional process demanding the respect for both rights and their corresponding duties.* The natural right of one person gives rise to a corresponding duty in other persons, namely, that of recognizing and respecting that right.[22]

4. *All people, based upon humanity's universally shared nature and dignity, are meant to enjoy these rights.*[23] In such an environment, inclusion encompasses all human beings with no exception, in all societies and during all phases of existence from conception to natural death.

5. *Present and future generations are embraced in the implementation of these rights and responsibilities.*[24] As the actions of previous generations impacted the present, both positively and negatively, so too will the actions of the present impact future generations.

6. *Care for our common home is an increasingly important element in reference to these rights and responsibilities to all peoples and future generations.*[25]

7. *Inclusion in human rights therefore invites a comprehensive vision of human life and experience.*[26] Inclusion reveals all human beings as one human family, with one common home, and one shared journey of life. This comprehensive vision translates

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21   "Human nature, in fact, reveals itself as a nature of a being who responds to his own needs. This is based on a *relational subjectivity*, that is, in the manner of a free and responsible being who recognizes the necessity of integrating himself in cooperation with his fellow human beings, and who is *capable of communion* with them on the level of knowledge and love." Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican City: Libreria Editrice Vaticana, 2004), par. 149.

22   John XXIII, *Pacem in Terris*, par. 30.

23   The Universal Declaration of Human Rights affirms, "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world," and further that "everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized." See, United Nations General Assembly, Resolution 217/A (III), The Universal Declaration of Human Rights, A/RES/3/217 A (Dec. 10, 1948), preamble and article 28.

24   Francis, *Laudato Si'*, par. 159.

25   "The continued acceleration of changes affecting humanity and the planet is coupled today with a more intensified pace of life and work which might be called 'rapidification'. Although change is part of the working of complex systems, the speed with which human activity has developed contrasts with the naturally slow pace of biological evolution. Moreover, the goals of this rapid and constant change are not necessarily geared to the common good or to integral and sustainable human development. Change is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity." Ibid, par. 18.

26   Ibid, par. 117.

27   Integral human ecology speaks of the human person as a locus of interpersonal relations, exhibiting an order in which the individual person flourishes and inclines us to act in accord with common good of human society. This is analogous to a working definition of nature's ecosystems as networks of synergistic natural relationships in a given habitat between inanimate factors and biological organisms that, working together, express a natural telos that serves to flourish each part as well as the whole of that environment. See, for example, Benedict XVI, *Caritas in Veritate*, par. 51.

into an integral human ecology[27] based in the book of nature.[28] This book illustrates a common horizon, in light of human experience and its constant lesson that fulfillment is found in peaceful and harmonious relationship.

8. *The major vessels toward this common horizon require special attention.* These include respect for the dignity of life and religious freedom, integral development for all, access to health care and education, well-being of families, the fuller participation of youth, and the integration of migrants in society. The grammar of integral human ecology reanimates the various rights, or vessels of dignified living, flowing into a human rights language offering more stabilized vocabulary and coherent discourse. Human freedom is better nurtured and truly free within a human ecological framework rooted in its nature.

9. *The right to life is foundational to inclusion: any form of social participation or fulfillment presupposes the gift of life itself.*[29] Inclusion urges both the right to be born and continual efforts to ensure conditions of life that respect the dignity of the person, with the two aspects being inseparable.[30] The fundamental right to life for all must be respected during all stages of life from conception to natural death, without exception, and applied equally without discrimination. Life, love and gratitude read eloquently from the whole book of nature, in our physical world, social environment and spiritual dimensions.

10. *The right to religious freedom is at the core of respect for human dignity called for in inclusion.*[31] All people have the right to freely seek the truth of their existence, in full respect for their dignity.

11. *Human rights declarations* are meant to be reference points to assist states in articulating legislation within an inclusive, unifying perspective and an overarching

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28   "In order to protect nature, it is not enough to intervene with economic incentives or deterrents; not even an apposite education is sufficient. These are important steps, but the decisive issue is the overall moral tenor of society. If there is a lack of respect for the right to life and to a natural death, if human conception, gestation and birth are made artificial, if human embryos are sacrificed to research, the conscience of society ends up losing the concept of human ecology and, along with it, that of environmental ecology. It is contradictory to insist that future generations respect the natural environment when our educational systems and laws do not help them to respect themselves. The book of nature is one and indivisible: it takes in not only the environment but also life, sexuality, marriage, the family, social relations: in a word, integral human development. Our duties towards the environment are linked to our duties towards the human person, considered in himself and in relation to others. It would be wrong to uphold one set of duties while trampling on the other. Herein lies a grave contradiction in our mentality and practice today: one which demeans the person, disrupts the environment and damages society." Ibid.

29   Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, par. 155.

30   The "fulcrum" of the right to life is the welcoming of the newest members of our human family, children in their mother's womb. This initial welcoming reverberates throughout the lifespan of the human being, participating in the broader networks of familial, communal and societal relationships. See Francis, *Discourse to the Members of the Board of Directors of the Italian Pro-Life Movement*, February 2, 2019.

31   Religious freedom is "the right to live in the truth of one's faith and in conformity with one's transcendent dignity as a person," and invites that "all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that no one is to be forced to act in a manner contrary to his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits." John Paul II, *Centesimus Annus*, par. 47; Vatican Council II, *Dignitatis humanae*, par. 2.

moral order. The Universal Declaration of Human Rights is an essential tool serving this purpose.

12. *International platforms and collaborative bodies* are key elements in working for inclusive societies. Since World War II, the Universal Declaration of Human Rights has served as a reference, a blueprint for a genuinely human civilization, with the United Nations as the major platform to address issues of concern for the global community.

Challenges

13. *Peace, justice and inclusion are losing their interconnection and intelligibility.* Exclusion ensues in the absence of justice, and full participation in society for all members does not occur. Polarities grow and the conditions for conflict at the various levels of society dangerously increase.

14. *The inviolable dignity and worth of each and every human being, divorced from an objective framework of reference, are viewed as contingent upon the opinion of others.* Differing opinions lead to differing conclusions, with the voiceless and marginalized (such as the unborn, disabled, elderly, poor) discarded simply because they are unable to speak up for themselves. Their rights are subordinated to others and the foundation for inclusion is fading.

15. *Rights become divorced from duties.* The individual person is seen less as both a giver and receiver in his or her network of relationships, but more as a receiver of what he or she feels is his or her due.

16. *The consideration of all people inherent in the universality of the human rights project and proposed as its unifying factor, is supplanted by individualism.* This focus tends to deny the relational aspect of our shared human nature and reduces the space for inclusion. As a corollary, natural and truly universal human rights are at times circumscribed or denied in the name of regional values, national, cultural or religious customs, national security or political considerations that threaten integral human ecology. As well, pseudo, ersatz or virtual human rights are not natural or universal but instead unnatural, discriminatory and exclusionary.

17. *Present needs are emphasized over long term sustainability leaving the generations to come with increasingly heavy burdens from their predecessors.* In this respect economic globalization, as well as ideological globalization, the transition from the information society to the knowledge society, the subsequent interactivity of the "globalized" world through the extension of mass media and the phenomena of multiculturalism are clear signs of substantial change. The human rights project

has been influenced by these movements over the past decades and will face great additional challenges in the evolving environment.

18. *Respect for our common home is lost.* A vision lacking an adequate understanding of integral human ecology opens the path to further exploitation of the environment, resulting in toxic waste emissions on land, sea and air, desertification, deforestation and other threats posed to humanity by human behavior and climate change. The necessity to care for our common home is often met with indifference and even opposition without realization that exclusion for any reason negatively impacts respect for all life. Governments and private entities exploit the earth's resources found in the developing world to the detriment of development, health care, educational opportunities and families. Migration follows as young people then leave home seeking a better future.

19. *The once common horizon is obscured by the breakdown in linguistic and conceptual integrity of the human rights project itself.* The presence and persistence of the aforementioned societal manifestations of exclusion illustrate the danger of ignoring the foundations of human rights. Simply providing a list of individual human rights that actors must recognize and uphold, based on the consensus of international experts and national delegates, is no longer sufficient. This breakdown has fueled a subjectivity yielding an individualistic vision of the world and human experience. The "we" of the one human family fades to a solitary "I", with the "our" reduced to "my." This tendency amplified to the national and international level yields exclusionary logics of polarization, isolation, exploitation and conflict.

20. *The major vessels toward this common horizon are increasingly compromised as a result, diminishing the possibilities for dignified living.* This overall decrease in appreciation for human dignity reveals itself through a myriad of manifestations of exclusion: poverty, homelessness, forced migration, illiteracy, the lack of sanitation and basic health care, undignified treatment of prisoners, war and terrorism, bio-piracy and manipulations of human embryos, among others.

21. *Violations of the right to life are the most dramatic form of exclusion and take various forms.* The right to existence itself is violated by abortion and capital punishment. Selective exclusion of the right to life for any member of the human family impacts the right to life of all: an inalienable right is given an arbitrary status, resulting in an overall decrease in appreciation for human dignity.

22. *Violations of religious freedom undermine inclusion in various ways.*[32] Religious minorities may become victims of violence, deportations, confiscation

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[32] See, for example, Aid to the Church in Need, 2018 *Report on Religious Freedom in the World* (Brooklyn: Aid to the Church in Need-US, 2018).

and destruction of property, discriminatory legislation, bureaucratic harassment and administrative burdens. In secular states, religious populations, particularly minorities, may suffer from indoctrination, exclusion from the public arena, and violations of conscience rights.

23. ***With regard to human rights declarations, it is increasingly claimed that human rights should evolve along with culture and that the understanding of existing declarations should proceed accordingly.*** However, such interpretations generate the risk of imposing values, resulting in the exclusion of those having lesser impact or voice in the debates.[33] In this perspective, there is a growing distance between civil society as a primary safeguard in the protection of human rights and its impact upon policy making bodies. The term "universal, inalienable and indivisible human rights" has, unfortunately, been transvalued to advance, in some cases, unnatural, discriminatory and exclusionary pseudo-rights.

24. ***International platforms and collaborative bodies, such as the United Nations, debate the nature, formulation and interpretation of human rights.*** There is often a visible clash of ideologies within the United Nations, with those pushing abortion, euthanasia, and the re-definition of family playing a zero-sum game at the expense of human dignity. Treaty monitoring bodies profess both new rights and new interpretations of previously acknowledged rights. The terms "inclusion" and "inclusivity" are used in various ways and with various connotations in international human rights discourse. Care should be thus taken to discern proper understandings of the terminology used within any given context. Naiveté regarding the interests and agendas at play could prove counterproductive for the advancement of authentic dialogue and efforts toward inclusion.

Positions Taken

25. Reinforce the ambition to achieve peace and justice, which was the impetus of the Universal Declaration of Human Rights following World War II and rearticulate its implementation today on the basis of inclusion.

26. Reclaim the inviolable dignity and worth of each and every human being as a core logic and the objective foundation for inclusion.

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33   For example, there is concern about efforts at the United Nations that promote human rights and equality for migrants and refugees but include abortion as a women's right to "health," leading to the exclusion of children in the womb from their right to life. There is concern as well for strategies to advance access to abortion services as primary "health care" and as part of Universal Health Coverage (UHC). The result of such action would not only lead to exclusion of preborn children from their right to life through increases in abortion but would also negatively impact Catholic organizations providing health care around the world, if all primary health care organizations would be obliged to provide "the full range of services" including abortion.

27. Promote the multidimensional fullness of human rights, always in light of their reciprocal duties and anthropological grounding.

28. Demand that all people are included in these rights and duties, flowing from the universally shared human nature, inviolable dignity and infinite worth of each and every human being.

29. Look to both the present and the future in recognizing that all Catholic organizations, private and public actors must take account, in shared responsibility and inclusive dialogue, of the complexity of today's issues.

30. Mainstream the concern for ecology and climate change, in view of care for our common home, into present and future policies.

31. Expose the vision of individualism in the human rights discourse, in light of our individual and common fragility and vulnerability, so as to illustrate and reject the radical and fundamentally unsustainable paths leading to isolation and exclusion that may flow from it.

32. Revitalize the rights serving as vessels toward a common horizon in a new and winsome way through integral human ecology, beginning with the common experience of shared fragility, vulnerability, and responsibility toward all living beings it presupposes.

33. Advocate for those denied their right to life and strengthen the voice for the voiceless: life is not just for the privileged, the perfect and the planned, but extends to all members of the human family during all stages of life.

34. Protect religious minorities where violations of religious liberty occur, addressing the root causes of exclusion, discrimination, and persecution against them.

35. Interpret and relate to people, not as problems, but as problem solvers in human rights declarations and instruments, thereby rejecting unnatural, discriminatory and exclusionary pseudo-rights.

36. Affirm the opportunity and the good that international platforms and collaborative bodies present, offering constructive recommendations for where they do not truly promote inclusive societies.

DEVELOPMENT

INCLUSIVE OF EACH PERSON
AND OF THE WHOLE PERSON IN CARING
FOR OUR COMMON HOME

" *f we see with some apprehension, on a global scale, the emergence in certain countries of models of economic growth independent of democracy and without respect for human rights, we must likewise be concerned about the development of societies based merely on the affirmation of individual liberties, which put little emphasis on the virtue of solidarity. It is therefore necessary to ask whether the models of development we are pursuing, due to their lack of inclusiveness, are compatible, in the long term, with the affirmation of the universality of human rights."* [34]

The concept of inclusion is the most recent step towards a person-centered development model. In terms of a brief overview, the concept of human development emerged in the second half of the 20th century. In his 1949 inauguration speech, American president Harry Truman mentioned large regions of the planet as an "underdeveloped world" and raised the possibility of fighting against this situation of inequality.[35] In the 1950s, the concept of "development" became associated with the growth of the market economy as a main indicator for the Gross Domestic Product (GDP). In the 1970s an environmental approach was incorporated with the 1972 Stockholm Declaration.[36] The Brundtland Report of the United Nations Environment and Development Commission coined the term "sustainable development" in 1987 to denote development that meets the needs of present generations in an equal way without compromising the ability of future generations to meet their own needs.[37] This concept was assumed in what came to be known as the "Earth Summit" (Rio de Janeiro, 1992) that generated Agenda 21, according to which sustainable development should be economically efficient, socially equitable and sustainable from an environmental point of view.[38]

In the following decades various approaches were incorporated such as

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[34] Archbishop Paul Richard Gallagher, *Address at the Council of Europe on the Occasion of the Celebration of the 70th anniversary of the Universal Declaration of Human Rights*, September 10, 2018.

[35] Harry Truman, *Inaugural Address of Harry S. Truman* (Washington, DC: United States Government Printing Office, 1949), 1-5.

[36] The United Nations Conference on the Human Environment was held in Stockholm, Sweden, from June 5-16, 1972, with the *Declaration on the Human Environment* being adopted by the Conference on June 16, 1972.

[37] United Nations World Commission on Environment and Development, ed., *Report of the World Commission on Environment and Development: Our Common Future* (Oxford: Oxford University Press, 1987).

[38] The United Nations Conference on Environment and Development (UNCED), or "Earth Summit," took place in Rio de Janeiro, Brazil from June 3-14, 1992.

a "capabilities approach" and that of "Human Development" (that development is much more than economic growth). Recently, the concept of "inclusive development" is becoming stronger with respect to "inclusive growth," meaning a growth that not only creates new economic opportunities but also ensures equal access for all segments of society, especially the poor. "Inclusive development," the current approach adopted by the UN document "Transforming Our World: the 2030 Agenda for Sustainable Development," goes beyond former articulations and pledges that *no one will be left behind*.[39]

This pledge issues a particular call to Catholic Organizations. In seeking the common good through international solidarity, they find a renewed sense of responsibility to implement better and more creative policies to attain equal opportunities for all. In this respect, *Laudato Si'* is a lens through which to view inclusion in the context of development. It presents a path forward in caring both for our common home and future generations. The interwoven concepts of integral human development and integral ecology give deepened meaning to this pledge. All of this, when taken in the context of a properly orientated vision of human rights, yields an inclusive development that gives due regard for "our common destiny, which cannot exclude those who come after us."[40]

Keys to the Concept

37. *Inclusion is a process conducive to development and peace.* Development "can be identified with the inclusion-in-relation of all individuals and peoples within the one community of the human family, built in solidarity on the basis of the fundamental values of justice and peace."[41] Inclusion can be viewed through the lenses of both justice and peace as it comprehends harmonious relationships between all people and all nations. Peace is the responsibility of all people and populations, of all governance structures, both national and international.

38. *The human person is the subject primarily responsible for development.* "Leaving *no one* behind," understood in its proper human rights foundations, reveals the inclusive nature of sustainable development as it is attained through human relationships fully recognizing the dignity of every human person. Sustainable development calls for responsible and equitable cooperation, participation and partnership grounded in a transcendent vision of human dignity.[42]

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[39] United Nations General Assembly, Resolution 70/1, *Transforming Our World: the 2030 Agenda for Sustainable Development*, A/RES/70/1 (October 21, 2015), preamble.

[40] Francis, *Laudato Si'*, par. 159. Thinking toward the future also requires dedicated spaces for analyzing the ongoing evolution of the concept of development. This evolution, from the vision of Truman onward to the Sustainable Development Goals, occurred in relation to profound social, scientific and cultural changes taking place in society. Spaces for this and related analysis should be fostered to follow this continued evolution.

[41] Benedict XVI, *Caritas in Veritate*, par. 54.

[42] Archbishop Celestino Migliore, *Intervention at the 11th Session of the United Nations Commission on Sustainable Development*, April 30, 2003.

39. *Integral development concerns the development of each person, the whole person and humanity as a whole.*[43] This understanding brings us very close to the rights enumerated in the Universal Declaration of Human Rights, which meant to remove barriers to the development of humanity. In this, inclusion regards sustained and cohesive participation of each person in society, which is to say that it adds a specific perspective and starting point to development. Inclusion emphasizes the interconnectedness of the physical, psychological and spiritual dimensions of the human person in relation to the community and environment.

40. *The moral character of development is the driving force behind the mission to leave no one behind.* Following the great world wars of the twentieth century, the Universal Declaration of Human Rights expressed a profoundly moral aspect at the heart of integral human development. Inclusion requires development be set in a value-based vision that addresses the root causes of injustice and all forms of exclusion in development that lead to conflict and war.

41. *Multidisciplinary collaboration in development is necessary, owing to the diverse dimensions of the human person, the environment and society.* Inclusive human development is decisive in bringing together the diverse peoples of the earth and offering feasible models of social integration. Economics, work, culture, family life, education and religion are each in their own way fundamental contexts of growth towards developing inclusion, with health as the necessary foundation upon which integral human development builds.

42. *The family and education are catalysts of holistic development.* Inclusive development is fostered by quality formal, non-formal and vocational education for all young people, both boys and girls, those with or without disability, and taking place at local, national, regional and international levels. This education at the heart of the developmental enterprise is inescapably bound to the family, which is the naturally inclusive first place of education and fundamental cell of society.

43. *Reaching landmarks of development is essential in a value-based vision of development that leaves no one behind.* Development can be best measured by real access to essential material and spiritual goods including housing, dignified and properly remunerated employment, adequate food and drinking water, religious freedom and education.[44] The right to life serves as the foundation for these landmarks, which establish basic thresholds of dignified living.[45]

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44   Francis, *Address to the United Nations Organization*, September 25, 2015.
45   Ibid.

44. *Care for our common home is crucial to ensure true development for both present and future generations.* The ever more urgent need to evaluate our relationship with the environment in light of the generations to come finds its most rich and compelling articulation within an integral human ecology. This articulation and emphasis on the urgent need to address environmental issues are important elements of the modern dialogue on inclusion, as "we need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all."[46]

45. *Renewed efforts of international solidarity and multilateral action are necessary to attain integral human development for all.* Gaps in the financial and technological fields are widening and new forms of marginalization are created. Migration is considered a way to escape poverty and to gain access to wealth, which demonstrates the interconnection of exclusion, poverty, migration, development and inclusion. Inclusion concerns both the invitation and participation in the various global economic, social, political and cultural systems, whereby respective capacities for participation increase to effectuate truly equal partnerships in solidarity.[47]

46. *The Sustainable Development Goals, interpreted and implemented in light of integral human ecology, are important tools to shape comprehensive development strategies.* [48] An inclusive approach is adopted in the 2030 Agenda for Sustainable Development, with a vision in favor of inclusive development: "As we embark on this great collective journey, we pledge that no one will be left behind. Recognizing that the dignity of the human person is fundamental, we wish to see the Goals and targets met for all nations and peoples and for all segments of society. And we will endeavor to reach the furthest behind first."[49]

Challenges

47. *The forces of globalization and accelerating rates of change are still not fully harnessed as instruments of inclusive development and peace.* More than 700 million people, or 10% of the world population, still live in extreme poverty, surviving on less than US $1.90 a day.[50] The phenomena of globalization and the accompanying acceleration of change present both an unapparelled opportunity to facilitate positive change or the risk to further increase exclusion, poverty, extremism and

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46   Francis, *Laudato Si'*, par. 14.

47   Archbishop Francis A. Chullikatt, *Statement in the Ad Hoc Working Group on Sustainable Development Goals "Interactive Exchange of Views on Poverty Eradication*," April 18, 2013.

48   Archbishop Bernardito Auza, *Intervention at the 69th Session of the General Assembly Second Committee on Agenda Item 23 (A-C): "Eradication of Poverty*," October 23, 2014.

49   United Nations General Assembly, *Transforming Our World: the 2030 Agenda for Sustainable Development*, supra note 39, par. 4.

50   World Bank, *Poverty and Shared Prosperity 2018: Piecing Together the Poverty Puzzle* (Washington, DC: World Bank, 2018), 1.

conflict. Globalization viewed through the lens of a mainly profit-orientated vision tends to become exclusive and to negatively accelerate the processes of change.

48. ***Root causes of the lack of development, equality and equity remain unsatisfactorily addressed.*** Without identifying the deepest roots of the lack of global development, reaching even into the underlying currents of thought in developmental models today, there will be no enduring progress forward.[51] In the context of inclusive development, it must be acknowledged that equality and equity differ substantially, with equity being a concept that goes far beyond the equal distribution of benefits and calls for the creation of equal opportunities. Currently, we see the proliferation of a "globalization of indifference," which gives rise to a "culture of exclusion" in which the poor, marginalized and vulnerable are denied their rights, as well as the opportunities and resources that are available to other members of society. Increasing migration and growing numbers of conflicts are thus to be understood as alarm bells on the further widening gap between "developed" and "developing" countries.[52]

49. ***Reductionist and individualistic tendencies, at the heart of a globalization of indifference, run contrary to international solidarity.*** Developmental models that fail to include the value of solidarity and insufficiently take account for the moral aspect of development lose their raison d'être and are susceptible to becoming instruments of dominion and exclusion.

50. ***A "technocratic paradigm"[53] tending toward limitless consumption and dominion substitutes the moral character of development to the detriment of those still without access.*** Rather than seeking the participation of the poor and marginalized, which is necessary for both the individual and the common good, this paradigm moves from competition to confrontation and exploitation. Since it is built upon the premise of consumption and insufficiently upon harmonious

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[51] Francis, *Laudato Si'*, par. 109.

[52] The role of research will increasingly have a strong impact on the future development. It is expected that artificial intelligence, bioengineering and neurosciences, will revolutionise our way of living by 2030. Environmental and climate changes present risks that must continue to be analysed as well. Attention and care for the poor must be shown, particularly where research is mainly market-driven and the most remunerative sectors are targeted.

[53] "The basic problem goes even deeper: it is the way that humanity has taken up technology and its development *according to an undifferentiated and one-dimensional paradigm*. This paradigm exalts the concept of a subject who, using logical and rational procedures, progressively approaches and gains control over an external object. This subject makes every effort to establish the scientific and experimental method, which in itself is already a technique of possession, mastery and transformation. It is as if the subject were to find itself in the presence of something formless, completely open to manipulation. Men and women have constantly intervened in nature, but for a long time this meant being in tune with and respecting the possibilities offered by the things themselves. It was a matter of receiving what nature itself allowed, as if from its own hand. Now, by contrast, we are the ones to lay our hands on things, attempting to extract everything possible from them while frequently ignoring or forgetting the reality in front of us. Human beings and material objects no longer extend a friendly hand to one another; the relationship has become confrontational. This has made it easy to accept the idea of infinite or unlimited growth, which proves so attractive to economists, financiers and experts in technology. It is based on the lie that there is an infinite supply of the earth's goods, and this leads to the planet being squeezed dry beyond every limit. It is the false notion that 'an infinite quantity of energy and resources are available, that it is possible to renew them quickly, and that the negative effects of the exploitation of the natural order can be easily absorbed.'" Francis, *Laudato Si'*, par. 106.

interrelation with oneself, other people and the environment, sustainable development is rendered impossible. Instead, it lays the foundations for societies that are closed, reckless, prone to conflict, and increasingly susceptible to harmful forms of nationalism.

51. *Predominately economic-oriented and market-based solutions fail to address the multidimensional nature of the human person in relation to other people, the environment and society.* The presence of this paradigm raises legitimate fears as to whether the lessons of the global financial crisis have been assimilated, namely, that the economic markets cannot in and of themselves guarantee integral human development, social inclusion and peace. The market should not only be efficient in generating wealth and ensuring sustainable growth for some but should reinforce an ethic of solidarity at the service of integral human development for all.

52. *Such paradigms yield a lamentable paradox of the poor and marginalized experiencing exclusion from developmental landmarks despite increasing technology and globalization.* In many parts of the world there is a need to strengthen social cohesion integrating all persons, regardless of ethnic and religious affiliation, to take part in the development of the country. Many migrant families are particularly marginalized in terms of their opportunities for inclusive development. Rural people face growing difficulties with regard to marginalization whereby major food producers paradoxically face hunger and poverty. Most grave is the exploitation of children, whether sexually or in the labor force, doing harm to the possibilities for their education and integral development. The exclusion of women from equal and active participation in the development of their communities is another barrier to sustainable development. Excluding women and girls from education and subjecting them to violence and discrimination violate their inherent dignity and fundamental human rights.

53. *The interconnected role of healthy families and flourishing economies as catalysts of integral development is increasingly obscured.* Policies need to support the family as the fundamental cell of society and on which the overall development of states largely depends. Without this, it is not possible to create inclusive societies capable of meeting the challenges of the future. The family is the first place of education, where the human being first understands him or herself in relationship to themselves, other people and the world. As development is fundamentally an expression of just, peaceful and ordered relationships in international solidarity, there is great interest in promoting the well-being of families in society.

54. *Lack of appreciation for the dignity of life as such finds expression in abuse of the environment.* The effects of this lack of care for our common home,

increasing pollution and threatening climate change are particularly felt in developing countries. Overall levels of poverty are compounded as are the risks of harm to present and future generations.[54] Care for our common home and care for our neglected sisters and brothers are inseparable, as they both reciprocally affect the other in the harmony of our interrelated world.[55]

55. *International funding agencies, companies, foundations, and governments at times act solely to promote their own interests.* Corruption at various levels of infrastructure and processes furthermore obstruct inclusive development.

56. *Specific language and interpretation of terminology, even within the laudable Sustainable Development Goals, can become instruments of imposing non-inclusive approaches and political agendas.* Concepts such as "health" and "health care," when presented to include practices contrary to the right to life and transcendent dignity of the human person, are prime examples.[56]

Positions Taken

57. Creatively harness the positive effects of globalization to remove developmental barriers through international labor agreements, health care collaboration and sharing of educational advancements including those living in extreme poverty.

58. Analyze the root causes of inequalities in development so as to move toward new expressions of international solidarity, participative equity, authentic empowerment and accountability.

59. Reaffirm health care as an important cross-cutting policy issue in the international development agenda: health in its physical, psychological, social and spiritual dimensions is a precondition, outcome and indicator of sustainable development.

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54 "The misuse and destruction of the environment are also accompanied by a relentless process of exclusion. In effect, a selfish and boundless thirst for power and material prosperity leads both to the misuse of available natural resources and to the exclusion of the weak and disadvantaged, either because they are differently abled (handicapped), or because they lack adequate information and technical expertise, or are incapable of decisive political action. Economic and social exclusion is a complete denial of human fraternity and a grave offense against human rights and the environment. The poorest are those who suffer most from such offenses, for three serious reasons: they are cast off by society, forced to live off what is discarded and suffer unjustly from the abuse of the environment. They are part of today's widespread and quietly growing 'culture of waste'." Francis, *Address to the United Nations Organization*, September 25, 2015.

55 "We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis that is both social and environmental." Therefore, "strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature" Francis, *Laudato Si*, par. 139.

56 For example, "since the right to health is a corollary to the right to life, it can never be used as a way to end the life of a person, who is such from conception until natural death. The same is true for targets 3.7 and 5.6. In brief, target 3.7 advocates 'universal access to sexual and reproductive health-care services, including for family planning, information and education, and the integration of reproductive health into national strategies and programmes' while target 5.6 calls for 'universal access to sexual and reproductive health and reproductive rights.'" United Nations General Assembly, Annex to the Letter Dated 25 September 2016 from the Permanent Observer of the Holy See to the United Nations Addressed to the Secretary-General, *Note from the Holy See on the First Anniversary of the Adoption of the Sustainable Development Goals*, A/71/430 (September 25, 2016), art. 21 b.

60. Promote development that shifts the technocratic paradigm toward a moral one, thus providing an ideological foundation capable of meeting the challenges of our common future, among which are poverty, inequality, hunger, unemployment, lack of access to clean water and sanitation, limited natural resources, and meaningful reform in the economic, social and political areas.

61. Articulate business concepts that recognize the relationship between the individual, common and environmental goods, including: decent working conditions, fair and equitable pay, trade union rights, professional development offerings, social security, protection of both the company and of the surrounding natural environment, employee participation in the company's financial capital, and corporate social responsibility.

62. Offer possibilities and incentives for collaborative projects among various societal actors such as NGOs, non-profits, for-profit companies and universities to collaborate for the inclusion of the poor in the workforce, so that all are an integral part of the development process.

63. Demand that local, national and international government leaders ensure that all have the minimum means needed to live in dignity and that the family remains the primary cell of social and inclusive development.

64. Promote actions geared towards raising awareness among companies and social actors for the need to apply clean technologies, reforestation programs, soil conservation, appropriate water management and treatment of residual solid waste and effluents.

65. Develop evidence-based policies and strategies that combat extreme poverty, based upon on-the-ground expertise and lived experiences, rather than relying on pre-conceived one-size-fits-all solutions offered from the outside, which are susceptible to the imposition of ideological colorings.[57]

66. Give greater witness to the transcendent dignity of the human person in all aspects of existence thus providing for the right spirit in the implementation of the Sustainable Development Goals.

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57   Archbishop Bernardito Auza, *Intervention of the Holy See to the UN at the 69th Session of the General Assembly Second Committee on Agenda Item 23 (A-C): "Eradication of Poverty,"* October 23, 2014.

HEALTH

THE SHARED MIRACLE OF LIFE
AND LIVING IN OUR COMMON HOME

" *efending the right to life and physical integrity also means safeguarding the right to health on the part of individuals and their families...It is important to join forces in order to implement policies that ensure, at affordable costs, the provision of medicines essential for the survival of those in need, without neglecting the area of research and the development of treatments that, albeit not financially profitable, are essential for saving human lives.*" [58]

Health is a universal right and thus health care cannot be viewed as a privilege or consumer good.[59] Within the context of health care, inclusion could be defined as an intention or policy of concern for all persons at risk of being excluded or marginalized socially, politically and economically. It involves considering the specific needs of individual marginalized persons. Inclusion invites all people, regardless of their abilities, disabilities or health care needs to have the same right to be respected and appreciated as valuable members of their communities.

Catholic Organizations have historically offered examples of inclusive health care to all levels of society, especially for the poor and marginalized. In recognizing the link between the individual good and the common good in the context of global health, international organizations and intergovernmental bodies have sought to articulate the right to health and health care through various human rights instruments. Many challenges remain to the realization of this right for all. First and foremost, there must be a coherent vision of the human person capable of acknowledging that each person, and the whole person, is worthy of care. The concern for global health includes a pedagogical approach in making society aware of each other's health needs in order to enable access to quality care for all, and thus *leaving no one behind*.

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58   Francis, *Address to the Members of the Diplomatic Corps Accredited to the Holy See for the Traditional Exchange of New Year Greetings*, January 8, 2018.
59   Francis, *Address to Doctors with Africa – CUAMN*, May 7, 2016.

Keys to the Concept

67. *In a comprehensive vision of life, health is a delicate balance of various factors.* In light of integral human ecology, inclusion acknowledges the continuous need for harmonious relationship, both internally and externally, of individuals and societies in our common home. As these various components are in constant relation, the condition of one affects the other in the dynamic interplay of life. Health then embraces all that pertains to the promotion, prevention, diagnosis, treatment and rehabilitation of the human being for the greater equilibrium and well–being of the human family.[60]

68. *The rich interaction of the physical, psychological and spiritual dimensions of the human being must be appreciated in evaluating health.* These aspects work together in a unique way throughout the entire spectrum of human life, from conception until natural death. Health concerns the equilibrium and well-being of each of these interwoven aspects.

69. *Health is conditioned by human interaction and by a vast network of human relationships.* Primary among these networks is the family, which contributes greatly to a sound and healthy basis for one's life. The broader networks extend from the familial to all possible relationships at local, regional, national and international levels. Health is therefore not solely an issue for every individual but is equally of concern for the community.

70. *Health comprehends individual, familial, communal and environmental perspectives.* Diagnosis and care today therefore depend greatly upon a clear understanding of these elements including one's individual health history, social interactions and relationship with the environment. The same holds true for disease prevention and holistic growth for present and future generations.

71. *The well-being of our common home plays an important role in the delicate and dynamic equilibrium of present and future health.* The earth and changing environmental conditions greatly influence the overall well-being of each person and all human communities. The health of the environment and that of humanity go hand in hand.

72. *Inclusive health care sees to each person, to the whole person, and to humanity as a whole.*[61] In taking into account the delicate equilibriums

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60 Cf. John Paul II, *Address to the Plenary Assembly of the Pontifical Council for Pastoral Assistance to Health Care Workers*, February 9, 1990.
61 Francis, *Address to the Members of the Diplomatic Corps Accredited to the Holy See for the Traditional Exchange of New Year Greetings*, January 8, 2018; Paul VI, Populorum Progressio, par. 14.

evidenced by integral human ecology, it presupposes that no one is excluded from the possibility to attain well-being, both for the good of the individual and the common good. Rooted in both the right to life and integral human development, every individual is entitled to receive health care and all necessary social services. These comprehend basic nutritional needs, housing, sanitation, sufficient water, essential drugs, equitable distribution of benefits, and strategies of disease prevention.[62]

73. *A multidisciplinary approach is required in health care, owing to the various dimensions of the human person and the diverse societal networks needed to ensure adequate care.* The scientific, economic, legal, and educational sectors all share the responsibility to facilitate quality care to reach each person, and the whole person, in any given society.

74. *Health care should be accessible and offer quality treatment to all.* Access to quality treatment includes timely physical access to adequate medicines, facilities and a competent workforce. Economic access or affordability ensures sufficient coverage or possibilities to receive treatment. Informational access concerns the knowledge necessary to attain treatment and healthy living.

75. *Universal Health Coverage is at the heart of inclusion and inclusive societies.* In full respect for the transcendent dignity of the individual human person and the common good, access to health care is a right for all people in justice. Increased contact among peoples through migration and globalization reaffirms and intensifies the need for truly universal access to quality care.

76. *International organizations, instruments and intergovernmental bodies reflect the growing recognition that quality health care for all people is essential for global peace.* Article 25 of the Universal Declaration of Human Rights includes the right to health and health care under its provision "to enjoy an adequate standard of living."[63] The 1992 Rio Declaration states in its first principle that "human beings are entitled to a healthy and productive life in harmony with nature."[64] The Sustainable Development Goals, when read in light of integral human ecology, represent laudable markers for the global future, particularly goal three to "ensure healthy lives and promote well-being for all at all ages."[65]

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62   Archbishop Silvano M. Tomasi, *Statement at the 14th Session of the Human Rights Council*, June 8, 2010.

63   United Nations General Assembly, Resolution 217/A (III), T*he Universal Declaration of Human Rights*, A/RES/3/217 A (December 10, 1948), art. 25.

64   United Nations General Assembly, *Report of the United Nations Conference on Environment and Development, Rio Declaration on Environment and Development*, A/CONF.151/26 (August 12, 1992), principle 1.

65   United Nations General Assembly, Resolution 70/1, *Transforming Our World: the 2030 Agenda for Sustainable Development*, A/RES/70/1 (October 21, 2015), goal 3.

Challenges

77. *The individual and communal equilibrium of health is distorted to the detriment of the voiceless, poor and marginalized.* A myopic vision isolates the health and well-being of an individual from the health and well-being of all. Incredible challenges from communicable diseases such as HIV, AIDS, and Ebola, non-communicable diseases and antimicrobial antibiotics resistance reveal the inadequacy of this vision. Removed from the context of harmonious interrelation, health care can then take on concepts that run contrary to the dignity of the human person, the well-being of the human family and the harmony of its common home.

78. *A new ethic of efficiency replaces that of the moral imperative to care for all life.* Perception of the necessary harmony of the physical, psychological and spiritual dimensions of the human person is rapidly fading. This shift is visible in the evolving nature of the patient and doctor relationship, as much as in the doctor and institutional relationships. The traditional bond between patient and doctor is undergoing fundamental changes from a covenant of trust to one that is simply a contractual agreement, with the danger of utilitarian interests clouding the judgement of that which is truly in the holistic best interest of the patient. For their part, doctors and even medical students find their rights increasingly violated through forced participation in procedures contrary to their conscience and human nature.

79. *Gradual depreciation for the value of human life then spreads through human relationships, families, communities and nations and takes root at the level of practice and policy.* Perception of the moral duty to care for all human life, beginning with the poor and voiceless, is eroded and reaches a point of dehumanization of the human person. Educational programs, community outreach and legislative initiatives then build from this disintegrated vision, allowing exclusionary policies to take hold. There is need take into account the determinants of health with regard to integral human development.[66]

80. *The intergenerational aspect of health and the various vulnerable stages of life are insufficiently considered.* "Procreation" is replaced by the more mechanical "reproduction." Human life in its nascent stages is treated as raw material for biomedical experimentation. Surrogacy, in-vitro fertilization and other forms of reproductive technology are increasingly common. Contraception

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[66] The determinants of health include the social and economic environment, the physical environment, and the person's individual characteristics and behaviors. See, for example, "The Determinants of Health," Health Impact Assessment (HIA), World Health Organization, accessed February 11, 2020, https://www.who.int/hia/evidence /doh/en/.

and abortion are increasingly imposed as "rights" and streamlined into health care programs as "sexual and reproductive health," "maternal health" and "family planning." The severely disabled, critically ill and elderly find themselves more and more quickly discarded through forms of rationing and euthanasia for reasons of "efficiency." Demographic trends are dramatically altered, which affect the balance of resources, development and migration for generations to come.

81. *Our common home is affected by a loss of equilibrium, which in turn affects global health patterns and food security.* Water supplies are increasingly compromised, and sanitation is inadequate in many areas of the world. Deforestation and air pollution contribute to poor indoor and outdoor air quality. Workers, particularly in developing countries, are exposed to toxic or hazardous waste and chemicals. Environmental and climate changes affect disease patterns and conditions.

82. *Healthcare moves toward a profit-centered focus instead of a person centered one.* As a result, the poor yield too little of a return on too great of an investment. The interplay between health risks, disease and poverty is striking, with neglected and rare diseases augmenting the challenges to attaining adequate care. Shortages of vital but less profitable drugs ensue. The growing bureaucratization and strong lobbying activity of some pharmaceutical industries affect the poor and those left without the necessary means to access treatment. Basic elements of health, such as nutrition, find themselves compromised for greater economic profit. Uncertainty surrounds the nutritional and health value of the food we grow, produce and buy in many instances due to chemicals used in growth, storage and shipping.

83. *A profit focused ethic of health care finds itself in increasing divergence with law and education.* Scientific research, adequate technology for treatment and sufficient medicine are simply unattainable for many in the world because of choices made on the basis of costs. This is further compounded by the various legal issues and rights asserted in economic markets for treatment, intellectual property and insurance that further delay or block access. Quality education and training are then rendered more difficult.

84. *The practical result of all of these factors is a widespread lack of access to quality care.* Sizeable populations still lack the informational access necessary to attain treatment and healthy living. Developing countries are the first to suffer through lack of adequate medicines, health care workers and facilities. Lack of transportation and infrastructure can inhibit access where adequate facilities do exist. Profit oriented choices dividing urban and rural populations

equally condition access and quality of care. Economic access and affordability of necessary care, even in richer countries, is not always guaranteed.

85. *Universal health coverage is thus viewed by many as an unreachable reality.* Health is priceless, and regaining health is an important societal cost. Yet, it is seen how many people are without access to proper health care; how much the concern for good health remains ignored in the case of neglected diseases; how much the concrete defense of inclusion in health care is dependent on voluntary and private contributions; and how much marketing and profit oriented mechanisms prevail over the value of health. Lack of adequate and accessible health care for vast numbers of the world's population, even for the most basic needs, remains one of modern society's greatest tragedies and most urgent calls to action. One example of this is maternal mortality, which continues to be a major issue in many parts of the world. Women often lack even basic services to survive their pregnancies, carry their pregnancies to term, safely deliver their babies and return home.

86. *Ideological coercion and imposition are used at the international level to exploit the gap in health coverage.* Contraceptives, sex education programs, abortion, and gender ideologies are imposed as a condition for developmental and health assistance, particularly in the developing world. These impositions present increasing difficulties regarding conscience rights for health care practitioners and health care students, which have a profound effect on the involvement of Catholic organizations in health care.[67]

Positions Taken

87. Promote a relation centered, not solely profit oriented, vision of health and health care rooted in the relational emphasis of integral human ecology and the transcendent dignity of the human person.

88. Renew focus upon the moral dimension of the human person in developing and providing health care, especially with proper appreciation for conscience rights for practitioners and patients alike, respectful of the necessary harmony of the physical, psychological and spiritual dimensions of the human person.

89. Promote the dignity of marginalized people such as the poor, unborn, mentally ill, disabled, and elderly through health education programs, media initiatives and public events by highlighting their positive value in family and community structures.

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[67]   Archbishop Bernardito Auza, *Statement at the 62nd Session of the Commission on the Status of Women on "Promoting the Integral Development of Women and Girls in Africa In the Era of Ideoglected Colonization,"* March 19, 2018.

90. Raise awareness of the need for an intergenerational consideration of health, both in terms of how respective individual, familial and community health histories and resource consumption impact the present and how actions of the present impact future generations.

91. Reaffirm the call for attention to the relationship between health and care for our common home as an important cross-cutting policy issue in the international agenda, affecting both present and future generations, particularly with regard to consumption of natural resources.

92. Highlight various issues and conflicts of interest that may stem from solely profit-centered pharmaceutical and health care models.

93. Promote the veracity of scientific knowledge, rather than its economic or political expediency, as the necessary point of convergence among the medical, legal and educational disciplines, especially with regard to prenatal science, food production systems, nutritional needs, gender theories and care for the environment.

94. Create necessary infrastructure, health clinics and other health centers in rural and low access areas through collaborative economic, legal and medical partnerships so that health care reaches the marginalized.

95. Dispel the myth that universal health care coverage is unattainable and advance creative models that combine comprehensive benefits, interaction of private and public providers and equitable financing so as to leave no one behind.

EDUCATION

FOR ACTIVE, RESPONSIBLE
AND FRUITFUL PARTICIPATION
IN THE WIDER HORIZON OF SOCIETY

"A truly inclusive society calls for an equally inclusive education."[68]

Development of each person, the whole person and humanity presupposes the adequate means to attain that development.[69] Education is the means for that attainment. The Holy See proposes "an *inclusive approach* to education since it does not 'reduce culture to a subsidiary position as a mere promoter of economic growth' but opens the person to others and to all the inner aspirations of the *human heart*: 'Development divorced from its human or cultural context is development without a soul.'"[70] *Gravissimum Educationis*, the Declaration on Christian Education of Vatican Council II, lays the foundation for the inclusive vision of education desired by Catholic organizations, stating that all persons "of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education that is in keeping with their ultimate goal, their ability, their sex, and the culture and tradition of their country, and also in harmony with their fraternal association with other peoples in the fostering of true unity and peace on earth."[71]

The ideal is that all children and young people, despite different cultural, social and learning backgrounds, should have equivalent learning opportunities in all the various kinds of schools available to them. This entails universal access to education for all without discrimination or exclusion and also includes the concept of lifelong education. In numerous countries, the notion of inclusivity has emerged relatively recently, as it follows up on the concept of integration which emerged in the 1980s, which followed that of the *segregation* preceding it. Inclusive education offers, however, a broader vision than that of *integration*. It implies the conception and implementation of a vast repertoire of learning strategies that respond to the diverse characteristics of the learner, with the dimension of inclusivity important

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68   Archbishop Silvano M. Tomasi, *Intervention at the 48th International Conference of UNESCO on Education*, November 26, 2008, par. 1.

69   Francis, *Address to the Members of the Diplomatic Corps Accredited to the Holy See for the Traditional Exchange of New Year Greetings*, January 8, 2018; Paul VI, Populorum Progressio, par. 14.

70   Ibid.

71   Paul VI, *Gravissimum Educationis*, par. 1.

regarding access to education, its content and the way it is imparted. There are, thus, many challenges to be met.

Catholic schools and universities, as well as organizations offering informal education, continue to be emblematic of inclusion. However, the debate of neutrality as a criteria of quality education, which is inseparably related to underlying elements of financial and political influences at play, may challenge the identity of these schools. Yet, experience has shown that no full neutrality can be achieved, which in turn reinforces the need to sustain Catholic identity in its inclusive approach. The Catholic school must better assume its own character and restore consistency both to its Christian identity and to its specific educational project. Education is the tool to realize more inclusive societies as it is both a means and a generating factor. In this way, education effectively contributes to renewing social cohesion.**[72]**

Keys to the Concept

96. *Inclusive education is a primary catalyst for inclusion, peace and the common good.* Education is at the foundation of issues relevant to human rights, development, health, families, migration, and in a particular way, the youth. The benefits that an inclusive education carries unlock all other human rights. Its implementation, protection and fulfilment lead to the creation of opportunities, freedom, sustainable economic growth, improvement of health conditions, poverty reduction, the enhancement of social mobility and the prevention of autocratic rule, as well as to the protection and promotion of human rights.

97. *Inclusion is a dynamic process that invites reflection upon the societal relationships formed through education.* Inclusion within education is not a process that is achieved without work, as it forces us to rethink our social interactions. Rather than a top-down structure that merges with the law of the strongest, it requires a horizontal structure of exchange, allowing for systems of partnership to develop. This implies a need for a reversal of perspective and a reconsideration of current educational models. Technological advancement and globalization are important factors to consider.

98. *Inclusive education fosters proper relationship to one's self, other people and the environment.* The growth of the unique individual and cultural identity of the learner is important, particularly when viewing education as "learning to be

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[72]   "Never before has there been such need to unite our efforts in a broad educational alliance, to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity...Let us seek solutions together, boldly undertake processes of change, and look to the future with hope." Francis, *Message on the Launch of the Global Compact on Education*, September 12, 2019.

one's self" in a relational context, which in turn prepares and helps all citizens to learn to better relate to others, live together for the common good and build an inclusive society. Such a view recognizes as well that there should be a component of creative solidarity in education, as the citizen of today must take account of not only his or her contemporaries, but also the future citizens of the planet, thus implying intergenerational ethics as a fruit of this relationality.

99. *A holistic view of education, taking into account the physical, psychological and spiritual dimensions of the human person, offers the best environment for inclusion to be fostered.* Education forms a vision of and for society and is thus the tool par excellence for improving the quality of inclusion in our societies. Technical knowledge and skills work together with relational attitudes and behaviors to promote a culture of peace, intercultural dialogue, religious dialogue and respect for freedom. In this sense, one learns to be, learns to live together, learns to know, and learns to act.

100. *Quality education serves the person's full potential for the reciprocal enrichment of the learner, educator, family and society.* Quality education is expansive and comprehensive, embracing a harmony of formal, informal and non-formal types. In a broad vision of education, activities such as sports, music, the arts and other activities all play an important role in fostering inclusion. Contact with people who come from diverse cultures and walks of life accustoms one to live and welcome differences for the mutual enrichment of all.[73]

101. *Educational availability, accessibility, acceptability, and adaptability are key factors to inclusion.* Availability concerns adequate educational institutions and teachers to meet the needs of student populations. Accessibility implies attaining the possibility of education without discrimination. Acceptability regards the standard of quality in education, keeping in mind specific needs of minority populations. Adaptability ensures the necessary flexibility to adjust to the needs of all, especially those with particular needs.

102. *Quality education in inclusion begins at home with the parents as the primary educators.* The family is the first school of inclusion and paves the way for the educational journey to follow. A good foundation greatly assists the child later in life, going far to prevent potential problems down the road. Education should start at a relatively young age promoting awareness of the equal dignity and value of all people. Awareness is fostered, particularly by parents, of the equal dignity, rights and contribution of men and women to an inclusive society.

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[73] Francis, *Address to the Italian Paralympic Committee*, October 4, 2014.

103. *Teachers and educators play a crucial role in humanizing education and developing inclusive societies.* Teachers, more than imparting knowledge alone, offer a dynamic witness to the educational mission: the message is passed on through the lives of the teachers themselves.[74] Formators take great care that students develop critical thinking, ethical and civic values so as to become active, responsible and open participants in society, able to exercise and defend their rights and assume their responsibilities. This is done so in the understanding that a positive appreciation for difference and authentic diversity assists inclusivity, which not only understands differences as legitimate but sees value in the existence of differences among people.[75] The formation of teachers is thus a critical factor, meriting constant attention, innovation and assistance.

104. *Catholic education has offered an immeasurable contribution to building inclusive societies.* In recalling the inviolable dignity of the human person, Catholic education builds upon transcendence. This invites the student to ponder the deeper meaning of life, freedom and the human experience. The humanism proposed by Catholic educational institutions offers an inclusive vision of society centered on the human person, his or her inalienable rights and the values of justice and peace.[76] Based in solidarity and subsidiarity, this implies a concept of right and ordered relationship with society, the State, the environment and all living beings.[77] With more than 210,000 Catholic schools and 62 million students, Catholic organizations offer educational opportunities that reach to the peripheries and embraces all of the human family in an educational climate of inclusion.[78]

105. *International instruments recognize the importance of inclusion in education.* Article 26 of the Universal Declaration of Human Rights promotes universal access to an education directed toward the full development of the human personality, with parents having the prior right to choose the education for their children.[79] The 2030 Agenda for Sustainable Development and Education 2030 Goal 4 further aim to ensure quality, inclusive and equitable education and to promote lifelong learning for all. Education 2030 stresses that "education is a shared societal endeavor which implies an inclusive process

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[74] Cf. Paul VI, *Evangelii Nuntiandi.*

[75] "A humanized education, therefore, does not just provide an educational service, but deals with its results in the overall context of the personal, moral and social abilities of those who participate in the educational process. It does not simply ask the teacher to teach and students to learn, but urges everyone to live, study and act in accordance with the reasons of fraternal humanism." Congregation for Catholic Education, *Educating to a Fraternal Humanism*, April 16, 2017, par. 10.

[76] John Paul II, *Address to University Professors of All Nations*, September 9, 2000.

[77] Francis, *Laudato Si'*, par. 210.

[78] See, for example, Quentin Wodon, "More Schools, Larger Schools, or Both? Patterns of Enrollment Growth in K12 Catholic Schools Globally," *Journal of Catholic Education* 22, no. 1 (May 2019): 140.

[79] United Nations General Assembly, Resolution 217/A (III), *The Universal Declaration of Human Rights*, A/RES/3/217 A (December, 10, 1948), article 26.

of public policy formulation and implementation. Civil society, teachers and educators, the private sector, communities, families, youth and children all have important roles in realizing the right to quality education." [80] SDG Target 4.7 includes "education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development."[81]

Challenges

106. *There is still much to be done to realize a human rights-based approach to education*. Every child should get an available, accessible, acceptable and adaptable education, though many groups of children find themselves excluded from this process. The disparity between opportunities available for girls in relation to boys is one striking example. Appreciation of the necessity of ensuring adequate educational opportunities for all has yet to be fully grasped: education is the catalyst of development, and development in turn is a catalyst of peace. Globalization highlights ever more clearly the role of education in teaching the art of living together, in contrast to the violence, extremism and war that flow from exclusion.

107. *Poverty and financial constraints remain barriers for universal access to education.* Despite the right to free education, impediments such as child labor and inability to cover the cost of fees or materials may keep children away from school. At the more institutional level, improper facilities due to lack of financial means inhibit educational growth. Geographic location and disparities between rural and urban areas can affect quality of education, including also teacher training and access to technology.

108. *Those experiencing health related issues and disabilities experience great difficulty in accessing education.* While all pupils cannot be seen as having the same level of ability, persons having various disabilities continue to experience grave difficulty in regard to access to education. For those persons having mental difficulties, the situation calls for particular efforts. Those experiencing health problems may also find themselves in educational situations of exclusion, particularly those suffering from cancer, HIV or AIDS. Girls may be denied access or drop out too early for many reasons, including for reasons of health and violence.

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80   UNESCO, *SDG4-Education 2030 Framework for Action*, ED-2016/WS (November 4, 2016), par. 10.
81   United Nations General Assembly, Resolution 70/1, *Transforming Our World: the 2030 Agenda for Sustainable Development*, A/RES/70/1 (October 21, 2015), goal 4.7.

109. *Populations and peoples who find themselves in situations of emergency, violence and war are particularly vulnerable.* Long periods of exclusion may generate so called "lost generations." There is also an ongoing question of how to best provide educational opportunities for migrants and refugees, and for those in crisis or emergency situations. Linguistic and cultural issues add to the complexity of the challenges faced.

110. *Technological innovation alone does not guarantee greater inclusion.* New and seemingly endless possibilities arise from the technological advances available in modern society. The introduction of new technology in education alone, however, does not guarantee effective teaching and learning, which must be balanced by fostering processes of discernment and judgment. On the one hand, many people still lack sufficient means to attain and integrate advanced technology in learning. On the other hand, where advanced technology is available and improperly integrated, there is the risk of distraction from the content to be learned. There is thus the need to ensure that the tool remains at the service of the educational objective.

111. *Neutrality in education is impossible to guarantee.* Education operates in a context and there are stakeholders who have their expectations. Furthermore, national contexts may not prove to be conducive for neutrality as the concept of neutrality differs from country to country. Such debate can color and modify if and how human rights are discussed in the context of education. These factors are linked to the fact that neutrality of schools is unavoidably related to its financing. In many countries the state tends to take greater control to establish a common core curriculum. The present relationship in some countries could be described as a critical solidarity and dialogue between Church and government, which has great ramifications for the level of inclusion in schools and thus in society.

112. *Narrow approaches threaten the freedom, consistency and moral coherence of the educational curriculum.* Academic freedom, freedom of teaching and conscientious objection are increasingly restricted. A multidimensional approach should be used to build a consistent curriculum of education to affective, relational and social life, bringing together teachers and parents with the insight of medical doctors, school nurses, psychologists and religious. This is of utmost importance in elaborating a constructive and thoughtful curriculum both inclusive and consistent with the teaching of Church. Special attention should be given to the moral coherence of educational curriculum and materials, particularly, for example, with regard to "sexual education" and "gender" theories.

113. *In particular, the rights of parents as the primary educators of their children must not be impeded.* Parents and families do, however, need support from governments, administrations and public institutions in its defense and various needs, such as work-life balance, protection of life and education. The family and the school must combine their efforts in constructive dialogue and partnership with third party educational environments and social dynamics, such as youth movements.

114. *Formation of teachers is increasingly complex in the rapidly changing educational landscape.* Educational systems should be diversified, flexible and open to new forms of teaching and learning. While many teachers teach in order to enhance knowledge, there should be emphasis on how well that knowledge is applied, how well that knowledge leads to critical thinking, problem solving, and innovation to assist in inclusion. Training methods are constantly in need of reflection, discernment and renewal so as to offer a comprehensive formation in line with today's rapidly changing societies.

115. *Catholic organizations working in education face pressure at the national and international levels to compromise their identity.* In some places, it has been difficult to maintain a dynamic tension of Catholic identity in terms of faith and moral teaching in light of modern pressures of secularization and relativism. Policies promoted within international instruments and intergovernmental bodies, such as "comprehensive sexual education" are examples of this. Some still consider Catholic education only for Catholic or Christian people, notwithstanding the fact that many people of other religions, or even without religion, study or have studied within Catholic educational systems.

Positions Taken

116. Develop appropriate and cooperative pedagogical models that further critical thinking, foster a better understanding of cultural differences and contribute to integral human development for the common good of the human family.

117. Establish and implement innovative literacy and vocational programs so that those lacking financial, human or other necessary resources may attain the basic educational means to more fully participate in society.

118. Promote educational policies and programs that are founded on dialogue, peace, the dignity of all peoples and that do not marginalize any human being on the basis of age, sex, religion, health, condition of dependency or disability.

119. Ensure a human rights-based approach to the education of migrants and refugees, with particular regard for children, so as to facilitate integration at the local and national levels.

120. Develop and intensify internationally recognized programs in which technology and e-learning facilitate sound technical knowledge along with education in human fraternity, solidarity, communality and respect for our common home as one human family.

121. Recognize the limits of neutrality and promote spaces of open dialogue on funding, curriculum, ethics and inclusion in the field of education.

122. Reaffirm freedom in and of education, particularly regarding academic freedom, freedom of teaching and conscientious objection in educational settings.

123. Encourage the importance of teaching methods where families and schools work together, with parents and teachers in active dialogue on the educational tools, topics and methods so as to ensure that the person is at the center of any educational process.

124. Offer possibilities of assistance and incentives to teachers, staff and management for innovative approaches to university formation, ongoing professional training and peer support so as to facilitate their crucial role in building inclusive societies.

125. Support Catholic educational systems in assuming their unique character, identity and vision of the educational project at the service of dialogue, peace and the realization of integral human development for all.

FAMILY

THE FUNDAMENTAL CELL
FOR INCLUSIVE SOCIETIES

"The first place of inclusion is, however, as always, the family."[82]

The aforementioned words of Pope Francis serve both as a strong anchor and a lens through which Catholic organizations consider the issue of inclusion. The call of St. Pope John Paul II, "family, become what you are" resonates.[83] In the family, "the communion and sharing that are part of everyday life in the home at times of joy and at times of difficulty are the most concrete and effective pedagogy for the active, responsible and fruitful inclusion of the children in the wider horizon of society."[84] The family is thus the essential foundation of co-existence, peace and a guarantee against social fragmentation.[85]

Family is the first and fundamental school of social living. The formal education that builds upon this experience forms both the lens through which that horizon is seen as well as the passageway towards one's engagement with it.[86] There are, however, many families and family members that, unfortunately and for different reasons, do not find themselves in a situation of inclusion. Woundedness, division, poverty and other dangers hinder the possibility of a flourishing life for families today. There is thus the need for "protecting them from the ideological and moral dangers with which they are often threatened" and for promoting their "responsible inclusion in the ecclesial community and the civil community."[87]

Family is inherently connected with many other social issues and policies such as migration, environment, and education. The family is the center of social life and therefore is a fundamental agent in the process of building inclusive societies and in improving the actualization of the common good. Starting

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82   Francis, *Message for the 60th International Day of the Deaf*, September 28, 2018.
83   John Paul II, *Familiaris Consortio*, par. 17.
84   Ibid, par. 37.
85   Francis, *Address to Participants in the International Colloquium on the Complementarity Between Man and Woman*, November 17, 2014.
86   John Paul II, *Familiaris Consortio*, par. 37.
87   Ibid, par. 71.

from the understanding that family is a fundamental actor in promoting social inclusion, Catholic inspired organizations develop advocacy that consistently fosters the promotion of this unit. They strive to protect the family through the design, implementation and promotion of family-sensitive policies in housing, work, health, social security and education and to address the causes and consequences of family disintegration.

Keys to the Concept

126. *Family is the first and necessary "ecosystem" of inclusion in local, regional and global populations.* Ideally, family is the first place where no one is left behind, where the value of every person can be welcomed in his or her uniqueness. Family is the most inclusive social unit as an environment of love, welcoming and conviviality.[88] As the first natural society, it possesses its own specific and original social dimension. Thus, by its very nature, family is the first ecosystem of inclusion: it is the principal place of interpersonal relationships and thus the prototype of every social order in inclusive societies.[89]

127. *Personal encounter and harmonious interrelation begin in the family.* In the family, one first comes to understand the concept of the "other," be it in spouses, parents, siblings, extended family and friends. In encountering the "other," the relational nature of human experience is revealed. The heartbeat of the family is marriage, in which one man and one woman form an intimate communion of life and love that sustains inclusive societies.[90] This essential complementarity and interrelation is part of the dynamics and the harmony that contributes to social cohesion.

128. *Family is called to offer a culture of care necessary for the well-being of oneself, for other people and for our common home.* Family must express a comprehensive openness to all life. A consistent ethic of care, beginning with the care for human beings from conception until natural death, is a prerequisite for inclusion extending to all living beings and the environment. The family has a special capacity to reach and include those in their midst who are marginalized, weak, sick, elderly, unemployed or simply need to be heard. An inclusive society begins with parents accepting children and being open to life and to whatever may happen to the child, even if the child is disabled, blind, with Down syndrome, etc. This

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88 Francis, *General Audience*, November 11, 2015.

89 Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican City: Libreria Editrice Vaticana, 2004), par. 211.

90 Ibid.

acceptance and openness to life then echoes throughout all the phases of existence and offers a sense of stability, belonging and rootedness. In being open to life, family offers hope which is essential for both the individual and the community.

129. *Family bestows the gift of life in intergenerational solidarity and subsidiarity.* The past, present and future all meet in the family. The family ensures an inter-generational link among children, parents, grandparents and the extended family. The eventual image and destiny of societies are greatly influenced by the education children receive. Parents therefore have a crucial role and responsibility in the overall spectrum of societal inclusion. The elderly are a precious treasure of inclusive societies, placing their wisdom at the service of the generations following them. Children raised in an inclusive environment grow up to see all other human beings, regardless of their race, sex, creed, or beliefs, as equally worthy of protection and respect.

130. *Family is the first communicator of inclusion.* It is in the context of the family that we first learn the crucial aspect of communication in relationship. With words, glances and embraces, beginning with the reassuring sound of the mother's heartbeat in the womb, the moments of encounter within the family are communicative of life, love and inclusion.[91] The bonds of acceptance among family members enrich and serve as the basis of a common language, rooted in the gift of life passed down through the generations.[92] The media and other entities that facilitate communication have a great responsibility to complement this communicative mission of the family with messages that reflect the dignity of family life.

131. *Family is the first school of inclusion with parents having the original, primary and inalienable right to educate their children.* Inclusion is a process and must be learned. The person learns how to relate to others, as well as to him or herself in the family. Joy, forgiveness, understanding and solidarity are all a part of the daily lessons necessary to sustain familial life. In learning for life, one learns to share, to integrate differences, to grow and become a better person and citizen. The family thus needs active support from governments, administrations and public institutions in its various needs including work-life balance, protection of life and education to facilitate its pedagogical mission at the service of society. Access to various forms of quality education in turn greatly affects the quality of inclusion in the family.

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91   Francis, *Message for the 49th World Communications Day*, January 23, 2015.

92   Ibid.

132. *Family is the womb of integral human development and stability for inclusive societies.* In the family, the physical, psychological and spiritual aspects of the human being are nourished. As the human being is at the center of development, the family is the primary catalyst for stable local, regional and global development. The stability of the family thus leads to stable communities and societies, increasing the capacity for inclusion. To enhance the proper stability for each person and the whole person, inclusion calls all for all families to attain adequate levels of health, housing, economic security and education.

133. *Migrant families represent the great longing of our times for equal opportunity, solidarity and hope for the future.* Their decision to search for a better life and future is a process starting long before the actual journey begins and has in many cases been part of difficult discussions and growing despair within families. Many individual migrant's journeys are therefore grounded in some way by a family-based decision.

134. *Catholic Organizations promote the well-being of the family to foster inclusive societies.* The fate of communities, societies and nations are all tied to the well-being of families. Families are a concrete response to the increasing individualism in our societies. Associations promoting the family therefore seek to have a stronger impact on policies. Family unity is irreplaceable in contributing to local, national, regional and international societies. In strengthening the conviction that we are one single human family, Catholic inspired organizations therefore work to ensure that individual families are nourished through family-centered policies, laws and programs.

135. *International instruments recognize the irreplaceable role of the family in inclusive societies.* Beginning with the Universal Declaration of Human Rights, the irreplaceable role of the family is presented as a dynamic good to be safeguarded, nurtured and promoted. The Declaration states that "the family is the natural and fundamental group unit of society and is entitled to protection by society and the State."[93] The Convention of the Rights of the Child recognizes that "the family, as the fundamental group of society and the natural environment for the growth and well-being of all its members and particularly children, should be afforded the necessary protection and assistance so that it can fully assume its responsibilities within the community."[94] The United

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[93] United Nations General Assembly, Resolution 217/A (III), *The Universal Declaration of Human Rights*, A/RES/3/217 A (December 10, 1948), art. 16.3.
[94] United Nations General Assembly, Resolution 44/25, *The Convention on the Rights of the Child*, A/RES/44/25 (November 20, 1989), preamble.

Nations, thus, resolved that the family "is a strong force for social cohesion and integration, intergenerational solidarity and social development."[95]

Challenges

136. *The nature, definition and role of the family are increasingly questioned and attacked.* The weakening understanding of the family's value "poses a threat to the mature growth of individuals, the cultivation of community values and the moral progress of cities and countries."[96] The challenges families face today are broad and multifaceted. When family is harmed and subsequently disintegrated, society suffers. The worsening quality of life for many families worldwide, be it materially, psychologically and spiritually, gives great cause for concern for the future.

137. *Tendencies toward individualism threaten the culture of encounter and relationship at the heart of family life.* A rampant mentality of individualism is a root cause of the challenges facing the family today. The mutual self-giving that builds and enriches life-giving relationships is threatened, resulting in a dramatic weakening of social bonds throughout society.[97] This is seen in the diminished value placed upon marriage between one man and one woman, which history has shown to be an irreplaceable source of life for societies. Identifying and reaching those on the fringes becomes all the more difficult when individualism becomes dominant. The elderly, widows, physical and mentally ill, disabled, poor and lonely all become less visible. Loneliness and a general feeling of powerlessness often result, with detrimental effects to the family and society.[98]

138. *Poverty, isolation, addiction and violence in the family threaten the culture of care proper to inclusive societies.* Addictions such as alcohol, drugs and pornography feed off loneliness and affect families. The violence that often accompanies addiction fuels a vicious cycle of abusive relationships and can

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95 United Nations Human Rights Council, Resolution 29/22, *Protection of the Family: Contribution of the Family to the Realization of the Right to an Adequate Standard of Living for its Members, Particularly Through its Role in Poverty Eradication and Achieving Sustainable Development*, A/HRC/RES/29/22 (July 3, 2015), art. 6.

96 Francis, *Amoris Laetetia*, par. 52.

97 Francis, *Evangelium Gaudium*, par. 66 – 67.

98 "The Synod Fathers noted that 'one symptom of the great poverty of contemporary culture is loneliness, arising from the absence of God in a person's life and the fragility of relationships. There is also a general feeling of powerlessness in the face of socio-cultural realities that oftentimes end up crushing families… Families often feel abandoned due to a lack of interest and attention on the part of institutions. The negative impact on the social order is clear, as seen in the demographic crisis, in the difficulty of raising children, in a hesitancy to welcome new life, in a tendency to see older persons as a burden, and in an increase of emotional problems and outbreaks of violence. The State has the responsibility to pass laws and create work to ensure the future of young people and help them realize their plan of forming a family.'" Francis, *Amoris Laetetia*, par. 43.

take many forms. Violence against women and children in the family merit special attention: the tragedy of domestic violence cuts across all social sectors and cultures to the detriment of societies. At times, mothers carry the indescribable burden of protecting themselves and their children from sexual abuse, even by close relatives. Single-parent households are increasingly numerous, leaving many families in vulnerable conditions with one parent alone bearing the burden of support. In some countries where levels of poverty are extreme, parents may even prostitute their children in exchange for financial income.

139. *A throwaway culture sees the openness to and respect for life diminished.* The manifestations are numerous, particularly with regard to the vulnerable beginning and ending stages of life. Various forms of contraception are employed to inhibit life in its most nascent stages. Abortion takes the lives of innumerable children in their mother's womb. Strategies are even employed to reduce birth rates, especially in poor countries, instead of establishing public policies to protect the family. Conversely, where children are desired, the practice of surrogacy and other forms of assisted medical reproduction are an increasingly common response. These practices ultimately serve to undermine the dignity of human procreation and may lead to a supposed right to have a child. At the other end of the spectrum is euthanasia, which also threatens the ill and elderly. It is important to point out as well that this throwaway culture, when taken along with its sociological and economic rationale, leads regions of the world toward demographic crisis. This crisis not only contributes to slower economic development and uncertainty in many welfare and social security systems but also reveals a clear sign of despair.

140. *Families are exposed to media messages and information contrary to family values.* Media and digital technology reach families in an unprecedented manner, bringing with them the exposure to many different messages.[99] Some of the messages communicated through audio and video programs can be destructive to the principles of life, fidelity and self-giving love that sustain family life.

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[99] "In the prevailing culture, priority is given to the outward, the immediate, the visible, the quick, the superficial and the provisional. What is real gives way to appearances. In many countries globalization has meant a hastened deterioration of their own cultural roots and the invasion of ways of thinking and acting proper to other cultures which are economically advanced but ethically debilitated. This fact has been brought up by bishops from various continents in different Synods. The African bishops, for example, taking up the Encyclical *Sollicitudo Rei Socialis*, pointed out years ago that there have been frequent attempts to make the African countries "parts of a machine, cogs on a gigantic wheel. This is often true also in the field of social communications which, being run by centres mostly in the northern hemisphere, do not always give due consideration to the priorities and problems of such countries or respect their cultural make-up.' By the same token, the bishops of Asia 'underlined the external influences being brought to bear on Asian cultures. New patterns of behaviour are emerging as a result of over-exposure to the mass media... As a result, the negative aspects of the media and entertainment industries are threatening traditional values, and in particular the sacredness of marriage and the stability of the family'." Francis, *Evangelium Gaudium*, par. 62.

141. *The primary educational role of the family is questioned and undermined.* Modern phenomena of new digital technology can alter the link between family and education, which calls for specific attention and reflection. The easy and immediate access to various information, social media and other content also frequently affect traditional relational patterns and levels of inclusion impacting on the role of family. Furthermore, the rights and the responsibilities of parents in the education of their children is in some instances impeded by the state through the imposition of content contrary to the dignity of the family, particularly in the arena of moral, religious and sexual education.

142. *Situations of economic difficulty stifle the well-being of families.* Poverty continues to be a scourge for the integral human development of families throughout the world. In a world of increasing technological innovation, there are still countless families that live in situations of misery, deplorable housing and subhuman environmental conditions. When families face financial difficulties, children do not attain proper education, nor do they access proper health care or attain dignified living. The global economic crisis continues in structural poverty for an increasing number of families throughout the world. Chances for long term employment are often fleeting, with health and educational difficulties creating instability in both families, communities and societies.

143. *Family separations threaten the role of families as stabilizing factors of inclusion in migration.* Individual migrants and their families are vulnerable to many dangers throughout the process of migration. Besides issues of development and other various difficulties that lead to the decision to migrate in the first place, the separations of family members are detrimental to the bonds that sustain family life. This separation can then affect the stability of the family in their new society as well as that of the family members in the country of origin.

144. *Catholic Organizations face pressure regarding the nature and meaning of inclusion, culture and religious freedom in the context of the family.* States at times and in various ways seek to substitute the role of families, overtake them or simply provide models to be pursued. To effectively protect the family unit, the principle of subsidiarity must prevail. With regard to the definition of "inclusion" and "inclusivity" in the context of family, prudence is needed in the current ideological and political debates. The definition should be a practical tool, direct and comprehensive, and not generate further misuse of the term. The words have indeed taken on different meanings and are at times used in deceptive ways to include all kinds of thinking and options without any moral consideration.

145. *In some contexts, a notion of inclusion is advocated that ultimately serves exclusion.* There is, for example, national and international pressure to introduce and promote abortion in the name of "family planning," which is in fact the most radical exclusion of all, that of one's very right to exist. Radical exclusion also occurs within contexts of new "sexual rights," which strongly distort solidarity between generations and tend to exclude the elementary notion of complementarity between men and women in marriage. The rights and responsibilities of parents must never be overlooked. Taking the above into consideration, increased interaction of various cultures, societies and families through globalization requires a renewed examination of what lies at the basis of different variations in the understanding of the family.[100]

Positions Taken

146. Promote the family as the fundamental and natural unit of society in which each member, and in particular those who are socially marginalized, disregarded or discriminated against, can find the love, protection and assistance indispensable for their integral development.

147. Address the root causes of family disintegration, mitigate their consequences and facilitate solutions that take into account marriage between one man and one woman as an irreplaceable agent for inclusive societies.

148. Promote public and private initiatives to bring about policies, fair laws and specialized centres to address domestic violence, child abuse and neglect of the elderly.

149. Shift thinking from "problem" to "person," from "unwanted pregnancy" to "wanted child" and from "burden" to "treasure," thus promoting human dignity.

150. Foster positive media portrayals of the family through awareness campaigns on the societal value of marriage, birth, pregnancy and family life.

151. Safeguard the family's right to be recognized as the primary pedagogical environment for the formation of children and, in so doing, offer the societal resources necessary to facilitate this great responsibility.

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100 Cultural variation is a fact among families in the world today. A family in the African context, for example, comprises as well the "extended" family as understood in some Western definitions, which thus not only enlarges the range and number of people involved but also broadens the concept of inclusion. There are, however, in every cultural setting important areas that may be overlooked as is the case, for example, with parenting skills. Sometimes it's assumed that parents really understand what it is to raise a family, but which school teaches children how to raise families? Where do younger generations get those skills to become future parents if not first through their own families?

152. Protect the integral human development of families by designing, implementing and promoting family-sensitive policies concerning housing, work, health, social security, education and the care of life from conception to natural death.

153. Facilitate the reunification and integration of migrant families in society through protection from human trafficking, provisions for adequate shelter, and access to basic health, social services, and sustainable livelihood.

154. Better illustrate and organize interaction of the immense international work of Catholic-inspired Organizations, showing local practices and positive experiences with families.

155. Call upon States to recognize the fundamental role of the family as expressed in the Universal Declaration of Human Rights, particularly in their implementation of Sustainable Development Goals.

MIGRATION

THE ONE HUMAN FAMILY
MOVING BEYOND DISTINCTIONS
OF STATUS AND ORIGIN

"A community is truly inclusive when differences are valued and viewed as a shared source of enrichment. Seen in this way, migrants are more a resource than a burden."[101] "Welcoming others requires concrete commitment, a network of assistance and goodwill, vigilant and sympathetic attention, the responsible management of new and complex situations that at times compound numerous existing problems, to say nothing of resources, which are always limited. By practicing the virtue of prudence, government leaders should take practical measures to welcome, promote, protect, integrate and, 'within the limits allowed by a correct understanding of the common good, to permit (them) to become part of a new society.'"[102]

The movement of peoples has been a constant phenomenon and an important part of human history. Today, however, current trends in migration urgently call for their causes and consequences to be addressed by improved global policies and practical decisions. It is reported that the number of international migrants reached 258 million in 2017, up from 220 million in 2010 and 173 million in 2000.[103] While migration is indeed a global issue, it appears that international collaboration and agreements are weakened by national response levels. International borders have become zones of exclusion. Diminishing global security fuels self-defensive mentalities, which then give rise to new exclusion mechanisms. Human dignity, solidarity and tolerance are tested and questioned to the detriment of social cohesion and its necessary dynamics, thus raising major questions on the future of humanity. Present challenges therefore urgently call for moral responsibility, orderly international systems and adequate national procedures.

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101   Francis, *Address to the Commission of the Bishops' Conferences of the European Community*, October 28, 2017.
102   Francis, *Message for the Celebration of the World Day of Peace on "Migrants and Refugees: Men and Women in Search of Peace,"* January 1, 2018.
103   United Nations Department of Economic and Social Affairs, *International Migration Report* (New York: United Nations, 2017), 4.

Newly adopted national immigration policies, illegal pushbacks, family separations, criminalization of migrants, faltered procedures, abuses and a migration narrative blinding itself to human dignity and humanitarian needs all show how much humanity's paradigm is changing and how fast a new, ubiquitous group of outcasts is being created. The many historic efforts to break down walls, for example, between East and West, the "haves" and the "have-nots" and others are now threatened by efforts that tend to reestablish former divides or simply shape new separations.

Keys to the Concept

156. *A forward-looking vision for migration is necessary for the common good.*[104] Recognition of the constant interaction and interdependence of the various elements of human experience calls for more than short term, reactive thinking. Without a forward-looking approach to human mobility, adequate integration processes remain only at the level of a challenge measurable by diverse social metrics. Inclusion calls for a change in vision, fully considering all of humanity in its development, so that the common future of humanity may not be exposed to new forms of segregation and conflict.[105]

157. *The human dignity of the migrant as a part of the one human family should be the basis of all further consideration.* A migrant is a human person enjoying the protection of the same human rights and with the same duties. In their attempts to find new life and opportunities, refugees and migrants hope to be offered the necessary means to enable participation in society, while respecting the norms of the societies in which they live. Many times, their journeys are made to escape from poverty, violence and disaster. Leaders at every level of society and host populations share the responsibility for promoting inclusive communities, in the understanding that differences are not downplayed, but valued as a source of enrichment in the one human family.[106]

158. *Social inclusion and integration of migrants are multidimensional processes.* This means ensuring, to the greatest capacity possible, equal opportunities for all, in all aspects of social life. Global and national policy efforts that succeed

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104 The common good refers to "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily." Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican City: Libreria Editrice Vaticana, 2004), par. 164.

105 "To be a Christian in this world is not only to relate to a particular society. It is not only to relate to humanitarian sentiments, but also to be capable of making concrete decisions that engage the way in which we live, and especially our way of living with others." Cardinal André Vingt-Trois, "Homily of Cardinal André Vingt-Trois – Mass of Saint Louis at Saint Louis des Français," October 21, 2018, The Church of San Luigi dei Francesi, Rome, https://www.paris.catholique.fr/homelie-du-cardinal-andre-vingt-47882.html (translation by Editor).

106 Francis, *Address to the Bishop's Conferences of the European Community*, October 28, 2017.

in "leaving no one behind" require eliminating those mechanisms which lead to "pockets of exclusion", which today affect millions of people worldwide. Developing adequate and inclusive responses will mitigate conflict, contribute to the social fabric and reinforce the guarantees for lasting peace.

159. *Inclusion recognizes the positive contribution of migrants to society*. Migrants and refugees can be a resource and a treasure for their countries of destination. They offer various skills, training and formation that are an asset to the places in which they live and work, provided these qualities are recognized and access to jobs is facilitated. They play a fundamental role in the globalized world, contributing in many ways to the societies in which they live.

160. *The unique story of each person, and the whole person, must be considered in migration.* The process of inclusion is undeniably related to the cultural background, formation and psychological condition of the migrant. Departures are never easy decisions and are mainly driven by strong emotions including fear for one's life, the striving to survive and the responsibility to take care of family left behind. Migrants and refugees carry these and so many memories and emotions in their "back-pack" and it will take years to provide these feelings a proper place in the further development of the person adapting to his/her new environment. Motivations for departure and the life endangering experiences during the journey are long-term obstacles in the integration process. It is therefore essential to address not only the causes but also the psychological consequences of the departure in any integration process.

161. *The root causes of migration within the human family must be identified and remedied.* There is great need to listen directly to the experience of people on the move rather than to be content with talking about them, and in so doing, discern *the root causes* of their migration. Developmental, religious, educational, health, familial and environmental conditions all interact and contribute to these causes in a complex reality of interrelations.

162. *Pope Francis offers "four verbs" as a model of inclusion for refugees, migrants, asylum seekers, and survivors of human trafficking within the one human family: welcome, protect, promote, and integrate.* To welcome implies enhancing safe and legal channels for migrants and refugees; to protect implies ensuring migrants' and refugees' rights and dignity; to promote implies advancing migrants' and refugees' integral human development; to integrate implies enriching communities through wider participation of migrants and refugees.[107]

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107 Ibid.

163. *In an inclusive approach to migration, the role of the family is a stabilizing factor.* Many migrants are accompanied by family members on their journey or settlement in a second stage. Others are sent by their families to save their own lives and be the hope of future survival and well-being for many other family members. Migration is not just about better wages or short-term safety, it is also about belonging somewhere, which begins first in the family and onward to the broader considerations of community, region, and nation.

164. *There is special concern for child migrants, many of whom make their journeys unaccompanied.* This concern regards, among other aspects, safe and legal pathways for migrant and refugee children, prevention of human trafficking, and reunification with families. Migrant and refugee children indeed constitute the most vulnerable group as they are often invisible and voiceless.[108]

165. *Inclusion presents international solidarity as the way forward to respect the human dignity of migrants.* The 1951 Refugee Convention and 1967 Protocol have been implemented over the past decades, but the UN Convention adopted in 1990 to protect migrant workers and their families has not been satisfactorily ratified. Various other international efforts and directions to positively respond to migration have been organized over the past few decades. These include the Bern Initiative (2001), the Global Report on Migration (2005), The 2030 Agenda for Sustainable Development and the Sustainable Development Goals (2015), the New York Declaration for Refugees and Migrants, the Global Compact for Safe, Orderly and Regular Migration (July 2018), the Marrakech Pact in December 2018), and many more. Yet, today's debates and practices reflect how much is left to be done in order to adequately protect all people on the move.

Challenges

166. *Contemporary approaches to migration are marked by fearful, reactive and short-term thinking.* Today's migration narrative fails to provide an adequate picture and mainly points to increasing numbers of migrants and economic consequences. Migrants and refugees are often portrayed as burdens, unwanted risks and fearsome challenges. All of this produces conditions prone to intolerance, xenophobia and racism. The absence of solid international migration policies then generates and fuels criminal exploitation, human smuggling and trafficking.

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[108] Francis, *Message for the 103rd World Day of Migrants and Refugees*, December 13, 2016.

167. *The human dignity of the migrant is often lost in semantics and social metrics*. Approaching complex issues of migration has too often focused solely on the procedure to attain status. However, these approaches have proved inadequate in conjunction with often static forms of application and the fearful thinking that underlies them. Furthermore, the distinction of countries of origin, transit, and destination divides responsibilities. It generates space to implement policies and mechanisms that move to prevent departures, discourage support in the countries of transit and narrow the potential to settle in destination countries. New challenges arise when populations in need do not fit clearly into a pre-existing category, such as the distinction made between refugees and those displaced for other reasons. Migrants are often forced to apply for one status because of the unavailability of any category or legal status that would fit their specific situation. Many migrants leaving their country with hopes of building better economic perspectives did not have much choice aside from using the asylum procedures to enter host societies. The number of stateless persons increases, which adds to the questions on concepts of nationality and belonging.

168. *Pockets of exclusion result as migrants often remain on the peripheries of society.* So much today is done to discourage migrants to come, while so little is done to consider and picture a possible shared future. The present political landscape tends more and more toward developing national defensive mechanisms and border controls. Inadequate responses to what is one of today's major sociological phenomena have further deepened existing social divides and given rise to important political issues impacting on regional unity and social cohesion. While debates are often ill-fueled, populist mentalities arise and generate space to reinforce anti-immigration policies. Here, the influx of massive numbers of refugees into neighboring countries present particular social challenges and calls for international support to organize and coordinate the necessary assistance.

169. *Migrants and refugees are often cast in a negative light, which clearly affects integration efforts.* The migration narrative is too often polemical, thus not contributing to social cohesion. Reduced knowledge of the host country language is used to enhance differences and, in some cases, even identified as a criterion to exclude. For example, if the language of the country of destination is insufficiently mastered, entry in the country may be denied. What is true for the insufficient knowledge of the language also applies to other differences related to culture, education, origin and economic status.[109]

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109   "Authorities should keep in mind the need for an open heart, but also their ability to provide for the full integration, on the social, economic and political level, of those entering their countries." Francis, *Address to the Commission of the Bishops' Conferences of the European Community*, October 28, 2017.

170. *The unique story of each migrant is many times characterized by risk, danger and uncertainty*. Many migrants often face degrading, dangerous, and even deadly situations without safe and legal avenues of access to a new country. Human traffickers or smugglers abound as migrants are forced to take precarious migratory routes and are harmed, disappear into debt bondage and modern forms of slavery, or perish along the way. Women and children are particularly vulnerable. The absence of well implemented international protection mechanisms contributes to generate the open space for such criminal action.

171. *A complex convergence of various elements is necessary to respond to the challenges of migration.* These relate to moral responsibility, orderly management and international systems. They call for adequate national implementation of international agreements, for inclusive processes in the fields of protection and for invigorated social dynamics in multicultural environments. Quality levels of inclusion and social cohesion will largely depend on the convergence of all efforts made in these fields, particularly health, education, social security systems, and labor markets.

172. *Migrant participation in societies of destination countries lacks a coherent framework.* Participation is often considered to be the unilateral responsibility of the migrant: the migrant bears the burden to prove that he or she is capable of adopting and adapting. This logic is seemingly based on two false premises: that migrants are one sociological group – which is demonstrably not the case – and that it is the host society's right to decide upon who is considered acceptable and who is to be rejected. The welcoming of migrants into mainstream society is furthermore hindered by a variety of forces. Status differentiations (between regular migrants, asylum seekers, refugees and those considered in irregular situations), policies reducing access to social services and the increasing fear of terrorism are examples of this. Protection mechanisms are often limited to simply granting a "status" or effectuating border control, failing to take account of the dangerous complexities that migrants face throughout their journey. The debate on integration turns more on bringing someone into the existing group rather than on considering how the existing group can be enriched with the presence of newcomers.

173. *Family unity is forfeited by considerations of status, national response levels and self-defensive mentalities.* The initial separation of families occurs for a variety of factors related to violence, security and economic perspectives. Such a decision is often lived out as a great psychological burden and the hope to be reunited continues throughout the journey. While reunited families are a strong factor in facilitating well-being and social inclusion, it is noted that existing procedures and policies often delay or refuse this essential reunification.

174. *Child migrants are subject to unprecedented dangers.* Half of all refugees are children and their number continues to rise.[110] Return policies, border crossing prohibitions, detention or *manu militari* separation from their parent(s) and related actions all have lasting effects on their health and well-being, also leaving permanent scars in their memories. The lack of protection, especially in situations of human trafficking and organ selling, leaves children particularly vulnerable. Health and educational needs in crisis situations are often not met to the detriment of the child's present and future.

175. *Immigration policies and well-implemented international instruments lack coherence.* Countries and stakeholders have already committed through various instruments to act in collaborative partnership to assist migrants, however, challenges remain with both content and implementation. The Sustainable Development Goals, for example, strive to "cooperate internationally to ensure safe, orderly and regular migration involving full respect for human rights and the humane treatment of migrants *regardless of migration status, of refugees, and of displaced persons.*"[111] Adequate attention, however, is not given to how results will be measured nor to identifying possible tools, means and resources that will ensure the full implementation at all national levels of this commitment. The labor in formulating these tools has not yet come to full fruition at the national level, which raises doubts as to the overall effective value of present multilateral approaches. There seems to be a growing divide between the intergovernmental bodies well on the road toward promoting the necessary policies on the one hand and the national fronts delaying or ignoring adequate implementation on the other.

Positions Taken

176. Integrate a multidisciplinary perspective encompassing human, ecological and economic concerns to develop forward thinking strategies to migration.

177. Reclaim the human dignity of migrants as the primary consideration and assist in meeting their primary needs without losing focus on semantics, social metrics, arbitrary distinctions, and status differentiations.

178. Reach out to the peripheries of society to ensure that all migrants have equal and effective access to educational opportunities, legal assistance, health and social services, recognition of professional qualifications, housing and employment.

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110   "2018 in Review," United Nations High Commissioner for Refugees, accessed February 11, 2020, https://www.unhcr.org/globaltrends2018/.

111   United Nations General Assembly, Resolution 70/1, *Transforming Our World: the 2030 Agenda for Sustainable Development*, A/RES/70/1 (October 21, 2015), art. 29.

179. Change the migration narrative through positive portrayals of migrants, showing successful commitments of both migrant and "host" populations to reinvigorate social cohesion, the richness of multicultural societies, and international solidarity as a means towards peace.

180. Ensure the safety of all migrants throughout all stages of the journey, so that each person, and the whole person is integrally protected from the many dangers encountered.

181. Educate upon and properly address the root social and economic causes of today's migration trends and growing populism.

182. End arbitrary criminalization of migrants and of those attending to suffering migrants as an important step in creating a more coherent framework of response to migration.

183. Advocate governments to provide family reunification visas or, if already available, expand the number of such visas issued so that full emphasis is given to the family as a locus of resilience, inclusion and integration.

184. Safeguard vulnerable populations, especially women and children, from the evil of human trafficking through collaboration of private and public actors, media awareness and strong criminal legislation.

185. Recognize the principle of orderly, safe and dignified migration through full implementation of the 2030 development agenda, finalization of an internationally accepted definition of 'migration' and 'migrant' and subsequent facilitation of verifiable and comparable data collection.

YOUTH

THE NECESSARY VOICE
FOR INTERGENERATIONAL
AND INTERNATIONAL INCLUSION

"...The enrichment of intergenerational dialogue, the enrichment of exchange and the value of realizing that we need one another, that we have to work to create channels and spaces that encourage dreaming of and working for tomorrow, starting today. And this, not in isolation, but rather side by side, creating a common space. A space that is not simply taken for granted, or won in a lottery, but a space for which you too must fight. You young people must fight for your space today, because life is living for today. No one can make promises to you about a day in the future. Your life today is today. Your taking risks is today. Your space is today...You, dear young people, are not the future. We like to say, 'you are the future.' No, you are the present... We are on a journey, keep walking, keep living the faith and sharing the faith. Do not forget that you are not the tomorrow, you are not the 'meantime'; you are the now of God." [112]*

There are more youth now than at any time in history. While there are differing definitions of youth in use today, there are now 1.8 billion people between the ages of 10 and 24 in the world, with close to 90 % of these living in developing countries.[113] These numbers, along with globalization, technological advancement and ever-increasing rates of change all serve to reaffirm the urgency in arriving at a culture of encounter, dialogue and inclusion. Stated in another way, the time for building peace is now, not in some distant tomorrow. Moving toward the future in solidarity will prevent today's youth from repeating the mistakes of generations past. Youth must be given the opportunity to believe in a just and peaceful future through their own inclusion in society today.

Youth enliven the world with a new vision, a new hope and a new passion for life. Yet, despite the exponential increase in the possibility of communication through social media, youth today face the risks of increasing isolation, loneliness and individualism that has come to characterize our times. It is therefore crucial to establish dialogue between them and community audiences willing to listen and actualize their inclusion. Such dynamic dialogue offers real potential to nurture their ideas and contributes to realize their participation in society. Greater bonds of trust between generations and institutions must be generated in order to sustain our rapidly globalizing societies.

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112 Francis, *Holy Mass for World Youth Day*, January 27, 2019.
113 "Youth and the SDGs," United Nations, accessed February 11, 2020, https://www.un.org/sustainabledevelopment/youth/.

While there are geographic and cultural differences among the realities faced by youth today, the desire for authentic and meaningful relationships unite young people. Access to quality health care, holistic education, and dignified employment are all common factors that condition their quality of life. Catholic Organizations have a major responsibility in the inclusion of young people, both as observers and actors, to ensure that no one is left behind. The sustainability of global development, appreciation for the dignity of life and care for our common home are all topics of great interest to youth today. Inclusion for young people involves active listening, but also involves offering sound guidance down the path of virtue to realize a future of peace, solidarity and inclusion, beginning today.

Keys to the Concept

186. *Youth are the future yet also a vital part of the present.* The hopes of the past and the dreams of the future meet in youth. Yet, they are also part of the present, as "even now, with their dreams and their lives they are forging the spirit" of our societies."[114] A culture of inclusion and encounter offers what is due in justice to young people, namely, a sense of belonging, particularly to families, homelands, cultures and faiths.

187. *Youth are on the forefront of an epoch of change and contribute to a change of epoch.* Today's youth of the world are on the forefront of a great societal transformation with regard to modes of understanding and experiencing human relationship through technology. New and rapidly evolving ways of utilizing communication, (social) media and internet modalities of interaction all influence and are influenced by youth. This change of epoch brings hope for a greater future, even if uncertainties remain as to exactly where we are heading and how to best get there.

188. *The voice and faith of youth, as well as their doubts and criticisms, ensures societal advancement.* Human rights are better protected and guaranteed through participatory processes including youth. Youth are not merely passive recipients but also agents in the formation of their societies. Inclusion therefore means listening and establishing constructive dialogue. Their vision, talents, creativity and "expertise in modernity" merit that their voices not only be heard, but be given consideration, attention and action. For their part, there is a great desire to participate meaningfully in various capacities.

189. *Families are the primary place of youth formation, participation and inclusion.* Youth are to be full contributors in society but need well-formed

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114   Francis, *Address on the Conferral of the Charlemagne Prize*, May 6, 2016.

consciences and minds in order to do so. In facing the future, youth first need the steadying anchor of strong and healthy families, so as to ensure holistic education leading to their integral human development. Family is the first school of inclusion, where young people learn moral responsibility and respect for others. In receiving formation and learning to live the values of justice, peace and the common good, young people are capable of passing these values down through their own families.

190. *The aspirations of youth coupled with holistic education carry society forward.* A renewed desire for truth, freedom, justice, peace, communion and participation, solidarity, and care for our common home all form part of the identity of youth today. This explains the desire of youth for renewed reflection and participation in the public debate. Holistic education offers young people not only knowledge and skills, but also the possibility to learn through interaction with fellow youth, thus learning to live in harmony with people from diverse backgrounds and cultures.

191. *Youth are reinvigorating the intergenerational dialogue on development and care for our common home.* Youth are a key catalyst in the great dialogue of our time upon integral human development and care for our common home. The intergenerational nature of questions concerning climate change, natural resources and the environment are all of great concern to the youth of today. Thinking in terms of sustainability means thinking across generations. Bridging the divide between generations needs actual mechanisms that are built on trust, mentorship and collaboration. A change in management strategy is thus needed if we want to ensure long-term continuity of human development.

192. *There is growing awareness among youth that body, mind and soul are a foundation for integral development.* Young people increasingly recognize full human development depends not upon only physical health, but also on psychological and spiritual health. Going hand in hand with education and awareness, health issues take on new dynamics in light of technological advancements and globalization. Nutrition, exercise, disease prevention, avoidance of destructive behaviors and violence, as well as the promotion of mental and spiritual health all play important roles in ensuring integral health and development for youth today.

193. *Increasing numbers of youth seek greater opportunities in life through migration.* Poverty, violence, war and the great disparity of opportunities available to young people all contribute to the decision of many young people to migrate. Young migrants and especially unaccompanied minors

are particularly vulnerable and deserve necessary care for their safety, welfare and inclusion into their societies of destination. International cooperation, promotion of community outreach and regional networking all contribute to creating an atmosphere of inclusion for young migrants.

194. *Catholic Youth Organizations seek to offer privileged spaces of inclusion and engagement through education, health care and charitable assistance.* In understanding the desire of youth to express their voice and participate in society, these organizations work to ensure this participation and voice. They ensure that space is created internally within social groups, organizations and entities as well as externally within wider society. In voicing their opinions, being heard and receiving formation and mentorship, Catholic organizations seek to facilitate youth taking ownership and participating in ever greater intergenerational solidarity.

195. *International human rights instruments and intergovernmental bodies recognize the urgent need for youth inclusion and participation.* International human rights instruments and bodies place an ever-greater emphasis on youth as essential to the common good of both today and tomorrow. A participatory approach envisioned for youth is a crucial element of the mission "to leave no one behind" of the 2030 Agenda, which developed from earlier articulations. Among many examples is the 1965 *UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples.*[115] The UN General Assembly went on to declare the International Year of Youth in 1985, highlighting dialogue and mutual understanding with young people.[116] Specifically, the notion of participation has been emphasized in both the UN Security and Human Rights Councils, "underlining the important role that youth can play in the promotion of peace, sustainable development and human rights, and the importance of active and wide participation of youth in decision-making." [117]

Challenges

196. *While much has been written and said regarding inclusion of youth, there is still much to be done to effectively make it a reality.* Youth are crucial contributors to society but increasingly find themselves marginalized, seemingly offered little more than lip service in regard to their opportunities

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115 United Nations General Assembly, Resolution 2037 (XX), *Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples*, A/RES/20/2037 (December 7, 1965).

116 See, for example, United Nations General Assembly, Resolution 40/14, *International Youth Year: Participation, Development, Peace*, A/RES/40/14 (November 18, 1985).

117 United Nations Human Rights Council, Resolution 32/1, *Youth and Human Rights*, A/HRC/RES/32/1 (July 15, 2016), preamble.

to build a truly fulfilling life. Challenges and questions remain as to whether the youth themselves are truly "talking" or whether they are being "talked about," and even whether non-youth speaking about or for youth are really speaking in their authentic best interests.

197. *Youth are on the forefront of a changing epoch but often experience themselves as isolated.* In spite of a dramatic increase in possibilities of communication and interaction, young people often experience that they are not heard or listened to, which leads to their marginalization and exclusion even within the Church. Simultaneously, older generations often experience that they are having trouble reaching younger generations. There is still greater need to ensure structures are available to take into account the voice of young people, even more so when planning projects for young people themselves.

198. *Questions remain regarding how to best establish dialogue and action through social media.* Many young people today find themselves immersed in a technological world that is far removed from the world known to previous generations. Social media and modern technology now offer a continually growing space of global communication, interaction and engagement. There is an increasing desire to ensure, however, that social media translates into concrete action. Social media is a powerful tool to reach youth, but it is important that space, opportunities and leverage be provided to actually take action on the various causes important to youth today.

199. *Unemployment, lack of financial opportunities and exclusion in developmental planning leave many young people unable to escape the cycle of poverty.* Difficulty in attaining gainful employment plagues many young people in the world today. In some areas young people are seen solely as beneficiaries of development efforts, not as active participants, and are locked out at planning and decision-making levels. The lack of adequate financial resources to actively initiate or grow development initiatives is obvious, particularly where young people have creative ideas for projects or activities that would benefit the youth and their communities but lack the finances to see them through.

200. *The continuing breakdown of the family in society creates ever greater difficulties for youth.* Children and youth depend upon families for their physical, psychological and spiritual nourishment. As care for the well-being of the family diminishes, young people lose out on important formative aspects relative to their growth and development. As young people reach an age in which they desire to form a family of their own, they may encounter a myriad of social, economic and other factors that impede them from realizing this desire.

201. *Despite innovations in technology, many youth lack opportunities for holistic education.* Holistic and effective educational opportunities are key, as young people also may lack adequate knowledge and education to engage to their full capacity due to the lack of proper formation. In some cultures, young people are being educated to understand human rights as disconnected from the importance of one's duties and responsibilities toward oneself, other people, society and future generations.

202. *Many young people today face difficulties in maintaining their physical and mental health.* Difficulties with drugs, alcohol abuse, addictions and self-harm are compounded by structural issues such as poverty and lack of residential stability. These elements can be conditioned by experiences at individual or familial levels, such as traumatic events, or different forms of sickness, suffering and disability. Forms of depression, mental illness and eating disorders are increasingly present among youth, particularly in developed countries.

203. *Young people encounter great danger and difficulty in the migration process.* The hope that migration brings for youth is not without its dangers and difficulties, be it in the countries of origin, transit or destination. Many young people find themselves in dire situations of poverty without access to proper health care and education throughout their migration journeys. There is then particular vulnerability to exploitation, trafficking, abuse and radicalization. Issues of language and cultural integration compound these situations, creating situations of exclusion that provide fertile ground for addiction, crime, violence and radicalization.

204. *Many young people are unaware of the richness of opportunities offered by Catholic organizations, while others have a negative perception of Church and religion.* Some youth are learning to live without God. Many youth view the Church as outdated, closed and distant. Formation of those working with youth may be lacking and adequate training is difficult to attain. A vocational understanding of service to the youth needs to be recovered.

205. *Intergovernmental bodies at times promote human rights policies among youth that actually lead to exclusion*. Youth may have a mistaken idea of the nature of international law and human rights with regard to issues such as "comprehensive sexual education," "reproductive rights" and "maternal health." Public debates regarding abortion and euthanasia often leave youth misled and confused.

Positions Taken

206. Actualize inclusion by planning, investing in and acting upon strategies that ensure spaces and mechanisms of support for marginalized young people.

207. Foster training, internships and mentoring relationships that teach young people how to develop partnerships for greater synergy, stronger intergenerational bonds and increased participation in decisions taken for their all-inclusive development.

208. Offer financial and structural support for youth initiatives, and in particular for youth-led community development initiatives, that utilize social media and technology in a creative and relationship building way.

209. Denounce the scandal of youth unemployment in those countries where thousands of young people are left awaiting employment, education and training.

210. Address the causes and mitigate the consequences of family disintegration so that young people may attain the fullest of formation and integral human development possible.

211. Promote an innovative spirit in holistic education that invites youth to put their abilities, skills and knowledge at the service of a fairer, more caring and more ethical society.

212. Use media, health and educational platforms to promote adequate formation concerning comprehensive physical, mental and spiritual health.

213. Create visibility, awareness campaigns and concerted action to ensure states comply with human rights obligations concerning the vulnerable situations of unaccompanied children, minors and young people separated from their families.

214. Involve young people in the design, implementation and evaluation of policies that affect them directly through learning and information sharing platforms with relevant thematic modules of interest to their present and future needs.

215. Demand that governments, international organizations and intergovernmental bodies establish procedures that allow young people to be incorporated in the decision-making processes and to contribute in fostering values of truth, justice, peace and transparency.

CONCLUSION

nclusion is not a fact or a goal; it is a process. As such and like development itself, it contributes to unity and well-being. Inclusion is about organized fraternity offering welcome and care; it is about a shared existence and a promise for coming generations. In all of its expressions, inclusion roots in the deeper concern for humanity. In working towards a better place for all, in devising global policies, ensuring universal access to education and social services, in moving beyond present limits, reviewing economic processes, addressing climate issues or considering new labor opportunities, inclusion grows from a true respect for every human being and nourishes a culture of care for today and tomorrow. Inclusion is indeed a very strong driver and builds on shared responsibility: a horizontal and societal process involving all of humanity and through which cohesive dynamics between all persons are generated.

Contributing to a perspective of global development and further shaping mankind's future implies rights, respect for every human person and people-oriented policies. Rights come with duties and both rights and duties call upon all persons to share responsibility in development and community building. Policies and mechanisms that incentivize inclusion are therefore also at the core of vertical structures contributing to justice and peace, equity and freedom. It should nevertheless be emphasized that the strength and identity of social cohesion is largely found in the horizontal community dynamics. This is where Catholic organizations work.

Leaving no one behind is today heralded as a motto for the 2030 Sustainable Development Goals. Yet, it cannot be just another landmark in development. It urgently calls for inclusion, a responsibility to be shared by all and at all stages of societal growth. Such shared responsibility is a matrix for a person-centered approach, for solidarity and global fraternity. It enhances the respect for life, the roles of family and educators, the "space" offered to foreigners, the implementation of rights and duties, the participation of the youth and the elderly, as well as the care given to our common home.

Today's policies and mentalities have gradually become subject to strong feelings of overall insecurity and of uncertainties in gaining material well-being. Never before was there so much talk on preserving and organizing the future, yet never before have we seen so much resistance to comply with the means to reach the goals set. This paradox is mainly explained by the individualism that increasingly permeates communities and nations. It confirms the urgency to promote a more inclusive society and the need to address social ruptures, thus generating renewed confidence in the future. Profit-centered policies can therefore no longer remain the sole or major reference value for sustainable development: additional societal dynamics and ethics based on a more integral and anthropological vision of development are needed.

Building on these premises, Catholic inspired organizations fully integrate inclusion as a Christian mission. Inspired by the Gospel message, and well aware of today's numerous challenges and their increasing complexity, the Forum of Catholic Inspired Organizations developed a dedicated space of collaboration. In his address to the Forum participants, Pope Francis emphasized the need for such collaboration, highlighting how much "today's world is calling for new boldness and new imagination in opening new paths of dialogue and cooperation, in order to promote a culture of encounter where, in accordance with the creative plan of God, the dignity of every human person is foremost." [118]

We would like to express our gratitude to the Holy Father for these encouraging words. We also thank all of the participating organizations for their detailed contributions, dedicated analysis and creative responses that have enriched the thoughtful exchanges and the present volume.

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[118]   Francis, *Address to Participants in the Forum of Catholic-Inspired Non-Governmental Organizations*, December 7, 2019.

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