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INTERVENTO DELLA SANTA SEDE AL CONSIGLIO DELLA CONFERENZA DELLE NAZIONI UNITE PER IL COMMERCIO E LO SVILUPPO (UNCTAD) SUI PAESI MENO SVILUPPATI

Da giugno ad ottobre 2006, in tre apposite sessioni, si è svolto a Ginevra, presso la Conferenza delle Nazioni Unite per il Commercio e lo Sviluppo (UNCTAD), l'*esame di metà percorso*, cioè la valutazione dell'attuazione delle decisioni prese nel corso dell'ultima Conferenza Generale (São Paulo, giugno 2004).

Pubblichiamo di seguito l'intervento pronunciato dal Rappresentante della Santa Sede presso l'Organizzazione, S.E. Mons. Silvano Tomasi, il 5 ottobre c.m., circa i criteri che devono orientare l'aiuto allo sviluppo nei Paesi più poveri:

● INTERVENTO DI S.E. MONS. SILVANO M. TOMASI

Mr President,

The Delegation of the Holy See expresses its sincere appreciation for the steady action of UNCTAD in favor development, especially of the Least Developed Countries and of Africa, the often forgotten continent. In fact, in its historical commitment and in its action UNCTAD has carried out the UN Charter's objective to promote social progress and better standards of life.

1. Lately the world economy grew at a fast rate. More wealth has been produced. In 2006, growth rate is expected to be close to 4% even if interest rates and oil prices have been rising. However, the good performances of the world economy and the benefits of globalisation are not equally distributed among and within countries. The significant growth of recent years is not yet consolidated and several poor countries, mainly in Africa, are still at the margin of the development process.

2. In recent years a number of initiatives have been implemented to alleviate poverty and to enhance growth prospects in LDCs: the launching of the Millennium Development Goals, the work of implementation of the Doha agenda, various debt reduction initiatives and the new Official Development Assistance commitments, to name the most important: all aimed at giving a decisive contribution to poverty reduction and elimination while at the same time they raised great expectations among people in developing countries.

3. Good will and good planning notwithstanding, concrete results so far have been disappointing. The Doha agenda had a big setback in Cancun and the more recent ministerial conference in Hong Kong has not so far produced a clear agreement on the issues that are crucial for poor countries, such as agricultural subsidies in developed economies. At present sub-saharian African countries are not expected to meet any of the target of the MDG by the required date (2015). Besides, less than half of the eligible countries have succeeded so far in obtaining the maximum debt relief possible. Realistically, then, the UNCTAD's *2006 Trade and Development Report* calls for a "fundamental reorientation of policy" and for a "policy innovation" in order to have a "new focus on poverty reduction".

4. UNCTAD Mid Term Review provides the opportunity to refocus the development effort by reaffirming the spirit of Sao Paulo: "We are committed to the struggle for the eradication of poverty and hunger. Policy instruments and measures, at the national and international levels, should be adopted ... to encourage the creation of opportunities for the poor women and men of the world to have access to jobs and to stable and adequate remuneration." The realisation of this commitment has been pursued by UNCTAD through the three pillars of its action: research and policy analysis, consensus building and technical cooperation, a core of competences proven to be effective for developing countries.

5. It is crucial that research and policy analysis be completely independent and accessible also to LDC. Moreover policy prescriptions following from research should be tailored in terms of both objectives and timing to the needs and capabilities of poor countries.

6. With respect to consensus building UNCTAD has a unique role, being a knowledge-based institution, and as such it should be at the heart of a process that creates among multinational institutions a consensus centred on development.

7. Regarding technical cooperation, it is important that UNCTAD increases its participation in country level development programmes with other UN and multinational organisations in order to improve efficiency in its actions and to implement on the ground its role in consensus building.

8. In pursuing its objectives, UNCTAD should envision development as referred to the human person rather than to the economy in general. In fact, any development strategy has to recognise that its true goal is uplifting the worth and dignity of any woman and man. While these values can be enhanced by raising economic standards, the economic dimension doesn't exhaust them. A person's value and dignity lies in being open to others and in developing in action.

9. Any policy oriented strategy therefore is called to take into account that human capital is central in any development programme. Only educated people can make the most of the opportunities created by globalisation. Education has a much broader meaning than just schooling: it implies the introduction of the individual to the full understanding of reality beginning from his/her traditions and culture.
10. Thus development initiatives should involve much more local communities. A stronger participation of these communities witnesses not only a proactive involvement of people in the development process but also it reduces the risk that globalisation proceeds at the expenses of local traditions.
11. If civil society actors and local communities participate in the design and organisation of aid and development packages, a solution may become available in resolving the "democratic deficit" of the current globalisation process.
12. The fact that the human person is not an island, but a network of relations should make us cautious about recent discussions on labour mobility. In the case of temporary labour migrations, the effects of this experience on family and on societies of origin and destination countries will have to be carefully analyzed.
13. Aid and development packages should be oriented at increasing opportunities for individuals and communities. In this context, the aid for trade initiative is certainly a big step forward since it allows access to the potential benefits of globalisation and trade integration to several countries and peoples.
14. With the person at the center of development and development at the center of the international community agenda, the next step can be what the latest LDC report states: a "development-driven approach to trade rather than a trade-driven approach to development". This new relationship implies a policy shift to "place production and employment at the heart of efforts to reduce poverty".
15. On the other hand, poor countries need to be equipped to make the most of the opportunities coming their way. Besides enhancing human capital, efforts should be conveyed to three well known areas:
16. Health: poor countries, especially in sub-Saharan Africa, still suffer of terrible sanitary conditions. Without a drastic reduction in mortality rates and increase in life expectancy there will not be the possibility for poor people to take the opportunities offered them.
17. Infrastructures: lack of infrastructures is at present one of the most pressing problems for poor countries, especially in Africa. Without a proper infrastructural framework peoples and governments cannot have access to international markets therefore losing all the potential benefits of trade.
18. Institutions: several poor countries lack the institutional structure needed to accompany the development process. Lack of property rights and widespread corruption are major factors that hamper development. A strong moral aspect cannot be underestimated: people receiving aid cannot allow corruption to destroy the trust of the population in donor countries.

Mr. President,

If we truly care about persons and peoples and their development, the eradication of poverty will not remain a mirage, but a reachable goal.

[01446-02.01] [Original text: English]

INTERVENTO DELLA SANTA SEDE ALLA 175ª SESSIONE DEL CONSIGLIO ESECUTIVO DELL'UNESCO

Si è tenuta dal 26 settembre al 12 ottobre 2006 la 175ª Sessione del Consiglio Esecutivo dell'UNESCO. Il 9 ottobre scorso l'Osservatore Permanente della Santa Sede, Mons. Francesco Follo, ha preso la parola sul punto 52: "*Création d'un observatoire pour les femmes, le sport et l'éducation physique*".

Questo il testo dell'intervento dell'Osservatore Permanente della Santa Sede:

● INTERVENTO DI MONS. FRANCESCO FOLLO

Monsieur le Président,

Toute entreprise visant à contribuer au développement des femmes dans le monde mérite d'être saluée car il s'agit d'un problème d'équité envers elles et d'éminente dignité de la femme. La création d'un Observatoire de l'UNESCO « Les femmes, le sport et l'éducation physique » proposée par le Gouvernement grec doit pouvoir, à ce titre, être encouragée et approuvée.

Il est évident qu'un tel observatoire ne peut pas résumer ce qu'il faudrait pouvoir observer de la vie des femmes lorsqu'on veut contribuer à leur développement humain, physique, intellectuel et spirituel. Un observatoire pourrait de fait être créé pour chaque droit humain ... Mais le sport, qui touche tout particulièrement à l'image du corps, à la capacité d'autonomisation, au pouvoir de choix et de socialisation revêt un caractère culturel très fort qui peut venir gommer les aspirations féminines à un certain développement. Les grandes compétitions sportives ne permettent pas d'assurer qu'il y a une promotion effective de l'égalité entre hommes et femmes.

Cependant, doit-on se contenter, dans le cadre de l'UNESCO, de se limiter à un observatoire qui jouerait le rôle de centre d'informations à partir de la collecte des expériences ? Si l'UNESCO veut pouvoir favoriser l'universalité et l'effectivité de normes éthiques à l'égard du développement des femmes, il faut, comme dans d'autres débats, qu'elle **ose engager une réflexion plus fondamentale sur l'exigence universelle du respect de l'être humain et tout particulièrement des femmes**. Car le point faible de la multiplication des observations que l'on développe actuellement, c'est de réduire le problème philosophique et éthique du développement humain, et ici féminin, à des questions purement techniques et d'oublier la question de l'universalité des normes proposées. **Seule une éthique philosophique fondamentale devrait nous conduire à désigner ce qui est effectivement humanisant pour toute l'humanité et pour les femmes**. Mais pour cela il faut accepter de redonner un rôle à la philosophie dans l'ensemble de nos programmes.

Vouloir créer un Observatoire sur les femmes, le sport et le développement humain nécessite de ne pas oublier le rôle de la culture, de la coutume, de la société et des religions qui façonnent pratiquement une image de la femme capable de vivre dans le monde avec ses sphères privées et publiques. Vouloir créer un tel Observatoire nécessite de se mettre d'accord sur le concept clé qui le légitimera : à savoir le développement humain. C'est la philosophie qui permet de clarifier ce qui est en jeu dans la question du développement humain et de la validité des modèles et des théories utilisées dans la description du rôle des femmes dans la société. Les philosophes occupent déjà le terrain de ces questions, comme Martha C. Nussbaum aux Etats-Unis en dialogue avec les femmes de l'Inde qui a le souci du développement humain et de la formation concrète d'un « nous » de l'humanité capable de porter les garanties du respect de chacun et tout particulièrement des femmes.

Je vous remercie, Monsieur le Président, de votre attention.

[01447-03.01] [Texte original: Français]

INTERVENTO DELLA SANTA SEDE ALLA RIUNIONE ANNUALE DELL'OSCE SUI DIRITTI UMANI

Nei giorni 2-13 ottobre 2006 si è svolta, a Varsavia, la riunione annuale di attuazione degli impegni assunti,

nell'ambito dei diritti umani, dai 56 Stati partecipanti all'Organizzazione per la Sicurezza e la Cooperazione in Europa.

La Santa Sede è stata rappresentata da: Mons. Ettore Balestrero, Ufficiale della Segreteria di Stato; Mons. Anthony Frontiero, Ufficiale del Pontificio Consiglio della Giustizia e della Pace; Mons. Rafał Markowski, Docente presso l'Università "Stefan Kardynał Wyszyński" di Varsavia; Padre Bogusław Trzeciak, S.J, Direttore dell'OCIFE a Varsavia.

Riportiamo di seguito l'intervento pronunciato da Mons. Ettore Balestrero, il giorno 12 ottobre, sul tema della tolleranza e della non discriminazione:

• INTERVENTO DI MONS. ETTORE BALESTRERO

Mr. Moderator,

1. The diverse ethnic, cultural and religious makeup of the participating States makes of this Organization a laboratory of potentially effective and lasting inter-cultural, inter-religious and inter-ethnic partnerships. Today this has become ever more important: besides attempts to provoke a clash of civilizations, at times there seems to be also an on-going clash *about* civilization, that is about the elements that should constitute a civilization.

2. No partnership among cultures, religions and ethnic identities can be established without mutual knowledge. Creating a partnership requires dialogue. However, dialogue is only the first step, which should lead to identifying a common and solid "ground" upon which a lasting partnership can be established. This common ground should consist in respect and appreciation for religion and culture. Today, religions are all too often manipulated or even misunderstood as part of the problem, when, in fact, they are and should be considered part of the solution to problems that exist between different cultures and civilizations.

3. Consequently, the OSCE should promote responsibility and sensitivity in dealing with religious and cross-cultural issues and, in doing so, this Organization could build upon the invitation of His Holiness Benedict XVI not to consider the mockery of the sacred a right of freedom. *A reason which is deaf to the divine and which relegates religion to the realm of subcultures is incapable of entering into the dialogue of cultures (Lecture in the University of Regensburg, 12 September 2006)*. Deeply religious cultures consider this exclusion of religion from the universality of reason an attack against their innermost convictions.

Pope Benedict XVI also emphasized that religion should not be combined with violence, but with reason. In this perspective, the OSCE should continue to ensure that religions are not instrumentalised by those who pursue a strategy of tension.

Finally, the educational system and the media have a particular responsibility to avoid stereotypes, distortions, attitudes of intolerance and the frequent belittling of religion and culture. This is an important task for the OSCE. Even more so, if the media, civic and political debates or the educational system give little value to religions or present them using prejudice or disdainful language. Religions are no longer able to effectively work against stereotypes, if they themselves are victims of them.

Mr. Moderator,

4. With reference to the initiatives undertaken by the OSCE and ODIHR to promote tolerance and respect, I would finally like to present some Recommendations.

a. The Tolerance and non-Discrimination programme of ODIHR should pay more effective attention to the implementation of the specific OSCE commitment to fight against prejudice, intolerance and discrimination against Christians and members of other religions; this applies too in the context of education as a means to promote respect and understanding and in the work of ODIHR related to *Challenges and Responses to Hate*

–*Motivated Incidents.*

Awareness and due recognition of an increasing bias and at times hostility against Christians and their religion should be pointed out, in everyone's interest. In fact, all religions are at risk as long as any one of them is the victim of stereotype or prejudice.

b. In the fight against discrimination and intolerance, the ODIHR action should stay within the agreed language of the Organization and therefore avoid to extend that action to issues where there is no consensus between participating States.

c. The Holy See would also welcome further suggestions of the CiO Representative on Discrimination and Intolerance, with a special focus on Discrimination and Intolerance against Christians and members of other Religions. After 2 years of work, it is time to formulate practical ideas on how to address intolerance and discrimination against Christians, since is at the heart of her mandate and is strongly connected to the *raison d'être* of her presence in the OSCE.

Mr. Moderator,

5. The Holy See is appreciative of the intention to study the role of young people and youth organizations as agents of change in combating manifestations of hate. All the more, since the Holy See and the Catholic Church are deeply involved in implementing formal and informal educational projects to combat intolerance and discrimination as a way of preventing violence. In this spirit, I am particularly glad to share with the Participating States some good practices of the Catholic Church in this area.

On a general level, it should be recalled that in the course of their long history, Catholic schools have always worked for the human and spiritual promotion of all men and women, independently of their race or social condition. The first free European popular school, founded by Saint Joseph Calasanzio in Rome, in 1597, open to the poorest of the poor, is an example of this commitment.

6. Today, the Holy See asks that all Catholic educational institutions carry out their mission taking into account the two following directives:

a) To provide an education that is both adequate and according to conscience, in the terms outlined by the Universal Declaration on Human Rights;

b) To contribute to the integral formation of the human person, in regard to whom there can be no place for intolerance, discrimination or racial prejudice. Because of the dignity of the human person, recognised as created in the image and likeness of God, the student must be formed so that he or she may contribute to creating a society which is more just and characterized by greater solidarity, based upon love.

The Catholic school is, therefore, a privileged instrument for teaching students that *all people of whatever race, condition or age, in virtue of their dignity as human persons, have an inalienable right to education. This education should be suitable to the particular destiny of the individuals, adapted to their ability, sex and national cultural traditions, and should be conducive to amicable relations with other nations in order to promote true unity and peace in the world* (Second Vatican Council Declaration on Christian Education *Gravissimum Educationis*, n. 1).

7. This is particularly so today, especially if we look to younger generations. Sentiments of hatred and vengeance have been inculcated in numerous young people in those parts of the world marked by conflicts, in ideological contexts where the seeds of ancient resentments are cultivated and their souls prepared for future violence. These barriers must be torn down and encounter must be encouraged!

In this perspective, the Pope has entrusted to the Pontifical Council for Interreligious Dialogue the task of

organizing in Assisi, in November 4-8, a meeting of dialogue, prayer and education to peace for young people of different religions and diverse countries. It will be an important occasion for them to reflect upon the modalities in which they can promote and foster tolerance and peace. A final message will made their conclusions public and it will be brought to the attention of both political and religious authorities.

8. Within the Catholic Church too, there are several movements and groups that educate young people in the ways of tolerance and peace. Many of them are associated with great religious Congregations, such as the Salesians, spread throughout the world and explicitly dedicated to the education of future generations.

Taking into account the specific character of the OSCE, without claiming to be exhaustive, I would like here to mention the so called "United World Week", an annual event organized in all the countries where the *Focolare Movement* is present. Thousands of young people radically commit themselves to live and pray for peace and unity. At the end of the event a global teleconference is held, ending with a prayer in which the young people promise to be bearers of peace, not only where there is violence, but also in their home countries. In order to promote a culture of inter-dependence and love among different traditions and ethnicities, an inter-religious youth forum has been established and a musical entirely directed by the youth has been arranged. In Bosnia more than 200 young people from ten different countries mailed 10.000 post-cards with a prayer for peace. This initiative has been awarded with the *Deutschen Bundestag* prize

The *S. Egidio Community* organizes a yearly meeting which attracts many young people. It aims at promoting inter-cultural and inter-religious dialogue through lectures, debates, open-ended groups and a march for peace.

Comunione e Liberazione, another Catholic Movement, promotes every summer in Rimini a major event, called: "Meeting for Friendship among Peoples". This year it attracted nearly 900.000 people from all over the world, half of whom were youth. The Meeting is made possible by the generous support of 3.000 university students of different nationalities. Open-ended events are organized to promote an educative debate on the great challenges that contemporary society must face.

Together with other Groups, *Comunione e Liberazione* has also promoted a campaign to stress the relevance of education, as an indispensable tool to build a society of intelligence and humanity.

9. As far as the OSCE is concerned, rather than establishing specific meetings for the youth, it may be opportune to ensure that the work of its institutions take into account the need to spread among the youth the knowledge of the OSCE's work for building democracy and for inter-cultural and inter-ethnic dialogue.

Thank you, Mr. Moderator.

[01448-02.01] [Original text: English]

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