



**Keynote Address of His Eminence Cardinal Pietro Parolin**  
**“Co-operative Globalisation”**  
**Global Foundation**  
**“Rome Roundtable” Dinner**  
**15 June 2018**

Dr Ignazio Visco, President of the Bank of Italy,  
Mr Steve Howard, Secretary General of the Global Foundation,  
Distinguished Delegates,  
Dear Friends,

Let me begin by extending a cordial greeting to all of you, participating in this third edition of the “Rome Round Table”, organized by the *Global Foundation*. In particular, I would like to thank Mr. Steve Howard, Secretary General of the Foundation, for his kind invitation to be with you this evening and offer some brief reflections on the general theme of “co-operative globalization”, through the lens of some of the most significant and pressing realities challenging global governance.

The current global political situation could well fill us with worry and fear. There is a growing trend for populist political agendas, which is due, at least in part, to the inadequacy of the multilateral system, in particular of the United Nations Organisation and its inter-governmental bodies. This trend is accompanied by a strong feeling of distrust among the members of the Family of Nations, which, all-too-easily, leads to a search for closure within the perceived safety of national boundaries. Whilst this development might be understandable, such an isolationist and impulsive stance is simply not viable in our non-stop, globalised world. A realistic appraisal of the situation can only lead to the conclusion that efforts, including this Rome Roundtable initiative, to address, reform and strengthen global governance are truly “imperative”. The Holy See in fact offers its constant support to achieve such a “co-operative globalisation”, based on the fundamental principles contained in the social teaching of the Catholic Church, on human solidarity, on the promotion of the common good and subsidiarity.

Dear Friends,

A theme that links several of the points that I have been asked to address is that of migration. Understood in its broadest sense, this includes various categories of migrants and it is not a transitory emergency, but a structural phenomenon. It is one of the most striking features of this century, marked by enormous progress in the field of information and communication technologies, greatly expanded transport facilities, demographic and economic imbalances, and, in many countries, by a strong demand for unskilled and low-paid labour.<sup>1</sup>

Today there are two hundred and fifty-eight million migrants in varying categories<sup>2</sup>, of which sixty-five million are forced migrants. Giving particular consideration to the dramas that accompany large-scale migration, the UN member states wanted to respond, on 19 September 2016, with the adoption of the “New York Declaration”, which foresees in 2018, two new Global Pacts, one addressing refugees and the other the safety, regulation and ordering of migration. These are two texts, the second of which is still in preparation, to which the member states of the UN do not intend to give compulsory force, but which will constitute authoritative tools of soft law as well as, we hope, important moral commitments.<sup>3</sup>

We know, however, that it is not unusual for international commitments, assumed by States on the basis of shared humanitarian concerns, to be disregarded and principles eroded. This happens when events and fears are exploited to raise concerns about changes in social relations and cohesion, or the possibility of a shift in national and geopolitical identity. Information is manipulated for electioneering and scheming of various sorts, giving rise to grievances about the economic burden of providing assistance to migrants, including, of course, social protection and security, as well as concerns about the possibility of competition for work, housing and education.

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<sup>1</sup> According to authoritative studies, whilst between 2000 and 2015 migrants contributed to the population growth (42%) in North America and Oceania, this did not occur in Europe, where the population would be reduced by 1% , had it not been for the demographic contribution of immigrants.

<sup>2</sup> Source: UNDESA, 2017 Report.

<sup>3</sup> *The Refugee Pact* is developed around a framework for action (Framework), also approved in 2016 in New York and now provisionally tested in a dozen countries. It is being developed under the auspices of the UN High Commissioner for Refugees and will be presented by summer this year for the consideration of the Member States of the General Assembly.

*The Pact on Migration*, also within the United Nations, is still being negotiated in New York and makes use of the contribution of two co-facilitators (Ambassadors of Mexico and Switzerland).

In reality, these attitudes also reflect the decline of public confidence in the ability of Governments adequately to manage the phenomenon of migration whilst maintaining the levels of development achieved.

Each State has the right to control its borders, decide who may enter and be allowed to stay, taking into account the level of development, social and security concerns, and political considerations. This calls for careful attention, strategic calculation and prudence. At the beginning of 2017, in his address to the Diplomatic Corps accredited to the Holy See, Pope Francis noted that “*Prudence on the part of Public Authorities does not mean enacting policies of exclusion vis-à-vis migrants, but it does entail evaluating, with wisdom and foresight, the extent to which their country is in a position, without prejudice to the common good of citizens, to offer a decent life to migrants, especially those truly in need of protection.*”<sup>4</sup>

All UN member states have recognised in the “New York Declaration” that no State can cope alone with the challenge of migration. However, if well managed, migration brings real advantages through mutual understanding, the exchange of knowledge, and peace, as well as benefitting the world economy and the migrants’ original and host countries. It is clear that migrants can make a real contribution only by conforming to the norms of the host country and respecting the customs and principles that regulate social life, and when the country that welcomes them ensures respect for their rights and their dignity, from the very moment of their arrival, being especially attentive to those who are vulnerable.

Of course, the responsibilities and duties of countries that face a disproportionate humanitarian burden, even to the point of hardship, need to be shared. This means that “*all should feel responsible for jointly pursuing the international common good, also through concrete gestures of human solidarity; these are essential building-blocks of that peace and development which entire nations and millions of people still await.*”<sup>5</sup>

In today’s economy, the hallmark of which is the global common good, requiring cooperation at all levels, a system of governance is possible that, among other things, makes migration – which is a human right – a free choice rather than a necessity. Even if this takes time, wisdom and foresight, it is not impossible. It calls for action on the causes of migration, which is, for the most part, the consequence of human decisions, be they political and

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<sup>4</sup> POPE FRANCIS, Address to the Members of the Diplomatic Corps Accredited to the Holy See, 9 January 2017.

<sup>5</sup> Ibid.

economic inconsistencies, injustices, ideological impositions and the search for profit at any cost. As such, these could be resolved with an effective political will and a strong collective commitment to stability and peace.

In the context of this reflection on migration, I would like briefly to consider the question of human trafficking. Trafficking of people is a crime that deserves the most vehement condemnation and the most inflexible response. Trafficking includes many of the worst and most inhuman forms of illegal activity and destroys people, especially the most defenceless, treating them as objects to be exploited, often through a series of stages, one more brutal than the other. Pope Francis has repeatedly condemned this crime, which he has spoken about right from his first *Urbi et Orbi* address (Easter 2013) and he does not miss an opportunity to launch a strong appeal for the release of these victims.

The Holy See assures its moral support for the prevention, suppression and prosecution of trafficking, but believes that the issue cannot be tackled simply by addressing the criminal aspects of the phenomenon. It is necessary to address the roots of inequality: the lack of education, discrimination and poverty, which give rise to it; and also to give adequate answers to the problems of wars, social inequalities, underdevelopment and economic degradation that penalise entire nations.

There is no shortage of instruments of law enforcement and international and national trafficking networks are often uncovered and condemned, but a solution has not yet been found to end these crimes, and they continue to be perpetrated on account of the impotence, indifference, complicity and inadequacy of the instruments and measures adopted. Despite the efforts made, forced labour and new forms of slavery continue to affect millions of people, victims of injustice, violence and the abuse of others. Translated into numbers, we are faced with a vast and truly dramatic global phenomenon. Some data released by the United Nations in September 2017 shows that in 2016 over forty million people worldwide were victims of modern forms of slavery. Among them, around twenty-five million were victims of forced labour, of which 4.3 million were children aged five to seventeen, whilst one hundred and fifty-two million were engaged in some form of labour.<sup>6</sup>

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<sup>6</sup> Data of research carried out by the *International Labor Organization*, in collaboration with the *Walk Free Foundation* and the *World Organization for Migration*, which was made public in September 2017, during the current session of the United Nations General Assembly.

These are figures that not only make an impression, but question us personally and as institutions.

Objective 8.7 of the Sustainable Development Agenda, approved by the UN General Assembly in 2015, provides for the adoption of “*immediate and effective measures to eradicate forced labour, end modern slavery and human trafficking [...] and by 2025 end child labour in all its forms.*” Putting an end to slavery or forced labour requires effective, targeted action in the short, medium and long-term with a serious political will on the part of the actors concerned to enshrine the commitments already made, both nationally and internationally, with legal instruments to combat inequality and discrimination, to protect victims and their families, and defend their rights; to combat indifference, corruption and impunity, which allow these forms of exploitation to continue to reap victims.

In this regard, we should not underestimate the urgent need to involve Governments in order to develop partnerships and effective collaboration, and so bring policies more closely into line with the seriousness of this problem, which threatens and offends human dignity and violates human rights, constituting “*an open wound on the body of contemporary society.*”<sup>7</sup>

We must, however, take responsibility and, at the same time, ask why there is demand for “slavery” and examine the values that underpin the fabric of society. Tackling the root of the phenomenon means opposing that culture that continues to tolerate, indeed has a degree of complicity in humans being used and treated as objects, for purely selfish ends and consumption. It is, therefore, necessary to ensure that the measures adopted correspond to a cultural commitment, and are not contradicted by a society that simultaneously favours the disintegration of the family, the suppression of life at any age, the violation of the dignity of women and children for immoral ends, black market labour and the uncontrolled trafficking of human organs.

Pope Francis has repeatedly warned against a new ideological totalitarianism that conceives of man only as an economic agent to be discarded when no longer useful: a sort of sub-culture of closure and rejection, with varying degrees of gravity, but always causing suffering.

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<sup>7</sup> POPE FRANCIS, Address to the Participants in the International Conference on Combating Human Trafficking, 10 April 2014.

Climate change can also have an important effect on the causes of migration and, to an even greater extent, on the very sustainability of life on Earth. The international community recognised this with the adoption of the Paris Agreement in December 2015. Countering this phenomenon would be even more effective if the international community was more united in strengthening its commitment to resilience, mitigation and adaptation, as well as to a model of economic development with low or zero carbon consumption. The Paris Agreement sends a clear political signal in this direction, encouraging solidarity with the most vulnerable populations. These are important signals to the industrial world, to direct investment into the fields of innovation and technological development. The strength of this signal will depend on the continuity with which all the parties involved participate in, and strengthen the process of implementation of the Agreement itself.

There is also here reference to the wisdom and foresight of seizing the opportunity to launch a **new model of development**, founded on new lifestyles based on responsibility, solidarity and the promotion of the common good. As *Laudato si'* forewarns us: “*a great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal.*”<sup>8</sup>

Ladies and Gentlemen, thank you for your attention and “buon lavoro!”

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<sup>8</sup> POPE FRANCIS, Encyclical Letter *Laudato Si'*, 24 May 2015, N°. 202.