



Remarks of His Excellency, Archbishop Paul Richard Gallagher,
Secretary for Relations with States of the Holy See
at the Opening Session of the “Rome Roundtable” Conference
of the Global Foundation

“The Co-operative Globalisation Imperative”

Casina Pio IV, Vatican

Friday, 15 June 2018

11:00 a.m.

Excellencies,

Ladies and Gentlemen,

Dear Friends,

At the outset, I wish to thank Mr. Steve Howard, Secretary General of the Global Foundation, and his staff for the invitation to be with you this morning and for the efforts made in preparing for this event. I am pleased to have the opportunity to welcome all of you to this third edition of the Global Foundation’s Rome Roundtable, the first to take place here in the Vatican, and to offer some brief introductory remarks as we reflect, in these days, upon the general theme of “Co-operative Globalisation.”

The theme of the Roundtable, which we will be considering in its various aspects, provides us with a useful reminder that in our efforts to build more inclusive, just and transparent societies, it is necessary to engage in global collaboration in a spirit of solidarity. Unfortunately, the globalised world in which we live has not always succeeded in unifying the human family; often it has born negative fruit with the dreadful consequences of driving wedges that create even greater economic and social division and that produce numerous injustices which too frequently result in political unrest, conflicts and war. In this regard, the recent words of Pope Francis can serve as a sort of compass for our efforts in these days. “The world has become ‘global’: the economy and communications are, so to speak, ‘unified’. But, for many

people, especially the poor, new walls have been built. Diversity is an opportunity for hostility and conflict; a *globalization of solidarity and of the Spirit* is yet to be built. The future of the global world is to live together: this ideal requires a commitment to build bridges, maintain open dialogue, and to continue to encounter one another.”¹

It seems quite fitting that this opening session draw our attention and emphasis toward the “imperative” character of co-operative globalization. As an “imperative”, this immediately situates our discussion of globalisation, with its manifold dimensions and expressions, within the context of human morality, specifically within the framework of the moral obligation we have to live and to act in justice and solidarity with all of humanity. This distinct moral dimension of globalization was highlighted by Pope Francis in the Encyclical Letter *Laudato si’* when he urged: “We need to strengthen the conviction that we are one single human family. There are no frontiers or barriers, political or social, behind which we can hide, still less is there room for the globalization of indifference.”² In his address to this group in January 2017, the Pontiff underlined the ethical dimension of co-operative globalization when he encouraged those individuals and organizations, including the Global Foundation, in their efforts “to reverse the ills produced by an *irresponsible globalization*”.³

Over the last years, some countries grasped for a “quick fix” to the problems of hyperglobalization – whereby, over three decades or more, the prioritizing of narrow financial interests has created an unsustainable and inequitable world in which too many people in too many places were left out. Stagnant wages, dizzying levels of debt and recurrent financial crises are the most visible manifestations of a dangerously unbalanced world. Furthermore, rigged markets, corporate rentierism and a dearth of productive investments are also hobbling economic recovery and longer- term transformation. In developing countries, these problems are compounded by premature deindustrialization, the diminishing opportunities for export-led growth and a heightened vulnerability to external shocks both economic and environmental. Persistent insecurity and inequality are at the heart of the current malaise and the underlying cause of the loss of trust in the economic system and its ability to provide sustainable livelihoods and credible pathways to prosperity. Corrective measures must involve not only social transfers that shift wealth and opportunities more equitably from richer to poorer, but they must also address the profound imbalances in bargaining power between capital and labour, and between

¹ Pope Francis, Address during the meeting with the St. Egidio Community to mark the 50th Anniversary of its Foundation, 11 March 2018.

² Pope Francis, Encyclical Letter, *Laudato Si’*, n. 52.

³ Pope Francis, Address to the Round Table of the Global Foundation, 14 January 2017. (Emphasis added).

governments and globalizing corporations, that have been allowed to develop in recent decades.

From this perspective, we must acknowledge the very real and concrete fact that our considerations in these days on “co-operative globalisation”, of building just, inclusive and prosperous relations on the local, regional and international levels, demands genuine moral discernment and sincere personal engagement. In other words, we must avoid falling into the trap of approaching and discussing these topics as if they were simply ethereal concepts that have no real impact or effect upon the human family. On the contrary, the moral imperative before us, in particular during this meeting, is to give greater attention to the need for a healthy and inclusive globalisation while considering and overcoming those elements, which present obstacles to it. Indeed, we should not see our efforts as building up some ideology or political agenda in the colloquial sense, but truly building up a human reality, that of the common good, motivated by a spirit of solidarity that goes beyond selfish interests and myopic concerns. In this regard, I would like to offer two simple, yet essential, points of reference that may be worthwhile to keep in mind throughout our exchanges in these days.

The first is to avoid the trap of viewing globalization in “fatalistic terms”, where the primary undercurrents in play are looked upon as inevitable products of impersonal or anonymous forces or as some structure independent of human reason and will. Without any doubt, globalization should certainly be considered as a socio-economic process, but this is not its sole dimension. Underlying the more visible aspects of this process, especially in the rapidly expanding areas of technology, communication and trade, lies the reality that humanity, through this process, is itself becoming ever more interconnected. Reversing the inequities of hyperglobalization requires a global and collaborative approach, because many of the sources of exclusion and stratification have a large international footprint. Moreover, some of the tools needed to build a more inclusive economy have been constrained or even forbidden by international rules and agreements. Reviewing these agreements is a prerequisite for ensuring that governments have sufficient space to adapt policies to local conditions and capabilities. Policy space, however, is a double-edged sword and it must be employed responsibly and pragmatically. This could be achievable if the International Community remembers that the socio-economic aspects must be at the service and benefit of the human person, seeking its integral development: social, physical, familial and spiritual. The great risk, which all too often becomes a reality, is that the human person is subjected to the economic process, as a means to an end. Such an “*irresponsible globalization*” is bound to fail as it disrespects the inherent and inviolable dignity of the human person. “If globalization is viewed from a

deterministic standpoint, the criteria with which to evaluate and direct it are lost. As a human reality, it is the product of diverse cultural tendencies, which need to be subjected to a process of discernment. The truth of globalization as a process and its fundamental ethical criterion are given by the unity of the human family and its development towards what is good. Hence, a sustained commitment is needed so as to *promote a person-based and community-oriented cultural process of world-wide integration that is open to transcendence.*⁴

As is known, for decades, the Holy See and the Catholic Church, particularly as developed in its Social Doctrine, have promoted the idea of worldwide economic integration and global governance in the form of a globalization that is motivated from, and directed toward, an integral human development. In this sense, when pursuing a “healthy globalization” we see that any privation or deviation from that which truly serves the common good of the human family, especially our brothers and sisters who suffer from extreme poverty, who are marginalized and forsaken, will inevitably be self-defeating and only create a greater divide between the “haves” and the “have-nots”. It is a sad reality that today there are more material resources available for lifting populations out extreme poverty than perhaps ever before, yet these resources do not reach those most in need. Rather, these resources have by and large found their way into the hands of people in developed countries, who have profited handsomely from the liberalization that has occurred in the mobility of capital and labour.

A second aspect that seems indispensable in our discussions these days is the necessity to have and employ clear ethical principles that respect and promote the dignity of every human being. Although this point may seem exceedingly obvious, the fact remains that many people in the world give little attention, practically speaking, to the development or wellbeing of others because they are too focussed on themselves. Such an approach to life that seeks personal gain and pleasure at the cost of other or while trampling on the dignity of others is not acceptable. It is of paramount importance that we remain aware of the fact that we all belong to the one and the same human family, relational and social beings created in the image and likeness of God, with a transcendent dimension that motivates us to go beyond serving ourselves, toward seeking the common good of our brothers and sisters. Hence, for us to have a correct assessment and eventual response to the challenges and hopes that come from globalisation, we must have the correct anthropological starting point. In his Encyclical Letter, *Caritas in Veritate*, Pope Benedict XVI wisely signalled that: “The transition inherent in the process of globalization presents

⁴ Pope Benedict, Encyclical Letter, *Caritas in Veritate*, n. 42.

great difficulties and dangers that can only be overcome if we are able to appropriate the underlying anthropological and ethical spirit that drives globalization towards the humanizing goal of solidarity. Unfortunately, this spirit is often overwhelmed or suppressed by ethical and cultural considerations of an individualistic and utilitarian nature. Globalization is a multifaceted and complex phenomenon which must be grasped in the diversity and unity of all its different dimensions, including the theological dimension. In this way, it will be possible to experience and to *steer the globalization of humanity in relational terms, in terms of communion and the sharing of goods.*⁵

Our motivation then must be from a true spirit of solidarity, of real concern for those brothers and sisters of ours who, rather than being built up through the process of globalisation, are suffering the injustices, which arise from the abuse of a skewed process of globalisation. On the basis of solidarity are the injustices that arise among individuals and people to be overcome. Injustices “must be purified and transformed into *structures of solidarity* through the creation or appropriate modifications of laws, market regulations and juridical systems”.⁶ Real solidarity is not a mere feeling of vague compassion, but the “firm and persevering determination to commit oneself to the common good. That is to say, the good of all and of each individual, because we are all really responsible for all.”⁷ It is through this spirit of solidarity, especially for those in positions of financial and political influence, whether on the local, regional or international levels, to use their intellectual and financial resources in a way that not merely monitors the effects of globalisation, but has the courage to correct its orientation when necessary.

In conclusion, the “imperative” character of “co-operative globalisation” finds its foundation in the principle of solidarity, in the true and sincere concern for the wellbeing of others and their integral development. Considering the numerous global challenges, especially those in the areas of global finance and economy, which put this solidarity to the test, there arises also the awareness that there is an “urgency” to this “imperative”; we must engage, we cannot not act, and such is the imperative.

Thank you.

⁵ Ibid.

⁶ Compendium of the Social Doctrine of the Church, 193.

⁷ Ibid.