



THE PONTIFICAL  
ACADEMY  
OF SOCIAL SCIENCES

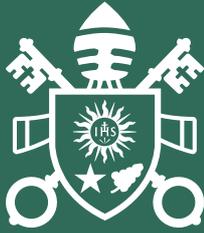
# DIALOGUE BETWEEN CIVILIZATIONS ON GLOBAL COMMONS

27-28 JUNE 2023 | CASINA PIO IV, VATICAN CITY



*Organizers:*

**Jeffrey Sachs** | PASS/SDSN/Columbia  
**Steve Howard** | The Global Foundation  
**Riccardo Pozzo** | PASS/Tor Vergata



*'This is the first attitude leading to fraternal and cooperative globalization. It is necessary above all for each of us, personally, to overcome our indifference to the needs of the poor. We need to learn "com-compassion" for those suffering from persecution, loneliness, forced displacement or separation from their families. We need to learn to "suffer with" those who lack access to health care, or who endure hunger, cold or heat.*

*This compassion will enable those with responsibilities in the worlds of finance and politics to use their intelligence and their resources not merely to control and monitor the effects of globalization, but also to help leaders at different political levels – regional, national and international – to correct its orientation whenever necessary. For politics and the economy ought to include the exercise of the virtue of prudence.'*

Extract from the address of His Holiness Pope Francis to the Round Table of the Global Foundation, Clementine Hall, the Vatican, Saturday, 14 January 2017.

# Dialogue between Civilizations on Global Commons

## STATEMENT FROM THE MEETING

We must implement the common good, first and foremost a common home with a common prosperity. With the world falling far behind the objectives of the Sustainable Development Goals (SDGs) and the Paris Agreement on climate change, on 27 and 28 June 2023 we convened at the Academy's Seat in the Vatican Gardens a meeting of scientists, economists, political scientists, sociologists, philosophers and theologians dedicated to the challenge of achieving the SDGs, as expressed in the United Nations 2030 Agenda, which articulates some key elements of the principle of the *common good*, and, as such, figures prominently in the activities of the Pontifical Academy of Social Sciences, of the Sustainable Development Solutions Network, and of the Global Foundation.

The meeting involved thinkers from many parts of the world who addressed these challenges through a dialogue between civilisations on the common good and against the backdrop of the 2015 encyclical letter of Pope Francis, *Laudato Si'—On Care for our Common Home*.

### *Towards a dialogically born culture*

Cooperation for a better world starts with dialogue among ourselves and about our own beliefs. Today “we are not living an epoch of change so much as an epochal change,” as Pope Francis says [1]. We need a paradigm change from a dialogue of cultures to a dialogically born culture. As maintained by the contemporary Chinese philosopher Tu Weiming, dialogical culture does not stand for a mere exchange of views to know one another and mitigate the alienating tendencies that may accompany an encounter between citizens of diverse cultures. It must ignite an authentic dialogue within an ethical framework of requirements and attitudes for social objectives.

The requirements for dialogue are freedom, fraternity, and equality, as well a common search for truth. The notion of fraternal dialogue was first introduced into Catholic Social Teaching in the Apostolic Constitution of the Second Vatican Council, *Gaudium et spes* (§25). “Fraternity” stands here for a special kind of solidarity—the solidarity which exists among those who, despite their obvious differences and mindsets, are children of the same God, in stewardship of the same world, and who treat each other accordingly. From this perspective, engaging in a fraternal dialogue requires trust in the other with open hearts and open eyes. The first stage is to start to work together for some shared goal. As we work together, we start to move into the second stage, that is, we begin to recognize and appreciate the nobility of the motivation of the other who has entered into this shared practical project from a very different starting point from our own. The third is to allow that positions that are different from our own raise questions for our own way of seeing the world [2].

In 2017, the Congregation for Catholic Education issued guidelines on *Educating to Fraternal Humanism* that can be seen as a forerunner of the 2020 Papal encyclical letter on human fraternity, *Fratelli Tutti—On Fraternity and Social Friendship*. Despite cultural differences that affect the understanding of certain words, the SDGs point at common global challenges which require the cooperation of all countries

[1] Meeting with the participants in the fifth convention of the Italian Church: Address of the Holy Father, Cathedral of Santa Maria del Fiore, Florence: Tuesday, 10 November 2015.

[2] These three stages are proposed by Dominique Pire, the winner of the Nobel Peace Prize in 1958. See his book, *Building Peace*, London, Corgi Books, 1967

and which make the search for dialogue precious and not deferrable. We are called upon to align actions with words and to link ethical principles (e.g., peace, fairness, respect, democracy) with social and civic choices. As Pope Francis has pointed out, we need a “grammar of dialogue” that can “build bridges and ... find answers to the challenges of our time.”[3] Our common ground, the grammar of dialogue, entails cultivating the seeds of a grammar of the commons, and of an organic syntax of ethics. Our work shall be a combination of heritage put into action for the sake of worldwide benefit and in view of the flourishing of a rising and deepening cultural debate. And our common nature will emerge patently in conjunction with our heritage of values.

A conceptual nomenclature was discussed during the workshop, including: Compassion (to all beings) for SDG 13 & 15; Frugality (know when to stop, enough is enough) for SDG 12; Humility (Knowing human’s limit); Happiness as 福 (fu), the Chinese version of Happiness ευδαιμονία (eudaimonia), and its five dimensions of Longevity 寿 (shou), Plenty 富 (fu), Peace 康宁 (kangning), Loving Virtue 好德 (haode), Concern for next generations 考终名 (kaozhongming).

### *Emerging influence in world affairs*

Presently, all members of the G20 are influential economies and major traders in the world. It would be expected from these nations to take the lead on such a dialogue, thereby also signaling a kind of moral leadership and accountability to all humanity.

In recent decades, China’s economic and political importance has grown on an unprecedented scale and speed, returning China to a preeminent position in the world system that it enjoyed over much of the past 2,000 years. Recent international developments, including the launch by China of new global frameworks such as the Global Development Initiative and the Global Civilizations Initiative, and new multilateral institutions such as the Belt and Road Initiative, the Asian Infrastructure Investment Bank, the Regional Comprehensive Economic Partnership and China’s own growing presence in key international institutions, show a newfound Chinese pro-activeness in the international sphere. This re-emergence of China has resulted in an increase in bilateral and multilateral engagements on a vast variety of issues such as trade, research/technology, sustainable development, climate change, foreign direct investment, and human rights. At the same time, China’s rapid rise has created tensions with the United States and some other countries. Overcoming fear and generating a dynamic of trust in international relations is now a major and urgent requirement in the current state of the world.

Because of China’s and India’s increasingly key role in global matters, it is important for the two countries to engage proactively and constructively with the rest of the world; and it is equally important for the rest of the world to engage constructively and cooperatively with both China and India, so that all parts of the world may have a better understanding of each other. This update and upgrade in relations and understanding must be based on objective analysis grounded in facts and insights from science and research which is carried out by the academia and independent think-tanks, as well as surveys and trend analysis on the experiences of stakeholders across a number of fields. At the intersection of science, economics, and global affairs, with this workshop we foster stronger bridges between all nations and regions of the world.

[1] *Educating to Fraternal Humanism: Building a “Civilization of Love”: 50 Years After Populorum Progressio: Guidelines*, Vatican, Congregation for Catholic Education, 2017, 12- 13.



In conclusion, the SDGs underscore that achieving the common good requires urgent and significant global cooperation, both within regions and across regions of the world. Some directions of common work are as follows:

1. Reorienting economies towards the common good to raise human well-being and planetary flourishing 繁荣 (fanrong), and to reduce inequalities of opportunities and outcomes. In this perspective, the redesign of the current System of National Accounts should be pursued not only to go “beyond GDP,” but also to build a new system focused on the measurement of well-being now and prospectively in the future. New measurements of a Fraternal and Sustainable Economy for the Common Good must ensure that the well-being of humanity and of the planet are at the core of the SDGs, and are in line with the philosophy of the 2030 Agenda and the concept of integral ecology as defined in *Laudato Si’*.
  2. Promoting new global governance arrangements to oversee the sustainability of the global environmental commons, including the climate, the oceans, biodiversity, world heritage sites, and to ensure a fair and just transition that advantages the poor. The formulation of such arrangements should be affiliated with the United Nations and its many institutions and should involve governments as well as religious groups, civil society, enlightened businesses and investors, educators, students, and young people around the world.
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# Background

We need to implement global commons, first and foremost a common home with a common prosperity. As the Holy Father makes clear, we need to ensure that the global community, shaped by institutions, agencies, and representatives of civil society, can effectively achieve common goals and obligations that have been solemnly declared and assumed. These include the 2030 Agenda for Sustainable Development and the Sustainable Development Goals.

China and India, the US, Australia, and the EU are all influential economies and major traders in the world. In recent decades, China's economic and political importance has grown on an unprecedented scale and at an unprecedented speed. Recent developments within the international system, including the creation of new global frameworks and multilateral institutions such as the Belt and Road Initiative, the Asian Infrastructure Investment Bank, the Regional Comprehensive Economic Partnership and China's growing presence in key international institutions, evidence a newfound Chinese proactiveness in the international sphere. Today, China and India are global actors and leading scientific and technological powers.

This development has resulted in an increase in bilateral and multilateral engagements on a vast variety of issues such as trade, research/technology, sustainable development, climate change, foreign direct investment, and human rights. At the same time, this rise has revealed challenges for incorporating China and India into the United Nations 2030 Agenda with its various specificities, complexities, and goals, and respond to the country's rapid evolution and new policy directions. As China becomes even more engaged in a wide array of policy areas, upgrading, supporting, connecting and mainstreaming knowledge on this development outside of China itself has become a necessity for policy-makers, stakeholders, and civil society at large, in order to best navigate strategic opportunities and challenges with foresight, instead of reacting to them after they have happened.

Because of China and India's increasingly central role in global matters, it is important for the world to get to know and understand China and India on their own terms—not through the lens of external sources but from their own perspective. This update and upgrade must be based on objective Europe- an analysis grounded in facts and insights from science and research carried out by academia and independent think tanks, as well as surveys and trend analysis on the experiences of stakeholders across a number of fields. At the intersection of science, eco-economics, and global affairs, the conference will support an independent understanding of China and India and their overall defining social, economic, and political characteristics. The conference's scope will not be limited to scholars of theology, philosophy, and the law. Starting from Rome, it will produce spin-offs that will involve the general public, the judiciary, and the school systems, the economic operators as well as nonprofit organizations.

Cooperation for a better world starts with thinking about ourselves and our own beliefs. We are witnessing a paradigm change from a dialogue of cultures to a dialogically born culture. In 2017, the Congregation for Catholic Education issued *guidelines on Educating to Fraternal Humanism: Building a Civilization of Love* that can be seen as a forerunner of the encyclical letter *Fratelli Tutti*. As also maintained by Tu Weiming, dialogical culture does not stand for a mere exchange of views to know one another and mitigate the alienating effect of the encounter between citizens of different cultures. It must ignite an authentic dialogue within an ethical framework of requirements and attitudes for social objectives. The ethical requirements for dialogue are freedom and equality. Dialogue participants must be free from contingent interests and prepared to recognize the dignity of all parties.

These attitudes are supported by consistent dialogue with one's values. This results in a general intention to align actions with words and link ethical principles (e.g., peace, fairness, respect, democracy) with social and civic choices. As Pope Francis pointed out, we need a "grammar of dialogue" that can "build bridges

and ... find answers to the challenges of our time” (Congregation for Catholic Education 2017, 12- 13).

Among the questions we will address are:

1. Evaluate contemporary China and India’s social, cultural, political, and economic characteristics; assess the impact of their global policy; and understand their compliance with international obligations/laws/norms.

2. Examine new global narratives and their interactions with the SDGs to identify potential areas for global cooperation.

3. Develop and network independent knowledge and expertise on contemporary China and India to enhance fact-based policy-making, increase knowledge sharing, create synergies between knowledge nodes, and complement existing knowledge-enhancing strategies.

## Funding Agencies

Duke Kunshan University Humanities Research Center

Italian Alliance for Sustainable Development

Study Center and Magazine *Confronti*

The Global Foundation

Tor Vergata University of Rome, DSPFS

UN Sustainable Development Solutions Network



# Program

## DAY 1 • TUESDAY, 27 JUNE 2023

### 3:00 – 3:30 PM: Opening Session

**H.Em. Cardinal Peter K.A. Turkson** *PASS Chancellor*  
**Prof. Sr. Helen Alford** *PASS President/Angelicum University*  
**Prof. Jeffrey Sachs** *PASS/SDSN/Columbia University*  
**Mr. Steve Howard** *The Global Foundation*

### 3:30 – 4:15 PM: Global Commons

**H.Em. Cardinal Peter K.A. Turkson** *PASS Chancellor (introduction)*  
**Dr. Henry Wang** *Center for China and Globalization*  
**Prof. Enrico Giovannini** *ASviS/Tor Vergata University*  
**Ms. Aparna Tandon** *ICCROM/National Museum Institute New Delhi*

### 4:15 – 4:30 PM: Coffee Break

### 4:30 – 5:15 PM: SDG 1 No Poverty & SDG 2 Zero Hunger

**Prof. Sr. Helen Alford** *PASS President/Angelicum University (introduction)*  
**Dr. Anthony Annett** *Columbia University*  
**Dr. Sharon Small** *East China Normal University*  
**Prof. Riccardo Pozzo** *PASS/Tor Vergata University*

### 5:15 – 6:00 PM: SDG 3 Good Health and Well-Being & SDG 4 Quality Education

**Prof. Rocco Buttiglione** *PASS/San Pio V University (introduction)*  
**Prof. Ana Marta González** *PASS/University of Navarra*  
**Prof. Brook Ziporyn** *University of Chicago*  
**Prof. Massimo Dell'Utri** *University of Sassari*

### 6:00 – 6:30 PM: Open Discussion

**Prof. Jeffrey Sachs** *PASS/SDSN/Columbia University*

### 6:30 PM: Dinner at the Pontifical Academy

## DAY 2 • WEDNESDAY 28 JUNE 2023

### 9:00 – 9:15 AM: Introductory Remarks

**Prof. Jeffrey Sachs** *PASS/SDSN/Columbia University*

### 9:15 – 10:00 AM: SDG 5 Gender Equality & SDG 6 Clean Water and Sanitation

**Sr. Adele Howard** *Dicastery for Promoting Integral Human Development (introduction)*  
**Prof. Xiang Zairong** *Duke Kunshan University*  
**Prof. Una Stojnić** *Princeton University*  
**Dr. Mabel Lu Miao** *Center for China and Globalization*

**10:00 – 10:45 AM: SDG 7 Affordable and Clean Energy & SDG 8 Work and Economic Growth**

**Dr. Sabina Ratti** *ASviS/LUISS University (introduction)*

**Prof. Cui Xiaojiao** *Beijing Normal University*

**Dr. Joseph Pratt** *Pari Center*

**Prof. Francesco Luca Basile** *University of Bologna*

**10:45 – 11:00 AM: Coffee Break**

**11:00 – 12:45 AM: SDG 9 Industry, Innovation, and Infrastructure, SDG 10 Reduced Inequalities, & SDG 11 Sustainable Cities and Communities**

**Prof. Stefano Zamagni** *PASS/University of Bologna (introduction)*

**Prof. Jiang Yi** *Shanxi University*

**Prof. Natalie Nenadic** *University of Kentucky*

**Prof. Leonardo Becchetti** *Tor Vergata University*

**12:45 AM – 1:30 PM: SDG 12 Responsible Consumption and Production, SDG 13 Climate Action, SDG 14 Life below Water, & SDG 15 Life on Land**

**H.E. Msgr. Marcelo Sánchez Sorondo** *Former PASS Chancellor (introduction)*

**Prof. Robin Wang** *Loyola Marymount University*

**Prof. James Miller** *Duke Kunshan University*

**Dr. Steve Waygood** *Aviva Investors*

**1:30 – 3:00 PM: Lunch**

**3:00 – 4:30 PM: SDG 16 Peace, Justice and Strong Institutions**

**Prof. Paolo Naso** *Sapienza University/Confronti (introduction)*

**Prof. Yang Guorong** *East China Normal University*

**Dr. Rupert Li** *King & Wood Mallesons*

**Prof. Daniele Archibugi** *CNR/Birkbeck College*

**4:30 – 5:00 PM: Coffee Break**

**5:00 – 6:00 PM: Draft Statement and Group Discussion**

**Prof. Jeffrey Sachs** *PASS/SDSN/Columbia University*

**Prof. Gloria Fiorani** *Tor Vergata University*

# List of Participants

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