

VII. VALUES OF MEXICANS AND GLOBALIZATION: FACTORS OF JUSTICE IN DEVELOPMENT*

PEDRO FÉLIX HERNÁNDEZ ORNELAS

INTRODUCTION

This paper explores major challenges that world globalization processes represent for a core of moral values in Mexican culture, as they have been expressed in recent scientific surveys on the subject. Our aim is to examine the moral values of 'Mestizo Mexico', vis-à-vis the major demands that globalization processes of practically all important market activities, worldwide, are imposing on many cultural traditions and ways of life in Mexico. More specifically, the paper focuses on the values related to work and the economy, to family and feminism, to friendship and collaboration, and to politics in general, shared by the most important sectors (and sub-cultures) of the Mexican people. Such values, we think, express the core hopes in the Mexican ethos and, as such, are relevant factors in the silent striving of the people, tirelessly searching for a more dignifying way of life, where justice is to be found.

For three consecutive decades (1983-1997) a series of surveys concerning the major moral values of Mexicans were suc-

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cessfully pursued in Mexico. Perhaps most notable among them were the surveys launched and supported by Banamex (Center for Economic and Social Studies) under the direction of Enrique Alduncin, (see: 'Los Valores de los Mexicanos', 3 vols., México, Fomento Cultural Banamex, 1985-1988). Those surveys reveal, with an interesting variety of nuances, some of the major foundations of everyday life in Mexico, particularly in reference to urban Mexico as well as to the rural areas surrounding the major cities, (over twenty) in all regions of the country. This paper rests on the bases of these surveys.

In spite of its limitations (as only part of a major research effort), one could expect to see under new lights, a fresh picture not only of some of the relevant changes in the value systems of Mexicans, but also of relevant challenges those values may represent to the very processes of globalization in Mexico. Without their proper integration into a 'national project', the search for sustainable development on the horizon of social justice will amount to no more than a few gestures of good will.

Between 1983 and 2000, Banamex advocated and funded a series of surveys on the moral values of Mexicans. The statistician, Dr. Enrique Alduncin Abitia, was entrusted with directing this work. To discerning observers, these surveys reveal diverse nuances and important traits which, in the light of daily life in the nation, depict the soul of Mexicans with characteristics that should be given consideration. But this vital light that enables us to discover ourselves, at the same time, allows us to see what seems to be an impressive, misty landscape where grey colors are intermixed without clear divisions, crossing the borders of values and extending like a visual flood of all that present-day humans can contemplate along the immediate horizon on all four sides. This is the enveloping landscape of globalization.

In this paper and against a backdrop of Mexican values, the survey provides a preliminary vision, ambitious within its limitations, of something that resembles a misty dawn of a certain

planetary composition of human activities in all their major cultural endeavors, from the family to religion, notably passing through economics and politics, apparently the axes of power and civilizing forces in modern societies, without conceding that they – economics and politics – are necessarily what is most important to human beings in all cultures.

Globalization – in the many ways it can be defined – unquestionably represents a milestone in the history of Mexico and of any country, and it presents an appropriate time to rethink the nature and importance of many codes of conduct – values – of Mexicans in relation to the challenges that globalization and its various processes pose for their lives in many and perhaps unprecedented ways.

The proposed reflection can be viewed through two coordinates: 1) the central idea of certain homogeneity gradually increasing in the endeavors of human beings in the world, characterized by traits that define them more extensively and precisely; that is, by phenomena that create them and perceptively influence their consequences; and 2) the values of Mexicans that seem most important in relation to behavior (and changes in behavior) that globalization has so far required. In this chapter, attention focuses principally on Mexican values in relation to family, work, politics, the economy and religion. These values are the major areas of interest (and of greatest follow-up) in the surveys commented on in this paper.

Globalization

Globalization and its contemporary signs are, it seems, becoming clearer and more formal each day. Most of the signs to which we will refer are still other traits of globalization. Its variety and rich content makes us realize we are not dealing with a concept whose meaning can be clearly defined in a word. Nevertheless, in this variety and wealth of signs, most of us seem to find many areas of consensus on what globalization

is. The first sign that seems most important in the economic activities of nations (without attempting to establish an order of general importance) is the omnipresent – which could perhaps be better expressed by ‘excessively voracious’ – and very accelerated consolidation by a few economic (industrial)-financial monopolies whose power widely surpasses the capacities of any nation to effectively regulate its economy within its own borders. This trait is supplemented by gigantic investments injected by such groups as the product of money laundering in practically all the countries of the world, very obvious factors in the above-mentioned hegemonic consolidation, as well. It goes without saying that this supplementary characteristic, in turn, surpasses all the plans and good will of the few directors of world consortia who are successful in influencing their progress, their operations and their consequences in a direct and effective manner.

A second trait of globalization, equally or more evident, but more promising than the previous trait, is the growth in the strengths and volume of communications at all levels of life, so enormous and unpredictable in their scope that they seem to lie beyond the reach of our imagination. This communicative and communicational increase (in other words, in fact and as inertia) deeply changes, although at different rates, the tone and very quality of human relations in all basic cultural endeavors, not only in economic and political terms, but also, very particularly, in education, recreation, health and hygiene. And it also changes the quality, styles and nuances of the family, the expression of religious practices, etc., (although personally, I do not believe it changes the nature of major human endeavors). Nothing seems to be unrelated to the revolution in communications.

The third trait, perhaps a sign of the times in a new era, is the inhumane division of income among humans and among the different peoples on the planet. It is the tragic (degrading and scandalously unjust) situation regarding the poverty

afflicting more than one third of the population. This trait has two perspectives or readings, both at the macro-social level. In the sphere of the different nations of the world, it is the division of capacities for the actual attainment of well-being; the division of goods possessed and the legal forms of protecting them against the voracity of other nations; it is also a division of work, organization and production techniques and better distribution of goods, together with the lacerating division of education and health levels. It is the division of the world into the North and the South, in which the former only accepts a mere one third of the earth's population while it consumes nearly 80% of the planet's total energy resources.¹

Associated with this trait (second reading) at micro-social levels (that is, at the level of daily family and community life) in all its expressions, are the differences between poverty and extreme poverty, security and abandon, the marginalized rural population (and its internal migrants), on one hand, and a few strata that can live well in different nations of the world, on the other. In Mexico, nearly 70% of the people, as a whole, live in poverty; that is, without being able to meet their basic needs with the salary they earn or the goods they possess. And of this population, half or nearly half live in extreme poverty; that is, without being able to at least feed themselves normally well.²

The common denominator of these two readings of the new sign (a division deeper than ever before in the history of the world's cultures), between a dignified life and extreme poverty among all human beings, is unfortunately also becoming more obvious each day: it is unprecedented violence against man's basic rights. Violence has reached levels unimagined in the past in all spheres of life, from famines to the lack

¹ Banamex, 'México Social - 1994-1995', México, Fomento Cultural Banamex, 1996, pp. 683-691.

² INEGI, 'Anuario, 1998', México, INEGI, 1999.

of security in the streets, passing through a list of adversities that each human being could formulate. This violence, and especially urban violence in large cities, combines, above all, with the most criminal and overwhelming violence of worldwide drug trafficking and money laundering.

These types of violence are joined by an even more serious type of violence among those emerging and heralding a new era with an uncertain future: the violence of humans against the environment, of neglect and aggression against the main ecosystems that sustain life on the planet. The major expressions of this violence are now well known and have triggered a series of global action processes filled with enthusiasm and good will, although their concrete activities are, unfortunately, far from being the effective response required to counteract environmental deterioration. We are witnessing events that range from the hole and the depletion of the ozone layer to the growing threat of coastal flooding that could bring death to more than a third of humanity, passing through global warming, unexpected climate change, the still unstoppable and disastrous effects of burning hydrocarbons and the alarming reduction in biodiversity! It would be intolerably ridiculous, if it were not so dramatic now, to think some people are so ignorant that they still believe the above descriptions are exaggerations of green activists!

Another sign of the times closely linked to all those above, but more controversial and more difficult to fit into manageable parameters at the world scale, is what J. Rifkin has called 'the end of work', and according to many thinkers, 'the end of hope', as well. Here we are referring to the gradually increasing loss of rights by those who work, and especially rights to movement, rights to association – ultimately, rights of access to a decent occupation with decent remuneration. In terms of its most immediate consequences, in addition to the fear and mistrust that large industrial-financial consortia have of any independent labor union (and particularly of possible unionization

or corporatization beyond the control of the company or the state), the so-called 'end of work' in globalization represents an unlimited inertia of total mobility and continuous adaptation of the worker to the demands of new techniques that make all human beings who can perform only menial jobs obsolete and completely expendable; that is, useless, to the economies that support globalization. As an anecdote that is almost funny, we can recall that in serious publications and press, we have even read that Mexico could do without its fields and agriculture, as being too expensive, and progress toward its future on the basis of industrialization with the food imports that development (?) would require.

This phenomenon is very obviously joined by that of the already innumerable migrations in all the nations of the world with the consequent wars, violence and poverty they are generating in a large part of the world. Many millions of human beings are no longer even exploited; to everyone's shame, they have simply become 'expendable' in a globalized economy.

Finally, in this list of the signs of new times (and quite probably a new era), we note something less visible on the surface of things, but quite real in many aspects of the world today: the instability inherent in global capitalism that is making hegemonic attempts to impose itself as the inevitable model (and even necessary model, according to many of its leaders and ideologues) of all economic activity in the future of humanity.³ What is being sought is a global system of inclusive organization (of all the potential and capacities of the various national and regional economies), independent of the cultural diversities of the peoples of the world.

The greatest reason for this warning sign for all nations is unquestionable: in this hegemonic capitalism model, allegedly

³ Gray, John, 'Falso Amanecer', in NEXOS, no. 260, August, 1999, pp. 35-51.

global, there is an intrinsic lack of social structures and cultural-value constellations capable of realistically and effectively regulating the consequences of supranational and supra-regional financial and industrial operations that are devastating to life and the ethos of most human cultures, in addition to the danger of their doing away with realities of a national nature before cultural units and identities could be formed to decide issues of political governance at the world level.

A necessary warning is that this current expression of capitalism (enveloping, totalizing and hegemonic) does not by any means imply a final judgment against all forms of capitalism. This is a very different matter and should be dealt with in a different context, namely, in an analysis of the ethics of economic activity, as recently demonstrated by, among others, the teacher, John Gray.⁴

1. VALUES OF MEXICANS AND GLOBALIZATION TRAITS

With regard to the presumed validity of the globalization traits in human activities in nations as a whole; that is, of the moral reality of the meanings or content that these traits imply – with no intention of claiming that they cover their complex reality and without claiming that the surveys on the values of Mexicans that we are dealing with here have unquestionable results as a whole – we believe that the points mentioned below warrant our attention and mature consideration. We deal with the areas of greatest interest that the surveys explored most systematically (in the 1980s), briefly presenting the main values involved in the comparison with the challenges and promises revealed by each of the signs of globalization.

⁴ Gray, John, *ibid.* See also Longworth, Richard C., 'The Global Squeeze: The Coming Crisis for First World Nations, Chicago, Contemporary Books, 1998.

1.1. *In relation to economic-financial monopolies of social and political power*

The promise of general well-being that flows from the omnipresent activity of such groups is a two-edged sword. Their defenders (obviously the ideologues and leaders of the large supranational consortia) promise to assist everyone. Yes, but everyone who has the skills to enroll in their plans and technologies. If that occurs, it must be recognized that this vision implies disqualifying, from the very outset, a large part of human beings and doing without them now. Consequently, the promise is fallacious because it assumes that people will simply stand by with their arms crossed and watch the complete plunder of a universal legacy: free access to natural resources.

Furthermore, cultures may be created by taking from some men to benefit others, but it is unrealistic to think that annihilating entire human groups can create cultures! And it is senseless to think that we could make cultures disappear without even being certain what their legacy means to other cultures. But the promise entails a challenge: the challenge of modern man to participate in decision-making, in all decisions that may affect his culture.

In this matter, some Mexican values related to personal affairs, labor and the economy should be examined. Above all, more than 60% of Mexicans are people who feel 'fairly' or 'sufficiently satisfied with things as they are', and, in contrast to their opinions in the 1980s (which revealed low percentages), in the mid 1990s, 30% of them said that they felt 'very satisfied' (in spite of the crisis and outbreak of the still unsettled conflict in Chiapas). The surveys from 1981 to 1995 also consistently show that Mexicans are people who do not want their country to resemble any other (49% in the 1980s and 51% in the 1990s). They clearly seem to present a strong contention wall against any hegemonic intentions for a single planetary economy – globalized in actual fact. In other words, if we think of the example of the sur-

vival of our major indigenous cultures, in spite of the racism of many Mexicans and of the plundering and violence against their customs and lands, in Mexico (and in many other nations of the world) there will be no *carte blanche* for an absolutist and hegemonic model of economic-financial activity, regardless of the dazzling advertising techniques used to present it.⁵

There is something else regarding Mexicans and the globalized economy. Surveys since the 1980s have revealed that two of every five Mexicans (37% in the 1980s, 42% in the 1990s) fully approve state intervention in the economy if it guarantees better distribution of income.⁶ And even more decisively, in response to the idea of economic activity arbitrarily directed without citizens being informed and participating, there is an eloquent presence of political values of great importance to the future. One of them showed that even though two of every three Mexicans in 1995 recognized that 'they are misinformed about politics' and 'manipulated', more than 60% of the adult population maintained that it was 'very' important or desirable in any social system for *all people to have opportunities regardless of their social origin*.⁷ And the Mexican view opposing a uniformly globalized economy is supplemented with this information on what they perceive: for 67% of Mexicans, it is obvious that there is a high level of social alienation because 'in recent years the rich have gotten richer and the poor, poorer'.⁸

1.2. *In relation to 'the end of work'*

It has often been repeated that Mexico is a 'mosaic of cultures', with a wealth of more than 50 indigenous languages

⁵ *La Jornada*, México, September 23, 1999, p. 18.

⁶ Banamex, 'México Social-1994-1995', México, Fomento Cultural Banamex, 1966, p. 672.

⁷ Banamex, 'México Social', *op. cit.* p. 673.

⁸ Banamex, 'México Social', *op. cit.* p. 674.

practically unknown to most of its citizens, and yet still richly spoken and religiously safeguarded by all the ethnic groups in the country. Together with indigenous cultures, mixing of races (*mestizaje*) has perhaps been the most important factor in forming a group and country identity, which is not yet fully consolidated, but readily discernable in the world's consortium of nations. This mixed race character has penetrated the subconscious of 'Mestizo Mexico', whose numerous indigenous traits and legacies are revealed in the daily life of Mexicans. An important part of these traits and legacies are Mexican values regarding work, some aspects of which are very distant from 'the end of work', such as man's ties to his community and nature.

The promise of a quite uniform style of labor activities for those who work, as examined and judged by thinkers, such as Rifkin, (*The End of Work*, New York, J.P. Tarcher, 1964), is even more questionable than the hegemonic model of the globalized economy: It sounds beautiful as the intention of making each human being a specialized worker. But the other side of the coin is the intention of breaking down the borders of labor security (the future of a decent income) according to the requirements of each company and doing away with the limitations of cultural habits and traditions that may conflict with the demands of so-called 'total quality'.

If work, all kinds of work, is the union of the human being with nature that gives him life and sustains him, just as it gives life to the world (his world) in which each person lives his own life (and in Mexico, there is no exception to the rule), then in relation to work, two aspects of Mexican traditional cultures are of particular interest. First, that people increasingly perceive poverty, in the vast majority of its forms and expressions, as the result of a social system that imposes inhumane structures on society: this was the perception of 56% of Mexicans in 1981 (first value survey) and subsequent-

ly 72% in 1993 (fourth survey).⁹ Consequently, we can objectively interpret poverty as, above all, the result of a system that perverts the meaning of work. If work becomes more dehumanizing, poverty will bring greater repudiation of the forms of work that marginalize not only many workers, but most of them. It will also bring something worse: uncontrollable and suicidal social decomposition, which the hegemonic development model has so far been unable to remedy, where capital and finances only respond effectively to consumerism. Cases of disgraceful offenses related to earnings in banks, for example, just for commissions (compared with few results in services) are daily fare in the national press.

The second aspect is that, although the value or the values of imaginative responses to the challenge of new forms of work do not appear explicitly in the surveys on which these considerations are based, most Mexicans in recent decades are well aware that all success in their work depends, above all, on combining their experience and their knowledge (more than 62% of the people, in 1981), on the one hand. And, on the other hand, that the three most negative experiences of Mexicans (apparently their most serious anti-values); that is, the 'things to which they react with the greatest indignation and anger', all refer to 'alienation or violence at work'. These three experiences are specifically: a) 'a wage earner being humiliated by the employer', b) 'an exploited peasant-farmer', and c) 'an unprotected worker' (surveys from 1981-1995).¹⁰ Both aspects are, perhaps, a hope for overcoming the storm clouds of post-modern violence for the future of work in the world.

⁹ Alducin a., Enrique, 'Los Valores de los Mexicanos' Vol I, (México entre la Tradición y la Modernidad), México, Fomento Cultural Banamex, 1985.

¹⁰ Banamex, 'México Social', *op. cit.* p. 665 No. 11.

1.3. *In relation to the monopoly of power: the women and family of Mexican men*

In Mexican men's set of values, there are two expressions that seem to form a bridge between their entire lives, centered on the family (in spite of all the crises and problems that may exist in Mexican homes, including those presided over by women alone), and their work or principal activity. One is an expression of the high ideal of their existence 'in helping my family' and, of equal importance, 'giving my children an education', both of which were very significantly given priority throughout the surveys¹¹ as spontaneous responses to the key survey item: 'If I had enough time and money I would spend it on...'. Another similar expression (perhaps even more revealing because of its being parallel to the previous one) is that the 'greatest personal concrete objective' of the life of a Mexican man is 'to give my family a better life'.¹² It is a combination of the ideal and the real, finally in relation to work and to the entire family (noting, by the way, how it contradicts many of the ideas allegedly describing the 'paranoia' and machismo of Mexican men).

At first sight, this seems to be of little or no significance in relation to this obvious sign of a new era, the monopoly of economic (industrial)-financial power in the world, but it is of profound importance in relation to that phenomenon and also to another sign that is also global, that of the emergence of what is called civil society: the new participant and, in many cases, leaders of initiatives and actions aimed at management for the common good (a role that was, in the past, supposedly reserved for the state and the political power over communities). Three of every four Mexican men in the mid 1990s were 'barely satisfied' or 'unsatisfied' with the achievements of the country as a

¹¹ Banamex, 'México Social', *op. cit.* p. 665 Nos. 9 and 10.

¹² Banamex, 'México Social', *op. cit. ibid.*

nation,¹³ but they were still very far from being people without hope. An unquestionable majority – between 85% (1981) and 70% (1995), in spite of the difficulties that Mexico had experienced – were people who were still far from accepting a life manipulated by others.¹⁴

But there is something else. In spite of a macho attitude impossible to culturally deny, Mexican men deeply treasure the feminine. For them, there are five important attributes of women, always mentioned in the value surveys: 'being intelligent, hard-working, honest, clean, and home-loving' ('feminine' is a word that comes out very spontaneously). Something that must be added to this expression and represents an important change in the feminine values that Mexican men appreciate the most is a change that seems to be linked to greater internalization of other values that are of great importance to a new era: the 'intelligent' woman and 'hard-working' woman had significantly greater value (only these two qualities) in the last survey¹⁵ than in the previous ones (1995 vs. 1987 and 1981), with the other three traits remaining in the same positions.

For Mexican men, the feminine also has very important values when referring to their wives: in them, the major values (very significantly, in all the surveys) are being a 'man's companion' and with practically the same specific weight, being the 'center of the family'. These are the first two values, predominant in all the surveys, with 400% more weight than the three more 'macho-oriented' values on which more than a few popular novels and pictures dwell: 'being more intelligent than men', 'being at a husband's service' and 'obeying without protest'.¹⁶ It is also important to note the significant reduction

¹³ Banamex, 'México Social', *op. cit.* p. 664.

¹⁴ Banamex, 'México Social', *op. cit. ibid.*

¹⁵ Alducin a. Enrique, 'Los Valores de los Mexicanos', Vol. III, (En Busca de una Esencia), México, Fomento Cultural Banamex, 1993.

¹⁶ Banamex, 'México Social', *op. cit.* p. 667.

in the traditional value of woman as being 'responsible for caring for the family'. In a period of time no greater than ten years, between 1981 and the first five years of the 1990s, the weight of this value among Mexican men dropped five percentage points, while the value of 'women being equal to men' rose by the same amount. They were in third and fourth positions, respectively, among the principal attributes of women from the viewpoint of Mexican men.¹⁷

The point that should perhaps be underscored at the end of this section is that when a community or society genuinely identifiable by a particular 'ethos' includes healthy or harmonious family relations able to maintain basic respect for the dignity of human beings, we are right to effectively advocate awareness of support in all matters linked to the common good. And therein lies, if not the essence, at least the initial dynamics of civil society life, although its multiple forms and expressions cannot always be integrated into some formally organized structure. In Mexico there are many age-old expressions of civil society even in remote towns, such as lay or religious duties (*cargos*), irrigation water management, and work of community interest (*faenas*), in addition to volunteer assistance of a civil or religious nature (for example, in many brotherhoods (*cofradías*) and associations of a pious nature.

1.4. *In relation to global violence against humans and the environment*

The sign now of concern regarding monopolies (or a few monopolies) of economic-financial power, and their consequent threat to the diverse political powers in most national societies is linked in people's daily life to the previously mentioned sign of violence (the many forms of marginalization and

¹⁷ Banamex, 'México Social', *op. cit. ibid.*

poverty, violence caused by world-wide migrations, etc.) that is tragically also expressed in environmental disturbances voluntarily influenced by a very complex network of powerful interests, most of which favor the wealthiest and most industrialized nations. Finally, we can see that the worst ecological violence, violence against human beings (by trampling on many of their rights), brings with it the violence of human beings against nature, and is finally supported by it.

In the reflection contained in this paper, some major moral values of Mexicans have been viewed in light of the signs that most directly challenge a new and less dehumanized era (in brief, monopolistic power and unfair differences in assets). It is an opportunity to confront Mexican values in relation to the signs of the times; now in relation to environmental pollution. Without failing to recognize that, in Mexico, many years and many efforts in education on our responsibilities to nature will be required, it is beneficial to recover and underscore at least a pair of examples regarding this theme, also clearly expressed in the value surveys.

In approximately one decade (1987-1995), two surveys (Banamex, *op. cit.*) posed a question to all Mexicans, which was very revealing with regard to certain concerns and a sense of particular responsibility in daily life. 'In your view, what are the most important problems in your community?' In single concerns, the greatest value (as could be expected in a long period of crisis and poverty) was 'unemployment', whose specific weight in 1995 had already grown 300% over the weight it was given in 1987 (and today it must be even greater). But, and here is what is very special about our topic, if the value weights of the three most important problems – violence, lack of water and services, and pollution – are added up, combining them in the two surveys of the decade mentioned (since the three values lie at the core of the social management of environment), we find the surprising information that they have more weight (consequently they rate higher as concerns of social actors) than any

other community problem: 22.5% in comparison with other problems which, with the exception of unemployment, never reached a weight higher than 10 percentage points (again, except the case of choosing the problem of unemployment in the year 1995), as the highest value selection among all people.¹⁸

1.5. *In relation to the abnegation of Mexicans*

In relation to some of the major premises of globalization, it is pertinent to give further consideration to another important value of Mexicans, the so-called 'abnegation' that the renowned psychologist Rogelio Díaz Guerrero identifies as an 'experiential personality trait'.¹⁹ I believe that if we get to the bottom of the matter, it is ingenuous and unfair to think that the abnegation of Mexicans, revealed many times in their desire for peace and harmony (and other times in an apparent lack of courage to fight against daily adversaries), is a type of fatality, especially when facing a new era which, for many, demands, above all, a ruthless fight to the death for self advantage and less care about interests for the common good. In this item, it seems that we should completely separate ourselves from the path and mentality of the 'Harvard Business School' and the 'Chicago Boys', for whom the world (and the new preparation for this world) is to 'be eaten up'. It is too bad that 200 years of voracity and injustice, with two thirds of the planet still living in poverty, cannot back a proposal for them to make justice the prime objective of their activities. That is the deep and true challenge of globalization, if we want it to be an era of peace. Patiently waiting for it and betting on its prevailing in the end is, I believe, what sustains the apparent stoicism

¹⁸ Banamex, 'México Social', *op. cit.* p. 666.

¹⁹ Díaz Guerrero Rogelio, 'Es la Abnegación una Característica Experiential Básica en las Sociedades Tradicionales? El Caso de México'. (en Los Valores... *op. cit.*).

or quiet abnegation of Mexicans, though I have no intention of excusing their many weaknesses. The proof of this claim may seem very complex. In fact, it is supported precisely by what we are seeking to analyze in the final part of this communication; that is, the deep awareness of the quality of those who define the 'ethos' of a people with regard to their 'spiritual materiality' (attempting to make the concept of 'value' according to M. Scheller more understandable), their unavoidable and unbreakable reality in relation to human violence – although subject to modification and precisions over time – as an essential part of human life itself, in all its social expressions.

2. VALUES AND JUSTICE: A PREVIOUS REFLECTION

Mexicans, a society quite identifiable by many traits in its ethos and culture – in spite of its short history as a national society – have values that are a significant heritage for facing the challenges of a new era, which we are all now calling 'globalization'. In the previous pages, some of the values have been identified, but with no claim that they are the only values or even those that every analyst should detect in a single order of priorities. Values that seem very important have been indicated and are included in a synthesis that supplements the volume of 'México Social 1995' (México, Fomento Cultural Banamex, 1998). Many other reflections should accompany this one to obtain a more complete picture with better nuances of Mexican culture in relation to our new times.

To more than one reader, however, the above analysis of Mexican values in relation to globalization may perhaps seem to be an exercise in optimism. It is neither fair nor objective to think that. Mexican society is still far from having achieved maturity in the sense of responsibility in relation to nature and stable solidarity, sustained dedication (greater and more effective organization in causes for the

common good) and access to more information on the situation and politics of the country. However, as Chiapas has palpably demonstrated to the world (and to the Mexico of 'shielded' financiers and elitists), Mexico is not merely an entity passively observing the hazards of planetary dehumanization and the challenges of new times. In its people, it has strong timber to support new structures. Many traits and values of Mexicans – those that have been considered here – have their own luminosity: they do not reveal the entire face of Mexico but, as occurs with the drafts of good laws, they give hope and evoke a smile of happiness.

Nonetheless, one of the most obvious signs of a certain immaturity in our society is that, so far, none of the governments of independent Mexico has been able to gain consensus on a comprehensive proposal for a 'national project', which could, in turn, establish the bases for more realistic development plans and, what is perhaps more urgent, sustain the basis of a state reform to fill the expectations of current generations of Mexicans and address the challenges of transitions filled with uncertainty. I believe that in the past – bearing in mind the expectations of different epochs – perhaps only the Apatzingán Constitution (Morelos), the 1857 Federal Constitution and, to a lesser extent, the 1917 Federal Constitution (in spite of its undeniable merits and innovations in the field of labor, national sovereignty, education, etc.) came close to it.

Be that as it may, what has been analyzed with the brevity required in this document, seems to make it clear that if the current premises of globalization are expressed in the postulates of the present, prevailing economic model and are criticized, but not rejected, and if they imply, as many thinkers indicate, more than a few highly questionable postulates in more than a few unjustifiable instances and policies, then globalization will confront and is, in fact, confronting in Mexico and in the nations that comprise the so-called underdeveloped

South – with some other societies of the North – problems for which it has practically no effective solution in its dynamics.

If we can once again summarize the main traits or the related premises of such globalization, we find that, in fact, they involve: a) a society standardized in all possible ways at the world level (ideal consumer, as the driving force for the demands of practically monopolistic markets) and a lack of consideration and respect for the preservation and identity of the diverse national cultures or communities, b) a society energized by personal progress, preferably individual, c) a society marked especially by the inertia of ‘immediate satisfaction of material goods’ (J. Rifkin), although enclosed in an opaque space of uncertainties (which directly affect the tranquility of the family and the effectiveness of planning and policies for the common good); d) a society whose vision of the future each day leaves the citizen farther from truly participating in it, since the most important decisions remain in other hands and are made by groups which, for the most part, are far removed from the reality and identity of the national communities; and, finally, e) a world society governed by a moral order that gives priority to individual profit (or of small groups of individual interests) over the common good, under the protection of the state that is no longer the rector and manager of the common good, but remains almost exclusively as the guarantor of the privileges of transnational capital and the custody of the ‘international empire of money’, in the words of the visionary description by Pope Pius XI (*‘Quadragesimo Anno’*, 1931) more than 60 years ago.

The topic of social justice automatically arises in the consideration of Mexican values: in brief, the question is what these values represent in relation to the deep human and universal demand for a decent life – in other words, a life in which the basic rights of humans and their communities, supposedly promised and sought by globalization, are fully respected.

3. SOCIAL VALUES AS A FACTOR IN SOCIAL JUSTICE

In Mexico's very recent past there is an episode that summarizes a preliminary aspect or quality of the deepest social values of the Mexican people and the entire human community on the planet: the quality of values as a factor in justice. But they are not always a factor in the sense of being an agent in achieving respect for all people or the fulfillment of demands for rights, especially the 'basic human rights', enshrined since the end of World War II in the San Francisco Charter proposed by the General Assembly of the United Nations (1945). Here I propose an even more radical aspect or quality: the values are in fact the 'most intimate factor in the intimacy of all agents of justice': they are the 'outcry factor', the inner dynamics of the individual voice of conscience fraternally joined to 'the other' in the community collective conscience, and thus become the very expression of the ethos of each culture.

The historic episode of pertinence here is the speech with which the 'March for indigenous dignity in amber colored clothing' culminated: the Central Message of the Zapatista National Liberation Army (EZLN) delivered to Congress by Comandante Esther at a special session of the Legislative Chambers of Mexico. I cite only a few pertinent phrases:

Through my voice, the voice of the Zapatista National Liberation Army speaks: the word it brings is an outcry. The word we bring is true, we do not come to conquer anyone; we do not come to replace anyone; we do not come to legislate; we come to be listened to as we listen. We come to have dialogue. This is the Mexico that the Zapatistas want: one in which indigenous people are indigenous and Mexican, in which respect for the difference is balanced with the respect that makes us equal. One where the difference is not a reason for death, jail, persecution, ridicule, humiliation, racism... One where it is always borne in mind that, formed by differences, ours is a sovereign and independent nation

and not a colony where plundering, arbitrary actions and shameful events abound, with one Mexico that produces wealth, another that appropriates it, and yet another that stretches out its hand to receive alms.²⁰

It is unnecessary to highlight the last part of the long quotation, but it is clear that its central content is of great importance at the present time. Apart from any ideological inclinations or preferences of all Mexicans, the quotation clearly denounces what globalization has so far been bringing us, in view of how it is imposing a hegemonic economic model whose virtues many intellectuals and statespersons throughout the world have profoundly and unabashedly questioned.

However, the social sciences legitimately ask what it is that makes this inner voice embodying human values an irresistible magnet, an unavoidable moral force that calls for the good valued in the name of justice; that is, an energy creating an order humans must accept in order to survive in the harmony that befits our lives in different societies. It seems that the path leading to the most convincing responses is indicated by the phenomenological analysis of social facts, and most directly through the path that Husserl called 'eidetic reduction' and Max Scheller uniquely put into operation in his material ethic of values.²¹ It is a path, we might add, that is perhaps definitively illuminated by the historical and political reflections of Eric Vögelin.²² Here, very briefly, are its principal steps and the reason for its clarity.

²⁰ Comandante Esther, EZLN, *La Marcha del Color de la Tierra* (December 2, 2000 – April 2, 2001, México, Edit. Rijona y Causa Ciudadana APN, 2001, pp. 365-397.

²¹ Scheller, Max, *Etica (Der Formalismus in der Ethik und die materiale Wertethik. – Neue Versuch der Grundlegung eines ethischen Personalismus – (1913)*, Madrid, Caparrós Edits., 2001.

²² Vögelin, Eric, *Anamnesis*, Notre Dame, IN, Notre Dame University Press, 2001.

First of all, as phenomenological thought analysts explain, it must be recognized that we humans are present in the cosmos in a singular way: we do not experience 'our world' only as the world that the senses capture, because 'the world consists of objects and situations that are terms of desires, emotions, positive and negative affections; objects that are related to each other according to our goals, constitute totalities animated by a sense, and are shown in valuation qualities'²³ that are not reduced to sensory data. This is the world that any human being recognizes from a 'personal' position (Husserl) for which values – experience that we all recognize in reflexive awareness – are not facts in the physical world as manifestations of some form of material energy (or subject to the basic laws of physics), but in which values are 'facts' in a world of intimate and untransferable experiences directly undergone by us in one of the numerous manifestations of our existence.

In this way, owing to its existence inseparable from our own vitality, the values that are the foundation of human action, i.e. those through which we desire or do something has, together with the good (or lack of the good) that they embody, the quality of a certain 'materiality' (Scheller) that I propose to call 'moral or spiritual materiality', to distinguish it completely from that of its 'formal' nature attributed to it by E. Kant,²⁴ and applauded by many thinkers. The notion of 'value' as the pure creation of practical reason that would guarantee the soundness and universality of moral 'obligation' (i.e. of any basic moral law), through a 'form' with which we could imbue our action – through tacit agreement, but completely accepted by all human beings – making it the 'unquestionable and unavoidable rule' of our conduct. In this way, my action through delib-

²³ Villoro, Luis, *El Poder y el Valor* – México, FCE, 1997, p. 18.

²⁴ Kant, Emmanuel, *Kritik der praktischen Vernunft*, (Trad. De Manuel García Morente), Madrid, Aguilar, 1943.

erate, honest judgment becomes a universal rule for action that no one can question.

The new light on this path of value analysis seems to have brought about a return not precisely to Kant, but rather to Plato. The historian and theoretician of political science, E. Vögelin, who, in his essay on the bases of this branch of knowledge (the cited book *Anamnesis*), proposes how to overcome the barrier of transcendentalism; that is, with clear recognition of the existence of the Transcendental Being in relation to the human mind, which Husserl was never able to surpass. In simple words, the basic problem of ethics, the fundamental question of the nature of the major human values, can be formulated in this way: Why or on what basis do some things in 'our world' have the virtue of formidably being able to demand that we do something? According to Vögelin, this is closely linked to a deep analysis of human awareness.

Our awareness is the very expression of life when it arrived – in the dynamics and order of evolution – at the capacity to 'know itself'. At the risk of remaining chained to the absurd (of 'being like this' without being able to recognize that 'we exist'), it must be recognized that, in all simplicity and as a first step in analysis inside awareness – inseparably personal and social individual awareness – reveals itself immediately to all subjects using reason by expressing, in one way or another, the responsibility of those who work, of those who do anything within or outside their own subjectivity. But it is equally important to recognize that this recognition of our responsibility is already a second and immediate experience of being. Because the objects or acts for which 'we know' we are responsible could not be recognized without their own symbols; and that assumes that we simply live in a 'special mode of affinity with Being', since by just being in the world (ineffably as an elementary and radical 'presence') as an initial and incommunicable experience of awareness that is identified with 'being alive as human beings', we gradually begin to symbolize second expe-

riences of 'being like this' in time, beginning with the limits of beginning and end, of changeability and identity, of subjective and community personality, etc. This seems to be proved unequivocally by primigenious myths in the vast majority of cultures on which we have historical records.

But there is something else we should underscore. Our 'knowing we are responsible for what we do' (in terms of normal use of reason), this experience of 'being aware' should not be attributed to the awareness of any double characteristic as if it were an object, a 'box' or personal memory of an object that depends on another: the object of which 'I am aware'. No, awareness is not a thing, but rather a unique event that constitutes our 'present' (always individual and social) in the process of living, mysteriously recognized in our daily life on the basis of symbols that the imagination creates when the objects that form 'our world' are internalized.²⁵

Thus, awareness reveals itself in each human being as our own and peculiar participation in the reality of the cosmos, our very way of living in the characteristic plenitude of our 'being' in a human manner.

On this basis; that is, on the ontic foundation of the 'very being' of the awareness (in contrast with what would be 'a quality added to living') of all human action rests the moral essence of our acts, of all 'human' acts. Here is where values appear, especially those that are deepest, of greatest scope and highest quality, as necessary support for all we desire and do in life. Because 'we are', we are endowed with good, because every being is, to some degree, intrinsically inseparable from goodness. But the good, or rather the goods that through inertia or through volition participate in our being only attain 'value' for us when we recognize them as an integrating part of our own being. That is their specific materiality (distinct from the

²⁵ Vögelin, Eric, *op. cit.* ch. 3.

materiality of the physical world, as has been explained), in contrast with those who put the nature of value in a 'formality' of taste, the usefulness or decision of the human actor, ignoring the need to reach the very source of being and of its own dynamics in each of the 'ways-of-being-like-this' of humans, to be able to explain the indomitable force of major obligations that impose themselves on the life of every human being. In the search for and experience of these values, implementing this dynamic being, in accordance with our human nature, is to live in dignity and in accordance with justice.

Finally, going back to the theme of this paper, it seems that the expression of some of the most important values in the life of Mexicans are definitely a major barrier that is interfering and will interfere to an even greater extent with the prevailing model of globalization that the large financial-industrial consortia want to impose on Mexico and on the world. Very briefly, if globalization attempts to 'standardize' borrowers and consumers, ignoring the roots of their cultural and ethnic identity, if it is a question of irremediably delving into the facts and the abyss that already separate the impoverished societies from those that are profiting from the development of trade and of worldwide industry and services, then no gift of prophesy is needed to loudly proclaim and even demand, on the behalf of justice, that globalization should definitely take place in a different manner.

Globalized sooner or later, human societies will fight for an order that proposes and guarantees, above all, the dignity of life; for a social power that exercises authority by serving people, not by subjecting them to dominating groups; for tolerance that does not mask impunity and violence; for an order that is nourished by a consensus of justice, because only in justice can peace be sustained. This has not been invented by men; their greatest values reveal their kinship and affinity with all that transcends it and all that sustains their freedom.

VIII. PATHS OF DISCOVERY

CARLO RUBBIA

First of all let me say that this is the last presentation and it is therefore slightly different from the previous one. I didn't feel like coming down and telling you about my own path of discovery, maybe it is a form of modesty or whatever; however, it is certainly true that this Council has been devoted to such a topic. Now, there is no doubt that new knowledge is driven by the discovery action. The many presentations we have heard over the last few days have well illustrated the different ways in which scientific progress may manifest itself, either through individual researchers or, as it is done more often today, through research programmes involving many researchers often from very different disciplines. Indeed, discovery has progressively transformed itself from a separate action of a single individual to a collective result of a wider community.

In the most advanced part of mankind, research initially from the isolated endeavour of a few scholars, has now become the main engine of social and economic progress of the society as a whole. We are witnessing the progressive transformation towards what is called a knowledge-driven economy with the discovery process being the main engine of progress.

The social consequences of such a deep evolution should not be underestimated. However, not everybody will profit from this immense gift to mankind represented by the scientific and technological progress. What I could call the scientific and technological illiteracy is becoming a persistent problem

for a vast component of the world population. It is one of the main responsibilities of the more advanced societies, the one of providing free access of such a knowledge-driven progress to the most needy ones, today so essential in order to heal most of the crucial problems of the poor, like illnesses, poverty, lack of food, lack of water and so on. Contributing to the solution of these injustices is today configured as one of the most important missions to which the scientific community must actively contribute. In addition to these traditional problems a new situation is progressively emerging, initially due to the rapidly expanding number of individuals on earth which are now 6 billion people and presumably twice as many in not too distant a future, namely a rapid growth of extremely serious climatic changes as described last Saturday by Professor Crutzen. Such a presumable change in earth climate ahead of us, of which we detect only the first signs without the most serious consequences for the poorest part of the planet, since they are the least prepared to cope with such major changes which are forecast ahead of us. And indeed we should realise that 95% of such climatic changes are due to energy production. Energy supply has been a major element in our civilisation. Historically, energy for food gathering has been supplemented by the one for household use, initially heating, organise our culture, industry and transportation. The total energy consumption of the most advanced part of mankind has grown about 100-fold from the beginning of history, reaching today the level of about 0.9 gigajoules per day per person, about one gigajoule to each one of us every day. This corresponds to the equivalent of burning 32 kg of coal per day per person or a continuous average supply of 10 kilowatts of power per person. Hence, the basic food supply represents today, for most of us, only a mere 1% of the total energy needed by us.

A most remarkable feature of the pro-capite energy consumption is the disparity determined by the differences in social progress. The present enormous disparity in electric

energy consumption – Sweden 15,000 kWh of electricity per person per year, Tanzania 100 kWh per person per year – demonstrate a huge correlation between energy and poverty. But there is no doubt that the world's energy will continue to grow in the future since the population is steadily increasing and billions of people in the developing countries are striving for a better life. Hopefully the disparity in energy consumption may tend to converge. According to IEA World Energy Outlook, about 1.6 billion people, a quarter of the current world's population, are without electricity, which precludes the great majority of industrial activities and the related job creation. The majority (4/5) of these populations live in rural areas in the developing countries, mainly in Asia and Africa. About 2.4 billion people rely almost exclusively on traditional biomass as their principal energy source. Incidentally, in many of those countries the level of solar flux is such that it could potentially become a new primary energy source provided it is harnessed with simple and cost-effective technology.

It is well-known every bit of this energy, if produced by burning fossils, is multiplied by the sun as much as over a hundred times because of the increased CO₂ radiative forcing caused by the persistent trapping of the sun's radiation by the burnt fossils in the earth's atmosphere. In other words, the energetic toll to the planet is towards a magnitude greater than the initial heat generated by man. So we have 1 but we produce 100. In the past, before the beginning of the seventies, in a first approximation the carbon cycle was closed in an equilibrium situation until human activities started to tilt the balance. Presently the CO₂ emissions are about 6 gigaton of carbon equivalent, namely 22 gigaton of CO₂, growing at about 2% per year. During the last 10 years emissions were 63 gigaton carbon, corresponding to 32 accumulated in the atmospheres and the remaining 30.4 absorbed by the ocean and by vegetation.

In comparison, the simple breathing of 6 billion people alone produces already about 1 gigaton of CO₂ yearly. We can

predict with confidence that in the next centuries the continuous use of fossils without restriction will dramatically modify the earth's climate in ways which will impact in practice every living organism. Technological improvement will no doubt introduce other, more acceptable, forms of energy but the planet is notwithstanding continuing to burn a significant fraction of fossils for a long time to come, especially in those parts of the planet where technological change is slowest. The estimated reserve of fossils are about 500 gigaton carbon for oil and 5,000 gigaton carbon for coal. Coal reserves could be larger by a factor of 2 or 3 if also less noble forms of energy would be burned. Likewise recovery and new discoveries may contribute with substantial increases in oil and natural gas. The fact of the cumulative emission of as many as 5,000 gigaton of carbon of natural coal, progressively burned by people, will depend on which rate it is burned with a maximum CO₂ concentration which will be about 4 times the present level, presumably reached somewhere between 400 and 800 years from today. Since the recovery time is very long and what matters is only accumulated concentration, the result is only slightly depending on the actual distribution of emission. Assume for instance that the fossil consumption of as much as 5,000 gigaton carbon, although being concentrated in only some parts of the world, would continue for something of the order of 800 to 1,000 years to come, as it takes to use all the available carbon. Two thousand years from today the CO₂ concentration is still likely to be twice the present level. I must say that half of the coal flames produced by the burning of Caligula's Rome fire are still present in the atmosphere and are still taking away from us CO₂.

At the present consumption level, known reserves for coal, oil, gas and nuclear correspond to a duration of the order of 230, 45, 63 and 54 years. This effect will be affected positively by discovering new reserves, negatively by increased consumption. Even if these factors are hard to assess, taking into account the long lead time for the development of new energy

sources, the end of the fossil era is at sight. And what after that? It may be worth mentioning that only 2 natural resources have the capability of a long-run energetic survival of mankind, beyond fossils, which incidentally as mentioned may be prematurely curbed by intolerable climatic changes. They are 1) solar energy and 2) an innovative, different nuclear energy.

The present world's energy consumption is about 1/10,000 of the solar energy available on earth's surface. Several forms of renewable energy may bring major progress, provided an adequate level of research and development is becoming available in the near future: biomass, wind energy and especially a highly innovative technology based on high-temperature solar heat which appears capable of a major breakthrough in the field of energy production. This technology, based on the use of a simple concentrated mirror, following an ancient method of Archimedes of Syracuse, may produce vast amounts of both electricity and synthetic hydrogen from water splitting with high efficiency. For instance, the surface theoretically required to generate the full planetary electricity demand in 2050 represents the solar energy extracted from an area of 200 times 200 km square, somewhere in the vast equatorial sunbelt region. In comparison, the area today dedicated to agriculture is two orders of a magnitude larger, namely ten to the seven km square. A second alternative is a new form of nuclear energy from natural uranium, thorium or lithium or some other light element which is called fusion. If burned, it may be adequate for many thousands of years of several times the present energy consumption. It is still a very long range of development it is unlikely that the practical industrialisation of such a very sophisticated technology may occur within the time-span of even the youngest amongst the presently active individuals. However, the necessity for the future generation of a clean and inexhaustible source of energy justifies why so many people are spending so much effort towards such a goal. One should primarily target new alternative methods free from the present

fundamental drawbacks like radioactivity in the fuel, radioactive waste and, most important, proliferation potentials which are the main environmental, political and social problems facing today's nuclear power, in this way clearing the way for the widespread nuclear plants especially in the developing world.

To conclude, a coherent energy policy and strategic choices have to be made on nuclear power relying primarily on innovative scientific and technological discoveries in order to reconcile sustainable development and economic growth with a threat of environmental decay. Energy supply has been a major element in our civilisation. No doubt the long-range future of mankind would be impossible without a continued supply of plenty of energy. The problem of energy focuses today the interests of politicians, businessmen, technologists and people at large. Everybody will agree on the fact that energy is an absolute necessity for the future of mankind, but the consequences of an ever-expanding energy demand should not be underestimated since they represent a growing concern for the long-term future of mankind, both in terms of environmental problems and of the availability of supply. Our society will depend crucially on an uninterrupted and differential supply of plenty of energy, therefore major steps have to be taken in order to avoid potential geopolitical and price vulnerability conflicts.

The inevitable growth of energy consumption under the sheer momentum of society and the very human expectations of the poor may indeed add enough yeast to make this aspect leaven beyond control. I believe however that like in the case of famine, illness, etc., also here science and technology should be trusted. Indeed, there are reasonable expectations that combined they will have the possibility of solving also this problem in full accord with economic, dynamic and technical constraints that the working system has to comply with.

Thank you.

Third Part

FINAL CONSIDERATIONS

IX. GLOBALISATION AND SOCIAL JUSTICE

MARCELO SÁNCHEZ SORONDO

Peace is born not only from the elimination of theatres of war. Even if all these latter were eliminated others would inevitably appear, if injustice and oppression continue to govern the world. Peace is born of justice: *Opus justitiae pax*.

JOHN PAUL II

Preliminary observations: the phenomenon of globalisation

The human family has acquired a new awareness about its unity, integration and global interdependence. Globalisation is the defining characteristic of our time.¹ Time and space are shrinking and many borders are disappearing, giving rise to an increasing interdependence between economies, cultures, religions and people. This 'New World Order', which emerged fully after 1989 with the collapse of European communism, is a dynamic and dialectic process whose characteristics have not been identified completely but one which has brought with it a belief in: lower trade barriers; an end to exchange controls; a freer movement of investment capital, goods and people; new forms of labour; and the displacement of public sector capital by the private sector. This latest historical stage has created

¹ Cf. M. Khor, *Globalisation and the South: Some Critical Issues*, in UNCTAD *Discussion Papers*, n° 147, April 2000.

new possibilities and opportunities, and has raised new hopes for the world, especially for developing countries. In fact, technological innovations (especially information technology, telematics, the global satellite network and the Internet), the new forms of labour, expanding trade and increased foreign direct investment offer enormous potential for the elimination of poverty, hunger, disease and illiteracy during the millennium that has just commenced.² Nevertheless, many of these potential benefits have not been realised so far for the common good. Globalisation has been driven by the rampant expansion of markets and financial systems not necessarily linked to production, leading to increasing levels of inequality in labour, income, resources, opportunities and education. According to the latest Human Development Report,³ globalisation has benefited only one fifth of the world's population while marginalising the rest. Therefore, we cannot but agree with what the *Millennium Declaration* says: 'We believe that the central challenge we face today is to ensure that globalisation becomes a positive force for the entire world's people'.⁴ This is all the more evident after the atrocious terrorist act of 11 September 2001 and its direct consequences. We can say together with John Paul II: 'Globalisation, *a priori*, is neither good nor bad. It depends on what people do with it. No system is an end in itself, and it is necessary to insist on the fact that globalisation, as any other system, should be at the service of human beings; it should serve solidarity and the common good'.⁵

² Cf. UNDP, *Human Development Report, 1999* (Oxford University Press, New York, 1999).

³ UNDP, *Human Development Report, 2003* (United Nations Development Program Edition, New York, 2003).

⁴ *The United Nations Millennium Declaration*, 5.

⁵ *Address to the Pontifical Academy of Social Sciences*, 27 April 2001, The Pontifical Academy of Sciences, in *Papal Addresses*, Vatican City 2003, p. 432.

Limits of the triumphant market economy

In a certain sense, it seems that the world is now going through an experimental and chaotic stage.⁶ The collapse of Eastern European Communism brought about the triumph of capitalism, but the latter is also a sick system. Today we can criticise capitalism from within without necessarily being accused of being philo-communists. We now enjoy more freedom for having a balanced judgement of the market economy. A market economy is the only system capable of producing enormous wealth, unquestionably more than the world has even seen. At the same time, however, it is the market economy itself that is responsible for causing massive levels of inequality and injustice, not least at a global level. Thus, a system combining both market laws and state intervention is needed. A free market presupposes non-intervention; justice, on the other hand, requires intervention. At the international level the issue that arises is how to govern globalisation. Or rather, expressed in the terms of the abovementioned *Millennium Declaration*, what can be done to extend the benefits of globalisation to everyone or, at the very least, to the majority of people: globalisation for all, a model for all. We are aware that there is more than one way to try to achieve this. Indeed, we suspect that it will be difficult for the developing world to embark on a

⁶ The expression of the Holy Father celebrating the fourth centennial of the discovery of America: 'The world cannot feel calm and satisfied with the chaotic and disconcerting situation the appears before our eyes: nations, sectors of the population, families and individuals increasingly wealthy and privileged facing nations, families and a multitude of persons immersed in poverty, victims of hunger and disease, lacking decent housing, sanitary services, and access to culture. All this eloquently testifies to the actual disorder and institutionalised injustice sometimes together with delay in taking necessary measures, passivity and negligence, when not the transgression of ethical principles, in the exercise of administrative duties, as is the case with corruption' (*Insegnamenti di Giovanni Paolo II*, XV, 2, Vatican City 1992, p. 235).

journey based on the US model, but the same can be said for Europe. What must be done is to achieve at the international level a form of redistribution such as the one that states implement even if badly within their borders. There is no international body today that manages this redistribution. If redistribution within each state is difficult, it is all the more so at the international level where the problem has not even been properly taken into consideration. The sixties were all about development and 'developmentalism', and institutions were set up for this reason, such as the World Bank and the Inter-American Development Bank, created in the crises of the thirties, but no one since has focused on international redistribution; that is, on doing justice in an appropriate way in a world becoming increasingly globalised.

Justice is the way to the common good in a globalised world

I very much bear in mind the declaration of our Pontiff, the first Slavic Pope, who comes from a country that is rebuilding after being afflicted by diverse historical injustices. John Paul II said to the Academy of Sciences: 'Peace is born not only from the elimination of theatres of war. Even if all these latter were eliminated others would inevitably appear, if injustice and oppression continue to govern the world. Peace is born of justice: *Opus justitiae pax*'.⁷ Just as one can say that all research should be directed towards truth, so human society, to be truly human, cannot but have another goal, that of the common good. Now, justice is the virtue that directs men to the common good. Thus, social good passes through justice.⁸ In a realistic

⁷ *Address to the Pontifical Academy of Sciences*, 12 November 1983, The Pontifical Academy of Sciences, *Papal Addresses*, Vatican City, 2003, p. 261.

⁸ Saint Thomas Aquinas places great emphasis on the superior architectural importance of justice inasmuch as it orders each man, in himself and in relation to others, to good: 'Pars autem id quod est totius est, unde

climate, St Thomas Aquinas affirms that the attraction towards good and towards a just relationship with other people, has priority over all the other figures of conscience and is the beginning of the ethical dimension: 'Man has a natural inclination towards good according to his own nature, just as he has a natural inclination to know the truth about God, and to live in society. And in this respect, whatever pertains to this inclination belongs to the natural law; for instance, to shun ignorance, to avoid offending those among whom one has to live, and other such things regarding the above inclination'.⁹ So this inclina-

et quodlibet bonum partis est ordinabile in bonum totius. Secundum hoc igitur bonum cuiuslibet virtutis, sive ordinantis aliquem hominem ad seipsum sive ordinantis ipsum ad aliquas alias personas singulares, est referibile ad bonum commune, ad quod ordinat iustitia. Et secundum hoc actus omnium virtutum possunt ad iustitiam pertinere, secundum quod ordinat hominem ad bonum commune. Et quantum ad hoc iustitia dicitur virtus generalis', i.e. '... while a part, as such, belongs to a whole, so that whatever is the good of a part can be directed to the good of the whole. It follows therefore that the good of any virtue, whether such virtue direct man in relation to himself, or in relation to certain other individual persons, is referable to the common good, to which justice directs: so that all acts of virtue can pertain to justice, in so far as it directs man to the common good. It is in this sense that justice is called a general virtue' (*S. Th.*, II-II, q. 58, a. 5 cor.). The comparison with charity is also very meaningful: 'Sicut enim caritas potest dici virtus generalis inquantum ordinat actus omnium virtutum ad bonum divinum, ita etiam iustitia legalis inquantum ordinat actus omnium virtutum ad bonum commune. Sicut ergo caritas, quae respicit bonum divinum ut proprium obiectum, est quaedam specialis virtus secundum suam essentiam; ita etiam iustitia legalis est specialis virtus secundum suam essentiam, secundum quod respicit commune bonum ut proprium obiectum. Et sic est in principe principaliter, et quasi architectonice; in subditis autem secundario et quasi ministrative' (*Ib.*, a. 6 cor.).

⁹ 'Inest homini inclinatio ad bonum secundum naturam rationis, quae est sibi propria, sicut homo habet naturalem inclinationem ad hoc quod veritatem cognoscat de Deo, et ad hoc quod in societate vivat. Et secundum hoc, ad legem naturalem pertinent ea quae ad huiusmodi inclinationem spectant, utpote quod homo ignorantiam vitet, quod alios non offendat cum quibus debet conversari, et cetera huiusmodi quae ad hoc spectant' (*S. Th.*, I-II, q. 94, a. 2 cor.).

tion constitutes a natural impulse to the knowledge of God on the one hand and to the primordial instance to achieve social life by means of justice on the other. That is; justice is the way to social good in our globalised world. That is the reason for the title chosen so well for our colloquium, *globalization and international justice*. Of course justice means first and foremost giving each person his due, as the old Latin adage says *unicuique suum tribuere*.¹⁰ 'Each one' is a distributive pronoun, because 'the proper act of justice is nothing else than to render to each one his own'.¹¹

'Justice – writes John Rawls at the beginning of *A Theory of Justice* – is the first prerequisite of social institutions, as truth is of the systems of thought'.¹² This statement seems to be more in agreement with Plato's concept of justice than with Aristotle's. Justice is the virtue of everything in *The Republic*,¹³ while in the *Nicomachean Ethics*¹⁴ Aristotle considers distributive justice as a special or partial justice with relation to general justice, which is fundamentally respect for the laws of the City. Why a partial virtue? First of all because the equality of distributive justice is not of an arithmetic nature, as is commutative justice, but of a proportional nature; i.e., it is an equality of relations between people and goods; that is, the relation of a person to a good must be analogous to the relation of another person to another

¹⁰ Saint Ambrose affirms that: 'iustitia est quae unicuique quod suum est tribuit, alienum non vindicat, utilitatem propriam negligit ut communem aequitatem custodiat', i.e. 'It is justice that renders to each one what is his, and claims not another's property; it disregards its own profit in order to preserve the common equity' (*De Off.* 1, 24).

¹¹ 'Proprius actus iustitiae nihil est aliud quam reddere unicuique quod suum est' (S. Th., II-II, q. 58, a. 11 cor.).

¹² J. Rawls, *A Theory of Justice*, The Belknap of Harvard University Press, Cambridge, MA (USA), 1971.

¹³ Book IV.

¹⁴ Book V.

good.¹⁵ Moreover, it is partial, because distributive justice deals with the specific situation of the repartition or distribution of goods, honours, advantages. Today we would include, as Rawls states, both commercial goods, i.e. energy, water, food, salaries, property, social benefits, and non commercial ones, i.e. citizenship, security, health, education, honours, including the roles of command, authority, and responsibility carried out within the framework of all kinds of institutions, whether private or public, national or international. Therefore, this is a matter not only of distributing the material goods of the world but also the goods of the spirit, i.e., that which is more specifically human, for, as Aristotle observes, 'the human race lives...by art and reasoning'.¹⁶

However, why does the Philosopher consider distribution only a part of justice? Probably because he wants to prevent us from thinking of society as a distributor of parts, which is always an act of separation in order to determine which part goes to one and which to the other, when in actual fact society is mainly a whole. Society must be understood as a 'cooperation scheme', an expression which we find right from the opening lines of Rawls's *A Theory of Justice*, a book in which, in any case, the analysis of society as a distribution system prevails. Today it is necessary to take into serious consideration a notion of the common good consisting in goods and values that are participated and shared by possibly active subjects in the global society. On the other hand, we may see in the metaphor of

¹⁵ 'Generalis forma iustitiae est aequalitas, in qua convenit iustitia distributive cum commutativa. In una tamen invenitur aequalitas secundum proportionalitatem geometricam, in alia secundum arithmetica', i.e. 'Equality is the general form of justice, wherein distributive and commutative justice agree: but in the former we find equality of geometrical proportion, whereas in the latter we find equality of arithmetical proportion' (S. Th., II-II, q. 61, a. 2 ad 2).

¹⁶ *Metaphysics*, 980 b 21.

distribution the two aspects that must be coordinated because in actual fact they belong to each other: repartition is something which divides us because my part is not yours, but at the same time, repartition is something which forces us to share, in the strong sense of the word, be part of, take part in... Urged by economic worries, today we tend to forget that, unlike material goods, the spiritual goods which are properly human expand and multiply when communicated: i.e., unlike divisible goods, spiritual goods such as knowledge, values and education, are indivisible and the more one shares them, the more one possesses of them.¹⁷

Energy, a universal good for all

One of the most perturbing global issues that humanity must face as soon as possible is the problem of energy, a good in a certain fundamental sense. Just think what life on earth would be like without the sun, the source of all energy in our system. As we all know, our civilisation is based on energy, which in many cases is extinguishable. All efforts should now focus on more effective use of energy sources in a more economic manner and, insofar as possible, selecting renewable energy sources. In 1980 the Pontifical Academy of Sciences held a study week on the topic 'Humanity and Energy: Needs – Resources – Hopes'. John Paul II, welcoming the participants, established a first fundamental principle, according to which humanity 'should seek new ways to use the energy resources that Divine Providence has placed at man's disposal'. He emphasized that energy policy should 'promote ecological safeguards' and prevent harm to man.

¹⁷ 'Spiritualia bona sunt specialiter non ritenenda per se, quia comunicata non minuuntur sed crescunt' (St. Thomas Aquinas, *De Malo*, q. 13, 1 pret. 8).

The Pope continued by stating that the energy problem was not limited to issues of a scientific or economic nature; it surpassed these limits and was complicated by the errors that arise in the context of each country's own ethics and culture, and of globalisation. The frustrations that man now faces due to excessive consumption, on one hand, and the energy crisis, on the other, can only be solved if it is recognised that energy, regardless of its form or origin, should contribute to the good of humans. Energy and the problems that arise regarding it should not serve the selfish interest of specific groups that are attempting to increase their sphere of economic and political influence and much less should they be used to divide peoples, make some nations dependent on others and increase the risk of nuclear war and holocaust.

In conclusion, John Paul II also made reference to what we can call the most important general principle in this area. 'Energy is a universal good that Divine Providence has placed at the service of man, of all men, belonging to any part of the world, and we should also think of the men of the future, since the Creator entrusted the land and the multiplication of its inhabitants to the responsibility of man'. 'I believe – said the Pope – making a resolute and persevering effort to manage energy resources and respect nature should be considered a duty of justice and charity, so that not only the humanity of today in its totality will benefit, but also coming generations. And I hope that Christians, moved especially by gratitude to God, by the conviction that life and the world have a meaning, and by unlimited hope and charity, will be the first to value this duty and draw the necessary conclusions'.¹⁸

In 1984, the Academy carried out another study week on 'Energy for Survival and Development'.¹⁹ The conclusions of

¹⁸ *Address to the Pontifical Academy of Sciences*, 14 November 1980, in *Papal Addresses*, ed. cit., p. 247.

¹⁹ *Scripta Varia*, 57, SIII-615 (Vatican City, 1986).

this meeting were published in the form of a report that was sent to all the governments of the world. To reflect the Pope's approach, emphasis was placed on the need to supply energy to all inhabitants of the earth. The meeting concluded with an appeal, made on behalf of all the poor countries to all the nations of the world, to cooperate in building a new world order of growth and development in which a role of fundamental importance is given to energy. Probably, in the globalised world, investments are made in so many things that are not always necessary to the common good, but little has been invested to find new form of energy as requested by the Pope. This is a serious responsibility that weighs on all but particularly on those who should deal with attaining the common good. The Academy will probably return to this vital topic in the future and has entrusted Professor Rubbia with the organization of a meeting on energy and poverty.

Potable water as equity

For pre-Socratic thinkers, water was the beginning of all things, and curiously today we must once again be aware that the survival of humanity and of all other species on earth depends on water. Where there is no water, there is no life. Consequently, the common symbol of the life of all humanity, valued and respected in all religions and cultures, has also become a symbol of equity. The water crisis is basically a matter of distribution, knowledge and resources, and not its basic scarcity. A matter of theoretical interest with notable possibilities of practical applications is the study of biological membranes as models for the preparation of artificial membranes to desalinate water. The importance of this problem prompted the Academy to organize a study week on 'Biological and Artificial Membranes and the desalination of Water'.²⁰ That meet-

²⁰ Scripta Varia, 40, XXXVII-901 (Vatican City, 1976).

ing, held in April 1975, included the participation of scholars from throughout the world specialized in the fields of biological and artificial membranes. The purpose of the meeting was to establish a model for artificial membranes based on the knowledge of biological membrane mechanisms to transport water. The artificial membranes could turn out to be suitable for the production of large amounts of desalinated water, especially to meet needs in arid zones of the Third World. On that occasion, when Paul VI addressed the scholars, he recognised the new importance of the topic and suggested a number of recommendations revolving around the following key principles: the principle of caution (or precaution), the principle of participation (all individuals should be included in water planning and management); the principle of solidarity, since water is constantly a matter of contention with human beings (this activity, in relation to present and future generations, constitutes a 'form of charity' that should take place within the framework of 'ecology'); and the principle of confidence in the fact that nature has secret possibilities with which the development in the mind of the Creator can be achieved.²¹

²¹ Paul VI, on this occasion said: 'As you can imagine, we will not dwell on the technical theme, nor on the possibility of its application, which would probably be premature. But we know that it is a type of important metabolism that humanity is interested in understanding in depth, since the shortage of freshwater reserves threatens to hinder humanity's development. At the most general level of scientific research, let us, then, emphasize two attitudes which, in our opinion, should characterise the scientists, and especially those scientists who are Christians. On one hand, they should honestly consider the question of the earthly future of humanity and, in their capacity as responsible persons, they should help to prepare it, preserve it and eliminate risks; we believe that this solidarity with future generations constitutes a form of charity to which many men now show they are sensitive, in the framework of ecology. But at the same time, the scientist should be encouraged by confidence that nature guards secret possibilities that intelligence must discover and utilize to be able to achieve the development that is in the plans of the Creator. This hope in the Author of nature and in the human spirit,

We hope, for example, that the new project of the World Bank and other actors²² in Environmental Protection and Sustainable Development of the Guaraní Aquifer System, which is one of the world's largest groundwater reservoirs with approximately 1,190,000 km² (an area larger than that of Spain, France and Portugal together),²³ follows these clear recommendations by Paul VI. In view of the expanding panorama of water shortage already present in some regions of the hemisphere (above all, in the main cities of the USA), the social participation the Pope indicated has been and will continue to be of prime importance. Efforts revolving around the Social Forum on the Waters of the Guaraní Aquifer (November 2003, Sao Paulo, Brazil) are of major importance, particularly if it is taken into account that the discussion intertwines other important projects such as those linked to the Amazon Basin and Plata Basin, of which the latter alone drains one fourth of the South American continent and covers an area of 3,100,000 km².

Thus, the virtue of justice and solidarity, practiced at extensive and authentic levels, will require our willingness to involve ourselves with deep respect for others. Only in this way will the secret resources of nature, the great potential of energy and water of the developing countries, become a concrete reality with much to offer the entire world and, of course, the developing countries themselves.

properly understood, is capable of providing a new and serene energy to the researcher who is a believer' (*Address to the Pontifical Academy of Sciences*, 19 April 1975, in *Papal Addresses*, ed. cit. p. 209).

²² Cf. *Document of the W.B.* (Rep. No: 23490-LAC) at www.ana.gov.br/guarani/docsbasicos/pad.pdf.

²³ In Brazil, it covers an area of approximately 850,000 km² (9.9% of the territory); in Argentina, 225,000 km² (7.8%); in Paraguay, 70,000 km² (17.2%); and in Uruguay, 45,000 km² (25.5%).

Ending world hunger

The emergency list to promote a 'participatory society' (as the late Prof. P.L. Zampetti termed it)²⁴ must begin with the 'tragedy of world hunger', the phrase used by Paul VI to denounce it.²⁵ St. Thomas's statement, 'In cases of need all things are common property',²⁶ which summarises Christian tradition and guides it, is well-known. The goods of the earth, including those that are in private hands, have an original and universal destiny which is to serve all men. Therefore, 'in the case of such need what one takes for the support of one's life becomes one's own property'.²⁷ We cannot accept or tolerate that 815 million people living in desperate need starve to death. Today we know that sending food aid to hunger-stricken regions does not represent a lasting and sustainable solution. Instead, it is necessary to find a way of enabling the poor countries to develop their own economies and transform their potential resources, which are sometimes enormous. And this will be achieved not just by offering them technological assistance, which is important, but, above all, by having developed countries abolish subsidies and protectionist measures, for they only benefit farmers from rich nations to the detriment of those from the south of the planet. 'While there are may be enough resources to combat hunger, there is not a political will to do so'.²⁸ Of what use is technological assistance and money

²⁴ Pier Luigi Zampetti, *La società partecipativa*, Roma 1994.

²⁵ *Address to the Pontifical Academy of Sciences*, 15 April 1972, in *Papal Addresses*, ed. cit., p. 205.

²⁶ 'In necessitate sunt omnia communia' (*S. Th.*, II-II, q. 66, a. 7 sed contra).

²⁷ 'Uti re aliena occulte accepta in casu necessitatis extremae non habet rationem furti, proprie loquendo. Quia per talem necessitatem efficitur suum illud quod quis accipit ad sustentandam propriam vitam' (*S. Th.*, II-II, q. 66, a. 7 ad 2).

²⁸ Kofi Annan, 'L'Occidente deve imparare a convivere con i più poveri', in *La Repubblica*, 10 June 2002.

to develop the potential of these poor countries and their means, if subsequently they cannot sell what they produce because of various types of protectionism by the rich countries? Thus, the poor are condemned as if in the grip of a pair of claws: on one hand they have debts with extremely high interests and on the other they are not allowed to enter the markets with their own products. What can they do to pay their debts? We cannot ignore the fact that this policy has obvious links with infamous and punishable drug trafficking. As the Spanish saying notes, 'need has the face of a heretic'. When peasant-farmers of the poor countries see that their legal products cannot reach the market, some are corrupted and use their lands to grow the plants from which drugs are extracted.

If protectionist measures and subsidies do not change, millions of peasant-farmers and food producers in the developing countries will not have access to the markets of the developed countries. While protectionism and farm subsidies have grown steadily up to 1.3% of the GDP of the countries of the Organization for Economic Cooperation and Development (OECD), official development assistance (ODA), in contrast, has steadily decreased and amounts to only 0.2% of the GDP of the poor countries. A large number of developing countries are not allowed to participate in games where they might emerge victorious. Even though we cannot say that it is an example of corruption, protectionism and subsidies are clearly unfair in the international sphere and it is obvious that it was possible to maintain such measures, beginning in the post-war period, thanks to the intense and sometimes hidden, but always lasting, pressure exerted by lobbying. In this way, protectionism and farm subsidies of the developed nations are particularly harmful to the poor, but also to the world economy. The appearance of 'mad cow' disease and growing awareness of problems related to environment and health, caused by manipulated agriculture are the symptoms showing that this policy has begun to reach its limits. Even so, here are no obvious

signs of wanting to seriously change things in the foreseeable future. Trade liberalization would involve an increase in world income by 1.5 trillion dollars (1,500,000 million) in the course of the next ten years, and most of the profits would be to the benefit of the countries with less wealth.

Despite the promises of the rich nations to eradicate extreme poverty and hunger between the 1990 and 2001, official development assistance has dropped from 0.33% to 0.22% of the GDP of the donor countries. The developing countries continue needing more assistance, fairer trade agreements and significant debt alleviation, as noted in the 2003 United Nations Development Programme *Report on Human Development*. It is necessary, as we said, *to dismantle unfair subsidies and trade tariffs to create a more impartial playing field*. But even that is not enough. The international community and its highest representatives should seriously respond to the appeal issued by Paul VI to the United Nations in his message of 4 October 1965: In his address to the United Nations of 4 October 1965, Paul VI said: 'We know and are glad that many of you consider with enthusiasm the invitation to give back to the developing countries at least part of the benefits that can be obtained from the reduction of armaments'. Unfortunately, twenty years later, John Paul II, while renewing his call for aid, had to acknowledge again to the Pontifical Academy of Sciences that 'the war against hunger, disease and the death of millions of human beings whose quality and dignity of life could be helped and promoted with seven per cent of the amount spent each year for the incessant and threatening rearmament of the richest nations, must still be fought'.²⁹ Since the topic of disarmament seems to have entered into an erratic phase, it is a question of at least *somehow increasing assistance flows*. It is true that last year there was finally a stop in the prolonged decline in official assistance

²⁹ *Address to the Pontifical Academy of Sciences*, 12 November 1983, in *Papal Addresses*, ed. cit., p. 263.

flows, which amounted to 57 billion dollars (up from 52.3 billion in the year 2001). In the Conference on Development Financing held in Monterrey in 2002 both the rich countries and the poor countries finally promised to support political reforms and new resources necessary to achieve the Millennium Development Goals, including the promise to give 0.7 per cent of GDP as official development assistance (ADO) and to increase by 16 billion dollars the annual assistance flows for the year 2006. However, even if the commitments announced in Monterrey were fulfilled, the total would continue being far below the necessary minimum of 100 billion dollars a year, according to the recent *Report on Human Development 2003*. A shortfall of 50 billion a year will still exist. 'If things continue like this, the fight against poverty will be one hundred years behind in relation to the objectives and promises', yesterday predicted English Finance Minister, George Brown, who added: 'The richest countries cannot continue establishing goals without systematically fulfilling them and expect the poorest countries to calmly continue believing them'.³⁰

Unsustainable debt, flight capital flows and high interest rates

It is not enough, however, to feed the hungry; it is also necessary for each man to be able to live with dignity. For that it is necessary to *cancel unsustainable debts*. The *Report on Human Development 2003* argues, following the well-known appeal of John Paul II for the Jubilee Year of 2000, for the rich countries to apply a significant reduction in the debt and to make an appeal to the donor countries to be more aware of the specific weight of the debt on highly indebted poor countries. In each and every one of the 42 Heavily Indebted Poor Countries, per capita income is less than 1,500 dollars and,

³⁰ *Le Figaro économique*, 2 June 2004, p. III.

between 1990 and 2001, their economies grew on average only 0.5 percent a year.

The agenda for reform to promote solidary and just globalisation must also involve increasing the benefits from trade and capital flows. In particular, *capital inflows have to be carefully managed*. First, countries should design comprehensive plans to attract long-term investment. Such plans should include a stable political climate, a secure education, a skilled labour force, active technological development policies, clear priorities on what sectors foreign direct investment (FDI) should go to, and incentives for domestic firms. Second, developing countries should tightly control the speculative movements of short-term capital to influence both their volume and their composition.

Another point, seldom referred to and never emphasised with due force is that a country *should not be obliged to pay excessive interest on its national debt*. Just as there is a 'fair wage' and a 'fair price', so also should there be a 'fair interest rate'.³¹ In relation to this point, I would like to mention that in the Republic of Italy there are state anti-usury laws which are applied to bank interest rates. Could this principle not be extended to an international context?

³¹ A first relevant, brave and penetrating approach to the topic, which bridges a gap in the current reflection and perhaps in social doctrine itself, can be found in E. Malinvaud, *Que doit-on entendre par de justes finances? Clarifications préliminaires à un consensus sur l'éthique financière*, published by the Bank of Italy, Rome, 2003. In my opinion, the conclusion is particularly important: *De même qu'il s'imposait à la fin du XIXème siècle et au XXème d'établir et d'implanter une éthique du travail et de l'emploi adaptée à la société moderne, de même il s'impose au début du XXIème siècle de revivifier l'éthique financière. Tant a changé dans le monde de la finance qu'il convient sans doute de tout repenser ab initio* (*Ib.* in fine). Similarly enlightening is the analytical proposal of an analogous notion of what is fair and equitable as regards finance, which has as a reference model the Catholic doctrine on fair wages, expounded in 1891 by Leo XIII in *Rerum Novarum*, § 34.

The generation of the external debt in the seventies, the subsequent crises in the eighties, the mass inflow of capitals, the crises of Asia, Russia, Mexico and Brazil during the nineties, the capital outflows from Latin America, and the recent crisis in Argentina are presented as accidents on the road, as unforeseeable as the continuous natural disasters; or as the exclusive responsibility of those who govern the poor countries, easily capable of corruption. In both cases, the operation of the various markets is generally not questioned and the international banks, large companies and economic powers are excluded from any responsibility, as are the rules of the game that operate in the market.³² It is no accident, then, that the economies of countries like Mexico, Argentina, Uruguay and Brazil, strong and efficient agro-food producers in the temperate zone with products among the most attractive in the world, are today among those that must face the greatest difficulties within the group of developing countries.

Relaunching education is the first task of a global world

No less important, the central reality on which today, more than ever before, we should place emphasis is education. Science – which involves the production, acquisition and transmission of knowledge – and education make up an increasingly interdependent system that shapes life on this planet. The organisation of scientific advance has certainly come to be a much more difficult task even than the management of the world's wealth.

In the domain of exact sciences, for example, the emerging power of biology has opened up horizons where the supervision and control regulations and mechanisms are very insufficient if

³² Cf. CELAM, *Globalización y Nueva Evangelización en América Latina y el Caribe*, Bogota 2003, § 132.

not erratic, so that the legal, moral and affective rules that have directed human life since the origins of humanity are being questioned. If it can be done, it is ethical. What can be done technically is ethical. The ethic of something coincides with the power to do it. Even the agnostic philosophers (Habermas), those most attached to what we might call a non-regulatory, open system of human development, now acknowledge that the major religions must be asked to establish rules recognised by all to safeguard the integrity of the human species.

Education, a specific right of the human being inasmuch as he is a rational being,³³ which should be the most human and effective way to promote freedom, fraternity and social equality, continues being one of the factors of discrimination and exclusion. It is well-known that the lack of quality (current values and technology) and quantity (schooling and retention rate) in education is one of the causes of extreme poverty. The reality in Latin America is that 45% of the population is still illiterate; while the society with knowledge usually undervalues the population's ancestral culture, rich in Latin America and the Caribbean.³⁴ We cannot remain indifferent to the serious problem of illiteracy or semi-illiteracy. We should not forget that 'an illiterate person is an undernourished spirit'.³⁵ Today we live in a 'knowledge society', that is why it is necessary to extend to everyone and improve the quality of the educational services necessary to take part in it. Indeed, a fair and equitable society distinguishes itself by the level and extent of its education: in the communication of universal meanings, principles and values; in the transmission of the historic memory of each

³³ As noted in Vatican Council II in its document on education: 'All men of every race, condition and age, since they enjoy the dignity of a human being, have an inalienable right to an education' (*Gravissimum Educationis*, § 1).

³⁴ *Ib.* § 93.

³⁵ Paul VI, *Populorum Progressio*, § 35.

people and of the historic road experienced by humanity; in the use of effective and vanguard teaching criteria and methods; in access of all to such cognitive sciences; in community participation in that task, in the free development of education projects; in the freedom of families to choose the education of their children; in the importance of women's participation in the programmes and in the programmes themselves; and in the concept of education as an ongoing task, not linked exclusively to one stage in life.³⁶

John Paul II commented to the Pontifical Academy of Sciences, in relation to the presence of man in space, with increasing better robots and other instruments, that 'One of the greatest tasks that should be carried out through the use of satellites is the elimination of the illiteracy of nearly a billion people. The satellites, in addition to cooperating in efforts to make humanity completely literate, can be an instrument for the broader dissemination of culture in all the countries of the world, not only in those where illiteracy is now being overcome, but also in those where they do not yet read or write, because the spreading of culture can begin with the use of images. I hope that the scientific and technological progress now being studied will cooperate in the dissemination of a culture that truly promotes the comprehensive development of man'.³⁷

On his first trip to Mexico, during his visit to the Instituto Miguel Angel de la Ciudad de México on 30 January 1970, John Paul II said to a numerous group of young people: 'At one of the most decisive moments for the future of Latin America, I make a strong appeal in the name of Christ to all men and particularly to you young people to provide your help, service and

³⁶ Cf. The Important Study Conducted by the Pontifical Academy of Sciences, AA.VV. *The Challenges for Science. Education for the Twenty-First Century*, Vatican City, 2002, p. VII-292.

³⁷ *Address to the Pontifical Academy of Sciences*, 2 October 1984, in *Papal Addresses*, ed. cit., p. 269.

collaboration today and tomorrow in this task of schooling. My voice, my entreaty as a Father is also directed towards the Christian educators for them, through their contribution, to favour literacy and “culturisation” with a comprehensive vision of man open to the absolute’.³⁸

Christians should be aware that perhaps the title of teacher is the one that the Lord approved with greatest acceptance: *Vocatis me magister et bene dicitis; sum etenim*, i.e., ‘You call me Master and you say well, for so I am’.³⁹ And when he sent the Apostles to announce redemption to the world, he conferred on them, before any other mandate, that of teaching: *Euntes docete*, ‘Go and teach’.⁴⁰ It is the consequent cry of He who said: *Veritas liberabit vos*, ‘the truth shall make you free’.⁴¹ We have only to predict that Christians will be increasingly active in their original mission of teaching; a mission of the highest nature, which is, in the words of Pio XI, ‘a source of that beneficial charity that is the Truth’.⁴² A Christian, when teaching, should be aware that transmitting the truth is one of the highest forms of charity.

Family is the first social institution that must be strengthened

Globalisation and development that are just must also be accompanied by changes that are institutional. The first social institution that warrants justice is the family. In general, the globalisation process, based on the market, relegates the family to a lesser position by treating society as a set of individuals

³⁸ *Insegnamenti di Giovanni Paolo II*, vol. II (gennaio-giugno 1979) Vaticano 1979, p. 265.

³⁹ *John* 13:13.

⁴⁰ *Matthew* 28:19. Cf. *Mark* 16:15 s.

⁴¹ *John* 8:32.

⁴² Pio XI, *Address to the Pontifical Academy of Sciences*, 27 December 1925, in *Papal Addresses*, ed. cit. p. 25 s.

in competition with each another to hoard the principal resources or because it considers the family a public instrument to solve market failures. This way of operating weakens the very sources of society necessary to remedy such failures.⁴³ The key role of the family, as a cell of society and a school of communion and participation that has vital and organic bonds with all of society, must be restored.⁴⁴

The family must recover its vocation as a servant of life, trainer of people, educator in the faith and promoter of integral fraternal development. It must also promote a matrimonial culture of fidelity and commitment. Without the stability of the conjugal partnership, there are no stable families. The men and women who raise their children in families founded on stable matrimonies do something not only for themselves and their children, but also for society in its complexity and for the future of all. Their contribution to the formation of human capital is therefore irreplaceable. Thus, the level of life of married couples with children should not be inferior to that of couples without children. Means should be found to re-establish a sense of social outrage regarding those who neglect their family responsibilities and to counteract the culture of immediate gratification promoted by the entertainment industry.⁴⁵

Ethical values, religious options and ecumenism

Catholic social doctrine is convinced that globalisation requires this large number of economic, political, institutional and cultural measures, but at the same time it believes that

⁴³ Cf. Mary Ann Glendon *et al.*, *Conclusions on Intergenerational Solidarity, Welfare and Human Ecology*, The Pontifical Academy of Social Sciences, Vatican City 2004, p. 18 s.

⁴⁴ John Paul II, *Familiaris Consortio*, § 42.

⁴⁵ Cf. Mary Ann Glendon *et al.*, *Conclusions on Intergenerational Solidarity, Welfare and Human Ecology*, ed. cit., p. 18 s.

these measures have to be based upon ethical principles and motivations. The main question here is the actual sources of, and contributors to, these ethical values. It is significant that in this context Catholic social doctrine refers to a new ecumenical spirit. This means that the Church is convinced that the challenges of globalisation can only be met by an ecumenical effort on the part of the Christian Churches, the great religions of the world, and all men and women of good will.

Globalisation has increased the relationship between the great religious traditions and cultures, which now better understand and recognise one another. The dialogue between these religions and cultures, carried forward with so much wisdom by John Paul II, is becoming more and more essential, due mainly to the appearance of new forms of fundamentalism and systems that are not controlled by governments and try to use fundamentalism in their climb to power, in favour of selfish and sectoral interests. This dialogue could also provide the bases for the establishment of ethical principles and values of universal scope, based on justice and love, and for gradually finding an ethical dimension of such values that is institutional; that is, based on consensus.

The social edification of forgiveness

There is also a need for the peoples of all the nations of the earth to be compassionate towards one another and to imagine the suffering of others when invoking revenge for the wounds that were inflicted in the past. What is asked for here is something that is formally similar to forgiveness, but is based on love. Naturally great caution and serious perspicacity are needed to advance on this road. The idea of forgiveness does not distance us from the political and social sphere as might be thought. History in recent years has given us admirable examples of a sort of convergence of compassion and politics. Consider the sudden trip of Sadat to Jerusalem and so many other

signs given by some leaders of what we could call 'political charity'. Of course, if on the one hand, charity goes beyond justice, on the other, we must prevent it from replacing justice. Charity remains a surplus, an additional resource, and this surplus of charity, compassion and respectful affection is capable of providing globalisation with a more solidarity-inspired soul, full of profound motivation, audacity and new energy. From this viewpoint, the Christian Churches have an important role to play, insofar as they are the direct recipients of the pressing legacy of the Gospel, which calls for forgiveness and love for one's enemies. John Paul II's effort to practice forgiveness in order to restore the full unity of the Christian Churches and to proceed hand in hand with non-Christians and non-believers in the human family, appears to be more necessary and exemplary than ever before in order to give a dense content of charity to the project for a new evangelisation after the Second Vatican Council. Thus to the challenge of globalisation, the Church responds with the new evangelisation, centred on the doctrine and praxis of Christ, who reveals to the human being the depths of his humanity, his being and his action.

ABOUT THE AUTHORS

DR. LUIS ERNESTO DERBEZ BAUTISTA, Minister of Foreign Affairs in Mexico.

DR. IRMA ADRIANA GÓMEZ CAVAZOS, Deputy Secretary for Economic Relations and International Cooperation, Mexico.

DR. EDMOND MALINVAUD, Former President of the Pontifical Academy of Social Sciences and Specialist of the National Institute of Statistics and Economic Studies (INSEE), France.

MS. OLGA SÁNCHEZ CORDERO DE GARCÍA VILLEGAS, Chief Judge of the First Criminal-Civil Chamber of the Supreme Court of Justice of the Nation, Mexico.

DR. EDUARDO ANINAT, Former Finance Minister of Chile; Former Deputy Managing Director of the International Monetary Fund, and Ambassador of Chile in Mexico.

DR. PEDRO MORANDÉ COURT, Dean of the School of Social Sciences of the Pontifical Catholic University of Chile.

DR. MARCELO M. SUÁREZ-OROZCO, Professor of Globalization and Education at The Courtney Sale Ross University and Co-Director of Immigration Studies at New York University. Founder of the Center for Immigration Projects at Harvard University.

DR. LOUIS SABOURIN, Professor of the National School of Public Administration of the University of Quebec, Canada, Former President of the OECD Development Center.

DR. PEDRO FÉLIX HERNÁNDEZ ORNELAS, Teacher and Researcher at the *Benemérita* Autonomous University of Puebla, Mexico. He belongs to the National System of Researchers of the National Council of Science and Technology of Mexico, Level III.

DR. CARLO RUBBIA, Nobel Prize winner in Physics 1984 and President of the Agency for New Technologies, Energy and the Environment (ENEA), Italy.

H.E. MONSIGNOR MARCELO SÁNCHEZ SORONDO, Bishop and Chancellor of the Pontifical Academy of Social Sciences, Vatican City.