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PONTIFICIO CONSIGLIO GIUSTIZIA E PACE



Pontificio Consiglio  
della Giustizia  
e della Pace

WORKSHOP ON

# Emergenza Esclusi

## The Emergency of the Socially Excluded



5 DICEMBRE 2013 • CASINA PIO IV • VATICAN CITY

*Evangelii Gaudium*

Pope Francis' thoughts on exclusion/Pensieri di Papa Francesco sull'esclusione p. 2

Prefazione/Preface p. 6

Programma p. 7

Abstracts p. 8

Biografie dei relatori p. 9

Osservatori p. 11



Messa dell'Arcivescovo Bergoglio ai cartoneros di Buenos Aires.

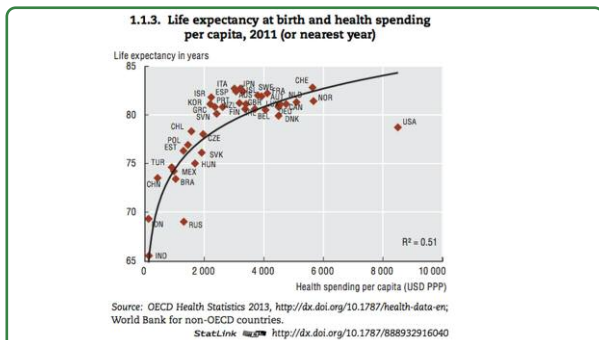
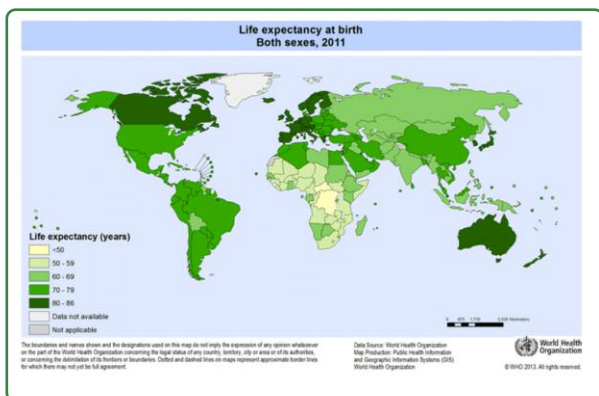
# Evangelii Gaudium

## Pope Francis' thoughts on exclusion

## Pensieri di Papa Francesco sull'esclusione

52. In our time humanity is experiencing a turning-point in its history, as we can see from the advances being made in so many fields. We can only praise the steps being taken to improve people's welfare in areas such as health care, education and communications

L'umanità vive in questo momento una svolta storica che possiamo vedere nei progressi che si producono in diversi campi. Si devono lodare i successi che contribuiscono al benessere delle persone, per esempio nell'ambito della salute, dell'educazione e della comunicazione



### World-Wide Impact

**Goal of 100 million literate children by the end of the decade**

To bring **170 million** people into literacy yields:

**12% reduction in world poverty** and gains in health & economic development

At the same time we have to remember that the majority of our contemporaries are barely living from day to day, with dire consequences

Non possiamo tuttavia dimenticare che la maggior parte degli uomini e delle donne del nostro tempo vivono una quotidiana precarietà, con conseguenze funeste

A number of diseases are spreading

Aumentano alcune patologie

The hearts of many people are gripped by fear and desperation, even in the so-called rich countries

Il timore e la disperazione si impadroniscono del cuore di numerose persone, persino nei cosiddetti paesi ricchi

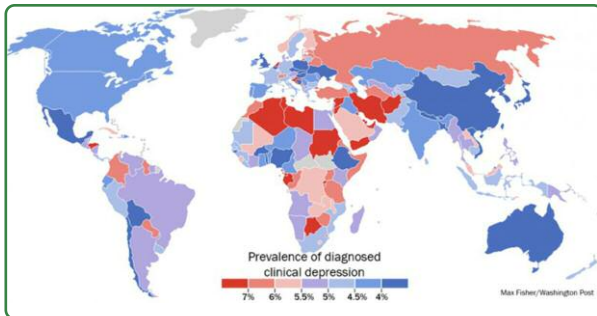
The joy of living frequently fades, lack of respect for others and violence are on the rise, and inequality is increasingly evident. It is a struggle to live and, often, to live with precious little dignity. This epochal change has been set in motion by the enormous qualitative, quantitative, rapid and cumulative advances occurring in the sciences and in technology, and by

## GLOBAL PROBLEM

- ~ 72 MILLION CHILDREN have no school and will never become literate.
- 793 MILLION ADULTS worldwide cannot read: 64% are women
- 10 Countries account for 72% of all illiterate adults



Source: UNESCO 2010 Education For All Global Monitoring Report



their instant application in different areas of nature and of life. We are in an age of knowledge and information, which has led to new and often anonymous kinds of power

La gioia di vivere frequentemente si spegne, crescono la mancanza di rispetto e la violenza, l'inequità diventa sempre più evidente. Bisogna lottare per vivere e, spesso, per vivere con poca dignità. Questo cambiamento epocale è stato causato dai balzi enormi che, per qualità, quantità, velocità e accumulazione, si verificano nel progresso scientifico, nelle innovazioni tecnologiche e nelle loro rapide applicazioni in diversi ambiti della natura e della vita. Siamo nell'era della conoscenza e dell'informazione, fonte di nuove forme di un potere molto spesso anonimo



53. Just as the commandment "Thou shalt not kill" sets a clear limit in order to safeguard the value of human life, today we also have to say "thou shalt not" to an economy of exclusion and inequality. Such an economy kills. How can it be that it is not a news item when an elderly homeless person dies of exposure, but it is news when the stock market loses two points?

Così come il comandamento "non uccidere" pone un limite chiaro per assicurare il valore della vita umana, oggi dobbiamo dire "no a un'economia dell'esclusione e della inequità". Questa economia uccide. Non è possibile che non faccia notizia il fatto che muoia assiderato un anziano ridotto a vivere per strada, mentre lo sia il ribasso di due punti in borsa

This is a case of exclusion. Can we continue to stand by when food is thrown away while people are starving?

Questo è esclusione. Non si può più tollerare il fatto che si getti il cibo, quando c'è gente che soffre la fame

## Down the drain

Food lost and consumed, in percent, calculated collectively for the United States, Canada, Australia and New Zealand

Fruits and vegetables	LOST	CONSUMED
	52%	48%
Seafood	50	50
Grain products	38	62
Meat	22	78
Milk	20	80

Sources: Natural Resources Defense Council, U.N. Food and Agriculture Organization | The Washington Post

This is a case of inequality. Today everything comes under the laws of competition and the survival of the fittest, where the powerful feed upon the powerless. As a consequence, masses of people find themselves excluded and marginalized: without work, without possibilities, without any means of escape

Questo è inequità. Oggi tutto entra nel gioco della competitività e della legge del più forte, dove il potente mangia il più debole. Come conseguenza di questa situazione, grandi masse di popolazione si vedono escluse ed emarginate: senza lavoro, senza prospettive, senza vie di uscita

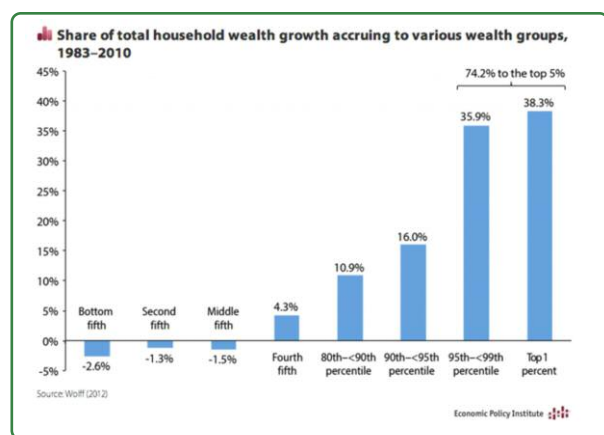
Human beings are themselves considered consumer goods to be used and then discarded. We have created a 'disposable' culture which is now spreading. It is no longer simply about exploitation and oppression, but something new. ... The excluded are not the 'exploited' but the outcast, the 'leftovers'

Si considera l'essere umano in se stesso come un bene di consumo, che si può usare e poi gettare. Abbiamo dato inizio alla cultura dello "scarto" che, addirittura, viene promossa. Non si tratta più semplicemente del fenomeno dello sfruttamento e dell'oppressione, ma di qualcosa di nuovo. ... Gli esclusi non sono "sfruttati" ma rifiuti, "avanzi"

54. In this context, some people continue to defend trickle-down theories which assume that economic growth, encouraged by a free market, will inevitably succeed in bringing about greater justice and inclusiveness in the

world. This opinion, which has never been confirmed by the facts, expresses a crude and naïve trust in the goodness of those wielding economic power and in the sacralized workings of the prevailing economic system. Meanwhile, the excluded are still waiting

In questo contesto, alcuni ancora difendono le teorie della “ricaduta favorevole”, che presuppongono che ogni crescita economica, favorita dal libero mercato, riesce a produrre di per sé una maggiore equità e inclusione sociale nel mondo. Questa opinione, che non è mai stata confermata dai fatti, esprime una fiducia grossolana e ingenua nella bontà di coloro che detengono il potere economico e nei meccanismi sacralizzati del sistema economico imperante. Nel frattempo, gli esclusi continuano ad aspettare



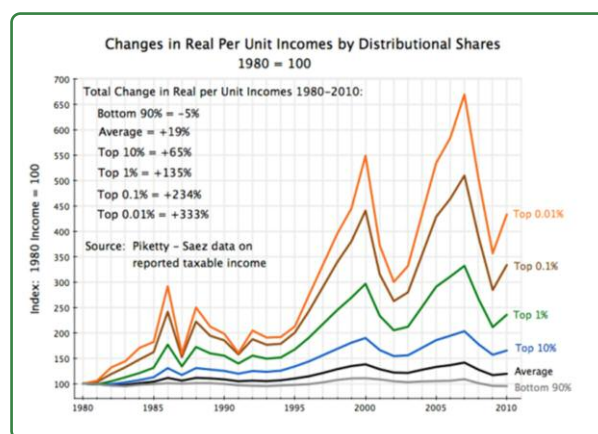
55. The current financial crisis can make us overlook the fact that it originated in a profound human crisis: the denial of the primacy of the human person! We have created new idols. The worship of the ancient golden calf (cf. Ex 32:1-35) has returned in a new and ruthless guise in the idolatry of money and the dictatorship of an impersonal economy lacking a truly human purpose. The worldwide crisis affecting finance and the economy lays bare their imbalances and, above all, their lack of real concern for human beings; man is reduced to one of his needs alone: consumption

La crisi finanziaria che attraversiamo ci fa dimenticare che alla sua origine vi è una profonda crisi antropologica: la negazione del primato dell'essere umano! Abbiamo creato nuovi idoli. L'adorazione dell'antico vitello d'oro (cfr Es 32,1-35) ha trovato una nuova e spietata versione nel feticismo del denaro e nella dittatura di una economia senza volto e senza uno scopo veramente umano. La crisi mondiale che investe la finanza e l'economia manifesta i propri squilibri e, soprattutto, la grave mancanza di un orientamento antropologico che riduce l'essere umano ad uno solo dei suoi bisogni: il consumo

56. While the earnings of a minority are growing exponentially, so too is the gap separating the majority from the prosperity enjoyed by those happy few. This imbalance is the result of ideologies which defend the absolute autonomy of the marketplace and financial speculation

Mentre i guadagni di pochi crescono esponenzialmente, quelli della maggioranza si collocano sempre più distanti dal benessere di questa minoranza felice. Tale squilibrio

procede da ideologie che difendono l'autonomia assoluta dei mercati e la speculazione finanziaria

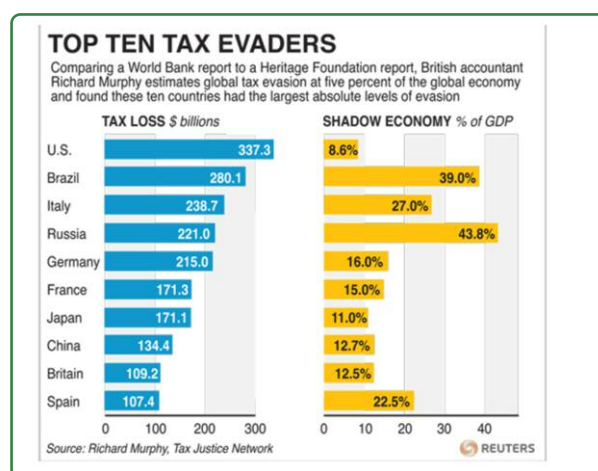


Debt and the accumulation of interest also make it difficult for countries to realize the potential of their own economies and keep citizens from enjoying their real purchasing power

Inoltre, il debito e i suoi interessi allontanano i Paesi dalle possibilità praticabili della loro economia e i cittadini dal loro reale potere d'acquisto

To all this we can add widespread corruption and self-serving tax evasion, which have taken on worldwide dimensions

A tutto ciò si aggiunge una corruzione ramificata e un'evazione fiscale egoista, che hanno assunto dimensioni mondiali



The thirst for power and possessions knows no limits. In this system, which tends to devour everything which stands in the way of increased profits, whatever is fragile, like the environment, is defenseless before the interests of a deified market, which become the only rule

La brama del potere e dell'avere non conosce limiti. In questo sistema, che tende a fagocitare tutto al fine di accrescere i benefici, qualunque cosa che sia fragile, come l'ambiente, rimane indifesa rispetto agli interessi del mercato divinizzato, trasformati in regola assoluta

204. We can no longer trust in the unseen forces and the invisible hand of the market. Growth in justice requires more than economic growth, while presupposing such

growth: it requires decisions, programmes, mechanisms and processes specifically geared to a better distribution of income, the creation of the sources of employment and an integral promotion of the poor which goes beyond a simple welfare mentality

Non possiamo più confidare nelle forze cieche e nella mano invisibile del mercato. La crescita in equità esige qualcosa di più della crescita economica, benché la presupponga, richiede decisioni, programmi, meccanismi e processi specificamente orientati a una migliore distribuzione delle entrate, alla creazione di opportunità di lavoro, a una promozione integrale dei poveri che superi il mero assistenzialismo

I am far from proposing an irresponsible populism, but the economy can no longer turn to remedies that are a new poison, such as attempting to increase profits by reducing the work force and thereby adding to the ranks of the excluded

Lungi da me il proporre un populismo irresponsabile, ma l'economia non può più ricorrere a rimedi che sono un nuovo veleno, come quando si pretende di aumentare la redditività riducendo il mercato del lavoro e creando in tal modo nuovi esclusi

211. I have always been distressed at the lot of those who are victims of various kinds of human trafficking. How I wish that all of us would hear God's cry: "Where is your brother?" (Gen 4:9). Where is your brother or sister who is enslaved? Where is the brother and sister whom you are killing each day in clandestine warehouses, in rings of prostitution, in children used for begging, in exploiting undocumented labour

Mi ha sempre addolorato la situazione di coloro che sono oggetto delle diverse forme di tratta di persone. Vorrei che si ascoltasse il grido di Dio che chiede a tutti noi: «Dov'è tuo fratello?» (Gen 4,9). Dov'è il tuo fratello schiavo? Dov'è quello che stai uccidendo ogni giorno nella piccola fabbrica clandestina, nella rete della prostituzione, nei bambini che utilizzi per l'accattonaggio, in quello che deve lavorare di nascosto perché non è stato regolarizzato?

Let us not look the other way. There is greater complicity than we think. The issue involves everyone! This infamous

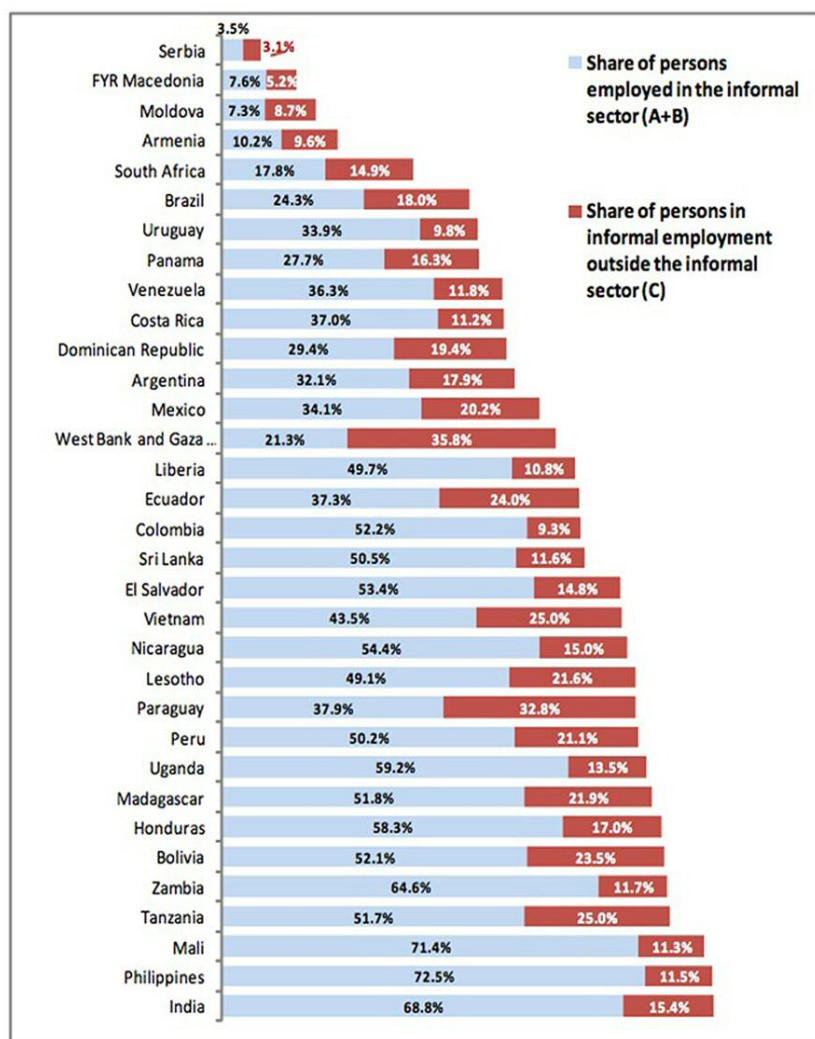
network of crime is now well established in our cities, and many people have blood on their hands as a result of their comfortable and silent complicity

Non facciamo finta di niente. Ci sono molte complicità. La domanda è per tutti! Nelle nostre città è impiantato questo crimine mafioso e aberrante, e molti hanno le mani che grondano sangue a causa di una complicità comoda e muta

212. Doubly poor are those women who endure situations of exclusion, mistreatment and violence, since they are frequently less able to defend their rights. Even so, we constantly witness among them impressive examples of daily heroism in defending and protecting their vulnerable families

Doppiamente povere sono le donne che soffrono situazioni di esclusione, maltrattamento e violenza, perché spesso si trovano con minori possibilità di difendere i loro diritti. Tuttavia, anche tra di loro troviamo continuamente i più ammirevoli gesti di quotidiano eroismo nella difesa e nella cura della fragilità delle loro famiglie

Figure 1. Share of persons employed in the informal economy, latest year available



Note: The data refer to non-agricultural employment and the latest year available for each country.

## Prefazione

Papa Francesco, mosso dall'istinto dello Spirito a favore degli ultimi, ha presentato al sottoscritto il suo concittadino Juan Grabois, l'avvocato che, col suo appoggio quando era Arcivescovo di Buenos Aires, è riuscito, insieme ai leader del movimento dei "cartoneros" della capitale argentina, a ottenerne il riconoscimento legale. Il seminario vuole mettere a fuoco l'emergenza di questi nuovi emarginati sociali: una massa umana che normalmente si insedia nelle periferie geografiche delle città creando alloggi informali e movimenti popolari con leader propri, persone capaci di trovare e organizzare per loro un lavoro parzialmente retribuito, ma normalmente non riconosciuto né dalle istanze governative né dai sindacati tradizionali. In tali "villas miseria", che, secondo i calcoli attuali, sono oltre 200.000 (Mike Davis, *Planet of Slums*, Verso, Londra-New York 2006, p. 26) vivono circa 1,3 miliardi di persone (*The Challenge of Slums: Global Report on Human Settlements*, UN-Habitat 2003, p. xxv) ma la cifra degli "esclusi" va tragicamente aumentando anche come conseguenza della crisi economica (UN-Habitat stima che nel 2030 saranno 2 miliardi, *loc. cit.*). D'altra parte, si pensa che il numero degli esclusi dal lavoro abbia ormai superato quello dei lavoratori rappresentati dai sindacati. Secondo l'OIL, il 70% dei lavoratori indiani e filippini e il 40% dei lavoratori latinoamericani e asiatici sono impiegati nell'economia informale (*Statistical update on employment in the informal economy*, ILO – Dept. of Statistics, June 2012, fig. 1). Mentre il fenomeno degli esclusi si fa evidente nelle metropoli dei paesi in via di sviluppo, non sono pochi gli analisti che sostengono la sua progressiva diffusione anche nei paesi sviluppati. In Europa, un'economia in cui il 25% dei lavoratori (e il 50% dei giovani) sono disoccupati, come nel caso della Grecia e della Spagna, non può dirsi al riparo da questo fenomeno. Il desiderio di Papa Francesco è che il presente seminario studi le cause di questa nuova emergenza e prescriva un'agenda con possibili soluzioni. Si ipotizzano concause quali la robotizzazione del lavoro, la corruzione, la liberalizzazione dei mercati e la disciplina finanziaria imposta dal FMI e dalla Banca Mondiale a seguito della globalizzazione, la deindustrializzazione e riproduzione della povertà conseguente alla crisi e, in generale, l'insensibilità del capitalismo, sia dei governi che dei settori privati, che, mosso dal solo profitto, è incapace di riconoscere tale crescente emergenza. L'inclusione sociale passa anche per un'educazione dei leader popolari e della gente delle "periferie geografiche ed esistenziali" per sostenerli nella lotta per il riconoscimento delle loro capacità e il bene comune. Il Cardinal Bergoglio ha creato a Buenos Aires la "vicaría" per le zone di emergenza, impiegando in essa tra i migliori talenti sacerdotali e laicali dell'Arcidiocesi. Siamo perciò chiamati da un imperativo ineludibile, umano e cristiano, a trovare soluzioni nuove di fronte all'"emergenza esclusi". ■

✠ MARCELO SÁNCHEZ SORONDO  
CANCELLIERE • CASINA PIO IV

## Preface

Motivated by the instinct of the Holy Spirit in favour of the neediest, Pope Francis introduced me to his countryman Juan Grabois, the lawyer who, with his support when he was Archbishop of Buenos Aires, was able to work with the leaders of the "cartoneros" movement of the Argentine capital to obtain legal recognition for them. The workshop will focus on the emergency of these new social outcasts: a human mass that normally settles on the geographical outskirts of cities, creating informal housing and popular movements with their own leaders, people who are able to find and organize partially paid work, but of a kind that is not normally recognized by government bodies or traditional trade unions. According to current calculations there are over 200,000 slums in the world today (Mike Davis, *Planet of Slums*, Verso, London-New York 2006, p. 26), which accommodate a total of about 1.3 billion people (*The Challenge of Slums: Global Report on Human Settlements*, UN-Habitat, 2003, p. xxv). However, also as a result of the economic crisis, the number of the "excluded" is tragically increasing (UN-Habitat estimates that the figure will reach 2 billion in 2030, *loc. cit.*). Besides, the number of people excluded from employment is estimated to have already overtaken that of workers represented by unions. According to ILO, 70% of Indian and Filipino workers and 40% of Asian and Latin American workers are employed in the informal economy (*Statistical update on employment in the informal economy*, ILO – Dept. of Statistics, June 2012, fig. 1). While the phenomenon of the excluded becomes evident in the cities of the developing world, several analysts maintain it will gradually spread to the developed countries. Europe, with an economy in which 25% of workers (and 50% of young people) are unemployed, as is the case of Greece and Spain, cannot be considered immune from this phenomenon. Pope Francis wishes for our workshop to study the causes of this new emergency and prescribe an agenda with possible solutions. Supposed contributing factors include the robotization of work, institutionalized corruption, market liberalization and the financial discipline imposed by the IMF and the World Bank as a result of globalization, de-industrialization and reproduction of poverty resulting from the crisis, and, in general, the insensitivity of capitalism, both of governments and private sectors, which, moved by profit alone, are unable to recognize this growing emergency. The social inclusion of the excluded also entails training community leaders and people of the "geographical and existential suburbs" to strengthen them in their struggle for the recognition of their capabilities and the common good. In Buenos Aires Cardinal Bergoglio had created a "vicaría" for emergency zones, employing the best talent, both religious and lay, of his Archdiocese. The unavoidable imperative, human and Christian, that we are called to is thus to find new solutions to the "emergency of the excluded". ■

# Programma

GIOVEDÌ 5 DICEMBRE 2013	
8.30	<i>Benvenuto</i> <b>Peter Kodwo Appiah Cardinal Turkson</b>
8.40	<i>Capitalismo de exclusión, periferias sociales y movimientos populares</i> <b>Juan Grabois</b>
9.10	Discussione
9.20	<i>Coping with Climate Change</i> <b>V. Ramanathan</b>
9.50	Discussione
10.00	<i>Social Inclusion as a Universal Goal</i> <b>Jeffrey Sachs</b>
10.30	Discussione
10.40	<i>Le città educanti: tradizione e innovazione nella pedagogia urbana</i> <b>Giuseppe Tognon</b>
11:10	Discussione
11.20	<i>The Reading Brain and Fighting Poverty: Child by Child</i> <b>Maryanne Wolf</b>
11.50	Discussione
12.00	<i>L'approccio sociopolitico</i> <b>Romano Prodi</b>
12.30	Discussione
12.40	Discussione generale
13.30	Pranzo

- È prevista la traduzione simultanea
- Simultaneous translation available

# Abstracts

## THE READING BRAIN, GLOBAL LITERACY, AND THE ERADICATION OF POVERTY: ONE CHILD AT A TIME MARYANNE WOLF

There are 72 million children with no access to schools, and no opportunity to become literate citizens of our world. Another 100 million children will remain illiterate because of inadequate schooling. In toto, there are almost 800 million illiterate people. If we could reduce illiteracy by 170 million people, we would reduce world poverty by 12%. That is the goal of the global literacy initiative, led by a team from MIT Media Lab, Georgia State University, Tufts University, and the Dalai Lama Center for Ethics and Transformative Values. Together we are developing a global, open-source platform that will help children to teach themselves and each other to read through mobile technologies. The curated and/or customized content is based

on our work in neuroscience on how the brain learns to read and will be ultimately tailored to the learning performance and engagement of the child. Data capture, analysis, and assessment are to be embodied in evolving, affordable mobile devices. Preliminary data from our first successful deployments in two remote regions of Ethiopia will be presented, along with a description of ongoing deployments in rural Alabama and Georgia in the United States and planned deployments in South Africa, India, Bangladesh, and around the world. If successful, the platform for literacy will be expanded to the development of curricula for health/hygiene, numeracy, and ethics for children, the basis, we believe, for a more tolerant and compassionate world. The implications of this work for economic development, health indices, and the eradication of poverty will be discussed.



# Biografie dei relatori

**Juan Grabois**, co-founder of the Excluded Workers Movement and Confederation of Popular Economy Workers. Graduated both as lawyer (UBA) and as social scientist (UNQ). Teaches State Theory at Buenos Aires University (UBA) and Professional Practice at the Argentine Catholic University (UCA). He serves on a voluntary basis as advocate and counsellor for labour cooperatives, waste picker organizations, recovered factories, street vendor associations, slum dwellers, peasant communities, social movements and workers' unions. He is married with three children.

**Romano Prodi** earned economics and law degrees from the Catholic University in Milan in 1961 and did postdoctoral work at the London School of Economics. After serving as a professor of economics at the University of Bologna, he entered government as minister of industry in 1978. In 1996, after two productive stints as chairman of the Institute for Industrial Reconstruction (1982-89 and 1993-94), Prodi ran as lead candidate of The Olive Tree coalition, winning the general election and serving as the Prime Minister of Italy from 17 May 1996 to 21 October 1998 and from 17 May 2006 to 8 May 2008. He was also the tenth President of the European Commission from 1999 to 2004. On 14 October 2007, Prodi became the first President of the Democratic Party upon foundation of the party. On 12 September 2008, United Nations Secretary-General Ban Ki-moon selected Prodi as president of the African Union-UN peace-keeping panel. He is currently serving as the UN Special Envoy for the Sahel. Prodi is also a member of the Club de Madrid, an international organization of former democratic statesmen, which works to strengthen democratic governance and leadership. Among his many publications are *Governare l'Italia, Manifesto per il cambiamento*; *L'Italia che vogliamo*; *Il capitalismo ben temperato*; and *Un'idea dell'Europa* (English ed. Blackwell/Polity, Oxford, 2000).

**V. Ramanathan** Distinguished Professor, Scripps Institution of Oceanography, University of California at San Diego; UNESCO Professor of Climate and Policy, TERI University, Delhi, India. Dr. Ramanathan discovered the greenhouse effect of halocarbons, particularly, CFCs in 1975. Along with R. Madden, predicted in 1980 that global warming would be detected by 2000. In 1985, he led the first international NASA/WMO/UNEP assessment on the climate effects of non-CO<sub>2</sub> greenhouse gases and concluded that they are as important as CO<sub>2</sub> to global climate change. He was among a team of four which developed the first version of the US community climate model in the 1980s. In 1989, he led a NASA study that used satellite radiation budget instruments to conclude that clouds had a large global cooling effect. He led an international field experiment in the 1990s, with Paul Crutzen, that discovered the widespread Atmospheric Brown Clouds (ABCs) over S. Asia, which have devastating health and climate impacts. He developed light weight unmanned aerial vehicles to track pollution plumes from S. Asia, E. Asia and N. America. His recent

finding is that mitigation of short lived climate pollutants (black carbon, methane, ozone and HFCs) will slow down global warming significantly during this century. This proposal has now been adopted by the United Nations and 30 countries including USA and a new coalition, called as the, Climate and Clean Air Coalition is implementing mitigation actions for short lived climate pollutants. He now leads Project Surya which is mitigating black carbon and other climate warming emissions from solid biomass cooking in S. Asia and Kenya and is documenting their effects on public health and environment. Teaming up with California Air Resources Board and R. K Pachauri, he has initiated a World Bank sponsored project to reduce soot emissions from the transportation sector in India. He has won numerous prestigious awards including the Tyler prize, the top environment prize given in the US; the Volvo Prize; the Rossby Prize and the Zayed prize. In 2013, he was awarded the top environment prize from the United Nations, the Champions of Earth for Science and Innovation. He has been elected to the US National Academy of Sciences, American Philosophical Society, the Pontifical Academy by Pope John Paul II and the Royal Swedish Academy of Sciences. He is now serving in Pope Francis' Council for the Pontifical Academy of Sciences; and UNESCO awarded the Climate and Policy professorship at TERI Deemed- University in New Delhi, India. He is co-organizer of a 2014 Vatican meeting on "Sustainable Humanity, Sustainable Nature" of social and natural scientists, philosophers and policy makers.

**Jeffrey D. Sachs** is the Director of The Earth Institute, Quetelet Professor of Sustainable Development, and Professor of Health Policy and Management at Columbia University. He is Special Advisor to United Nations Secretary-General Ban Ki-moon on the Millennium Development Goals, having held the same position under former UN Secretary-General Kofi Annan. He is Director of the UN Sustainable Development Solutions Network. He is co-founder and Chief Strategist of Millennium Promise Alliance, and is director of the Millennium Villages Project. Sachs is also one of the Secretary-General's MDG Advocates, and a Commissioner of the ITU/UNESCO Broadband Commission for Development. He has been named one of Time Magazine's "100 Most Influential People in the World" twice, in 2004 and 2005 and has authored three New York Times bestsellers in the past seven years: *The End of Poverty* (2005), *Common Wealth: Economics for a Crowded Planet* (2008), and *The Price of Civilization* (2011). His most recent book is *To Move the World: JFK's Quest for Peace* (2013). Professor Sachs is widely considered to be one of the world's leading experts on economic development and the fight against poverty. His work on ending poverty, promoting economic growth, fighting hunger and disease, and promoting sustainable environmental practices, has taken him to more than 125 countries with more than 90 percent of the world's population. For more than a quarter century he has advised dozens of heads of state and

governments on economic strategy, in the Americas, Europe, Asia, Africa, and the Middle East. Sachs is the recipient of many awards and honors, including membership in the Institute of Medicine, the American Academy of Arts and Sciences, Harvard Society of Fellows, and the Fellows of the World Econometric Society. Professor Sachs is also a frequent contributor to major publications such as the *Financial Times* of London, the *International Herald Tribune*, *Scientific American*, and *Time* magazine. Prior to joining Columbia, Sachs spent over twenty years at Harvard University, most recently as Director of the Center for International Development and the Galen L. Stone Professor of International Trade. A native of Detroit, Michigan, Sachs received his B.A., M.A., and Ph.D. degrees at Harvard.

**Giuseppe Tognon** is Full Professor of History and Philosophy of Education at LUMSA University in Rome. He graduated and obtained his PhD in Philosophy at Scuola Normale Superiore (Pisa), studied in Paris (Ecole Pratique des Hautes Etudes) and in Germany. He has been a Professor in Venice, Rome and Pisa. Between 1999 and 2006 he was Director of the Department of Primary Education in LUMSA's Faculty of Human Studies. Since 2007 he has been the Director of the Faculty's School of Doctorate on Education. His areas of interests are Modern Philosophy and Educational Models, Politics of/in Education, History of Universities. In Italy under Prodi's Government (1996-1998) he was Deputy Minister for University and Scientific and Technological Research. Between 2003 to 2008 he was Member of SNS International Advisory Committee in Pisa. He has been the Head of the Scientific Committee of the Bruno Kessler Foundation (FBK) and is currently the President of the Alcide De Gasperi Foundation in Trento.

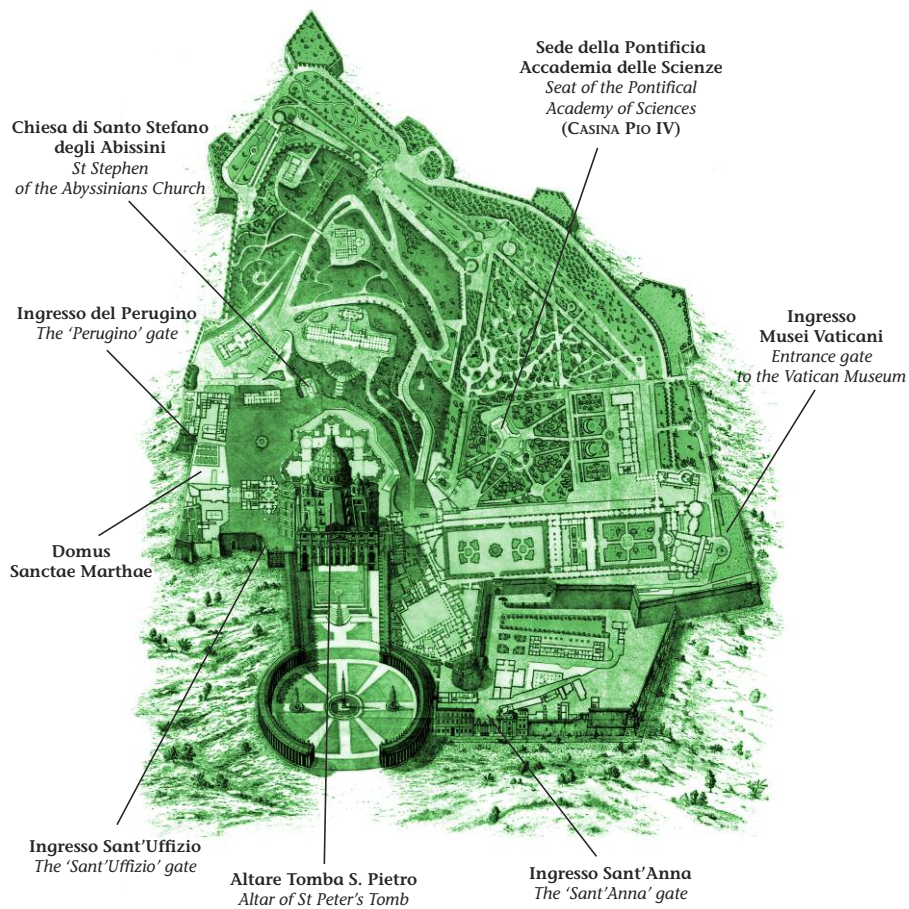
**Cardinal Peter Kodwo Appiah Turkson** was ordained a priest on 20 July 1975 and holds a doctorate in Sacred Scripture from the Pontifical Biblical Institute, Rome. From 1975-1976 and 1980-1981 he served as staff member at St Theresa's Minor Seminary, and from 1981-1987 as staff member at St Peter's Major Seminary. On 6 October 1992 he was appointed Archbishop of Cape Coast and was ordained on 27 March 1993. He was served as President of the Ghana Catholic Bishops' Conference (1997-2005) and member of the Pontifical Commission for Methodist-Catholic Dialogue; Chancellor of the Catholic University College of Ghana; member of the National Sustainable Development, Ministry of Environment; member of the Board of Directors of the *Central Regional Development Committee* and treasurer of the Symposium of Episcopal Conferences of Africa

and Madagascar (SECAM). General Relator of the 2nd Special Assembly for Africa of the Synod of Bishops, "The Church in Africa, at the Service of Reconciliation, Justice and Peace. "You are the salt of the earth, ... you are the light of the world"" (4-25 October 2009). Elevated to the cardinalate by John Paul II in the Consistory of 21 October 2003, he received the Title of S. Liborio. Member of the Congregation for Divine Worship and the Discipline of the Sacraments; member of the Pontifical Councils for Promoting Christian Unity, the Pontifical Commission for the Cultural Heritage of the Church and XII Ordinary Council of the Secretariat General of the Synod of Bishops. He is the current President of the Pontifical Council for Justice and Peace since his appointment by Pope Benedict XVI on 24 October 2009.

**Maryanne Wolf** is the John DiBiaggio Professor of Citizenship and Public Service, Director of the Center for Reading and Language Research, and Professor in the Eliot-Pearson Department of Child Development at Tufts University. She received her doctorate from Harvard University, where she began her work in cognitive neuroscience and developmental psycholinguistics on the reading brain, literacy's development, and dyslexia. Selected awards include Distinguished Professor of the Year (Massachusetts Psychological Association); the Teaching Excellence Award (American Psychological Association); the Distinguished Researcher Award; Fulbright Research Fellowship; Alice Ansara Award; the Norman Geschwind Lecture Award and Samuel Orton Award (International Dyslexia Association's highest honors); NICHD Shannon Award for Innovative Research, resulting in the RAVE-O reading intervention program; and Christopher Columbus Discovery Award for groundbreaking work in new territories of scholarship. The latter award was for her most recent work in Ethiopia and South Africa on the development of a digital learning experience that will bring literacy to children in remote regions of the world who have no access to schools. This cross-disciplinary work is done in conjunction with the MIT Media Lab, Georgia State University, and the Dalai Lama Center for Ethics and Transformative Values. The author of over 140 scientific publications, Wolf wrote *Proust and the Squid: The Story and Science of the Reading Brain*, which has received numerous awards and is now translated into 13 languages. Within literacy areas, she serves on the Library of Congress Advisory Committee on Literacy Awards, and the Advisory Committee to the X Prize, whose new award will target Global Literacy, based in part on the recent work on literacy by her joint team in Ethiopia.

# Osservatori

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THE PONTIFICAL ACADEMY OF SCIENCES • CASINA PIO IV • V-00120 VATICAN CITY  
 Tel: +39 0669883451 • Fax: +39 0669885218 • Email: pas@pas.va

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