

VII International Symposium of University Professors

Caritas in Veritate: Towards an Economy Supporting the Human Family: The Person, Society and Institutions

THE INSTITUTIONS OF THE CHURCH'S SOCIAL DOCTRINE AND THE CIRCULATION OF THE ENCYCLICAL *CARITAS IN VERITATE* IN ASIA

Rev. Fr. Stephen Fernandes

Asia, a densely populated continent rich in natural resources but abounding in poverty is being usurped by global capital, which poses to be benevolent but in reality often rips apart the socio-economic fabric of the Asian civilizations. This paper, by using the teachings of the social doctrine of the Church and in particular, the Encyclical *Caritas in Veritate*, attempts to expose the exploitative capacity of capital and its adverse impacts on human relations at all levels. The paper, after highlighting the centrality of the human person in the development paradigm, then goes on to briefly analyze the Asian socio-eco-politico scenario. The paper then examines Asia's Social Maladies, Political Woes, Economic Snags and Environmental Issues. The conclusive comments brings out the correlation between 'Charity in Truth' and faith. After highlighting the need for a more human world political authority, the paper seeks to finds ways in which the clarion call of *Caritas in Veritate* can be disseminated across Asia.

0. INTRODUCTION: INTEGRAL DEVELOPMENT OF THE HUMAN PERSON:

The encyclical *Caritas in Veritate* offers a message of hope. Paying tribute to Pope Paul VI's *Populorum Progressio*, Pope Benedict XVI affirmed that the 1967 encyclical illuminates the great theme of the development of peoples with the wisdom of truth and the light of Christ's charity. Integral human development and progress is primarily a vocation to reach out to the other in solidarity, care and concern. Humanity has a mission and the means to transform the world and progress in justice and love in human relations, even in the social and economic field.¹

Caritas in Veritate gives a strong emphasis on the centrality of the human person in all our endeavours and in all forms of development and societies. It invites each of us to analyse the link between justice, truth and charity. The virtue of charity is at the heart of the Church's social doctrine.² Charity in truth is the principal driving force behind the authentic development of every person and of all humanity.³ This mission of truth is something that the Church can never renounce. Her social doctrine is a particular dimension of this proclamation: it is a service to the truth which sets us free⁴ and gives us the possibility of integral human development. Integral human development demands respect for truth.⁵ In a particular way the encyclical urges us to commit ourselves to social responsibility an era of global capitalism.

1. AN ANALYSIS OF THE CURRENT ASIAN SCENARIO

The Asian continent faces challenges not only from global resources and their mobility but also from growing religious intolerance and the ever increasing absence of peace, as seen in the growing levels of organized crime, violence, public riots, human trafficking, domestic abuse and homicide. According to the United Nations, the recent world economic crisis has pushed about 21 million people in Asia-Pacific countries into extreme poverty since the beginning of 2009, aided by a lack of social welfare programs such as unemployment benefits.⁶ There will be an estimated two billion Asian urban citizens in 2020 who will continue to grapple with poverty and inequality. More than half the world's mega cities will be located in Asia and almost all future national population growth in the region will take place in cities.⁷

The number of the poor in the Asian economies has unabatedly risen, while a miniscule section of people, who are the elite, have been continuously and unashamedly grabbing power through exploitation and extortion and expulsion. This has caused many of the Asian economies to implode on all fronts. The root cause of this malaise is the development models that are propagated in the Asian economies. The economically powerful (from across the globe), with huge amounts of capital at their disposal, have been barraging the fragile economic wealth of these nations for their resources, both inanimate (minerals, soil fertility and bio-diversity) as well as animate (cheap labor).

The adverse impact of such a development model on the indigenous communities is manifold. In its drive to reap profits, capital has, in the guise of development, displaced millions of people from their homelands. With their survival being threatened, these displaced people have begun to retaliate. This has unleashed a reign of terror and violence across the globe, with the State pitching its military and police might against the people. The Naxalbari movement in India's mineral-rich belt is a case in point. The Uzbek revolt in Northern China and the recent Thai-uprising are symptomatic of the brewing of such conflicts. The poor eke out a living from very meager incomes and with capital hacking away at this sustenance, the poor search for other sources of earning, giving rise to crime, prostitution (AIDS has been devastating people's lives in Asia). The reduction in the role of the State in welfare and public service spheres has had deleterious impacts on the marginalized sections of society. Their food security, access to health care, education and employment has become even more constrained.

1.1 SOCIAL MALADIES:

1.1.1 Widespread Poverty, Hunger and Food Insecurity:

The hunger crisis, affecting one sixth of all of humanity, is a serious risk for world peace and security. In many countries in Asia, hunger reaps too many victims. In Asia and the Pacific, an estimated 642 million people are suffering from chronic hunger.⁸ Hunger and malnutrition entail huge economic costs and severely compromise the productivity of individuals, including the learning ability and physical growth of children. Agriculture in Asia is dominated by small farmers who lack both knowledge and technology. According to the Food and Agriculture Organization (FAO) of the United Nations, in Myanmar, food shortages abound, a year after Cyclone Nargis killed about 85,000 people and destroyed vast tracts of fertile farmland in the Irrawaddy Delta. In Bangladesh, where scores of farmers are already struggling to obtain micro credit, high food prices and the global recession have fueled greater food insecurity.⁹ Duncan Macintosh, Development Director of Program Planning and Communications at the International Rice Research Institute (IRRI) said that Southeast Asia is not equipped to feed itself with existing agricultural technologies. Hence, to enhance food security in Asia, farmers should focus on integrated use of higher yielding and stress-resistant varieties as well as better crop management practices.

In May 2008, global rice prices soared high. It sent shock waves to Asia, the home of 66 percent (912 million) of the world's extreme poor and 64 percent of the world's hungry (543 million chronically undernourished) (FAO 2008). Since food constitutes 30 to 65 percent of the household expenditures, poor Asians are extremely vulnerable to even small price increases. To cope with high food prices, they cut back on food intake, thus affecting their health and, in turn, their capacity to be productive.¹⁰

In 2008, the Catholic Bishops Conference of India (CBCI), Commission for Justice and Peace launched the Right to Food Campaign in all the regions of India. The objective has been to create awareness of the right to food for all which must reach the marginalized and the rural poor. The schemes include essential commodities public distribution system, mid-day meal scheme for children, maternity benefit scheme,

old age pension scheme and other schemes. The Government has a duty to care for the poor. It should allocate sufficient funds in the budget for social welfare and education of the poorest of the poor.

To give food to the hungry is a big concern for the Church. We must strive for a world free from hunger.¹¹ The structural causes of hunger in the world must be eliminated and the agricultural development of poor countries must be promoted. Governments should be encouraged to allocate financial resources to agricultural research and develop technologies for crops that are drought resistant and flood resistant. Farmers should have access not only to seeds and fertilizers but to productivity-increasing farming technologies, infrastructure, rural finance, and markets.¹²

By the year 2025, according to the United Nations, 66 percent of the world's population will be living in either drought or water-stressed conditions. In Asia, more than 80 percent of available water is used for agriculture, compared with less than 40 percent in Europe and North America. Urgent steps are required to be taken to reduce water consumption by crops, including changes in irrigation management and cropping practices.¹³

Asia has an estimated 554 million slum dwellers or 40 percent of the region's 1.2 million urban inhabitants, which constitutes 60 percent of all slum dwellers worldwide.¹⁴ Over 80 million poor people live in cities and towns of India.¹⁵ 54 percent of Mumbai's 16 million people now live in slums, and another quarter in degraded apartments.¹⁶ In Asian cities, the living conditions of migrants are poor and include overcrowded and unhygienic housing. They normally reside in illegal squatter areas. For instance, in Bangkok there is a very high concentration of Burmese migrants in the slum of Klong Toey; in Karachi there are about 1.5 to 2.5 million illegal immigrants (Bengalese, Afghan and Burmese), mostly in the unplanned areas (known as katchi abadis) of Baldia and Orangi.¹⁷

In Asia, a woman's face remains the picture of poverty¹⁸ and they are hurt most by the impact of the crisis on poverty in the region. The less equal women are with men in a country, the worse hunger tends to be. In South Asia, equalizing women's status would reduce the number of malnourished children by more than 13 million, according to a study by the International Food Policy Research Institute.¹⁹ The most recent estimate, released on October 14, 2009 by FAO, says that 1.02 billion people worldwide are undernourished of which 642 million people are from the Asia Pacific region. This is a sizable increase from FAO's estimate of 854 million people in the year 2006. The increase has been due to three factors: 1) neglect of agriculture relevant to very poor people by governments and international agencies; 2) the current worldwide economic crisis, and 3) the significant increase of food prices in the last several years which has been devastating to those with only a few dollars a day to spend.²⁰

There must be a fraternal consciousness that considers food and water as universal rights for everyone. It is evident that the solution for the global crisis today must include fraternal support for the development of the poorer countries.

Response of Caritas in Veritate: According to *Caritas in Veritate*, economically developed nations should do their best to allocate large portions of their gross domestic product to development aid for poor countries. One approach to development aid is fiscal subsidiarity, namely, allowing citizens to decide how to allocate a portion of their taxes to pay the State.²¹

Today, no country can expect to deal with the problems of migration. *Caritas in Veritate* suggests international norms to safeguard the needs and rights of the migrants and their families. Every migrant is a human person who possesses fundamental rights that must be respected by everyone.²² *Caritas in Veritate* states that authentic human development concerns the whole of the person in every single dimension. Development if it does not involve the whole man and every man is not true development. An important cause of underdevelopment is lack of brotherhood among individuals and peoples.

Fraternal charity or brotherhood can only be established by faith which is a gift of God and unity in the charity of Christ.²³ *Caritas in Veritate* admits the scandal of glaring inequalities.²⁴ It emphasizes the necessity of cultivating a public conscience that considers food and access to water as universal human rights to all human beings, without distinction or discrimination.²⁵

Caritas in Veritate urges that the problem of food insecurity needs to be addressed within a long-term perspective, eliminating the structural causes that give rise to it and promoting the agricultural development of poorer countries. This can be done by investing in rural infrastructures, irrigation systems, transport, organization of markets, and in the development and dissemination of agricultural technology that can make the best use of the human, natural and socio-economic resources that are more readily available at the local level, while guaranteeing their sustainability over the long term as well.²⁶

1.1.2 Denial of Right to Religious Freedom:

In Asia, a land of many religions, the challenge of religious pluralism is great. Discrimination, violence and injustice are rampant. **In Pakistan**, the growing emphasis is on 'protecting the rights' of the Muslim majority, rather than those of the minorities. The constitutional scheme treats Muslims as a privileged majority while religious minorities are promised only protection.²⁷ The Christian communities in Pakistan who live in fear and tension, have been subject to religious persecution in the form of violence, anti-Christian attacks in public and discriminatory blasphemy laws based on religion. In September 2009, Shahbaz Bhatti, the Federal Minister of Minority Affairs, said that the government would plan to revise the Blasphemy Laws, but no concrete actions were taken by the government so far.

Afsan Chowdhury in *Hindus in a Polarised Political Environment* states, "In **Bangladesh**, minorities in general and the Hindu minority in particular, are not imagined as occupying a rightful and legitimate space within the architecture of the majority's imagination of the nation".²⁸ Christians in **India** suffer from religious persecution despite protection granted under India's Constitution which explicitly prohibits discrimination on the basis of religion.²⁹ Unfortunately, the law enforcement fails to give protection for religious minorities. Further, extremist groups have perpetrated atrocious human rights violations upon Christians. Seven of India's twenty-eight States have "anti-conversion" laws: Orissa, Chhattisgarh, Madhya Pradesh, Himachal Pradesh, Gujarat, Arunachal Pradesh, and Rajasthan.³⁰ These laws called the *Freedom of Religion Acts*, have resulted in discriminatory practices against minority religious groups. The Executive Body of the Catholic Bishops Conference of India expressed their utter disappointment at the apathy and inaction of the Government with regard to the incidents of extreme violence unleashed against the Christian community in Kandhamal, Orissa and other parts of India.³¹ Innocent people were murdered, women were molested, churches and religious places were desecrated, pulled down and burnt and houses of Christians were destroyed.³²

The Dalits, or the "Scheduled Castes," are seen as the "untouchables"³³ of the Hindu community. More than 162 million people in India are considered "Untouchable" - people tainted by their birth into a caste system that deems them impure, less than human.³⁴ They are the most deprived segment of the Indian population. The 86 millions who are the Adivasis or Tribals, in India are also victims of deprivation, isolation and exploitation. Though they are not subject to social exclusion like the Dalits,³⁵ the majority of them are landless and economically marginalized.

Dalits who embrace Christianity or Islam are currently excluded from the legal category of 'Scheduled Castes'. By excluding Christian Dalits from the Scheduled Castes, they are at a severe disadvantage socially and legally. Intermarriage between castes, eating with a member of another caste and entry into some Temples is still forbidden. A Dalit corpse may not be carried through dominant caste villages, or buried in the graveyard of another caste. Raping and degradation of Dalit women are daily affair. Every

day, three Dalit women are raped, and two killed.³⁶ The report prepared by the European Centre for Law and Justice on religious persecution in India is an eye-opener.³⁷ The Regional and National Bishop's Conferences of India have repeatedly condemned the practice of untouchability and discrimination.³⁸

Response of Caritas in Veritate: This Encyclical opines that there is a role for different cultures and faiths in fostering cooperation for human development. *Caritas in Veritate* laments the unfortunate reality that today people frequently kill in the holy name of God. Religious fanaticism sometimes impedes the exercise of the right to religious freedom. Further, the deliberate promotion or imposition of religious indifference or practical atheism by the State obstructs the requirements for the developments of peoples by depriving the citizens of their moral, spiritual and human development. There is a grave danger that economically developed countries in the course of their commercial dealings with the poor countries also transmit this reductive vision of the person.³⁹

Caritas in Veritate cautions that while on the one hand some cultures and religions teach brotherhood and peace and thus fosters integral development, on the other hand, some other cultures do not accept the principle of love and truth and thus instead of bringing people to live in communion, they alienate people from one another and ultimately obstruct authentic human development.⁴⁰ Further, *Caritas in Veritate* instructs that the Christian religion and other religions can offer their contribution to development only if God has a place in the public realm. Hence, denying the right to profess one's religion in public and the right to bring the truths of faith to bear upon public life has negative consequences for true development.⁴¹

Caritas in Veritate urges the constitution of a proper framework for promoting fraternal collaboration between believers and non-believers in their shared commitment to working for justice and peace.⁴²

1.1.3 Violence and Discrimination against Women

Discrimination and neglect are threatening women's very survival in the Asia-Pacific region, where women suffer from some of the world's lowest rates of political representation, employment and property ownership. In countries such as India, Indonesia and Malaysia conservative estimates show that GDP would increase by up to 2-4 percent annually if women's employment rates were raised to 70 percent. South Asian women can expect to die five years earlier than their men. And more women die in childbirth there - 500 for every 100,000 live births - than in any other part of the world except sub-Saharan Africa. China and India together account for more than 85 million of the nearly 100 million "missing" women estimated to have died from discriminatory treatment in health care, nutrition access or pure neglect—or because they were never born in the first place.⁴³ A tenth of women here report being assaulted by their partners, but statistics indicate that in Afghanistan more than 87 percent of all women suffer from domestic abuse, making the country one of the most dangerous places in the world to be a woman. In India, 22 women were killed each day in dowry-related murders in 2007. Young women and girls in Asia who are trafficked for commercial sex work are emerging as an HIV/AIDS risk factor, according to a report released by the United Nations.⁴⁴ The Asia Pacific region is seen as the most vulnerable region for trafficking because of its huge population pyramid, growing urbanization, and extensive poverty. Trafficking is a violation of human rights. Victims of trafficking suffer from physical and mental abuse and social stigmatization. Hence, empowering women is vital for achieving development goals and for boosting economic growth and sustainable development.

Response of Caritas in Veritate:

Caritas in Veritate emphatically states that violence puts the brakes on authentic development and impedes the evolutions of peoples towards greater socio-economic and spiritual well-being.⁴⁵

1.2 POLITICAL WOES:

1.2.1 Governments and Mis-governance: Bloated Military Expenditures

Governments in Asia have been overspending on armament and nuclear weapons from tax payers money. For example, military spending is more than \$ 1 trillion a year, but rich countries are stingy in providing aid to the poorest.⁴⁶ Estimated total military expenditure in Asia in 2009 was \$256 billion (\$210 billion in East Asia and \$44.0 billion in South Asia). Spending increased by 8.9 % in real terms over 2008 (8.6 % in East Asia, 11 % in South Asia) and by 67 % compared to 2000 (71 % in East Asia, 57 % in South Asia). China accounted for most of the Asian and East Asian increases in 2009, with an increase of 15 %. The largest relative real increases in East Asia in 2009 were in Taiwan (19 %), Thailand (19 %) and Timor-Leste (54 %). Most of the increase in South Asia was due to India, with a \$4.3 billion (13 %) real increase, but Afghanistan had the largest relative increase (19 %). Afghanistan's increase is due to attempts to increase the size of the Afghan National Army – but external military aid still accounts for 94% of the country's security spending.⁴⁷

Hence, in India itself, a big portion of the budget is diverted to militarization and the nuclear arms race in the name of defense. Due to this, there is a paucity of funds for the welfare of the poor and the marginalized. There is an urgent need for disarmament and peace-building. There is a plan by the National Commission for Justice, Peace and Development, India to mobilize the college youth from 2,500 colleges in India to influence them to understand the relationship between disarmament and peace. The JPD Commission is also focusing on the South Asia level to conscientize the university youth through an essay contest on the obligation to disarmament and peace building. Further, it is motivating youth to dialogue with parliamentarians to work for peace and disarmament in the Arms Trade Treaty of the UN. Ultimately, peace is a human right.

Response of *Caritas in Veritate*:

Caritas in Veritate states that peace-building requires the constant interplay of diplomatic contacts, economic, technological and cultural exchanges, agreements on common projects, as well as joint strategies to curb the threat of military conflict and to root out the underlying causes of terrorism.⁴⁸ Further, peace among people would certainly provide greater protection for nature.⁴⁹ The encyclical affirms the pressing need for disarmament, food security and peace to bring about authentic human development.⁵⁰

1.3 ECONOMIC SNAGS

1.3.1 Current Economic and Financial Crisis:

The global financial and economic crisis is a clear cut indication of greed that was distorting judgment throughout the financial system. One of the main factors that contributed to the financial meltdown of 2008 was irresponsible financial behaviour, namely, the exclusion of ethics from economic and business decision making. Faith in the invisible hands of market competition and the exclusion of moral values led to the recent economic crisis. The number of jobless worldwide reached nearly 212 million in 2009 following an unprecedented increase of 34 million compared to 2007, on the eve of the global crisis, the International Labour Office (ILO) said in its annual Global Employment Trends report. Asia and the Pacific can expect an average unemployment rate in 2010 ranging from 4.3 % to 5.6 %. There is also a rise in youth unemployment. In East Asia, from 1999 to 2009, youth participation in the labour force declined 9.3% in East Asia and 5.3% in Southeast Asia and the Pacific, compared with a global average decline of 3.4% for the same period.⁵¹

Response of Caritas in Veritate:

Caritas in Veritate asserts that the entire financial system has to be aimed at sustaining true development.⁵² A financial system with a genuinely sound economic system that encourages solidarity across the economy, is an important servant of the economic good. An economic model which sees financial gain from selfish behaviour and scandalous speculation should be abandoned.⁵³ Fair practice, right intention, transparency and solidarity should be expected of all. Realistic financial behaviour based on cooperation, trust and virtuous behaviour should be encouraged. Financial system must aim at sustaining true development through ethical foundation of their activities.

Caritas in Veritate also points out that unemployment leads to new forms of economic marginalization and hence we should make the goal of access to steady employment for everyone a priority.⁵⁴ There is a direct link between poverty and unemployment. In many cases, poverty results from a violation of the dignity of human work. Every worker should be respected and free from any form of discrimination.⁵⁵ Labour unions should turn their attention to those outside their membership and in particular to workers in developing countries whose social rights are exploited.⁵⁶ *Caritas in Veritate* further highlights the importance of micro-finance and the rebirth of pawn broking (in need of fine tuning) which would protect the weaker sections of society from the risk of usury.⁵⁷

1.3.2 Deficit in Global Trading System:

With big capital dominating the Asian economies, the composition and the value of net foreign exports has slowed down in these countries. Many of these countries, on account of the ‘demonstration effect’ and consumerism have seen a significant change in composition of their consumption basket, leading to surge in imports which is not accompanied by an equivalent increment in exports. On the positive side, many of the stronger developing countries have increased their foreign exchange reserves and so are capable of financing their imports. Through the trade conduit, the severity of inflation increases – causing domestic damage and a fall in export earnings. The countries of the East Asia and Pacific region have been deeply affected by the worst global economic and financial crisis. In early 2008, these economies were tackling rising inflation from the surge in food and fuel prices. The financial crisis evolved into a global economic slowdown. A steep decline in wealth, confidence, and credit availability in the advanced economies has led to lower consumption, production, and investment. However, one has to recall that the current financial crisis was preceded by the ‘Asian Crisis’ which triggered off the deterioration of the plight of the masses. All the poor Asian economies have been burdened with external debt as they go about building infrastructure and converting living spaces into impersonalized megacities.

Aware of the great sufferings of people in developing countries, the *Compendium* states that the right to development must be taken into account when considering questions related to the debt crisis.⁵⁸ Though it reaffirms the principle that debts are to be repaid, the *Compendium* asks for ways to be found so that the fundamental rights of people to subsistence and progress are not compromised.⁵⁹

Fair participation of the developing countries in world trade could bring immense benefit to them. A multilateral rules-based trading system, which gives preferential treatment to poor countries and assists in building their capacity to produce and to trade, is emerging.⁶⁰ The *Compendium* points out the importance of “ethical criteria as the basis of international economic relations: the pursuit of the common good and the universal destination of goods; equity in trade relationships; and attention to the rights and needs of the poor in policies concerning trade and international cooperation”.⁶¹

1.3.3 Ethical Responsibilities of Business and the Market:

Social Responsibilities on the part of both Producers and Consumers

If there is a surge in purchasing power, especially in urban spaces, there has been a spurt in profits. It has been noticed that corporates concentrate more on maximizing their profits rather than also factoring in the maximization of consumer satisfaction. It is important that consumers do indulge in unnecessary consumption, as that adds pressure on the resources of the country and also leads to the generation of waste. More should be achieved by spending less. Profit is useful if it also serves the common good. "Once profit becomes the exclusive goal, if it is produced by improper means and without the common good as its ultimate end, it risks destroying wealth and creating poverty".⁶² Business persons and politicians must provide a strong juridical framework for finances and economics, to live according to the values of the Gospel. It is imperative that producers indulge in meaningful Corporate Social Responsibility (CSR) activities. Corporate Social Responsibility, if it is used as a mask over corrupt corporate practices, then it is possible for a corporate to get away without being held responsible for the social liabilities that they generate. The Bhopal Gas tragedy in India and the unjust verdict given, would validate my opinion.

Response of Caritas in Veritate:

Governments are to be reminded that the primary capital to be safeguarded and valued is the human person.⁶³ Today's international economic scene, marked by grave deviations and failures, requires a profoundly new way of understanding business enterprise. One of the greatest risks for businesses is that they are almost exclusively answerable to their investors, thereby limiting their social value.⁶⁴ The economy needs ethics in order to function correctly - not any ethics whatsoever, but an ethics which is people-centred. When business ethics prescind from these two pillars of the inviolable dignity of the human person and the transcendent value of natural moral norms, it inevitably risks losing its distinctive nature and risks becoming subservient to existing economic and financial systems rather than correcting their dysfunctional aspects.⁶⁵

1.3.4 Outsourcing of Production: Shareholders responsibility to Stakeholders:

According to *Caritas in Veritate*, it is imperative to offer development assistance in solidarity with people. Business should not concern itself only with the interests of the proprietors or shareholders but should also assume the responsibility for all the stakeholders who contribute to the life of the business and would include the workers, the clients, the suppliers of various elements of production, the consumers, the natural environment and society.⁶⁶ The practice of basing all decisions on what will please the shareholders has adversely affected various stakeholders in many types of business and industries. The healthcare and the pharmaceutical industry have been scandalous examples of this practice in the past decades.⁶⁷ It is also unethical business practice when the shareholders in some developed countries neglect the rights of the stakeholders in the developing countries. *Caritas in Veritate* is actually urging labour unions in developed countries not to limit themselves to defending their own interests but to turn their attention to workers in developing countries where social rights are often violated.⁶⁸ The global conscience of these shareholders and labour unionists in developed countries should be awakened to feel a moral responsibility to the struggling humanity in developing countries.

Some developed countries have the biggest market of the BPO industry with sub-centres in developing countries. In 2008 India employed two million people as call center operators. On the positive side, the BPO sector has provided financially-rewarding job opportunities for young graduates. However, this is changing the nightlife in many cities in the developing countries such as Mumbai, Manila, etc. Bars, restaurants and shops are open every morning to accommodate the night workers. Night shift workers

are exposed to many health risks. Many workers complain of fatigue, disorientation and disturbed sleep.⁶⁹ Medical specialists point out that disrupting the internal body clock can cause manic depression and heart problems. India is situated 5 hours ahead of UK, 10 hours ahead of New York and 13 hours ahead of Los Angeles. It is this working at nights that requires adjusting the biological clock and social practices to a different time, which is turning out to be a major cause for health-related and social problems. BPO employees are also deprived of socialization opportunities with their family and friends. Young BPO workers, who receive high salaries, do not have the maturity and emotional capability to handle their wealth. This "sudden wealth syndrome" has led to such high-risk behaviors as loose sexual practices, drug addictions and alcohol abuse. There is a need for explicit and detailed regulations and guidance specific to this industry.⁷⁰

1.4 ENVIRONMENTAL ISSUES

The last decade of the twentieth century was the warmest ever, and the first decade of the twenty-first century is expected to be hotter still. All these changes will result in devastating impacts with a high socio-economic toll. Climate change is threatening agriculture, especially in developing countries where farming is dominated by small-scale farmers. These growers typically own marginal land and rely on rainfall to sustain their livelihoods. According to the FAO, extreme weather events such as flooding and storms can "contaminate freshwater and damage facilities used by farmers to store and carry water".⁷¹ Climate change also poses severe risks to food security.

Bangladesh is one of the countries most vulnerable to climate change. Sea-level rise and coastal inundation are a very probable picture. A significant portion of the deltaic country of Bangladesh gets flooded on a yearly basis. About 21 per cent of the population, or 30 million out of the 130 million Bangladeshis, live in coastal areas vulnerable to sea-level rise. At the same time, 36 per cent of Bangladeshis live on less than one dollar a day. What will happen in Bangladesh when climate change occurs – i.e. when global warming increases the average temperature of the earth by more than 2°C and sea levels will rise about one metre – is clearly devastating.⁷² The world requires massive and coordinated global efforts through diplomacy, projects and financing to prevent vulnerable countries like Bangladesh from feeling the worst irreversible impacts of climate change.

Nepal was devastated by drought for 3 consecutive years and then in 2007 was swept by floods. This lethal combination inflicted widespread damage. 44 of Nepal's 75 districts were inundated due to heavy rain. The rising waters and accompanying landslides killed 130 people and destroyed 70,000 homes.

Globally, more than 250 million are directly hurt by land degradation, sparked by factors such as climate change, soil erosion, over-farming and the deterioration of the physical, chemical, biological and economic properties of soil, according to an October 2008 report from the United Nations Convention to Combat Desertification (UNCCD) High-Level Policy Dialogue in Bonn. Asia is the worst hit in terms of the number of people afflicted by desertification and drought.⁷³

The United Nations Framework Convention on Climate Change provides the following analysis of Climate Change in Asia: Asia has the highest population of any continent in the world, and partly as a consequence it faces some of the most difficult environmental and socio-economic challenges. Land and ecosystems are already being degraded and would ultimately undermine food security. Water and air quality are deteriorating while continued increases in consumption and associated waste have contributed to the region's existing environmental problems. The region is also highly subject to natural hazards, such as the 2004 Indian Ocean Tsunami, the 2005 Pakistan Earthquake, and the 2006 landslides in the Philippines.⁷⁴ There is evidence of increases in the intensity and frequency of many extreme weather events such as heat waves, tropical cyclones, prolonged dry spells, intense rainfall, thunderstorms, and severe dust storms in the region (Cruz et al. 2007).⁷⁵ The impacts of such disasters

range from hunger and disease, to loss of income and livelihoods, affecting human survival and well-being. For example the extreme weather events in China during 2006 included major storms and flooding in the east and south, as well as heat and drought in central, western and north-eastern regions, killing more than 2700 people and causing USD 20 billion in damages. Climate change will affect many sectors, including water resources, agriculture and food security, ecosystems and biodiversity, human health and coastal zones.⁷⁶

Under climate change, predicted rainfall increases over most of Asia, particularly during the summer monsoon, could increase flood-prone areas in East Asia, South Asia and Southeast Asia. In Central and South Asia, crop yields are predicted to fall by up to 30 per cent, creating a very high risk of hunger in several countries. Global warming is causing the melting of glaciers in the Himalayas. In the short term, this means increased risk of flooding, erosion and mudslides in Nepal, Bangladesh, Pakistan, and north India during the wet season.⁷⁷ Throughout Asia one billion people could face water shortage leading to drought and land degradation by the 2050's.⁷⁸

The global burden of climate change-attributable diarrhoea and malnutrition are already the largest in the world in Southeast Asian countries including Bangladesh, Bhutan, India, Maldives, Myanmar and Nepal in 2000. Illness and death are expected to increase from diarrhoeal diseases due to drought and flooding, and are also expected from increased amounts of cholera bacteria in coastal waters.⁷⁹ The Indian National Crime Records Bureau data recorded 16,632 cases of farmers committing suicide in 2007 due to crop failure caused by lack of water, the global economic meltdown and uncertainty in local markets over the prices of commodities like cotton and soya bean.

Among Asian countries, Vietnam will be one of the most severely impacted by Climate Change, because of its long coast which is vulnerable to storms and seas, and because of its large low lying areas in the southern Mekong Delta, which is the country's largest rice-producing area. The International Centre for Environmental Management (ICEM, 2007)⁸⁰ shows the impact of a one metre sea-level rise (SLR) in the Mekong Delta area.

According to the World Health Organization: "Overall, the effects of global climate change are predicted to be heavily concentrated in poorer populations at low latitudes, where the most important climate-sensitive health outcomes (malnutrition, diarrhea and malaria) are already common, and where vulnerability to climate effects is greatest. These diseases mainly affect younger age groups, so that the total burden of disease due to climate change appears to be borne mainly by children in developing countries." In this regard, Pope Benedict XVI insists that the earth "must not be bequeathed to future generations depleted of its resources"⁸¹

Further, it is feared that multinational companies, will get easy access to natural resources in Asia and they may not be sensitive to the environment, nor towards the livelihood interests of the local communities. A policy framework is needed to regulate the use of natural resources to a sustainable level and to encourage their regeneration and to protect the rights of the local communities. This would ensure the economic use of natural resources and would prevent environmental degradation and accentuation of poverty.⁸² The restoration and rehabilitation of degraded resources like land and forests have high potential for employment generation and poverty reduction. One of the consequences of large amounts of foreign capital entering the economy is a skewed development of tourism. India is fast becoming a medical tourism hub. This does bring forex into the economy but the accessibility of poor to health-infrastructure and facilities is reduced. Again, with the virgin lands being developed for tourism, the fragile ecological diversity is destructed.

Response of Caritas in Veritate:

After stating that poor countries lack the economic means either to gain access to existing sources of non-renewable energy or to finance research into new alternatives, the Pope then urges the international community to find institutional means of regulating the exploitation of non-renewable resources of these poor countries. He also calls for a worldwide redistribution of energy resources.⁸³ The encyclical has expressed the hope that that the international community and individual governments will succeed in countering harmful ways of treating the environment. The covenant between human beings and the environment should mirror the creative love of God, from whom we come and towards whom we are journeying.⁸⁴ The Pope clearly states that individuals in rich countries must change their lifestyles and their consumption without responsibility if the world's resources are to be protected. *Caritas in Veritate* observes that the phenomenon of international tourism can be a major factor in economic development and cultural growth, but can also become an occasion for exploitation and moral degradation. People are often exposed to immoral or even perverted forms of conduct, as in the case of so-called sex tourism, to which many human beings are sacrificed even at a tender age.⁸⁵

2.0 CONCLUSIVE COMMENTS

2.1 CORRELATION BETWEEN 'CHARITY IN TRUTH' AND FAITH

The pursuit of a just economy and authentic development “requires a transcendent vision of the person, it needs God”.⁸⁶ “Without God man neither knows which way to go, nor even understands who he is”.⁸⁷ According to Pope Benedict, economic concerns cannot be separated from what concerns all humankind: God's economy of salvation. Preaching the Gospel is essential to building a better world, because a world without God is destined to be inhuman. The Christian faith by being incarnate in cultures and yet transcending them, can help them grow in universal brotherhood and solidarity.⁸⁸

2.2 NEED FOR A MORE HUMANE WORLD POLITICAL OR PUBLIC AUTHORITY.

“There is urgent need of a true world political authority...regulated by law, to observe consistently the principles of subsidiarity and solidarity, to seek to establish the common good, and to make a commitment to securing authentic integral human development inspired by the values of charity in truth....It would have to have the authority to ensure compliance with its decisions from all parties.” Such a world body, if it is to be just, must meet the criteria of operating with true charity, rooted in moral truth.⁸⁹ There is a strongly felt need, even in the midst of a global recession, for **a reform of the United Nations Organization**, and likewise of economic institutions and international finance, so that the concept of the family of nations can acquire real teeth.⁹⁰ The principle of free trade, based solely on the principle of free, unchecked competition, is no longer adequate for regulating international agreements and very often creates an economic dictatorship.⁹¹ The *Magisterium* insists on the need to establish *some universal public authority acknowledged by all to safeguard, on behalf of all, security, regard for justice and respect for rights*”.⁹² The encyclical emphasizes the need for political commitment to establish global order and global governance respectful of human rights. In a visionary way, it strongly invites us to think differently, inviting us to contribute to the building of another more global and humane world.⁹³

2.3 DISSEMINATING CARITAS IN VERITATE'S CLARION CALL IN ASIA

2.3.1 Spread of the Economy of Gratuitousness

The theme of gratuitousness runs right through the encyclical. *Caritas in Veritate* helps us to realize that society can have no future if the experience of gift is lost. The human person is made for gift. Truth which is itself gift, in the same way as charity, is greater than we are.⁹⁴ Truth and love are both

gratuitous gifts of God given to each of us. In our relationships in civil society, this principle of gratuitousness and gift as an expression of fraternity must find their place within all the economic, social and political activities. This is a demand of both charity and of truth.⁹⁵ The Pope challenges the different economic players and political players to replace the economic logic and the political logic with the logic of the unconditional gift – an economy of gratuitousness and fraternity which fosters solidarity and responsibility for justice and the common good. When the logic of the market, which is *giving in order to acquire* and the logic of the State, which is *giving through duty*, are replaced by the logic of gratuitousness and communion, we will create a society based on solidarity, on social responsibility and having a profound form of economic democracy.⁹⁶

2.3.2 Just Redistribution of Wealth

An important question to ask is whether Government policy promotes more or less income equality. According to Pope Benedict, charity begins with justice. Justice is inseparable from charity, and intrinsic to it. Justice is the primary way of charity”.⁹⁷ The Pope stresses that the logic of gift does not exclude justice and if economic development is to become authentically human, it needs the principle of gratuitousness.⁹⁸

Pope Benedict emphasizes that “development is impossible without upright men and women, without **financiers** and **politicians** whose consciences are finely attuned to the requirements of the common good.”⁹⁹ Without truth and love there can be no social conscience.¹⁰⁰ The timely encyclical is sending a powerful message of hope and a grave responsibility to humanity. The world economy certainly needs a person-centered ethics in order to function soundly. **The principle of solidarity and subsidiarity** when undertaken in service of the common good can foster an authentic humanism. But only a humanism that is open to God can give us the strength to suffer for love of the common good and “bring about the development of the whole man and of all men”¹⁰¹ founded on charity and truth.

2.3.3 The media can make an important contribution

With rapid progress in the IT sector, the speed as well as the modalities of communication has gone ahead by leaps and bounds. With news and views becoming instantaneous, spontaneous and not well-informed opinions can be formed easily. It is therefore necessary that as the media makes further inroads in the Asian economies, it should ensure that it does not become a bane. With children having access to the inter-net, there is a possibility that they go astray.

According to *Caritas in Veritate*, the media can make an important contribution towards the growth in communion of the human family and the ethos of society when they are used to promote universal participation in the common search for what is just.

2.3.4 Link between life ethics and social ethics.

The Encyclical takes a stand in favour of life and so it denounces the laxity with which abortions are being indulged in. The Pontiff reminds us that the promiscuity, which the liberal policies and attitudes have encouraged, would be detrimental to family life and social well-being.

Caritas in Veritate reaffirms the link between life ethics and social ethics. A society lacks solid foundations when, on the one hand, it asserts values such as the dignity of the person, justice and peace, but then, on the other hand, radically acts to the contrary by allowing or tolerating a variety of ways in which human life is devalued and violated, especially where it is weak or marginalized.¹⁰²

2.3.5 Exclusive reliance on technology and the culture of death

With capital financing technological progress and with technology becoming readily available, producers will tend to retrench labor and thereby aggravate the unemployment problem. It is the contention of many that technological progress is a boon for all. However, the Encyclical reminds us that technology can dehumanize the work-spaces and de-personalize production.

Caritas in Veritate maintains that an exclusive reliance on technology, a reason without faith is doomed to perish. Faith without reason risks being cut off from everyday life.¹⁰³ The social question concerns not just how life is conceived but also how it is manipulated. The culture of death with the various ways to manipulate life (abortion, euthanasia, in vitro fertilization, embryo research, the possibility of manufacturing clones, etc) is being promoted in today's highly disillusioned culture threatens our future.¹⁰⁴

Caritas in Veritate urges us in Asia and in every continent of the world to dedicate ourselves with enthusiasm to the task of bringing about the *development of the whole man and of all men*.¹⁰⁵ Only a humanism that is open to God can sustain us in our work for justice and the common good of all in the ceaseless pursuit of the just ordering of human society. The call for authentic human development is just as urgent today as it was in 1967. The Church in Asia has a great appreciation of the richness of *Caritas in Veritate* which inspires us by the values of charity in truth in our efforts to promote development and peace. Let us then work together in solidarity with one another and commit ourselves to the task of eradicating extreme poverty, encouraging democratic processes in society, creating structures of social responsibilities in business and ensuring environmental sustainability. May our motto be, as beautifully noted in the *Compendium of the Social Doctrine of the Church*, that “only a humanity in which there reigns the ‘civilization of love will be able to enjoy authentic and lasting peace’¹⁰⁶ and that charity, the greatest social commandment, inspires us to a life of self-giving.¹⁰⁷

ENDNOTES

-
- ¹ Father Federico Lombardi, "Press sees hope in "Caritas in Veritate" in VATICAN News, July 26, 2009.
- ² *Caritas in Veritate*, no. 2.
- ³ *Caritas in Veritate*, no. 1. Pope Paul VI proposed Christian charity as the principal force at the service of development.
- ⁴ *Caritas in Veritate*, no. 9.
- ⁵ *Caritas in Veritate*, no. 18.
- ⁶ Paul Tighe, Economic Slump Raises Poverty Threat in Asia-Pacific in *Bloomberg Businessweek*, 17 February 2010. More than 50 percent of people in urban and rural areas in the Asia-Pacific region live without basic sanitation and 50 percent of people in rural areas have no access to clean water, according to the UN.
- ⁷ United Nations, ESCAP, Urban Safety and Poverty in Asia and the Pacific and United Nations Human Settlements Programme, UN-HABITAT. 2009, p. 10.
- ⁸ World Summit of Food Security, FAO, Rome, 19 June 2009.
- ⁹ Cheok Soh Hui in *Agrolinks*, June to November 2009, Vol. 10, no. 1, p. 5, Crop Life Asia, Singapore.
- ¹⁰ Nihal Amerasinghe and Brenda B. Furagganan, AIM Journal of Asian Management , Feeding Asia's Population in the New Millennium, Volume 2, Issue 01 2010. Asian share of total rice consumption is about 90 percent. It accounts for about 88 percent of the total global production (414.7 million tons). Six Asian countries (China, India, Indonesia, Bangladesh, Vietnam, and Japan) are responsible for 80 percent of the world's rice production and consumption (FAO 2006). Rice remains the mainstay of the rural economy in Asia.
- ¹¹ World Summit on Food Security, Rome, 16 to 18 November 2009. World leaders convened at FAO Headquarters for the World Summit on Food Security unanimously adopted a declaration pledging renewed commitment to eradicate hunger from the face of the earth at the earliest date.
- ¹² Statement made by Kanayo F. Nwanze, President of the International Fund for Agricultural Development (IFAD): Word Summit of Food Security, Rome, 19 June 2009.
- ¹³ Christopher Samuel, *Agrolinks*, June to November 2009, Vol. 10, no. 1, p. 14, Crop Life Asia, Singapore.
- ¹⁴ United Nations, ESCAP, Urban Safety and Poverty in Asia and the Pacific and United Nations Human Settlements Programme, UN-HABITAT. 2009, p. 10.
- ¹⁵ Thalif Deen, India, China Fight Poverty, Population Growth, in Inter Press Service News Agency (IPS), UNITED NATIONS, Jul 14, 2009. See Report on "India: Urban Poverty Report 2009".
- ¹⁶ World Development Report 2009 "Reshaping Economic Geography"
- ¹⁷ United Nations Human Settlements Programme, (UN-Habitat), Nairobi, Globalization and Urban Culture, Website: www.unhabitat.org
- ¹⁸ Dr Noeleen Heyzer, U.N. under-secretary-general and executive secretary of the Economic and Social Commission for Asia and the Pacific in 'Poverty Still Has a Woman's Face', By Diana G. Mendoza in Inter Press Service News Agency (IPS), MANILA, Feb 17, 2010.
- ¹⁹ Food and Agriculture Organization of the United Nations; FAOSTAT; 2009 Global Hunger Index Report. See also www.development.asia
- ²⁰ Food and Agricultural Organization (FAO), World Hunger Facts 2010.
- ²¹ Pope Benedict XVI, *Caritas in Veritate*, no. 60.
- ²² Pope Benedict XVI, *Caritas in Veritate*, no. 62.
- ²³ Pope Benedict XVI, *Caritas in Veritate*, no. 11, 18, 19. Pope Benedict quotes *Populorum Progressio*, no. 21
- ²⁴ Pope Benedict XVI, *Caritas in Veritate*, no. 22.
- ²⁵ Pope Benedict XVI, *Caritas in Veritate*, no. 27.
- ²⁶ Pope Benedict XVI, *Caritas in Veritate*, no. 27.
- ²⁷ Ishtiaq Hussain, "Religious Minorities in Pakistan" by the Centre for Peace and Development and South Asia Forum for Human Rights, 2008. Hindus as a minority in Pakistan have few privileges, rights and protections. Cultural marginalization, discrimination, economic hardships and religious persecution have driven many Hindus to convert to Islam and Christianity. Pakistan Hindu Council, states Hindus in Sind are insecure because of the rising number of kidnappings and murders. According to Nisar Khuhro of the Pakistan People's Party, more and more of them are being kidnapped for ransom.
- ²⁸ Afsan Chowdhury, Hindus in a Polarized Political Environment: Bangladesh's Minority, in New Challenges to Minority Rights in South Asia and New Aspects of Minority Agency, South Asia Forum for Human Rights, ed. Rita Manchanda, Kathmandu, September 2009.
- ²⁹ Indian Constitution, Specifically, Article 15 states: (1) The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them.
- ³⁰ Christian Solidarity Worldwide, Briefing: Freedom of Religion Legislation in India (May 2006), at 4, available at <http://dynamic.csw.org.uk/article.asp?t=report&id=8> [hereinafter Christian Solidarity Worldwide]. For further discussion of each state's anti-conversion law, see International Religious Freedom Report: India, supra note 5, § II.

-
- ³¹ In the anti-Christian violence in the state of Orissa, more than 100 people were killed, burned alive, violently attacked, and around 50,000 were rendered homeless and displaced. More than 4,000 houses were burned or destroyed; school children lost all their documents. See Justice and Peace Workers Bulletin, Hong Kong, January - March 2009, No. 1.
- ³² Statement of the Executive Body of the Catholic Bishops Conference of India, Bangalore September 26, 2008. Christians are afraid to return to their villages as threats of death have forced many of them to flee in to the forest or to live in dehumanizing condition in State-run relief camps. Many of the attacked Christians are still suffering in hospitals and refugees camps where inadequate medical assistance is making their life miserable. We call upon the State Government to offer proper medical and other needed assistance in the refugee camps where more than 10,000 people are taking shelter.
- ³³ A Scheduled Caste person is considered untouchable irrespective of the religious faith he may profess.
- ³⁴ Hillary Mayell, "India's 'Untouchables' Face Violence, Discrimination" in *National Geographic News*, 2 June 2003.
- ³⁵ According to Dr. Louis Prakash, deprivation of the tribals takes place in the following forms: They are deprived from their resources like land, water and forest. They are denied access and control over their resources by those who usurp their resources. They are deprived of control over their labour power when they are forced to do forced labour for the dominant castes and class. They are denied of human capital like education, skills and training. They are denied of social capital that is formal and informal organizational support to launch out and diversify. They are denied delivery and access to development processes and outcomes.
- ³⁶ <http://www.dalitfoundation.org>
- ³⁷ European Centre for Law and Justice, *Religious Freedom and Religious Persecution Issues in India*, Strasbourg, France, February 2008. This Report was prepared in anticipation of the official visit by the UN Special Rapporteur on Freedom of Religion or Belief to India,
- ³⁸ S. Lourdasamy, Discrimination in India with special reference to the Marginalization of SC/ST in India, South Asian Colloquium on Discrimination, Bangalore, 16 to 19 September 2007.
- ³⁹ Pope Benedict XVI, *Caritas in Veritate*, no. 29.
- ⁴⁰ Pope Benedict XVI, *Caritas in Veritate*, no. 55.
- ⁴¹ Pope Benedict XVI, *Caritas in Veritate*, no. 56. *Caritas in Veritate* states: "Secularism and fundamentalism exclude the possibility of fruitful dialogue and effective cooperation between reason and religious faith. ..political reason must not consider itself omnipotent. For its part, religion always needs to be purified by reason in order to show its authentically human face".
- ⁴² Pope Benedict XVI, *Caritas in Veritate*, no. 56.
- ⁴³ *UNDP's Regional Centre for Asia Pacific, Colombo*. Asia-Pacific Human Development Report, 08 March 2010.
- ⁴⁴ United Nations, 8th International Congress on AIDS in Asia and the Pacific.
- ⁴⁵ Pope Benedict XVI, *Caritas in Veritate*, no. 29.
- ⁴⁶ Douglas Roche, *Global Conscience*, Novalis Publishing, Saint Paul University, Canada, 2007.
- ⁴⁷ Stephanie Blenckner, Stockholm International Peace Research Institute, SIPRI Yearbook 2010 – Military Expenditure, 2 June 2010.
- ⁴⁸ Pope Benedict XVI, *Caritas in Veritate*, no. 72.
- ⁴⁹ Pope Benedict XVI, *Caritas in Veritate*, no. 51.
- ⁵⁰ Pope Benedict XVI, *Caritas in Veritate*, no. 67.
- ⁵¹ ILO Subregional Office for East Asia, Geneva & Bangkok, Press Release, 26 January 2010.
- ⁵² Pope Benedict XVI, *Caritas in Veritate*, no. 65.
- ⁵³ Edward Hadas, *The Credit Crunch. Making moral sense of the Financial Crisis*. Catholic Truth Society, London, 2009. See *Caritas in Veritate*, no. 65.
- ⁵⁴ Pope Benedict XVI, *Caritas in Veritate*, no. 25, 32.
- ⁵⁵ Pope Benedict XVI, *Caritas in Veritate*, no. 63.
- ⁵⁶ Pope Benedict XVI, *Caritas in Veritate*, no. 64.
- ⁵⁷ Pope Benedict XVI, *Caritas in Veritate*, no. 65.
- ⁵⁸ Pontifical Council for Justice and Peace, *Compendium*, no. 450.
- ⁵⁹ John Paul II, Encyclical Letter *Centesimus Annus*, 35: AAS 83 (1991), 838; cf. also the document *At the Service of the Human Community: an Ethical Approach to the International Debt Question*, published by the Pontifical Commission "Iustitia et Pax" (27 December 1986), Vatican City 1986. See also, *Compendium*, no. 450.
- ⁶⁰ Archbishop Diarmuid Martin on 'Populorum Progressio', Zenit News, 22 October 2007.
- ⁶¹ Paul VI, *Populorum Progressio*, 57: AAS 59 (1967), 285.
- ⁶² Pope Benedict XVI, *Caritas in Veritate*, no. 21.
- ⁶³ Cf. The Second Vatican Ecumenical Council, *Gaudium et Spes*, no. 63.
- ⁶⁴ Pope Benedict XVI, *Caritas in Veritate*, no. 40.
- ⁶⁵ Pope Benedict XVI, *Caritas in Veritate*, no. 45.
- ⁶⁶ Pope Benedict XVI, *Caritas in Veritate*, no. 40.

- ⁶⁷ Mark and Louise Zwick, “Encyclical *Caritas in Veritate*: People-Centered Economic Ethics Must Embrace All the Stakeholders, Not Just the Stockholders” in *Houston Catholic Worker*, Vol. XXIX, No. 4, September-October, 2009.
- ⁶⁸ Pope Benedict XVI, *Caritas in Veritate*, no. 64.
- ⁶⁹ Philippines, Saturday, 07 February 2009. Web: <http://www.mongpalatino.motime.com/post/739945>
- ⁷⁰ Sudhashree VP, Rohith K, Shrinivas K. Issues and concerns of health among call center employees. *Indian Journal of Occupational and Environmental Medicine*, 2005;9:129-32
- ⁷¹ Christopher Samuel, *Agrolinks*, June to November 2009, Vol. 10, no. 1, p. 14, Crop Life Asia, Singapore
- ⁷² Yasuko Kameyama, Agus P. Sari, Moekti H. Soejachmoen and Norichika Kanie, eds. *Climate Change in Asia, Perspectives on the Future Climate Regime*, United Nations University Press, Tokyo, New York, Paris, 2008.
- ⁷³ *Ibid.*
- ⁷⁴ The United Nations Framework Convention on Climate Change (UNFCCC), 2007. *Climate Change: Impacts, Vulnerabilities, and Adaptation in Developing Countries*, Bonn, Germany.
- ⁷⁵ Cruz R V, Harasawa H, Lal M, Wu S, Anokhin Y, Punsalmaa B, Honda Y, Jafari M, Li C and Huu Ninh N. 2007. *Asia. Climate Change 2007: Impacts, Adaptation and Vulnerability. Contribution of Working Group II to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change*, Parry M L, Canziani O F, Palutikof J P, van der Linden P J and Hanson C E (eds). Cambridge University Press. Cambridge, UK. pp. 469 – 506.
- ⁷⁶ The United Nations Framework Convention on Climate Change (UNFCCC), 2007. *Climate Change: Impacts, Vulnerabilities, and Adaptation in Developing Countries*, Bonn, Germany.
- ⁷⁷ The United Nations Framework Convention on Climate Change (UNFCCC), 2007. *Climate Change: Impacts, Vulnerabilities, and Adaptation in Developing Countries*, Bonn, Germany.
- ⁷⁸ Christensen J H, Hewitson B, Busuioc A, Chen A, Gao X, Held I, Jones R, Kolli R K, Kwon W-T, Laprise R, Magaña Rueda V, Mearns L, Menéndez C G, Räisänen J, Rinke A, Sarr A and Whetton P. 2007. *Regional Climate Projections. In: Climate Change 2007: The Physical Science Basis. Contribution of Working Group I to the Fourth Assessment Report of the Intergovernmental Panel on Climate Change [Solomon S, Qin D, Manning M, Chen Z, Marquis M, Averyt K B, Tignor M and Miller H L (eds)]*. Cambridge University Press. Cambridge, United Kingdom and New York, NY, USA.; Cruz et al.
- ⁷⁹ Epstein Y, Sohar E and Shapiro Y. 1995. Exceptional heatstroke: a preventable condition. *Israel Journal of Medical Science*. 31: pp. 454 – 462; *Ibid.*, (UNFCCC), 2007.
- ⁸⁰ ICEM, 2007. *Rapid Assessment of the Extent and Impact of Sea Level Rise in Vietnam*, by Jeremy Carew-Reid.
- ⁸¹ Pope Benedict XVI, *Caritas in Veritate*, no. 50.
- ⁸² ILO, ILO Asia –Pacific Working Paper Series, T.S. Papola, *Employment Challenge and Strategies in Asia*, Subregional Office for South Asia, New Delhi, January 2008, p. 14.
- ⁸³ Pope Benedict XVI, *Caritas in Veritate*, no. 49.
- ⁸⁴ Pope Benedict XVI, *Caritas in Veritate*, no. 50.
- ⁸⁵ Pope Benedict XVI, *Caritas in Veritate*, no. 61.
- ⁸⁶ Pope Benedict XVI, *Caritas in Veritate*, no. 11, 16.
- ⁸⁷ Pope Benedict XVI, *Caritas in Veritate*, no. 78.
- ⁸⁸ Pope Benedict XVI, *Caritas in Veritate*, no. 59.
- ⁸⁹ Stephanie Block, “*Caritas in Veritate*”: a Review in *Spero News*, Houston, Texas, 8 July 2009.
- ⁹⁰ Pope Benedict XVI, *Caritas in Veritate*, no. 67.
- ⁹¹ Pope Paul VI, *Populorum Progressio*, no. 59. *Populorum Progressio* encourages a true development focus in trade arrangements and opposes various forms of injustice in trading relationships such as the unfairness of agricultural subsidies in rich countries and mere market considerations if the poor countries are to make any progress. See Michael Casey, *Populorum Progressio: Challenge and Guidance for the Church Today*. Western Conference for Social Justice, Calgary, Alberta, 21 October 2006.
- ⁹² Pontifical Council for Justice and Peace, *Compendium*, no. 441. See Second Vatican Ecumenical Council, Pastoral Constitution *Gaudium et Spes*, 82: AAS 58 (1966), 1105; cf. John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 293; Paul VI, Encyclical Letter *Populorum Progressio*, 78: AAS 59 (1967), 295.
- ⁹³ Johan Ketelers, “*Caritas in Veritate* and the call for a rights-based approach to migration”, in *International Catholic Migration Commission*, Geneva, 29 July 2009.
- ⁹⁴ Pope Benedict XVI, *Caritas in Veritate*, no. 34. See Saint Augustine expounds this teaching in detail in his dialogue on free will (*De libero arbitrio*, II, 3, 8ff.). See footnote no. 88 of Pope Benedict XVI, *Caritas in Veritate*.
- ⁹⁵ Pope Benedict XVI, *Caritas in Veritate*, no. 36.
- ⁹⁶ Pope Benedict XVI, *Caritas in Veritate*, no. 38.
- ⁹⁷ Pope Benedict XVI, *Caritas in Veritate*, no. 6.
- ⁹⁸ Pope Benedict XVI, *Caritas in Veritate*, no. 34.
- ⁹⁹ Pope Benedict, *Caritas in Veritate*, no. 71.
- ¹⁰⁰ Pope Benedict, *Caritas in Veritate*, no. 5.

¹⁰¹ Paul VI, Encyclical Letter, *Populorum Progressio*, 42: loc. cit., 278. Pope Benedict XVI, *Caritas in Veritate*, footnote no. 159.

¹⁰² Pope Benedict, *Caritas in Veritate*, no. 15.

¹⁰³ Pope Benedict, *Caritas in Veritate*, no. 74.

¹⁰⁴ Pope Benedict, *Caritas in Veritate*, no. 75.

¹⁰⁵ Pope Benedict, *Caritas in Veritate*, no. 79.

¹⁰⁶ *Compendium* no. 582.

¹⁰⁷ *Compendium* no. 583.

BIBLIOGRAPHY

CHURCH DOCUMENTS

ENCYCLICAL LETTERS:

Benedict XVI, Encyclical Letter, *Caritas in Veritate*, (Charity in Truth), 29 June 2009;

John Paul II, Encyclical Letter, *Redemptor Hominis*, (The Redeemer of Man), 4 March 1979; AAS 71 (15 April 1979): 257-324.

_____, Encyclical Letter, *Laborem Exercens*, (On Human Work), 14 September 1981; AAS 73 (5 November 1981): 577-647.

_____, Encyclical Letter, *Sollicitudo Rei Socialis* (On Social Concern - For the 20th Anniversary of *Populorum Progressio*), 30 December 1987; AAS 80 (7 May 1988): 513-586.

_____, Encyclical Letter, *Centesimus Annus*, (On the Hundredth Anniversary of *Rerum Novarum*), 1 May 1991; AAS 83 (1991): 793-867.

_____, Encyclical Letter, *Veritatis Splendor*, (The Splendor of Truth Shines), 6 August 1993; AAS 85 (1993): 1133-1228.

_____, Encyclical Letter, *Evangelium Vitae* (*The Gospel of Life*) 25 March 1995; AAS 87 (1995): 401-522.

_____, Encyclical Letter, *Fides et Ratio* (On the Relationship between Faith and Reason), 14 September 1998; AAS 91 (1999).

Leo XIII, Encyclical Letter, *Rerum Novarum*, (On the Condition of Labour), 15 May 1891; *Leonis XIII P.M. Acta*, XI, Romae (1892): 97-144.

Paul VI, Encyclical Letter, *Populorum Progressio*, (On the Development of Peoples), 26 March 1967; AAS 59 (15 April 1967): 257-299.

OTHER CHURCH DOCUMENTS

Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*. Libreria Editrice Vaticana, 2004.

Documents of the Holy See to the International Community. *Paths to Peace: A Contribution*. New York, NY: Permanent Observer Mission of the Holy See to the United Nations, 1987.

Filibeck, Giorgio, ed. *Human Rights in the Teaching of the Church: from John XXIII to John Paul II. Collection of Texts of the Magisterium of the Catholic Church from Mater et Magistra to Centesimus Annus (1961-1991)*. Vatican City: Pontifical Council for Justice and Peace, 1994.

Second Vatican Ecumenical Council, *Constitutio pastoralis de ecclesia in mundo huius temporis*, (Pastoral Constitution of the Church in the Modern World), *Gaudium et Spes*, 7 December 1965; AAS 58 (1966): 1025-1115.

BOOKS

Ambroise Yvon, Bishop, ed. *Just Peace. Special issue on Right to Food Campaign*. New Delhi: National Commission for Justice, Peace and Development, 2008.

Bauman, Zygmunt. *Does Ethics have a Chance in a World of Consumers?* Cambridge, Massachusetts: Harvard University Press, 2008.

Cavanaugh, William. *Being Consumed*. Grand Rapids, Michigan: William B Eerdmans Publishing Co., 2008.

Chaput, Charles. *Render to Caesar. Serving the Nation by Living our Catholic Beliefs in Political Life*. New York, Doubleday Broadway Publishing, 2008.

Gallagher, Vincent. *The True Cost of Low Prices*. Maryknoll, New York: Orbis Books, 2006.

Groody, Daniel. *Globalization, Spirituality and Justice*. Maryknoll, New York: Orbis Books, 2007.

Hadas Edward, *The Credit Crunch. Making moral sense of the Financial Crisis*. Catholic Truth Society, London, 2009.

Myers, Bryant. *Walking with the Poor. Principles and Practices of Transformational Development*. 13th Printing. Maryknoll, New York: Orbis Books, 2007.

Pell, George, Cardinal. *God and Caesar. Selected Essays on Religion, Politics and Society*. Ed. M.A. Casey. Washington D.C.: The Catholic University of America Press, 2007.

Roche, Douglas. *Global Conscience*. Foreword by Romeo Dallaire. Toronto: Novalis Publishing Inc., 2007.

Stephanie Blenckner, Stockholm International Peace Research Institute, *SIPRI Yearbook 2010*.

United Nations, ESCAP, Urban Safety and Poverty in Asia and the Pacific and United Nations Human Settlements Programme, UN-HABITAT. 2009.

Yasuko Kameyama, Agus P. Sari, Moekti H. Soejachmoen and Norichika Kanie, eds. *Climate Change in Asia, Perspectives on the Future Climate Regime*, United Nations University Press, Tokyo, New York, Paris, 2008.

ARTICLES AND REPORTS

Block Stephanie, “Caritas in Veritate”: A Review in *Spero News*, Houston, Texas, 8 July 2009.

Carew-Reid, Jeremy. Rapid Assessment of the Extent and Impact of Sea Level Rise in Vietnam. *ICEM*, 2007.

Cheok Soh Hui in *Agrolinks*, June to November 2009, Vol. 10, no. 1, p. 5, Crop Life Asia, Singapore.

Christopher Samuel, *Agrolinks*, June to November 2009, Vol. 10, no. 1, p. 14, Crop Life Asia, Singapore.

Epstein Y, Sohar E and Shapiro Y. Exceptional heatstroke: a preventable condition. *Israel Journal of Medical Science*. 31: 1995.

European Centre for Law and Justice, *Religious Freedom and Religious Persecution Issues in India*, Strasbourg, France, February 2008.

Food and Agricultural Organization of the United Nations (FAO), *World Summit on Food Security*, Rome, 16 to 18 November 2009.

Food and Agricultural Organization of the United Nations (FAO), *World Hunger Facts 2010*.

Food and Agriculture Organization of the United Nations; FAOSTAT; Global Hunger Index Report, 2009.

Hussain Ishtiaq, “Religious Minorities in Pakistan” by the Centre for Peace and Development and South Asia Forum for Human Rights, 2008.

International Labour Office (ILO), *Global Employment Trends Update*, May 2009.

International Labour Office (ILO), Subregional Office for East Asia, Geneva & Bangkok, *Press Release*, 26 January 2010.

International Labour Office, ILO Asia –Pacific Working Paper Series, T.S. Papola, *Employment Challenge and Strategies in Asia*, Subregional Office for South Asia, New Delhi, January 2008.

Ketelers Johan, “Caritas in Veritate and the call for a rights-based approach to migration”, in *International Catholic Migration Commission*, Geneva, 29 July 2009.

Mark and Louise Zwick, “Encyclical *Caritas in Veritate*: People-Centered Economic Ethics Must Embrace All the Stakeholders, Not Just the Stockholders” in *Houston Catholic Worker*, Vol. XXIX, No. 4, September-October, 2009.

Mayell Hillary, “India's ‘Untouchables’ Face Violence, Discrimination” in *National Geographic News*, 2 June 2003.

Mendoza, Diana, ‘Poverty Still Has a Woman’s Face’, in *Inter Press Service News Agency (IPS)*, MANILA, Feb 17, 2010.

Nihal Amerasinghe and Brenda B. Furagganan, *AIM Journal of Asian Management*, Feeding Asia’s Population in the New Millennium, Volume 2, Issue 01, 2010.

S. Lourdasamy, Discrimination in India with special reference to the Marginalization of SC/ST in India, *South Asian Colloquium on Discrimination*, Bangalore, 16 to 19 September 2007.

Sudhashree VP, Rohith K, Shrinivas K. Issues and concerns of health among call center employees. *Indian Journal of Occupational and Environmental Medicine*, 2005; 9:129-32.

Thalif Deen, India, China Fight Poverty, Population Growth, in *Inter Press Service News Agency (IPS)*, United Nations, July 14, 2009.

The United Nations Framework Convention on Climate Change (UNFCCC), 2007. *Climate Change: Impacts, Vulnerabilities, and Adaptation in Developing Countries*. Bonn, Germany, 2007.

Tighe Paul, Economic Slump Raises Poverty Threat in Asia-Pacific in *Bloomberg Businessweek*, 17 February 2010.

United Nations Development Programme, *UNDP's Regional Centre for Asia Pacific, Colombo*. Asia-Pacific Human Development Report, 08 March 2010.

World Bank, World Development Report 2009 "Reshaping Economic Geography".

Websites:

Web: <http://www.dalitfoundation.org>

Web: <http://www.mongpalatino.motime.com/post/739945>

INSTITUTIONS OF THE CHURCH'S SOCIAL DOCTRINE AND THE CIRCULATION OF *CARITAS IN VERITATE* IN ASIA

0. INTRODUCTION: INTEGRAL DEVELOPMENT OF THE HUMAN PERSON (CV23):

1. AN ANALYSIS OF THE ASIAN SCENARIO

1.1. SOCIAL MALADIES:

1.1.1. Widespread Poverty, Hunger and Food Insecurity:

1.1.2. Denial of Right to Religious Freedom (CV 29, 55, 56):

1.1.3. Violence and Discrimination against Women:

1.2. POLITICAL WOES:

1.2.1. Governments and Mis-governance: Bloated Military Expenditures

1.3. ECONOMIC SNAGS

1.3.1. Current Economic and Financial Crisis:

1.3.2. Deficit in Global Trading System:

1.3.3. Ethical Responsibilities of Business and the Market

1.3.4. Outsourcing of Production: Shareholders responsibility to Stakeholders (CV no. 40)

1.4. ENVIRONMENTAL ISSUES

2.0 CONCLUSIVE COMMENTS

2.1 CORRELATION BETWEEN ‘CHARITY IN TRUTH’ AND FAITH

2.2 NEED FOR A MORE HUMANE WORLD POLITICAL OR PUBLIC AUTHORITY (CV 58).

2.3 DISSEMINATING *CARITAS IN VERITATE*’S CLARION CALL IN ASIA

2.3.1 Spread of the Economy of Gratuitousness

2.3.2 Just Redistribution of Wealth

2.3.3 The media can make an important contribution (CV 73)

2.3.4 Link between life ethics and social ethics (CV 15)

2.3.5 Exclusive reliance on technology and the culture of death (CV 74, 75)