

Engaging in the 2030 Agenda through the lens of *Laudato Si'*



JANUARY 2018



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Acknowledgments:

This document has been developed through a collaborative effort of the following organisations:

AMACEA, CAFOD (Caritas England and Wales), Caritas Africa, Caritas Australia, Caritas Denmark, Caritas Española, Caritas Europa, Caritas Ghana, Caritas Italiana, Caritas Kenya, Caritas Sierra Leone, Caritas Internationalis, Caritas North America, Catholic Social Academy of Austria, CEAS Peru, CIDSE, Cordaid Netherlands, KOO Austria, Misereor, REPAM, SECAM.

The project has been coordinated by Graham Gordon and Diego Martinez-Schütt.

With special thanks to Professor Celia Deane-Drummond and Revd. Dr Augusto Zampini-Davies for their theological support.

Title page photograph: *Santos walking with his children on his farm in Peru* (Louise Norton/CAFOD).

Opposite: *Santa Bahadur Ale working on his new home in Nepal after the area was destroyed by the 2015 earthquakes and landslides* (DEC/Tom van Cakenberghe)

Back page photograph: *Memory at Chiwashira Dam* (Thom Flint/CAFOD).

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Introduction

■ The 2030 Agenda

Transforming Our World: The 2030 Agenda for Sustainable Development officially came into force on 1 January 2016. In many ways, this Agenda represents the global consensus for development until 2030.

The 2030 Agenda includes some transformational shifts in how development is understood by the international community: a universal programme applicable to all countries; integrating environmental protection and poverty eradication; promoting widespread participation of all groups; and tackling inequality and promoting inclusion with a focus on 'Leave No-one Behind'.

The Agenda consists of five parts:

- 1 Preamble
- 2 Declaration
- 3 Sustainable Development Goals (SDGs) and targets
- 4 Means of implementation and the Global Partnership
- 5 Follow-up and Review

The 17 SDGs and 169 corresponding targets sit at the heart of the 2030 Agenda. They cover a broad range of issues including: education, healthcare, social protection, migration, peace and justice, oceans, forests, sustainable agriculture, climate change, decent jobs and economic development.

The 2030 Agenda is complex and interlinked, and no individual part can be picked to represent the whole. With this caveat, paragraphs 7-9 of the Declaration give a good illustration of the broad approach and content:

7. *In these Goals and targets, we are setting out a supremely ambitious and transformational vision. We envisage a world free of poverty, hunger, disease and want, where all life can thrive. We envisage a world free of fear and violence. A world with universal literacy. A world with equitable and universal access to quality education at all levels, to health care and social protection,*

where physical, mental and social well-being are assured. A world where we reaffirm our commitments regarding the human right to safe drinking water and sanitation and where there is improved hygiene; and where food is sufficient, safe, affordable and nutritious. A world where human habitats are safe, resilient and sustainable and where there is universal access to affordable, reliable and sustainable energy.

8. *We envisage a world of universal respect for human rights and human dignity, the rule of law, justice, equality and non-discrimination; of respect for race, ethnicity and cultural diversity; and of equal opportunity permitting the full realization of human potential and contributing to shared prosperity. A world which invests in its children and in which every child grows up free from violence and exploitation. A world in which every woman and girl enjoys full gender equality and all legal, social and economic barriers to their empowerment have been removed. A just, equitable, tolerant, open and socially inclusive world in which the needs of the most vulnerable are met.*

9. *We envisage a world in which every country enjoys sustained, inclusive and sustainable economic growth and decent work for all. A world in which consumption and production patterns and use of all natural resources – from air to land, from rivers, lakes and aquifers to oceans and seas – are sustainable. One in which democracy, good governance and the rule of law, as well as an enabling environment at the national and international levels, are essential for sustainable development, including sustained and inclusive economic growth, social development, environmental protection and the eradication of poverty and hunger. One in which development and the application of technology are climate-sensitive, respect biodiversity and are resilient. One in which humanity lives in harmony with nature and in which wildlife and other living species are protected.*

Introduction

■ *Laudato Si'* – On care for our common home

Soon before the 2030 Agenda was agreed, Pope Francis published his encyclical, *Laudato Si'* – On care for our common home. This document builds on the body of Catholic Social Teaching (the doctrine developed by the Catholic Church on matters of social justice), giving a much fuller analysis of environmental issues as part of an 'integral ecology' approach.

Laudato Si' questions the current model of development, and invites everyone to engage in a dialogue to re-define progress and to promote an integral human development that can benefit all – particularly the poorest and most vulnerable people – while respecting the natural environment (LS 49). It is a clear call to self-reflection for “every person living on this planet” (LS 3), including within the Catholic Church.

The encyclical has inspired many inside and outside the Catholic Church and has become a reference document for Catholic development agencies worldwide.

As with the 2030 Agenda, the integrated approach of Catholic Social Teaching means that issues cannot be addressed independently from each other. However, it is important to mention some key themes in *Laudato Si'* as indicative of the approach the encyclical takes.

*I urgently appeal, then, for a **new dialogue** about how we are shaping the future of our planet. We need a conversation which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all. (LS 14)*

*Today, however, we have to realize that a **true ecological approach always becomes a social approach**; it must integrate questions of justice in debates on the environment, so as to hear **both the cry of the earth and the cry of the poor**. (LS 49)*

*We need to strengthen the conviction that we are **one single human family**. There are no frontiers or barriers, political or social, behind which we can hide, **still less is there room for the globalization of indifference**. (LS 52)*


*At one extreme, we find those who doggedly uphold the **myth of progress** and tell us that ecological problems will solve themselves simply with the application of new technology and without any need for ethical considerations or deep change. (LS 60)*

*We are faced not with two separate crises, one environmental and the other social, but rather with **one complex crisis which is both social and environmental**. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature. (LS 139)*

*In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the **principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters**. (LS 158)*

*Put simply, it is a matter of **redefining our notion of progress**. A technological and economic development that does not leave in its wake a better world and an integrally higher quality of life cannot be considered progress. (LS 194)*

*The **ecological conversion** needed to bring about lasting change is also a **community conversion**. (LS 219)*



“The challenge is to engage constructively based on our Catholic identity, Catholic Social Teaching and the reality of the populations that we are working with. That is the purpose of this document.”

■ An opportunity to grasp

Governments are expected to develop plans to implement the SDGs and to do so with the active participation of civil society groups. These plans are likely to have significant influence on government policies and budgets for social, environmental and economic issues, as well as donor priorities and funding.

Notwithstanding the current challenges facing civil society space in many countries, there will be significant opportunities for civil society organisations, including Catholic groups, to engage in advocacy at local, national and regional levels. Civil society and faith groups will play a key role in developing proposals, holding governments to account, monitoring progress, and ensuring all voices are included in the process.

The challenge is to engage constructively based on our Catholic identity, Catholic Social Teaching and the reality of the populations that we are working with. That is the purpose of this document.

The document affirms and draws from the best of the 2030 Agenda, recognising this as a new international consensus that is guiding and inspiring many governments. By analysing the 2030 Agenda through the lens of *Laudato Si'*, the document also poses fundamental questions about assumptions of continued growth, technological advances, the role of business, and lifestyles based on increasing consumption.

This analysis shows where *Laudato Si'* affirms and builds on the approach of the 2030 Agenda, but also where it challenges the philosophy and approach. The fact that there is much in the 2030 Agenda that is strongly supported by Catholic Social Teaching should give Catholic organisations confidence to engage. At the same time, engagement should be both constructive and critical, as there are assumptions and approaches within the 2030 Agenda that *Laudato Si'* tackles head on, particularly to do with how we think about progress and the role we give to the economy, technology, business and political leaders and to citizen engagement.

■ How to use this document

Deepening dialogue

Pope Francis invites us all to a dialogue. This document is written in that spirit: to stimulate discussion within our organisations and with other development actors about a more integral human development and to help us articulate what we mean by progress.

Both the 2030 Agenda and *Laudato Si'* need to be treated in an integrated way, without simply picking out a few quotations or phrases. This means that discussions should be based on the whole document, including all nine themes outlined below. However, organisations may also choose to focus more deeply on a dialogue around individual themes, according to their context and priorities.

Dialogue can take place within our organisations, and with communities, governments, churches, workers' organisations and other groups.

Community mobilisation

This analysis can be adapted and used in communities to consider local government development plans from the perspective of the 2030 Agenda and *Laudato Si'*. It can mobilise communities into holding their authorities to account for how they use local resources and for the impacts they achieve.

Analysis of current development plans

The document can also be used as a basis to analyse the development approach and plans of different actors, at local, national and international level, to see how they fit with the values and approach of both the SDGs and *Laudato Si'*. Organisations may choose to develop their own set of principles, criteria or indicators on which they will analyse current development plans and on which they think plans should be developed.

Introduction



Advocacy on specific policies and issues

This document does not replace any deeper analysis of goals by organisations working on specific SDGs and targets, such as tackling hunger, safe migration, providing decent work and so on. However, focusing

on broad themes such as ‘leaving no-one behind’ can ensure that specific advocacy work is undertaken with an integrated approach, one which is placed in the context of necessary shifts in models of development.

Guiding questions

All contexts are different, and organisations are encouraged to develop their own questions and ways of engaging. However, sample guiding questions are provided below.

For our own organisations:

- Where does *Laudato Si'* challenge us to think or act differently? For example, are we focused on the hardest to reach people and groups? Are we integrating environmental sustainability into our programmes? Are we making progress in promoting equality between men and women?
- Where do we need to have further discussion?
- Where are we already acting in line with the best of Agenda 2030 and *Laudato Si'* and how can we continue to do this?

For engaging with governments:

- On what basis will we measure the success of a government's development plans?
- Where do we agree or disagree with a government's approach to development? What suggestions do we have for changes?
- Does a government have an SDG plan and process for civil society participation? How can we engage constructively?
- Are there any specific goals and targets that we would want a government to prioritise in the immediate future?
- Who else can we work with who shares our agenda and approach?

Key themes and approaches of the 2030 Agenda analysed through the lens of *Laudato Si'*

Certain themes and approaches can be seen throughout the 2030 Agenda. Some of these, such as dignity and human rights, build on the existing international consensus and agreements. Others, such as leave no one behind, integrated environment and development, increased participation and addressing inequality, represent a new international consensus for sustainable development viewed as potentially transformational. Still others, such as the focus on growth, certain models of production and consumption and the role of technology, are more controversial.

Key themes and approaches of the 2030 Agenda

- 1 Uphold the dignity of the human person and respect for human rights
- 2 Leave no-one behind
- 3 Tackle inequality
- 4 Integrate environment and development
- 5 Promote participation and dialogue
- 6 Strengthen governance and global partnership for implementation
- 7 Change consumption and production patterns
- 8 Promote the role of technology
- 9 Support economic growth, business and decent work

This chapter forms the bulk of the document and is divided into nine four-page sections.

On the first two pages of each section, we have included nine of the key themes and approaches of the 2030 Agenda. These have been chosen from an integrated reading of the Agenda and each theme has been illustrated where relevant with different goals and targets. This is not meant to be a new proposal for how the SDGs are grouped and understood; the 2030 Agenda's approaches and goals cannot be separated from each other. However, it serves as a way of seeing the key approaches to development that the 2030 Agenda represents and being able to assess

them accordingly. Where possible, we include the original text from the 2030 Agenda, shortening where appropriate.

On the second two pages, each of the nine key themes and approaches is analysed in the light of *Laudato Si'*. Here, the encyclical is understood as the latest document in the body of Catholic Social Teaching, affirming and building upon previous documents. There are therefore references to other documents in Catholic Social Teaching. A glossary can be found at the end of the document. A blank space is left in each section to take notes.

1 Uphold the dignity of the human person and respect for human rights



Engaging in the 2030 Agenda

The 2030 Agenda places human rights and the inherent dignity of all people as the foundation of all development. This means that everyone should have access to services, such as water, education, healthcare and energy, contribute to their communities and public life and fulfil their potential. This is a universal Agenda in that it applies to all people in all countries, both present and future generations, without discrimination of any kind.

- We are determined to ensure that all human beings can fulfil their potential in dignity and equality and in a healthy environment (Preamble)
- This is an Agenda of unprecedented scope and significance. It is accepted by all countries and is applicable to all. These are universal goals and targets which involve the entire world (5)
- We envisage a world of universal respect for human rights and human dignity (8)
- The new Agenda is guided by the purpose and principles of the Charter of the United Nations [...]. It is grounded in the Universal Declaration of Human Rights (10)
- We will implement the Agenda for the full benefit of all, for today's generation and for future generations (18)
- We emphasize the responsibilities of all States, in conformity with the Charter of the United Nations, to respect, protect and promote human rights and fundamental freedoms for all, without distinction of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, disability or other status (19)



Natalia Tsoukala, CAFOD

Farzana and her family are refugees from Afghanistan

1 Uphold the dignity of the human person and respect for human rights

Illustrative goals and targets

- Goal 1** End poverty in all its forms everywhere
- Goal 2** End hunger, achieve food security and improved nutrition, and promote sustainable agriculture
- Goal 3** Ensure healthy lives and promote well-being for all at all ages
- Goal 4** Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
- Goal 6** Ensure the availability and sustainable management of water and sanitation for all
- Goal 7** Ensure access to affordable, reliable, sustainable and modern energy for all
- Goal 11** Make cities and human settlements inclusive, safe, resilient and sustainable



Uphold the dignity of the human person and respect for human rights



Reflection on *Laudato Si'*

AFFIRMS AND BUILDS ON:

Laudato Si' affirms the dignity of each person as the basis of human rights and links this dignity with responsibility towards the common good, the environment and future generations, as well as an expected change in lifestyle.

Men and women are **created in God's image and likeness** (Genesis 1:26) and this "*shows us the immense dignity of each person*" (LS 65).

This **human dignity is then the basis for human rights**, including the right to basic services (LS 154), housing (LS 152), natural resources (LS 23) and water (LS 29-30).

Dignity comes with responsibility to respect creation: "*By virtue of our unique dignity and our gift of intelligence, we are called to respect creation and its inherent laws*" (LS 69). Education must therefore include a focus towards "*ways of acting which directly and significantly affect the world around us*" (LS 211).

Dignity is relational. We are people in relationships. Therefore, human dignity leads

to both a focus on the integral development of individuals and the pursuit of common good. "*The dignity of each human person and the pursuit of the **common good** are concerns which ought to shape all economic policies*" (EG 203). It includes respecting the rights of nations and peoples (SRS 33, quoted in LS 93) and future generations (LS 67).

We have a responsibility to tackle the **worst abuses of human dignity**, such as human trafficking (LS 91), child exploitation (EG 75) and exploitative labour practices (LS 123). We also need to look at the causes of poverty and denial of human rights, that causes many people to be forcibly removed from their lands, to migrate in search of better opportunities, or to be vulnerable to precarious and exploitative work (LS 46, 48).

1 Uphold the dignity of the human person and respect for human rights

CHALLENGES:

Laudato Si' sees some current attitudes and behaviours of a global elite, especially unsustainable levels of consumption and wealth, as negatively affecting the ability of each person to live a dignified life and enjoy their human rights to the full.

We cannot “**legitimize the present model of distribution**, where a minority believes that it has the right to consume in a way which can never be universalized, since the planet could not even contain the waste products of such consumption” (LS 50). This misplaced understanding of rights – of acting as if some were born with more rights than others (LS 90) – undermines the ability to respect the human rights of others as “a world of exacerbated consumption is at the same time a world which mistreats life in all its forms” (LS 230).

We need to recognise limits to control and accumulation of goods to ensure inclusion of all people (LS 109). The goods of this world are originally meant for all (SRS 42). “Goods, even when legitimately owned, always have a universal destination; any type of improper accumulation is immoral, because it openly contradicts the universal destination assigned to all goods by the Creator” (CSDC 328).



Montserrat Fernandez/CAFOD

Mayan indigenous women participating in a human rights workshop

2 Leave no-one behind



Engaging in the 2030 Agenda

The 2030 Agenda pays special attention to the hardest-to-reach groups with the aim of leaving no-one behind – no nation, group or part of society. None of the goals or targets will be achieved unless it is met for all people. This recognises the weakness of previous approaches that focused on national averages to measure success. It involves focusing on specific groups and tackling the causes of exclusion, such as lack of education or opportunities, discrimination against women.

- As we embark on this great collective journey, we pledge that no-one will be left behind. Recognizing that the dignity of the human person is fundamental, we wish to see the goals and targets met for all nations and peoples and for all segments of society. And we will endeavour to reach the furthest behind first (4)
- The new Agenda builds on the Millennium Development Goals and seeks to complete what they did not achieve, particularly in reaching the most vulnerable (16)
- Those whose needs are reflected in the Agenda include all children, youth, persons with disabilities, [...] people living with HIV/ AIDS, older persons, indigenous peoples, refugees and internally displaced persons and migrants (23)
- Indicators are being developed to assist this work. Quality, accessible, timely and reliable disaggregated data will be needed to help with the measurement of progress and to ensure that no one is left behind (48)
- We resolve to build a better future for all people, including the millions who have been denied the chance to lead decent, dignified and rewarding lives and to achieve their full human potential (50)



Ben White, CAFOD

An emergency drill in Myanmar helping people to prepare for future disasters

2 Leave no-one behind

Illustrative goals and targets

- 5.2** Eliminate violence against women and girls including trafficking and sexual and other types of exploitation
- 6.2** Achieve access to adequate and equitable sanitation and hygiene for all and end open defecation, paying special attention to the needs of women and girls and those in vulnerable situations
- 8.8** Protect labour rights and promote safe working environments, focusing on migrants and women migrants
- 10.7** Facilitate orderly, safe, regular and responsible migration and mobility of people, including through well-managed migration policies
- 11.5** Reduce deaths and number of people affected by disasters and economic loss (e.g. water-related) focusing on most marginalised and vulnerable groups
- 16.2** End abuse, exploitation, trafficking and violence against children



Leave no-one behind



Reflection on *Laudato Si'*

AFFIRMS AND BUILDS ON:

Laudato Si' affirms a preferential option for the poor, which relates closely to leave no-one behind. It builds further by requiring a focus on the poorest groups as a way of measuring progress and seeing the poorest people as agents of change.

The preferential option for the poor is an ethical imperative. *“In the present condition of global society, where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable, the principle of the common good immediately becomes, logically and inevitably, a summons to solidarity and a preferential option for the poorest of our brothers and sisters”* (LS 158).

This includes a focus on **countries and groups, not just individuals** (LS 93, 51) and a **special focus on the most vulnerable groups** including the poorest in society, indigenous peoples (LS 146), people with disabilities (LS 117), precarious

workers (LS 128), future generations (LS 95), unborn children (LS 120) and migrants (LS 25).

This also demands **prioritising the weakest members of society as a way of measuring progress**, not just focusing on a general increase in well-being across society (*Puebla*, 1134; 1147; 1158). It includes rediscovering the mission ‘of’ the poor, who are not merely recipients of pity, but rather **agents of change** (cf. *Puebla*, 1134; 1147; 1158). No voice can be left out, especially voices of the local population most affected by any type of development (LS 183), who currently are absent from much public debate (LS 49).

2 Leave no-one behind

CHALLENGES:

Laudato Si' demands a holistic approach to leaving no-one behind, which cannot be limited to policy or technical solutions. It requires an ecological conversion that is both personal and communal. It requires a change in how power is distributed and used.

This includes a personal conversion leading to a change in lifestyle (LS 217) which also leads us to **challenge the globalisation of indifference** towards others suffering, which leaves people behind due to a blind commitment to one approach to development (LS 25, 52).

It also includes a **communal conversion** leading to a **change in structures** (LS 219), which will involve looking at mechanisms that generate poverty (*Puebla* 1160) and challenging structures of sin, replacing exploitation of others with service and a commitment to the common good (SRS 38).

We need to practice politics and policy-making in a different way, based on **genuine encounter and dialogue** (LS 47), compared with a current situation where often “*many professionals, opinion-makers, communications media and centres of power, being located in affluent urban areas, are far removed from the poor, with little direct contact with their problems*” (LS 49). This includes promoting a culture of encounter and openness, tackling fear and mistrust (EG 87). This is of particular relevance to migrant populations and those often excluded from political processes.



Graham Gordon/CAFOD

Families crossing the border into Colombia from Venezuela

3 Tackle inequality



Engaging in the 2030 Agenda

The 2030 Agenda recognises the need to tackle inequality both between countries and within countries. This includes a specific Goal (10). There is a specific focus on equal access to services for women and girls, as well as equal access to rights such as political participation, justice and economic resources. It goes much further than the Millennium Development Goals, stating that wealth and income need to be shared more equitably.

- We resolve [...] to combat inequalities within and among countries (3)
- We envisage [...] a world in which every woman and girl enjoys full gender equality and all legal, social and economic barriers to their empowerment have been removed. A just, equitable, tolerant, open and socially inclusive world in which the needs of the most vulnerable are met (8)
- Women and girls must enjoy equal access to quality education, economic resources and political participation as well as equal opportunities with men and boys for employment, leadership and decision-making at all levels (20)
- People who are vulnerable must be empowered. Those whose needs are reflected in the Agenda include all children, youth, persons with disabilities (of whom more than 80 per cent live in poverty), people living with HIV/AIDS, older persons, indigenous peoples, refugees and internally displaced persons and migrants (23)
- This will only be possible if wealth is shared and income inequality is addressed (27)



Supporting vulnerable Bangladeshi migrants and end human trafficking through the provision of information and services to protect the rights of migrants

3 Tackle inequality

Illustrative goals and targets

Goal 4 Ensure inclusive and equitable quality education

4.5 Eliminate gender disparities in education and ensure equal access to all levels of education and vocational training for the vulnerable, including persons with disabilities, indigenous peoples and children in vulnerable situations

Goal 5 Achieve gender equality and empower all women and girls

5.5 Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life

5.a Undertake reforms to give women equal rights to economic resources, as well as access to ownership and control over land and other forms of property, financial services, inheritance and natural resources, in accordance with national laws

Goal 10 Reduce inequality within and among countries

10.b Encourage official development assistance and financial flows [...] to States where the need is greatest, in particular least developed countries, African countries, small island developing States and landlocked developing countries

16.3 Promote the rule of law at the national and international levels and ensure equal access to justice for all

3 Tackle inequality



Reflection on *Laudato Si'*

AFFIRMS AND BUILDS ON:

Laudato Si' affirms the need to tackle inequality in all of its forms, both within and between countries. It recognises the links between inequality, environmental damage, people's capacity to respond, migration and further poverty.

Inequality is a moral issue that affects us all, but mainly the poorest people. “[W]e should be particularly indignant at the enormous inequalities in our midst, whereby we continue to tolerate some considering themselves more worthy than others. We fail to see that some are mired in desperate and degrading poverty, with no way out, while others have not the faintest idea of what to do with their possessions” (LS 90).

Inequality includes **a lack of equal access to technology, food, health and water** (LS 48-52) and indeed the full range of human rights. While approximately a third of all food is thrown away, millions are starving. It is as if it were “*stolen from the table of the poor*” (LS 50).

Inequity affects both individual and countries and “*compels us to consider an ethics of international relations*” based on solidarity (LS 51).

Inequality leads to environmental damage due to the disproportionate use of natural resources, export of raw materials, pollution, deforestation by certain countries, companies and individuals. There is an **ecological debt** between global north and south based on commercial imbalances and use of natural resources (LS 51). This then perpetuates inequality by impacting upon the poorest communities the hardest (LS 48).

3 Tackle inequality

CHALLENGES:

Laudato Si' argues that we need to address structural and relational drivers of inequality, which also means looking at ourselves and our own role.

Need to address structural drivers of inequality. This includes challenging a world view that sees nature solely as source of profit, as well as tackling the **concentration of power in the hands of the most powerful** (LS 82). *“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”* (EG 53).

Need to address relational inequality and a disconnect where many professionals are far removed from the communities they are serving and a *“lack of physical contact and encounter*

[...] can lead to a numbing of conscience” (LS 49). This is also a challenge to the way we work as Catholic development agencies.

The majority of people living in poverty are women. The preferential option for the poor therefore means that a special focus must be given to tackling inequality and discrimination faced by women –addressing issues of land rights, access to education, participation of women in dialogue, leadership, employment and access to justice. This is a challenge for all organisations working in development, including the Church.



Mohamed Sheik Nor/ Catholic Relief Services

In the East Africa Crisis appeal in 2017, families affected by the drought in Somalia made their way to the camps of Baidoa

4 Integrate environment and development



Engaging in the 2030 Agenda

The 2030 Agenda is the first UN effort to integrate environment and development across such a broad range of concerns, such as urban development, jobs, land management, access to services and indigenous people's rights. It calls for a new integrated approach to sustainable development where tackling environmental degradation, poverty and inequality need to be done together, both for present and future generations. Climate change is singled out as demanding decisive global action.

- We are determined to protect the planet from degradation [...] so that it can support the needs of the present and future generations (Preamble)
- We are committed to achieving sustainable development in its three dimensions – economic, social and environmental – in a balanced and integrated manner (2)
- [A] new approach is needed. Sustainable development recognises that eradicating poverty in all its forms and dimensions, combating inequality within and among countries, preserving the planet, creating sustained, inclusive and sustainable economic growth and fostering social inclusion are linked to each other and are interdependent (13)
- We are determined to address decisively the threat posed by climate change and environmental degradation. The global nature of climate change calls for the widest possible international cooperation (31)
- We recognize that social and economic development depends on the sustainable management of our planet's natural resources (33)



Renewal energy brought to rural areas in Cambodia

4 Integrate environment and development

Illustrative goals and targets

- Goal 2** End hunger, achieve food security and improved nutrition and promote sustainable agriculture
- Goal 6** Ensure availability and sustainable management of water and sanitation for all
- Goal 7** Ensure access to affordable, reliable, sustainable and modern energy for all
- Goal 9** Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
- Goal 11** Make cities and human settlements inclusive, safe, resilient and sustainable
- Goal 12** Ensure sustainable consumption and production patterns
- Goal 13** Take urgent action to combat climate change and its impacts
- Goal 14** Conserve and sustainably use the oceans, seas and marine resources for sustainable development
- Goal 15** Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss

4 Integrate environment and development



Reflection on *Laudato Si'*

AFFIRMS AND BUILDS ON:

Laudato Si' calls for an integral ecology that integrates social and environmental justice. We all have responsibility to care for creation for current and future generations. We recognise the scientific consensus around climate change and must tackle it with urgency.

Everything is interconnected. We need an integral ecology or integral human development (LS 137, 138) that recognises fundamental relationships of a person with God, him or herself, other human beings, and the rest of creation. *“We are faced **not with two separate crises**, one environmental and the other social, but rather with one complex crisis which is both social and environmental”* (LS 139).

Social justice and environmental justice need to be addressed together. *“[A] true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the **cry of the earth and the cry of the poor**”* (LS 49).

We recognise the impact of human activity on the earth and on the climate: *“A very solid scientific consensus indicates that we are presently witnessing a disturbing warming of the climatic system”* (LS 23). We are called to **care for creation** as stewards of a gift entrusted to us by God (LS 76). The environment,

including the climate, is therefore **a commons or collective good to be looked after** (LS 23). They are the patrimony of all humanity and the **responsibility of everyone** (LS 95). We need an urgency in addressing these issues (LS 165).

We have **a responsibility to future generations**: *“Each community can take from the bounty of the earth whatever it needs for subsistence, but it also has the duty to protect the earth and to ensure its fruitfulness for coming generations”* (LS 67). *“Projects for integral human development cannot ignore coming generations but need to be marked by solidarity and intergenerational justice”* (CV 48).

We are called to **imitate God’s generosity** in sacrifice and good works (LS 220) and to be co-creators, developing our God-given capacities, which will include to reduce waste, reduce carbon dioxide emissions, promote circular modes of production and to protect agriculture, biodiversity in oceans and on land (LS 20-42).

4 Integrate environment and development

CHALLENGES:

Laudato Si' challenges current models of development that lead to environmental degradation and calls for greater honesty, justice, lifestyle changes and commitments by the international community.

Honesty is needed to **question certain models of development**, production, consumption and waste (LS 138). Climate change is aggravated by a model of development built on fossil fuels (LS 23) and it **impacts the poorest countries and communities worst** (LS 25). When evidence suggests serious harm is possible to people or the environment, projects should be modified or stopped (LS 186, 187).

We need **to look at our own lifestyles** (LS 22-23) as each economic transaction, including every purchase, is a moral decision – not just an economic one.

We need greater international commitments on the energy transition. Rich countries have an **ecological debt** towards poor countries and a

responsibility to replace fossil fuel technology (LS 165) and to develop less-polluting forms of energy production (LS 172).

We need greater and urgent political action and to tackle vested interests as *“Many of those who possess more resources and economic or political power seem mostly to be concerned with masking the problems or concealing their symptoms, simply making efforts to reduce some of the negative impacts of climate change”* (LS 26).

Species are not just resources but have intrinsic value above and beyond economic inputs (LS 33, 140). They are part of the ecosystem: if one part is lost, we all suffer. Their loss is a loss to future generations (LS 95).



David Mutua/CAFOD

Tabitha has learnt new farming techniques using water from the dam to replant her vegetable garden and grow fruit trees

5 Promote participation and dialogue



Engaging in the 2030 Agenda

The process to formulate the SDGs was much more inclusive than the predecessor Millennium Development Goals, with national dialogues and thematic consultations involving many people around the world, although clearly it was also subject to competing priorities of different groups. It has set the bar high for participation in subsequent UN processes. Every UN Member State – 193 countries – has agreed to implement the Goals in a way that encourages the greatest participation of different groups, with a specific focus on those who are often excluded both politically and in the benefits of development. This also requires more accountable and transparent institutions and inclusive decision-making processes.

- The Goals and targets are the results of over two years of intense public consultation and engagement with civil society and other stakeholders around the world, which paid particular attention to the voices of the poorest and most vulnerable (6)
- We acknowledge the natural and cultural diversity of the world and recognize that all cultures and civilizations can contribute to, and are crucial enablers of, sustainable development (36)
- Millions have already engaged with, and will own, this Agenda. It is an Agenda of the people, by the people and for the people – and this, we believe, will ensure its success (52)
- [The follow up and review process] will be open, inclusive, participatory and transparent for all people and will support reporting by all relevant stakeholders (74d)
- We also encourage member states to conduct regular and inclusive reviews of progress at the national and sub-national levels which are country-led and country-driven. Such reviews should draw on contributions from indigenous peoples, civil society, the private sector and other stakeholders, in line with national circumstances, policies and priorities (79)



Louise Norton/CAFOD

Edelmira is part of a women's savings group. This helps her to save money because many rural people can't get bank accounts. It also helps the women involved to discuss issues they may face at home such as violence or discrimination.

5 Promote participation and dialogue

Illustrative goals and targets

- 5.5** Ensure women's full and effective participation and equal opportunities for leadership at all levels of decision-making in political, economic and public life
- 6.b** Support and strengthen the participation of local communities in improving water and sanitation management
- 11.3** Enhance inclusive and sustainable urbanization and capacity for participatory, integrated and sustainable human settlement planning and management in all countries
- 16.6** Develop effective, accountable and transparent institutions
- 16.7** Ensure responsive, inclusive, participatory and representative decision-making



Promote participation and dialogue



Reflection on *Laudato Si'*

AFFIRMS AND BUILDS ON:

Laudato Si' affirms the need for participation and calls for a new dialogue about our common home that includes everyone, with particular focus on local populations and the most vulnerable groups, emphasising the need to celebrate and respect cultural identity.

Need for a new dialogue. *“I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet”* (LS 14) which is our common home. This dialogue is a process where consensus should be reached between different stakeholders (LS 183), starting from the needs of the most vulnerable people and groups. Participation is both a good and a duty, aimed at promoting the common good. It is based on the inherent dignity of the person and starts with taking charge of areas of personal responsibility, leading to an active part in public life (Catechism 1913-1915).

Local populations have a special place, based on their agency and cultural identity. People living in poverty *“are artisans of their own destiny”* (PP 65) and should engage in

dialogue based on their own identity (LS 81) and culture (LS 144), respecting the various cultural riches of different peoples (LS 63). Local populations should have a special place as they are concerned about their own future and can transcend immediate economic interest (LS 183). No voice can be left out, especially not the voices of those most affected (LS 14, 63), who are often currently excluded (LS 49).

Need broader alliances, coalitions and ways of working. Social problems must be addressed by community networks and not simply by the sum of individual good deeds (LS 219). Everyone’s talents and involvement are needed (LS 14) and we need to develop broader alliances and coalitions.

5 Promote participation and dialogue

CHALLENGES:

Laudato Si' calls for a much deeper encounter than in current politics or policy-making, with deeper relationships and willingness to change through a generous encounter. This includes special concern for indigenous communities and their relationship with our common home.

True wisdom comes from self-examination, dialogue and generous encounter. Wisdom comes from real relationships, which cannot be replaced by technological means of communication. We need “*direct contact with the pain, the fears and the joys of others and the complexity of their personal experiences*” (LS 47).

Dialogue means **that each person needs to be open to change**. Dialogue is necessary for finding new models of development (LS 164), for changing or stopping existing plans (LS 186-7)

and for making politics and economics serve the greater good: “*Today, in view of the common good, there is urgent need for politics and economics to enter into a frank dialogue in the service of life, especially human life*” (LS 189).

Special care should be given to indigenous communities and their cultural traditions, who are the principal dialogue partners, especially when large projects that affect their lands are proposed (LS 146).



Caritas Internationalis

The Bishop of Bossangoa Nestor Aziagbia, the Archbishop of Bangui S.E. Mgr. Dieudonné Nzapalainga and the Imam Oumar Kobine talking to villagers in the Central African Republic

6 Strengthen governance and global partnership for implementation



Engaging in the 2030 Agenda

The 2030 Agenda has universal application but reaffirms the role of each state in determining its own development choices as well as the need for greater global cooperation for the implementation of such an ambitious programme. There are targets for rich countries as well as poor ones. At the same time, countries have different responsibilities, based on their resources and historic development paths.

- All countries and all stakeholders, acting in collaborative partnerships, will implement this plan (Preamble)
- We are determined to mobilize the means required to implement this Agenda through a revitalised Global Partnership for Sustainable Development, based on a spirit of strengthened global solidarity, focussed in particular on the needs of the poorest

and most vulnerable and with the participation of all countries, all stakeholders and all people (Preamble)

- We reaffirm all the principles of the Rio Declaration on Environment and Development, including, inter alia, the principle of common but differentiated responsibilities (12)
- We reaffirm that every State has, and shall freely exercise, full permanent sovereignty over all its wealth, natural resources and economic activity (18)
- We recognize that each country has primary responsibility for its own economic and social development (41)
- We acknowledge also the essential role of national parliaments [...]. Governments and public institutions will also work closely on implementation with regional and local authorities, sub-regional institutions, international institutions, academia, philanthropic organizations, volunteer groups and others (45)
- We recognize that there are different approaches, visions, models and tools available to each country, in accordance with its national circumstances and priorities, to achieve sustainable development (59)



Louise Norton, CAFOD

The SDGs and Laudato Si' both call for global cooperation

6 Strengthen governance and global partnership for implementation

Illustrative goals and targets

- Goal 16** Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
 - 16.5** Substantially reduce corruption and bribery
 - 16.7** Ensure responsive, inclusive, participatory and representative decision-making
- Goal 17** Strengthen the means of implementation and revitalize the global partnership for sustainable development
 - 17.16** Enhance multi-stakeholder partnerships that mobilize and share knowledge, expertise, technology and financial resources, to support the SDGs in particular developing countries

6 Strengthen governance and global partnership for implementation



Reflection on *Laudato Si'*

AFFIRMS AND BUILDS ON:

Laudato Si' affirms the need to strengthen governance at local, national and international level. For this we need both a new universal solidarity for the common good, and subsidiarity focused on local ownership and decision-making.

Strengthened governance at all levels.

Solutions are needed from both the global perspective of “one world with a common plan” (LS 164) as well as local level (LS 183). We require both subsidiarity and solidarity, with active participation at all levels (CSDC 189).

New universal solidarity for the common good is needed (LS 14) that can address structural forms of poverty (LS 14), counter the laws of the market (LS 30) and self-interested

pragmatism (LS 215) and include future generations and all of creation. We are already together as **one global family**, meaning that solidarity is not optional but rather is part of our very human identity (LS 52).

This will include **enforceable international agreements** and global regulatory norms (LS 166, 173-174), based on **common but differentiated responsibilities of countries** (LS 52).



Sally Tjildesley/CAFOD

World Bank Spring Meetings, April 2017
World Bank Spring Meetings, April 2017

6 Strengthen governance and global partnership for implementation

CHALLENGES:

We need to recognise and challenge the vested interests of certain economic sectors, governments, individuals and groups and to develop new political leadership and approaches that can effectively tackle current problems.

Develop an **ecological citizenship to tackle corruption and protect the environment**, based on principle of subsidiarity where **people** contribute to the cultural, political, social, economic life (CSDC 189) and have **control over political power**: *“Because the enforcement of laws is at times inadequate due to corruption, public pressure has to be exerted in order to bring about decisive political action”* (LS 179).

Need to recognise and tackle vested interests. Some economic sectors are stronger than states (LS 196) and many countries have placed national interests above the common good (LS 169) so we need solutions from a global perspective that do not simply defend the interests of a few (LS 164). Greater attention must be given to the *“needs of the poor, the weak and the vulnerable, in a debate often dominated by the more powerful interests”* (LS 52).

Stewardship, solidarity and common good as defining principles. Stewardship of the earth’s resources for the needs of the inhabitants prevails over sovereignty. Solidarity prevails over national (or any other vested) interest.

Need for new leadership to develop new approaches. *Laudato Si'* condemns politicians for their lack of leadership *“capable of striking out on new paths”* and their weak responses (LS 53). *“What is needed is a new politics which is far-sighted and capable of a new, integral and interdisciplinary approach to handling the different aspects of the crisis”* (LS 197), which upholds *“high principles and thinks of the long-term common good”* (LS 178).

7 Change consumption and production patterns



Engaging in the 2030 Agenda

The 2030 Agenda recognises that the way we produce and consume is unsustainable and is a threat to people and planet alike. All of us – governments, business and citizens – need to fundamentally change our production and consumption patterns, urgently tackle climate change and sustainably manage all resources.

- We are determined to protect the planet from degradation, including through sustainable consumption and production, sustainably managing its natural resources and taking urgent action on climate change so that it can support the needs of the present and future generations (Preamble)
- We envisage a world [...] in which consumption and production patterns and use of all natural resources – from air to land, from rivers, lakes and aquifers to oceans and seas - are sustainable (9)
- We commit to making fundamental changes in the way that our societies produce and consume goods and services. Governments, international organizations, the business sector and other non-state actors and individuals must contribute to changing unsustainable consumption and production patterns (28)



Barbara Davies

Water monitoring in areas affected by mine pollution

Change consumption and production patterns

Illustrative goals and targets

- 8.4** Improve global resource efficiency in consumption and production and endeavour to decouple economic growth from environmental degradation with developed countries taking the lead
- 11.6** Reduce the adverse per capita environmental impact of cities, including by paying special attention to air quality and municipal and other waste management
- Goal 12** Ensure sustainable consumption and production patterns
 - 12.3** Halve food waste at the retail and consumer levels and reduce food losses
 - 12.5** Reduce waste generation through prevention, reduction, recycling and reuse.
 - 12.6** Encourage companies to adopt sustainable practices and integrate sustainability information into their reporting cycle
 - 12.8** Ensure that people everywhere have the relevant information and awareness for sustainable development and lifestyles in harmony with nature
 - 12.c** Rationalize inefficient fossil fuel subsidies.



Change consumption and production patterns



Reflection on *Laudato Si'*

AFFIRMS AND BUILDS ON:

Laudato Si' affirms the need for changes in lifestyle, waste, consumption and production and the need for political support to do this.

*“Humanity is called to recognize the **need for changes of lifestyle, production and consumption**, in order to combat this warming or at least the human causes which produce or aggravate it” (LS 23). There is a tendency of **wasteful consumption** (LS 162) and **overconsumption within privileged sectors** in all countries (LS 172).*

Developed countries need to take the lead, recognising **differentiated responsibilities** (LS 52), with all countries increasing the **political support** needed to develop more sustainable models of production and consumption and promote energy efficiency (LS 180).



Tania Dalton

CAFOD partner UNITAS helps refuse collectors in Bolivia claim decent working conditions



Change consumption and production patterns

CHALLENGES:

Laudato Si' is radical in calling for a personal and communal conversion, needing new habits and new types of development to protect the environment, based on generosity and celebration. It challenges a consumerist vision of human beings and a throw away culture.

We need a personal (LS 217) and communal (LS 219) **'ecological' conversion** to a different way of life.

A personal conversion should lead to new lifestyle (LS 209) which involves *"Living our vocation to be protectors of God's handiwork" (LS 217) and changing "harmful habits of consumption which, rather than decreasing, appear to be growing all the more" (LS 55).* There is a need for a conversion of attitude from indifference to other people's needs (LS 232) to loving awareness (LS 220), in a move towards **sufficiency and celebration** – a deep enjoyment free from the obsessions with consumption (LS 222).

Consumption is a moral issue. We need to recognise that our lifestyles contribute to injustice, and we need to challenge a throwaway culture (LS 16, 43) based on a self-centred focus on instant gratification (LS 162) and a consumerist vision of human beings (LS 144).

Need to tackle inequality of consumption.

We cannot legitimise the present model of distribution, where a minority believes it has the right to consume in a way that can never be universalised (LS 50) and where there are excessive or scandalous levels of consumption (LS 171, 172).

Change in lifestyle can be a route to political change through bringing *"healthy pressure to bear on those who wield political, economic and social power"* and *"changing the way businesses operate, forcing them to consider their environmental footprint and their patterns of production"* (LS 206).

Need new types of development: *"[T]he time has come to accept decreased growth in some parts of the world, in order to provide resources for other places to experience healthy growth. Benedict XVI has said that "technologically advanced societies must be prepared to encourage more sober lifestyles, while reducing their energy consumption and improving its efficiency"" (LS 193).*

8 Promote the role of technology



Engaging in the 2030 Agenda

The 2030 Agenda sees the role of technology as central to meeting all of the goals and targets and has a specific section in Goal 17. Technology needs to be equitably distributed, with greater focus on technology transfer. It should be focused on human progress, and contribute to more sustainable consumption and production.

- We are determined to ensure that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature (Preamble)
- We envisage a world [...] in which development and the application of technology are climate-sensitive, respect biodiversity and are resilient (9)
- The spread of information and communications technology and global interconnectedness has great potential to accelerate human progress, to bridge the digital divide and to develop knowledge societies, as does scientific and technological innovation across areas as diverse as medicine and energy (15)



Use of technology in rural areas in Uganda

8 Promote the role of technology

Illustrative goals and targets

- 1.4** Ensure that all men and women, in particular the poor and the vulnerable, have equal rights to economic resources [and] appropriate new technology
- 5.b** Enhance the use of enabling technology, in particular information and communications technology, to promote the empowerment of women
- 7.a** Enhance international cooperation to facilitate access to clean energy research and technology
- 8.2** Achieve higher levels of economic productivity through diversification, technological upgrading and innovation, including through a focus on high-value added and labour-intensive sectors
- Goal 9** Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
- 12.a** Support developing countries to strengthen their scientific and technological capacity to move towards more sustainable patterns of consumption and production
- 17.7** Promote the development, transfer and dissemination of environmentally sound technologies to developing countries

8 Promote the role of technology



Reflection on *Laudato Si'*

AFFIRMS AND BUILDS ON:

Laudato Si' affirms that technology, when directed towards social progress and the service of people, has brought significant benefits to society.

Technology has brought enormous benefits for society and we are right to rejoice in these advances as products of God-given human creativity (LS 102).

Technology that is used well can **improve the quality of human life** (LS 103) but must be **directed towards progress** that is “healthier, more human, more social, more integral” (LS 112). Technology must be at the **service of people**.



CAFOD/Annie Bungeroth

Solar panels provide light at Shambani Primary School

8 Promote the role of technology

CHALLENGES:

Laudato Si' has significant challenges for how we view and engage with technology, criticising a 'technocratic paradigm' based on the idea of unlimited growth and of human domination of the earth's resources.

Need to challenge the current 'technocratic paradigm' that sees technology and market forces alone as capable of solving environmental problems (LS 108-109), without addressing human relationships (LS 20), the ideology of consumerism or vested power interests. In fact, technology can be damaging when linked too closely with power and ideology as it **limits creativity, solidarity and generosity**: "We have to accept that technological products are not neutral, for they create a framework which ends up conditioning lifestyles and shaping social possibilities along the lines dictated by the interests of certain powerful groups" (LS 107).

Technology needs to be better directed towards solving problems faced by people and planet. "A path of productive development, which is more creative and better directed, could correct the present disparity between excessive technological investment in consumption and insufficient investment in resolving urgent problems facing the human family. It could

generate intelligent and profitable ways of reusing, revamping and recycling, and it could also improve the energy efficiency of cities" (LS 192).

Need to recognise the spiritual roots of our crisis and deal with the causes. This involves challenging the 'myth of progress', "*based on the lie that there is an infinite supply of the earth's goods and this leads to the planet being squeezed dry beyond every limit*" (LS 106). We need to seek a change in humanity and recognise ethical and spiritual roots to environmental problems (LS 9) and **deal with causes and limits, otherwise we are just dealing with symptoms** (LS 20).

Technology can work against itself when it impacts on jobs: "*the orientation of the economy has favoured a kind of technological progress in which the costs of production are reduced by laying off workers and replacing them with machines*" (LS 128).

9 Support economic growth, business and decent work



Engaging in the 2030 Agenda

The economy has a central role in the 2030 Agenda, especially in Goal 8 with its focus on sustained, sustainable and inclusive growth. This growth needs to be inclusive, focusing on those who have traditionally been left out, including young people and women. The private sector is diverse – ranging from micro-enterprises to multinationals – and is a major driver for growth and job creation. It has the responsibility to adopt sustainable practices and provide decent work, respecting international standards.

- We resolve also to create conditions for sustainable, inclusive and sustained economic growth, shared prosperity and decent work for all (3, 9, 13, 21, 27)
- We will sustain per capita economic growth [...] at least 7 per cent gross domestic product growth per annum in the least developed countries (Target 8.1)
- We will work to build dynamic, sustainable, innovative and people-centred economies, promoting youth employment and women's economic empowerment, in particular, and decent work for all (27)
- Private business activity, investment and innovation are major drivers of productivity, inclusive economic growth and job creation. We acknowledge the diversity of the private sector, ranging from micro-enterprises to cooperatives to multinationals. We call upon all businesses to apply their creativity and innovation to solving sustainable development challenges. We will foster a dynamic and well-functioning business sector, while protecting labour rights and environmental and health standards in accordance with relevant international standards and agreements and other ongoing initiatives (67)



Women displaced by the Nepal Earthquake in 2015 learn new skills such as rug weaving from CAFOD partner CORDAID and their local partners

9 Support economic growth, business and decent work

Illustrative goals and targets

- Goal 8** Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
- 8.1** Sustain per capita economic growth
 - 8.2** Achieve higher levels of economic productivity
 - 8.4** Endeavour to decouple economic growth from environmental degradation
 - 8.5** Achieve full and productive employment and decent work for all women and men
 - 8.8** Protect labour rights and promote safe and secure working environments for all workers
 - 2.3** Double the agricultural productivity and incomes of small-scale food producers
 - 10.1** Progressively achieve and sustain income growth of the bottom 40 per cent of the population at a rate higher than the national average
 - 12.6** Encourage companies, especially large and transnational companies, to adopt sustainable practices and to integrate sustainability information into their reporting cycle.

9 Support economic growth, business and decent work



Reflection on *Laudato Si'*

AFFIRMS AND BUILDS ON:

Laudato Si' affirms the important role of all types of business in a diverse and creative economy. They should be directed towards authentic development that improves the quality of human life, protects the environment and supports a dignified life through work.

“Authentic development includes efforts to bring about an integral improvement in the quality of human life” (LS 147).

*“Business is a noble vocation, directed to producing wealth and improving our world. It can be a fruitful source of prosperity for the areas in which it operates, especially if it sees **the creation of jobs as an essential part of its service to the common good**” (LS 129).*

A goal of business and economic activity should be **steady employment for everyone** (CV 32) and a **dignified life through work** (LS 128). To provide employment we need a **diverse and creative economy** (LS 129) that includes a focus on supporting small producers and “**small-scale food production systems** which feed the greater part of the world’s peoples” (LS 129).



Local markets are essential to many people's livelihoods

9 Support economic growth, business and decent work

CHALLENGES:

Laudato Si' challenges the idea that we can have both sustained and sustainable growth and calls us to rethink the meaning of progress, the purpose of the economy and the wider role of business. There is no option of business as usual.

Business is accountable to society: *“those responsible for business enterprises are responsible to society for the economic and ecological effects of their operations. They have an obligation to consider the good of persons and not only the increase of profits”* (Catechism 2432). There is a risk that business is exclusively answerable to investors (CV 40), as opposed to its wider impacts on human rights and the environment.

Need a **deeper reflection on the meaning of the economy and its goals** (CV 32). *“Put simply, it is a matter of **redefining our notion of progress**. A technological and economic development that does not leave in its wake a better world and an integrally higher quality of life cannot be considered progress”* (LS 194).

Present limitations and failures in the economy need to be addressed head-on, including the concentration of power in certain groups and individuals that work against the common good (LS 54) and models of growth which have proved incapable of ensuring respect for the environment (LS 6).

Work is a vocation (LS 128), part of an ongoing creative process in which we are involved (LS 71, 124). It is part of **our relationship with other human beings** and with our common home (LS 125). *“Work is a necessity, **part of the meaning of life** on this earth, a path to growth, human development and personal fulfilment”* (LS 128).

Rest needs to be built into our work, to heal our relationships with God, ourselves, others and the world (LS 237). This recognises the interdependence of everything and the limits to the earth's rhythms, which cannot be subject to dominion or control.

Further resources

This section includes a list of existing platforms and global initiatives on the SDGs, as well as background information regarding the 2030 Agenda.

■ Background documents

- Transforming our world: the 2030 Agenda for Sustainable Development
- Laudato Si' – On Care of our Common Home
- The UN Sustainable Development Knowledge Platform

■ Global stakeholder platforms and initiatives

- Together 2030
- Beyond 2015 legacy website
- Action for Sustainable Development
- International Partnership on Religion and Sustainable Development
- Partners for Review

■ Advocacy, policy and training materials

- CAFOD Sustainable Development Goals policy and research papers
- CAFOD animation videos on the Sustainable Development Goals
- Sustainable Development Goals: Action Towards 2030 (Caritas Internationalis)
- United Nations Institute for Training and Research (UNITAR): Capacity for the 2030 Agenda

Glossary of Catholic Social Teaching documents

Catechism	Catechism of the Catholic Church
CSDC	Compendium of Social Doctrine of the Church (2004)
CV	<i>Caritas in Veritate</i> – on integral human development in charity and truth (2009)
EG	<i>Evangelii Gaudium</i> – on the proclamation of the gospel in today's world (2013)
LS	<i>Laudato Si'</i> – On care for our common home (2015)
PP	<i>Populorum Progressio</i> – on the development of peoples (1967)
Puebla	<i>Documento de Puebla</i> (1979)
SRS	<i>Sollicitudo Rei Socialis</i> – on the 20th anniversary of <i>Populorum Progressio</i> (1987)

