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**The Philosophy of Peace and Development
of the Holy See in the United Nations**

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**Report submitted by Johney Xavier in order to be eligible for a doctoral degree awarded
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English Abbreviations

AIDS	Acquired Immune Deficiency Syndrome
ANCS	Antenatal Corticosteroids
BICE	Bureau International Catholique de l'Enfance
BICE	International Catholic Child Bureau
BJP	Bharatiya Janata Party
CCC	Catechism of Catholic Church
CCODP	Canadian Catholic Organization for Development and Peace
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women
CERD	Committee on the Elimination of Racial Discrimination
CHAN	Catholic AIDS and HIV Network
CHAST	Children's Hygiene and Sanitation Training child pornography
CHF	Swiss Franc
CFFC	Catholics for a Free Choice
CLTS	The Community Led Total Sanitation
CO ₂ / CO ₂	Carbon Dioxide
COP	Conference of the Parties
CMP	Conference Meeting of the Parties
CRC	Convention on the Rights of the Child
CRR	Center for Reproductive Rights
CRS	Catholic Relief Services
CSCE	Council for Security and Co-Operation in Europe
CSD	Commission on Sustainable Development
CSW	Commission on the Status of Women
CWC	Chemical Weapons Convention
DESA	Department of Economic and Social Affairs
DWA	Decent Work Agenda
ECOSOC	Economic and Social Council
EU	European Union
EVD	Ebola Virus Disease
FAO	Food and Agricultural Organization
FAS	Fondo di Assistenza Sanitaria
FSF	Financial Stability Forum
FWCW	Fourth World Conference on Women
G-20	The Group of Twenty, an international forum for the governments and central bank governors from 20 major economies.
GA	General Assembly
GATT	General Agreement on Trade and Tariffs
GDP	Gross Domestic Product
GESDPE	Green Economy in the context of Sustainable Development and Poverty Eradication
GFMD	Global Forum on Migration and Development
GNI	Gross National Income
GPA	Programme on AIDS
GPI	Girls Power Initiative
HIPC	Heavily Indebted Poor Countries
HIV	Human Immunodeficiency Virus
HR	Human Rights

HS	Holy See
IAEA	International Atomic Energy Agency
IBRD	International Bank for Reconstruction and Development
ICCPR	International Covenant on Civil and Political Rights
ICESCR	International Covenant on Economic, Social and Cultural Rights
ICJ	International Court of Justice
ICN	International Conference on Nutrition
ICPD	International Conference on Population and Development
IDA	International Development Association
IDB	Inter-American Development Bank
IFI	International Financial Institutions
ILC	International Labour Conference
ILO	International Labour Organization
MF	International Monetary Fund
IOM	International Organization for Migration
IPCC	The Intergovernmental Panel on Climate Change
ITC	International Theological Commission
ITU	International Telecommunication Union
LGBT	Lesbian, Gay, Bisexual, and Transgender
LDCs	Least Developed Countries
LLDCs	Landlocked Developing Countries
MDGs	Millennium Development Goals
NGOs	Non-Governmental Organizations
NPT	Treaty on the Non-Proliferation of Nuclear Weapons
NWS	Nuclear Weapon States
OCHA	Office for the Coordination of Humanitarian Affairs
ODA	Official Development Assistance
OHCHR	Office of the High Commissioner for Human Rights
OPAC	Optional Protocol on the involvement of children in armed conflict
OPSC	Optional Protocol on the sale of children, child prostitution and
ORS	Oral Rehydration Salts
PAS	Pontifical Academy of Sciences
PASS	Pontifical Academy of Social Sciences
PCF	Pontifical Council of Family
PCMIP	Pontifical Council of Migrants and Itinerant People
PHAST	The Participatory Hygiene And Sanitation Transformation
PMHS	Permanent Mission of the Holy See
PPE	Personal Protection Equipment
R2P	Right to Protect
SALW	Small Arms and Light Weapons
SDGs	Sustainable Development Goals
SFPD	Sant'Egidio Foundation for Peace and Dialogue
SNAP	Survivor Network of those Abused by Priests
SIDS	Small Island Development States
STI	Sexually Transmitted Infection
TB	Tuberculosis
TPN	Third-Party Neutral
UPU	Universal Postal Union
UDHR	Universal Declaration of Human Rights
UJI	Jaume I University
UK	United Kingdom

UN	United Nations
UNAIDS	United Nations Programme on HIV/AIDS
UNCED	United Nations Conference on Environment and Development
UNCHR	United Nations High Commissioner for Refugees
UNCTAD	United Nations Conference on Trade and Development
UNCRC	United Nations Convention on the Rights of the Child
UNDP	United Nations Development Programme
UNEP	United Nations Environmental Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNCCC	United Nations Climate Change Conference
UNFCCC	United Nations Framework Convention on Climate Change
UNFPA	United Nations Population Fund
UNFPII	United Nations Permanent Forum on Indigenous Issues
UNGA	United Nations General Assembly
UN-HABITAT	The United Nations Human Settlements Programme
UNICEF	United Nations International Children Education Fund
UNRWA	United Nations Relief and Works Agency for Palestine Refugees in the Near East
US	United States
USA	United States of America
VCLT	Vienna Convention on the Law of Treaties
WASH	Water Infrastructure, Sanitation and Hygiene
WB	World Bank
WDP	World Day of Peace
WESP	World Economic Situation and Prospects
WFD	World Food Day
WFP	World Food Programme
WHA	World Health Assembly
WHO	World Health Organization
WWII	World War Second
WWF	World Water Forum

Spanish Abbreviations

CELAM	Consejo Episcopal Latinoamericano
ONU	Organización de las Naciones Unidas
SIDA	Síndrome da Immuno-Deficienza Adquirida
UJI	Universitat Jaume I

Abbreviations of Biblical Books

1 Cor	1 Corinthians
1 Tim	1 Timothy
2 Cor	2 Corinthians
2 Tim	2 Timothy
Acts	Acts of the Apostles
Am	Amos
Col	Colossians
Eph	Ephesians
Ex	Exodus
Ezek	Ezekiel
Gen	Genesis
Heb	Hebrews
Hos	Hosea
Is	Isaiah
Jdgs	Judges
Lk	Luke
Mt	Matthew
NT	New Testament
Nu	Numbers
OT	Old Testament
Phil	Philippians
Ps	Psalms
Rom	Romans

Abbreviations of Ecclesiastical Sources

AA	Apostolicam Actuositatem, Decree on the Apostolate of the Laity
AAA	Acta Apostolicae Sedis
AD	Anno Domini
AG	Ad Gentes, Decree on the Mission Activity of the Church
BC	Before Christ
CBCI	Catholic Bishops Conference of India
CCC	Catechism of Catholic Church
CCCB	Canadian Conference of Catholic Bishops
CCE	Congregation for Catholic Education
CCEO	Codex Canonum Ecclesiarum Orientalium
CD	Christus Dominus, Decree Concerning the Pastoral Office of Bishops in the Church
CE	Christian Era
CDF	Congregation for the Doctrine of the Faith
CHAN	Catholic HIV and AIDS Network
CHCI	Catholic Health Care Institutions
CIC	Codex Iuris Canonici
CL	Christifideles laici
Cor Unum	Pontifical Council <i>Cor Unum</i>
CRS	Catholic Relief Work
CSC	Catholic Commission for Social Justice
CST	Catholic Social Teachings
DH	Dignitatis Humanae, Declaration on Religious Freedom
DV	Dei Verbum, Dogmatic Constitution On Divine Revelation
DV	Dei Verbum
ECAM	Enseignement Catholique au Maroc
FC	Familiaris Consortio
GCBC	German Catholic Bishops' Conference
GE	Gravissimum Educationis, Declaration on Christian Education
GS	Gaudium et Spes
HS	Holy See
ICBC	Irish Catholic Bishops' Conference
IM	Inter Mirifica, Decree on the Means of Social Communication
ITC	International Theological Commission
JPIC	Justice, Peace & Integrity of Creation
JW	Justice in the World
LG	Lumen Gentium
NA	Nostra Aetate, Declaration on the Relation Of the Church to Non-Christian Religions
OE	Orientalium Ecclesiarum, Decree On the Catholic Churches of the Eastern Rite
OT	Optatam Totius, Decree On Priestly Training
PAS	Pontifical Academy of Sciences
PASS	Pontifical Academy of Social Sciences
PC	Perfectae Caritatis, Decree On Renewal of Religious Life
PCC	Pontifical Council for Culture
PCF	Pontifical Council for the Family
PCHCW	Pontifical Council for the Pastoral Assistance to Health Care Workers

PCJP	Pontifical Council for Justice and Peace
PCL	Pontifical Council for the Laity
PCMIP	Pontifical Council for the Pastoral Care of Migrants and Itinerant
PCSC	Pontifical Council for Social Communications People
PDM	Peace Day Messages
PMHS	Permanent Mission of the Holy See
PO	Presbyterorum Ordinis, Decree On the Ministry and Life of Priests
PPF	Paths to Peace Foundation
SACCB	South African Conference of Catholic Bishops
SC	Sacrosanctum Concilium, Constitution on the Sacred Liturgy
SCV	Stato della Città del Vaticano
UR	Unitatis Redintegratio, Decree on Ecumenism
USCCB	United States Conference of Catholic Bishops
Vat. II	Second Vatican Ecumenical Council
VCS	The Vatican City State

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Johney Xavier

Resumende Tesis Doctoral

La Filosofía de la Paz y Desarrollo de la Santa Sede ante Las Naciones Unidas

Introducción

He titulado mi tesis como “La filosofía de la paz y el desarrollo de la Santa Sede en las Naciones Unidas.” El trabajo de investigación realizado en esta tesis presenta los puntos de vista de la Santa Sede (HS) sobre los diversos temas candentes del mundo. Desde estos puntos de vista, esta tesis también intenta formular una filosofía de paz y desarrollo. Para lograr la paz y el desarrollo, es necesario un soporte teórico y el HS tiene principios para tal fin. En la ONU, el HS presentó esos principios en base a los temas y situaciones. Esta tesis ha coordinado y organizado los recursos materiales, sugerencias y pautas en forma de una filosofía de paz y desarrollo.

Objetivos de la Tesis Doctoral

En esta tesis titulada “La Filosofía de la Paz y el Desarrollo de la Santa Sede en las Naciones Unidas,” mi objetivo es conocer los contenidos y preocupaciones por la paz y el desarrollo de la Santa Sede en forma de filosofía. Para obtener una imagen perfecta de la “Filosofía de la paz y el desarrollo de la Santa Sede,” pretendo resaltar el rostro secular en lugar del de una identidad religiosa pura. Me propongo concentrarme principalmente en la comunicación del HS como observador en las Naciones Unidas y sus agencias filiales. El objetivo central de esta tesis es enunciar el método y los objetivos de la Santa Sede para llegar a la filosofía de la paz y el desarrollo. Los resultados de este estudio de investigación podrían ser útiles no solo para los seguidores de la Santa Sede sino también para que otros comprendan objetivamente el concepto y los elementos vívidos de la paz que propone esta institución. Como resultado, esta tesis allanará el camino para comprender los valores comunes que podrían compartirse con otras religiones y comunidades. Por lo tanto, los diálogos interreligiosos tienen una plataforma de partida para crear un mundo pacífico y armonioso. Los malentendidos y las posiciones extremas basadas en el prejuicio sobre la Santa Sede pueden reducirse cuando se comprende su posición sobre la paz y el desarrollo.

Hipótesis

La Santa Sede tiene más de mil millones de seguidores en el mundo. La presencia de la Iglesia Católica Romana está en casi todos los países del mundo. Tiene una tremenda influencia en sus fieles de todo el mundo. Dondequiera que está presente, se dedica a las actividades sociales del área donde se encuentran más allá de sus compromisos espirituales o religiosos. Esta posición única del HS en el mundo es más grande que un concepto nacional. Con este peso y prestigio, el HS también hace su papel en la ONU. Como el HS tiene una talla mundial, es más fácil para el HS proponer planes de paz y desarrollo o temas relacionados. Con los mismos influyen en los temas globales en consideración con la paz y el desarrollo. Estos planes y propuestas no son solo teóricos sino también de praxis. Con los demás consejos y comisiones de la HS como PCJP, Pontificio Consejo Cor Unum, PCF, PASS, PAS, etc., esta praxis y presencia en todo el mundo ha sido incomparable con cualquier otra organización o institución del mundo. La HS puede influir en las políticas locales, nacionales e internacionales.

La hipótesis de este estudio de tesis sería la siguiente: “La filosofía de la paz y el desarrollo de la Santa Sede en las Naciones Unidas está en una posición única para promover e influir en los debates mundiales sobre la paz y el desarrollo.” Esta hipótesis se explorará lógicamente en la tesis.

Preguntas de investigación

El mundo actual atraviesa un debate de extremismo religioso. En lugar de centrarse en el extremismo religioso de una religión, la tesis aquí propone una cara positiva de una religión. La Santa Sede, con sus puntos de vista sobre la paz, el desarrollo, la seguridad, la transformación de conflictos y las sugerencias progresistas, toma una posición única en la ONU. Puede resolver muchos problemas. Interpretarlo como una filosofía para la paz y el desarrollo es la tarea que se emprende en la tesis. La Santa Sede como entidad y representante de una religión trae muchas preguntas y discusiones sobre la paz, el desarrollo, la moralidad, el modo de vida, el medio ambiente, etc. Por lo tanto, esta tesis ha seguido las preguntas de investigación que se dan a continuación.

La Santa Sede como actor no estatal en el ámbito internacional

1. ¿Es la Santa Sede un estado nación o simplemente un grupo religioso? ¿Es la historia de la Santa Sede larga y enriquecedora en las Naciones Unidas? ¿Es suficiente la representación actual de la Santa Sede en el ámbito internacional de la paz y el desarrollo?

Promoción de la paz

2. ¿Cuáles son las ideas y conceptos propuestos por la Santa Sede para la promoción de la paz? ¿Es algo especial con respecto a las ideas, asuntos y sugerencias propuestos para la paz global?

En desarrollo

3. ¿Tiene la Santa Sede ideas originales con respecto al desarrollo? ¿Cuáles son las preocupaciones especiales del convoy del HS en las Naciones Unidas sobre el desarrollo?

Filosofía de la paz y el desarrollo

4. ¿Puede considerarse una filosofía la comunicación de la Santa Sede en las Naciones Unidas sobre la paz y el desarrollo? ¿En qué se diferencia esta filosofía de paz y desarrollo de la Santa Sede de otros pensamientos semejantes? ¿Hasta qué punto es aplicable esta filosofía de paz y desarrollo en el actual escenario global?

Detrás de la misión humanitaria de la Santa Sede hay una filosofía reconocida. Esta filosofía es interpretada en un nuevo idioma en las Naciones Unidas y sus diferentes organismos, principalmente por el cuerpo diplomático de la Santa Sede. Respecto a la paz y el desarrollo, esta tesis ha estudiado básicamente varias de las comunicaciones clave de la Santa Sede en diversas organizaciones destacadas de las Naciones Unidas. Como las comunicaciones y los mensajes de la Santa Sede son enormes, en esta tesis se agrupan bajo diferentes temas y se examinan los esenciales. El método de estudio cualitativo y comparativo de esta tesis ayudó a encontrar el papel único de la HS con respecto a la paz y el desarrollo global.

Revisión de literatura

De las descripciones dadas anteriormente, se desprende que el principal recurso de esta tesis sigue siendo la comunicación de la HS en la ONU y sus diferentes organizaciones. Esta tesis ha categorizado esta sección de revisión de literatura de una manera triple: recursos primarios, secundarios y complementarios.

Fuentes primarias

Las ingentes actividades del HS, tanto internas como externas, están documentadas en los idiomas oficiales de los actos o comunicaciones del HS. En general, los mensajes y comunicados del HS se encuentran en la colección de Acta Apostolicae Sedis - AAA, que es la documentación oficial del Acta de la Sede Apostólica del HS. Esta tesis ha referido este recurso común de la HS que es Acta Apostolicae Sedis - AAA sólo en casos muy raros. Para facilitar la investigación, dependemos de los dos sitios web bien definidos de las dos misiones principales de la HS, que se encuentra en Nueva York y Ginebra respectivamente. El mismo significado se le da al sitio web del Stato della Citta del Vaticano — SCV, especialmente a la sección de Curia Romana, donde se recopilan sistemáticamente las actividades internacionales oficiales. Algunas de las fuentes primarias también se han extraído de los sitios web de Radio Vaticano junto con otras numerosas publicaciones del propio SCV. Para evitar complicaciones y simplificar la búsqueda de los materiales de recursos, se recopilaron más documentos del HS que de la fuente documental de la ONU. El sitio web de HS proporciona la mayoría de sus documentos de intervención en sus sitios web de manera colectiva. Sin embargo, obtener esos datos, información e intervenciones de la ONU requirió mucho esfuerzo porque todas las intervenciones nacionales se clasificaron en muchas oficinas divisionales.

El libro “La diplomacia del Vaticano en las Naciones Unidas” de Melnyk (2009) es un estudio científico que se utiliza como uno de los principales libros de referencia en esta tesis. Melnyk (2009) con sus excelentes habilidades de investigación describe la historia de la diplomacia internacional de SCV con sus altibajos. El libro: “La política y la organización de la Iglesia católica dentro del Vaticano” de Rees (1996) da otra buena descripción de la estructura política y el compromiso internacional de la SCV de una manera sistemática, lo que me ayudó a comprender las funciones y modos de la gobernanza del HS y la de sus ocupaciones diplomáticas. “La Diplomazia Pontifica in un Mondo Globalizzato” de Bertone (2006), “De la guerra justa a la ética de la paz moderna” de Justenhoven y Barbieri (eds) (2012), “La política y el papado en el mundo moderno” de Coppa (2008) y “Repensar el Estado en la era de la globalización, el pensamiento católico y la teoría política contemporánea” de Justenhoven y Turner (2003) apoyan los objetivos de esta tesis.

Fuentes secundarias

Existe una vasta literatura sobre el compromiso político y social del HS por parte de los Papas de hoy en día que sirven como fuente secundaria para esta tesis. Las publicaciones del (1) 'Pontificio Consejo para la Justicia y la Paz son: (a) “Compendio de la Doctrina Social de la Iglesia” (b) “Nota sobre la Celebración del Día Mundial de la Diversidad Biológica” (c) “De Estocolmo a Johannesburgo, una reseña histórica de la preocupación de la 'Santa Sede' por el medio ambiente 1972-2002” (d) Juan Pablo II y la familia de los pueblos, el Santo Padre al cuerpo diplomático (1978-2002) (e) “El trabajo como clave de la cuestión social: la gran transformación social y económica y la dimensión subjetiva del trabajo” (2) 'Pontificio Consejo Cor Unum (Por ejemplo: “El hambre en el mundo, un desafío para todos: desarrollo en Solidaridad”), y (3) 'Pontificio Consejo de la Familia' (por ejemplo: “Conclusiones de una Conferencia Vaticana sobre la Familia y la Integración de los Discapacitados”; “La Familia y los Derechos Humanos”) son algunos de los recursos importantes para cualquier estudio sobre la Santa Sede y su relación con la paz mundial y los problemas de desarrollo.

Muchos de los libros son proporcionados por temas en ocasiones especiales en la Iglesia con relatos profundos del concepto de paz y desarrollo del HS. El libro “El Papa Juan Pablo II y los desafíos de la diplomacia papal: una antología (1978-2003)” de Dupuy (2004) es una de las mejores fuentes secundarias, que aporta la opinión del Vaticano para esta tesis. El libro de Dupuy (2003) del mismo autor titulado “Palabras que importan: La Santa Sede en la Antología de la Diplomacia Multilateral (1970-2000)” es una antología muy demandada de la Diplomacia Vaticana y apoya sustancialmente muchas posibilidades de referencia para lograr el objetivo de la tesis. Otro libro titulado “Al servicio de la familia humana: La Santa Sede en las principales conferencias de las Naciones Unidas” de Marucci (1997) también juega un gran papel en esta tesis. Con profundos relatos del concepto de paz y desarrollo del HS, muchos de los libros y otras referencias utilizadas en esta tesis se han proporcionado temáticamente sobre la base de ocasiones especiales en la Iglesia.

Fuentes complementarias

Para redactar el capítulo principal de esta tesis, a saber, la “Filosofía de la paz y el desarrollo de la Santa Sede,” ideas de libros como “The Development Dictionary: A Guide to Knowledge as Power” de Sachs (1995); “Misión terrenal, la Iglesia católica y el desarrollo mundial” de Calderisi (2013); “La religión, las ONG y las Naciones Unidas: actores visibles e invisibles en el poder” de Carrette y Miall (2017); “Teología y praxis del desarrollo y la religión”

de Clarke (2011); “Manual de investigación sobre desarrollo y religión” de Clarke (2013); “Un llamado a muchas paces” de Dietrich y Sützl (1997); “Interpretaciones de la paz en la historia y la cultura” de Dietrich (2012); “Los orígenes de la guerra, la perspectiva católica” de Shadle (2011); “The Catholic Peace Tradition” de Musto (1986) han servido como importantes puntos de referencia de fuentes complementarias. Esta tesis también ha dependido mucho de referencias que destacaban las enseñanzas sociales y la implicación social de la Iglesia en el mundo moderno, especialmente la parte de 'El Pontificio Consejo Justicia y Paz' y otras comisiones pontificias / concilios y decastry de la Iglesia Católica. Iglesia.

Análisis crítico de la revisión de la literatura

En cuanto a los recursos primarios, el recurso del sitio web de la HS ha dado sus puntos de vista tal como se presenta en el ámbito internacional. Mientras que los tres libros mencionados tienen la naturaleza de un enfoque pro-HS que respalda opiniones, comentarios y argumentos. Los libros de Coppa (2008), Justenhovena y Turner (2003) han dado un enfoque crítico a las políticas y enfoques de la diplomacia del HS.

La literatura de recursos secundarios de las publicaciones del “Pontificio Consejo para la Justicia y la Paz,” “Pontificio Consejo Cor Unum” y “Pontificio Consejo de la Familia” tiene la naturaleza de ser pro-HS. Aunque se trata de materiales de estudio elaborados, ninguno de ellos incluyó los argumentos críticos en contra del HS. Se trata de una literatura de estilo concluyente y enunciativo en apoyo de los argumentos y propuestas del HS.

En la sección de literatura complementaria, tenemos varios libros que tienen un punto de vista imparcial y crítico de las ideas de la HS, así como los conceptos de ‘Paz y Desarrollo.’

Metodología y división del trabajo

Esta tesis se divide en una introducción general, cuatro capítulos principales y una conclusión general. Después del primer capítulo de introducción general, el segundo capítulo ha explicado el ‘estado’ de la Santa Sede. El tercer capítulo se concentra en las comunicaciones y mensajes de la Santa Sede en las Naciones Unidas sobre la paz. Para facilitar y abordar el objetivo principal del capítulo, las opiniones, los puntos de vista y las intervenciones seleccionadas de la Santa Sede se debatirán en las “Declaraciones universales de los derechos humanos” y las “Ideas

del nuevo orden mundial.” Mientras tanto, el cuarto capítulo de esta tesis analiza los conceptos e ideas sobre el ‘desarrollo’ de la Santa Sede en las Naciones Unidas. El método utilizado en este capítulo es discutir las comunicaciones, puntos de vista, intervenciones y visiones de la Santa Sede en las Naciones Unidas bajo cada 'Objetivos de Desarrollo del Milenio'. El quinto capítulo discute el principal punto de investigación de esta tesis, que es el “Filosofía de la paz y el desarrollo de la Santa Sede en las Naciones Unidas.” Esto ha sido posible gracias a las ideas principales dadas en los capítulos tercero y cuarto respectivamente. Esta tesis tiene un capítulo de conclusión general en el que se resalta y resume con algunas sugerencias el resumen de todo el procedimiento y los principales hallazgos de la tesis. La bibliografía proporcionada sistemáticamente seguirá la sección de conclusión general.

La naturaleza del estudio estaría en las siguientes categorías: estudios de paz, estudios de desarrollo, políticas religiosas y política internacional, políticas religiosas y políticas extranjeras, transformaciones de conflictos y filosofías religiosas y religión, seguridad humana y seguridad internacional, respectivamente. Puede calificarse ligeramente como teológico, junto con una naturaleza de teología política y “Enseñanzas sociales católicas”: CST.

El contenido

El objetivo de esta tesis es encontrar los contenidos y preocupaciones por la paz y el desarrollo desde la perspectiva de la Santa Sede e interpretarlo como una filosofía había sido una tarea difícil. En primer lugar, cubrir el enorme volumen de recursos de comunicación de la Santa Sede con respecto a las relaciones internacionales y su larga historia es imposible dentro del límite de una tesis. Los materiales seleccionados se basan en su importancia y su relación con el tema de la tesis y han sido bien estudiados. La última referencia de la línea de tiempo utilizada en esta tesis por parte del HS ha sido el discurso de la Asamblea General del Papa Francisco el 25 de septiembre de 2015. Esta tesis no ha utilizado ninguna referencia de los documentos de la Santa Sede después del 25 de septiembre de 2015. Los principios de base humanitaria son los fundamentos de las intervenciones de la Santa Sede en la ONU. La Santa Sede, como potencia espiritual, a menudo critica y desafía los injustos sistemas internacionales y las situaciones inhumanas. Tiene sus propias opiniones y visiones sobre temas globales. Conectarlos con otros valores y principios no fue un trabajo fácil, como se hizo con la ‘Declaración Universal de Derechos Humanos’: DUDH,

‘Ideas del Nuevo Orden Mundial,’ ‘Objetivos de Desarrollo del Milenio,’ ODM y Objetivos de Desarrollo Sostenible: ODS.

El proceso de investigación con una metodología especial logró una imagen perfecta de una “Filosofía de la paz y el desarrollo” integral. Destacó el rostro diplomático y secular de la Santa Sede. Como estudio interdisciplinario entre los estudios de la paz, la filosofía y las enseñanzas sociales católicas, en esta tesis se ve una amalgama de los tres. La identidad religiosa pura de la Iglesia Católica no se vio en sentido estricto en la discusión de esta tesis, aunque las creencias principales se tratan en la tesis como descripciones breves. Con todos estos diferentes elementos, esta tesis propuso con éxito los métodos y objetivos para un mundo pacífico basado en los principios éticos y creencias de la HS en la forma de “Filosofía de la Paz y el Desarrollo de la HS en la ONU.”

Los puntos de vista utilizados en este estudio son útiles no solo para los seguidores de la Santa Sede sino también para otros creyentes y no creyentes religiosos. Ayuda a discernir los conceptos y elementos vivos de paz y desarrollo propuestos por el HS de manera objetiva. Los resultados de este estudio serán útiles para conocer los valores comunes entre las religiones y comunidades para una coexistencia pacífica y la construcción de la paz. Por lo tanto, los diálogos y la colaboración interreligiosos pueden construir pensamientos tan valiosos sobre la HS, a nivel local e internacional, respectivamente. Los resultados de esta investigación son útiles para evitar malentendidos y posiciones extremas basadas en prejuicios sobre la Santa Sede. Su posición sobre la paz y el desarrollo contribuirá positivamente a enriquecer los estudios sobre la paz y al bienestar del mundo.

Estado de la Santa Sede

En el segundo capítulo de esta tesis, he discutido el estado de la HS en la arena internacional. Mientras se discute sobre el estado del HS en la ONU como observador permanente, se puede entender que nunca pretende ser una nación en su sentido típico. Es un grupo religioso que quiere mantener la dignidad de toda la humanidad y sus elementos trascendentes. El carácter universal de la Santa Sede se ve en todos sus puntos de vista. Se le puede llamar una autoridad supranacional en virtud de su defensa de los derechos humanos y las cualidades. El HS como persona jurídica internacional es un hecho y ha sido aprobado por la comunidad internacional. La crítica de unos pocos se debe a algún tipo de malentendido sobre el desarrollo histórico de las

relaciones internacionales y también a la historia del HS. Me he ocupado de estos temas en el segundo capítulo de esta tesis. La Ciudad del Vaticano, como sede de la administración de la HS y como entidad nacional, quería funcionar y proponer los mismos principios éticos y morales de la HS en sus compromisos. Descubrir los elementos constitutivos de un Estado como tal en la estatura del Estado de la Ciudad del Vaticano es siempre un tema de discusión para muchos. Pero las intenciones últimas de esta Ciudad-Estado son apoyar a la HS para el bienestar de la humanidad. Tanto para el HS como para el Estado de la Ciudad del Vaticano, es más importante que cualquier otra cosa para la paz y el bienestar de la humanidad con los métodos pacíficos internacionales disponibles. El estatus de observador permanente del HS en la ONU es una misión de servicio para la familia humana. , que para la búsqueda de poder o el proceso de estatus en la comunidad internacional.

En el segundo capítulo de esta tesis, uno podría ver explícitamente los hechos mencionados anteriormente en las palabras de los Papas. Pero al mismo tiempo, nadie puede negar la larga tradición, experiencia y eficiencia de la diplomacia del HS en las relaciones internacionales. En el segundo capítulo de esta tesis, se pudo ver que las representaciones de la HS están trabajando en diferentes oficinas de la ONU. Las largas relaciones de la HS con la ONU están realmente enriqueciendo a la humanidad a través de sus diferentes niveles de intervenciones y consideraciones y operaciones humanitarias. El HS, con el apoyo del conocimiento a nivel de base sobre diferentes partes del mundo y su capacidad para llegar incluso a situaciones de desastre remotas, es una institución única entre la comunidad internacional. El caso del VIH / SIDA se ha presentado en esta tesis como el mejor ejemplo de este hecho. Por un lado, la presencia de la HS en la ONU cumple muchos deberes para promover la paz y el desarrollo, más que cualquier nación pequeña del mundo. Por otro lado, sus aplicaciones prácticas de mensajes a través de las unidades de la Santa Sede junto con el apoyo tecnológico de la ONU cubren varias capacidades mayores de muchas naciones poderosas en el mundo. Por ejemplo, las actividades contra el “Síndrome de inmunodeficiencia adquirida,” el SIDA o el “Virus de la inmunodeficiencia humana,” el VIH del HS, son más amplias que la misión práctica de cualquier otra nación (Ver sección: 4.6.6. ODM 6: Combatir la malaria, el VIH / SIDA y otras enfermedades: visión de la Santa Sede) en el mundo. En el segundo capítulo de esta tesis nos preguntamos si el HS tiene iniciativas originales en las relaciones internacionales. La respuesta es sí y el mejor ejemplo es el refresco en la relación Cuba-Estados Unidos que se inició en el año 2014-2015 (Miller 2014). En la introducción de este segundo capítulo, hemos discutido sobre la naturaleza de la comunicación del HS en la ONU.

Viendo el segundo capítulo desde el principio hasta el último, la respuesta es que tiene un carácter humanitario con un tono espiritual.

Promoción de la paz

En el tercer capítulo, esta tesis ha intentado comprender los conceptos de paz del HS desde sus puntos de vista en la ONU. Para ello, se tomaron como medidas la “Declaración Universal de Derechos Humanos,” la DUDH y las “Ideas del Nuevo Orden Mundial” para filtrar el concepto de paz del HS. El HS promueve una visión de paz principalmente a través de su compromiso con la ‘DUDH’ y las ‘Ideas del Nuevo Orden Mundial,’ como la ética centrada en el ser humano en la economía, las instituciones internacionales, la ‘Responsabilidad de proteger,’ la responsabilidad de proteger y el desarme. Se han estudiado diferentes intervenciones, mensajes, declaraciones, etc., del HS en ambas direcciones, como la ‘Declaración Universal de Derechos Humanos’ y las ‘Ideas del Nuevo Orden Mundial,’ para comprender las opiniones del HS sobre la paz. La ‘Declaración Universal de Derechos Humanos’ y las ‘Ideas del Nuevo Orden Mundial’ forman juntas un concepto integral de paz. El derecho a la vida, el derecho a la libertad religiosa, el derecho al medio ambiente, el derecho a la paz, el derecho al trabajo digno, etc., discutido en esta tesis muestra el conocimiento profundo de la HS en estas materias para un mundo en paz. Cuidar de cada individuo y garantizar sus derechos es el primer paso para un mundo pacífico. Esta tesis ha dado buena cuenta de tres sectores principales que están directamente relacionados con la paz mundial. El sistema financiero internacional, la preocupación por el medio ambiente y el desarme se consideran asuntos primarios de las ‘Ideas del Nuevo Orden Mundial’ que están directamente relacionados con la paz de las personas y las comunidades. Para llegar a esa conclusión, esta tesis ha tomado una antología de la paz en la Biblia y la de la historia católica. Esta sección ha aportado un buen relato de la paz católica desde diferentes perspectivas. El concepto bíblico afirma que la paz viene solo de Dios y muestra su naturaleza trascendental. Con un concepto escatológico de la paz, la visión católica también da un acento al elemento trascendente en el ser humano. Pero al mismo tiempo, esta tesis ha demostrado que la paz mundana también es importante para la visión católica. La paz es el don de Dios, cuidado y nutrido por los seres humanos para el bienestar de la sociedad en la vida terrestre y para el fin último de llegar a Dios, quien en sí mismo es la paz es la visión católica integral de la paz. La teoría de la guerra justa y su origen también se contabilizan en esta tesis que podría categorizarse en el sector de la paz negativa. Los aportes de los estudios sobre la paz de tres reconocidos investigadores de la paz como Galtung, Guzman y Dietrich se comparan con la visión católica de la paz. La responsabilidad de proteger y cuidar el medio

ambiente también se trata en este capítulo como parte esencial de las ‘Ideas del Nuevo Orden Mundial.’

En desarrollo

El concepto de desarrollo del HS en el capítulo cuarto hizo que esta tesis se acercara a su objetivo de dar forma a la “filosofía de la paz y el desarrollo en la ONU.” Hemos visto el concepto de desarrollo tradicional del SA a través de los ojos del ‘Comisión Teológica Internacional’ - ITC que trabaja bajo el HS. El ITC ha emitido un documento sobre desarrollo con el que comenzamos el capítulo, pero al mismo tiempo hemos revisado muchos otros documentos y fuentes del HS para entender su visión del desarrollo. Las ‘Enseñanzas sociales católicas,’ compuestas principalmente por las enseñanzas papales, muestran un concepto de desarrollo integral y sostenible del HS. Para concretar estas ideas, esta tesis ha vuelto a tomar un método de evaluación con respecto a los puntos de vista del HS sobre los ODM. El HS tiene un entendimiento claro sobre los ‘Objetivos de Desarrollo del Milenio’ y sus puntos de vista sobre esos objetivos han puesto de manifiesto un conocimiento profundo del tema por parte del HS en la ONU. Su propio principio ético sobre las ideas del desarrollo hace que la visión del HS sea única entre muchas otras visiones del mundo sobre el desarrollo. Dios como creador y la trascendencia de los seres humanos tienen prioridad en los temas de desarrollo por parte de la HS. La consideración fraterna de toda la humanidad y el medio ambiente como hogar de todos hace que la visión del HS sobre el desarrollo sea algo sobresaliente. “El desarrollo es el nuevo nombre de la paz” (Pablo VI 1967a) es un salto extraordinario en la visión de paz y desarrollo propuesta por el HS para el mundo moderno. Los puntos de vista del HS sobre los ODM mostraron que el HS está comprometido con sus contribuciones originales al desarrollo y el desarrollo sostenible, tanto en la teoría como en la práctica. En esta tesis también se da la crítica del HS contra muchas situaciones injustas provocadas por el método de "desarrollo" o en nombre del desarrollo. Representa un desarrollo sostenible centrado en el ser humano y orientado al ser humano de toda la humanidad con un cuidado del medio ambiente.

La filosofía

Teniendo muchos conceptos y visiones del HS sobre la paz y el desarrollo, esta tesis ha tratado de interpretar su objetivo principal - la “Filosofía de la Paz y el Desarrollo del HS en la ONU” en el quinto capítulo. Al comienzo de este quinto capítulo, la discusión sobre filosofía aclaró

la terminología. Basado en esas ideas sobre filosofía, y los puntos de vista y conceptos vistos en los capítulos tercero y cuarto de esta tesis, el capítulo final ilustró una “Filosofía de la Paz y el Desarrollo de la HS en la ONU.” Es un enfoque centrado y orientado al ser humano. De este quinto capítulo se puede concluir que si bien esta visión de paz y desarrollo está relacionada con muchas creencias teístas de la HS, estrictamente no es una teología, sino una filosofía, ya que trata la vida humana y sugiere los modos y estilos de vida para las comunidades humanas. Creado por Dios, salvado por Dios y para Dios, el ser humano es trascendental como fundamento de esta filosofía. En esta tesis se revisa bien la creencia de la HS de que el ser humano es creado en la imago Dei (imagen de Dios) desde la perspectiva católica y su valor agregado con el concepto de imago Christi (imagen de Dios, Cristo como modelo y salvador) también está bien desplegado en este capítulo para dibujar la 'Filosofía de la paz y el desarrollo de la SS en la ONU'. Creada a imagen de Dios, esta creencia otorga al ser humano la dignidad de una naturaleza trascendental. Según las creencias católicas, esa es la base principal de sus derechos y deberes en esta vida. El triple concepto del amor (a Dios, a sí mismo, a los demás) con la idea de imago Dei concreta este basamento para dar forma a una filosofía para la paz y el desarrollo. Pero la preocupación de esta tesis fue también interpretarla en el contexto de la ONU y de la relación internacional del HS. Como cumplimiento del propósito, la discusión al inicio del capítulo se concentró en el objetivo de la diplomacia de HS.

Sorprendentemente, las palabras del Papa Juan Pablo I, que reinó en el HS durante solo 33 días, definieron maravillosamente el objetivo del HS con dos elementos básicos. Estos objetivos son: primero buscar soluciones a los grandes problemas humanos y segundo formar la conciencia de los hombres y mujeres de buena voluntad en nuestro mundo. Sumando a estos objetivos diplomáticos del HS, pocos pensamientos políticos internacionales relacionados con el concepto imago Dei del humanismo integral o filosofía práctica del filósofo católico Jacques Maritain, esta tesis dio forma a la “Filosofía de la Paz y el Desarrollo del HS en la ONU.” Luego ha dado más apoyo filosófico para dar forma a la ‘Filosofía de la HS en la ONU,’ de dos grandes pensadores de la Iglesia Católica con su definición tradicional o conceptos relacionados con la paz. En otras palabras, esta tesis encontró dos grandes pilares de pensamiento para construir esta filosofía de paz y desarrollo. De San Agustín, tenemos un gran principio *Pax est tranquillitas Ordinis y de Santo Tomás de Aquino, Pax proprius est effectus caritatis*, ambos sobre la paz. El primer verso, como se ve claramente en su significado – ‘la paz es el orden de las cosas’ - se considera como la primera puerta del concepto de paz de esta filosofía, mientras que el segundo verso tomado como fuente y procedimiento para el concepto de desarrollo conduce a la paz en esta filosofía (Glendon

et al 2012). El verso de que “la paz es el efecto que surge del amor” significa que hay acciones y actividades de este efecto tanto en teorías como en palabras. Consideramos esas actividades como desarrollo, ya sea en teoría, proceso o en proyectos. Las acciones por amor a Dios, al ser humano y a sí mismo resultan en el bienestar y el progreso se considera desarrollo. En última instancia, también tienen como objetivo la paz. Aunque estos versos de San Agustín y Santo Tomás de Aquino no suelen ser citados directamente por las delegaciones del HS, se pueden ver e interpretar sus intervenciones sobre la base de estos dos versículos. Las virtudes y cualidades como la verdad (también como Dios), la caridad y la justicia toman roles vitales en la interpretación de esta “Filosofía de la Paz y el Desarrollo de la HS en la ONU.”

Así, las palabras del Papa Pablo VI (1967): “el desarrollo es el nuevo nombre de la paz” suenan complementarias a esta filosofía. En la evolución de este tema, este capítulo ha reformulado un verso sinónimo cercano a él, que afirma que “el desarrollo sostenible es el nuevo nombre de la paz sostenible.” Las unidades del cuerpo diplomático del HS en el sistema de las Naciones Unidas sobre la base de estos ideales intervienen implícita y explícitamente por la paz y el desarrollo del mundo. Allí toman argumentos de apoyo de la teología y otras ciencias. El concepto antes mencionado de “desarrollo es el nuevo nombre de la paz” del Papa Pablo VI (1967) se mantiene en el centro de esta filosofía. Esta filosofía tiene diferentes componentes, como la opción por los pobres, la solidaridad, la subsidiariedad, la rectoría, la igualdad y la autoridad pública global. Todos juntos, apuntan a la paz a través de un proceso de desarrollo integral tanto en la teoría como en la práctica.

Desde el análisis de los puntos de vista de la HS en la ONU sobre la paz y el desarrollo, esta visión y concepto de la HS que ha desarrollado esta tesis se considera una filosofía. Esto se debe a que ayuda a la vida humana y da impulso a una forma de vida correcta con estos principios. La naturaleza de esta filosofía es humanitaria y al mismo tiempo es una filosofía integral y práctica. También tiene un carácter interdisciplinario. Esta “Filosofía de la paz y el desarrollo de la Santa Sede” es original en su género, con su carácter integral y su enfoque humanista. Es integral, ya que ve al ser humano como un todo y considera el bienestar del alma, mente y cuerpo. El concepto trascendental del ser humano lo convierte en una filosofía espiritualista orientada hacia una paz escatológica. Es una filosofía práctica y comunitaria, ya que sugiere y explora soluciones para la vida práctica y da importancia a la vida comunitaria y los problemas de la sociedad encuentran cabida en este patrón de pensamiento. Como es una filosofía de paz inclusiva, tiene elementos de paz negativa y positiva y se encamina hacia una paz perpetua. Como se basa en creencias

religiosas, puede considerarse como una paz transracional (transrational), pero al mismo tiempo también es racional, porque racionaliza sus creencias. Por eso el Papa Benedicto XVI calificó el objetivo de la función diplomática del HS como un acto de purificación de la razón (Libreria Editrice Vaticana 2005; BBC News 2010).

La reflexión filosófica sobre los principios y creencias religiosos es algo fundamental en la Iglesia Católica. Lo mismo se ve en esta tesis explorada como “Filosofía de la paz y el desarrollo de la HS en la ONU.” Por lo tanto, es al mismo tiempo de naturaleza racional y transracional. Ofrece posibilidades para muchas paces en diferentes ámbitos de la vida con reflexiones epistemológicas adecuadas. Con componentes especiales de autoridad pública global y ética global, esta filosofía del HS está orientada al futuro y se basa en principios humanitarios. La relevancia de tal paz y desarrollo es muy necesaria. Ciertos elementos de esta filosofía son criticados por pocas personas, por ejemplo, relacionados con la interpretación del derecho a la vida del HS. El HS cree que la protección de la vida humana desde el útero hasta la tumba y la vida humana debe considerarse sagrada en cualquier etapa de la vida (CDF 2008).

Los puntos de vista contra el aborto, la eutanasia y la pena de muerte han llevado a atacar esta visión del HS, pero su posición sobre el carácter sagrado de la vida humana nunca ha cambiado. El derecho a la vida y su dignidad es el contenido principal de la filosofía que se ha desarrollado a través de esta tesis. En el actual escenario global, esta filosofía de paz y desarrollo es la necesidad de tiempo, ya que es una filosofía integral y práctica y puede hacer mucho, tanto a nivel local como internacional como una forma de vida para las personas y las comunidades. Esta filosofía es para todos; es una idea integral de paz y desarrollo y tiene elementos que pueden contribuir a la consolidación de la paz y la transformación de conflictos. Esta filosofía tiene respuestas para los problemas modernos de paz y desarrollo. La ‘Doctrina Social Católica’ tiene una naturaleza y semejanza con la teología y su lenguaje, pero la filosofía de la paz y el desarrollo es independiente y es para toda la familia humana. La afiliación indirecta al pensamiento católico se ve en la visión del HS en la ONU. Al mismo tiempo, tiene una naturaleza especial de inclusión total para servir a la humanidad.

Esta filosofía puede interpretarse como filosofía de la ‘civilización de la verdad y el amor’ (Juan Pablo II 1995b; Juan Pablo II 1995c; Juan Pablo II 1996b) y una filosofía contra una ‘cultura de la muerte’ (Juan Pablo II 1995b; Juan Pablo II 1995c; Juan Pablo II 1996b). ‘El Papa Francisco afirma que esta filosofía se opone’ a través de la cultura ausente (Turkson2015a). Destaca el genio

femenino': las habilidades extraordinarias y su estatus de las mujeres en las sociedades (Wooden 2015). Da lugar a los derechos del niño y los derechos de las niñas y las mujeres. La preocupación por el medio ambiente que se muestra en esta filosofía es una necesidad de tiempo. El llamado moral a una reforma económica en las instituciones internacionales es un punto admirable en la "Filosofía de la Paz y el Desarrollo de la HS en la ONU" para una futura autoridad pública global.

Recomendaciones

- ❖ Ahora concluimos esta tesis de "Filosofía de la paz y el desarrollo de la Santa Sede en las Naciones Unidas" con las siguientes conclusiones.
- ❖ Esta filosofía se compone de principios espirituales, que son capaces de iluminar e iluminar al ser humano y al mundo físico.
- ❖ Es una filosofía, que tiene un carácter de esperanza (sector de desarrollo) y al mismo tiempo, es una filosofía de confianza (relaciones internacionales).
- ❖ Es una filosofía centrada en el ser humano (imago Dei) y orientada al ser humano (imago Christi).
- ❖ El *summum bonum* de esta filosofía es la paz; el desarrollo es un camino, un proceso y un procedimiento hacia esta paz, tanto en términos teóricos como prácticos.
- ❖ Es una filosofía que tiene su origen en las relaciones internacionales de la HS.
- ❖ El objetivo de tal filosofía diplomática es encontrar soluciones a los grandes problemas de la humanidad y formar la conciencia de hombres y mujeres de buena voluntad.
- ❖ Esta filosofía tiene aspectos comunitarios y sociales ya que busca una solución a los grandes problemas de la humanidad.
- ❖ La "Filosofía de la Paz y el Desarrollo de la HS en la ONU" es una filosofía que ayuda en la formación de los seres humanos individuales.
- ❖ El lenguaje y estilo lingüístico conocido como *linguaggio* de esta filosofía es capaz de cualquier tipo de diálogo secular entre naciones y religiones o todas juntas.
- ❖ También es una filosofía para la comunidad internacional desde el inicio de la presencia de la HS en Naciones Unidas.
- ❖ Esta tesis prueba el estatus de observador de la Santa Sede en la ONU y su personalidad internacional. Este estatus no se usa para ningún logro político, sino ardientemente para los problemas de paz, desarrollo y bienestar del mundo entero.
- ❖ Otro hallazgo de esta tesis es que esta condición de observador permanente y rol internacional de la persona jurídica es de carácter espiritual.

- ❖ El HS respeta los derechos humanos porque se basa en la dignidad humana.
- ❖ La HS a través de sus intervenciones demostró que todos los hombres y mujeres tienen la misma dignidad que ni ningún sistema ni ninguna persona puede quitarle.
- ❖ Esta dignidad es el resultado de una de las creencias religiosas fundamentales de la HS, que todos los hombres y mujeres son creados a imagen de Dios (imago Dei).
- ❖ La HS plantea sus críticas a la DUDH por no haber explicación sobre los principios fundacionales de los derechos humanos o la dignidad del ser humano. El HS cree que sin una base fundamental, la DUDH está en riesgo. Al menos dos veces, los Papas lo han mencionado en la Asamblea General de la ONU.
- ❖ El enfoque teísta de la HS sienta las bases de la DUDH, y de ahí surge el elemento más importante de la dignidad humana, es decir, la trascendencia del ser humano. Las creencias religiosas de la HS establecen que la capacidad de trascendencia del ser humano se logra a través de Jesucristo para toda la humanidad. Por tanto, los seres humanos deberían intentar ser como imago Christi. La Iglesia continúa con la misión encomendada por Jesús de propagar estas verdades de imago Dei-imago Christi al mundo, mediante la cual todos los hombres y mujeres tendrían paz eterna para siempre.
- ❖ Con estos hallazgos antes mencionados, el HS afirma que el derecho a la libertad religiosa es el más importante entre la DUDH. Se acepta que todos los seres humanos son creados a imagen de Dios y este concepto de alguna manera existe en todas las religiones como parte de las creencias religiosas. El HS cree que lo mismo brinda la mejor posibilidad para construir los derechos humanos. Para empezar, esta libertad de religión es la buena base para todos los demás derechos. De acuerdo con esta filosofía de la HS, esta imagen de Dios en el hombre es salvada por la imagen de Cristo que da una base más y perfecta para la paz, la reconciliación y las posibilidades de desarrollo. Esta tesis la ha explicado en varios apartados de la tesis junto con la explicación del HS e imago Dei.
- ❖ Esta filosofía tiene la visión del mundo ordenado, que es un elemento necesario para el futuro del mundo. Esta filosofía espera un orden en el sistema financiero global, en el desarme de todo tipo de armas, un orden en el cuidado y preocupación por el medio ambiente, etc.
- ❖ Tanto los ODM como los ODS son valorados positivamente por la filosofía del HS sobre la paz y el desarrollo. Al mismo tiempo, da su crítica creativa a las muchas ideas de desarrollo emprendidas por la ONU.

- ❖ Aunque la paz escatológica permanece como el último objetivo de esta filosofía, la paz y el desarrollo no pueden verse por separado en esta filosofía. En el sentido terrestre, cree que 'el desarrollo es la nueva paz.'
- ❖ Esta filosofía es interdisciplinar, porque toma muchas ideas de la filosofía, teología, antropología, teología política, relaciones internacionales, estudios de paz, etc.
- ❖ Es una filosofía de igualdad e igual dignidad tanto para hombres como para mujeres. Pero no acepta la igualdad como igualdad.
- ❖ El alma de esta filosofía de civilización del amor es la cultura de la libertad, que incluye tanto la libertad de los seres humanos como de los estados.
- ❖ Esta filosofía prevé una autoridad pública global y una nueva forma de gobernanza mundial. Dado que el concepto de Estado nación se ve desafiado por las nuevas condiciones globales, la propuesta del HS puede tener lugar en el futuro.
- ❖ Por último, pero no menos importante en estudios de paz, puede ser una de las subdivisiones perfectas con una inmensa cantidad de recursos y sugerencias para el tema en sí y más que eso para un mundo y una humanidad mejores.

Sugerencias

Después de formar esta conclusión general, esta investigación sugeriría pocas cosas para futuros estudios en relación con las relaciones internacionales del HS, especialmente con respecto a la ONU. En primer lugar, el HS debería tomar la iniciativa de poner a disposición de un público más amplio sus teorías y documentos diplomáticos bilaterales y multinacionales. Estos son documentos realmente bien estudiados que pueden ayudar a construir un mundo en desarrollo pacífico y sostenible. Puede ayudar a evitar guerras y violencia. Más que nada, da sentido al ser humano y a la existencia de la nación en esta tierra. Esta tesis en sí misma puede ser una fuente inspiradora para cientos de otros estudios sobre la filosofía de la diplomacia, la paz y el desarrollo de la Santa Sede. Las universidades pontificias deberían animar a sus estudiantes a participar en este estudio. La sección "Doctrina social católica" de la teología también debería intentar incluir este sector en su contenido. Es realmente triste que una visión tan profunda y un conocimiento práctico de la paz y el desarrollo de la HS tenga menos audiencia en el ámbito académico.

Conclusión

La Santa Sede es la institución en funcionamiento más antigua del mundo y, con la cantidad de sus miembros, también es la más grande. Las Naciones Unidas también se consideran importantes como resultado de su participación en diferentes partes del mundo y su función se considera única en nuestra vida social y política moderna. Una investigación que conecte a estas dos grandes entidades fue un desafío, debido a la riqueza de su historia, los grandes recursos materiales que poseen y el papel que han desempeñado y que aún continúan en el mundo. Hay diferencias en sus visiones pero al mismo tiempo coinciden en mayoría con los objetivos comunes de la humanidad.

Para esta investigación, fue necesario tener un enfoque preciso del tema, una claridad metodológica y una precisión estructural para alcanzar los objetivos esperados. Con los distintos capítulos de esta tesis, esta investigación lo ha intentado. Los contenidos de los capítulos intentaron trazar la filosofía de paz y desarrollo de la HS en las Naciones Unidas analizando sus intervenciones, declaraciones, etc, en la ONU. De esa manera esta tesis concluye que si las iniciativas y proyectos humanos anclados en la verdad, motivados por la caridad, comprometidos con la justicia, trabajando por el bien común orientado a la paz - una paz que es tranquilidad en orden, donde los derechos humanos y el 'Nuevo Mundo Se respeta Order Ideas,' esa es la "filosofía de paz y desarrollo de la HS en la ONU." Tal filosofía tiene diferentes elementos cualitativos, a saber, opción por los pobres, solidaridad, subsidiariedad, igualdad y autoridad para la buena gobernanza global.

Executive Summary

The Philosophy of Peace and Development of the Holy See in the United Nations

Introduction

I have titled my thesis as “The Philosophy of Peace and Development of the Holy See in the United Nations.” The research work done in this thesis presents the standpoints of the Holy See (HS) on the various burning issues of the world. From these standpoints, this thesis also attempts to formulate a philosophy of peace and development. To attain peace and development, there is the need for a theoretical support and the HS has principles for such an aim. In the UN, the HS presented those principles based on the themes and situations. This thesis has coordinated and arranged the resource materials, suggestions, and guidelines in the form of a philosophy of peace and development.

Objectives of the Doctoral Thesis

In this thesis titled as “The Philosophy of Peace and Development of the Holy See in the United Nations,” my aim is to find out the contents and concerns for peace and development by the Holy See in the form of a philosophy. To get a perfect picture of the ‘Philosophy of Peace and Development of the Holy See,’ I intend to highlight the secular face rather than that of a pure religious identity. I intend to concentrate mainly on the communication of the HS as an observer in the United Nations and its filial agencies. The core aim of this thesis is to state the method and objectives of the Holy See to arrive at the philosophy of peace and development. The results of this research study could be helpful not only for the followers of the Holy See but also for others to objectively understand the concept and the vivid elements of peace proposed by this institution. As a result, this thesis will pave the way to comprehend the common values which could be shared with other religions and communities. Thereby inter-religious dialogues have a platform to start with for creating a peaceful and harmonious world. The misunderstanding and extreme positions based on prejudice about the Holy See can be reduced when one understands its position on peace and development.

Hypothesis

The Holy See has more than one billion followers in the world. The presence of Roman Catholic Church is in almost all the countries of the world. It has tremendous influence on its faithful all over the world. Wherever it is present it is engaged in the social activities of the area where they are beyond their spiritual or religious engagements. This unique position of the HS in the world is larger than a national concept. With this weight and prestige, the HS also makes their role in the UN. As the HS has a global stature, it is easier for the HS to propose plans of peace and development or related themes. With the same they influence the global issues in consideration with peace and development. These plans and proposals are not only theoretical but also that of praxis. With the other councils and commissions of the HS such as PCJP, Pontifical Council *Cor Unum*, PCF, PASS, PAS, and so on, these praxis and presence all over the world has been matchless with any other organization or institution in the world. The HS can influence local, national and international policies.

The hypothesis of this thesis study would be as follows: “The Holy See’s Philosophy of Peace and Development in the United Nations is uniquely positioned to promote and influence global discussions on Peace and Development.” This hypothesis will be logically explored in the thesis.

Research Questions

The current world is undergoing a debate of religious extremism. In place of focusing on religious extremism of a religion, the thesis here proposes a positive face of a religion. The Holy See with its views on peace, development, security, conflict transformation, and progressive suggestions takes a unique stand in the UN. It can solve many issues. To interpret it as a philosophy for peace and development is the task is undertaken in the thesis. The Holy See as an entity and representing a religion brings lot of questions and discussions on peace, development, morality, way of life, environment, etc. Hence this thesis has followed the below given research questions.

The Holy See as a non-state actor in the international arena

1. Is the Holy See a nation state or simply a religious group? Is the history of the Holy See a long and an enriching one at the United Nations? Does the actual status representation of the Holy See do enough in the international arena of peace and development?

Promotion of Peace

2. What are the ideas and concepts proposed by the Holy See for the promotion of peace? Is it something special with regard to the proposed ideas, matters, and suggestions for global peace?

On Development

3. Does the Holy See hold original ideas with regard to development? What are the special concerns of the HS conveyed in the United Nations about development?

Philosophy of Peace and Development

4. Can the Holy See's communication in the United Nations about peace and development be considered as a philosophy? How this philosophy of peace and development of the Holy See differs from other such kind of thoughts? How far this philosophy of peace and development is applicable in the present global scenario?

Behind the humanitarian mission of the Holy See, there is a renowned philosophy. This philosophy is interpreted in a new language in the United Nations and its different organizations, mainly by the Holy See's diplomatic corps. With regard to peace and development, this thesis has basically studied several of the key communications of the Holy See in various prominent organizations of the United Nations. As the communications and messages of the Holy See are enormous, in this thesis they are grouped under different themes and the essential ones are examined. The qualitative and comparative study method of this thesis helped to find the unique role of the HS with regard to global peace and development.

Literature Review

From the above given descriptions, it is clear that the main resource of this thesis remains the communications of the HS in the UN and its different organizations. This thesis has categorized this literature review section in a three-fold way – as primary, secondary and complementary resources.

Primary Sources

The enormous activities of the HS, both internal and external are documented in the official languages of the acts or communications of the HS. In general, the messages and communiques of the HS are found in the collection of *Acta Apostolica Sedis – AAA*, which is the official Act of Apostolic See documentation of the HS. This thesis has referred this common resource of the HS

which is *Acta Apostolicae Sedis* – AAA only in very rare instances. To make the research easier, we depend on the two well defined websites of the two main missions of the HS, which is in New York and Geneva respectively. The same significance is given to the website of *Stato della Citta del Vaticano*—SCV, especially the section of *Curia Romana*, where the official international activities are collected systematically. Some of the primary sources are also taken from the Vatican Radio websites with other numerous publications from the SCV itself. In order to avoid complication and simplify the search for the resource materials, more of the documents were collected from the HS than from the documental source of the UN. The HS website provides a majority of its interventional documents in their websites in a collective manner. However to get such data, information, and interventions from the UN required much effort because the entire national interventions were categorized under many divisional offices.

The book “Vatican Diplomacy at the United Nations” by Melnyk (2009) is a scientific study which is used as one of the primary reference book in this thesis. Melnyk (2009) with his excellent research skills describes the history of the international diplomacy of SCV with its ups and downs. The book: “The Politics and Organization of the Catholic Church inside the Vatican” by Rees (1996) gives another good account of the political structure and international engagement of the SCV in a systematic manner, which helped me to understand the functions and modes of the HS governance and that of its diplomatic occupations. “La Diplomazia Pontifica in un Mondo Globalizzato” by Bertone (2006), “From Just War to Modern Peace Ethics” by Justenhoven and Barbieri (eds) (2012), “Politics and the Papacy in the Modern World” by Coppa (2008), and “Rethinking the State in the Age of Globalisation, Catholic Thought and Contemporary Political Theory” by Justenhoven and Turner (2003) support the objectives of this thesis.

Secondary Sources

There is a vast literature about the political and social engagement of the HS by the modern day Popes which serve as secondary source for this thesis. The publications of (1) ‘Pontifical Council for Justice and Peace are: (a) “Compendium of the Social Doctrine of the Church” (b) “Note on the Celebration of the World Day of Biological Diversity” (c) “From Stockholm To Johannesburg, An Historical Overview Of The Concern Of The ‘Holy See’ For The Environment 1972-2002” (d) John Paul II And The Family Of Peoples, The Holy Father To The Diplomatic Corps (1978-2002) (e) “Work as the Key to the Social Question: The Great Social and Economic

Transformation and the Subjective Dimension of Work” (2) ‘Pontifical Council Cor Unum (For example: “World Hunger A Challenge for All: Development in Solidarity”) and (3) ‘Pontifical Council of Family’ (for example, “Conclusions of a Vatican Conference on the Family and Integration of the Disabled”; “The Family and Human Rights”) are few of the important resources for any study on the Holy See and its relation to global peace and developmental issues.

Many of the books are thematically provided by special occasions in the Church with profound accounts of the peace and development concept of the HS. The book “Pope John Paul II and the challenges of Papal Diplomacy: An Anthology (1978-2003)” by Dupuy (2004) is one among the best secondary sources, which provides the opinion of the Vatican for this thesis. The same author’s Dupuy (2003) book entitled “Words That Matter: The Holy See in Multilateral Diplomacy Anthology (1970-2000)” is a much demanded anthology of Vatican Diplomacy and it substantially supports many reference possibilities so as to accomplish the aim of the thesis. Another book entitled as “Serving the Human Family: The Holy See in the Major United Nation Conferences” by Marucci (1997) also plays a great role in this thesis. With profound accounts of the HS’s concept of peace and development, many of the books and other references used in this thesis have been thematically provided on the basis of special occasions in the Church.

Complementary Sources

In order to write the main chapter of this thesis, namely the ‘Philosophy of Peace and Development of the Holy See,’ ideas from books such as “The Development Dictionary: A Guide to Knowledge as Power” by Sachs (1995); “Earthly Mission, The Catholic Church And World Development” by Calderisi (2013); “Religion, NGOs and the United Nations: Visible and Invisible Actors in Power” by Carrette and Miall (2017); “Development and Religion Theology and Praxis” by Clarke (2011); “Handbook of Research on Development and Religion” by Clarke (2013); “A Call for Many Peaces” by Dietrich and Sützl (1997); “Interpretations of Peace in History and Culture” by Dietrich (2012); “The Origins of War, The Catholic Perspective” by Shadle (2011); “The Catholic Peace Tradition” by Musto (1986) have served as important reference points of complementary sources. This thesis has also depended a lot on references which highlighted the social teachings and the social involvement of the Church in the modern world, especially the part of ‘The Pontifical Council for Justice and Peace’ and other pontifical commissions/council and decastry of the Catholic Church.

Critical Analysis of Literature Review

With regard to the primary resources, the website resource of the HS has given its view points as it is presented in the international arena. Whereas three books mentioned have the nature of pro-HS approach which supportive opinions, comments and arguments. The books of Coppa (2008), Justenhoven and Turner (2003) has given critical approach to the diplomacy policies and approaches of the HS.

The secondary resource literature from the publications of ‘Pontifical Council for Justice and Peace,’ ‘Pontifical Council *Cor Unum*,’ and ‘Pontifical Council of Family’ has the nature for being pro-HS. Though these are elaborated study materials none of them included the critical arguments against the HS. These are conclusive and statement style of literature in support of the arguments and proposals of the HS.

In the complementary literature section, we have several books having an impartial and critical viewpoint of the ideas of the HS as well as the concepts of ‘Peace and Development.’

Methodology and Division of Work

This thesis is divided into general introduction, four main chapters and a general conclusion. After the first general introduction chapter, the second chapter has explained the ‘status’ of the Holy See. The third chapter concentrates on the communications and messages of the Holy See in the United Nations about peace. To facilitate and to approach the main aim of the chapter, selected opinions, standpoints and interventions of the Holy See will be discussed under ‘Universal Declarations of Human Rights’ and ‘New World Order Ideas’. Meanwhile the fourth chapter of this thesis discusses about the concepts and ideas on ‘Development’ of the Holy See in the United Nations. The method used in this chapter is to discuss the communications, standpoints, interventions, and visions of the Holy See in the United Nations under each ‘Millennium Development Goals.’ The fifth chapter discusses the main research point of this thesis, which is the “Philosophy of Peace and Development of the Holy See in the United Nations.” This has been made possible by the main ideas given in the third and fourth chapters respectively. This thesis has a general conclusion chapter wherein the summarization of the entire procedure and the main

findings of the thesis are highlighted and summarized with some suggestions. The systematically given bibliography will follow the general conclusion section.

The nature of the study would be in the following categories: Peace Studies, Development Studies, Religious Policies and International Politics, Religious Policies and Foreign Policies, Conflict Transformations and Religious Philosophies and Religion, Human Security and International Security respectively. It can be slightly qualified as theological, along with a nature of political theology and ‘Catholic Social Teachings’—CST.

The Content

The aim of this thesis is to find the contents and concerns for peace and development from the perspective of the Holy See and to interpret it as a philosophy had been a difficult task. First of all, to cover the huge volume of the communication resource materials of the Holy See with regard to international relations and its long history is impossible within the limit of a thesis. The selected materials are on the basis of their importance and its relation with the theme of the thesis and they have been well-studied. The last timeline reference used in this thesis on the part of the HS has been the General Assembly Address of Pope Francis on 25th September 2015. This thesis has not used any reference from the Holy See documents after 25th September 2015. The humanitarian based principles are the fundamentals for the Holy See’s interventions in the UN. The Holy See as a spiritual power and soft power often criticizes and challenges the unjust international systems and inhuman situations. It has its own opinions and visions on global issues. To bridge them with other values and principles was not an easy work, as being done with ‘Universal Declaration of Human Rights’—UDHR, ‘New World Order Ideas,’ ‘Millennium Development Goals,’—MDGs, and Sustainable Development Goals—SDGs.

The research process with a special methodology attained a perfect picture of an integral ‘Philosophy of Peace and Development.’ It highlighted the diplomatic and secular face of the Holy See. As an interdisciplinary study between peace studies, philosophy, and Catholic Social Teachings—an amalgamation of all three is seen in this thesis. The pure religious identity of the Catholic Church was in the strict sense not seen in the discussion of this thesis, although the main beliefs are treated in the thesis as short descriptions. With all these different elements, this thesis successfully proposed the methods and objectives for a peaceful world based on the ethical

principles and beliefs of the HS in the form of ‘Philosophy of Peace and Development of the HS in the UN.’

The standpoints used in this study are helpful not only for the followers of the Holy See but also for other religious believers and non-believers. It helps to discern the concepts and vivid elements of peace and development proposed by the HS in an objective manner. The results of this study will be helpful to find out the common values among the religions and communities for a peaceful co-existence and peace building. Thus inter-religious dialogues and collaboration can build such valuable thoughts of the HS – at the local and the international level respectively. The outcomes of this research are useful for avoiding misunderstanding and extreme positions based on prejudice about the Holy See. Its position on peace and development will positively contribute to enrich the peace studies and for the well-being of the world.

Status of the Holy See

In the second chapter of this thesis, I have discussed the status of the HS in the international arena. While discussing about the status of the HS in the UN as a permanent observer, one can understand that it never claims that it is a nation in its typical sense. It is a religious group which wants to keep the dignity of whole humanity and its transcendent elements. The universal character of the Holy See is seen in its all standpoints. It can be called a supra-national-authority by virtue of its advocacy for human rights and qualities. The HS as an international juridical person is a fact and has been approved by the international community. The criticism of a few is because of some kind of misunderstanding about the historical development of the international relations and also because of the history of the HS. I have dealt with these themes in the second chapter of this thesis. The Vatican City as the headquarters of the administration of the HS and as a nation-like entity wanted to function and propose the same ethical and moral principles of the HS in its engagements. To find out the constitutive elements of a state as such in the Vatican City State’s stature is always a matter of discussion for many. But the ultimate intentions of this City-State are to support the HS for the well-being of humanity. For both the HS and the Vatican City State, it is more significant than anything for the peace and well-being of humanity with the available international peaceful methods. The permanent observer status for the HS in the UN is a serving mission for the human family, than for power seeking or status process in the international community.

In the second chapter of this thesis, one could explicitly see the above stated facts in the words of the Popes. But at the same time, nobody can deny the long tradition, experiences, and efficiency of the HS diplomacy in international relations. In the second chapter of this thesis, one could see that the representations of the HS are working in different UN offices. The long relations of the HS with the UN are really enriching humanity by way of its different levels of interventions and humanitarian considerations and operations. The HS with the support of grass root level knowledge about different parts of the world and its capacity to reach even the remote disaster situations is a unique institution among the international community. The HIV/AIDS case has been given in this thesis as a best example of this fact. On the one hand, the presence of the HS in the UN does many duties to promote peace and development, more than any small nation of the world. On the other hand, its practical applications of messages through the units of the Holy See along with the technological support of the UN cover several bigger capacities of many powerful nations in the world. For example, the activities against ‘Acquired Immune Deficiency Syndrome’—AIDS or ‘Human Immunodeficiency Virus’—HIV of the HS is wider than the practical mission of any other nation (See section: 4.6.6. MDG 6: Combating Malaria, HIV/AIDS, and other Diseases: Vision of the Holy See) in the world. In the second chapter of this thesis, we have asked whether the HS holds original initiatives in international relations. The answer is yes and the best example is the refreshment in the Cuba-US relationship which was initiated in the year 2014-2015 (Miller 2014). In the introduction of this second chapter, we have discussed about the nature of communication of the HS in the UN. Seeing the second chapter from its beginning to the last, the answer is that it has a humanitarian nature with a spiritual tone.

Promotion of Peace

In the third chapter, this thesis has tried to understand the peace concepts of the HS from its standpoints in the UN. For this purpose, ‘Universal Declaration of Human Rights’—UDHR and the ‘New World Order Ideas’ were taken as measurements to filter the peace concept of the HS. The HS promotes a vision of peace mainly through its commitment to ‘UDHR’ and ‘New World Order Ideas’ such as human-centered ethics in economics, international institutions, ‘Responsibility to Protect’—R2P and disarmament. Different interventions, messages, statements, etc., of the HS on both directions such as ‘Universal Declaration of Human Rights’ and ‘New World Order Ideas’ have been studied to understand the opinions of the HS on peace. The ‘Universal Declaration of Human Rights’ and the ‘New World Order Ideas’ together form an

integral concept of peace. The right to life, right to religious freedom, right to environment, right to peace, right to decent work, etc, discussed in this thesis shows the in-depth knowledge of the HS in these matters for a peaceful world. Caring for each individual and assuring his/her rights is the first step for a peaceful world.

This thesis has given a good account of three main sectors which are directly connected to world peace. The international financial system, concern for the environment and disarmament are considered primary ‘New World Order Ideas’ matters that are directly connected with peace of the individuals and that of the communities. To come to that conclusion, this thesis has taken an anthology of peace in Bible and that of the Catholic history. This section has contributed a good account of Catholic peace from different perspectives. The biblical concept states that peace comes only from God and shows its transcendental nature. With an eschatological concept of peace, Catholic vision also gives an accent to the transcendent element in human beings. But at the same time, this thesis has proved that worldly peace is also important for the Catholic vision. Peace is the gift of God, cared and nurtured by human beings for the well-being of the society in the terrestrial life and for the ultimate goal to reach God, who himself is peace is the comprehensive Catholic vision of peace. Just war theory and its origin are also accounted in this thesis which could be categorized in the negative peace sector. Inputs of peace studies from three well known peace researchers such as Galtung, Guzman, and Dietrich are compared with the Catholic vision of peace. Responsibility to protect and care for the environment is also treated in this chapter as essential parts of ‘New World Order Ideas.’

On Development

The developmental concept of the HS in the fourth chapter made this thesis to come close to its aim so as to shape the ‘philosophy of peace and development in the UN.’ We have seen the traditional development concept of the HS through the eyes of the ‘International Theological Commission’ – ITC which works under the HS. The ITC have issued a document about development with which we started the chapter, but at the same time we have gone through many other documents and sources of the HS to understand its vision of development. The ‘Catholic Social Teachings,’ mainly composed by the papal teachings shows an all-inclusive and sustainable concept of development of the HS. To concretize these ideas, this thesis has again taken a method of evaluation with regard to the standpoints of the HS on the MDGs.

The HS has a clear understanding on the ‘Millennium Development Goals’ and its standpoints on those goals have exposed a thorough knowledge of the issue by the HS in the UN. Its own ethical principle about the developmental ideas makes the vision of the HS unique among many other visions of the world about development. God as creator and the transcendence of human beings are given priority in the developmental issues by the HS. Fraternal consideration of the entire humanity and environment as being everyone’s home makes the vision of the HS on development as something outstanding. ‘Development is the new name of Peace’ (Paul VI 1967a) is an extraordinary leap in the peace-development vision proposed by the HS for the modern world. The HS standpoints on MDGs showed that the HS is engaged with its original contributions to development and sustainable development, both in theory and practice. The criticism of the HS against many unjust situations caused by the ‘development’ method or in the name of development is also given in this thesis. It stands for a human centered and human oriented sustainable development of the whole humanity with an environmental care.

The Philosophy

Having many concepts and visions of the HS on peace and development, this thesis has tried to interpret its main goal – the ‘Philosophy of Peace and Development of the HS in the UN’ in the fifth chapter. At the start of this fifth chapter, the discussion about philosophy clarified the terminology. Based on those ideas about philosophy, and the standpoints and concepts seen in the third and fourth chapters of this thesis, the final chapter illustrated a ‘Philosophy of Peace and Development of the HS in the UN.’ It is a human centered and human oriented philosophy. From this fifth chapter, it can be concluded that though this vision of peace and development is related to many theistic beliefs of the HS, strictly it is not a theology, but a philosophy, as it treats the human life and suggests the ways and lifestyles for the human communities. Created by God, saved by God and for God, humans are transcendental as the basics of this philosophy. In this thesis, the belief of the HS that human beings are created in the *imago Dei* (image of God) are well reviewed from the Catholic perspective and its added value with the concept of *imago Christi* (image of God, Christ as the model and savior) is also well deployed in this chapter to draw the ‘Philosophy of Peace and Development of the HS in the UN.’ Created in the image of God, this belief gives human beings the dignity of a transcendental nature.

According to Catholic beliefs, that is the main base for his/her rights and duties in this life. The threefold concept of love (to God, to himself, to others) with the idea of *imago Dei* concretizes this basement to shape a philosophy for peace and development. But the concern of this thesis was also to interpret it in the backdrop of the UN and of the international relation of the HS. As a fulfilment of the purpose, the discussion at the beginning of the chapter concentrated on the aim of the HS diplomacy. As a surprise, the words of Pope John Paul I - who reigned the HS for just 33 days wonderfully defined the aim of the HS with two basic elements. These aims are: first to search for solutions to the great human problems and the second to form the conscience of men and women of good will in our world. Adding to these diplomacy aims of the HS, few international political thoughts connected with the *imago Dei* concept of the Catholic philosopher Jacques Maritain's integral humanism or a practical philosophy, this thesis shaped the 'Philosophy of Peace and Development of the HS in the UN.' Then it has given further philosophical support to shape the 'Philosophy of the HS in the UN,' from two great thinkers of the Catholic Church with their traditional definition or concepts relating to peace. In other words, this thesis found two great pillars of thought to build this philosophy of peace and development. From St. Augustine, we have a great principle *Pax est tranquillitas Ordinis* and from St. Thomas Aquinas, *Pax proprius est effectus caritatis* which are both about peace. The first verse as it is clearly seen in its meaning – 'peace is the order of things' – is considered as the first door of the peace concept of this philosophy, whereas the second verse taken as the source and procedure for the developmental concept leads to peace in this philosophy (Glendon et al 2012).

The verse that 'peace is the effect comes out of love' means that there are actions and activities of this effect both in theories and words. We consider those activities as development – either in theory, process, or in projects. The actions out of love towards God, human beings and to himself results in the well-being and progress is considered as development. They are also ultimately aimed at peace. Though these verses of St. Augustine and St. Thomas Aquinas are not often directly quoted by the delegations of the HS, one can see and interpret their interventions on the basis of these two verses. The virtues and qualities like truth (also as God), charity and justice take vital roles in the interpretation of this 'Philosophy of Peace and Development of the HS in the UN.' Thus the words of Pope Paul VI (1967): "development is the new name of peace" sound complementary to this philosophy. In the evolution of this theme, this chapter has reformulated a synonym verse near to it, which states that "sustainable development is the new name of sustainable peace." The units of the HS diplomatic corps in the United Nations system on the basis of these ideals implicitly and explicitly intervene for the peace and development of the world.

There they take supportive arguments from theology and other sciences. The above mentioned concept of “development is the new name of peace” by Pope Paul VI (1967) stays at the middle of this philosophy. This philosophy has different components in it, such as option for the poor, solidarity, subsidiarity, stewardship, equality, and global public authority. All together, they aim at peace through an integral developmental process in both theory and practice.

From the analysis of the standpoints of the HS in the UN on peace and development, this vision and concept of the HS which this thesis has evolved is considered to be a philosophy. This is because it helps human life and it gives impulse for a right way of life with these principles. The nature of this philosophy is humanitarian and it is at the same time an integral and practical philosophy. It has an interdisciplinary nature as well. This ‘Philosophy of Peace and Development of the Holy See’ is an original of its kind, with its integral nature and humanistic approach. It is integral, since it sees human beings as a whole and considers the well-being of soul, mind and body. The transcendental concept of human being makes it as a spiritualistic philosophy oriented towards an eschatological peace. It is a practical and communal philosophy, since it suggests and explores solutions for practical life and it gives importance for community life and the problems of society finds place in this thought pattern. As it is an inclusive peace philosophy, it has both elements of negative and positive peace and it heads towards a perpetual peace. As it is based on religious beliefs, it can be considered as transrational peace, but at the same time it is rational too, because it rationalizes its beliefs. That is the reason Pope Benedict XVI called the aim of the diplomatic function of the HS as an act of purification of reason (Libreria Editrice Vaticana 2005; BBC News 2010).

The philosophical reflection on the religious principles and beliefs is an essential thing in the Catholic Church. The same is seen in this thesis explored as ‘Philosophy of Peace and Development of the HS in the UN.’ Thereby it is at the same time rational and transrational in nature. It gives possibilities for many peaces in different walks of life with proper epistemological reflections. With special components of global public authority and global ethics, this philosophy of the HS is a future oriented one based on humanitarian principles. The relevance of such peace and development is very much needed. Certain elements in this philosophy are criticized by few people, for example, related to the interpretation of the right to life of the HS. The HS believes that the protection of human life from womb to tomb and human life should be considered as sacred at any stage of life (CDF 2008).

The standpoints against abortion, euthanasia, and death penalty have all lead to attack on this vision of the HS, but its stand on the sacredness of human life has never changed. The right to life and its dignity is the main content of the philosophy which has been developed through this thesis. In the present global scenario, this philosophy of peace and development is the need of time, as it is integral and a practical philosophy and it can do a lot – both at the local and the international level as a way of life for individuals and communities. This philosophy is for all; it is an all-inclusive idea of peace and development and has elements which can contribute to peace building and conflict transformation. This philosophy has answers for modern peace and developmental issues. The ‘Catholic Social Teaching’ has a nature and likeness to theology and to its language, but the philosophy of peace and development is independent and it is for the whole human family. Indirect affiliation to Catholic thought is seen in the vision of the HS in the UN. At the same time, it has a special nature of all-inclusiveness to serve humanity.

This philosophy can be interpreted as philosophy of ‘civilization of truth and love’ (John Paul II 1995b; John Paul II 1995c; John Paul II 1996b) and a philosophy against a ‘culture of death (John Paul II 1995b; John Paul II 1995c; John Paul II 1996b).’ Pope Francis states that this philosophy stands against ‘through away culture (Turkson2015a).’ It highlights the ‘feminine genius’ - the extraordinary abilities and their status of women in the societies (Wooden 2015). It gives room for child rights and rights of the girl child and women. The environment concern displayed in this philosophy is a necessity of time. The moral call to an economic reform in international institutions is an admirable point in the ‘Philosophy of Peace and Development of the HS in the UN’ for a future global public authority.

Findings

Now let us conclude this thesis of ‘Philosophy of Peace and Development of the Holy See in the United Nations’ with the following findings.

- ❖ This philosophy is made up of spiritual principles, which are capable of illuminating and enlightening human beings and the physical world.
- ❖ It is a philosophy, which has a nature of hope (development sector) and at the same time, it is a philosophy of trust (international relations).
- ❖ It is a human centered (*imago Dei*) and human oriented (*imago Christi*) philosophy.
- ❖ The *summum bonum* of this philosophy is peace; development is a path, process and procedure to this peace, both in theoretical and practical terms.

- ❖ It is a philosophy which has its origin in the international relations of the HS.
- ❖ The aim of such a diplomatic philosophy is to find solutions to the great problems of humanity and forming the conscience of men and women of good will.
- ❖ This philosophy has communal and social aspects as it searches for a solution of the great problems of humanity.
- ❖ The ‘Philosophy of Peace and Development of the HS in the UN’ is a philosophy which helps in the formation of individual human beings.
- ❖ The language and linguistic style known as *linguaggio* of this philosophy is capable of any kind of secular dialogue in between nations and religions or altogether.
- ❖ It is also a philosophy for international community since the beginning of the presence of the HS in the United Nations.
- ❖ This thesis proves the Holy See’s observer status in the UN and its international personality. This status is not used for any political attainment, but ardently for the peace, development, and well-being issues of the entire world.
- ❖ Another finding of this thesis is that this permanent observer status and international role of juridical person is that of a spiritual character.
- ❖ The HS respects the human rights because it is based on human dignity.
- ❖ The HS through its interventions proved that all men and women have the same dignity that neither any system nor any person can take it away.
- ❖ This dignity is an outcome of one of the fundamental religious beliefs of the HS, that all men and women are created in the image of God (*imago Dei*).
- ❖ The HS raises its criticism against the UDHR as there is no explanation about the foundational principles of human rights or dignity of human beings. The HS believes that without a fundamental basis, the UDHR is at risk. At least twice, the Popes have mentioned it in the UN General Assembly.
- ❖ The theistic approach of the HS gives the foundation for UDHR, and thereby comes the most important element of human dignity, that is to say the transcendence of human beings. The HS’s religious beliefs states that the transcendence capability of human beings is achieved through Jesus Christ for the whole humanity. Thereby human beings should try to be like *imago Christi*. The Church continues with the Jesus given mission to propagate these truths of *imago Dei-imago Christi* to the world, whereby all men and women would have eternal peace forever.
- ❖ With these above mentioned findings, the HS states that the right to religious freedom is the most important one among UDHR. It is being accepted that all human beings are

created in the image of God and this concept somehow exists in every religion as a part of the religious belief. The HS believes the same gives the best possibility for building human rights. This freedom of religion is the good foundation for all other rights to begin with. According to this philosophy by the HS, this image of God in man is saved by the image of Christ which gives further and perfect basis for peace, reconciliation, and developmental possibilities. This thesis has explained it in various sections of the thesis along with the explanation of the HS and *imago Dei*.

- ❖ This philosophy has the view of ordered world, which is a necessary element for the future of the world. This philosophy expects an order in the global financial system, in the disarmament of all sorts of weapons, an order in the care and concern for the environment, etc.
- ❖ Both the MDGs and SDGs are seen positively by the HS's philosophy on peace and development. At the same time, it gives its creative criticism to the many developmental ideas undertaken by the UN.
- ❖ Though the eschatological peace remains as the last goal of this philosophy, peace and development cannot be separately seen in this philosophy. In the terrestrial sense, it believes that 'development is the new peace.'
- ❖ This philosophy is interdisciplinary, because it takes many ideas from philosophy, theology, anthropology, political theology, international relations, peace studies, etc.
- ❖ It is a philosophy of equality and equal dignity for both men and women. But it does not accept equality as sameness.
- ❖ The soul of this philosophy of civilization of love is the culture of freedom, which includes both freedom of human beings and of the states.
- ❖ This philosophy forecasts a global public authority and a new form of world governance. As the nation state concept is challenged by new global conditions, the proposal of the HS can take place in future.
- ❖ Last, but not the least in peace studies, it can be one of the perfect sub-divisions with immense amount of resources and suggestions for the subject itself and more than that for a better world and humanity.

Suggestions

After forming this general conclusion, this research would suggest few things for future studies in connection with the HS's international relations, especially with regard to the UN. First of all,

the HS should take initiative to make its bilateral and multinational diplomatic theories and documents available to a broader public. These are really well studied documents which can help to build a peaceful and sustainable developing world. It can help to avoid wars and violence. More than anything, it gives meaning to the human being and the nation's existence in this earth. This thesis itself can be an inspiring-source for hundreds of other studies in the Holy See's philosophy of diplomacy (religious diplomacy and alternative diplomacy), peace, and development. The pontifical universities should encourage their students to engage with this study. The 'Catholic Social Teaching' section of the theology should also try to include this sector in its content. It is really sad that such a profound vision and practical knowledge of peace and development of the HS has very less audience in the academic arena.

Conclusion

The Holy See is the oldest functioning institution in the world and with the amount of its members it is also the biggest one. The United Nations is also considered large as a result of its engagement in different parts of the world and its role is considered as a unique one in our modern social and political life. A research connecting both these huge entities was a challenge, because of the richness of their history, the large resource materials they possess and the role they have played and which they still continue in the world. There are differences in their visions but at the same time they agree in majority to the common aims for humanity.

For this research, it was necessary to have a precise approach to the theme, a methodological clarity and structural accuracy to reach the expected aims. With the various chapters in this thesis, this research has tried for that. The contents of the chapters tried to trace the philosophy of peace and development of the HS in the United Nations by analyzing its interventions, statements, etc, in the UN. That way this thesis concludes that if the human initiatives and projects anchored in the truth, motivated by charity, engaged with justice, working for the common good aimed at peace - a peace which is tranquility in order, where the human rights and 'New World Order Ideas' is respected - that is the 'philosophy of peace and development of the HS in the UN.' Such a philosophy has different qualitative elements in it, namely option for the poor, solidarity, subsidiarity, stewardship, equality, and global public authority for good global governance.

1. GENERAL INTRODUCTION

1.1. Introduction

During my five years of sojourn in Rome from 1993-98 as a theology student, I lived in *Collegio Urbano di Propaganda Fide*. It is an extra territory of the Vatican City. I used to stay in the third floor room 229 of *Collegio Urbano* in Gianicolo. The room had two big see-through windows, which is exactly opposite to the Pope's window of the Vatican papal palace. Seeing one of the best panoramic views of Vatican and the parts of the *Collegio Urbano* from my room was a visual bliss and a blessing for me in those days. The amazing view of the headquarters of the Roman Catholic Church with its historicity and supremacy gave me several thoughts and questions. Positive thoughts inspired my days. I was fascinated on how this tiny-independent city-state rules one billion Catholics across the world.

During those days, I used to see Pope John Paul II whenever he used to appear on the window of the Vatican papal palace. He used to appear on almost all the Sundays, Wednesdays or on other special occasions to deliver his mid-day messages to the people gathered at the St. Peter's Square. I had the direct opportunity to listen to his messages on different issues like peace, love, solidarity, development, etc. On all these occasions he spoke as if he was addressing the whole world. In those instances, I kept on asking myself, how these messages were assumed, accepted and agreed by the majority of my countrymen in India and all other people across the world belonging to various religions and regions. Though his messages carried the essential values of humanity, his *linguaggio*—tone and inherent meaning of language—were based on Bible and Western Christian traditions, which might not be acceptable for other religions across the world. I started discussing with my classmates and native friends in Rome about these issues and its *linguaggio* styles. That gradually earned me a nick name 'Hindu' – a member of the Hindu Religion - since they thought that I did those arguments for Hindus. I was quite proud of that. I thought as to why the Roman Catholic Church (Holy See – HS) should find an 'apt and adaptable language' for its communication for the whole world. Thereby people across various religions might understand such interesting thoughts and messages of the Holy See (HS).

During that period, the discussions in my theology classes in *Pontificia Università Urbaniana* (Pontifical Urban University), Rome was based more on pure traditional and contemporary theology. It gave me a good understanding of the Catholic social teachings as well. Later as an alumni and research adviser of Innsbruck UNESCO Chair of Peace Studies, I always had an inclination to build a bridge between Peace Studies and the social teachings of the Roman Catholic Church/Holy See. Meanwhile, I started to study the permanent observatory messages, comments, and communiqués of the HS in the UN. There I found, what I was searching for. The *linguaggio* sounded secular and adaptable to the modern world. I think in a period when religions make both peace and war discussions more than ever in the history of human kind, a research on the theme could be helpful for a better tomorrow. It was a personal satisfaction and conviction of my religious understanding as well.

From time immemorial, religious faiths have directly and indirectly shaped human behavior, both in private and community life. In history, it is easy to find examples wherein religion, religious leaders, and principles have changed, destroyed or developed the destinies of regions and nations. Today's global affairs cannot exclude the element of religion from its main ideals (Scott 2005; Ferrara 2014). The remarkable global influences made by religions are increasing day by day (Hayens 2007). Religious political parties or political parties based on religious ideologies are very much influential not only in the European and American democracies (Hayens 2010; Mainwaring and Scully 2003), but also in many developing countries in Asia and Africa (Hayens 2010). For example, Germany is ruled by Christian Democratic Party and the Republican Party of USA upholds Christian religious ideas. Presidents in the USA, for example, take the oath of office by placing hand on the Bible. Most of the countries in the Middle East are being ruled by Kings providing strong support to Islamic theocracy. On the other hand, the same makes political-ideological threats in a society where many religions coexist, for example, in countries like India. In India which is the world's largest democracy, a right wing religious party Bharatiya Janata Party – BJP is heading the present Government (Doniger and Nussbaum 2015). The only ways to avoid such risks are to have an understanding of the fundamentals of each religion (Küng 1990) and their interpretations on the various social issues and problems. In short, religions wield considerable influence in the world. It could be said that the role of religions and their complex web of relations in today's global world is an explicit element.

World religions have great responsibilities for bringing peace in today's world. Religion needs to be an advocate for peace and development (Mumford 2006).

No peace among the nations without peace among the religions. No peace among religions without dialogues between religions. No dialogue between the religions without investigation of the foundation of the religions (Küng 1990, 105).

At present, more than ever in world history, religions are involving in issues of peace, development, and security and these above quoted words of the Swiss Catholic theologian Hans Küng (1990) is the need of the hour. It is important to recognize that majority of the human beings belong to one or another kind of religious belief. Thus any attempt to find new methods and practice of bridging ties between various religions and the secular concept is considered as very significant. To talk about peace, development, economics, and security are all directly or indirectly involved with the religious faiths of different communities and nation states. For a better world, global religions and religious institutions have great roles to play. The peace formulas and attitudes of religions are considered to be of international value nowadays. In many parts of the world, religion is considered to be a major factor in the education and health sectors. They also serve in different areas of humanitarian relief and also perform the role of a helping agent in many catastrophic situations (Mumford 2006).

Religions can play pro and contra roles in bringing peace and development. Religion is a major force behind many of the conflicts taking place in today's world. Sometimes religion also brings solutions for resolving conflicts, both nationally and internationally. In international politics, the role of religion is inevitable. International political thinker Jonathan Fox (2001, 59) writes:

Religion influences international politics in three ways. First, foreign policies are influenced by the religious views and beliefs of policymakers and their constituents. Second, religion is a source of legitimacy for supporting and criticizing the behaviour of government, locally and internationally. Thirdly, many local religious issues and phenomenon, including religious conflicts, spread across borders or otherwise become international issues.

All around the world, the post 9/11 situation has been witnessing these facts in one way or another. The post 9/11 world has dramatically changed the dynamics of peace and development of the entire world and religions have become more significant. The terrorist attacks of 9/11 was marred and marked by religious faith.

Being a catholic priest and a peace-development researcher, I have been questioned, criticized and doubtfully 'marginalized' in the discussions and debates in my classrooms in the name of certain historical standpoints and beliefs of the Catholic Church or the Holy See. On the other

hand, being an Indian citizen, the questions of religion and peace have provided me additional opportunity to take the skeptical route in the academic circle with regard to the talks on religions, conflict and peace. In fact, nowadays, religion and civic society is intermingled more than ever in history.

The Vatican City is the headquarters of the largest and the most centralized religious association in the world. It is also a 'sovereign state' with diplomatic representatives across the globe. The Holy See maintains an observer status in the United Nations. It is a non-territorial entity in the United Nations. It is not a member in the United Nations in its full sense (Falco and Campbell 1935). The Pope is the universal head of the Holy See having its headquarters in Rome, and Bishops in their regional headquarters are called archdioceses or dioceses, and parishes are led with the help of parish priests. The Holy See has its own opinions and visions on global issues (O'Connell, 2015; United States Conference of Catholic Bishops 2021).

The Holy See as a religious or soft power often questions and challenges the unjust international economic systems and inhuman situations. The promotion of world peace and development at the grass-root level is easier for a religion like Christianity, and the Holy See can do it because of its global presence and simple general structure. The research work done in the thesis presents to the world the various standpoints of the HS on the burning issues of the world and on which philosophy it proposes these standpoints to be on. To attain peace and development, we need a theoretical support and the HS has principles for such an aim. In the UN, the HS presented those principles according to the themes and situations. In such a situation, I was thinking about the 'civic-diplomatic-language' of the Holy See in the UN. I believe that the peace-development proposed by the HS in the UN has a great role to play in the coming days of humanity. Hence I started to collect the messages of the Holy See in the UN and now I am using it for academic research as part of my PhD programme.

I would like to state my thesis title as "The philosophy of Peace and Development of the Holy See in the United Nations." To get a perfect picture of 'Philosophy of Peace and Development of the Holy See,' I intend to highlight its secular face rather than being a pure religious identity. I intend to concentrate mainly on its communication in the United Nations and its filial agencies as an observer. The thesis has coordinated and arranged the resource materials, suggestions, and guidelines to formulate a systematic philosophy of peace and development.

1.2. Objectives of the Doctoral Thesis Project

In this thesis titled as “The Philosophy of Peace and Development of the Holy See in the United Nations,” my aim is to find out the contents and concerns for peace and development by the Holy See in the form of a philosophy. To get a perfect picture of the ‘Philosophy of Peace and Development of the Holy See,’ I intend to highlight the secular face rather than that of a pure religious identity. I intend to concentrate mainly on the communication of the HS as an observer in the United Nations and its filial agencies. The core aim of this thesis is to state the method and objectives of the Holy See to arrive at the philosophy of peace and development. The results of this research study could be helpful not only for the followers of the Holy See but also for others to objectively understand the concept and the vivid elements of peace proposed by this institution. As a result, this thesis will pave the way to comprehend the common values which could be shared with other religions and communities. Thereby inter-religious dialogues have a platform to start with for creating a peaceful and harmonious world. The misunderstanding and extreme positions based on prejudice about the Holy See can be reduced when one understands its position on peace and development.

1.3. Hypothesis

The Holy See has more than one billion followers in the world. The presence of the Roman Catholic Church is in almost all the countries of the world. It has a remarkable influence on its faithful all over the world. Wherever it is present it is engaged in the social activities of the area where they are beyond their spiritual or religious engagements. This unique position of the HS in the world is larger than a national concept. With this weight and prestige, the HS as a soft power also makes their role in the UN. As the HS has a global stature, it is easier for the HS to propose plans of peace and development or related themes. With the same they influence the global issues in relation to peace and development. With the other councils and commissions of the HS such as PCJP, Pontifical Council *Cor Unum*, PCF, PASS, PAS, after 2017, also with the dicastery for promoting ‘integral human development’ and so on, these praxis and presence all over the world has been matchless with any other organization or institution in the world. The HS can influence local, national and international policies.

Against the above mentioned background, the hypothesis of this thesis study would be as follows: “The Holy See’s Philosophy of Peace and Development in the United Nations is uniquely

positioned to promote and influence global discussions on Peace and Development.”This hypothesis will be logically explored in the thesis.

1.4. Research Questions

The current world is undergoing a debate of religious extremism. In place of focusing on religious extremism of a religion, the thesis here proposes a positive face of a religion. The Holy See with its views on peace, development, security, conflict transformation, and progressive suggestions takes a unique stand in the UN. It can solve many issues. To interpret it as a philosophy for peace and development is the task undertaken in the thesis. The Holy See as an entity and representing a religion brings lot of questions and discussions on peace, development, morality, way of life, environment, etc. Hence this thesis has followed the below given research questions.

The Holy See as a non-state actor in the international arena

1. Is the Holy See a nation state or simply a religious group? Is the history of the Holy See a long and an enriching one at the United Nations? Does the actual status representation of the Holy See do enough in the international arena of peace and development?

Promotion of Peace

2. What are the ideas and concepts proposed by the Holy See for the promotion of peace? Is it something special with regard to the proposed ideas, matters, and suggestions for global peace?

On Development

3. Does the Holy See hold original ideas with regard to development? What are the special concerns of the HS convoy in the United Nations about development?

Philosophy of Peace and Development

4. Can the Holy See’s communication in the United Nations about peace and development be considered as a philosophy? How this philosophy of peace and development of the Holy See differs from other such kind of thoughts? How far this philosophy of peace and development is applicable in the present global scenario?

This thesis studies many of the key communications of the Holy See in the various vital agencies of the United Nations with regard to peace and development, in a time period from 1945-2015. As the communications and messages of the Holy See are enormous, in this thesis it will be

grouped under different themes and the essential ones would be studied and compared. The comparative and thematic network study method of the thesis will discuss the unique role of the Holy See with regard to the international arena of peace and development. As a soft power, the Holy See has a basic message that transcends human divisions and national boundaries for peace and for the progress of the entire human race (Dupuy 2004). It proposes and believes in a sustainable peace and means for achieving it.

Behind the humanitarian mission of the Holy See in the whole world, it has a renowned principle of belief or ideas. These beliefs or principles are interpreted in a new language in the United Nations and its different organizations, respectively by the HS's diplomat core. This is the key to find the real philosophy behind the notion of peace and development of the Holy See. The ideas of the HS are moving beyond the personal sphere to a broader perspective. It influences and puts pressure on the policy makers or nations and international organizations. Religious issues have crossed the individual and domestic borders and they influence different phase and mode of international life. In such a situation, the voice of a religion for international peace and development should be highly appreciated. The growing strength of extremist and fundamentalist ideas and organisations should be met with religious values and opinions. For that we need a clear vision of religion (Stensvold 2016). This is one of the expectations of this thesis project.

Safeguarding a nation is the same as safeguarding the dignity of its citizens. This idea is always hidden in the messages and communications of the Holy See in the United Nations (Laici.va 2010). I would like to explore and explain this as one of the basic elements of the philosophy of peace promoted by the HS. Whenever the Holy See talks about peace, it brings another idea with it, which is 'Justice.' The concept of 'Peace' joined with the concept of 'Justice' is an integral one. The HS also articulates 'moral peace' as an indispensable element for any other kind of peace (Laici.va 2010). In short, the concept of 'human security' will be one of the key issues in the philosophy of peace proposed by the HS.

Peace education and peace building methods also finds place in the communication of the Holy See. Systematic descriptions of such elements would help future generations to cultivate a culture of peace and harmony (Hrynkow 2017). Right to religious freedom and right to peace often find its place in the messages of the HS's representative in the United Nations. Religious intolerance is considered as one of the root causes of the present unrest in the world. The HS has growing concerns about this and it communicates to the world leaders the dangers of such an

attitude (Stensvold 2016). Even in the curriculum of peace studies, the concept of ‘Right of Religious Freedom’ and ‘Right to Peace’ is not heard much. I would try to find out whether the diplomats of the Holy See would try to show the relation between the two above stated concepts. Dialogues, negotiations and reconciliations are common elements of the messages of the HS. Trust and conversion is interpreted as the key factors in the peace process proposed by the HSrepresentatives (Laici.va 2010). In the following chapters of this thesis such novelties will be explained.

The Holy See always speaks of an ‘integral development’ as more significant than ‘sustainable development. This could be because the HS believes in transcendence of human being than a long standing development which needs to be discussed in the thesis. In integral vision the soul element is important. It too has a philosophical base and this would be cleared in the thesis. The mutual benefit of peace among nations is positively seen in the communication of the HS. The philosophy which leads to such kind of argumentation will be clarified in the coming pages. Just and equitable sharing of resources is one of the main concerns shown by the Holy See and it is directly linked with its developmental ideas. Based on the concept of *imago Dei*, ‘the dignified existence’ for all the members of the human family is the base of the developmental concepts of the Holy See. In this thesis, this idea finds its place with proper arguments. This thesis also tries to bring out the determined efforts of the Apostolic See or Holy See to show substantial practical steps being put forward for such kinds of arguments. From the messages of the Roman Catholic Church representation one can understand that peace and charity grow up together, that eventually shapes the developmental situation for the societies. It can be noted that a threefold dimension of development is proposed by the Vatican which are human, spiritual and moral (Dupuy 2004). This would be verified in the main chapters of this thesis.

The concepts of the right to education, right to nutrition and right to work are aligned correctly with the developmental concept of the world’s biggest religious group—the Holy See (Ihuoma 2018). Healthy environment, respect towards all other creatures and environment are necessary elements in the developmental patterns anticipated for sustainable peace and progress in our world (Pontifical Council for Justice and Peace (2002). Racism, torture and discrimination are severely criticized in the communication of the Holy See. It says why and how those elements should be avoided in our world (Carrette and Miall 2017). Nuclear disarmament and respect for outer space are of concern to the Holy See for its integral vision of the world (Christiansen and Fungaroli 2020; Committee on the Peaceful Uses of Outer Space 2018). Positive peace and integral

development is always a suggestion from the HS (Justenhoven and Barbieri Jr 2012; Ihuoma 2018; Christiansen and Fungaroli 2020). All these elements will be explored in the thesis that might help the readers to know the real vision of the Holy See for the world.

Common good and justice for both individual and communities are coincided by the communications of the Holy See (Ihuoma 2018). Encouragement, co-existence and hope are related to the concept of peace proposed by the Holy See and how they are logically matching with the philosophy of peace and development of the Holy See should be a matter of great interest. And it will get proper discussion in the thesis.

1.5. Methodology of the Thesis

The research methodology of this thesis explains the method through which this research project proceeds to its goal. In the history of scientific research methods, quantitative and qualitative methods have paved way for a wide-range of discussions pertaining to their veracity and validity (McKim 2017). In order to understand the method applied in this thesis, it is significant to elucidate the basic understanding of the related concepts of this methodology. The method applied in this thesis is qualitative research method along with a comparative methodology. That means grounded on the resources mentioned above, this study is designed through a thematic network approach and thereby expects to get answers to the posted research questions.

1.5.1. Qualitative Research Method in the Thesis

In a good account of the description of scientific methodology, Newman and Benz (1998) conclude that: The qualitative, naturalistic approach is used when observing and interpreting reality with the aim of developing a theory that will explain what was experienced. The quantitative approach is used when one begins with a theory and tests for confirmation or disconfirmation of that theory (Newman and Benz 1998). There is an increasing acceptance of the qualitative methods in the social sciences research methods (Denzin 1994; Marshall and Rossman 1999), and which gets much recognition than earlier in the field of traditional research (Ritchie and Spencer 1994; Black 1996). Mason (2002, 1) has stated that:

Through qualitative research we can explore a wide array of dimensions of the social world, including the texture and weave of everyday life, the understandings, experiences

and imaginings of our research participants, the ways that social processes, institutions, discourses or relationships works, and the significance of the meaning that they generate.

For Attride-Stirling (2001) a surge of the related literature materials on qualitative research has enabled to apprehend social phenomena and its dynamics. In the case of this thesis, it is an attempt by observing the communications of the Holy See in the United Nations and interpreting those opinions of the HS for a theory, namely the 'Philosophy of Peace and Development.' In other words, on the basis of its selected communications in the UN and the significance of those communications, the HS as an institution through its various agencies in the modern world is studied in this research.

In their elaboration of the scientific research method, Newman and Benz (1998, 9-10) have stated that:

Qualitative research methods are those generally subsumed under the heading 'ethnography.' Other headings and names include case studies, field studies, grounded theory, document studies, naturalistic inquiry, observational studies, interview studies, and descriptive studies. Qualitative research designs in the social sciences stem from traditions in anthropology and sociology, where the philosophy emphasizes the phenomenological basis of a study, the elaborate description of the 'meaning' of phenomena for the people or culture under examination. This is referred to as the *verstehen approach*. Often in a qualitative design only one subject, one case or one unit is the focus of investigation over an extended period of time.

In this thesis many of the mentioned research methods are applied, it has cross-data analysis based on the interventions of the HS and it analyses the comments and suggestions proposed by the Catholic Church through the HS in the UN. For example, to prove the 'Right to Life,' in the thesis, a case study of HIV/AIDS is given (See section: 4.6.6. MDG 6: Combating Malaria, HIV/AIDS, and other Diseases: Vision of the Holy See). This is to explore the approach of the HS in a pandemic situation. At the end of the section the reason behind how and why the HS has taken such a planning, theory and application in the much concerned diseases like HIV/AIDS is explained. On the other hand, this thesis also used well documented study methods of comparison. In this thesis, related documents of the HS in different genre in the UN are explored, compared and verified with the vision of the United Nations (Chapter 4: The Standpoint of the Holy See on Development in the United Nations). It is also an observational study as it is scrutinizing the opinions of the HS on different world issues. It is also a descriptive study about the opinions and

visions of the HS. These are described and elaborated in detail for the zeal of the thesis, even though each and every step is not explicitly stated. Thus one can easily find the above mentioned arguments and methods of Newman and Benz (1998) in this thesis.

1.5.2. Qualitative Analysis Method and the Research

According to Attride-Stirling (2001), although the qualitative research method aims at meaningful and useful results, it lacks the tools to achieve this aim wherein the materials under consideration are examined in a methodological style. In her well-elaborated methodological study: “Thematic networks: an analytic tool for qualitative research,” she proposes systematic suggestions in this regard (Attride-Stirling 2001). The analysis of qualitative data is one of the many steps in any research process. It is normally done after the field collection of the data is conducted with sampling decision, data collection, documentation, and elaboration (Flick 2013). Then in the qualitative analysis method it is important to have the data analysis. In this research, data which is considered includes communication materials such as interventions, speeches, statements, etc, of the HS in the different agencies and different centers of the United Nation from 1945 to 2015. For example, in the year 2014, the Permanent Observer Mission of the Holy See to the United Nations, New York center made available around thirty-one data such as interventions, statements, speeches, prayer service contents, etc, (<http://www.holyseemission.org> web address until 2015), whereas the ‘Permanent Observer Mission’ of the Holy See to the United Nations Office and Specialized Agencies in Geneva Center of the UN issued around twenty data in the year 2016 (<http://holyseemissiongeneva.org> which was the web address until 2015). Most of these data are publicly available. There are difficulties to get all the data of the HS interventions of the last decades for research purposes due to global locations of various UN agencies, and due to the limitation of diplomatic protocols. Thereby the research method applied in the thesis is to analyse those publicly available data and link it to the aim of the thesis with two special outside parameters. These parameters are Millennium Development Goals – MDGs¹ with ‘New World Order

¹In the ‘Millennium Summit’ of the year of 2000 (6-8 Sept), the United Nations members agreed and decided to work for the progress of poorest countries. In the framework and planning of this, the members enlisted eight goals to achieve by the year 2015. These goals are known as MDGs and they are: to eradicate extreme poverty and hunger, to achieve universal primary education, to promote gender equality, and empower women, to reduce child mortality, to improve maternal health, to combat HIV/AIDS, malaria, and other diseases, to ensure environmental sustainability and to develop a global partnership for development. See more: <http://www.un.org/millenniumgoals/mdgnews.shtml>

Ideas'²and the 'Universal Declaration of Human Rights' – UDHR³. In the United Nations, the HS proposes ideas for a 'New World Order.' By proposing the 'New World Order Ideas' or suggestions, the HS aims for new global governance and a global public authority for the future generations (Hooper 2004; Somavia And Martino 2005). In the thesis, we have three such new proposals identified namely 'Human Centered Ethics,' 'Responsibility to Protect,' and 'Disarmament.' Let us see how these measures work and are helpful for the thesis for its logical procedure.

There are hundreds if not thousands of documents that the Holy See communicated to various agencies of the UN from its foundation year in 1945 to the visit of Pope Francis on 25thSeptember, 2015 (Catholic Church 1987). Here it is also important to mention that the HS has been involved in many international issues, even before the foundation of the UN (Araujo 2013). In the second chapter of the thesis, a brief history of international relations is explained showcasing these elements (See section: 2.3.1. The History of International Relations of the Holy See and the UN). It is important to clarify that it is not the aim of the thesis to collect all those above mentioned documents systematically or categorize those materials.

Seeing the huge amount of communication of the HS in the UN, we have limited the selection of documents by applying the two above mentioned measurements—Millennium Development Goals or MDGs of the year 2000 and Universal Declaration of Human Rights—UDHR of the year 1948, rather than studying all the documents or communications given by the HS in the United Nations. This is one of the best possible categorizing procedures, I have found to reach the goal of the thesis: "The Philosophy of Peace and Development of the HS in the United Nations." Without these two measurements, an academic research could not be possible, because of the immense amount of the resource data (Dupuy 2003; Dupuy 2004).

I have mainly focused on two to three books and a few websites of the HS to get reliable communication of the HS in the UN and its related agencies. These resources are specially mentioned in the literature review section of the thesis, which is given soon after the first chapter

² By New World Order Ideas, I mean that there are concepts from the part of HS for a better world, especially for the generations to come. Mainly these concepts are grouped in three in this thesis, namely: Human Centered Ethics in Economics and International Organizations and the Holy See, Responsibility to Protect (R2P), and Disarmament.

³ UDHR is a groundbreaking document in the history of mankind. On 10thDecember 1948, with the General Assembly Resolution 217 in Paris, Magna Carta of humanity is accepted by the United Nations. The experts and representatives of different legal and cultural backgrounds conscripted the declaration. See more: <http://www.un.org/en/universal-declaration-human-rights/>

(See section: 1.8. Literature Review). For certain data and files, few times I have depended directly on the websites of the UN itself. The mentioned books are collections of the interventions of the HS in the United Nations (Marucci 1997; Dupuy 2003; Dupuy 2004). They are thematically done. For example, one can find in these books interventions of the HS for the right of peace, right of education, etc. With these books, I depended equally on two main websites of the HS, the first one being the ‘Permanent Observer Mission’ of the Holy See to the United Nations (<http://www.holyseemission.org> web address until 2015) at New York, the second one being the website of the Holy See to the United Nations (<http://holyseemissiongeneva.org> which was the web address until 2015 and <https://nuntiusge.org> is the new website) and the website of the HS namely www.vatican.va and its lively links such as official acts of the Holy See, State Secretariat, etc. The thesis put the time limit as 2015, because on the one hand the ‘Millennium Development Goal’ ended by 2015 and it entered a new phase with ‘Post-Millennium Development Goals’ and on the other hand, Pope Francis visited and addressed the General Assembly in the United Nations in September, 2015.

I would also like to mention that the research plan of the thesis had planned a time limit of 2015, even though it got extended for further more years. The above mentioned websites had been given the filtering possibility with different themes for the study on a yearly basis. For example, with a search possibility, one could find out which are the particular themes and year of intervention the Holy See did at the different bodies of the UN. Both the websites of the HS are maintained by the Holy See mission directly. The study has used these websites as to how they provided the information until the year 2015. The research is limited and used the data resources from the year 1945 till September 25, 2015 with the visit of Pope Francis to the United Nations headquarters. These resources of communication are good enough to attain the goals of the thesis, for example, the contents like the right to nutrition and its connection to peace or protection of environment in relation to development are systematically compared and connected in the thesis to understand the philosophy of peace and development of the Holy See in the United Nations. The rest of the major resources and secondary resources are mentioned in the subtitles and how they help to reach the goal of the thesis. (See section: 1.9. Critical Analysis of Literature Review)

1.5.3. Thematic Networks Analysis and the Research

Attride-Stirling (2001) in her article “Thematic networks: An analytic tool for qualitative research,” clearly proposes for the qualitative research methodology with a precise method of

Thematic Network. “Applying thematic networks is simply a way of organizing a thematic analysis of qualitative data. Thematic analyses seek to unearth the themes salient in a text at different levels, and thematic networks aim to facilitate the structuring and depiction of these themes (Attride-Stirling 2001).” In this research project, the communications or interventions of the Holy See in the UN are given in thematic networks. Thereby a theme wise analysis of such data is exposed with their salient features. With such an understanding, the intervention of the Holy See, for example, in a conference has greater impacts on many international issues and we can compare and filter those ideas more clearly. This comparison we do properly in the thesis with two filtering factors as early explained earlier such as (MDGs (2000) and UDHR (1948)). For example, by the statement H.E. Archbishop Bernardito Auza Apostolic Nuncio, the then Permanent Observer of the Holy See at Seventy-first Session of the United Nations General Assembly Fourth Committee Agenda Item 49: United Nations Relief and Works Agency for Palestine Refugees in the Near East—UNRWA, New York, on 4 November 2016 has something to say on the international refugee issue, their rights and as well as the cause for migration, related international financial situation and co-operation among nations. Attride-Stirling (2001, 388) writes:

Thematic networks systematize the extraction of: (i) lowest-order premises evident in the text (Basic Themes); (ii) categories of basic themes grouped together to summarize more abstract principles (Organizing Themes); and (iii) super-ordinate themes encapsulating the principal metaphors in the text as a whole (Global Themes).

Attride-Stirling (2001) referring to Corbin and Strauss (1990) finds three basic elements of grounded theory in thematic network analysis, namely: concepts, categories, and propositions. Applying this method at the end of the research in the thesis, it is evident that through many ‘basic themes’ the thesis reaches to categories of ‘abstract principles’ and thereby results in new propositions of ‘organizing themes,’ namely the ‘standpoints of peace’ and ‘standpoints of development’ of the HS in the UN. For example, when the Holy See speaks about nuclear disarmament, environmental protection, and water resources, they result in the ‘organizing theme’ of the thesis, namely in ‘peace.’ In the same pattern, the HS comments on eradication of extreme hunger and poverty, promoting empowerment of women, global partnership, together shapes the ‘organizing theme of development.’ They both together form the ‘global theme’ of the philosophy of peace and development of the HS in the UN.

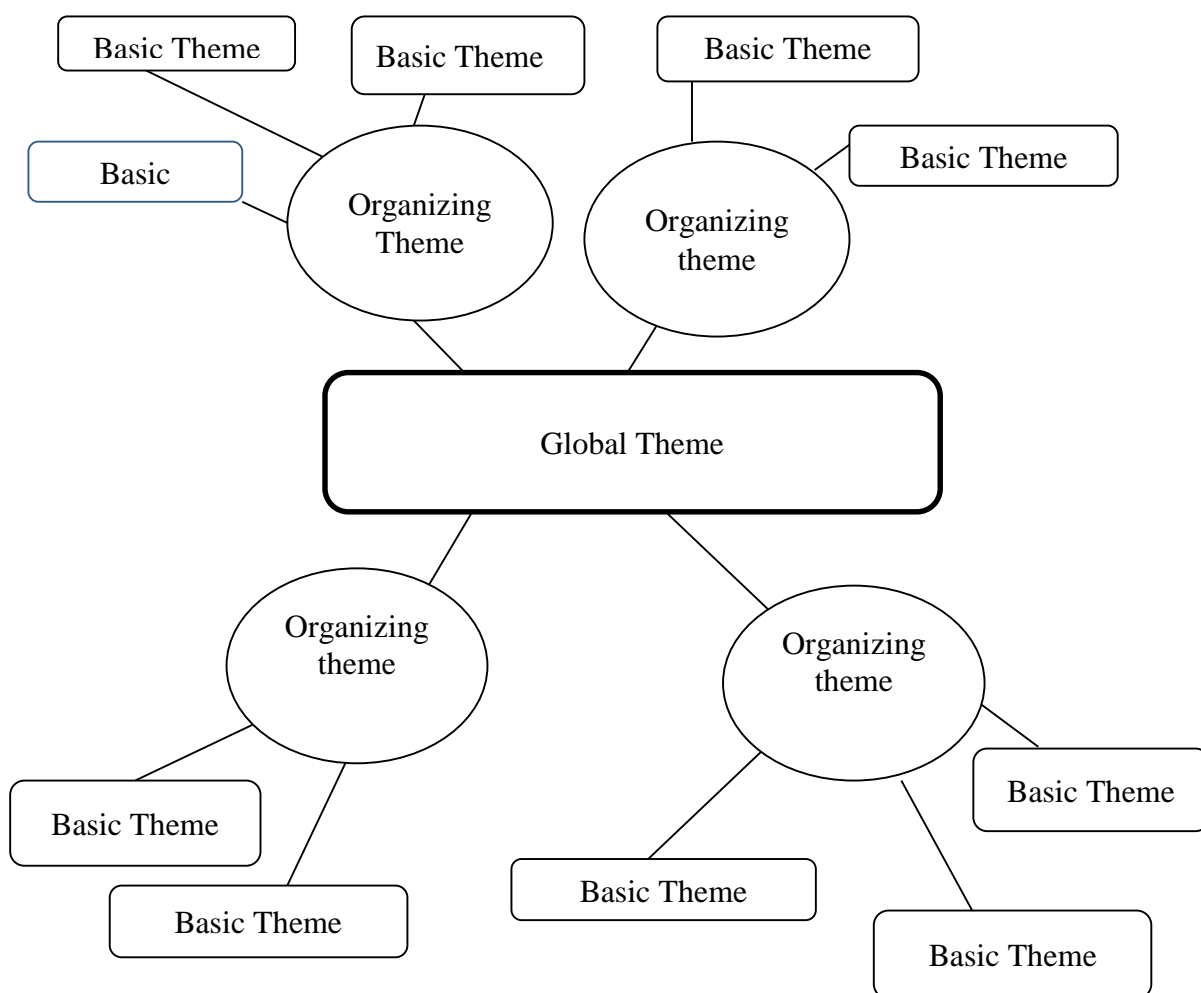
Attride-Stirling claims this is not a new method, but the way she presented is an explicit way of organizing the collected data in the qualitative research. “What thematic network offer is the web-like network as an organizing principle and a representational means, and it makes explicit the procedures that may be employed in going from text to interpretation (Attride-Stirling 2001).”

It is a method of ‘breaking up’ of the text, and for exploring the rationalizations in it and for finding out the implicit significance of these texts. In order to find the philosophy of the Holy See behind these texts, we need a measurement or filtering criteria, and for that we use UDHR of 1948 and MDGs of 2000. The following figure and the below given explanation states as to how exactly it works.

1.5.4. Method Applied in the Thesis

The thematic network analysis as it is seen in the below figure has mainly three steps; they are *Basic Theme*, *Organizing Theme* and *Global Theme*.

Figure 1: Three Steps of Thematic Network Analysis



Source: (Attride-Stirling 2001, 388)

1. 'Basic Theme' is understood as the 'lowest order' or the most basic one of the themes from a text.

These basic themes are part of an organizing theme or themes. Basic themes are simple premises characteristic of the data, and on their own they say very little about the text or group of texts as a whole. In order for a basic theme to make sense beyond its immediate meaning it needs to be read within the context of other basic themes (Attride-Stirling 2001, 389).

In the thesis, this 'basic theme' is found in each of the single interventions of the HS in the UN having a specific theme. For example, to chalk out the philosophy of peace from the part of the HS, we have the 'basic theme' relating to its opinion about nuclear arsenals ban through the various interventions of the HS at different meetings of the UN. To explore the philosophy of peace of the HS, the thesis gets further 'basic themes' from the interventions of the HS on the related issues, for example, its opinions on environmental issues, water related issues, etc, are innately related to the developmental concepts of the HS.

2. 'Organizing Theme' is understood as a middle-order theme that organizes the 'basic themes' into clusters of similar issues or subject matters.

They are clusters of signification that summarize the principal assumptions of a group of basic themes, so they are more abstract and more revealing of what is going on in the texts. However, their role is also to enhance the meaning and significance of a broader theme that unites several Organizing Themes (Attride-Stirling 2001, 389).

These 'organizing themes' leads to double duty, it not only groups the main ideas collected by the first step which are 'basic themes,' but it also separates the principle assumptions which leads to a broader theme, which is generally proposed by a text in its integrity. In other words, this 'organizing theme' establishes or shapes the *global theme* (Attride-Stirling 2001).

The 'organizing theme' in the thesis is of two types: namely the 'peace organizing theme' and 'development organizing theme.' Based on "basic themes" from the interventions of the HS in the UN, the thesis comes to these two 'organizing themes' systematically. In this 'organizing theme' process, the thesis works with the two parameters adopted. The 'peace organizing theme' comes into shape with the analysis and exploration of the 'basic themes' of the HS with its connections

and compatibility with Universal Declaration of Human Rights. For example, a ‘basic theme’ such as protection of children in war zone proposed by the HS in the UN is a human right of children pertaining to ‘right to live’ makes a point in the ‘organizing theme’ of ‘peace.’ In case of the second ‘organizing theme’ of ‘development,’ one intervention of the HS, for example, protection of forest as a ‘basic theme’ is seen and studied in connection with MDG. As a result, these organizing themes lead to the ‘global theme’ of the thesis: “The Philosophy of Peace and Development of the HS in the UN.”

3. ‘Global theme’ is the culmination point that which creates the ‘basic theme’ through the ‘organizing theme.’

Global themes are super-ordinate themes that encompass the principal metaphors in the data as a whole. A ‘global theme’ is like a claim wherein it is a concluding or final tenet. As such, the ‘global themes’ groups sets of ‘organizing themes’ that together present an argument, a position or an assertion about a given issue or reality (Attride-Stirling 2001, 389).

It is a logical process or leap done by the exploration of the basic theme and by clustering these to the organizing theme. In other words, the groups of micro level themes have gone through the organizing theme process to generate a macro theme. Attride-Stirling (2001) is of the opinion that they are ‘macro themes’ which condenses and creates groups of themes of the ‘lower-order’ which are taken from and gets its support from the data. Hence the global themes inform us as to what as a whole the texts are and what it is inside the context of a particular assessment. They are a condensed form of the main themes and a textual interpretation. Attride-Stirling (2001, 389) further states that:

Importantly, a set of text may well yield more than one global theme, depending on the complexity of the data and the analytic aims; however, these will be much fewer in number than the organizing and basic themes. Each global theme is the core of a thematic network; therefore, an analysis may result in more than one thematic network.

In a qualitative methodology thematic network analysis, there can be many global themes in the course of its objectives. Here in our methodology, we limit this methodology with only one global theme, that is to say, the ‘Philosophy of Peace and Development of the HS in the United

Nations.’ As mentioned above with two parameters we come to the conclusion or the objectives of the thesis. We come to this conclusion or objective with a comparative approach, which means we compare the ideas of the UN on Peace and Development with the opinion and praxis of the HS. In that way, we apply here a qualitative methodology with a comparative methodology. In other words, we are not following in the thesis the exact method of qualitative research as proposed by the Attride.

In this thesis, the ‘basic themes’ such as ‘communications of the HS in the UN,’ with the help of the ‘Universal Declaration of Human Rights’ and ‘Millennium Development Goal’s’ verification of the ‘compatibility-assessment-judgment’ process and discussions result in the ‘organizing themes’ of peace and development. These two ‘organizing themes’ leads to the ‘global theme,’ which is the aim of this thesis. To confirm the prominence and reputation of the ‘global theme’ or the aim of the thesis, in the first chapter of the thesis, the background and description of the HS and its diplomatic corps history will be illustrated. Whereas the ‘general themes’ of ‘peace’ and ‘development’ are treated separately in the chapters of the thesis, we would also give a general contextual explanation of those themes. These themes in relation to the background of the HS, namely the concepts of peace and development used by the Holy See and in peace studies gradually results in ‘basic themes’ in the UN through its interventions. In the ‘global theme’ of ‘Philosophy of Peace and Development of the HS,’ the thesis tries to illustrate the content of it with the support of similar thoughts which give the validity and richness for it. It is mainly done by the thoughts and arguments of Jacques Maritain (See section: 5.3. Jacques Maritain and Philosophy of Diplomacy of the Holy See) and a well-known concept of catholic faith *imago Dei* meaning ‘image of God.’ The highlight of the ‘global theme’ is to compare and criticize the two main schools of peace studies with a brief comparison of John Galtung’s (1930-)peace concepts(See section: 3.4.1.Johan Galtung and Triangular Peace). Though a broad discussion and analysis of the ‘Philosophy of Peace and Development of the Holy See’ with the two major schools of Peace Studies in Europe may not be possible due to the length of the thesis, this thesis tries to give a modest space for that. Both the ‘Innsbruck School of Peace Studies’ with its transrational approach (See section: 3.4.3.5 Transrational Peaces) and Universitat Jaume I or Jaume I University—UJI Peace approach with Hermeneutic interpretation of Vicent Martínez-Guzmán (See section: 3.4.2. Vicent Martínez-Guzmán (1949-2018), Epistemological Value of the Reconstruction and Human Right to Peace/s) will be compared with the ‘Philosophy of Peace and Development of the Holy See in the United Nations’ in the fifth chapter of the thesis. The following section explains more

clearly how all this methodology is applied in the thesis with the ‘Thematic Network’/ ‘Thematic Analysis’ method.

1.5.5. Application of the Thematic Networks to Thematic Analysis in this Research

Thematic analysis has three analysis stages for its application. The first stage ‘analysis stage’ is called as ‘reduction or breakdown of text.’ This stage has three different steps (Attride-Stirling 2001). The following three tables explain how it will be made possible in this thesis. In the first table, I have stated the suggestion of the Attride-Stirling (2001), in the second and third tables, the basic deployment of the same in this thesis.

Table 1: The Thematic Analysis Application in the Thesis – Stage A

Thematic Analysis: Analysis Stage A	
Reduction or Breakdown of Text	
Analysis Stage A Steps	Application in this Research Project
<p>Step 1. Coding the Material</p> <p>a. Devise a coding framework (interest guiding to the research questions and salient issues in the text)</p> <p>b. Dissect text into text segments using the coding framework</p>	<p>Coding the material in the thesis is done mainly by two codes. Peace materials\Data and development materials\Data from the communications and interventions of the Holy See.</p> <p>a. This coding framework would lead to the main research questions, namely the peace and development philosophy of the Holy See in the UN. The salient issues of each communication would lead to the main research questions of the thesis.</p> <p>b. Various communications of the HS in a framework with criterions or measurements of ‘Universal Declaration of Human Rights’ and ‘Millennium Development Goals’ would be segmented to attain the aim of the thesis. Only through a comapartive method, we can filter the abundant</p>

	resource concepts and ideas of the HS to trace its Philosophy.
<p>Step 2. Identify Themes</p> <p>a. Abstract themes from coded text segments</p> <p>b. Refine themes</p>	<p>Themes mainly Peace and Development</p> <p>a. In the communications of the HS in the UN, selected documents which are generally connected to the main theme of the thesis would be specially identified.</p> <p>b. The contents of the above mentioned selected documents would be highlighted to the aim of the thesis. Many of the supportive ideas of the HS are not explicitly connected to the themes. They are ‘refined’ through the comparison with the UN concepts and ideas.</p>
<p>Step 3. Constructing the Networks</p> <p>a. Arrange themes</p> <p>b. Select basic themes</p> <p>c. Rearrange into organizing themes</p> <p>d. Deduce the global theme(s)</p> <p>e. Illustrate as thematic network(s)</p> <p>f. Verify and refine the network(s)</p>	<p>In the second and third chapters of the thesis, basically this step three would try to be seen in an applied form. First three points (arrange themes, select basic themes, rearrange into organizing themes) as a process might be seen in the content of the third and fourth chapters with various headings and subheadings. The concluding section of these chapters will try to prove the last two steps of constructing the networks (Illustrate thematic network and verify and refine the network), that is to say through the communications in connection with ‘Universal Declaration of Human Rights’ and ‘Millennium Development Goals’, the Holy See’s peace and development concepts, resource materials will be illustrated, verified and refined. Then the method starts to compare both the approach of the HS and the UN.</p>

Source: Application of Attride-Stirling (2001) article by the author of this thesis

Although, in this thesis, a watertight division is not possible in the methodological steps mentioned by Attride-Stirling (2001), the thematic analysis first stage is applied in the third and fourth chapters of the thesis. Now let us see how the Analysis Stage B: ‘Exploration of the Text’ (Attride-Stirling 2001) and its application in the thesis takes place. In this stage “...take the researcher deeper into the meaning of the texts, the themes that emerged now have to be explored, identifying patterns that underline them (Attride-Stirling 2001, 393).” In this stage there are two important steps or phases.

Table 2: Thematic Analysis Application in the Thesis – Stage B

Thematic Analysis: Analysis Stage B Exploration of the Text	
Analysis Stage B Steps	Application in this Research Project
<p>Step 4. Describe and Explore Thematic Networks</p> <p>a. Describe the network This part is given attention to describe the contents using the supportive texts.</p> <p>b. Explore the network The underlying patterns explored</p>	<p>a. In the fifth and main chapter of the thesis, I would try to describe how this network leads to the core point of the theme with a key interpretation of the aim of the HS diplomacy based on the explanation of Pope John Paul I and using the philosophical thoughts of Jacques Maritain. One of the main pillars of the catholic faith, which is fundamental for the communication of the Holy See, <i>imago Dei</i>(image of God) is also to find place in this section. I would try to see this network of themes with interpretation of peace and development of the HS in the UN with the supportive thoughts of St. Augustine of Hippo and St. Thomas Aquinas.</p> <p>b. The exploration of the network with different standpoints of ‘peace and development’ of the HS would be illustrated to state the ‘Philosophy of the HS’ and it would be compared in a limited manner with the transrational peaces (Wolfgang Dietrich) and to the hermeneutics interpretation of peace (Vicent Martinez Guzman). It would be a search to find the underpinning elements of the philosophy of peace and development of the HS in the UN.</p>
<p>Step 5. Summarize Thematic Networks Unpacking the implications with significations</p>	<p>In the conclusion of the main chapter “The Philosophy of Peace and Development of the Holy See in the United Nations,” would try to give a summary on how this ‘basic theme’ (Communication of the HS in the UN) and ‘general themes’ (Peace and Development) through thematic analysis reached the ‘global theme’ (The Philosophy of Peace and Development of the HS in the UN) and its significance.</p>

Source: Application of Attride-Stirling (2001) article by the author of this thesis

Now let us see how the last and final ‘stage’ or ‘Analysis Stage C’ of the thematic analysis namely ‘integration of exploration’ is applied in the methodology of this thesis.

Table 3: Thematic Analysis Application in the Thesis – Stage C

Thematic Analysis: Analysis Stage C Integration of Exploration	
Analysis Stage C Step	Application in this Research Project
Step 6. Interpret Patterns Find key conceptual findings. Bring them together in an integral manner, relating them back to the original research questions and theoretical grounding of the research project.	The general conclusion of the thesis will try to apply this last step of the ‘integration and exploration’ stage using interpret patterns in a step by step phase. I would try to state the significance of the findings of the study and its possibilities of implementation for a better world in this section.

Source: Application of Attride-Stirling (2001) article by the author of this thesis

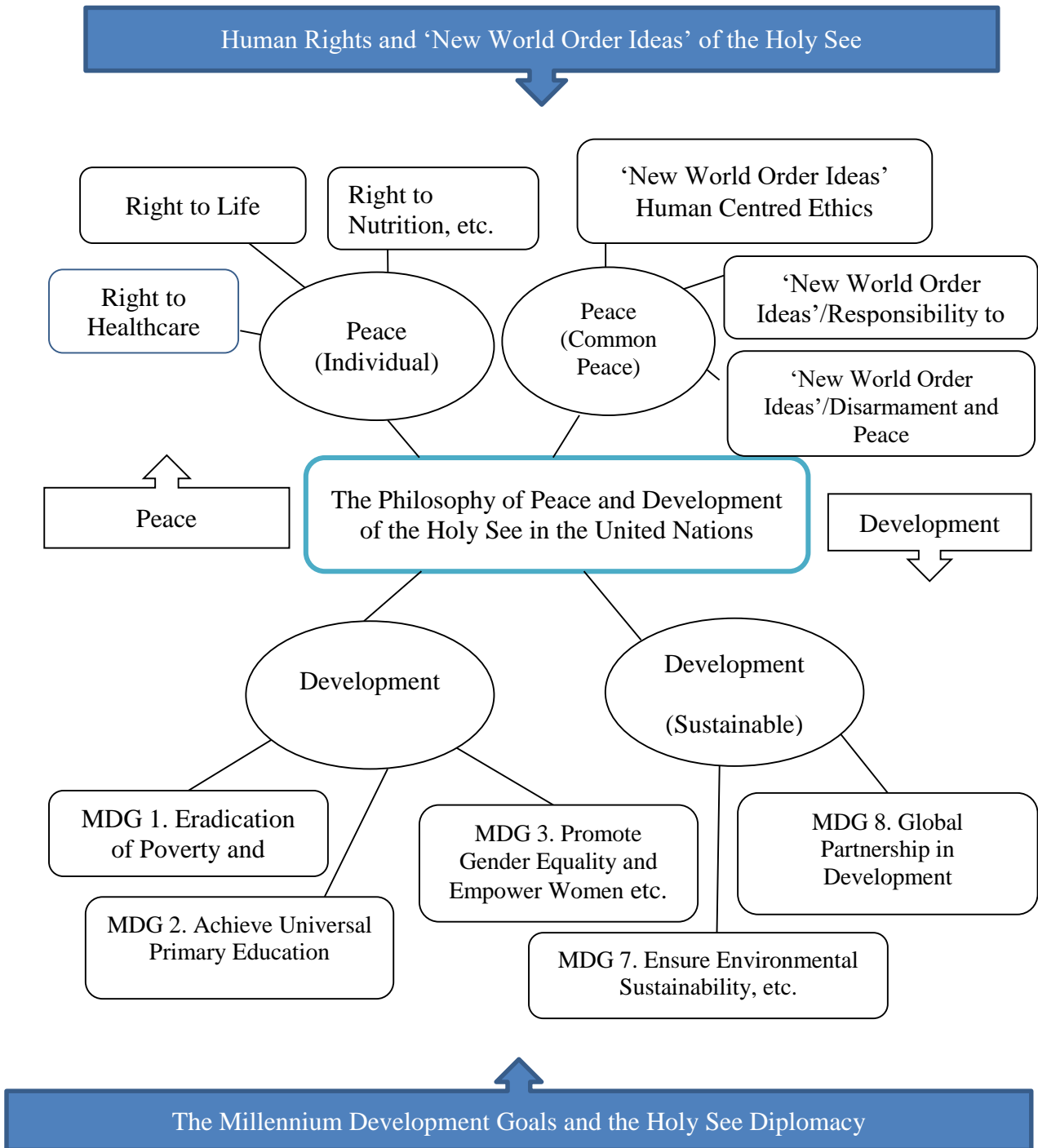
The objective of this methodological explanation would be stated by means of analysis of various stages to avoid confusion and to understand this vast research which would compare one global theme with the two biggest institutions in the world, namely the Holy See and the United Nations. The methodology applied here mainly as qualitative research with thematic analysis is explained on the basis of the research article written by Attride-Stirling (2001) with the foundational explication of the qualitative research in social sciences. The figure given in the next section on ‘Application of Methodology in its Integral Version’ representatively explains how this method would be applied in this thesis. Neither all basic themes nor all organizing themes used in the thesis are given in the below given figure due to space limitation. It is just provided to comprehend how the methodology, namely the qualitative research with thematic analysis would be applied in the thesis. The figure given in the next following section representatively explains how this method would be applied in this thesis. The below given same figure will be shown in the last chapter in a more comprehensive way.

1.5.6. Application of Methodology in its Integral Version

The below given figure show the thematic network methodology is applied in this thesis. The upper part of the figure shows how the different ‘Human Rights’ and ‘New World Order Ideas’ concepts lead to peace (basic themes). These basic themes results in organising themes of

peace. The lower part of the figure shows how the different ‘Millennium Development Goals’ as basic themes leads to the different concepts of development (organising theme) which gradually results in global theme (the philosophy of development of the Holy See). These organising themes lead to the global theme (philosophy of peace in the United Nations).

Figure 2: Application of Thematic Network in the Thesis



Source: Developed by the author of this thesis based on the ideas of Attride-Stirling (2001)

1.6. Division of the Thesis

After this general introduction chapter, the thesis is divided into four main chapters and ends up with a general conclusion chapter. In the introduction chapter, there will be a clarification of certain terminologies like ‘Church, Roman Catholic Church, Holy See, Apostolic See, The Vatican City...etc.’ This part of the thesis also will explain the limitations of the study. The literature review will also find its place in this part of the thesis.

In the first chapter, there will be an explanation of the ‘status’ of the Holy See. There are critics who do not recognize the HS, either as a nation or as eligible to be a part of the United Nations. This chapter will clarify the status and importance of the role of the Holy See and its existence as a nation with a historical note. It is not possible to have a complete legal discussion of the status of the Holy See in the United Nations in this chapter, because it is not the aim of the thesis. The second chapter will concentrate on the communications and messages of the Holy See in the United Nations about peace. Under different headings, the contents and concepts related to the idea of peace will be integrally reported and discussed in this part of the thesis. To facilitate and to approach the main aim of the chapter, selected opinions, standpoints, and interventions of the Holy See will be discussed under the ‘Universal Declarations of Human Rights’ and ‘New World Order Ideas.’

Meanwhile the third chapter discusses about the concepts and ideas on ‘Development’ of the Holy See in the United Nations. Similar to the pattern of the second chapter, this chapter too attempts to bring an integral vision of the idea by describing the messages and theories of the Holy See in the United Nations. The method used in this chapter is to discuss these communications, standpoints, interventions, and visions of the Holy See in the United Nations system under each MDG. The fourth chapter makes a leap to the main research point of the thesis, which is the ‘Philosophy of Peace and Development’ of the Holy See in the United Nations. This will be possible by the main ideas given in the second and third chapters respectively. This philosophy of peace and development of the Holy See will be assessed and analytically studied in this chapter, by comparing with other peace and development philosophies and ideas and also by evaluating with other similar concepts. The thesis will have a general conclusion chapter wherein the recollection of the entire procedure and the main findings of the thesis will be highlighted and summarised. The systematically given bibliography will follow this general conclusion.

In general at the end of the study, the nature of the study will be shown in the following categories: Peace Studies, Development Studies, Religious Policies and International Politics, Religious Policies and Foreign Policies, Conflict Transformations and Religious Philosophies and Religion, Human Security, International Security, and International Relations respectively. It can be slightly qualified as theological, along with political theology⁴. Across history, the concepts of theology across various religious traditions had been made use of for legitimate political stances, actions, and systems. Political theology is not ‘political ethics’ in simple terms (Berkley Center 2020). It reaches much further by enquiring regarding the ‘political consciousness’ relating to theology. Political theology designates the environment, milieu, medium, and the field, wherein Christian theology needs to be articulated (Moltmann1971)

1.7. Terminological Clarification

Here I would like to clarify few terminologies and their use in the thesis. In the thesis, the word ‘Church’ is rarely used, only to make reference to the Roman Catholic Church and not any other Church or Christian denominations. The Roman Catholic Church is generally understood as a major group/division among the Christian religion under the guidance of the Pope, who resides in Rome and as the follower of St. Peter the Apostle, the leader of Jesus Christ’s twelve disciples. Usages like the Holy See and the ‘Apostolic See’ is used in the thesis with the same understanding as substitutes for the term or concept of the ‘Roman Catholic Church’ or their governing body/representation in the world, especially in the UN and at its different organizations. The Vatican City or *Stato della Città del Vaticano*—SCV is considered in the thesis as a state and the headquarters of Roman Catholic Church is geographically located.

In the thesis, the Vatican City or SCV is also seen in abbreviated forms such as SCV and the Holy See as HS. In the thesis, the term ‘United Nations’ is considered as the ‘United Nations System’ with sub-organizations and missions in various parts of the world and it is abbreviated in the thesis as UN.

⁴ Political theology as a branch of theology believes that the secularization process brought the long-time privileged public life position of the Church from the 4th century to private life settings.

1.8. Literature Review

From the above given descriptions, it is clear that the main resource of the thesis remains the communications of the HS in the UN and its different organizations. For a better approach to the source and literature review, I would categorize them in a three-folded way; as primary, secondary and complementary resources.

1.8.1. Primary Sources

The enormous activities of the HS, both internal and external are documented in the official languages of the acts or communications of the HS. In general, the messages and communiques of the HS are found in the collection of *Acta Apostolica Sedis* – AAA, which is the official Act of Apostolic See documentation of the Roman Catholic Church/HS. This thesis has referred this common resource of the HS which is *Acta Apostolica Sedis* – AAA only in very rare instances. To make the research easier, as stated earlier, I have depended on the two well defined websites of the two main missions of the HS, which is in New York and Geneva respectively. The same significance is given to the website of *Stato della Citta del Vaticano*—SCV, especially the section of *Curia Romana*, where the official international activities are collected systematically. Some of the primary sources are also taken from the official newspapers of SCV, namely *L'Osservatore Romano* and Vatican Radio websites, with other numerous publications from the SCV itself. In order to avoid complication and simplify the search for the resource materials, more of the documents were collected from the HS than from the documental source of the UN. The HS website provides a majority of its interventional documents in their websites in a collective manner. However to get such data, information, and interventions from the UN required much effort because the entire national interventions were categorized under many divisional offices.

The book “Vatican Diplomacy at the United Nations” by Melnyk (2009) is a scientific study which is used as one of the primary reference book in this thesis. Melnyk (2009) with his excellent research skills describes the history of the international diplomacy of SCV with its ups and downs. The book: “The Politics and Organization of the Catholic Church inside the Vatican” by Rees (1996) gives another good account of the political structure and international engagement of the SCV in a systematic manner, which helped me to understand the functions and modes of the HS governance and that of its diplomatic occupations. “La Diplomazia Pontifica in un Mondo Globalizzato” by Bertone (2006), “From Just War to Modern Peace Ethics” by Justenhoven and Barbieri (eds) (2012), “Politics and the Papacy in the Modern World” by Coppa (2008), and

“Rethinking the State in the Age of Globalisation, Catholic Thought and Contemporary Political Theory” by Justenhoven and Turner (2003) support the objectives of this thesis.

1.8.2. Secondary Sources

There is a vast literature about the political and social engagement of the HS by the modern day Popes which serve as secondary source for this thesis. The publications of (1) ‘Pontifical Council for Justice and Peace are: (a) “Compendium of the Social Doctrine of the Church” (b) “Note on the Celebration of the World Day of Biological Diversity” (c) “From Stockholm To Johannesburg, An Historical Overview Of The Concern Of The ‘Holy See’ For The Environment 1972-2002” (d) “John Paul II And The Family Of Peoples, The Holy Father To The Diplomatic Corps (1978-2002)” (e) “Work as the Key to the Social Question: The Great Social and Economic Transformation and the Subjective Dimension of Work” (2) ‘Pontifical Council *Cor Unum* (For example: “World Hunger A Challenge for All: Development in Solidarity”), and (3) ‘Pontifical Council of Family’ (for example, “Conclusions of a Vatican Conference on the Family and Integration of the Disabled”; and “The Family and Human Rights”) are few of the important resources for any study on the Holy See and its relation to global peace and developmental issues.

Many of the books are thematically provided by special occasions in the Church with profound accounts of the peace and development concept of the HS. The book “Pope John Paul II and the challenges of Papal Diplomacy: An Anthology (1978-2003)” by Dupuy (2004) is one among the best secondary sources, which provides the opinion of the Vatican for this thesis. The same author’s Dupuy (2003) book entitled “Words That Matter: The Holy See in Multilateral Diplomacy Anthology (1970-2000)” is a much demanded anthology of Vatican Diplomacy and it substantially supports many reference possibilities so as to accomplish the aim of the thesis. Another book entitled as “Serving the Human Family: The Holy See in the Major United Nation Conferences” by Marucci (1997) also plays a great role in this thesis. With profound accounts of the HS’s concept of peace and development, many of the books and other references used in this thesis have been thematically provided on the basis of special occasions in the Church.

1.8.3. Complementary Sources

In order to write the main chapter of this thesis, namely the ‘Philosophy of Peace and Development of the Holy See,’ ideas from books such as “The Development Dictionary: A Guide to Knowledge as Power” by Sachs (1995); “Earthly Mission, The Catholic Church And World Development” by Calderisi (2013); “Religion, NGOs and the United Nations: Visible and Invisible Actors in Power” by Carrette and Miall(2017); “Development and Religion Theology and Praxis” by Clarke (2011); “Handbook of Research on Development and Religion” by Clarke (2013); “A Call for Many Peaces” by Dietrich and Sützl (1997); “Interpretations of Peace in History and Culture” by Dietrich (2012); “The Origins of War, The Catholic Perspective” by Shadle (2011); “The Catholic Peace Tradition” by Musto (1986) have served as important reference points of complementary sources. This thesis has also depended a lot on references which highlighted the social teachings and the social involvement of the Church in the modern world, especially the part of ‘The Pontifical Council for Justice and Peace’ and other pontifical commissions/council and decastry of the Catholic Church.

1.8.3.1. Pontifical Council of Justice and Peace (PCJP) (Dicastery for Promoting Integral Human Development)

As the name indicates, this section of SCV provides an account of the world situation of Justice and Peace. In the year 2017, ‘Dicastery for Promoting Integral Human Development’⁵ was formed by merging PCJP and three other units of *Curia Romana*. I have kept the old name: ‘The Pontifical Council for Justice and Peace’—PCJP for the references in the thesis because the resources are published and maintained in the old name and have not taken any new resource from them after 2015. Pope Paul VI established the Pontifical Commission *Justitia et Pax* by a *Motu Proprio* on 6th January, 1967. The term *Motu Proprio* literally means ‘his own initiative.’ In the year 1988, Pope John Paul II elevated it to the status of Pontifical Council from Pontifical Commission. They also proposed the theme of peace, i.e. world peace day messages for Popes which are delivered annually on January 1. The publications of the ‘Pontifical Council for Peace and Justice’ is the real source of many good publications and their peace day messages are real echoes in many of the interventions of the HS in the UN. The former HS permanent Observer in the UN in New York, Cardinal His Eminence Renato Cardinal Martino, who was the president of

⁵ Dicastery for Promoting Integral Human Development, See more: <https://www.humandevlopment.va/en/il-dicastero/motu-proprio.html>

PCJP from 1986-2002 has shown how they are connected. The current president, Peter Kodwo Appiah Turkson represented the HS many times in the UN meetings. The publications from the decastry have proven the authenticity of the ethical and moral principles of the HS in its international political engagement and their concern for peace and development. For example, the book, “Energy, Justice and Peace: A Reflection on Energy in the Current Context of Development and Environmental Protection” by Pontifical Council of Justice and Peace (2014a) is a perfect handbook. The book “Work as the Key to the Social Question: The Great Social and Economic Transformation and the Subjective Dimension of Work” by Pontifical Council for Justice and Peace (2002c) is a reliable collection of essays which describe the in-depth role of human labour in social life. Such documents and visions of the PCJP are reflected in the interventions of the HS in the UN, from which this thesis has evolved the philosophy of peace and development of the HS.

1.8.3.2. January - 01 Peace Day of the Holy See and Themes

The Holy See for the last 48 years celebrated the first day of the New Year as the Peace Day or the Day of Peace. The day is marked with a special theme which is selected months before the day of celebration. The commemoration of the peace day was started by Pope Paul VI in the year 1969. The selected themes are highlighted on various occasions and in the events which had taken place in the Catholic Church or the Holy See. It is also noted in the statement and in the intervention of the Holy See’s missions in the different institutions of the United Nations. The PCJP has been engaged in the presentation theme and the then different theme-related activities are organized by the same council. Anyway, the ‘International Peace Day of World’ is differently organized by the United Nations on 21st September of each year. It was started in the year 1982. The table below given shows the themes of the Peace Day celebrated by the Holy See under the Pontificate of various Popes. Those messages have direct connection with the theme of the thesis.

Table 4 : Peace Day Messages—(PDM)

Year	January 1 - Peace Day Themes	Name of the Pope
2015	No longer slaves, but brothers and sisters	Francis
2014	Fraternity: The foundation and pathway to peace	Francis
2013	Blessed are the peacemakers	Benedict XVI
2012	Educating young people in justice and peace	Benedict XVI
2011	Religious freedom	Benedict XVI
2010	If you want to cultivate peace, protect creation	Benedict XVI
2009	Fighting poverty to build peace	Benedict XVI
2008	The human family: A community of peace	Benedict XVI

2007	The human person: The heart of peace	Benedict XVI
2006	In truth, peace	Benedict XVI
2005	Do not be overcome by evil but overcome evil with good	John Paul II
2004	An ever timely commitment: Teaching peace	John Paul II
2003	<i>Pacem in terris</i> : A permanent commitment	John Paul II
2002	No peace without justice, no justice without forgiveness	John Paul II
2001	Dialogue between cultures for a civilization of love and peace	John Paul II
2000	“Peace on earth to those whom God loves!”	John Paul II
1999	Respect for human rights: The secret of true peace	John Paul II
1998	From the justice of each comes peace for all	John Paul II
1997	Offer forgiveness and receive peace	John Paul II
1996	Let us give children a future of peace	John Paul II
1995	Women: Teachers of peace	John Paul II
1994	The family creates the peace of the human family	John Paul II
1993	If you want peace, reach out to the poor	John Paul II
1992	Believers united in building peace	John Paul II
1991	If you want peace, respect the conscience of every person	John Paul II
1990	Peace with God the creator, peace with all creation	John Paul II
1989	To build peace, respect minorities	John Paul II
1988	Religious freedom: Condition for peace	John Paul II
1987	Development and solidarity: Two key to peace	John Paul II
1986	Peace is a value with no frontiers North-South, East-West: Only one peace	John Paul II
1985	Peace and youth go forward together	John Paul II
1984	From a new heart, peace is born	John Paul II
1983	Dialogue for peace, a challenge for our time	John Paul II
1982	Peace: a gift of God entrusted to us!	John Paul II
1981	To serve peace, respect freedom	John Paul II
1980	Truth, the power of peace	John Paul II
1979	To reach peace, teach peace	John Paul II
1978	No to violence, yes to peace	Paul VI
1977	If you want peace, defend life	Paul VI
1976	The real weapons of peace	Paul VI
1975	The reconciliation – The way to peace	Paul VI
1974	Peace depends on you too	Paul VI
1973	Peace is possible	Paul VI
1972	If you want peace, work for justice	Paul VI
1971	Every man is my brother	Paul VI
1970	To be reconciled with each other, to educate themselves for peace	Paul VI
1969	The promotion of human rights, the way to peace	Paul VI
1968	Message of his Holiness Pope Paul VI For the observance of a day of Peace	Paul VI

Sources:<http://w2.vatican.va/content/francesco/it/messages/peace/index.html>
http://www.vatican.va/holy_father/benedict_xvi/messages/peace/index_it.htm
http://www.vatican.va/holy_father/john_paul_ii/messages/peace/index_it.htm
http://www.vatican.va/holy_father/paul_vi/messages/peace/index_it.htm

1.8.3.3. Congregation for the Doctrine of the Faith

The Congregation of the Doctrine of the Faith, one among the oldest sub-offices of Vatican's sub office or congregation was founded in the year 1542 by Pope Paul III. In the year 1908, Pope Pius X changed its name to the 'Sacred Congregation of the Holy Office.' It received its current name in 1965 with Pope Paul VI. The main duty of the congregation was to promote understanding and to protect the catholic faith against the new inappropriate tendencies and its misunderstandings against other thoughts or philosophies. The emeritus Pope Benedict XVI was one of the prefects of this congregation. Few of the documents of the congregation directly help the ideas and philosophy of peace in this thesis, because they reflect the communication of the HS in the UN. For example, 'Congregation for the Doctrine of The Faith'—CDF (2008) brought out documents entitled: "Instruction *Dignitas Personae* on Certain Bioethical Questions." This document clearly stated the dignity of the human person, and used the same arguments and concept of the HS sources in the UN as the foundation for human rights and for authentic development in the world. Another document (SCV, 2004) issued from the 'Sacred Congregation of Faith' on the issue of the role of women in the Church had been "Letter to the Bishops of the Catholic Church on the collaboration of men and women in the church and in the world" which shows the value and worth of human person. It is a resource letter for both women's issues and human personhood (SCV, 2004).

1.8.3.4. Pontifical Council for the Pastoral Care of Migrants and Itinerant People

As a resource or source of information, this thesis also turns to the 'Pontifical Council for the Pastoral Care of Migrants and Itinerant People,' one of the curial dicasteries of the HS/SCV. This is because in the UN, the HS delegation brings cross reference to the resources of the council. In the year 2017, this Council has been integrated to the 'Dicastery Promoting Integral Human Development,' but as the thesis makes references until the year 2015, it upholds the old name of the Pontifical Council, since the publications and resource materials do hold this name. The thesis also studies the messages of the 'World Day of Migrants and Refugees,' which are many times directly and indirectly used by the delegates of the Holy See in their statements at different UN offices and conferences. These messages of the Popes through the Pontifical Council are rich with ideas on human rights and humanitarian concepts. The care for the migrants and itinerants was always a concern for the Church. History tells that the 'Day of Migrants and Itinerants' of the year 2015 is counted by Vatican as the 101st day, because such an initiative was begun by Pope Pius X

in the year 1912 (Hamao 2004). It should be noted that the UN had dedicated such a day of commemoration for migrants (18th Dec.) only on 4th December, 2000 (United Nations 2000e). The actual forms of messages were not there at the beginning of the particular day address of the Popes or council presidents. For example, Pope John XXIII in the year 1962 gave a message to an individual group of itinerant people, though it contains a profound understanding of their rights (Giovanni XXIII 1962). Thereafter, for a period it was mainly a message to the head of the department of the commission/council from the headquarters of the Holy See, either from the Popes or from Cardinals. Later, under the pontificate of Pope John Paul II, the messages, especially from 1985 were widely addressed for the entire world given directly by the Popes rather than by the cardinals. The Popes, Pope Benedict XVI and Pope Francis continued the same (PCM 2014). Later, the ‘World Day of Migrants and Itinerant People’ was well established and the HS gave a well prepared document for the betterment of those people (PCM 2014). Following this tradition, the year 2015 theme was: ‘Church without frontiers, Mother to all (Francis 2014d).’

1.8.3.5. Pontifical Academy of Social Sciences (PASS)

One of the other sources I am depending for this thesis is that of the Pontifical Academy of Social Sciences—PASS. This ‘Pontifical Academy’ sets its goals as follows:

The Pontifical Academy of Social Sciences has the aim of promoting the study and progress of the social, economic, political and juridical sciences, offering the Church the elements which she can use in the study and development of her social doctrine. The Academy also reflects on the application of that doctrine in contemporary society (Pontifical Academy of Social Sciences 2014).

The Pontifical Academy of Social Sciences was established by the Supreme Pontiff John Paul II with the *Motu Proprio* on 1 January, 1994. The studies and outcome of this group are listed in the following table. It also implicitly and explicitly reflects in the interventions and standpoints of the HS in the UN. This thesis has collected resources from this academy also. Here is the list of the main issues studied by this Pontifical Academy – (both Sciences and Social Sciences) in this new century.

Table 5: Conferences of Pontifical Academy of Sciences / Social Sciences

Year	Theme of the Conferences/Meetings
2000	Science and the Future of Mankind The Future Universe: From a Cosmic Perspective
2001	The Challenges for Science: Education for the Twenty-First Century The Challenges of Sciences - A Tribute to Carlos Chagas' Memory
2002	The Cultural Values of Science
2003	The Four-Hundredth Anniversary
2004	Paths of Discovery Interactions between Global Change and Human Health Water Conflicts and Spiritual Transformation: A Dialogue
2005	Water and the Environment Globalization and Education
2006	Predictability in Science The Signs of Death What Is Our Real Knowledge About the Human Being?
2008	Scientific Insights into the Evolution of the Universe and of Life
2009	Astrobiology Transgenic Plants for Food Security in the Context of Development
2010	Water is Life The Scientific Legacy of the 20th Century Human Neuroplasticity and Education Atherosclerosis: The 21st Century Epidemic Nuclear Disarmament, Non-Proliferation and Development
2011	<i>L'essere umano, custode del creato</i> Sub-nuclear Physics <i>la Centralità del malato</i> Neuro-protection in Parkinson's Disease Fate of Mountain Glaciers in the Anthropocene
2012	Complexity and Analogy in Science New Developments in Stem Cell Research: induced Pluripotent Stem Cells and their Possible Applications in Medicine Neurosciences and the Human Person
2013	<i>Via Humanitatis</i> Trafficking in Human Beings Bread and Brain The Emergency of the Socially Excluded
2014	Syria Sustainable Humanity, Sustainable Nature: Our Responsibility Evolving Concepts of Nature World Meeting of Popular Movements Young People Against Prostitution and Trafficking
2015	'Human Trafficking: Issues beyond Criminalization Trafficking with a Special Focus on Children Modern Slavery and Climate Change: The Commitment of the Cities Prosperity, People and Planet in the Cities Real Love Chases Away Fear, Greed and Slavery: Young Leaders Must Pave the Way

Source: <http://www.pas.va/content/accademia/en/events/calendar.html>

<http://www.pas.va/content/accademia/en/events/2014/sustainable/statement.html>

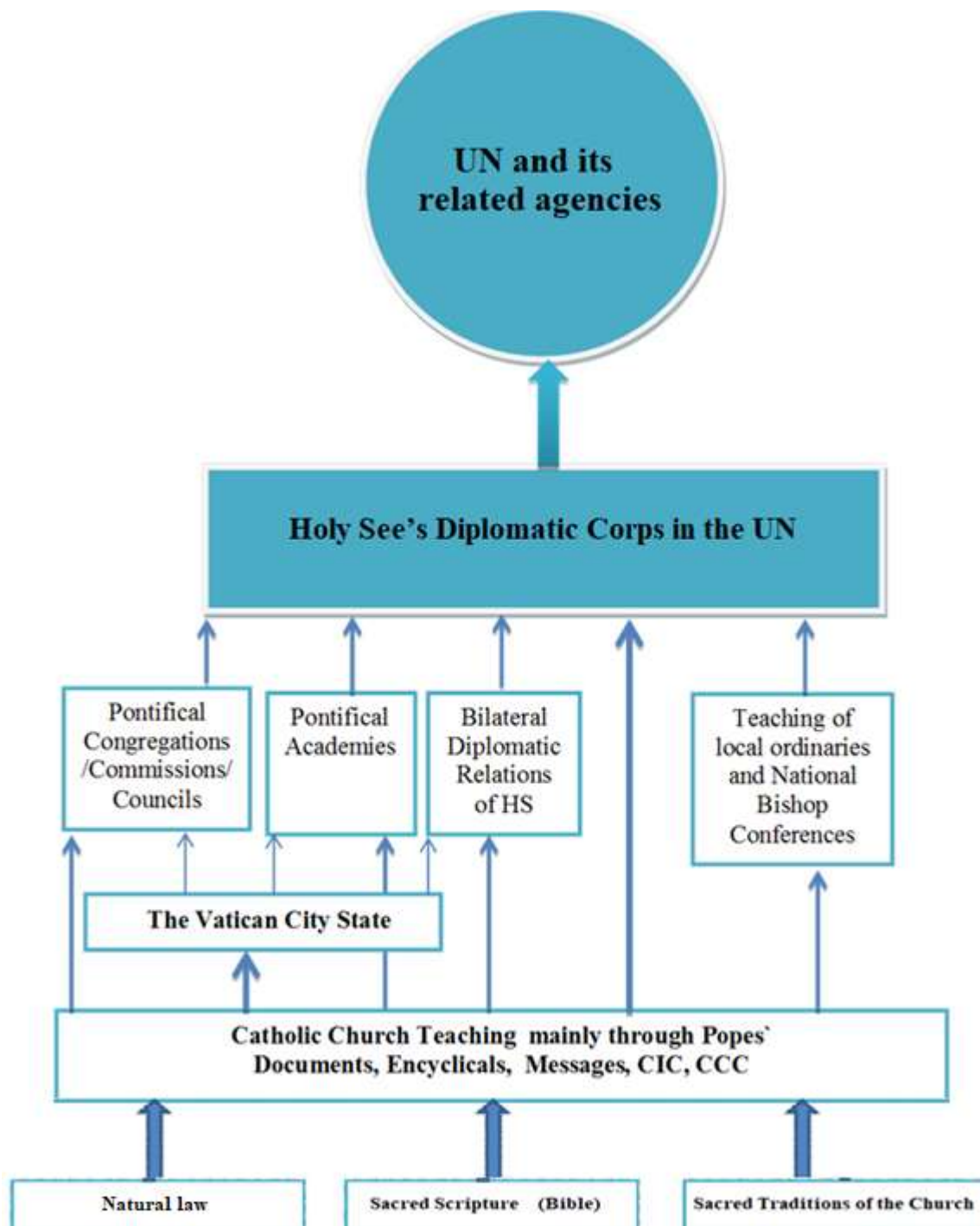
<http://www.casinapioiv.va/content/accademia/en/events/2013/breadandbrain/statement.html>
<http://www.pass.va/content/scienze-sociali/en/publications/acta/pacem.html>

1.8.3.6. *Pontifical Academy of Sciences (PAS)*

Another supportive source of the thesis is the Pontifical Academy of Sciences—PAS. It was formed with an international group of scientists—which are beyond religious and cultural considerations. These devoted scientists were focused mainly on: Fundamental science; Science and technology of global problems; Science for the problems of the developing world; Scientific policy; Bioethics; and Epistemology respectively in their studies to support the efforts of the HS to maintain a true human culture.

The present Pontifical Academy of Sciences takes its form from the old Academy of the Lynxes or *Accademia dei Lincei* which was started in Rome in the year 1603. This was the first scientific academy which was ever created in the medieval-modern world. The *Accademia dei Lincei* attained international reputation, and selected Galileo Galilei as a member on 25 August, 1610. Unfortunately, with the death of its founder, Federico Cesi, it could not continue the purpose. Pope Pius IX reinstated the Academy of 1669 as the Pontifical Academy of the New Lynxes with his initiative in the year 1936. Since then, the Pontifical Academy of Sciences became more international in character (Pontifical Academy of Social Sciences 2011). This Academy's contribution has been to take many of its decisions of scientific concerns. The same is true with the diplomatic wing of the HS. In the interventions of the HS in the UN, it again directly and indirectly reflected the Academy's study results. Therefore this thesis also turns to the rich resource of the Academy's findings, as a primary consultative source. Being given these intra-net activities of the sub-organizations and the traditions of the HS, the following diagram will show the roots and sources of the HS's philosophy of peace and development. A detailed and precise thematic interaction of these sources and branches of the Holy See in the UN will be given in the second chapter of the thesis in the subheading (See: Table 9— Communication of the HS in the UN in Cross Reference With its Different Sources). The following figure provides a graphical representation of the sources and flow of the 'Philosophy of Peace and Development' of the HS in the UN.

Figure 3: Sources of the HS Communications in the UN



Source: Developed by the author of this thesis

1.8.3.7. Complementary Literature from Peace and Developmental Studies

The collection of ideas given in the second and third chapter is systematically analyzed and a critical study is given in the fourth chapter in order to reach the main goal of the thesis, namely the 'Philosophy of Peace and Development.' Galtung's (1969) concept of cultural violence and Martinez Guzman's (1997) idea of the necessity of macro-ethics responsibility as the foundation

of peace will make comparative notes on the ‘Philosophy of Peace and Development’ of the HS. “Many Peaces” by Dietrich and Stuzl (1997); “Transrational Peaces” by Dietrich (2011); “Interpretations of Peace in History and Culture” by Dietrich (2012) give inputs to compare and find the real nature and content of the philosophy of ‘Peace and Development’ proposed by the HS.

The book “An Introduction to International Relations and Religion” of Haynes (2007) gives new light about the role of religion in the field of international politics. Haynes (2007) brings many thought provoking arguments about the new roles religions maintain in the modern world politics. Many complex issues, including fanaticism and conflict resolution both find place in the above book. Though it does not offer more precise conclusions of the peace ideas and the developmental concept of the Catholic Church, it hints on many of these issues (Haynes 2007).

Though there are many books and resources about peace and development, but with regard to the choice of the theme of this thesis, few direct resources are used. As the thesis is entitled as “The Philosophy of Peace and Development of the Holy See in the United Nations,” it tries to fill a knowledge gap in such an important area of peace studies. It is expected that the assessment of the intervention of the HS and the work carried out in this thesis related to ‘Universal Declaration of Human Rights’ and to MDGs are a point of reference and provides solid background for future researchers and policy makers who are involved in the implementation of the ‘Sustainable Development Goals’ and the 2030 development agenda.

1.8.3.8 Complementary Literature from the Other Roman Catholic Church Sources

The ‘Pontifical Council for Justice and Peace’ has published a good amount of literature based on the communication of the HS in the UN. They also made available several books exploring the Catholic social teachings and its relevance in the modern world. “Compendium of the Social Doctrine of the Church” by Pontifical Council for Justice and Peace (2004) is a good collection of the official messages of the Catholic Church/Holy See. The resource books like “Justice and Peace: An Ever Present Challenge” by Pontifical Council for Justice and Peace (2004a), “John Paul II and the Family of Peoples, The Holy Father to the Diplomatic Corps (1978-2002)” by Pontifical Council For Justice And Peace (2002a), “The Challenge of a Fair Globalization” by Somavia and Martino (2005), “From Stockholm to Johannesburg: An Historical Overview of the Concern of the Holy See for the Environment 1972-2002” by Pontifical Council

For Justice and Peace (2002), etc, are complementary to find out about the ‘Philosophy of Peace and Development’ as proposed by the HS in the UN in an integral fashion.

1.8.3.8.1. Catholic Social Teachings (CST) and the Holy See’s Messages in the UN

Another set of sources used in this study are the most quoted ‘Catholic Social Teachings’ or from the various statements of the Holy See. The ‘Catholic Social Teaching’ directly and indirectly influences the message of the HS in the United Nations and its different offices and events (Pontifical Council for Justice and Peace 2006). It is impossible to draw a ‘Philosophy of Peace and Development’ of the HS without an understanding of the ‘Catholic Social Teachings.’ These are the essential parts of the Catholic faith and these are mainly concerned with the social life of the faithful in the given situations. Though this kind of faith element existed in the very beginning of Christianity, however, as papal teachings they are relatively new in the history of the Catholic Church or the HS. These teachings are based on both the old and the New Testament texts of the Bible. Most of the social teachings of the HS are seen now days in the form of councilor documents, encyclical, pastoral letters or as bishop conferences letters. But one must not forget that there are elements of social teachings in almost all the major documents of the Catholic Church, since brotherly love and charity is the vital principle of Christianity and it is directly linked to peace and development (Pontifical Council for Justice and Peace 2006). The following table gives a clear idea of the short history of the ‘Catholic Social Teachings.’ These teachings are known as the ‘best kept secret’ of Catholicism and these are used as a resource and as a cross reference material in this research.

Table 6: Encyclicals and Documents Connected to CST

Nr.	Name of the Document/Encyclical	Name of the Pope	Year
01.	<i>Rerum Novarum</i> (On the Condition of Labour)	Leo XIII	1891
02.	<i>Quadragesimo Anno</i> (After Forty Years)	Pius XI	1931
03.	<i>Mater et Magistra</i> (Christianity and Social Progress)	John XIII	1961
04.	<i>Pacem in Terris</i> (Peace on Earth)	John XIII	1963
05.	<i>Gaudium et Spes</i> (pastoral Constitution on the Church in the modern world.)	II Vat. Council	1965
06.	<i>Dignitatis Humanae</i> (Declaration on Religious Freedom)	II Vat. Council	1965
07.	<i>Populorum Progressio</i> (On the Development of Peoples)	Paul VI	1967
08.	<i>Octogesima Adveniens</i> (A Call to Action)	Paul VI	1971
09.	<i>Laborem Exercens</i> (On Human Work)	John Paul II	1981
10.	<i>Sollicitudo Rei Socialis</i> (on Social Concern)	John Paul II	1987

11.	<i>Centisimus Annus</i> (The Hundredth Year)	John Paul II	1991
12.	<i>Deus Caritas est</i> (God is Love)	Benedict XVI	2005
14.	<i>Caritas in Veritate</i> (Love in Truth)	Benedict XVI	2009
15.	<i>Gaudium Evangelii</i> (Joy of the Gospel)	Francis	2013
16.	<i>Laudato Si</i> (Praise Be To You)	Francis	2015

Source: (Pontifical Council for Justice and Peace 2006)
<https://lib.stmarytx.edu/c.php?g=288002&p=1920734>

1.8.3.8.2. World Food Day (WFD) and Messages of the Holy See

One of the other sources used in the thesis are the messages of the Holy See for the ‘World Food Day’ of October 16. The HS has given fruitful messages in the first official commemoration of the world food day till its 30th foundation anniversary. These messages are of an international value and are linked with peace and development. The last three Popes visited the FAO quarters in Rome on different occasions and had given messages which are a valuable source for the ‘peace and development’ concepts. Almost all the World Food Days, except in the years of 1984 and 1985, the Pontiffs or the Secretary of State of SCV had given messages and wishes to the FAO and to the world.

Table7: World Food Day (WFD) Themes of FAO and Messages of the Holy See

Year	Theme	HS Message/Pope
1981	Food comes first	John Paul II
1982	Food comes first	John Paul II
1983	Food security (here onwards a theme selected)	John Paul II
1984	Women in agriculture	No message
1985	Rural poverty	No message
1986	Fishermen and fishing communities	John Paul II
1987	Small farmers	John Paul II
1988	Rural youth	John Paul II
1989	Food and the environment	John Paul II
1990	Food for the future	John Paul II
1991	Trees for life	John Paul II
1992	Food and nutrition	John Paul II/Card. Angelo Sodano
1993	Harvesting nature’s diversity	John Paul II
1994	Water for life	John Paul II/delegation
1995	Food for all	John Paul II/delegation
1996	Fighting hunger and malnutrition	John Paul II/Card. Angelo Sodano
1997	Investing in food security	John Paul II/Card. Angelo Sodano
1998	Women feed the world	John Paul II/Card. Angelo Sodano
1999	Youth against hunger	John Paul II/Card. Angelo Sodano

2000	A millennium free from hunger	John Paul II
2001	Fight hunger to reduce poverty	John Paul II
2002	Water: source of food security	John Paul II
2003	Working together for an international alliance against hunger	John Paul II
2004	Biodiversity for food security	John Paul II
2005	Agriculture and inter-cultural dialogue	Benedict XVI
2006	Investing in agriculture for food security	Benedict XVI
2007	The right to food	Benedict XVI
2008	World food security: the challenges of climate change and bio-energy	Benedict XVI
2009	Achieving food security in times of crisis	Benedict XVI
2010	United against hunger	Benedict XVI
2011	Food prices - from crisis to stability	Benedict XVI
2012	Agricultural cooperatives – key to feeding the world	Benedict XVI
2013	Sustainable food systems for food security and nutrition	Francis
2014	Family Farming: “Feeding the world, caring for the earth”	Francis
2015	Social protection and agriculture — breaking the cycle of rural poverty	Francis

Sources: http://www.vatican.va/holy_father/john_paul_ii/index_it.htm
http://www.vatican.va/holy_father/benedict_xvi/messages/food/index_it.htm
<http://w2.vatican.va/content/francesco/it/messages/food/index.html>
http://www.worldfooddayusa.org/about_us; Source: <http://www.fao.org/home/en/>

1.9. Critical Analysis of Literature Review

With regard to the primary resources, the website resource of the HS has given its view points as it is presented in the international arena. Whereas three books mentioned have the nature of pro-HS approach which supportive opinions, comments and arguments. The books of Coppa (2008), Justenhoven and Turner (2003) has given critical approach to the religious diplomacy and alternative diplomacy, policies and approaches of the HS.

The secondary resource literature from the publications of ‘Pontifical Council for Justice and Peace,’ ‘Pontifical Council *Cor Unum*,’ and ‘Pontifical Council of Family’ has the nature for being pro-HS. Though these are elaborated study materials none of them included the critical arguments against the HS. These are conclusive and statemental style of literature in support of the arguments and proposals of the HS.

In the complementary literature section, we have several books having an impartial and critical viewpoint of the ideas of the HS as well as the concepts of 'Peace and Development.'

1.10. Limitations of the Study

In this introduction, I would like to also express the limitation of this thesis. Many of the ideas and concepts put forward by the HS in the UN has a theological and a philosophical background and support. However, in the thesis it would not be practical to discuss all those concepts and religious backgrounds due to the enormous space it would take for the purpose. But a limited and possible explanation and description should be there for a better understanding of the thesis, whenever it is necessary.

There was also a major scrutinizing done to choose the resources for the research. There are thousands of books in many European languages on the political and development approaches of the Roman Catholic Church or the Holy See. I have concentrated mainly on those books which are published after the foundation of the UN in 1945. However, exceptions could be seen in extreme and unavoidable contexts of justification of few facts and historical truce and truths.

I would also like to justify the selection of documents of the HS in the UN based on its relevance of the selected theme and importance rather than selecting all the documents communicated by SCV in the UN. This thesis is not an attempt to make a statistic or thematic analysis of the entire communication of the HS in the UN headquarters or its different organizations. Rather here it has given importance to those documents and communicate which give priority to discuss about the 'Philosophy of Peace and Development' according to the HS in the UN. In short, all the document contents of the Holy See from its communications in the UN are not discussed here in the thesis, but only those which are very important to the theme of the thesis, namely 'Peace and Development' are discussed. The last documents used in the thesis are in the month of September 2015. The main documents discussed in the thesis are about 463.

1.11. Conclusion

The Holy See with its two thousand years of history with its number of members and its global presence - and the United Nations, the biggest organization with its modern role and

importance are enormous to be discussed for a doctoral thesis. A research in connection with both is a challenge, because of the richness of their resource and history. It needs a precision in approach, methodological clarity and structural accuracy; otherwise the expected aims cannot be clear. The history and the engagement of both the organizations in the world leave huge information behind. Their aims and motivations are always for the welfare and the peaceful co-existence of human beings. Paths may be different, but there are many cross-roads. In the history of the world, with regard to peace and development, the Holy See can take the driver's seat, with its history and continuation of its charitable activities. At the very beginning of its existence, the Holy See was engaged in social matters. The UN does not have a long history when the comparison goes to this one billion member religious institution. But from its foundation onwards, the aims of both the institutions are the same or similar, though the first has the belief of transcendence of history with theistic terminals. Here in the general introduction, explaining from the title to its limitation, I wanted to clear the steps of research, thereby it simplifies the huge task which lies ahead.

2. Status of the Holy See in the United Nations

2.1. Introduction

The ‘Vatican City State’—VCS or *Stato della Citta del Vaticano*—SCV is the centre of the largest and the most centralized religious organization in the world. This second chapter of the thesis gives a clear picture on how SCV is as a state-like institution and what it means by the Holy See and what is its status in the United Nations—UN. In order to understand the global role played by the Vatican City and by the Holy See both in international diplomacy (religious diplomacy and alternative diplomacy) and in the peace and development sectors, this chapter explores the identity of the ‘Catholic Church,’ ‘Vatican City,’ and the Holy See in the United Nations system.

In this chapter we try to answer the first research question namely about the status of Holy See in the UN. There is a tendency to reduce HS just as a religious entity or group in the UN. But one could notice the observatory status and activities gives different accounts of the presence of the HS in the UN. In this chapter we also try to comprehend not only the history of HS in the UN but also how the activities of the HS enrich the United Nations with its presence. It is right to check how much this representation of the HS has been contributing for the peace and development concepts and praxis.

2.2. The Catholic Church

Though the ‘Catholic Church’ has its might and power in the western world, it had its origin in Asia at Jerusalem (Hitchcock 2012). The small group of disciples of Jesus Christ during the period from 7–2 BC to AD 30–33 had been considered as the founders of the Catholic Church which is the biggest organization in our world. They believed that Jesus Christ was ‘God’ and ‘Man’ and had resurrected after death and crucifixion during the period of the fifth Roman prefect, Pontius Pilatus who had lived during the period from 26-36 AD (Hitchcock 2012). According to the ‘Catholic Church,’ these disciples were called and had the mandate to spread the good news proclaimed by their Master under the leadership of Apostle Peter (Hitchcock 2012; Lurier 2002). In that real and theological sense, the ‘Catholic Church’ believes that Jesus Christ himself is the founder of their pilgrim Church on earth.

All these belief systems are transmitted through sacred scriptures and traditions, and Catholics call it as the *depositum fidei* or ‘sacred deposit.’ Catholics believe that this *depositum fidei* or ‘sacred deposit,’ has been entrusted to the Church and it has the sole authority of *magisterum* to interpret it. *Magisterum* meaning teaching duty or office of the ‘Church,’ in its core sense is a duty of authoritatively interpreting this *depositum fidei*. This idea is clearer if one take a look again at the official ‘Catechism of Catholic Church’—CCC (Hardon 1994).’ Again for its authenticity, such teachings of the ‘Church’ always turn to the official documents.

At the early stages of the ‘Church,’ the message of the disciples of Jesus created a wildfire in the Roman Empire and created innumerable communities in every nook and corner of the Euro-middle eastern world. In the early years, this new religion met with enormous difficulties and persecutions from the rulers of various countries and existing religions and philosophies throughout the west European world. However, with the famous Edict of Milan of 312 CE, Christianity was accepted by Emperor Constantine who reigned during the period from 272-337 CE as one of the recognized religion of the Roman Empire (Siecienski 2017).

The concept of God of the ‘Catholic Church’ is a communitarian one, which means it, is a ‘Trinitarian God: The Father, Son and the Holy Spirit.’ The fallen status of human beings is regulated by a united work of this ‘Trinitarian God.’ The ‘Church’ – which was there in one form or the other – now continues the same salvation through the Holy Spirit as was brought by Jesus Christ. This belief is more clearly expressed in the apostle belief of the ‘Catholic Church (Dünzl 2007).’

The fundamental facts of the ‘Catholic Church’ are based on the above notion of the ‘Trinitarian God.’ The ‘Creed,’ ‘Credo,’ or ‘I believe’ set of religious truths of ‘Catholic Church’ is also known as the apostle’s creed which is the original form of Christian faith (Küng 1993). The Holy See believes that it is its obligation to propagate and promote this same faith in the world. In general terms, the same is considered as the ‘remote fundamental basics’ of the ‘Philosophy of Peace and Development of the Holy See’ in different forms in the UN. I call it ‘remote fundamental basics,’ because in international relations or diplomatic settings, the propagation of this faith as such is not seen, but all the attempts of the HS in any of its mission are based on this belief formula. In the last chapter of this doctoral thesis, I will find and analyse as to how the ‘remote fundamental

basics' evolves and develops in today's world, wherein the main objectives of the thesis: 'Philosophy of Peace and Development' is being treated.

2.3. The Holy See

The concept of the term 'Holy See' should be understood in a historical context. In medieval Europe, the so-called *Communitas Christiana* of Europe was under the spiritual leadership of the Pope or the Holy See. The historicity of the international society or nations was developed from this *Communitas Christiana*. The international community or nations in that sense is a product of the decentralization of this above said group of the European Christian community. Authors like Kunz (1952) claims that the original members of the international community were originally evolved from these Christian communities of Europe and the Holy See led these Christian communities. That way he claims: "It is the historical development which explains the unique position in international law of the Holy See as the supreme head of the Catholic Church (Kunz 1952)." These facts and ideas about the HS clear its status as an international person.

There is a debate among certain scholars about the statehood of the 'Holy See.' To consider a territory as a state or a nation, normally there are certain benchmarks such as territory, government, population etc. The terms like 'Catholic Church,' 'The Vatican City,' 'Holy See,' and 'Apostolic See' bring a certain level of confusion in international relations. For example, when a statement like this is being read: "The existence of the 'Vatican City' is closely and indissolubly connected with the existence of the Holy See and the 'Roman Catholic Church' (Duursma 1996, 374)." Then it should define all the features in it. In connection with that, all these three facts in it—The 'Vatican City,' 'Holy See,' and 'Roman Catholic Church' should be clarified. You would have seen the first and the third in the above sections. It is to be noted that the thesis is not attempting here to prove the statehood of the HS. It tries to narrate its international status and the observer status in the UN.

The 'Vatican City State' and the 'Holy See' are different entities, though they are interdependent or inseparable in the contemporary international world affairs. From the part of the 'Church,' its interactions with international political communities is denoted as *ad extra* activities or mission (Vat. II GS 1965). Authors like Duursma (1996) states that the international activities of the 'Vatican City' is 'highly developed' when it compares to other micro states and has a special nature and status in the international community.

It is true that a watertight separation of the ‘Catholic Church’ and the ‘Vatican City State’ from the Holy See is not possible. Generally the term ‘HS’ used in connection with the international relations and diplomatic relations of the ‘Roman Catholic Church’ has its curial and bureaucratic connections in the ‘Vatican City State (River 2017).’ The term ‘Holy See’ is seen mainly in the international arena. However, it is often used in theological discussions as well. The term is more significant in the universal ‘church.’

2.3.1. The History of International Relations of the Holy See and the UN

Archbishop Silvano Tomasi (2012), the former permanent observer of the HS Geneva representation, in one of his articles stated that: “The representation of the Holy See in the United Nations in Geneva” points out that from the early century onwards the ‘Church’ has its bilateral diplomacy. In its website, the HS’s ‘Permanent Mission of the Holy See’—PMHS in New York also noted that its diplomatic relations has a long tradition, extending much before the creation of the Church (SCV 1929a; PMHS 2003).

In the article of Msgr. Tomasi (2012), it is interesting to note that he uses the terms ‘Church,’ ‘Catholic Church’ and ‘Holy See’ repeatedly. According to him, soon after World War I, this distant-rooted history of the HS diplomacy (religious diplomacy and alternative diplomacy) is again seen in the modern days. It was Germany which invited the HS to take part in the ‘League of Nations.’ He also mentions the presence of the HS at ILO from 1926, by the representation of priests. But the speech titled “Peaceful Coexistence of the People” of Pope Pius XII on the eve of the 1939 Christmas empowered the idea of the international order and thereafter, the HS started informal contacts with the United Nations in the year 1945 itself (Tomasi 2012).

The high ranking diplomat of the HS, Msgr. Tomasi (2012) states that during the post-war period, as a member of the ‘Advisory Committee on Refugees,’ the HS was invited as one among the fifteen nations to participate in the UN ‘Economic and Social Council’—ECOSOC. In this connection, in the year 1947, a delegation of the HS was given charge of Latin America to settle the refugee issues with regional governments and with Catholic organizations. As a result, the HS was invited to participate in the 1951 General Assembly as a non-member state. This meeting was the first one for the HS to join in the nature of an international diplomat. The outcome document of ‘United Nations High Commissioner for Refugees’—UNCHR was also ratified by the HS. With

the invitation of the related agency, in the year 1955, the HS has shown its valuable presence in the conference for the peaceful use of atomic energy. As a result of this meeting, in the year 1956, the HS too agreed to be a founding member of the ‘International Atomic Energy Agency’—IAEA (Tomasi 2012).

Meanwhile during this period, in the year 1947, the HS was a member of two technical organizations—‘International Telecommunication Union’—ITU and the ‘Universal Postal Union—UPU,’ and both are the integrated specialized agencies of the United Nations. Founded in the year 1945, Food and Agricultural Organization—FAO, the first specialized agency had created a special status for the HS in the year 1948 as a permanent observer. At UNESCO, it was the turn for the future Pope John XXIII to take the first permanent observer position of the HS in the year 1952. It was followed by a separate representation of the HS in the year 1953. In the year 1952, the HS was called an observer state in the ‘World Health Organization’—WHO. In ‘International Labour Organisation’—ILO, the official permanent observer status was given to the HS in the year 1967 (Tomasi 2012).

On October 16th and 28th 1957, with the exchange of notes, the confusion of the usage of the terms, ‘Vatican City State’ and ‘Holy See’ came to an end in the international arena, especially in the UN. It is the Holy See which is accredited in the UN, and not the ‘Vatican City State.’ Later in 1964, in New York and in 1967, in Geneva, the permanent observer offices were accredited. Much later in 2004, with a resolution 58/314, a formal definition of the HS’s observer status was declared in the UN (Tomasi 2012). It was a unanimous adoption with an expanded possibility of participation for the HS in the works of the UN (Melnik 2009).

By this time, the HS, as a soft power had its delegation in many of the UN agencies around the world. In fact, all these are recognized by the resolution of 2004 by the UN. With the following words: “Recalling that the Holy See became a permanent observer state in the United Nations on 6 April 1964, and since then has always been invited to participate in the meetings of all the sessions of the General Assembly...(PMHS 2004b).” The resolution entitled as “Participation of the Holy See in the work of the United Nations (United Nations 2004)” clarified on the permanent observer status. By entrusting this permanent observer status to the HS, the UN has directly and indirectly recognized the international character of the HS as a person or closer to the status of a state.

The HS officially acquired several rights and privileges in the UN General Assembly and in the other UN agencies. Many of these rights and privileges for the interventions over international issues have been enjoyed by the HS for a long time in the UN. However, this resolution brought more clarity in its status and mission in the UN. Many of these rights and privileges of the HS have been compared with many other member states by the HS-related diplomacy pundit Melnyk (2012), though it continued its mission as a permanent observer. With these missions, the HS has been participating in many of the UN family agencies as a permanent observer, observer, member, etc. (Melnyk 2012)

The HS does a unique religious diplomacy and alternative diplomacy in the UN. According to Msgr. Migliore, this diplomacy encompasses the basic values and specific characteristics such as nuclear disarmament, environmental protection, peace, justice, sustainable development, and so on (Pontifical Council for Justice and Peace 2002). It has a moral facet, which implies that it is to stimulate the moral and ethical features of all international issues. Without any natural borders, he finds that it is a universal diplomacy of unity and diplomacy of values and specific characteristics. It stands for all the humankind, the details of which are provided in the coming chapters. Another main feature is the humanitarian outlook of this diplomacy. Msgr. Migliore states that the HS religious diplomacy and alternative diplomacy stands and supports people who are not having a parliament or particular administration such as immigrants, refugees, homeless persons, and so on (Forsyth 2006).

Table 8: Landmarks in Holy See Diplomacy and International Relations

Landmarks in Holy See Diplomacy and International Relations	
Year	Events
400-	'Holy See Geneva Permanent Mission' Claims that the Origin of the HS Diplomatic Relations Goes Backs to Early Centuries. It Could be Based on the Papal Delegates and Representations at Constantinople from Rome (www.holyseemissiongeneva.org).
800-	Church States/Papal State by Pepin-le-Bref (744) /Charlemagne (800)
1493	Settled Dispute Between Spain and Portugal About the Newly Discovered World With Papal Bull, <i>Inter Cetera</i>
1506	Settled Further Disputes Between Spain and Portugal With Papal Bull, <i>Ea Quae</i>
1815	Congress of Vienna, Papal Nuncio's Are in the Ranks of Ambassadors.
1870	Holy See Lost its Church States/Papal States
1907	Hague Convention and Vatican's Neutrality Guaranteed
1914	Benedict XV Plea for Christmas Truce (First World War)
1917	Benedict XV Seven-Point Peace Plan – A Failed Attempt
1926	Holy See Representation in ILO (a Priest)

1929	Lateran Treaty/The Vatican City State is Created
1939	“The Pacific Coexistence of Peoples,” Famous Message of Pope Pius XII, For a ‘New World Order’
1947	A Delegate of the Holy See to Latin America Governments and Catholic Organizations and for the Resettlement by the International Refugee Organization by the U.N. Economic and Social Council
1961	Cuban Missile Crisis and Pope John XXIII Intervention
1963	<i>Pacem in terris</i> – Encyclical of Pope John XXIII
1964	Holy See in the UN, By the Invitation of the Then Secretary General U. Thant
1965	Pope Paul VI - First Papal UN General Assembly Address
1966	Paul VI Sent Letter to Mao Tse-Tung Requesting China’s Intervention For the Restoration of Peace in Vietnam.
1967	Paul VI Encyclical <i>Populorum progressio</i> – “Development is the New Name of Peace”
1971	Holy See Signed the Nuclear Non-Proliferation Treaty in Moscow (During Cold War)
1975	The Final Act of the ‘Council for Security and Co-Operation in Europe’—CSCE, Signed by Soviet Union and America, Holy See With An Equal Status in Helsinki
1979	Pope John Paul II, First General Assembly Address
1985	Peaceful Settlement of the Beagle Channel Dispute, between Argentina and Chile Which Began in the Year 1978 by the Holy See
1993	Diplomatic Relations With Israel
1994	‘International Conference on Population and Development’—ICPD, Held in Cairo and the HS Successfully Blocked US Interests
1998	First Papal visit to Cuba by John Paul II
1984	Full Diplomatic Relation Re-Established With USA
	Full Diplomatic Relation Re-Established With UK and Scandinavian Lutheran countries
1998	Pope John Paul II, Second General Assembly Address
2004	Unanimous Adoption of UN Resolution A/58/314 on the Status of the HS in the UN, With an Annex.
2008	Pope Benedict XVI Addressing General Assembly
2014-15	Pope Francis’ Mediation for Cuba with US
2015	Pope Francis General Assembly Addressing-for SDGs- Peace and Development

Source: (Melnyk 2009; Reese 1996; Morss 2015)

www.holyseemissiongeneva.org

As per the document No: A/69/L.76, on 10th September 2015, the United Nations assumed the resolution of raising the flags of the non-member observer states in the United Nations. On 25th September, 2015, for the first time in history and during the time of the visit of Pope Francis in the UN headquarters, the flag of the HS was hosted in New York (Reuters 2015). This was also a milestone in the status of the HS in the UN, since the flag of ‘HS’ or ‘Vatican City State’ was recognized from the year 1929 onwards.

One would have seen the status of the HS in the UN in different perspectives—as a moral entity standing for the common good of the entire humanity along with having the status of a state. As a legitimate international person, the HS is eligible for all its appearances in any international podium. At the same time, it has a special role in the world, not in the full sense of a state, but as a state-like status.

2.3.2. The Aim of the HS's International Relations

The aim of participation of the HS in the international affairs and issues are explained in detail by the HS international relation expert Melnyk (2009). He states that the offices of the Holy See in the international organizations have been fundamentally aimed at spiritual purposes (Melnyk 2009).

To safeguard the human dignity, to testimony the truth and to bring hope in the challenge-afflicted world are the main objectives of the HS in the UN. It is a moral voice in international relations and religious diplomacy and alternative diplomacy. The HS explains their intention with regard to the UN that its objective is to offer orientations and spiritual inspiration and it will domestically help the life of those nations and nurture their relationship with the HS. As a soft power, the Holy See is convinced that other nations keep diplomatic contact with the HS, not for any political or material support, but for the above mentioned intentions (Pontifical Council for Justice and Peace 2002a; Tomasi 2008b). This intention and objective of the HS is expressed in the words of Pope John Paul I, which is the key and defining statement on the 'Philosophy of Peace and Development' of the HS in the UN (See section: 5.2.2. The Philosophical Root behind the Diplomatic Relations of the Holy See) as explained in the last chapter. Pope John Paul I stated that the HS has the responsibility of participating at the level of Governments or of international entities in searching improved solutions for justice, peace, sustainable development, nuclear disarmament, humanitarian measures, etc. Pope John Paul I (1978) also stated that the HS also intends in forming the consciences of men and women of good will.

2.3.3. How the Holy See Views its Status in the UN?

I have given a short description of the spiritual aim of the HS with its diplomatic presence in international podiums. It claims that it cherishes the status of a permanent observer rather than a full member status in the UN because the Holy See intends to play the role of a peace-making state which stands for the common good rather than to have political power (Pontifical Council for Justice and Peace 2002a). The reason behind the choice is to maintain its absolute neutrality in many political issues. It adds that such statuses do not dilute the intensity of their active commitment in matters and problems (PMHS 2003). But few times, the HS has precisely expressed its role and rights in the UN. For example, the Holy See has always opposed abortion and artificial birth control measures stated in several of the UN meetings at Cairo in 1994, and at Beijing in 1998 that legitimizing abortion on demand would lead to notions of distorted family and sexual promiscuity (Cairo-Copenhagen-Beijing Interface Steering Committee 1995). The Holy See thinks that it is its right and duty to defend the rights of all human beings, be it unborn children also.

It is good to have an understanding about how the Holy See views and categorizes its representation in the UN. Pope Paul VI, the first pontiff who visited the UN on 4 October, 1965 noted the ‘symbolic’ importance to have a sovereign state for the spiritual exercise of the ‘Catholic Church’ in the world (Eugene 1976). The same would make its representation in the UN. Meanwhile Pope John Paul II (1979a) viewed the presence of the HS in the UN as equally and highly substantial with regard to the presence of any other nation, which is much more than a spiritual representation as his predecessor had viewed:

It is certainly a highly significant fact that among the representatives of the states, whose *raison d’être* is the sovereignty of powers linked with territory and people, there is also today the representative of the Apostolic See and the Catholic Church (John Paul II 1979a).

2.3.4. How the Holy See Views its Mission in the UN?

From the above stated speech on the HS by John Paul II (1979a), one could also trace the mission of the HS in the UN in a much wider perspective. The HS defines with clarity that it is for a mission of peace, but does note its ‘unique’ status in the UN. It clarifies possessing a moral voice and with an intention of peace, it has the capacity to make agreements with other nations. With this moral voice, it wants to encourage other nations for peace and peace oriented missions. It recognizes that it is a prime part of ‘Catholic Church,’ which has established the ethical character

in human, personal, social and international levels, which it wants to share with all. It believes that without such a moral principle—justice, peace, social progress or human rights cannot function in this world. Above all, it is there in the UN to advocate and defend human dignity (Ihuoma 2018; Marucci 1997; Carrette and Miall 2017).

The HS believes that the UN has the capacity to act and it has the efficiency to operate in afflicted conditions. The HS's assessment on the UN is generally based on its desire to have 'New World Order Ideas' (Somavia and Martino 2005) and for 'Sustainable Peace.' It believes that the UN stands for a 'Culture of Peace (O'Conner 2005).' Directly and indirectly, the HS attempts to replicate the UN as a world authority which can secure humanity with genuine dignity and rights. The solidarity, development issues, security concerns are all related to this fundamental hope of the HS from the UN. These concerns are explained in the following chapters. These expectations were expressed and conveyed every now and then by the HS delegates and through Papal visits. But it doesn't mean that the HS would avoid criticism about the UN. The HS contributes positive criticism for the UN. Though the HS may not be a full member of the UN, its outlook on the entire system sometimes contributes much more than that of a member nation (Eugene 1976).

From the different interventions, messages and standpoints of the HS, one could have an idea as to how the HS has understood a few of the special features and responsibilities of the UN. The HS was quite open to admit and appreciate the collaboration or influences of the UN on the 'Catholic Church.' For example, the HS appreciates the role of the UN with regard to inter-faith dialogue for promoting the values of peace, inclusion, and tolerance. On the other hand, the UN also recognizes the HS for their enduring effort of peace. The UN appreciates the efforts of the Holy See which has been active in trying to bring resolutions to conflicts in Latin America and Africa. Further in Philippines, Mozambique, and Burundi, the Church has been actively involved in resolving conflicts wherein various religious groups had been pitted against one another (Barbato et.al 2020). Differentiations and the possibility of collaboration with the UN seemed clear for Pope John Paul II. Though he recognized certain common goals for both institutions, he still found the difference and promises for the collaboration.

2.3.5. The Nature of Communications of the HS in the UN

In the UN, it is quite a complex web of communication regarding what the HS maintains pertaining to its great messages of humanitarian concerns. Certainly in all its communications and interventions, one could see an element of spirituality, religiosity, ethical or moral wording. For

example, one can find the biblical quoting or references, teachings of the fathers of the ‘Church’ or early centuries, of early Popes from their encyclicals, Church councilor documents, canon law, catechism of the Church, pontifical commissions and council documents and messages, regional bishop conference teachings, single individual bishop’s teachings, etc (Dupuy 2003; Dupuy 2004). The below given table shows all the possible sources of the HS communications in the UN such as natural law, sacred scripture, catholic social teachings, catechism of the Catholic Church, papal teachings, etc. This third chapter of the thesis has shown the full presence of the interactions of all the above mentioned resources.

Table 9: Communication of the HS in the UN in Cross Reference with its Different Sources

Communication of the HS in the UN in Cross Reference with its Different Sources		
The Person of Communication	Issues of Communication	Cross Reference to other Documents and Source of the Catholic Church.
His Holiness Pope John Paul II, Message to His Excellency Javier Pèrez de Cuèllar, Secretary General of United Nations Organization	On the Occasion on the World Summit of Children, September 22, 1990.	The Holy Bible: PS 128:3 Mk 10:14 Mt. 18:5 Gn 1:26
Intervention of Roger Cardinal Etchegaray, as HS Delegate	World Conference of Human Rights, Vienna, Austria, 17 June 1993, About Development and Human Rights.	Encyclical: <i>Populorum progressio</i> – Pope Paul VI, 1967 <i>Sollicitudo rei Socialis</i> – Pope John Paul II, 1987.
Intervention of Archbishop Jean-Louis Tauran, as HS Delegate	World Conference of Human Rights, Vienna, Austria 21 June 1993, About Education of Human Right.	Address of John Paul II at The Church and Human Right Symposium, 15 November 1988, Urbi et orbi – Easter Message, 1991.
Intervention of Renato Cardinal R. Martino, as HS Delegate	World Conference on Sustainable Development of Small Island Developing Stages -- 29 April 1994, Bridgetown, Barbados, About Sustainable Development.	Encyclical: <i>Centesimus annus</i> – Pope John Paul II, 1991.
Intervention of Bishop James T. McHugh, Member of HS Delegation	The World Conference on Natural Disaster Reduction, 23-27 May 1994, Yokohama, Japan.	World Day of Peace Message 1990 – Pope John Paul II.
Statement by Ms. Sheri Richkert, Member of the HS Delegation	At the Fifth African Regional Conference on Women (Preparatory Meeting to the Fourth World Conference on Women) 19 November 1994, Dakar, Senegal.	Catechism of the Catholic Church No. 2304.

His Holiness Pope John Paul II	World Food Summit, 13 November 1996, Rome, Italy.	Document: “World Hunger – A Challenge for All: Development in Solidarity” – The Pontifical Council <i>Cor Unum</i> , 1996.
Address of Angelo Cardinal Sodano, Secretary of State of Vatican City	World Food Summit, 16 November 1996, Rome, Italy.	<i>Gaudium et spes</i> , 69 – Second Vatican Council Document, 1965.
Statement of His Eminence Cardinal Peter K.A. Turkson, Head of the Delegate HS	Summit of Heads of State and Government on the Millennium Development Goals, 20 September 2010, New York, USA.	Encyclicals <i>Rerum Novarum</i> of Pope Leo XIII, <i>Mater et Magister</i> of John XXIII, <i>Populorum progressio</i> of Pope Paul VI <i>Caritas in Veritate</i> of Pope Benedict XVI.
Statement of Francis Assisi Chullikatt, Permanent Observer of HS, at UN (17 July 2010 - 1 July 2014)	In the Ad Hoc Working Group on Sustainable Development Goals, “Interactive Exchange of Views on “Poverty Eradication” 18 April 2013, New York, USA.	Address of Pope Francis to the Members of The Papal Foundation, 11 April 2013.
Address of Pope Benedict XVI	To FAO on the Occasion of the World Summit on Food Security, 16 November 2009, Rome, Italy.	Encyclical: <i>Caritas in Veritate</i> , n. 39 Pope Benedict XVI in Cross Reference with Encyclical: <i>Populorum Progressio</i> Paul VI.
Peter Cardinal K.A. Turkson, President, Pontifical Council for Justice and Peace	Remarks on <i>Laudato Si</i> ’ to Child-Focused Agencies such as ‘United Nation International Children Education Fund’—UNICEF House, 30 June 2015.	Encyclicals: <i>Evangelii Gaudium</i> , of Pope Francis, <i>Laudato Si</i> of Pope Francis
Address of Pope Francis	2015, General Assembly Address, 25 September New York, USA.	Address to the United Nations Organization, 4 October, 1965 by Paul VI. Address to the Bundestag, 22 September, 2011 by Benedict XVI.

Source: (Dupuy, 2003; Dupuy 2004; Melnyk 2009; Rees 1996)
www.holyseemissiongeneva.org

2.3.6. The Holy See’s Diplomacy in Practice

The HS has a huge and dense network through the ‘Catholic Church’ to reach out to every nook and corner of the globe compared to any other world organization, including that of the UN. The HS not only makes theories for peace and development—as stated in the following chapters; but it also has an effective and grassroots based system for the application of its peace and developmental visions which it communicates in the UN (Melnyk 2009; USA International

Business Publications 2007). It responds to several humanitarian crisis situations such as disaster management and reconstruction of the conflict affected areas. From the statement of the HS in the UN, I would like to state an example, such as of Haiti after its disastrous 2010 earthquake (PMHS 2010a). The central government of the ‘Catholic Church’ responded very quickly to the emergency situation and later for the reconstruction and rehabilitation of the affected areas and people. The HS does work through different organizations of the ‘Catholic Church (USA International Business Publications 2007).’HS gives their account of the relief action at UN and from that understanding we offer the following information in the table:

Table 10: Practical Application of the Holy See Diplomacy

Practical Application of the Holy See Diplomacy	
Organizations or Persons Under HS Initiative in Post-Earthquake Haiti	Actions of Disaster Management, Peace and Development of HS Post-Earthquake Haiti
Caritas Internationalis – the Main Charitable Agency	<ul style="list-style-type: none"> - Collected an Amount of \$200M From 40 Countries - Fed 50,000 Affected People - 43,000 Shelter Kits Provided - 15,000 Medical Treatment
Kirche in Not and other Catholic ‘Non-Governmental Organizations’—NGOs	\$ 100,000 - \$2 Million Amount Donations
130 Catholic Dioceses from USA	\$ 30 Million for Haiti Relief Collection Fund
United States Catholic Relief Services	\$ 90 Million, 9 Million Daily Rations
Appeals of Pope Benedict XVI	Contributed a Substantial Portion of \$3Billion ‘Office for the Coordination of Humanitarian Affairs’—OCHA Collection
Individual Catholics	Many are Involved, Volunteers Works for Long
The Catholic Aid Network	Committed to Reconstruction Projects for the Next Five Years in Haiti that Will Provide Homes, Healthcare, Livelihoods and Education
HS Appeals to International Organizations and Financial Institutions	To ‘Inter-American Development Bank’—IDB and of the Moratoria or Postponement of its Debt Payments to the World Bank—WB and to the ‘International Monetary Fund’—IMF

Source: <http://www.holyseemission.org/statements/statement.aspx?id=153>

2.3.7. An Observer with Spiritual Character

Though several rights and privileges of the HS have been seen, a well-defined nature or scope for the HS as an international observer in the UN is not stated. One cannot claim an exact definition for an observer at the UN.

Observer status cannot be defined in formal terms because the United Nations has never taken any action which would explicitly create or describe this relationship. Since the role is based on usage, not legal prescription, its meaning must be found in the behavior, privileges, and liabilities of observer countries as they actually function in the United Nations Headquarters (Mower Jr. 1966, 267).

Anyhow all these privileges or rights are being used by the HS for certain higher principles. It tries to keep at its core of observer status, like its social messages which are based and oriented on the principles of peace (Somavia and Martino 2005).

Mower Jr (1966) in his essay about the observer status concludes few special elements of an observer status in the UN. For him, the observer status is an example of any organization to form and shape answers to the world around, based on its needs. In fact, this idea is applicable on the observer status of the HS in the UN (Mower Jr. 1966). Against the backdrop of the human dignity, the interventions, statements and messages of the HS in the UN is related to the contemporary questions such as abortion, mercy killing, care of the old age, healthcare, and so on. It develops and suggests more enduring concepts and conclusions for the humankind. Mower Jr. (1966) states another important matter by affirming the observer status of the HS with a ‘universal’ title and tag which highlights its hope and worth in the future of the United Nations. It is true that the HS appreciates the UN as the home of nations. (See section: 2.3.4. How the Holy See Views its Mission in the UN?)

As a soft power, the HS is an observer with a very special spiritual character and the same make its extraordinary status and invites immense criticism. Having a tradition of two thousand and more years and a global presence of ‘Catholic Church’ makes the smallest city of Vatican or the Holy See unique in its way.

2.4. Conclusion

This chapter has clearly explained that the HS has a secular face, though that is based on its theistic belief and concepts. Thereby the first research question of the thesis has met its expected aim in this chapter. The HS has the status of an ‘international person’ in international relations including in the UN. The significant interventions of the HS in the UN have been carefully reviewed and these have been enriching in nature. We could see that they are explicitly and implicitly connected to peace and development in the following chapters.

This chapter proved the status of the HS with a special character as an observer in the UN. For the purpose, it was necessary to assess and understand the identity of both the ‘Catholic Church’ and the ‘Vatican City State.’ Through religious diplomacy and alternative diplomacy, the HS continues its spiritual mission in the world it has undertaken. It has a rich experience of multinational diplomacy, track two diplomacy⁶ and track two preventive diplomacy.⁷ The HS also has a rich heritage of mediation for today’s international world and its relations and problems.

In a world where there is a high tension of religious terrorism, faith based organizations have a great role to play for world peace and development, especially the HS as a state-like religion and as an experienced international player. The criticism of few organizations and people’s opposition against the HS for its status in the UN is in fact a matter of discussion—both in the concept of the juridical personality of the international institutions and the immense potency the HS holds for world peace and development. The HS is not seeking might or power in the UN, but stands for humanity for peace and its sustainability. With the UN, using the ‘Third Party Neutral—TPN’ approaches, the HS can play a very positive role. In the disaster management and emergencies, the HS along with the UN proved as a best coordinating group. Rwanda genocide situation, Haiti earthquake emergency, etc., are few examples in this regard. The HS is a spiritual voice for the entire humanity in the UN. How this voice impacts peace will be treated in the next chapter of the thesis, which is followed by its developmental standpoints in the fourth chapter.

⁶ Track 2 diplomacy having no governmental participation brings together representatives which are unofficial from both the sides. See more: <https://www.usip.org/publications/2019/07/primer-multi-track-diplomacy-how-does-it-work>

⁷ The preventive diplomacy concept caught the attention of the UN since it was first introduced by Dag Hammarskjöld, the then Secretary-General fifty years back. Article 99 of the United Nations Charter brought about the concept of preventive diplomacy in the UN. This permitted the Secretary-General to bring to the attention of the Security Council about the various dangers to global security and peace. See more: <https://www.un.org/en/chronicle/article/preventive-diplomacy-united-nations>

3. The Standpoints of the Holy See on Peace in the United Nations

3.1. Introduction

In the previous chapter, one would have seen as to how the ‘Vatican City State’ and the Holy See are inseparable in their mission in the world. The Holy See’s interventions are mainly for the protection of ‘Human Rights’ and ‘New World Order,’ whereby it suggests for the well-being of the earth. Thus peace is an amalgamation of the two concepts of ‘Human Rights and ‘New World Order Ideas’. This chapter tries to trace the standpoints of the Holy See from the above given two points. The manifold network of *Roman Curia* and its comprehensive vision based on its beliefs on particular issues are integrated both directly and indirectly in the Holy See’s ideas or standpoints about peace in the United Nations.

This third chapter discusses the second research group of questions of the thesis’ framework, namely ideas and concepts of peace proposed by the HS in the UN. This research group of questions also leads to another query related to this idea, about the nature and content of the communication proposed by the HS. This chapter collects and categorizes the standpoints of the HS with regard to peace. Though the themes of ‘Peace and Development’ are very close themes, a separation between the two is usually not possible. However, to understand the main goal of this thesis, it is important to separate the themes of peace and development.

In the age old history of the ‘Catholic Church,’ there is a vast resource of materials about peace and peace related issues (Musto 1986). The concept of peace as a personal status or as a societal circumstance always finds its place in Catholic thinking (Hawksley 2020). In the liturgy, prayers, meditation and theological discussions, peace is seen as an essential quality and virtue in the life of Catholic person and community (The Vatican 2012). As a moral voice, the Holy See in international podiums and in the UN has always given prominence to peace and peace related issues (Araujo 2013)

In a talk prepared for the ‘United States Institute of Peace,’ under the title: “Catholic Peacemaking: From *Pacem in terris* to *Centisimus annus*,” Rev. Drew Christiansen S. J, finds four “Elements of Catholic Vision” such as: (1) human rights (2) development (3) solidarity and (4)

new world order ideas (Christiansen 2001; Somavia and Martino 2005). His observations rightly categorize many of the main components of the ‘Catholic’ peace thought, which is also reflected in the communications of the Holy See in the United Nations.

For a precise method of this chapter, soon after this introductory part, this chapter would clarify the term ‘peace’ both in the Christian-Catholic understanding and in the arena of peace studies. Afterwards the chapter leaps into the above said two main divisions, that is to say ‘peace’ in relation with the ‘Universal Declaration of Human Rights’– UDHR and that of the ‘New World Order Ideas.’ Before the conclusion, this chapter would make a short comparison between the selected three peace study trends and the standpoints of the HS on peace.

3.2. What is Peace?

The word ‘peace’ needs to be understood—both in a secular way and in the background of the Holy See in this chapter. With regard to all types of communication in the United Nations, the HS always had a link with the Catholic theological background. Musto (1986) in his famous book titled “The Catholic Peace Tradition” has given a detailed picture of the Catholic idea of peace and peace-making from the Biblical tradition and the origins of the Church till the modern day. In his fifteen-chapter divided book, Musto (1986) analysed and summarized the history of peace in connection with the ‘Catholic Church’ on the basis of time span, person and ideology. The intention of this section of the thesis is not to give an anthology of all those concepts and personal attempts of Catholics on peace in the past two thousand years, but it is to come to the core point of the Christian-Catholic vision on peace. Such a vision is necessary to reach the main objective of this thesis, which will be dealt in the fourth chapter. But there the need to have a historical vision of the subject matter as Musto (1986) and other authors have suggested. That is an essential background preparation to understand the philosophy of ‘Peace and Development’ of the HS in the UN.

3.3. Peace in the Bible and in Catholic Context

It is a complex process to draw the concept of peace from the Bible and history of the catholic church. In the Old Testament—OT, one can find different types of ‘peaces.’ Basic etymology and different kinds of peace concepts are summarized and categorized by various authors (Musto 1986; Cunningham, 1983). Nevertheless, this part of the thesis is mainly intended to give a general idea

of peace rather than a detailed account of the presence of peace in the sacred scripture. It would enable to understand one of the resource of the philosophy of peace and development proposed by the HS in the UN.

3.3.1. 'Peaces' in the Old Testament (OT)

In the OT, one can find narrations and descriptions about many wars and violence which are even guided or commanded by God. God made various promises to his selected people, which is 'Israel'. In the book of Exodus, it is written: "If you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation (Ex. 19:5-6)." In the book of Judges, one could find a scene of utter terror and violence. "Then they utterly destroyed all in the city, both men and women, young and old, oxen, sheep and asses with the edge of the sword....(Jdgs 6:17)."

Peace is intrinsically related to both war and peace, since they need to defend the land. Theologian Carey (1985) states three hermeneutical elements of the warring Israel, namely: (1) Wars of Israel and its victory is 'herem-war' meaning God's victory and not of men (2) Then God or Yahweh is seen as warrior in those descriptions of OT and (3) as the last point it is seen that all these wars has an aim that is God's promise. In those contexts its aim is that of the promised-land. The land in this sense is interpreted as self-consciousness of Israel and once they occupy this promised-land, then there is no more war, and the strategy was changed from attack to defence (Carey 1985). In short, the land has given them an identity and now it is their duty to defend that land for the prosperity and enduring peace.

Grimsrud (2010) tries to see the Christian peace understanding of the OT in a new light. He questions the attitude of a majority of Christians to underestimate the OT's base of the peace vision than that of the NT. He challenges the views of OT as a 'violent' and 'bloody book.' For him, a careful historical and textual study considers Bible as a whole – both OT and NT, and from this perspective it is necessary to understand the peace vision of OT. For him, such a consideration paves ways to build a basis for the constructive peace theology. Grimsrud (2010) states that OT shows the great part of human history, namely the unresolved problems, which led to the message and life of Jesus in NT. But at the same time, Grimsrud (2010) is not denying the fact that there are challenging problems in OT with regard to 'peace.' This shows that the OT overshadows the positive message that one can see in the NT. For such a vision, he claims that the OT has its own

peace vision with the concept of 'justice' and they are well based on state-centered power politics. He says that peace and justice are complimentary and reinforces each other in the Bible. The link between justice and peace is intrinsic. If one wants peace, one has to work for justice. In the story of creation, when God makes creation from a chaotic situation to a situation of harmony, Grimsrud (2010) finds a peace vision. This 'gifted' harmony in the nature is seen by him as an empowerment of humanity to take part in God's creative work. For him, the entire story of creation is a story of harmony between humanity and God. Basically he claims that at the beginning, the humans had been peaceful creatures.

In further stories of the OT, one could find that for those who are marred with violence and vengeance, "God has purpose to bring healing to broken creation through the establishment of a people who will know God's peace, live in light of that peace, and be a conduit of peace to all the families of the earth (Grimsrud 2010)." 'Brotherly reconciliation,' and 'God's peace-making commitments'—two other fine elements are included in the peace vision of OT by Grimsrud (2010). Brotherly reconciliation is one of the main characteristics of Christianity and an ethical imperative of the church. With regard to God's peace-making commitments, even though the impacts of human sin have been affecting all of human creation, God is continually at work in the world providing peace, justice, mercy, wholeness, and healing. State centred violence and structural violence are seen in the OT. This could imply that violence is inevitable in society and the political state. Peace is the contrasting vision which is supposed to be attained in a situation of violence. This is possible due to true understanding of the Christian vision of God. To consider them in the modern sense of Pacifism is hard, but for him the exodus event and the OT in general has wide-ranging social wholeness. He calls it as 'peace.' He also sees in the vision of justice, the concepts of peace or 'shalom' and mercy or 'chesed.' 'Wholeness' signifies ultimate destiny - the end to wherein all the things are progressing as the purpose of God unfolds perfectly. Based within the ethical totality known as 'wholeness' or 'peace' all other human values and virtues are hence subsumed. The third element states that the Old Testament shows a state-centred power as basis of the Christian peace theology (Grimsrud 2010).

In her essay entitled "Foundations of Christian Peace," Cunningham (1983) makes a short survey on the matter with three fold perspectives on peace. Cunningham searches for a peace understanding in the Bible. Moreover, she finds a patristic understanding of the same. Then Cunningham (1983) connects these concepts to the current notions of human rights and non-violence. She writes that in both OT and NT, there is the concept of peace and she poses questions

at those ideas from today's world. One should have to take into account the backdrop of the biblical world and its time period and relate it to the current world. She points out a four folded peace in the OT, which consist of harmony of a person with God, with nature, with others and with oneself. She also points out that in the different books of OT; the OT concept of peace is seen as specific and in a concrete manner. Specific peace ideas have been stated in various books of OT, for example, Genesis, Exodus, Prophets/Isaiah, and Psalm. In Exodus, God is considered as a liberator, whose redeeming actions are seen to accompany a period of justice. With regard to concrete ideas, peace is understood as blessing, rest, glory riches, salvation, and life. In the book of 'Wisdom,' in concrete terms peace is more than tranquil of life. It is more than absence of war and finally union with the divine (Cunningham 1983).

Musto (1986) etymologically traces the word - 'peace' from the Arabic 'salaam' to Hebraic 'shalom'. God or Yahweh is seen as a communal and personal source of peace providing external security and prosperity. So in the OT, the concept of peace is seen as harmony with God to make peace from violence and chaos. According to Musto (1986), through prophets, OT conveys both messianic peace or 'Prince of peace,' and an eschatological peace. According to Messianic peace, the messiah will reign and bring universal brotherhood and peace in the messianic age. According to eschatological peace, when the people of God teach peace to nations, swords would be changed to plowshares, and countries will not have war anymore. Musto (1986) mentions that in the OT, peace and justices are interconnected and are seen in cause-effect relation or in a way of journey and zeal.

To conclude it can be said that peace and justice helps in building a more secure, fairer, and peaceful world. Justice and human rights assist in promoting sustainable peace. In the war-torn conditions stated in the OT, we can conclude that there is a peace which is bound to the terrestrial gains. Terrestrial defence secures the attained peace as Grismund accounted for. However, the Cunningham version of peace in the OT gives a vivid picture which can interpret all the best values of human life on earth and which goes beyond death. An eschatological peace is also seen in her interpretation. It is both negative and positive peace. According to Cunningham, in the OT, the concept of justice goes along with peace, whereas for Musto justice results in peace. For Musto a promising nature of peace – messianic peace is something extraordinary in the concept of peace. These ideas are indirectly seen in the standpoints on the concept of peace stated by the HS in the UN.

3.3.2. 'Peaces' in the New Testament (NT)

The NT should be considered as the fulfilment of the OT. But to trace the clear picture of a peace concept is not an easy task. The search relating to an original source of Christian peace has been an interesting subject for many theologians, philosophers and historians (Musto 1986; Cunningham 1983; Tite 1995, Carey 1985). It is true that the words of Jesus and his apostles are the first source to find the Christian concept of peace in the NT. But there are difficulties as well. This has been elaborated by Tite (1995).

The modern desire to promote peace is a significant hindrance in the academic study of peace in early Christianity....a theological and social agenda dominates the field in relation to peace studies (Tite 1995, 3).

In other words, more than the facts, the interpretations play complex roles in this matter. Peace studies evolved as an academic branch only about five decades back from the writings of Galtung's (2015) peace studies. Hence for academic oriented approach there have been difficulties in studying peace during the early Christianity period. A cultural contextual study of New Testament made by scholar Tite (1995) is a good source to understand the NT concept of peace. I understand that according to Tite (1995) from a theological premise, the scholarly approach towards peace studies in the Bible have faced enormous issues which emphasized peace. As a result, one can see various facets of peace in the New Testament texts.

Tite (1995) draws a trans-cultural peace in his scholarly article. First, he points out six elements of *pax romana* and then systematically compares the Roman Empire concept of *soter* meaning 'saviour' to Jesus Christ as the cradle and guardian of peace in Christianity. He also conducts an analogy and a critical study on the peace concept of both 'Hellenistic' (Irene/Eirene)⁸ and 'Jewish' (shalom)⁹ worlds. He claims that the Jewish, Greek, Roman and Christian concepts are not entirely different, but not necessarily alike. According to him, interactive dynamics prevailed among these concepts. It was also because of the particular geo-political position of the Mediterranean region in the first century. Thus, one can find a close cultural relation in the

⁸Irene or Eirene, the Greek Goddesses of Peace can convey the sense of an inner rest, well being, and harmony. The ultimate peace is the state of reconciliation with God, effected by placing one's faith in the gospel. In eschatology, peace is prophesied to be an essential characteristic of the Messianic kingdom (Acts 10:36). See more: https://www.preceptaustin.org/peace_eirene

⁹"Shalom means everything which makes for a man's highest good. Christian peace is something quite independent of outward circumstances. A man might live in ease and luxury and on the fat of the land, he might have the finest of houses and the biggest of bank accounts, and yet not have peace; on the other hand, a man might be starving in prison, or dying at the stake, or living a life from which all comfort had fled, and be at perfect peace." See more: https://www.preceptaustin.org/peace_eirene

Christian idea of peace and that of *pax romana* in the NT. According to Greek mythology, the concept of *soter* has been the ‘daimon’ or personification of safety; restoration and emancipation from harm (Tite 1995). But in the course of time it is clear that the *soter* concept has integrated all these elements successfully and has become the peace of NT. One can find that there are explicit verses of the NT which supports this fact.

According to Carey (1985) in the NT, Jesus begins his proclamation of Kingdom of God or Kingdom of Heaven, without being restricted to a single place. In fact, it is everywhere; it is in the heart of human beings and in their fraternity and it is present and future. It is beyond temporal and spatial conceptual limitations and at the same time is trans-cultural. It is metaphysical and all men are included in it. The new kingdom and the promised-land as stated in the OT, the concepts of God’s grace and fraternal love among human beings in the ‘Body of Christ’ has been merged in the NT. Carey (1985) sees God’s grace and fraternal love in NT with the proclamation of faith that ‘Jesus is Lord.’ It has not much to do with wars and violence but “a great deal relates to peace and its quality (Carey 1985, 167).”

Both Cunningham and Musto find two main themes. They are personification of peace in Jesus and a messianic peace. Sufferings and post-war situation for them could be overcome by imitating Jesus, especially his suffering and death. Musto find almost the same idea to overcome any evil situation in life, which thereby leads to peace. According to them, pure pacifism, hope, and fulfillment of Jesus’ promise are the fundamentals of peace proposed in the NT. The eschatological fulfillment by the Kingdom of God as prophesied by Jesus is the culmination point of peace for them as he himself is peace. All these eschatological peace is a result of the suffering, death and resurrection of Jesus. Cunningham also gives stress on the Spirit of God or Holy Spirit who is the agent who brings this peace. All these ideas of these authors provide a comprehensive view of peace in the NT.

As her essay searches for a ‘Christian Foundation of Peace,’ Cunningham (1983) finds out that not only in the OT, but also in the NT, there is the message of peace. She sorts out ideas related to peace in the NT and this is in relation with the authors of NT. Further Musto (1986) concludes in his famous book: “The Catholic Peace Tradition” that overcoming the evil situations with weapons is not at all a NT idea. In situations of sufferings which can be caused by violence of war or life situations, the NT suggests imitating Christ and that the same gives a messianic hope in the life of Christians. Pure pacifism is the call in NT by Jesus and his apostles.

Peace is seen as the concretization of hope and promises made by God to the people of Israel. Messianic Prophecies are fulfilled in Jesus Christ. Christ is the author of Peace. Disciples are sent to preach the Gospel of Peace. For Cunningham (1983), both in the Gospels of Matthew and Mark, peace starts with the arrival of the Kingdom of God, which is proclaimed by Jesus Christ. In the Gospel of Luke, the message and action of Jesus is proclaiming peace, whereas in the teachings of Paul and John, the grace of Christ is the source and guarantee of peace and it is a mystery. Peace seems the effect of the sacrifice, death and resurrection of Jesus. In their teachings, Cunningham (1983) finds peace as a gift and consequence of the Spirit which make way for the human beings to have union with God and for their love among themselves in their community.

So from these scholars, Tite (1995) and Carey (1985), it is clear that the personification of peace is seen in the NT and also in the early Christianity. Personification of peace means that Jesus is peace. There are explicit verses in the NT where Jesus has been considered as an embodiment of peace and early Christianity has lived it through their liturgy and lifestyle. On the other hand, it is explicit in the NT verses that elucidate Jesus as a person and his message together as ‘peace.’ For the leader of Jesus’ apostles, St. Peter, Christian mission is as “preaching peace by Jesus Christ (Acts 10:36).” In fact, Apostle Paul describes the whole message and life of Jesus as ‘Gospel of Peace’ and in the same epistle it is read that “Jesus is our Peace (Eph. 2:15).” Thus one can conclude that with its geo-political and trans-cultural background, the Mediterranean region of the Roman Empire has brought the old *pax romana* – external peace in kingdom of Augustus on the basis of order and of the rule of conquest (Musto 1986) – to the concept of *soter* to Jesus Christ with the help of the sacred scriptures. Today, this same concept plays a great role behind the peace and development messages and the philosophy communicated by the HS in the UN. In the course of history, this concept has systematically evolved through the teachings of the Church. These reflections are seen in the coming pages of this thesis.

3.3.3. Patristic Period and the Concepts of Peace

The ‘Patristic Period’ is considered to be an important point with regard to Christian history. This is because it dates back to the period from Apostle John’s death—Apostle John was the last apostle to die— which was around the period from 100 AD to that of 451 AD of the Middle Ages. It describes the coherence between Christianity and Judaism and the several points of theology being sorted out. In the history of the church, several denominations consider the Patristic

period¹⁰ to be of extreme importance. In the so called Patristic period of Christianity, the concept of Jesus as peace and protector of peace has become more prevalent (Parry 2019). The concept of Jesus is explained further in this chapter. With peace concepts of the early Christian Fathers, in an article “Peace: An Early Christian Patristic Perspective,” Thottupuram (2004) presents a panoramic vision of this period. He is of the view that in all the four gospels, one can with explicit examples find the non-violence teachings of Jesus Christ.

In order to understand the patristic or the early Christian concept of peace properly, one has to understand their idea of war, conflict, and violence too. Analysing the two famous patristic heroes, St. Augustine about peace and Tertullian on war, Cunningham (1983) gives an integral vision of peace in the early years of Christianity as stated in the Bible. She also explained how the *milites Christi*—the concept of spiritual warrior have been modified during the course of history. The concepts like *militia Christi* and *miles Christi* meaning soldiers of Christ had its origin during the first century AD. This Christian allegory taken from a letter written by Apostle Paul is derived from the military metaphors stated in the New Testament (Cunningham 1983). Further, it is important to note the first and the foremost idea of peace of St. Augustine which is known as *Tranquillitas Ordinis*, meaning ‘Tranquility of Order’(Augustinus 2010; Glendon et al 2012) which would be stated in detail in this chapter. This idea is one of the key elements which will be elaborated in the fourth chapter of this thesis.

There are many other patristic figures like Clement of Alexandria, Irenaeus, Justin the Martyr, Cyprian, Cyril, Ambrose, John Chrysostom, etc. They all took a stand against violence and war on the basis of both the OT and on the teachings of Jesus in the NT (Cogswell 1842). To sum up, it is clear that till the fourth century, Christians believed that they should not take part in war and violence because it was incompatible with their faith life—because of the message of Jesus or the idolatry practiced by roman military (Thompson 2003).

¹⁰The Patristic Period is an important period in Christianity’s history because it contextualizes the information relating to early Christian information starting from the period of Apostle John’s death. Apostle John was the last Apostle which is starts from around 100 AD to that of the Middle Ages which would be about 451 AD and that of the council of Chalcedon. It details the cohesion between Christianity and Judaism and several theological points have been sorted. Majority of the denominations consider this church history period as significant on a similar scale. See more: <https://www.apuritansmind.com/historical-theology/introduction-to-historical-theology-the-patristic-period-c-100-450/>

3.3.3.1. *Just War Theory*

One of the greatest themes evolved during this patristic period of history was “just war theory.” It has been seen in the above sections how the pre-Constantine periods of Christianity was against violence, war and even active participation of Christians in the military. In his PhD research work, Cesareo (2008) claims that the first systematic vision of war and peace from the Christian background is seen in St. Augustine of Hippo (354-430)¹¹. Augustine under the discipleship of his master, St. Ambrose (340-397)¹² formulated this idea of ‘just war theory’ from the Greco-Roman (Cicero, 107 BC – 44 AD)¹³ socio-political background. Saint Augustine is considered as the first person to provide a theory on justice and war. Saint Augustine stated that at times war is important to change an evil. He stated that a war which is just could be conducted only after all other alternatives to peace are being acted upon and it should be used only as the final resort (Augustine 2009; Cahill 1994; Valls 2000).

The period of Holy War/Crusades tells us an entirely different story of the Catholic understanding of peace. These wars were interpreted as just wars or justified wars. St. Thomas Aquinas lived during the period of at least three crusades: “6th (1228-1229), 7th (1248-1254), and 8th (1270) (Shubin 2014).” In these given conditions, such violence was seen as justifiable with his interpretation (Shubin 2014). However, on the other hand, at the dawn of the eleventh century, it is notable that the church itself has initiated its own activities of peace. *Pax Dei* meaning ‘Peace of God’ movement was one such which occurred in central France under the shadows of both crusades and struggles between civil and ecclesiastical authorities (Mastnak 2002).

Another name one cannot forget in the Catholic anthology of peace is that of Francis Assisi. Though Francis Assisi lived in the period of 1181/82-1226, he is still considered as the modern peace symbol of the ‘Catholic Church,’ and has a convincing history of peaceful life in its purest meaning. The peace which Francis Assisi believed, proposed and practiced was peace of a spiritual nature. It should be considered as an internal virtue. For him, it is the gift of God with human

¹¹ Saint Augustine of Hippo (Aurelius Augustinus, 354-430 CE) was the first major philosopher of the Christian era. See more: https://www.worldhistory.org/Augustine_of_Hippo/

¹²St. Ambrose (339 AD-397 AD) was the master and guide to St. Augustine. In examining the concept of 'Just War,' St. Ambrose was perhaps an ideal choice to re-examine the theology of the newly legitimised Roman Church. See more: <https://jamesdholt.com/just-war/3-ambrose-of-milan-340-397ce/>

¹³Marcus Tullius Cicero born on 106 BC was a Roman academician, scholar, statesman, philosopher, orator, and lawyer, who tried to uphold the optimum principles at the time of the political crises which created the Roman Empire. See more: <https://www.nationalgeographic.org/encyclopedia/cicero/>

collaboration. His peace concept has always been accompanied by another virtue, that of joy (Goorbergh and Zweerman 2007).

In the background of crusades, the peace meet of Francis Assisi with Sultan Malik al-Kamil has been an extra-ordinary event of peace seekers (Moses 2009). As a symbol of peace, St. Francis of Assisi offers an illustration of living the mission of forgiveness, justice, and peace, in an era which is affected by violence, hatred, and suffering. Pope Francis, earlier known as Georg Bergoglio, had taken his name from St. Francis of Assisi. Francis Assisi was legendry in his life and had compassion with nature (Musto 1986). Pope Francis being his imitator tries to do the same with his new call for ‘right of the environment (Francis 2015).’

In this section one can understand that the peace in the time of patristic period was pure pacifism based on the message of Jesus. Incompatibility with the faith life was the reason for the patristic period to build a peaceful world. But, from the same period there comes the famous just war theory. These both ideas are still alive in the HS concept of peace in the UN, which we would gradually see in this chapter.

3.3.4. Peace in the Medieval Catholic History

During the medieval period history of the Catholic Church, Moran (2006), theologian and religious educationist finds two main figures in connection with peace articulations. They are Meister Eckhart who lived during the period from 1260-1328 and Desiderius Erasmus who lived during the period from 1466-1536. Eckhart was of the opinion that one would have peace to the level in which one has the *Supreme Being* and when one makes a distance from the *Supreme Being*, one would have less of peace. He states that one could assess one’s progress with the *Supreme Being* by making an assessment of peace or the absence or lack of peace. According to Moran (2006), the peace appeals of Eckhart had not well reached his contemporaries, but the inspirations of his literature still influence many. His vision of justice and peace are inseparable, it still inspires the world in our modern day problems (Woods 2011). On the matter of peace protests and peace, Moran (2006) finds Desiderius Erasmus as one of the greatest scholars of peace in the medieval period and states that Desiderius Erasmus was not content with the choices of ‘just war theory,’ and ‘pacifism.’ According to Erasmus, one should do everything possible to preserve peace. Erasmus stated that war is considered as sweet to those people who do not have any such experience about war. War and violence has been severely criticised in his writings. The role of

mediation in international conflicts put forward by Erasmus has been getting increased acceptance in today's world. Though the writings of Erasmus were strong enough to state the brutality of war and their anti-Christian approach of the then ruling authorities, the practical success gained by this great visionary was not much accounted for (Moran 2006).

Another author during this period that is to be mentioned here, as a peace promoter is that of Marsilius of Padua who lived during the period from 1275/80-1343. Brett (2005) in his work "Marsilius of Padua: The Defender of Peace" shows how important secular rule or democracy is, and in defending peace for the human society. His conflict with papacy during the time of Pope John XXII who lived from AD 1316-1334 created the circumstances with actual vision and suggestions for peace and harmony in the political philosophical sphere to write such an important work which finds discussion even today. The same made a confusion and conflict with the papacy of those times (Brett 2005).

William of Ockham who lived during the period from 1285-1349 has also been seen as one among the many who contributed ideas to formulate such a vision. For him the temporal authority and Church power are of different types and he proposed a different type of governing body to achieve peace. The author with his anthological account on war indirectly gives notion to peace concepts and its spin during the medieval period. He finds that during the medieval period, there had been paradigm shifts in the source of war and thereby in peace - from paganism to the temptations of royal courts in Europe (Mcgrade and Kilcullen 1995).

With the ideas of John of Salisbury who lived during the period from 1120-1180, Thomas Aquinas and Dante Alighieri who lived during the period from 1265-1321 and Pierre Dubois who lived during the period from 1255-1312, Shadle (2011) systematically describes the origins of war concepts developed during the medieval period. In that sense, one can also understand the route of peace history from his account. According to Shadle (2011), St. Thomas Aquinas with his explanations of natural law and virtues had a moral approach to war and involvement of human beings in it. As a result, those concepts are also for a peaceful world. The virtue ethics approach of St. Thomas Aquinas to the theory of 'just war' offers a very firm ethical basis for understanding the issue of war. Meanwhile, Salisbury concentrated on the virtuous personal life of rulers, thereby to avoid tyranny and violence. He distinguished a tyrant and a prince, wherein the authority of the prince is derived from the divine. For Salisbury, a just ruler has the right to go for war that peace could prevail (Shadle 2011).

Francisco de Victoria had been a theologian, a philosopher of Roman Catholicism, and a jurist relating to Renaissance in Spain. In the writings of Francisco de Vitoria who lived during the period from 1483-1546, justice and peace oriented governance in the background of the invasion of South America has been seen as one of the main issues (Brieskorn and Stiening2011). With regard to the relation amongst states, intervention on humanitarian levels is an important area of discussion. The countries in Europe which has been involved in their wide conquests abroad had made justification for their expansions based on the explanation that they had been doing the expansion for Christianizing and civilizing the persons which they had come across. The most detailed explanation of the responsibility or rights of strong states to be involving in other weaker states on humanitarian grounds had happened amongst the 16th and 17th century intellectuals of Spain who had been trying to provide justifications for Spain which they had tried to conquer America. And Francisco de Victoria has been one of the prominent figures who had stated arguments for and against such types of intercessions. Francisco had stated that in the longer turn of events, even if having good intentions; such attempts of getting involved in weaker states by strong states might create havoc impacts (Justenhoven and Barbieri Jr 2012).

It is also important to mention about authors like Francisco Suárez who lived during the period from AD 1548-1617, who always insisted that warfare and Christian charity principles should not be in contradictory positions. Francisco Suárez maintained the idea of violence which is naturally permitted and that which needs authorization of positive law. Justice and peace are inseparably seen in his writings (Justenhoven and Barbieri Jr. 2012). Based on these understandings, having a just reason for war would not always be sufficient for making a war to be permissible in moral terms. There would be wars which might be considered as just, but they would be violating various moral forms of injunctions. When taking a decision with regard to going for war, the concerned ruling authority needs to take into consideration not only the issues whether the cause of war is just or not, but it also needs to take into consideration the issues whether the sword prosecution is useful for the subjects relating to the realm.

The Catholic authors have also expressed their views on the political and public life indirectly and directly and these are connected to peace during this period. Girolamo Savonarola who lived during the period from 1452-1498 was a medieval figure who tried for a Christian kingdom with peace and order ideals in the city of Florence. This should also be accounted in the peace anthology of the Catholic history (Eisenbichler 2003). Robert Bellarmine who lived during

the period from 1542-1621 is one among the authors who interpreted papal authority over temporal powers which are of spiritual nature. His arguments were in favour of a justice oriented and peaceful society. Bellarmine discussed coherent and clear-cut link of the objective and characteristics of temporal powers to spiritual powers. He stated that the Pope had influence over the conscience and the King had authority over the body. Such a demarcation had been important for understanding the modern monarchy history. He stated that the conflict pertaining to the church and the state had no relation with physical individuals (Bourdin 2010).

The main concept of peace in the medieval period can be concluded as a justice related one. During this period the notion of internationality has emerged on the global level. Justice for everyone could be the base call of all the authors mentioned above and that is intrinsically connected to peace. This justice-peace relation could be found in the communication of the HS with the UN, which we will be seen in the coming pages. Now let us see the early modern period and history of peace in relation with the HS or Catholic history.

3.3.5. Modern Peace Visions of the Catholic Church

In the early modern period, the interpretations of just war or negative peace reached a phase of ‘sterility (Reichberg et al 2014).’ The modern peace visions of the Catholic Church had its beginning in the 19th century. It is reflected in the role played by the Church and papal legacy in advocating world peace, especially in conflict situations. In the 19th century, a ‘paradigm shift,’ happened wherein the concept of ‘nation’ evolved. The Holy See took over the responsibility of world peace and it has been seen in the social vision of Catholic Church by Pope Leo XIII, who was known earlier by the name of Vincenzo Gioacchino Raffaele Luigi Pecci. Pope Leo XIII lived during the period from 1810-1903, wherein he held papacy from 1878-1903. Pope Leo XIII has been noted for his attempts of peace oriented activities which are based on a moral behaviour, especially those who are in a governing role. He intervened to resolve various disputes among European nations, including Germany, Spain, Portugal, Belgium and England. He wanted to take the role of an international mediator in issues. He promoted many peace meetings and performed a symbolic act by melting down old swords and selling them as scrap iron (Shannon and Massaro 2003).

The successor of Pope Leo XIII was Pope Pius X. Pius X became pope in 1903 as an arms race was beginning in Europe and hostility between nations was developing. In 1905, Pius X

condemned strident nationalism and a policy of 'might make right.' From the end of the 18th century, with the process of secularization, religion had been collapsing which led to nationalism in Europe. As a result of criticism against the religion, there had been a dissociation among the State and the Church which had been reflected during the French Revolution whereby nationalism took the role of religion for providing guidance and faith to the larger stratum of population. In spite of his efforts, Pius X was not able to persuade the nations of Europe to refrain from fighting, and in 1914, World War I broke out (Shannon and Massaro 2003). In a war-torn ambience, Pius X stood with the principles of peace. At the request of Emperor Franz Josef, Pius X blessed the armies of Austria for peace and not for war (Clonmore 1938). The next Pope Benedict XV who was earlier known as 'Giacomo Giambattista Della Chiesa' lived during the period from 1854-1922 and his Papacy was from 1914-1922. In fact, Pope Benedict XV lived during the First World War. "Preoccupied by the war," Coppa (2008) comments that: "from the opening days of Pope Benedict XV's pontificate, he sought to restore the peace by pursuing a policy of pacifism, while scrupulously preserving Vatican's impartiality (Coppa 2008)." Pope Benedict XV had witnessed the impossible and challenging period of papal history, where rebellious thoughts and actions were frequent. Pope Benedict XV's 'seven point plan' to bring peace to warring nations also failed. This 'peace note' is not accepted by the majority of the nations (McNiece 2014).

The successor of Pope Benedict XV was Pius XI, whose earlier name was Achille Ambrogio Damiano Ratti. Achille Ambrogio Damiano Ratti lived during the period from 1857-1939 and his Papacy was from 1922-1939. Pius XI is the pope who was in authority during the two prominent wars which prevailed during the 20th century. From the very minute of his election, Pope Pius XI wilfully stood for peace. On the eve of the Second World War on 24th August 1939, Pius XI stated that everything could be lost with war. However, there is nothing which could be lost with peace. In his first encyclical entitled "Ubi Arcano Dei Consilio meaning "Where is the hidden plan of God," Pope Pius XI termed peace as it should be based on justice (Pius XI 1922). Pius XI was of the opinion that peace would be attained only with justice and truth which means by providing respect to the rights of traditions which are acquired, particularly in the field of religion and by strictly fulfilling the obligations and duties of the inhabitants. But Araujo (2014) sees the papacy of Pius XI in a different viewpoint. He says Pope Pius XI unlike his predecessor and successor was not a diplomat, more over with his academic background, he was not a pure pacifist, and has foreseen that another world was in preparation (Araujo 2014).

Pope Pius XII whose earlier name was Eugenio Maria Giuseppe Giovanni Pacelli lived during the period from 1876-1958 and his Papacy from 1939-1958 as the longest reigning Pope left enormous amount of resource on peace and peace related issues. As the Pope during the Second World War, Pope Pius XII was criticized with Zionist accusations. As Margherita Marchione (2000) mentions, Pope Pius XII received tributes at the end of the Second World War for his extraordinary human qualities and activities, especially from Jewish communities for all the extended opinions and help from his pontificate. She described at his death in 1958 that Jews were the first from different parts of the world to pay tribute to him for all the help they received during the war. But she added that it was somewhat incomprehensible in the 1960s; with the same Pope being interpreted as a controversial figure having being accused of collaborating with the Nazi regime, for his silence, less courage, and human compassion. In her well-studied research books, she proved that the accusation enlisted against this Pope has been baseless and contradicted the real facts, evidences and witness of the time (Marchione 2000). Pope Pius XII in his teachings clearly denied the violence and aggression of war. However, he also pointed out the right of self-defence of nations (Shannon and Massaro 2003). So here in papal history, one could witness a turning point of a ‘peace’ mixed with self-defence.

Against the background of the Second World War and with the Holy See’s diplomatic corps, Pope Pius XII’s papacy was a period where the ‘Catholic Church’ tried to stop all sorts of violence—both in an explicit and implicit way. At that time, peace in its traditional sense was sought in all conflict areas by the Church (Pontifical Council for Justice and Peace 2002a). But it is clear that there had been complications, confusions and contradictions in many situations in the warring Europe’s Catholic Church. Such facts can be traced from the book: “Pope Pius XII and the Holocaust (Rittner and Roth 2002).” There are severe criticisms against Pope Pius XII, being silent and supportive to the Nazi regime (Zuccotti 2002; Goldhagen 2007). Indeed the historical evidences showed that many of the accusations are baseless. Personally, he was a man of peace and tried to maintain this peace in his life time with his duties (Marchione 2003).

Angelo Giuseppe Roncalli who took the name of Pope John XXIII and who lived during the period of 1881-1963, had held his Papacy from 1958-1963. Pope John XXIII was the successor of Pius XII as the head of the Catholic Church. He has been remembered in history for his call for the Second Vatican Ecumenical Council (See section: 3.3.6. Second Vatican Council (1962-1965) and Peace). His encyclical *Pacem in Terris* is known as the masterpiece in the Catholic peace teachings. For maintaining peace in the international community, Pope John XXIII advocated an

international perspective of peace based on security issues. Condemning the arms race, he pointed out that it was not based on the principles of justice and truth. A competition to secure violent means was against the principle of peace (John XXIII 1963a).

Pope Paul VI whose earlier name was Giovanni Battista Enrico Antonio Maria Montini lived during the period from 1897-1978. Pope Paul VI held his Papacy from 1964-1978 and continued the peace tasks taken by his predecessor. During the post-Vatican II period, the idea of justice with peace took place in the papal teachings. In his encyclical, *Popolorum progressio* (Paul VI 1967a) and *Octogesima Adveniens* (Paul VI 1971) the vision of justice has been seen together in the Catholic idea of peace. At the ‘Consejo Episcopal Latinoamericano’—CELAM Conference of Medellín in 1968, such kind of a call for peace has also been echoed from the Latin American Catholics (Dear 2005).

Pope John Paul I, whose earlier name was Albino Luciani, lived during the period from 1912-1978. His Papacy was from August 26 to September 28, 1978 wherein he stayed just 33 days at his office. But like any other modern Popes as a person, the ‘Smiling Pope’ was also a symbol of peace (Seabeck and Seabeck 2004). In his six point programme of pontificate, he gave importance “to promote and encourage all efforts for world peace and social justice (Knowles 2003).” With reference to the human rights and peace, in one of his speeches, he mentioned about the commitment of the ‘Catholic Church’ for the ‘relief of physical misery (John Paul I 1978a).’ With an equal status of spirituality or spiritual life, he gave importance to the works and orientations towards peace, justice and development (John Paul I, 1978). As the key and opening core point in the fourth chapter of the thesis, I have used his one and only address to the diplomatic corps which is accredited to the HS. (See section: 5.2.2. The Philosophy behind the Diplomatic Relations of the Holy See)

Pope John Paul II earlier known as Karol Józef Wojtyła, lived during the period from 1920-2005 and his Papacy was from 1978-2005. Pope John Paul II was the first Polish Pope ever in the history and he was considered as a prophet of peace and freedom (Arackal 2005). Pope John Paul II (1982) declared that:

Peace is not just the absence of war. It involves mutual respect and confidence between people and nations. It involves collaboration and binding agreements. Like a cathedral, peace must be constructed, patiently and with unshakeable faith.

Pope John Paul II took on a perspective of peace that implied a way of life based on mutual respect and collaboration. A peaceful society and nation seems to be an extension of peaceful life.

A well-known academic, Pope Benedict XVI (2008c) who was earlier known as Joseph Ratzinger was born in 1927 and his Papacy has been from 2005-2013. Joseph Ratzinger was elected as Pope after the death of John Paul II. Pope Benedict during his pontificate promulgated peace and justice in all the possible ways, through teachings, meetings and preaching. At the Ground Zero in New York, he made a peace prayer which itself shows how integral is his vision of peace: “God of peace, bring your peace to our violent world: peace in the hearts of all men and women and peace among the nations of the Earth (Benedict XVI 2008c).” Pope Benedict’s idea of ‘ecology of peace’ is widely discussed with its tri-dimensional integrity, namely nature, human and social ecologies. He took on a systemic perspective of peace. The components were clearly identified – peace in nature, in human life and social system (Benedict XVI 2007).

After the retirement of Pope Benedict XVI (2007), the present Pope Francis born in 1936 took over the Papacy from the year 2013. Within a short span of time became a messenger of peace. Pope Francis directly intervened in peace building between countries. In pursuit of peace, Pope Francis’ meeting with the Presidents of the States of Israel and Palestine made headlines in the year 2014. Both Shimon Peres and Mahmoud Abbas were positive with regard to the initiative of Pope Francis for a peaceful Middle East. Pope’s interpretation of peace-making as something of being a ‘courageous’ initiative is a new brand of interpretation in the field of peace and peace studies. This was a precedent set on how the church directly set an example for the actual realization of peace between countries (Neumayr 2017).

These modern day pope’s engagements with peace left good amount of literature and new dimensions in the catholic concept of peace. The two concepts of justice and development get their right place in the teachings of the peace concepts. Their activities in international level have been noted with their quest for peace. At least four pontiffs were keen with the activities of the UN and its related agencies. Through the HS diplomatic corps, in the UN and its filial agencies and in various international relations, the HS has made its influence and we could see these stated in this chapter itself.

3.3.6. Second Vatican Council (1962-1965) and Peace

In this part of the thesis, it is important to mention the most celebrated event in the modern history of Catholic Church – Second Vatican Council (1962-1965) – and its relation and

implication to the peace and development concepts and praxis of the modern world. The second Vatican Council proposed for creating a body of the universal Church and appealed for the involvement of the church in creating a peaceful and just world. Against the background of industrialization, war, communism and fascism, under the supervision of Pope John XXIII and Pope Paul VI, around 2860 higher authorities of the ‘Roman Catholic Church’ such as Cardinals and Bishops gathered in Rome to discuss and review the role of Church in the modern world. It was a call for *aggiornamento* meaning updating the Church in the modern world (Wiltgen 1991).

The document entitled ‘Declaration on the Relation of the Church to Non-Christian Religions’ was first initiated with Judaism and it was then amplified to say that the ‘ray of truth’ is present and found also in other religions such as in Hinduism, Buddhism as well as in Islam. The document on religious freedom is actually known as the most controversial one in the Second Vatican Council. The document was also concerned about the relation of ‘Roman Catholic Church’ to other Christian Churches and also highlighted the freedom of human person and forced conversion has been seen against this freedom. The document also supported the freedom of individual human beings for the religious practice of every kind (Vat. II NA 1965; Grasso and Hunt 2006). Gradually the same document gave much room for the support of human rights. In many of the interventions of the Holy See in the UN, these peace and development concepts of the Second Vatican Council are explicitly and implicitly seen. In the thesis, the table (See: Table 9—Communication of the HS in the UN in Cross Reference With its Different Sources) explains few of the cross references of these documents in the UN.

3.3.7. Ordinary Synod of Bishops 1971

Soon after the Second Vatican Council, in 1965, Pope Paul VI established the Synod of Bishops as a permanent institution in the Catholic Church. The Synod of Bishops in the Catholic Church has been described as an advisory body to provide advice to the pope. It has been one among the various methods whereby the bishops offer cooperative service to the Pope to exercise the duties of the office. The 1971 Synod of Bishops had brought out a document by the title of *Justicia in Mundo*¹⁴ or ‘Justice in the World.’ This document¹⁴ focused on the notion of liberation and justice of the oppressed and poor sections in society. The 1971 Synod of Bishops called upon

¹⁴The 1971 Synod of Bishops statement *Justicia in Mundo* is also known as ‘Justice in the World.’ It is not a social encyclical, or a Papal document, but it is still regarded as one of the major international CST documents. See more: <https://social-spirituality.net/catholic-social-teaching/justicia-in-mundo-justice-in-the-world-2/>

wealthy nations for sharing power and for co-operating with poor nations. This 1971 Synod of Bishops document is now an official part of the social teachings of the Catholic Church. *Justicia in Mundo* highlighted the following points: there was a structural injustice in the world which harassed many human beings, and there was a common ground in between the message of the Gospel and the hopes of the humanity. The document also affirmed the right to development as a basic human right. It also encouraged the developing countries for the search of new alternatives (World Synod of Catholic Bishops 1971).

Commenting on the *Justicia in Mundo - Justice in the World*, one could understand that the document treated with three major issues, namely, the right to development, the association between Christian faith and justice, and plans and policies to strive towards justice in the modern world (Himes 2005). These points are directly concerned with the development of the world and indirectly to peace. This document had been immensely significant since it was drafted by several bishops from undeveloped and poor countries. It is also noted because it had its impact from liberation theology. The key points in the document had been applicable to the situation at that time wherein the document stated that the social morality of Christianity could not be conducted in seclusion from redemption, grace, and the gospel. It cannot be other-worldly in its entirety, but would need engagement with the society and the Church need to have justice within its order before demanding justice in the outside world.

3.3.8. The Pontifical Council for Justice and Peace (PCJP)

Though it has been stated in the introduction of the thesis, in the anthology of the history of the Catholic peace, it is important to mention about the institution of Pontifical Commission of Justice of Peace here. On January 6th 1967, Pope Paul VI with *Motu Proprio* named *Catholicam Christi Ecclesiam* established the Pontifical Commission of *Iustitia et Pax* with the *Consiglio Laici*. The motive behind the formation of the ‘Pontifical Commission for Peace and Justice’ was “to motivate the Catholic Community to nurture progress in deprived regions and social justice on the international levels.” (Vat. II GS 1965) This was also the intention of the Second Vatican Council. Against the Church’s social teaching and against the background of the Bible, the Pontifical Council for Justice and Peace stands for promoting peace and justice in the world. The Pontifical Council stands for promoting links with various global organizations which are dedicated to fostering the values of peace and justice. The Pontifical Council would collect and assess various kinds of information relating to peace and justice, human rights violation, and

people's development. At the beginning, the Commission was working together with this Council of laity, having one President-Cardinal and an Episcopal vice president (Paul VI 1967a). On 28th June 1988, when Pope John Paul II reorganized the 'Roman Curia' with Apostolic Constitution *Pastor Bonus*, the PCPJ changed the status from Commission to Council (John Paul II 1988a).

PCPJ undertakes its mission with collaboration of other departments and divisions of 'Roman Curia,' 'Secretariat of State,' 'Holy See's delegations in the UN, 'Council of Europe,' 'European Union'—EU and with a vast network of consultants from all over the world. It is also connected with Episcopal Conferences and it is systematically linked with the Pontifical Academy for Social Sciences, *Cor Unum*, the Pontifical Council for the Pastoral Care for Migrants and Itinerants, the Pontifical Council for the Pastoral Care of Health and with World Council of Churches. It does publish important literature with regard to peace, justice, human rights and that of the 'Catholic Social Teaching'—CST. The conference and meetings are regularly taking place under this council (Giovanelli 2015). It decorated an important place in the peace history of the HS and its documents are resourceful support for this thesis. (See section: 1.8.3.8. Complementary Literature from the Other Roman Catholic Church Sources)

As of 1 January 2017, these four Dicasteries: 'The Pontifical Council for Health Care Workers,' 'The Pontifical Council for the Pastoral Care of Migrants and Itinerant People,' 'The Pontifical Council *Cor Unum*,' 'The Pontifical Council for Justice and Peace,' ceased exercising their activities and they were merged by Pope Francis as per the new Dicastery for promoting human integral development, *ad experimentum* (Francis 2016). This council contributes peace related visions, those which are reflected in the UN in the interventions of the HS.

3.3.9. Individual Contributions in Peace Advocacy in Catholic History

As seen in the introduction, there are other congregations, councils and commissions which contribute their peace inputs to the Holy See for its interventions in the UN. This general survey of the Catholic peace section in this thesis will conclude with the notes of few individual Catholics who contribute in the 20th and in the contemporary world in peace oriented studies and activities.

The history of peace in the modern Catholic Church is not exclusively that of papacy, but also that of many individual Catholics and associations. In the modern era of Catholic peace tradition there were many outstanding individuals who lived their lives for a peaceful and just

world on the basis of their Catholic belief and have been following the official teachings of the Catholic Church (Shadle 2011). Many of them even contributed their part to formulate the official opinions, teachings and visions of the Catholic Church in the related issues. Sometimes they were pioneers in many peace initiatives (Musto 1986). This part of the thesis will make a brief understanding of those exceptional Catholics and their contribution to the area of philosophy of peace. It is done in this part of the thesis because their ideas and visions directly and indirectly influenced the philosophy of peace and development of the Holy See in the United Nations, which is the research theme of this thesis.

Matthew Shadle writes:

.. the Popes' writings depended on the thought of theologians and other Catholic thinkers, and because theologians are typically able to give more detailed accounts of their reasoning than Popes and councils...(Shadle 2011, 115).

Though the statement is not completely and always true, it is a fact that behind every Pope there is a theologian, even when Pope himself a theologian is. For example, Cardinal Walter Casper is known as 'Pope's theologian' in contemporary Catholic Church and there were many in the history of the Church. Theological Commissions, Pontifical Academies of Sciences have also done their part for Popes, but there are outstanding persons who did such kind of role in the history in relation to the subject of the thesis: 'peace and development (Gibson 2015).' Let us have a look at their visions. Though they are indirectly influencing the HS in their peace ideas and concepts, one could find connections and relation with their ideas with regard to peace and development in the UN.

It is important to note that communal peace on the basis of religious freedom has been studied in the year 1863 by Bishop Von Ketteler of Mainz. Religious tolerance is seen in his book, may be the first such kind in modern Europe (Ketteler 2008). Jean Lèon Dehon from 1843-1925, who tried to live the ideas of the encyclical of Pope Leo XIII is well-known for his attitude of social justice towards workers in northern France and his life style should be enlisted in the modern day human right and peace initiative list (Manzoni 1989). Louis-Jospeh Lebreton who lived between 1897-1996 and Ernest Lamort who lived during the period from 1890-1958 should be counted in the group of right activists from France for their works and service to the unorganized and poor fishermen (Calderisi 2013). Dominican priest Lebreton has also been remembered for his extraordinary commitment to fight against hunger and his friendship with Pope Paul VI. He was one among the contributors for the document formation in Second Vatican Council and then that of encyclical *Popolorum progressio* which was 'On the Developments of Peoples (Ziegler 2013).'

Dominican priest Lebret also mobilized ‘progressive Catholics’ to join the fight against hunger and malnutrition world-wide (Ziegler 2013). Their activities directly connected to positive peace, a peace in a society’s day to day life and its social progress.

Jacques Maritain who lived during the period from 1882-1973 was a well-known twentieth century Catholic Philosopher and his contributions need to be mentioned in the arena of Catholic peace and development vision. He played a vital role in the many social teachings of the Catholic Church, which are very much related to its philosophy of peace and development. His arguments and concepts of democracy are all in favour of a peaceful society. He could successfully support Vatican II and the teaching of four popes’ with regard to the direction of human rights and values of a traditional concept of human dignity of the Catholic Church (Calderisi 2013; Shadle 2011).

John Courtney Murray who lived during the period from 1904-1967 was another Catholic social thinker who contributed much to the Catholic vision.

Murray is most well-known for his development of a Catholic understanding of religious freedom and his co-authorship of the Second Vatican Council’s *Dignitatis humane*, which made respect for religious freedom part of official Catholic teaching (Shadle 2011, 121).

Murray was of the opinion that religious freedom is based on the natural motto of civil society which is objective and not on the conscience rights which are considered to be subjective. In support of Murray’s views, reformers were of the opinion that in secular states the church need to and could provide support towards religious freedom (Shadle 2011). The declaration *Dignitatis Humane* from the part of Catholic Church is a gigantic step to create a peaceful ambience among religions and its members (Vat. II, DH 1965). Such concepts support and play a vibrant role in the intervention of the Holy See in the UN. The last chapter of the thesis will elaborate such ideas.

An anti-war perspective was pre-dominant during the late 19th century. Notable is Dorothy Day’s ideas of Pacifism who lived during the period from 1897-1980. Dorothy Day’s pacifism and her activities remain unique in modern history. With her commitment to peace and to poor, she has been labelled as a woman who had more influence on Catholics in the United States of America, than anyone in this century. In 1933, with Peter Maurin, she founded the ‘Catholic Workers Movement (Shadle 2011).’ She protested against the role of United States in the Second World War, the Korean and Vietnam wars. “Day defended her positions with a unique blend of Catholicism and radicalism (Shadle 2011, 26).” Especially it is seen in her anti-war attitude.

“Day’s pacifism was at least in part rooted in the account of the origins of modern war that she learned during her time as a radical anarchist, prior to her conversion to Catholicism (Shadle 2011, 130).” Her life as a message of Catholic peace is remembered and taken as example in the contemporary Catholic world.

Another practical example of integral peace of Catholicism was Mother Theresa. She addressed the UN with her Catholic peace belief (Brooke 1985). Later the United Nations in 2012 had declared her death anniversary day on 5th September as the World charity day (United Nations General Assembly 2013). This part of the thesis has been a short anthology of the peace messages of the Catholicism from Bible to modern times. Papacy has tried to maintain peace – especially the modern time Popes. Peace as a virtue and quality, peace as positive and negative for the serene conditions of society is the vision of Catholicism. Peace as personal and communal, peace as earthly and eschatological is described by different movements and persons in the ‘Catholic Church.’ The various institutions¹⁵ working under Vatican try to promote peace and justice in the world with their missions (Obiezu 2019). Peace seen as God’s gift and as fruit of men’s conversion and as a final and perfect peace is seen as an eschatological one. These concepts of peace are both explicitly and implicitly reflected in the interventions and messages of the Holy See in the UN (Curran and Curran 1984). Their occurrences and interconnection in the interventions of the Holy See in the UN has been seen with some examples in the introduction of the thesis. In two separate subtitles, the next part of the thesis explains how they bring an integral peace for the world, namely peace through human rights and peace through ‘New World Order Ideas.’ But before that, it is necessary to understand the basic concepts of peace in peace studies. Hence the Holy See’s opinions and visions of peace can prepare a background for the main aim of the thesis, namely ‘Philosophy of Peace and Development of the Holy See in the United Nations.’

3.4. What is Peace in Peace Studies?

In the above section the evolution, interpretations, definitions, and concepts of ‘peace’ in the biblical, Christian and Catholic sense has been stated. It has ended up in many ‘peaces,’ than one peace. The peace and development study programmes in the world has the same story. Thus

¹⁵The ‘Sant’Egidio Foundation for Peace and Dialogue’ is considered to be a faith-oriented organization which has been formed for studying and supporting the peacemaking activities of the Sant’Egidio community. Called as SFPD, the ‘Sant’Egidio Foundation’ is a public and institutionalized face for the community. See more: <http://www.santegidiousa.org/international/santegidio-foundation-for-peace-and-dialogue/>

it is important to understand ‘many peaces’ than an absolute peace. That means there are multiple definitions of peace and accepting its differences (Dietrich and Sützl 1997). They must not be necessarily notions of perfect peace, there is a possibility of the ‘imperfect peace’¹⁶ (Muñoz 2006) as well. Peace as a subject of study does not have a long history. The above section of this chapter was tracing out how peace was seen in the history of the ‘Catholic Church.’ But the scientific and academic approach to peace is a subject matter which is 50-60 years old.

The fourth chapter of the thesis is a comparative and complementary work pattern relating to the peace and development ideas of the Holy See in the UN with the main stream peace concepts and visions. That will help to evaluate and value the peace proposals of the Holy See. The following section brings a concise anthology of the three famous models of peace proposals in the history of peace studies. The first one is that of Johan Galtung, the second one is that of Vicent Martínez-Guzmán and last, but not the least, the peace approaches of Innsbruck University with the leading peace researcher Wolfgang Dietrich. These three understandings of ‘peace’ or ‘peaces’ will help to understand, deepen and value the ‘Philosophy of Peace and Development of the Holy See in the UN.’ However, this section is not an all-inclusive study of the completed ideas of the authors with regard to peace and the related issues. It is just the basic description of their studies or concepts in the field which helped to attain the objectives of this thesis.

3.4.1. Johan Galtung and Triangular Peace

The Norwegian Johan Galtung (1930-) is the first one who turned the concept of peace into an object of analysis in academics; thereby he is called the father of peace studies. The foundation of ‘Oslo Peace Research Institute’ in the year 1959 made the first footprints of peace studies’ in the academic sciences with its publication of the ‘Journal of Peace Research’ in 1964. The main purpose of this new branch of social science was reassuring and had commitment to the values, especially that of peace. That was the ‘raison d’etre’ of peace studies (McSweeney 1998; Guzmán 2004). The new science became an interdisciplinary one. It has to rely on one hand on

¹⁶The ‘imperfect peace’ concept has been forged gradually as a solution to debates which are epistemological and practical . By means of ‘imperfect peace’ it means that all peaces such as small, medium, and big; or group or individual; local or international and their relationships are recognized. By ‘imperfect peace’ one is able to categorize together the various situations and experiences by which conflict has been peacefully dealt with. ‘Imperfect peace’ to some extent could be considered as a process amidst the ‘preeminence of justice’ and ‘absence of violence.’ However, By ‘imperfect peace’ could also be considered to be transcendental. See more: <http://www.ugr.es/~fmunoz/documentos/ImperfectPeacepisa.pdf>

international studies, and on the other hand, it should or may take support from sociology, anthropology, psychology, etc (Rogers and Ramsbotham 1999).

Galtung with his new science proposed a ‘negative peace’ and ‘positive peace (Galtung 2015).’ The first is considered a situation without war or the absence of war and the latter is interpreted in association with the conditions of social justice in human communities and in the background of freedom. His concepts on violence and peace concepts were an original explanation in the discussions of peace. The concepts of direct violence, structural violence and cultural violence have comprehensively interpreted all sorts of anti-peace elements and currents in the world. Meanwhile countering these violent situations, Galtung proposed ‘direct peace,’ ‘structural peace,’ and ‘cultural peace (Galtung 2015).’ Both negative peace and positive peace could be seen in the peace vision of the HS, which will be explored in this chapter.

3.4.2. Vicent Martínez-Guzmán (1949-2018), Epistemological Value of the Reconstruction and Human Right to Peace/s

Vicent Martínez-Guzmán was a famous Spanish peace researcher and philosopher and one of the pioneers in peace studies. His pedagogical and communicative approach to peaces is well-known. According to Guzman, positive peace means reconstructing the possibilities for humankind to live in peace. For such a purpose, he proposed a change in the approach of methodology and he re-interpreted the word *epistme* for the modern world in its deeper Greek etymological sense. He stated that the word *epistme* also signified ‘to know,’ rather than just ‘calculate’ or ‘experiment’ or in a narrow sense of ‘science.’ With an epistemological reconstructive value method, it is a future oriented peace approach which focused on the current problems, experiences and capacities of the actual world and learning from the past. In this method, historical facts are explored to develop an understanding of indicators for the current times as well as the future of peaceful society. By this method, Martinez Guzman dreams for a peace which is a ‘positive peace’ than that of a ‘perfect’ or ‘total’ peace of traditional understanding (Guzmán 2006). This positive peace is also seen in the HS approach and its communication in the UN, which will discussed in this chapter.

3.4.3. Wolfgang Dietrich (1956-) and Five Peace Families of Innsbruck School of Peace Studies

The Innsbruck peace programme has a new method in peace studies. This programme challenges and questions the absolute claim of truth of any existing thought patterns. The so called transrational peace vision does not negate anything in search of peace or truth, but it tries to ‘twisting’ those existing concepts and methods (Dietrich 2006). For that, this method of peace study approaches all the existing or new ideas and theories of peace in all the various possible dimensions, and this includes philosophy, psychology, and spirituality. In this sense, it is a trans-disciplinary approach too. Under this methodological approach of peace studies, Dietrich and Sützl (1997) distinguished five types of ‘Peace Families.’ They are known as energetic, moral, modern, post-modern and transrational peace ideas. Though they differ from each other they are all part of a general peace.

3.4.3. 1. Energetic Peaces

Energetic peace is explained as the one which is related to the archaic and primordial feelings and experience of human beings to this planet earth as mother earth and as their base of nourishment and home. Dietrich and Sützl (1997) stated that this sort of peace is primarily related to the classical religion. One can easily find roots of it in Hinduism, Buddhism and Taoism and in the mystical traditions of Judaism, Christianity and that of Islam respectively. Personal linking of individuals to the divine or divine energy is something innate and independent. Harmony with nature and its cycles, the cosmic bodies plays an important role in such kind of peace understanding (Dietrich and Sützl 1997). Hence in one way, many of the Catholic ideas of peace as stated in the above section can be categorized under this energetic peace, especially that of Meister Eckart and Francis of Assisi, but on the other hand, these mystics go beyond energetic peace with their faith and interpretation of ‘Jesus as Saviour.’ Though there are interventions of the Holy See in the UN with regard to harmony and relation of human beings with earth and nature, they cannot strictly classify it in the way of ‘energetic peace.’ This strict classification cannot be done because the Holy See believes in creator God and created beings.

3.4.3. 2. *Moral Peaces*

Moral peaces are oriented towards the perception of ‘truth,’ which is beyond the human comprehension in its integral sense. It is considered as a ‘philosophy of one truth (Dietrich and Sützl 1997).’ The uniqueness of this truth puts its status as unquestionable. There are norms related to this truth which are incontestable and needs to accept those as conclusive basics of this concept. At times, this truth takes the nature of divine for many, where truth turned to be God and true God. Peace is also interpreted as a part of truth, or a result of truth, or even this truth itself. Thereby peace became a gift of God, rather than quality, virtue or situation made by human beings in their society. Especially this peace is considered as a favour on the part of this divine truth for its preferred subjects. In this context, clerics and religious leaders took an intermediary part to play in the society and also for peace. With time, as defenders and servants of this truth, their roles too turned to be inevitable and undeniable. They started playing a critical role of interpreting the truth. Gradually, they claimed that without their mediation, the link between divine and an individual would not be possible. The laws and customs are created in sake of such interpretations and society got gradually bounded to this kind of systems. As a result, there are blind, aggressive, stark, violent and even inhuman methods evolved in the societies. Then peace and development in society is interpreted not only to link with this truth but also that of those norms and customs of morals being interpreted by the intermediary groups (Dietrich and Sützl 1997). Certainly in the communication of the Holy See in the UN one can see such kind of vision—truth here is conceived as God and related beliefs by the Holy See.

3.4.3.3. *Modern Peaces*

Dietrich and Sützl (1997) wrote about another type of ‘peaces’ in the modern history of the world and they called it ‘modern peaces.’ In ‘modern peaces,’ the role of this indisputable and unquestionable truth or God is substituted by rationality. Here the sublime idea of peace was attained through reason and replacing the process of God to rationality was the right way to understand and achieve peace. This school of thought of peace confirmed that all disputes and problems in the society could be rationally resolvable and thereby peace is attainable. Hence the status of clerics in the moral peace realm is taken by philosophers, teachers, academics and scientists. There are new norms and concepts evolved. The terms and concepts like human right, development and underdevelopment gradually took the ‘sacred’ role of scriptures, doctrines and laws. The newly cultivated efforts of civilisation were the results of this rational approach and thereby colonial period was systematically proposed and defended. ‘Uncivilized’ and

‘Underdeveloped’ should undergo the mission and machineries of ‘development’ so that they can enjoy peace. Linear history of time and mechanistic universe were the main components of this vision. The approach to any complicated and complex problems and phenomena should be understood in essential parts, rather than complete parts (Dietrich and Sützl 1997).

3.4.3.4. Post-Modern Peaces

Dietrich and Sützl (1997) stated that the postmodern world was dubitable about the ideas of rational world. The ecological crisis, wars, tragedies and miseries derived from the new ‘developments’ and ‘progress’ was largely questioned. The earlier concept of truth too gave room for relativism. Peace as perpetual and one truth were undertaken in discussion with different context of thoughts and methods. Development processes, ideas of civilization, underdevelopment etc, were doubtfully seen in a different way. Hence, gradually the idea of ‘rational heaven on earth’ got questioned as utopian. Many ideas and thoughts, with a structural background thought to be for peace and development under this new vision of post-modernism were verified as violent and destructive. New terms like structural violence and intellectual violence evolved. The respect for other and otherness and rights of different versions were emerged in the quest of peace. Dietrich and Sützl (1997) claimed that these insights led humanity to a new era where there was not one ‘truth’ but many ‘truths.’ They applied it systematically to the peace research and in this process, went beyond the given scientific-academic approaches. The researchers recognized that the postmodern approach opened a possibility of review and reflection, but it failed to give a new perspective to stay and continue the vision. That is why the researchers came up with a new interpretation of peace—transrational peace (Dietrich and Sützl 1997).

3.4.3.5. Transrational Peaces

Dietrich and Sützl (1997) in their peace research brought a new phase by placing human beings at the centre of the peace process as rational, spiritual and transrational. With regard to interpreting peace, transrational peace applies and acknowledges modern science’s rationality even when it holistically embraces all kinds of human nature. It is considered to be rational and even more, such as, spiritual, mental, emotional, or sexual. As a human centered and oriented peace approach, it opened a wide horizon in peace studies. As a contemporary peace study programme, it successfully integrated other prior models of peace families in it. The above-mentioned energetic, moral, modern and post-modern peaces found their place in this method of

peace study (Dietrich and Sützl 1997). In the trans-personal approach, the opposing directions which are moral and modern peace find room and space in a peace outlook. Each individual being in his/her given conditions for the search of peace upholds rational diversity. However, it also calls for a universal peace, which is relative in accordance with the comprehensive capacity of the individuals. That opened wide horizons of individual interpretation and methods of peaces. Individual realm played a vital role in the transrational peace approach, thereby the plurality of peaces emerged (Dietrich 2008). Rationality, spirituality and emotional therapies found its place in this method. The concept of transcendence was a vital element in this school of peace, because it claimed that without such awareness, human personality was limited and violent. Thus this transcendent-spiritual element should be tuned by rationality for the development of sound peace approach (Dietrich 2006). Thereby it is integral in all human concepts.

The different forms of arts and spiritual methods could also fit in to this method. Philosophical, psychological, theological and sociological norms, notions and methods got ‘twisted’ in this peace approach. This is because these norms and notions had no segregations or divisions and provided a leap towards a new peace approach (Dietrich 2006). From Wolfgang Dietrich’s description, it brought an elevated form to energetic and moral method by adding rational process and skills (Dietrich 2006a). It gave an all elevated form for an individual self in the whole cosmos (Davis 2003; Dietrich 2006a), where it recognised it as a part of the whole. Dietrich for his explanation of transrational approach peace took the support of trans-personal psychology and it was based on the concept of non-duality and self-transcendence (Dietrich 2006a). Peace which is tarnished with the different types of conflicts should be approached with a holistic vision which is the content of transrational philosophy of peace which considers both external and internal peace of human beings—in individual level and in community level. In the last chapter of this thesis, this method of peace studies will be compared with the ‘Philosophy of Peace and Development of the Holy See in the UN.’

3.5. Standpoint on Peace of the Holy See in the UN

In the current times, in the UN representation, the Holy See communicates all its messages and vision of peace and development based on the earlier mentioned concept of peace in the bible and in the catholic context. The intention of the peace concepts of the academic section had given a clear bunch of thoughts for the comparative study with Johan Galtung, Vicent Martinez Guzman and Wolfgang Dietrich. These above given authors directly referred to the Bible many times to

explain their visions on peace and they too viewed the Catholic history of peace with differences (Dietrich 2006; Dietrich 2006b; Dietrich and Sützl 1997; Guzman 2004; Guzman 2006; Galtung 2015).

3.5.1. Peace through Human Rights and the Holy See in the UN

The quest for peace by the two biggest institutions in the world, the Holy See and the United Nations, represents a strong faith in Human Rights. The representation of the Holy See has tried to be a constant voice in the UN for peace. The HS brings wide resources in the UN and has a diverse range of interventions based on the resources we have mentioned in the second chapter of this thesis and in the first part of this chapter itself. Due to the limited scope of the thesis, it may not be possible to analyse every intervention of the HS. However, I have selected the key interventions and messages of the HS in this chapter. For the purpose of study, two major sections have been conceptualized: the first is the HS's engagement with UDHR and the second is that of 'New World Order Ideas.'

3.5.1. 1. The Holy See and UDHR

The 1948 UDHR stands against oppression and discrimination against human beings. It has two essential characteristics. The call for an equitable and just world is one of the main features in the UDHR. It also includes all that is good on the part of religious, cultural and political ideologies and the other various situations of economic development. The team behind UDHR draws all the common values of traditional philosophical, religious and legal systems for the protection of human beings in it. It was declared by the 58 member nations of the UN at that time (UDHR 1948).

Pope John Paul II in his General Assembly address qualified the 'Universal Declaration of Human Rights' as a "true milestone on the path of the moral progress of humanity. (John Paul II 1979b)." With regard to UDHR, the Holy See refers to Glendon (2008):

Today, the UDHR has become the single most important common reference point for cross-national discussions of decent human behaviour, and the language of rights has become the principal language for carrying on those discussions.

Pope Benedict XVI (2008; 2008a) himself accepted the fact in his General Assembly address that: "The promotion of human rights remains the most effective strategy for eliminating

inequalities between countries and social groups, and for increasing security.” The thesis will explore this coincidence of a very ‘significant language of the Holy See’ in the issues of HR, through which it can clarify and elaborate its peace visions based on its intervention standpoints.

Articles 1-2 of UDHR and the Holy See

The HS considers that human rights are prior to all other rights and are universal and indivisible. The HS has expressed its views in its different interventions at the General Assembly and other UN offices. Article 1 states that “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood (UDHR 1948).” Article 2 states that:

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty (UDHR 1948).

The HS in its interventions always mentioned dignity of human person as the foundation of HR. Archbishop J. Rupp, representing the HS in the UNESCO claimed that the HS believed in the transcendence of human beings, that which gives the HR a solid foundation (Rupp 1978; CDF 2004). The concept of the transcendence of human beings is of the view that human beings are created from the image of God and the soul is immortal. The HS defended the right to life, because it is given by God. The HS categorically declared in the UN that HR is bestowed upon man as a natural thing. State can only protect and develop it. The HS maintains that this innate right of man has its origin in that all human beings are created in the image and likeness of God. The HS believes that human race is redeemed by Jesus Christ, the perfect image of God. The acceptance of the dignity of human person leads and protects peace. In the year 1978, through the wording of his predecessor John XXIII, Pope John Paul II in his message for the 30th anniversary of the ‘Universal Declaration of Human Rights’ found a perfect complementarity between Catholic teaching and human rights (John Paul II 1979b; CDF 2004).

The universal acceptance of human rights is the first step for a peaceful world. Paupp (2014) referring to Jaspers writes:

World peace rests on two premises: First on free will – right and justice are to rule instead of force, second, on reality – the human world is not and will be never be one of right and perfect justice, but man can strive to make progress on the road to justice (Paupp 2014, 395-396).

A minimal force is required for the maintenance of the same non-violent situation (Paupp 2014). Pope John Paul II clearly stated that:

Construct peace, beginning with the foundation: respect for all the rights of man, those which are connected with his material and economic dimension as well as those which are connected with the spiritual and interior dimension of his existence in the world (John Paul II 1980).¹⁷

This implies that to have peace or its maintenance, it is necessary to accept the dignity of human beings with all rights which gives the possibilities for a free will and to strive for peace and a just world. The HS also recognizes that the human rights result in many other inherent rights for human beings. These are: Right to life, Right to healthcare, Right to nutrition, Right to education, Right to work, Right to Family, Right to adequate housing, Right to healthy environment, Right to religious freedom, Rights of people and nations and Right to peace (Pontifical Council for Justice and Peace 2002). The other rights have been dealt with in the thesis under the title of the ‘New World Order Ideas’ section. (See section: From UDHR to The New World Order, Peace According to the Holy See). Thereby somewhat all the other 28 articles of UDHR (UDHR 1948) out of the 30 articles reflected in this section with a proper heading either directly or indirectly is connected here with this section of the thesis.

3.5.2. Right to Life and Peace

The right to life is one of the fundamental rights and the HS highlights it in its intervention in the UN, which we find in the article three of UDHR (UDHR 1948). The HS defends the liberty of human person, for example, couples, their liberty to decide about the number of children and when and where they are to be born. State is also considered the defender of life and has no role in the liberty of couples. The responsible parenthood proposed by the HS is a matured request towards human persons to be aware of the social situations and act accordingly. Society holds the

¹⁷Original Text, “Costruite la pace cominciando dal fondamento: il rispetto di tutti i diritti dell'uomo, quelli che sono legate alla sua dimensione materiale ed economica come quelli che sono legati alla dimensione spirituale e interiore della sua esistenza in questo mondo (John Paul II 1980).”

moral value of keeping the human person and his or her inherent dignity at the centre. Pope John Paul II strongly declared that to promote human life and defend it in all its form was a duty of the HS (John Paul II 1984b).

With regard to right to life, the HS stands widely criticized against abortion, because it clearly denies any sorts of abortion. It considers life as divine. The HS is also against death penalty, because it believes that human beings have no authority over the life of another (PMHS 2007). That is why the HS calls the right to life as the fundamental right at the centre of all other rights (Migliore 2008c). As contraception intercepts the right to life, the HS is against those unnatural blockings. It believes that life begins at the moment of conception. Thus the right to life cannot be taken away at any stage of the formation of human life (PMHS 2013a).

Pope John Paul II extended this ideology and stated that the freedom of democracy must not give rise to the possibility of killing innocents through abortion. Indeed Pope has called such a culture, as ‘culture of death’ and he called for an education of conscience, thereby a ‘culture of life’ emerges (John Paul II 1996a). In genetic manipulation, the HS says that immorality is against dignity of humans. In all the population conferences and health related issues, the HS maintained the same position on right to life (UDHR 1948). The HS also demanded the care of old age citizens, especially in their extreme old age (Migliore 2007a) and is completely against the idea of euthanasia. In short, the HS considers the, right to life as a fundamental one coming from supreme values and it should be considered first among human rights and this right is inseparable from the human being as a person (Dupuy 2003).

Pope John Paul II (1980) accused certain types of scientific researches which provide a threat to human life in the modern age. There are researches against the common good of the humanity and which are against its integral vision. Such tendencies against the dignity and worth of human beings are seen in biogenetics, in the development of biological and chemical weapons, development of nuclear weapons since these are real threats to life. In one of his UNESCO addresses, Pope John Paul II (1980) criticized all these tendencies severely. Therefore, the views of the HS on right to life are comprehensive and complete—from womb to tomb.

3.5.3. Right to Nutrition and Peace

Pope John XXIII in his 1963 message of FAO conference declared that: “...it is also the immediate duty of society, with the resources at its disposal, to bring concrete assistance to those of its members who are deprived of the minimum essential for the normal growth of their personality (John XXIII 1963).” In the year 1986, referring to his message for the ‘World Day of Peace’—WDP, Pope John Paul II requested the world for greater cooperation in social, economic, cultural and ethical level, thereby ensuring that the right to food or nutrition can be upheld (John Paul II 1996b), which is one among the 30 articles stated in the UDHR (UDHR 1948).

The statement of Cardinal R. Martino in the UN shows that the HS viewed the right to food in a much broader sense than any other institution. In this matter, it thinks not only about one single individual, but also that of the family.

As the right to have enough to eat is fundamental and inalienable for every person and for their family, the international community and national governments have the obligation to see that everyone does indeed have sufficient food (Dupuy 2003, 330).

Access for everyone to have safe and nutritious food, to have food in an adequate amount for all and free oneself from hunger—all these are seen by the HS in an integral way (John Paul II 1993). The HS insisted that it is the responsibility for each and every government to keep this fundamental right of their citizen. From 1974, in the ‘Universal Declaration on the Eradication of Hunger and Malnutrition,’ then later through ‘World Declaration on Nutrition’ (1992) and until the MDG’s, both theoretically and practically, the HS has worked continuously for the ‘Right to Food’ (Dupuy 2003). Pope John Paul II, in one of his addresses at FAO conferences, proposed three specific objectives for food security of all. First, he said that it is about making sure of sufficient food production; the second objective is to guarantee the stabilization of maximum flow of resources, specifically on the occasions of emergency situations; and the third objective is to make all the resources available which are necessary for the constant and organic commitment for the needy (John Paul II 1983).

Malnutrition and hunger of any particular group of persons, such as the poor is criticized by the HS. It calls for practical actions (John Paul II 1996b). For a secure food guarantee in the world, the HS stated that there needs to be a certain kind of political, economic and environmental conditions. This was a demand of the ethical commitment—both for the individual and the community (John Paul II 1997). That is also a reason, why Pope Benedict XVI (2006a) in one of

his messages to the presidents of FAO stated that it is important to include the ‘human factor’ than scientific and technological aspects with regard to nutrition related issues (Benedict XVI 2006a). The HS maintained its view that the right to food or nutrition is a direct enlargement of the right to life. Hence the implication refers to a person’s accessibility to food and to collaborate in its production and distribution. In this way he or she is completely in harmony with creation (John Paul II 1993a). That is nothing but peace in its integrity.

In the next chapter on ‘Development,’ I shall discuss further on the eradication of poverty, as a part of the analysis on ‘Millennium Development Goals’. It will give a more clear idea about the standpoints of the Holy See on this basic right of human beings. In the practical field, there are hundreds of Catholic faith based organizations engaged to eradicate hunger. For example, the Pontifical Council *Cor Unum* (Pontifical Council *Cor Unum*1996) and *Caritas Internationalis* (2015) made profound studies on these issues and helped people who suffer under malnutrition and hunger all around the world with different sorts of aids.¹⁸

3.5.4. Right to Health Care and Peace

Right to health is another basic right which the HS holds for the holistic development of human beings, article No: 25th of UDHR (UDHR 1948) mention about it. ‘Office of the High Commissioner for Human Rights’—OHCHR in its explanation on ‘what is healthcare’ says:

The right to health is an inclusive right. We frequently associate the right to health with access to health care and the building of hospitals. This is correct, but the right to health extends further. It includes a wide range of factors that can help us lead a healthy life (OHCHR 2008).

It takes an integral view on human person and his dignity, and can include everything on human health and nutrition. However, the HS focuses more attention to the ailing side of health. The HS gives importance to the equal access of health care much beyond gender and class considerations (Glendon 2004). The HS stated that social institutions should take the responsibility of public health and that the quality of a public health system is measured by its care for the ailing

¹⁸Founded in 1897 in Germany, ‘Caritas’ later took the name as ‘Caritas Internationalis’ in 1951. ‘CaritasInternationalis’ is an international NGO having 160 members worldwide. It aligns with Catholic principles and provides emergency relief in disasters. This confederation of 160 members is actively involved in reconstruction work. With its projects in development cooperation, ‘CaritasInternationalis’ works in the areas of food security, water, climatic changes, disaster prevention, migration as well as education for children and adults. See more: <https://www.caritas.org/>

and deprived in society. According to the HS, care and concern for the sick and safeguarding their basic demands are seen in the worth of a social system. The HS called for common action against epidemic like AIDS (John Paul II 1988b). The Pope condemned the high cost of medicine and its non-availability, especially for epidemics like HIV/AIDS. The Pope suggested that intellectual properties, patent matters and other legal matters should consider the common good, which concerns the sick and the needy more (John Paul II 2001a). I shall discuss this in the next chapter on development under the Millennium Development Goals and the Holy See. I shall also state about the health-related rights and the arguments of the HS and the various standpoints for the poor who also need peace and development more than anyone else. (See section: 4.6.5. MDG 5: Improving Maternal Health: Vision of the Holy See); (See also section: 4.6.6. MDG 6: Combating Malaria, HIV/AIDS, and other Diseases: Vision of the Holy See).

3.5.5. Right to Education and Peace

In both theory and practice, the HS is committed to this fundamental right of education for all which is the 26th article in the UDHR (UDHR 1948). It is intrinsically connected with the peace and development of all communities and individuals. The HS believes that everyone has equal right to education and if not, it considers such a situation as painful and humiliating as if it is caused by poverty or bodily limitations. The HS affirms that education enables the holistic and harmonious development of human beings. It recognizes that common good is always aided with the education of individuals. Its influence is seen in the spiritual, cultural and other areas of social life, thereby it is connected all other articles of the UDHR (UDHR 1948). The HS seeks education as its mission and it explains its worth.

It is a question of a service which man renders to man and in which each one must do his utmost to enable all to grow as human beings. In this way everyone will be able to lead a more human life, in freedom and respect for their dignity and their transcendence (John Paul II 1981a).

The HS considers literacy as the first step in the promotion of education and culture. It enables man's other positive possibilities of mind and soul. Pope Paul VI in one of his messages to the UNESCO conveyed that: "In the effort for the liberation as well as for the complete and united development of men and peoples, literacy remains a very special task (Paul VI 1977)." The HS considered elimination of illiteracy as a 'natural duty of justice (John Paul II 1982a).' The HS states that:

Illiteracy is a great poverty; it is often synonymous with enrichment for the men and women deprived of a considerable portion of the cultural heritage of humanity, and

prevented from fully developing their personal abilities and professional skills (John Paul II 1990b).

This implies that without literacy, one person remains away from the main life stream life of the society. In lieu of it, the HS calls for more engagements in literacy and in reading skills (John Paul II 1990b). Pope John Paul II appreciated the UNESCO in its special effort to educate the poor and the unprivileged and leading them to have privileged life situations. He noted the importance of literacy programmes for girls and women and insisted on an equal opportunity for them (John Paul II 1999). With regard to the culture of peace, the former permanent officer of the Holy See, Msgr. Celestino Migliore stated the importance of education methods to include peace and tolerance as an integral plan (Migliore 2006).

3.5.6. Right to Work and Peace

Right to work is one of the fundamental rights enlisted by UDHR, in the article of 25 and 26 respectively (UDHR 1948). The HS has a huge literature with regard to work and its significance. The HS always stands for the rights of the workers, be it is agricultural or industry related (John Paul II 1979b). It insists on improving both urban life and life in agriculture depended rural areas. Through its different interventions at the international podiums of the UN, the HS has expressed the importance of labour. The problem of unemployment is seen as one of the grave problems in society. The liberal market and the world are criticized by the HS in this concern. The HS is more worried about the unemployment of the younger generations. It believes that the unemployment conditions affect the dignity of human beings. For the HS, unemployment among women is a worrisome matter; the HS sees that there are many causes for unemployment. The technology, globalization and cut-throat competition—all are part of this structural blockade for unemployment in the modern world. It considers the fight against unemployment as a common responsibility (Dupuy 2003). ‘Decent Labour’ brings a pre-condition for individual peace and gives situation for peace in a society.

3.5.7. Right to Family and Peace

Pope Benedict in his ‘Peace Day Message’ in the year 2008 chose a theme: human family, a community of peace. In this message, the Pope communicated that in the family begins the first communion between people and in a healthy family, the experience of peace gets started (Benedict XVI 2008c). In a statement by the Holy See delegation to the ‘Economic and Social Council’—

ECOSOC at the 45th session of the ‘Commission on Population and Development’ in New York, 24 April 2012, the Holy See delegation categorically explained how peace is related to the rights of the family in an integral manner. Right to family and related articles of UDHR are seen in 12th, 16th, 23rd and 25th (UDHR 1948). Many of the sub-organizations of UN are engaged in the issues of family, much as the HS focuses on issues related to the family rights (PMHS 2012). The ‘Pontifical Council of Family’—PCF under the HS is a specialised agency and they do a lot for the family matters around the world. They conduct world family meetings and many other conferences and studies in relation with family issues (PCF2000). Now let us see the few following subtitles relating to rights of the family.

3.5.7. 1. Responsible Parenthood, Peace and the Holy See

The HS proposed another novel concept under the title of responsible parenthood which aligns with rights of the family (PCF 2000). The strategic leadership of both the HS and the UN focus on responsible parenthood. On the occasion of the 1984 ‘International Conference on Population,’ Pope John Paul II (1984a) sent a message to Dr. Rafael M. Salas, Secretary General and Executive Director of the ‘United Nations Fund for Population Activities,’ which reflects the concern of the HS about family rights. It’s teaching about ‘responsible parenthood’ and ‘freedom of couples’ on the decisions about procreation of children and their care are noteworthy. The so called idea of responsible parenthood proposed by the HS was based on its ethical principles (John Paul II 1984b). The HS is also concerned about the difficult situation of poor families with their day today problems. It connects many other fundamental rights like right to nutrition with that of the family. A sound food supply system and eliminating hunger are the related rights of the family. Pope John Paul II (1991) recommended that it was better to give adequate life situations for the poor including that of food supply than to prevent them from having children. He advocated education and awareness for the poor so that they can cultivate their own life and thereby take care of their own families (John Paul II 1991). If families are given rights, naturally it would result in a peaceful society. Thus rights for families play a very important role in the quest for a peaceful world. Now let me state two more important and indispensable rights.

3.5.7. 2. Rights of Women and Peace

Though it is not explicitly stated in the UDHR, any particulars mentioning about the right of women or right of children in the UDHR needs to be discussed here. The thesis discusses these two themes especially since the HS is accused as anti-women (Ford 2014) and also for child

abuses. In fact the ‘UN Committee on the Rights of the Child’ is seeking detailed information on sexual violence against children by the Catholic clergy around the world (Alessandro Speciale for Religion News Service 2013). It is a fact that there are incidents and cases which has happened in the history of the Holy See. The original message and the current tendency in the international communications of the HS in both cases are stated to be based on the equal dignity of human beings (John Paul II 1995d). In fact, the HS considers that its theoretical and practical approaches in the two cases are understood to be transparent. The HS takes its position on both arguments from the dignity of human person, which it believes as God given one. Let us first see the rights of women and the approach of the HS in the UN.

The HS has expressed its particular care for women in its interventions in the UN on various occasions (John Paul II 1995d). (See section: 3.5.7. Right to Family and Peace). This can be understood and interpreted here as part of its philosophy on peace and development. It believes that both men and women have equal dignity and not the ‘sameness.’ Both boys and girls should be given equal opportunities for their maturation that include nutrition, healthcare, and education. However, it takes a standpoint with regard to the different responsibilities of men and women, for which it has been criticized at times. The most significant aspect is that the HS is against any kind of violence against women (Migliore 2010d).

The letter of Pope John Paul II (1995d) to Mrs. Gertrude Mongella, the secretary general of the ‘Fourth World Conference on Women of the United Nations,’ explains the vision and the concept of equality among men and women. The theme of the conference was “Action for Equality, Development and Peace.” From that conference he expected a “... true vision of women’s dignity and aspirations (John Paul II 1995d).” For him such a vision should be a realistic and objective response to the sufferings of women. They should be inspirable and sustainable.

3.5.7. 3. Equality is not ‘Sameness’

Pope John Paul II says that the equality of dignity between men and women must not be ‘sameness’. Such dignity, according to him begins in one’s own family (PCF 2000). It is much deeper than a juridical and international level of confirmation of human rights. It is concretization of rights to the level of emotion and spiritual care.

As most women themselves point out, equality of dignity does not mean ‘sameness with men’. This would only impoverish women and all of society, by deforming or losing the

unique richness and the inherent value of femininity. At the same time one must not forget that at the personal level one's dignity is experienced not as a result of the affirmation of rights on the juridical and international planes, but as the natural consequence of the concrete material, emotional and spiritual care received in the heart of one's family (John Paul II 1995c).

Pope John Paul II qualifies such rights as of a natural order. As in other elements of philosophy of the HS, here one can trace the concept of *tranquillitas ordinis* (See section: 5.4.1. *Tranquillitas Ordinis*, Philosophy of Peace of the HS in the UN) of St. Augustine in relation to family and peace (Glendon et al 2012). Pope also argued against the misconception of the natural order of women with their motherhood rights. The former Supreme Pontiff explained how husbands have their responsibilities corresponding to the motherhood of women (John Paul II 1995c).

3.5.7. 4. *Equal Opportunities*

The HS also calls for providing of equal opportunity for boys and girls. The Pope has highlighted that in the course of human history, the HS has undertaken and performed the above responsibilities, in words as well as in actions. He points out that without the help of the HS, they could not have made it, especially the girls (John Paul II 1995c). The Holy See underlined the full right of women in all areas of public life with men. To guarantee equal opportunities, the HS advocated suitable legislations. Pope John Paul II (1995c) called for 'profound change,' both in the mind-set and structure of the society to accelerate the participatory role of women in public sphere. He called for changes in entitlements on issues related to access of property and its management for women in communities and societies; he emphasized that single women heading the family should be given care and concern for their extraordinary responsibilities (John Paul II 1995c; PCF 2000).

3.5.7. 5. *Dignity of Women and Work*

The Holy See's 'Philosophy of Peace and Development in the UN' is an integrated one, which viewed the status of women in an integral manner and argued against their inhuman working conditions and exploitation (John Paul II 1995c). The above given primary concern of the HS has been seen by many as an attitude against women. When women are completely capable of imparting their endowments to the entire community, the manner by which society comprehends

and sorts out itself is being improved, and comes to reflect in a superior way the considerable solidarity of the human family is established (PCF 2000). Here one could witness the main situation consolidating real peace. The increasing presence of women in political, economic, and social life at the global, national, and local levels is a development which is considered to be really positive. Women have a total right in becoming effectively associated with all spaces of public life, and such a right ought to be guaranteed and affirmed, additionally, where essential, by means of suitable laws. Such an affirmation of the public responsibilities of women must not remove from their unique responsibilities inside the family. Their commitment to the progress and welfare of society, regardless of whether its significance is not adequately valued, is really inestimable (John Paul II 1995d). In such a manner, I would seek that more unequivocal measures are taken for recognizing and advancing this vital reality.

3.5.7. 6.Challenges of Societies and the Role of Women

The HS notes the challenges women have to face on account of the dual role they have to play in the family as well as in public life. It advocates an equal status for women and men in the public sphere, including all decision making processes.

However, women's greater presence in the work force, in public life, and generally in the decision making processes guiding society, on an equal basis with men, will continue to be problematic as long as the costs continue to burden the private sector. In this area the State has a duty of subsidiarity, to be exercised through suitable legislative and social security initiatives. In the perspective of uncontrolled free-market policies there is little hope that women will be able to overcome the obstacles on their path (John Paul II 1995c).

Pope John Paul II (1995c) warned that the policies of uncontrolled free markets can shun the hopes of women. He feared that the exaggerated individualism paired by moral relativism can affect the dignity of women such as creating unequal wages and glass ceilings at workforce, which can cause severe concerns and troubles for the right equilibrium of society. The HS has been accused as an anti-feminist for standing against women's rights by some of its critiques. This position of the HS led to several criticisms. It was labelled as being anti-feminist. Such criticisms made need to take into consideration the integral approach of the HS in theory as well as in practice. The HS is aware of the fact of the vulnerable position of girl children and women in many parts of the world—starting from nutrition, health, education and empowerment. However, the HS through its global presence has been engaged in a huge volume of practical work for the betterment of girls and women. Pope John Paul II's (1995c) appeal for promotion of the status of women may

be unique in that way. Pope John Paul II (1995c) urged men to bring about a mind-set change in them regarding the contribution of women. He has called it as a demand from their faith. Dignity of women and improvement of the quality of their life, especially during the pregnancy and post-natal period is a concern for the HS (John Paul II 1984). It recognized the multi-tasking capacities of women for family and society and expressed gratitude for their contribution in international podiums (John Paul II 1984b). More about the rights and status of women by the HS will be discussed in the third chapter under the subtitle ‘Millennium Development Goals.’ (See section: 4.6.3. MDG3: Empowerment of Women, Promoting Gender Equality: Vision of the Holy See).

3.5.7. 7.The Rights of Children and Peace

In the year 1989, the UN General Assembly has ratified the ‘Rights of the Child’ and it was entered into force in the year 1990. UNICEF had published a factsheet on the ‘Rights of the Child’ with an all-inclusive care of 54 articles (UNICEF 1990). The HS supported these ‘Rights of the Child’ (Migliore 2009d; Migliore 2003b; Migliore 2007; Tomasi 2011a), starting with the very first right, the ‘Right of Life.’ The HS clearly stated that it cannot accept the immoral methods and behaviours with regard to the transmission of life using contraception methods; it believed in the sacredness of human life (John Paul II 1990). This position of the HS has been criticised widely, especially, the pro-abortion supportive groups. However, this discussion is beyond the scope of the thesis.

In fact, the HS proposes such a concept to be based on the ethical principles for the protection of human life, but the same is criticized by many pro-abortion supportive groups, for example, ‘International Women’s Health Coalition’ (International Women’s Health Coalition 2018). For the HS, their causes stay with the misinterpretation of reproductive health of women against the ‘right to life (Coates et al 2014).’

The HS recognizes the dignity and requirement for love of each and every child it urges the world nations to be responsible to create better facilities for children, as it is mentioned in UDHR numbers 25 and 26 also (UDHR 1948). The Pope’s call was for humanity. The HS views that the weakening of the family system would make children to suffer and hence, reinforcing and strengthening the institution of family is important in this regard. The HS believed that it had an irreplaceable role in connection with the rights of child and life. A sound family in a society is not only strength for the society but also is a security for a child. The HS emphasised the importance

of the health of mothers as a supportive factor for the child. The HS wanted that society gave special attention to the children who were deprived of family life. It also supported the suitable adoption of those children in the right families (John Paul II 1984). For the HS, the family is the place where they learn mutual love and support for their fellow beings (John Paul II 1990; John Paul II 1984c). The HS stated that human maturity for a child is the product of a sound family. It called for the equal possibilities of both girl and boy child, without any discrimination (John Paul II 1995c).

During the 68th General Assembly (2013), the HS had expressed its concern for the protection and promotion of the ‘Rights of Children.’ Not only many of the arguments of the HS were complementary with that of the UN, but it had contributed few original thoughts which were very essential for the promotion and protection of the ‘Rights of the Children.’ The HS took a standpoint on the “right to life, survival and development” of children in pre-natal, peri-natal and post-natal conditions, including in relation to maternal health (Chullikatt 2013). Though the HS has many complementary suggestions and approval on UN policies and deliberations, it has also strongly criticized few issues related to ‘sexual orientation,’ ‘gender identity,’ ‘family planning,’ and ‘safe abortion.’ The HS accused that at first these terms were used “spuriously”; it also stood completely against the concept of ‘safe abortion.’ The HS stated that: “No abortion is ever ‘safe’ because it kills the life of the child and harms the mother (Chullikatt 2013).”

The HS is seriously concerned about children who do not have access to essential human necessities. It identifies this group as one that suffers from economic disadvantages and from its aftermath (John Paul II 1984). Articulating gratitude and appreciation for the UN (John Paul II 1990), the HS focuses on the care of children all over the world. The HS as an institution has been especially concerned with children, known as *Pontificium Opus A Sancta Infantia*—The Pontifical Society of Missionary Childhood (Missionary Childhood Association n.d). Their care and aid are well-known in developing countries. There are hundreds of organizations such as ‘Bureau International Catholique de l’Enfance’—BICE around the world under the Catholic Church which are helping children in need (Bureau International Catholique de l’Enfance n.d.).

3.5.7. 8. *Rights of the Elderly and Peace*

The HS cares about the rights of the elderly people in the human society which is conveyed by different interventions of the HS in the UN. Backed by the UN agency ‘United Nations

Population Fund’—UNFPA, Pope John Paul II (1984b) in his message at Conference on Population in Mexico City conveyed that the Church is conscious of the initiatives for the sustenance of aging people. The Holy Father told the world that the number of elderly population was growing in most of the states in the world. Their conditions and wants go frequently unnoticed. In many parts of the world, their contributions to the communities are overlooked. With their experience of life, they are a source of wisdom and guidance on solutions to challenges that faces the younger generations. Pope John Paul II (1984b) stated in such a way that they can be active members of any given society and should be counted like that.

The more one gets closer to the concepts of the HS in the UN about ageing, it is important to know about the concept of UN regarding ageing. UN states that the world population transition is undergoing a ‘unique and irreversible’ route. In fact, globally, the fertility rate is on the decline. On the other hand during the period between 2007 and 2050, the number persons in the age of 60 years will be doubled. Their numbers will touch a milestone of 2 billion by the year 2050. Majority of the countries will confront a rare situation when the elderly people will be four times the current numbers and globally that number will reach around 400 million. According to the UN, at present 64% of the elderly people live in under developed regions of the world and it will be 80% by the year 2050. The UN realizes that the older persons are the contributors for society; it counts on their capacities and talents. It hopes that the societies where they live will give them possibilities to be a part in the policy making and programmes in all walks of life (United Nations 1983; United Nations 1991; United Nations 1992).

To begin addressing these issues, the General Assembly convened the first ‘World Assembly on Ageing’ in the year 1982 (United Nations 1983), which produced a 62-point “Vienna International Plan of Action on Ageing.” It called for specific action on issues such as health and nutrition, protecting elderly consumers, housing and environment, family, social welfare, income security and employment, education, and the collection and analysis of research data (Pontifical Council for Justice and Peace 2002). In 1991, the General Assembly adopted the ‘United Nations Principles for Older Persons,’ enumerating 18 entitlements for older persons — relating to independence, participation, care, self-fulfillment and dignity (United Nations 1991). In the following year, the ‘International Conference on Ageing’ (United Nations 1992) met to follow-up on the ‘Plan of Action’ by adopting a ‘Proclamation on Ageing.’ Following the recommendations of the conference, the UN General Assembly declared 1999 as the ‘International Year of Older Persons’ (United Nations 1999). The ‘Second World Assembly on Ageing’ was held in Madrid,

and following it, intervention programmes for the aged population continued (United Nations 2002a). It aimed at designing the international policy on ageing for the 21st century and adopted a ‘Political Declaration’ and the ‘Madrid International Plan of Action on Ageing.’ The ‘Plan of Action’ called for changes in attitudes, policies and practices at all levels to fulfill the enormous potential of the aged population in the twenty-first century. Its specific recommendations for action gave priority to older persons and development, advancing health and well-being into old age, and ensuring enabling and supportive environments (United Nations 2002a; United Nations 1999).

The HS stands against assisted suicide and euthanasia of the elderly (Tomasi 2011a). John Paul II (2002) wanted to safeguard the social security of older persons in the modern world. The elderly are regarded by Catholic Church as worthy and valuable. That is why the HS stated: “For its part the Holy See is strongly convinced of the value of older people, with their accumulated experience, skills, wisdom, based on their unique, irreplaceable humanity (Martino 1999).” The rights of elderly and care for them are surely an intrinsic factor of peace in any given society.

3.5.8. Right to Adequate Housing and Peace

There is the famous quote of Johann Wolfgang von Goethe: “He is happiest, be he be king or peasant, who finds peace in his home (Sorensen 2009, 97).” For personal peace and family peace, a habitat or shelter plays an important role as is stated in the 25th article of UDHR (UDHR 1948). “Peace and war begin at home. If we truly want peace in the world, it has to start by loving one another in our own families. If we want to spread joy, we need for every family to have joy (Mother Theresa 2008).” The HS considered house as an important factor in the family set up. The ‘warmth’ of family and the loving situation for children is all related to the habitat, where they live (Paul VI 1976a).

Pope Paul VI (1976a) in his message beautifully explained the importance of the human person and his or her rights to have adequate housing. Pope John Paul II (1985b) considered housing and shelter as a primary concern of the human beings. He even goes to the extent to say that in the homeless persons we should find the face of Jesus Christ. He views that urbanisation and industrialization adds much to the problem of homeless conditions. The Pope has promised collaboration with the UN agency ‘United Nations Environmental Programme’—UNEP for the effort to bring habitat and settlement for all (John Paul II 1985b). In 2014, the PCJP had organized a conference for the promotion of housing for the poor, titled “Impact Investing for The Poor

(Francis 2014).” Pope Francis invited the global community to invest in the sector of adequate habitat for the poor. The HS actively created awareness on the right of human beings to adequate habitat or shelter, and collaborated with the UN in this regard. It believes that the right to housing / habitat is an integral part of sustainable peace in a society and nation (Francis 2014).

3.5.9. Right to Healthy Environment and Peace

The UN agency UNEP explained a three-fold inter-relationship between human rights and environment. Firstly, the environment was taken as a pre-requisite for the existence of all other human rights. Secondly, there are few human rights which are necessary for the assurance of a good environment (Pontifical Council for Justice and Peace 2002). For example, access to information and participation in decision-making is necessary to guarantee the protection of environment. Thirdly, a safe and sound ecological environment in itself is a human right. The HS is conscious and concerned about the environmental threats and is worried about the situation of the planet. It is without doubt, sound, safe and healthy environment is a pre-requisite of a peaceful society (UNEP 2012). And that is the reason this thesis included it in the prior list of rights which is connected to peace.

In 2015, in his General Assembly address, Pope Francis called for the ‘right of the environment’ (Francis 2015). Much earlier, Pope John Paul II (1990a) also made a call for the ‘right to a safe environment.’ John Paul II (1990a) taught the world a simple theory to respect the environment. He believed that the world is created by God and is given to human beings. Hence human beings should be cognizant of how they interact with the environment. Human existence has both, natural and moral aspects. In the relationship to nature, human action should be based on moral and natural laws towards nature. John Paul II (1990a) has seen the environmental problem as a moral problem. Human beings forget their dignity and are not aware of the value of the created world (John Paul II 1990a). The HS believes that all the ecological programmes should respect the human life and his dignity (John Paul II 1985).

Through creation of awareness and interventions, the HS has continuously been trying its best to restore the environment for the current times and the future (Pontifical Council for Justice and Peace 2002). The HS has shown its integral vision on environment, under the title of “Protection of Global Climate for Present and Future Generations (United Nations 2002).” The “Protection of Global Climate for Present and Future Generations” stated that:

The global nature of climate change calls for the widest possible cooperation by all countries and their participation in an effective and appropriate international response, in accordance with their common but differentiated responsibilities and respective capabilities and their social and economic conditions (United Nations 2002).

This title of the “Protection of Global Climate for Present and Future Generations” has been discussed at the 57th session of the United Nations General Assembly (PMHS 2011c). This perspective of the HS has close connections with Pope Benedict XVI’s (2010) vision of environment and its protection, which he had expressed in one of his encyclicals (*Caritas in Veritate*)¹⁹ and in the peace day message of 2010. The 2010 peace day message of Pope Benedict XVI states that: “the quest for peace by people of good will surely would become easier if all acknowledge the indivisible relationship between God, human beings and the whole of creation (Benedict XVI 2010).” The messages of peace day are given normally in each December for the January 1 Peace Day Celebrations. He has given two reasons to protect the creation in his ‘peace day message’ in the year 2010. First of all, creation is the beginning and foundation of God’s work and then preservation of the nature is an essential element for the existence of humankind. According to the Pope, this reflects how the love of God expresses itself to provide the necessary conditions for human existence (Benedict XVI 2010).

Earlier in his encyclical *Caritas in Veritate*, Pope explained how integral human development is closely connected to the natural environment. Both these concepts played a major role in this ‘peace day message’ of the Holy See. The basic premise of the Holy See about environment is to consider it as a gift of God for the whole humanity (Pontifical Council for Justice and Peace 2002). The HS considers that this great gift should be valued far beyond individual gains and profits. Based on the teaching of Pope Benedict, the HS outlines the responsibility of humankind in the use of natural resources. In its integral and future oriented vision on nature, the HS includes the poor, future generation and the whole humanity together (PMHS 2011c). This idea is directly taken from the encyclical of Pope Benedict XVI (Benedict XVI 2009). The HS

¹⁹*Encyclical Caritas in Veritate* is given by Pope Benedict XVI on 29 July, 2009. In 79 paragraphs, the Pope teaches the world about ‘integral development in charity and truth.’ In the fourth chapter (43-52) of the encyclical there is a special mention and teaching on environment. Highlighted themes in this teaching are love means engagement in field of justice and peace, promotion of common good and responsibility towards environment etc. These ideas are seen directly and indirectly in the communications of the HS in the UN. See more: http://www.vatican.va/holy_father/benedict_xvi/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate_en.html

representation acknowledges the fact that the global climate change brings grave threat and responsible stewardship is the only solution for holistic peace.

Excessive energy consumption is one of the main causes for the pollution of climate. Many theoretical studies claim that renewable energies can meet the global demand and contribute to better environmental standards. However, transitioning to renewable energy involves alternate infrastructure requirements and time (Quaschnig 2005). The HS proposed a holistic vision of renewable energy and a comprehensive energy strategy in the UN involving the promotion of new and renewable sources. During the 64th session of the UN General Assembly in 2009 in item 53: Promotion of new and renewable sources of energy, Archbishop Celestino Migliore, on behalf of the HS and Apostolic Nuncio, the then permanent observer of the Holy See identified this matter as one of the key issues which the international community faced. The components of this renewable energy vision are interrelated. It needs to be long-term and comprehensive, which is able to touch various areas and places of the world. Such a strategy, according to the HS should include both short and long term necessities of the society; it should focus on the assurance of energy security (Migliore 2009c).

The HS criticizes the contemporary models of production and consumption for being socially, environmentally, economically and morally unsustainable. It is important to prevent the destruction of natural resources and safeguard all creation since degradation of nature has direct connection to the existence of humans (Migliore 2009a). The HS blames the UN way of having a long-time in consuming decisions in matters of climate change. Before the plenary of the high-level segment of the ‘United Nations Climate Change Conference’—UNCCC in Copenhagen in 2009, the HS delegation strongly raised its moral voice about the lagging and lacking of decision making with regard to the ongoing issues of climate change (Migliore 2009a).

Pope Francis warned the international community at ‘Lima Climate Change Conference’ on Dec. 1-12, 2014²⁰ that “the time to find global solutions is running out (Francis 2014g).” Pope

²⁰In order to find solutions for the climate change, in the year 1992, countries joined an international treaty, the ‘United Nations Framework Convention on Climate Change’—UNFCCC. The motive behind the framework was to do all what was necessary to control global warming and other climate change related issues. Around 1995, by realizing that the parameters of emission reductions were not up to the mark, they started negotiations to fortify the global response to global warming. After years of much discussions and dispute, they adopted and agreed to the Kyoto Protocol, whereby developed countries come under a legal bondage of emission decrease. The first period of commitment of the protocol was from 2008 to 2012. The second commitment period of the Kyoto Protocol for developed countries started in 2013 and will end in 2020. The UNFCCC has two main ramifications for its function. They are the ‘Conference of the Parties’—COP and the ‘Conference of the Parties’ serving as the ‘Meeting of the Parties’—CMP. At present, there are 195 parties to the convention and 192 ‘Parties to the Kyoto Protocol’. The 20th session of the

Francis's encyclical on environment, *Laudato Si* (Francis 2015c) has been well received by the world. It is important to mention here about one intervention of the HS on the basis of this encyclical in the UNICEF house. Cardinal Peter K. A. Turkson, (2015) the president of the 'Pontifical Council for Justice and Peace' addressed the child-focused agencies in the UN with an interesting message with regard to the environmental issues of the new encyclical of Pope Francis. Humanity and natural environment are one, but there is a catastrophic change in climate due to the human activities. Cardinal Turkson (2015) has 'calidoscoped' the view of Pope Francis for children. In the UNICEF House, his address was mainly oriented for the future generation. He reaffirmed that humanity is at risk due to the throw away culture. Assuming that technology can save the environment is an illusion. An undirected market economy functions only for profit making. The nature crisis can be resolved through dialogue and recovering the fundamental spiritual dimensions. There is a need to take on a 'multi-generational' vision of the human family. That means that the responsibility towards generations of the future should reflect in our consumption mode and the method for using the environmental resources. Cardinal Turkson (2015) referred to a 'seven generation care' concept towards nature. To spread awareness about holistic ecology to children, he used the two famous books: the first book 'All I Ever Needed to Know I Learned in Kindergarten' of Fulghum (1988) and the second one is that of Antoine de Saint-Exupéry - *Le Petit Prince*. Through his pioneering and unique communication style, Cardinal Turkson (2015) reached out to children and this constitutes one of the rarest interventions of the HS in any UN meetings.

The HS appreciates the impressive series of the initiatives taken by individuals, groups and local authorities and communities, namely that of adaptation and mitigation. But the HS stated that such individuals and groups need operative programmes based on information and education. It also eagerly supported the idea of forming children with a sense of responsibility. The HS wants to give formation to adults for the right patterns of development and having a strong sense of stewardship of creation. The HS also acknowledged the achievements of these initiatives, and it claims that they have the capacity to create the intra-generational and inter-generational solidarity. The same initiative can take away any sterile sense of fear and manipulated news and accounts from different media sources (Migliore 2009a). The HS says: "When the human ecology is

'Conference of the Parties'—COP and the 10th session of the 'Conference of the Parties' serving as the 'Conference Meeting of the Parties'—CMP to the Kyoto Protocol took place from 1 to 12 December, 2014 in Lima. This COP 20/CMP 10 is hosted by the Government of Peru. After two weeks of negotiations, 190 countries have agreed for a new 2015 agreement on climate change issues in 2015 at their meet in Paris. See More: <http://unfccc.int/2860.php>

respected within society, the environmental ecology will benefit. The way humanity treats the environment, influences the way it treats itself (Migliore 2009a).” According to the HS, only an authentic human ecology can be sustainable and stay for the future generation. The HS is interested to educate future generations about environmental responsibility. It aims to create the moral conditions essential for an authentic human ecology. Many Catholic universities and schools are engaged with such sort of educational methodology and support an exemplary model of education. The HS points out that for years all over the world--Episcopal Conferences, Dioceses, Parishes and faith based NGOs are enthusiastic to promote ecological programmes and projects. The HS asks a great question, if education system and law cannot respect nature, how could one expect that the future generation would respect nature (Benedict XVI 2009a)? The HS strongly believes that they are interconnected in the creation, education and moral or ethical approach to the economy and progress (Migliore 2009a). In the current condition, Right to Environment is one of the very first HR, though it is not explicitly noticed in the UDHR, but this thesis has proved that this right is connected to all other articles numbered in the UDHR.

To sum up, it can be said that the HS believes that peace and environment are cross-cutting and important in every aspect of security and conservation. It is well established that right to a safe and healthy environment is connected with the concept of peace. The HS is of the view that it is crucial to understand the part played by environment in resolution of conflicts and this need to be made a priority in contexts of peace-building. By creating more efficient mechanisms relating to policy and governance of environment, the issues of conflicts could be minimized and could guarantee security from local levels to worldwide arenas. By lessening the potential for conflict and by reinforcing ecological security, the HS states that the foundations for sustainability of environment can be ensured and thereby an enduring peace also takes place. Thus accepting and promoting the right to safe or sound environment the HS directly and indirectly underpins peace.

3.5.10. Right to Religious Freedom and Peace

This thesis in its initial pages noted a quotation of the famous Swiss theologian Küng (1993), (See section: 1.2. Objectives of the Doctoral Thesis Project), which clarifies the importance of openness of religions to each other and the connection to their fundamental roots for a peaceful world. Freedom of religious faith or right to religious freedom was emphasized by John Paul II (1991b). The HS actively intervened to protect this fundamental human right in the UN. In UDHR it has been stated that:

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance (UDHR 1948).

It highlights that accepting these rights and principles is necessary for a peaceful world, especially in a world where inter-religious dialogue is seen as the most needed matter. In UDHR articles 18 and 19 are connected to this religious freedom and right. Pope Paul VI (1965) appreciated the UN for the recognition of right to religious faith and added that for the HS, it is something sacred. During his two General Assembly addresses, Pope John Paul II (1979a; 1995) stated that as a matter of safeguarding peace, the one important factor is the right to religion. Further, he added with his prophetic vision, the need for involvement of religion in international processes for the well-being and peace of the human society.

Respect for the dignity of the human person would seem to demand that, when the exact tenor of the exercise of religious freedom is being discussed or determined with a view to national laws or international conventions, the institutions that are by their nature at the service of religion should also be brought in. If this participation is omitted, there is a danger of imposing, in so intimate a field of man's life, rules or restrictions that are opposed to his true religious needs (John Paul II 1979a).

Here we are coming back to the arguments of Swiss theologian Hans Küng (See: 1.2. Objectives of the Doctoral Thesis Project). Küng (1993) argument of inter-religious dialogue in international podiums is critical in this sense. Pope Benedict XVI (Benedict 2008; 2008a) provides a two dimensional argument in interpreting the right to religious freedom. He gave thrust to the social dimension of religion, much beyond the personal one. According to Pope Benedict XVI (2008):

It is inconceivable, then, that believers should have to suppress a part of themselves – their faith – in order to be active citizens. It should never be necessary to deny God in order to enjoy one's rights. The rights associated with religion are all the more in need of protection if they are considered to clash with a prevailing secular ideology or with majority religious positions of an exclusive nature. The full guarantee of religious liberty cannot be limited to the free exercise of worship, but has to give due consideration to the public dimension of religion, and hence to the possibility of believers playing their part in building the social order.

Pope Benedict XVI (2008) wanted to interpret it first for the unity of the human being as individual and a social being or communitarian which in itself is inseparable. On the other hand, he distinguished something very important for the future of the entire planet; a believer of the human being is very separable from the citizenship ideals (Benedict 2008c).

Parallely, the HS delegation in the UN centers in Geneva and in New York focussed on the right to religious liberty. In one of the philosophical interventions, Chullikatt (2014b), former representative of the HS in the UN stated that religious freedom is the first type of freedom on which democratic societies are built. Similarly, Migliore (2006), another former permanent observer of the HS in the UN condemned the attempt to hinder the right of religious freedom in various parts of the world. From the Geneva office of the HS in the UN offices, Tomasi (2015), former permanent observer of the HS in the UN expressed the uniqueness of the right to religious freedom and stressed on its importance in the current times with the following words:

The international community is now confronted with a delicate, complex and urgent challenge with regard to respect for religious sensibilities and the need for peaceful coexistence in an ever more pluralistic world: namely, that of establishing a fair relationship between freedom of expression and freedom of religion (Tomasi 2015).

It has been seen how the HS has a definite perspective on religious rights which is an underlying foundation of democratic societies and expressed through notions of peaceful coexistence, inter-religious dialogue and universal religious freedom of expression.

3.5.11. Right to Development and other Rights and Peace

To sum up the ideas and interventions of the Holy See to each right here will be a limited matter under this thesis. I have selected the rights which are important to trace the philosophy of peace in this chapter. Right to development is indirectly treated in the next chapter of this thesis and other rights are somehow connected to the selected rights in the next chapter. Now to conclude this section, I shall analyse as to how the Holy See seeks to establish strong foundations of peace in the world by taking on a rights perspective of human existence which all are directly and indirectly connected to the UDHR. The core objective is to establish peace and secure the dignity of every individual. Thereby peace prevails both in individual being and in the society.

3.5.12. Right to Peace and Diplomacy of the Holy See

Till now I have discussed the other rights as a pre-requisite for peace in connection with UDHR from the part of the HS. But it is also possible to have a right to peace directly. In this section, let us see what is right to peace and the HS's concern for the same. It is interesting to note that prior to the 'UN Declaration on the Right of Peoples to Peace 1984' (United Nations Digital Library 2019), the HS had advocated the 'Right to Peace' in the world. The Holy See believes that people have the 'Right to Peace' and Pope John Paul II has with his prophetic vision in 1979 stated that the right to existence of a society depends on the right to peace and security (Dupuy 2004). This is one of the broadest expectations of rights which one can extend to the other articles of the UDHR (UDHR 1948).

The HS refers to two spheres in the realm of human existence—material and spiritual.

Material and spiritual realities may be viewed separately in order to understand better that in the concrete human being they are inseparable, and to see that any threat to human rights, whether in the field of material realities or in that of spiritual realities, is equally dangerous for peace, since in every instance it concerns man in his entirety. Spiritual realities are also a contributing factor to ensuring that material development, technical development and the development of civilization are at the service of what constitutes man. (John Paul II 1979a).

Pope John Paul II (1979a) called these spiritual values as pre-eminent in his address to the United Nations. They are pre-eminent both in their nature and in their concerns for the good of human individuals. Elaborating on the pre-eminence of spiritual values, the HS noted that it outlines the worth of earthly goods and their proper use. Thus, according to the HS, the three pre-eminent values—material growth, technical development, and development of civilization are the foundations of just peace. The HS believes that any threat to the values, either spiritual or material, is a threat to peace, since the human being is a unified whole (John Paul II 1979a). There should be balance and order between the material values and spiritual values. Therefore, based on such values, the HS calls for 'civilization of truth and love' (John Paul II 1995b; John Paul II 1995c; John Paul II 1996b) and it stand as an opponent of a 'culture of death' (John Paul II 1995b; John Paul II 1995c; John Paul II 1996b). Pope Francis criticized certain attitudes of contemporary culture as 'throw away culture' (Turkson 2015a). These kinds of thoughts reflect in the communications of the HS and its standpoints in various global discourses.

The HS claims that the above stated three areas of developments are at the service of humanity, which constitutes an individual human being. Such a three-fold progress provides for humanity to have the complete access to truth, to the possibilities for his moral development and the opportunities to enjoy the acquired cultural heritage. It also amplifies this heritage by enhancing its own creativities. Pope John Paul II (1979a) preached that material goods with their limited capacities alone cannot satisfy human beings with their needs. Even these goods are in themselves not fairly distributed among people. Those who retain and enjoy those material goods do not have a harmonious relationship with the non-possessors of material possessions. The HS stated that such situations created tension, dissension and division, which can easily turn to violence and conflicts (John Paul II 1979a). There he made the call for right to peace which included all these aspects and is connected to the UDHR articles (UDHR 1948).

Pope John Paul II (1979a) pointed out that spiritual goods are needed to satisfy human quest. Spiritual goods are not exclusively possessed by anyone and are an equally available resource for humankind. It never gets depleted. The spiritual or moral worth is eternal, enduring and immortal; it is one that never gets exhausted. The Pope stated that this truth is verified by examples of art, music and poetry, all of which are the result of human creativity and are always in growth (John Paul II 1979a). In his peace day message of the year 1992, Pope John Paul (1992) expressed those interreligious relations constituted a fundamental condition and vital aid for the creation of peace. He added that the sacred books of the various religions aspire for this peace (Dupuy 2004). The right to peace concept suggested by the HS is all-inclusive one, in which UDHR finds its complimentarity and compatability with all of its articles.

Filtering the HS with the UDHR contents it could be assumed that the ideas put forward by the HS find perfect matching and even the HS could interpret the needy extended interpretation of rights of the contemporary world to the basic articles of UDHR as seen in the case of 'right to environment' and 'right to peace.' Now let us see how from UDHR, the HS extends its peace concept through 'New World Order Ideas' in its communication in the UN.

3.6. From UDHR to the 'New World Order Ideas,' Peace According to the Holy See

The 'New World Order Ideas' seen in the communication of the HS stands for a peaceful world. It is first seen from the part of HS in the 1944 Christmas Eve message of Pope Pius XII. It was a call for censoring and correcting the possibility for the people over the public authority (Pope

Pius XII 1944). Thereafter, the HS has been insisting for a ‘New World Order.’ To explain that, this section of the thesis tries to highlight the proposition of the Holy See for ‘New World Order Ideas’ such as human-centered ethics in economics, Responsibility to Protect—R2P and disarmament through its interventions and messages in the UN. The aim of the Holy See for such a proposition is peace for humanity. Both for the UN and the Holy See, attaining the supreme objective of peace and for the future of humanity, there should be certain essential themes in consideration. In his address at the general debate of the 59th Session of the UN General Assembly, Archbishop Giovanni Lajolo, Secretary for the Holy See’s relation with states, has explained how the fundamental rights and other important issues together should find ‘New World Order Ideas’ for peace (Somavia and Martino 2005). Archbishop Giovanni Lajolo stated that the HS views human rights as important one among them, but all other issues like flexible and a just international trade system, right to protection from terrorism and conflicts, total and general disarmament, are also important for a world of peaceful co-existence (Lajola 2004).

The world from Westphalian Peace of 1648 to First World War in 1914 depicted nation states, with their fundamental duties. During this period, the prime concerns of the states were the maintenance of a two-fold peace security—both internal and external and the promotion of domestic welfare for its citizens. In one of the well-studied collection of essays, “Rethinking the state in the Age of Globalisation: Catholic Thought and Contemporary Political Theory” (Justenhoven and Turner 2003), the traditional ‘sovereign’ concept of nation state was challenged at the dawn of 21st century. At the beginning of the 21st century, with its new ideals of states and international relations, these ideas were seen quite differently (Justenhoven and Turner 2003). The authors like Justenhoven and Turner (2003) affirmed that the ‘sovereign’ idea of state ‘simply fails’ in these conditions. According to them, ‘The League of Nations’ and other developments put an end to the state’s right to wage war and sovereignty of the states had been challenged. They ask themselves whether in these given contexts, the ‘Catholic Political Thought’ can contribute anything in this regard (Justenhoven and Turner 2003). However, in this thesis, it is not possible to bring all the ideas as Justenhoven and Turner (2003) have discussed in their book.

Heinz-Gerhard Justenhoven, in his essay: “Peace through a Public Global Authority in Papal Teaching from Leo XII to John XXIII” gives a good historical anthology of peace based public approach of the ‘Catholic Church’ in an international perspective (Justenhoven and Turner 2003). He stated that with the existence of the United Nations, the people and nations of the world have a second attempt to stop waging war. Gradually this new world would recognize its

international interdependency and a concept of universal common good based on individual human dignity and rights would emerge (Justenhoven and Turner 2003). In this process, the ‘Catholic Church’ has contributed much with its initiative of peace and humanitarian concerns, as earlier discussed in the thesis (See section: 3.5.1. Peace through Human Rights and the Holy See in the UN).

The ‘Catholic Church’ has a long history to create such ‘New World Order Ideas,’ where human dignity and peace are given supreme roles on the basis of this moral structure (Somavia and Martino 2005). John Paul II (1995) in his address in the UN emphasises on the rights of nations and the fundamentals of a nation-state. In the ‘New World Order Ideas,’ the HS seeks a complimentary understanding, that which embraces the current concept of the nation as well as a trans-national one for the common good (Somavia and Martino 2005). The ‘New World Order Ideas’ which the HS seeks, recommends the need to bring an authority over the globalization process since it directly affects the peace of human beings (Pontifical Council for Justice and Peace 2011). This dream of the HS for a human oriented and authentic ‘New World Order Ideas’ had been a dream of Pope John XXIII in the 1960s. He called it ‘a true world political authority (Giovanni XXIII 1963).’ In this ‘New World Order Ideas’, the HS suggests another principal element, that is to say, “..an international administration of justice and arbitration as a way of peacefully resolving conflicts and as part of the evolution of a world legal system (John Paul II 1985a).” Pope John Paul II (1985a) expressed this wish in Hague at the headquarters of ‘International Court of Justice’—ICJ. His predecessor, Pope Paul VI expressed similar views of “an order of justice which is universally recognized (Paul VI 1967a).” The HS advocates the “need to develop a world legal system (John Paul II 1985a).”

In the ‘New World Order Ideas’ that was proposed, three specific aspects or sectors were included. These three sectors had been the human centered ethical approach to the world finance situation, responsibility to protect—R2P and nuclear disarmament. The world financial institutions function separately out of the UN; however, the HS finds it important to deconstruct their approach for peace (Somavia and Martino 2005). ‘Responsibility to Protect’ is an important focus since security is the major theme in today’s world. Many countries are threatened by tyrannical governments and war lords flexing their authority. Nuclear disarmament is the third important point for the ‘New World Order Ideas,’ because it is the biggest threat for the humanity, future generations and for the planet itself. First let us see the opinions of the Holy See in the UN for a better financial and market world for a harmonious and peaceful world.

3.6.1. Human Centered Ethics in Economics and International Organizations and the Holy See

One of the main principles of human centered ethics in economics considered by the HS is the principle of subsidiarity. The principle of subsidiarity is “a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals and commit to the community what they can accomplish by their own enterprise and industry (Pius XI 1931a).” Peace is an important element of sustainable development and vice-versa. For the HS, the ‘permanent observer mission of the Holy See to the United Nations’ on 31 October 2011 made a “Note Verbale to the Bureau For The Preparatory Process Of The United Nations Conference On Sustainable Development,” whereby a system based on the principle of subsidiarity to assist individual states and communities was suggested, which could address the main needs of today’s world and that of its future. These needs are: the need for sustainable energy supplies, development of social protection and solutions to address the exact necessities of both the urban and rural vulnerable communities. But that can be possible only when this principle of subsidiarity and mutual assistance of states and communities would lead to a reform of their social, economic, ecological, political and legal systems which naturally result in peace. Certainly this system must work out with different level of actors having mutual understanding and assistance. If somebody tries to impose things in a dictatorial way, it cannot work out (PMHS 2011). This is an integral vision for ‘New World Order Ideas’ where peace prevails.

The Holy See accuses that the present economic models and financial systems of international arena are in search of profit only without considering the common good. It should be stopped and instead economic policy makers should place human centered ethics at the core of financial and economic forecasting and in organizations (PMHS 2011). There is an upper-hand of utilitarian and individual ego centric attitude in the ongoing economic crisis and this perpetuates at the cost of the broader community. Thus the HS demands a “human-centered ethics in economic decision making it necessary to promote a more effective and sustainable economic development (PMHS 2011).” It is a call for ‘New World Order Ideas’ and thereby a peaceful world. The Holy See suggests a new global solidarity and a new just global trade system. It believes that the present economic and financial systems have a global impact in every part of the world (Somavia and Martino 2005). It is no longer reasonable and ethical that certain nations and states are concentrating on their own exclusive policies and agendas of development in the globally interconnected systems. The demand for a new system and order where the human dignity is

respected is the need of the time (PMHS 2011). A 'preferential option for the poor,' based solidarity is a highly required aspect which the HS advocates in the international community.

The HS calls for an effective and just government structure on the basis of human dignity which serves all states so as to promote the common good. It has worked together to fulfill their individual and joint responsibilities, rather than few on the steering seat with dictatorial attitudes and applications (PMHS 2011). The HS is not only concerned about the technical structures such as environmental and economic development (Somavia and Martino 2005), but also gives central place for social structures and social institutions for the welfare of the people (PMHS 2011). At the first place, family is the fundamental unit of society in the course of welfare plan. This is because it is in the family that the future generation learns about human virtues and skills. It is in the family ambience that the elderly and disabled are given care and where social, spiritual and personal development is first fostered and developed. Thus this basic institution of human society requires legal, political and economic support in all situations (PMHS 2011). As we have seen in the UDHR (the above section), through the 'New World Order Ideas,' the HS holds priority for the same rights.

The Holy See recognizes that employment plays a key role in the promotion of social development. This should be done both in the public and private sectors and there should be mutual understanding between the two to deliver the possibilities of full and decent employment for the members of the society. In short, the concept of right to work should be adopted. The HS makes us remember that on the one hand decent work supports both workers and their families financially and on the other hand it gives them a chance to put into practice their abilities and capabilities for the betterment of society. Decent work possibility is the most operative means to root out poverty (Pontifical Council for Justice and Peace 2002c; PMHS 2011; CDF 2004) and thereby this new order helps to create a world without hunger. Wherever finance plays a key role, the HS calls for international financial institutions not only to have accountability, transparency, effective regulatory methods and systems; but also to have an ethical code which consists of the basic rules of business ethics (Migliore 2008d). Though these suggestions are against the background of financial crisis, they have an enduring value for the current world. In the 'New World Order Ideas' suggested by the HS, it is clear how other fundamental rights from the UDHR are intermingled for a better tomorrow.

The Holy See has a holistic approach to the financial and marketing systems of the world. It is an all-inclusive approach based on ethical principles. There are various publications from the ‘Pontifical Council for Justice and Peace’ (See section: 1.8.4. Pontifical Council for Justice and Peace) about the new order in the economic systems of the world. In this financial vision, the common good is the aim to fight for the poor and the deprived, and to have collective responsibility and a strong sense of solidarity which helps in ensuring growth (Ihuoma 2018). The HS calls for a three-fold principle of ethical support on its side for assurance, complete protection and continuity of such a system. These principles directly and indirectly help the people who are actively engaged in the political, social and financial spheres of the global community (Migliore 2008d).

3.6.2. Responsibility to Protect (R2P), Peace and the Holy See

In a world where the concept of security has higher priority than ever before in the history of the world, it is important to mention the ‘Responsibility to Protect.’ For a peaceful world where there is respect for UDHR articles, security is the resulting end.

The implementation of the principle of the ‘responsibility to protect,’ as formulated at the 2005 World Summit and approved by unanimous consensus of all UN member states, becomes a touchstone of the two enunciated principles of truth in international relations and of global governance. The recognition of the core objective and indispensability of the dignity of every man and woman ensures that the governments always undertake with every means at their disposal to prevent and combat crimes of genocide, ethnic cleansing, and any other crimes against humanity. Thus, recognizing their interconnected responsibility to protect, states will realize the importance of accepting the collaboration of the international community as a means of fulfilling their role of providing responsible sovereignty (Migliore 2009b).

The HS understands and accepts the R2P idea as interesting and insightful. In fact, Pope Benedict XVI (2008) has explained that the origin of R2P lies back in the Catholic ancient tradition of *ius gentium*. This old law did say the same that responsibility to protection was “the foundation of every action taken by those in government with regard to the governed: at the time when the concept of national sovereign states was first developing—the Dominican Friar Francisco de Vitoria (Benedict XVI 2008; Benedict XVI 2008a).” The HS thinks that in the given world situation, the theme of R2P is timely and necessary. Such kind of ideas gives renewing energy, both for the UN and for the entire humanity. The HS recognizes that it has the important responsibility of national and international governance in order to safeguard civilians (Gallagher 2015). Let us first understand how UN comprehends the idea of R2P.

The obligation to avoid and stop genocide and mass atrocities depends primarily and mainly with the states, but the international community has a major role that cannot be jammed by the invocation of sovereignty. Sovereignty means not only to protect states from foreign interference but also a charge of responsibility where states are answerable for the well-being and safety of their people. This principle is treasured in article 1 of the Genocide Convention (HRWEB 1948). It is shown in the principle of “sovereignty as responsibility” and in the perception of the ‘Responsibility to Protect.’ Based on the documents of the ‘United Nations World Summit’ (United Nations 2005), the UN has given three pillars of the responsibility to protect. First, the state has the principal responsibility to protect people from genocide, war crimes, crimes against humanity and ethnic cleansing etc. Secondly, the international community has a responsibility to embolden and support states in fulfilling this responsibility and finally, the international community has a responsibility to practice suitable diplomatic, humanitarian and other means and resources to protect populations from the above mentioned crimes and delinquencies (Pontifical Council for Justice and Peace 2002a). Further in case if any state is openly failing to protect its citizens, in consensus with the Charter of the United Nations, the international community must be equipped to proceed to make joint action to protect those people (United Nations 2005).

In fact the HS has long before defended such kind of ideas in its different official writings. Msgr. Chullikatt (2012b) refers to one of those important writings of Pope John XXIII and gives more clarification to this idea. In the encyclical titled as *Pacem in terris*²¹ in 1963, the HS had put forward the idea of a comprehensible responsibility of a state to its citizens. The writing (Giovanni XXIII 1963) has suggested that the national and local civil authorities have a great responsibility to assure protection and provision of decent life of their people. That could be understood as right to life, food, clothing, shelter, rest, medical care, education, an adequate standard of living, religious freedom, right to form families, freedom to have political participation in public affairs with freedom to assemble and to associate. The HS’s observer in the UN viewed that the first and

²¹Against the background of the Cold War, Pope John XXIII promulgated an encyclical entitled as *Pacem in Terris*. The original title is in Latin, which means ‘Peace on Earth’ and it is published on 11th April 1963. He started the encyclical by addressing all people of good will. In this document, Pope told the world to understand the ‘signs of the time.’ Thereby he has brought attention to the world about the growing consciousness of the dignity of human being, the dignity of women, socio-political right awareness among the people around the globe, etc. The encyclical says that peace is a profound aspiration shared by all people of good will and only by mutual understanding and collaboration; peace will prevail in the world. The encyclical also discusses the role and responsibility of public authority. The widely discussed and accepted encyclical is still relevant in any conflict affected or peace seeking societies and even in inter-personal relations. In the interventions of the HS, this encyclical has been mentioned several times in the communications of the HS and our thesis has also stated the same. See more: http://www.vatican.va/holy_father/john_xxiii/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem_en.html

second pillar of R2P is interconnected. As per the primary pillar of R2P, the state has the responsibility to guard its masses from ethnic cleansing and atrocities, and as per the second pillar the global world has the responsibility in assisting states to implement their responsibility. It needs the backing of the international communities' to develop capacities for the protection and control of the violation of human rights and post humanitarian crisis situation in the affected countries. Obviously in such conditions, the financial, technical, and legal supports are vital. For the prevention and mediation of such kind of situations, the HS once more urges the international community to endeavor a more just and equitable system of trade and for the creation of mechanisms including institutions so as to react rapidly and efficiently. Promotion of the rule of law is another important point which the HS stresses in this juncture with a call to work to lessen poverty (Chullikatt 2012b).

On the third pillar of the R2P, the HS has a broader vision to compliment the UN idea. It says that the international community should give importance to non-violent means of intervention, alternate to the use of force to create security for the population. The HS highlights the strategies of mediation, arbitration, dialogues etc. About sanctions, the HS maintains an opinion of 'carefully targeted sanction' which must not harm the population. The use of force should be considered as a last option in any occasion and with cautious measurement of the damages. The HS wants an assurance that the force-intervention must not worsen the situation than that of the existing conflict-afflicted one. To emphasize on this, the HS takes its traditional teaching from the 'Catechism of the Catholic Church (The Vatican 2012).'

The HS to give much importance to this third pillar of R2P refers to one of its earlier statements: "...it is good to recall that even the use of force in keeping with the United Nations rules should be a temporary solution, a true emergency measure, accompanied and followed by a concrete commitment to pacification (Mamberti 2011a)." This statement is strong enough to show how much concern the HS holds for a peaceful world with the responsibility of protection or responsible while protecting. Certainly for a new order and keeping order in a human oriented way, R2P based security structure and practices are unavoidable which will be an essential factor for a durable peace. Now let us see another main factor which could be interpreted as the Holy See's subject for 'New World Order Ideas'—namely nuclear disarmament which is intrinsically connected to peace.

3.6.3. Disarmament and Peace

For ‘New World Order Ideas’ of peace, the HS finds that nuclear disarmament is necessary and is of vital importance. For that the HS is engaged—both in theory and praxis. The HS is worried about the nuclear weapon and their disastrous capacity to destroy the world. It is convinced about the catastrophic proportion of nuclear arms for the entire humanity and for the planet (Chullikatt 2013d). The HS severely criticized the huge expense for production and maintains of nuclear arsenals. The HS criticizes the ‘over armed’ nations and ‘overcommitted’ politics of the states for such policies (John Paul II 1982).

The HS is not only worried about the nuclear weapons, but it also knows exactly the danger of other weapons. The HS claims that ‘Small Arms and Light Weapons’—SALW are ‘weapons of mass destruction of the poor (Chullikatt 2012a).’ The Holy See’s intervention on the issues of SALW is a well-studied one. Chullikatt (2013d) has successfully connected how these weapons’ disarmament and control lead to right to peace and development. Msgr. Chullikatt, an experienced diplomat has clearly shown in this intervention, that theoretical is the first aspect, practical is the second aspect and future oriented is the third aspect approach for a peaceful society by avoiding and controlling weapons of any kind (Chullikatt 2012b). In general, the Holy See is against every type of arms race (Chullikatt 2013d). However, the HS also knows that it is almost a utopia to hold the idea like complete disarmament (John Paul II 1982b). But it is still hopeful and finds an intrinsic relation with peace and disarmament.

The HS not only criticizes the actual situation of the dilemma of the world relating to nuclear weapon, but it also has strong and well formulated solutions for nuclear deterrence. The HS calls for a united approach to end these tendencies of arm race. The HS calls for a rethinking by the states with regard to their methods and strategies (John Paul II 1982). The HS finds that the custody of nuclear weapons and dependence on those arsenals never brings in a positive attitude in the relations of world nuclear states. Such a mentality can harm the common good. The HS recognizes national security as right for each and every nation. But again this tiny city state delegation asks world powers as to why only few countries need such a nuclear security and not others? The HS suggests different elements for the security of a nation than that of weapons and particularly the nuclear weapons. It says that development in the socio-economic sector, participatory political system, and atmosphere of respecting the human rights, solidarity and collaboration—both in regional and international level are fundamental factors for national security than a nuclear weapon. In such a perspective, for the HS, nuclear disarmament is an urgent

matter of peace, security and development. It is interesting to note that in contrary to the whole world, the HS is very optimistic of a perfect knowledge of the complications and convolutions involved in the matter of nuclear disarmament (Auza 2015f).

Pope Francis (2014e) has proposed a global ethics for the reduction and disarmament of nuclear weapons, which is necessary for 'New World Order Ideas' and peace. Criticizing all nuclear arsenals, Pope Francis proposed a peaceful world with different concerns and concepts. For Pope Francis it is not nuclear weapons or a weapon of mass destruction which brings peace and security. But it is peace which is an outcome of different human values. They are interrelated layers that ultimately results in peace. Pope Francis (2014e) has beautifully described it as the basis for reduction and disarmament of nuclear weapons. On the occasion of the 'Vienna Conference on the Humanitarian Impact of Nuclear Weapons' held in 2014 in Vienna, Austria, Pope Francis (2014e) has given a message, which shows his vision and concept about nuclear deterrence and disarmament. His message is deeply rooted and connected with his vision of peace and development (Francis 2014e). He clears the fact that nuclear weapons have a threefold impact and it is a global problem. It affects all nations—not only those who are the victims, but also all other nations too. It will affect the future generation and the planet as well and hence it is a global problem. Pope Francis (2014e) proposed an ethics for the reduction and disarmament of nuclear weapons. He calls it an ethics of solidarity, where he expects that people work jointly for a safer planet. He urged that this solidarity should be based on moral values with global scale responsibility (Francis 2014e). It is interesting to note that to clarify his idea of this global ethics, Pope Francis refers to the teaching of one of his predecessors' Pope John Paul II (1987). In his encyclical *Sollicitudo Rei Socialis*, Nr. 38, Pope John Paul II (1987; 1988) has discussed about development and its ethical or moral dimensions globally. The complexity lying in the arms race is best described by Pope John Paul in his message to the United Nations General Assembly in the year 1982 (John Paul II 1982).

Pope Francis (2014e) also criticized the aftermath of any of the nuclear weapons with mass killing and 'unnecessary suffering.' He gives much accent on the unnecessary suffering by saying that such kind of things has been long banned by military codes and international law. Pope Francis (2014e) urged that it should also be applicable in the matter of nuclear weapons and nuclear conflicts. He uses the word 'irreparable mistakes' to such sorts of incidents which happened in the past and demands no further occurrence of the same. He called and invited the human family against all nuclear armaments and threats which has the potential to devastate the population and

our civilization. Pope Francis (2014e) denies the fact that nuclear prevention and the threat of mutually assured destruction are no signs of fraternal ethics and such kind of assurances ever give a chance for possibilities for peaceful living—neither among peoples nor among nations (Francis 2014e). Today's youth and future generations – according to him – merits more from the 'New World Order Ideas,' namely the unity of the human family. Such kind of human family based on mutual respect, solidarity and compassion can result in a peaceful 'New World Order.' For such a world, there need an ethics of responsibility, instead of fear which can foster a climate of trust and genuine dialogue. Pope Francis (2014e) is convinced that peace in the future very much depends on the deterrence and disarmament of nuclear weapons. Pope Francis put forward an open, internal, integral and all-inclusive dialogue for the disarmament of nuclear weapons, which includes not only 'Nuclear Weapon States'—NWS but also the non-nuclear weapon states. Pope Francis urged that even the internal parties inside the nuclear states should be involved for the purpose, because as we know many at times the internal politics of a nation can lead to have nuclear weapons or even conflict (Yaffe 2009).

In the 'New World Order Ideas' that was proposed, I have discussed the three specific sectors such as the human-centered ethics in world finance situation, 'Responsibility to Protect'—R2P and 'Nuclear Disarmament.' It is evident in the above paragraph as to how the human-centered ethics in world financial situation, 'Responsibility to Protect' and 'Nuclear Disarmament' is important for the 'New World Order Ideas'. Considering the terrestrial and spiritual nature of human beings, the visions of the HS are human centered, future oriented and holistic in character. The HS hopes for a 'New World Order' where the dignity of human beings is respected in its fullness. For that, there needs a new order in the global financial world and there needs a responsibility to protect an all-inclusive mode and disarmament, especially nuclear disarmament. Now let me briefly state the peace standpoints of the Holy See in the UN, in comparison with peace study sectors. One could see in the below section about three famous thoughts of peace studies, as mentioned earlier, namely that of Johan Galtung, Vicent Guzman and that of Wolfgang Dietrich. (See section: 3.4. What is Peace in Peace Studies?).

3.7. Standpoints of the Holy See and Peace Studies

Methodologically speaking we come to a point of thematic analysis application—stage B, integration and exploration. Here comparing the ideas of the HS with the concept of the predominant peace schools in Europe step-by-step, this thesis reaches the conclusion phase. (See Table 2: Thematic Analysis Application in the Thesis—Stage B). This section is to show how the stand points of the Holy See can be taken for a comparison with the discussed concepts of peace studies in this thesis. Behind all these standpoints, there is a rational approach. This rational approach is based on the fundamental beliefs of the Catholic Church which we earlier stated as ‘remote fundamental basics’ (See section: 2.2. The Catholic Church). Thereby, Pope Benedict XVI stated the aim of the diplomatic activities of the HS as an act of purification of reason (BBC News 2010). Here I am not dealing with a detailed study of these themes, but our attempt is to show that there are connections and differences of these above presented peace standpoints of the Holy See with the three well known peace theories. In the last chapter of the thesis, these standpoints of the Holy See will be interpreted as a philosophy peace together with standpoints about development given in the next chapter and there a more detailed discussion can be done (See section: 5.4.1. *Tranquillitas Ordinis*, Philosophy of Peace of the HS in the UN); (See section: 5.4.2. *Pax Proprius est Effectus Caritatis* Philosophy of Development of the HS).

Galtung (1996) in his basic concept of peace explains (See section: 3.4.1. Johan Galtung and Triangular Peace) the three kinds of violence which hinder peace. In the standpoints of the HS on peace we can trace out violence and the blockade they make in pursuit of peace. For example, in the explanation of the right of women, it is evident that there are cultural and structural violence that hinder them to have personal and communal peace. In that sense, the Galtung’s (1996) theories are complimentary to the standpoints of peace of the Holy See. But the standpoints of the Holy See have more spiritual sense. It speaks about the dignity of human beings, on the basis of the Bible. It is a theistic approach of peace; on the other hand, though in many of his peace analysis, Galtung (1996) makes comparisons of different religious traditions openly, he doesn’t admit to any theistic view at least in its basic premises.

Meanwhile, many peaces explanation by Guzman (See section: 3.4.2. Vicent Martínez-Guzmán (1949-2018), Epistemological Value of the Reconstruction and Human Right to Peace/s) turns for resources from many Catholic thoughts, including the original source of the Bible. But Guzman (1997) also gives a different interpretation for the dignity of the human person than considering him as an image of God. For HS the image of God is the reason for the dignity of

human beings. The rationality of human beings plays a vital role in his peace concepts; it doesn't turn so easily to admit a spiritual nature of human beings in connection with peace. On the other hand, the standpoints of the HS are explicitly admitting the creator God and his image in human beings as the basis for every discussion. It is the fundamental principle on which the peace ideas of the HS depend on. Though several elements of the peaces of Guzman (1997) finds place in the peace standpoints of the Holy See, it is much more exclusive in religious nature and spiritual. The eschatological sense of peace is seen as the ultimate peace by the HS and in this regard Guzman's concept keeps silence.

The transrational peace of Wolfgang Dietrich (See. 3.4.3. Wolfgang Dietrich (1956-) and Five Peace Families of Innsbruck School of Peace Studies) is very much near to the concept of peace of the HS. But the concept of the HS on peace many times is basically rational and it is transrational in its spiritual and theistic dependence. The HS's ideas can easily find its place in the structure of transrational peace approach. But in connection with peace, there can be critical situations when other transrational ideas of peace can contradict the theistic based ideas of the HS. But the broadened vision of the transrational peace can also give the HS a room, especially to come in contact with other religious transrational peaces. These comparisons will get a final note in the last chapter of this thesis.

3.8. Conclusion

The second research question which I had raised in the introduction chapter of this thesis had been as follows: "What are the ideas and concepts proposed by the Holy See for the promotion of peace? Is it something special with regard to the proposed ideas, matters, and suggestions for global peace?" To answer this research question, in this third chapter: "The Standpoints of the Holy See on Peace in the United Nations," I have clarified the standpoints of the HS for peace through clear arguments with the support of 'Human Rights' (UDHR) communications of the HS with the 'New World Order Ideas.' In these standpoint explanations it was clear that the HS proposed an integral peace with a secular language beyond the natural religious character of the HS. It was also clearly shown that in its proposals and promotions of peace, the HS tended to enlarge the vision with a 'New World Order' with three main concepts such as human centered ethics in economics, R2P and disarmament. Through all these approaches, the HS has been showing that it has been ardently trying for global peace and thereby completely answers the second research question.

In this third chapter, it was a search to understand the peace concept of the HS in the UN, based on its interventions and messages. For the purpose, we have divided the chapter into four sections. In the first point we have seen the basic concept of the HS on peace from Bible and the history of the Catholic Church. Though there were many variations in the concept of peace in the history of the Church, peace as God, given with the collaboration of human efforts shines as a sublime point. And this peace is something holistic which has an eschatological dimension. The perfect peace for Church is by and with God and that other peace experiences are its anticipation, but still worthy and one should strive for the same. The background of the Catholic understanding of the peace concept from the Bible and history has given good platform to comprehend the argument of the HS for the defence of UDHR and for the ‘New World Order.’ Sacredness of human life, unique role of family, justice centered peace are few of the principles we have seen in the catholic tradition which are complementing the different articles of the UDHR and of the ‘New World Order’ concepts.

The second section has been given a rapid account of the peace concept—accordingly the three well known peace thinkers of the European continent include Johann Galtung, Vicent Martinez Guzman and Wolfgang Dietrich. These background preparations have eased the job to the third section. The basic concept of triangular peace--both in negative and positive connotation of Galtung, many peaces of Guzman and transrational peaces of Dietrich, all make a certain level of complementarity with Catholic peace as seen in the third part of the chapter. At this third point of the thesis, we have seen the connection of human rights and the standpoints of the HS on peace in the UN. This section could widely cover an integral vision of the HS about peace with concrete facts. The different UDHR articles as rights we selected in the chapter shows how these rights play a vital role in the concept of peace proposed by the HS in the UN. Given the immense amount of resource material, though this part does not claim a complete study of the matter, it systematically traces out the main ideas of peace as intended by the HS in the UN in connection with UDHR (UDHR 1948). This part is also complemented with the standpoints of the HS about ‘New World Order Ideas’— which it looks for – in connection with peace. In this section, there were three main points discussed. All these points, namely a human centered just financial system with ethics, responsibility to protect and nuclear disarmament are concepts which are directly connected in an integrated way to the peace proposal of the Holy See.

A brief comparison at the end of the chapter, with three trends in the peace studies of Europe with the ideas and standpoints of the HS explored its broad spiritual character. Though

there are comparable elements in the standpoints of the HS with other trends of peace studies, it is unique in its vision and understanding. The chapter also tried to show few practical examples of the HS in promotion of peace which is linked to human rights. These standpoints traced out in this chapter will help to see the philosophy of the HS on peace and development in the last chapter of the thesis.

4. The Standpoints of the Holy See on Development in the United Nations

4.1. Introduction

This chapter collects the ideas and standpoints on ‘Development’ of the Holy See in the United Nations—UN. Thereby the thesis will attempt in the next chapter to conclude one of the main objectives of the thesis on the ‘Philosophy of Development,’ according to the HS in the UN. Here in this fourth chapter I shall examine the third research question which was stated in the introduction chapter, by asking, “Do the HS hold original ideas with regard to development in its communications in the UN?” To get a comprehensive answer, I need to start with the idea of development in the biblical background and the teachings of the church. On a prepared good backdrop, this question will be verified through a parameter ‘Millennium Development Goals’ - MDGs. The MDGs is generally accepted as an ideal aim for development. The HS has its own opinions, contributions, suggestions, and collaborations towards the MDGs. These matters are studied in this chapter. This fourth chapter will highlight also the special concerns of the HS about development.

After this introductory section, there will be a comprehensive description about the idea and concept of ‘development’ in general. Then we will proceed with the thought of the HS on development—starting from a doctrinal concept from the Bible to the modern dogmas²² (United Nations 2002c). This chapter organizes the views of the Holy See under the ‘Millennium Development Goals’—MDG of the UN so as to understand the developmental approaches of the Holy See in a concise and methodical way. The ‘Millennium Development Goals’ set by the UN are eight in number with different time bound targets. The MDGs were established by the 189 member states after the Millennium Summit in the UN in the year 2000. The MDGs aimed at addressing extreme poverty in its many dimensions, while promoting gender equality, education, environmental sustainability and establishing global partnerships (United Nations 2002c).

²² In the Roman Catholic Church, a dogma is an article of faith revealed by God, which the magisterium (the teaching authority) of the Church presents as necessary to be believed if one freely chooses to be a Catholic. See more: https://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_1989_interpretazione-dogmi_en.html

As an established developmental framework, the MDG's are the most comprehensive developmental agenda implemented so far on a global scale (United Nations 2002c). It had to complete its timeframe in 2015, paving the way for the '2030 development agenda' with 17 'Sustainable Development Goals' which are endorsed by the 70th General Assembly of the UN in the year 2015 (Zbarachewicz et. al. 2020). This chapter also briefly mentions the engagement of the Holy See with new 'Sustainable Development Goals' of post-2015 or 2030 Development Agenda of the United Nations 'Department of Economic and Social Affairs'—DESA. However, the chapter will be primarily assessing the engagement of the HS with the MDGs. Before we arrive at those great 'Developmental Goals' and connecting with the vision of the HS, it is important to summarize the general notion and understanding of development.

4.2. What is Development?

Before we understand the different standpoints of the HS on the issues and the philosophy of development, it is important to have a general understanding about development. This background part of the chapter will provide vivid and clear ideas of development of the HS in the United Nations.

The term 'Development' which is elusive, ambiguous, and complex has several meanings attached with it. Development is considered to be a process which promotes positive changes, progress, growth or creates addition of demographic, social, environmental, economic, and physical factors. Escobar (1984) admits that the developmental concept is a product of colonialism and he has stated that the concept is derived from the search of alternatives for the improvement of the life situation. Meanwhile Peet and Hartwick (1999) are of the opinion that there are many things to consider for understanding the concept of development as it is an amalgamation of political philosophies, cultural characteristics and theoretical alterations. They basically understand that development relates to refining or improving the conditions of human life in general. Their idea of development is related to economics (Peet and Hartwick 1999).

The 'United Nations Development Programme'—UNDP, which is an international development network of the UN sees development beyond economics. The UNDP includes economic elements and participatory political freedom in the concept of development. The economic elements include eradicating poverty, minimizing inequalities, creating resilience whereby countries would be in a position to sustain development. Participatory political freedom

which includes the right to participating in public and political life which is significant in empowering groups and individuals, and is important for reducing discrimination helps in promoting development (UNDP 1991). For the UNDP:

The basic objective of human development is to enlarge the range of people's choices to make development more democratic and participatory. These choices should include access to income and employment opportunities, education and health and a clean and safe physical environment (UNDP 1991, 1).

Though there are positive thoughts and stimulus on development, there are counter arguments which are very different on the idea of development. In the 'Development Dictionary,' there are authors which strongly argue that all states or regions need not have the same patterns, methods and statuses with regard to development (Sachs 1992). Some set to refute 'development' in all its manifestations. Sachs (1992) in the 'Development Dictionary' and Escobar (1984) in his early work "Discourse and Power in Development: Michel Foucault and the Relevance of His Work to the Third World" consider the past 40 years of development as a direct continuation of the colonial era. Modernisation theories after 'World War II'—WWII were based on the assumption that the rest of the world could follow the USA model, and the USA portrayed itself as the 'beacon on the hill,' an example for all to follow (Sachs 1992). The discussion on the constructive nature of development and underdevelopment began on January 20, 1949, on the day of the inaugural address speech of President Harry. S. Truman. Esteva (1992) focused on the constructive nature of underdevelopment. Esteva argued that on January 20, 1949, the majority of the world's population was no longer seen as diverse people, but were considered as a homogeneous mass, characterised by their condition of being underdeveloped. The time is also marked as the beginning of development by several other contributors to the 'Development Dictionary,' and is put forward as an occasion that launched the key organising metaphors of development (Esteva 1992).

The terms like underdeveloped, developing, and developed are interrelated. According to the 'World Economic Situation and Prospects'—WESP report, which is a part of the DESA Economic Analysis in the UN, the countries of the world have been categorized into 3 groups such as: underdeveloped economies, developing economies, and developed economies (WESP 2014). In the basic instrument of the UN 'General Agreement on Trade and Tariffs'—GATT, the definition of 'underdeveloped' is stated as follows: ".....countries, the economies of which can only support low standards of living and are in the early stages of development (Kirdar 1966)." Developed countries could be defined as countries which have various characteristics such as higher Gross

Domestic Product—GDP, higher industrialization levels, death and birth rates being stable, more working career-oriented women, higher levels of financing, higher standards of living, higher technological infrastructure, and disproportionate share of the resources of the world. A country would be considered as developing if does not satisfy the criterion stated above in the definition of developed countries. To put it simply, developing countries are those having low GDP, low levels of living standards, low levels of industrialization, less accessibility to technology infrastructure, lack of housing, healthcare, education, clean water to drink, food, jobs, and so on (Sanford and Sandhu 2003).

4.3. Sustainable Development

The concept of ‘Sustainable Development’ has been defined in several ways. However, the most frequently used definition is from ‘Report of the World Commission on Environment and Development: Our Common Future,’ also called the Brundtland Report: “Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs (IISD 2020).” The report Brundtland Report in the year 1987 is qualified as very important in the social sphere of the world by the UN. It was published after four years of well-studied researches and suggestions. It was an urgent call for the long term sustainable ideas to achieve development with a protection of the environment in collaboration with all the nations of the world. It was a holistic appeal for the humanity of the future (United Nations 1987).

The “Report of the World Commission on Environment and Development: Our Common Future” of 1987 was a review invitation for many countries with regard to their developmental policies in connection with environmental concerns. Until that time, both regional and international strategies of development were seen differently with regard to development and its environment (Chowdhury and Kirkpatrick 1994). The main ideas in the sustainable development are the recognition of an amalgamation of ideas and strategies regarding environment, development, growth, progress and its international common approach, methods and solutions (Brundtland 1994). The document evidently shows that future oriented nature for the whole humanity has a global appeal.

There are attempts to see the developmental methods and approaches of the world in two divisions: namely that of pre-industrial and post-industrial—on the basis of how they used the

natural resource of the planet earth in the course of their achievement. Many maintain the idea that the pre-industrial world with the proper exposition of facts and evidences was moderate in the use of the natural resource in comparison with the post-industrial one (Sachs and Tilman 2005). Pre-industrial economic growth of the world was more or less equally stable in all parts of the world. Studies of Wolfgang Sachs (1995) proved this clearly with statistics and evidence. Pre-industrial revolution did not challenge the world as what the post-industrialist revolution did. Accelerated by colonization and supported by maritime discoveries and technological growth brought unmatched economic development in the western world. Within the backdrop of the industrial revolution brought about by the western countries, the immense amount of natural resources was either served as an end or as a means in the path for development. The last two hundred years of progress in the world of post-industrial development raised serious questions about its status-quo (Sachs and Tilman2005).

In the book “The new Asian hemisphere: The irresistible shift of global power to the east” (Mahbubani 2008) have shown the challenges and risks the people and the planet have faced because of the consumption of resources and due to the methods and mode of use faced by the post-industrial world’s development and progress. It is true that many have the advantages of development in their life with better life standards. However a majority of the world population still does not have any progress in their life, even after two centuries of this developmental era (Fourastié 1975). The development aimed at better standards of life in the modern period has not been favourable for all. More than a billion of the human population have been deprived from all these advantages of development. There have been human population which have been suffering from hunger, disease and live their daily life with less than a dollar and such communities have not changed much with these developments. It is also to be understood that though all the post-industrial revolution attempts of development are aimed at promoting better life standards, the threat it accumulates is immense for the future generations and for our planet earth (Pogge 2007).

The huge damage of environmental destruction including atmospheric pollution which has happened to nature in the last 200 years has been done at large and no sort of reparation could bring back the earlier conditions of this world. The anthropogenic damage to the earth is scientifically proved by many authors like Smil (1993). When making a comparison with natural damage, anthropogenic damage is considered to be the damage which is created by human inaction or action. Anthropogenic damages might seriously impact ecosystems, biomes, organisms, and humans (Smil 1993). Equilibrium of nature is shattered by the huge and large exploitation of the

modern industries. This imbalance as a threat to the earth is something anew. The human made pollutions has never ever happened in such a way to earth in any pre-industrial era of the history of the world (Posner 2004). To repair the environment is not an easy task. International institutions like the UN and the HS are frontrunners in dealing with this issue with different concepts, methods, and praxis as well. The concept of ‘sustainable development’ is the first amongst those ideas to protect the earth and the future generation of humanity (Francis 2014g; Auza 2014).

The UN has seriously thought of protecting the environment. The realization of the ‘Commission on Sustainable Development’ was a socio-political exposure from the collective consciousness of the world to convert the results of a quick makeover called ‘modern economic growth’ and technology for the coming generations of humanity. For a good functioning of the mission, the UN founded the United Nations ‘Commission on Sustainable Development’—CSD in December 1992 to guarantee active follow-up of the ‘United Nations Conference on Environment and Development’—UNCED which is also known as the ‘Earth Summit’ (United Nations 1987).”

Would religion be able to create positive contributions in avoiding more wreck to our ecosystems and biological diversity? Schaefer (2009) is of the view that religion would be able to. With regard to religion, she makes an analysis of the Christian church by focusing on the writings of the medieval theologians and Christian Church fathers for getting answers to the present plight of the environment on our earth. It needs to be understood that involvement of the HS in social issues makes the Holy See an important partner in matters relating to sustainable development. Schaefer (2009) gives a good account of the holistic view of the Catholic Church on environment and its many characteristics relating to ‘sustainable development’ in the book: “Theological Foundations for Environmental Ethics: Reconstructing Patristic and Medieval Concepts.” She could successfully explain this within the philosophy of Roman Catholicism, a holistic approach for the modern day life style which is sustainable. Schafer (2009) helps us in making a reflection of the present scientific analysis of the world by carrying out a reconstruction of the teachings relating to Thomas Aquinas, Augustine, and other classic thinkers.

Importance is given for sustainability of the needs of the poor and for control of the use of nature for the human needs through technology and industry. In fact, these two elements bring about a complex pattern in the social life. Both the UN and the HS have been engaged for the best—for the conservation of the planet and for the future of the coming generations. Each of the

standpoints, statements, and interventions of the HS in the UN on issues of environment has these above given backgrounds. To conclude, it could be said that there are disparities and consistencies between the teachings of the Holy See and the ‘Sustainable Development Goals’—SDG’s of the UN (Zbarachewicz, et. al 2020).

4.4. The Holy See and the Concept of Development

In this section we see the development concepts of the Holy See. During the last two centuries the HS has formed its own version and concepts for development. As we have seen above the call from UN for all parties to join with responsibility to care the environment and sustainable development HS also joined in the initiative like any other nation states. The criticism by White (1967) against Christianity as the cause of ecological crisis has altered the issue in different levels. On the one hand, the WorldWatch Institute in its ‘Report on Progress towards a Sustainable Society’ expresses the need of religious involvement in the ecological and development issues with openness (Gardner 2003). On the other hand, other authors like Tucker and Grim (2020) are of the opinion that religion alone or without religion, environmental issues cannot be solved. The Holy See prior to all these writings has its version of interpretation started and one find its roots in the Bible, tradition and in the history of the Catholic Church as mentioned in the book of “Theological Foundations for Environmental Ethics: Reconstructing Patristic and Medieval Concepts” by Schaefer (2009).

There are scholars like Clarke (2013) who understood that the exclusion of religion by the modernist is something which was expected as an aftermath of the economic and social secularization of the last two centuries and that of the Protestant work ethic. They both together made the secularization of the economic world (Clarke 2013). But we can also understand the other aspects of religions with regard to development. Interestingly, Clarke (2011) finds the social dimension of religion and its relation to development in his book ‘Development and Religion: Theology and Praxis.’

Religion is not a private affair without social ramifications. Rather religion, religious beliefs and religious groups are all central to many societies. Ignoring this reality and failing to appreciate this force is considered to be unfaithful to those who are in most need of development (Clarke 2011, 23).

In fact Chullikatt (2012) has agreed that the HS and its belief systems are exactly in tune with what Clarke (2011) has stated. In order to holistically understand the importance of welfare and the development of human beings and its intrinsic connection to Catholic faith, we need to start with its sacred scriptures. Since the aim of the thesis is not to have a complete theological understanding of the development and related issues, a detailed biblical vision of development cannot be provided here. Hence, here only a short explanation can be provided.

4.4.1. Biblical Understanding of Development

The capitalist economic system which makes profit for a few and makes many to suffer is a matter of challenge for many ethical communities. From the last two centuries onwards, the Catholic Church has tried to address this challenge by its social teachings. It has searched for convincing answers for the situations put forward by the capitalistic approaches. In the course of history, in contrast to capitalism, the church has also another issue, which is the communist-socialistic thought to confront with. The church has addressed these challenges through the teachings by Popes, Bishops and Councils and theologians. It is a search for “... both political liberty and a reasonable measure of economic equality consistent with the common good (Hornsby-Smith 2006, 182-183).” In this thesis, we cannot give a full account of all those teachings in relation to development as they are immense in data. Hence we shall focus only on a short description starting from biblical reflection to modern day social teachings of the Catholic Church. Thus this chapter comes close to one of its main objectives: ‘Philosophy of Development by the Holy See.’

To address the issue, the theologians of the HS turned to the sacred scriptures as is done with other issues. The Bible does give a good account of welfare with regard to salvation and human rights (ITC 1976) through an integral and holistic vision of the human development in a secular sense. However, the modern concept of development is difficult to find in its exact forms and definitions in the Bible. The ‘International Theological Commission’—ITC of the Holy See in the year 1976 issued a document entitled ‘Human Development and Christian Salvation’ which gave a systematic understanding of the Catholic Church with regard to the concept of development, based on the Bible (ITC 1976).

4.4.2. Development in the Old Testament

The ITC views in the OT, the event of liberation of Israelis from Egypt in the book of Exodus (Ex 1-24) is of prime importance. It is considered as liberation from oppressiveness and cruelty of the foreign tyranny. Though this liberation is aimed at a covenant with God, it has many external welfare elements for the Israelites (ITC 1976). But the OT does keep a holistic vision of this liberation and that is the reason why the ITC comments on the event in the following words:

Their distress is identified not only with social affliction but also with hostility, injustice, [and] blameworthy fault, as well as with that to which this leads: the threat that is death and the void death represents. Less significance, therefore, is placed on ‘felt needs’ in individual instances; more important is the convincing experience that only God can bring deliverance and salvation (ITC 1976).

It was a deliverance from slavery, but its final goal was spiritual liberation and this spiritual and purification elements cannot be separated. It is not fitting to interpret the OT idea of salvation only against the backdrop of human rights and in terms of progressive social elements of a society. The divine role in the life changing social situation also cannot be ignored (ITC 1976).

Through the intervention of prophets, we see in different occasions in the OT that there is a change and betterment of social order and in the life of the individuals. For example, prophets Amos (Am 2: 6f.; 3:10; 5:11; 6:4ff.; 8:4ff) stands against the vulnerable life situation of the people. Prophet Hosea (Hos 4:1f.; 6:4, 6; 10:12) views the absence of human solidarity in his community. Prophet Isaiah raises his voice for the protection of widows and orphans respectively and criticizes the rich for their illegal amassing of temporary goods which thereby result in oppressing of the poor (Is 1:17, 23; 10:1f; Is 3:1ff; 1:21ff; 10:1ff). But in general, the ITC (1976) says that the OT is sceptical of the ability of man to be considered as solely responsible for his well-being, without any divine support and intervention. Most of the time, such a change anticipates an inner conversion from the human beings, in order to receive the blessings of social welfare from God. The prophets recognize something similar of a ‘corrupt system’ in his surroundings; but the change and liberation proposed comes through a responsible personal conversion of each one in the society (Ezek 18; Jer 31:29ff; ITC 1976).

One can note in the OT that there are many references to God as protector and liberator and provider of peace and for betterment of the actual situation (ITC 1976). The above stated references to God as protector and liberator and provider of peace could be seen in Psalm 18,

verses 16-19 and Psalm 72, verses 1-7. Psalm 18, verse 16 states that: “He reached down from on high and took hold of me; he drew me out of deep waters.” Psalm 18, verse 17 states that: “He rescued me from my powerful enemy, from my foes, who were too strong for me.” Psalm 18, verse 18 states that: “They confronted me in the day of my disaster, but the Lord was my support.” Psalm 18, verse 19 states that: “He brought me out into a spacious place; he rescued me because he delighted in me” (Ps 18, 16-19). Psalms: 72, 1-7 are as follows:

1. Give the king thy judgments, O God, and thy righteousness unto the king’s son.
2. He shall judge thy people with righteousness, and thy poor with judgment.
3. The mountains shall bring peace to the people, and the little hills, by righteousness.
4. He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor.
5. They shall fear thee as long as the sun and moon endure, throughout all generations.
6. He shall come down like rain upon the mown grass: as showers that water the earth.
7. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth (Ps 72, 1-7).

Though the developmental concepts stated in the OT are mainly related to the freedom from miseries, sufferings and slavery by individuals and communities, it aims a realm of well-being and common good. Justice, brotherhood, and personal conversion are the demands for such elevated living conditions, which we can vaguely call as development in the OT.

4.4.3. Development in the New Testament

The ‘International Theological Commission’ claims that as in the Old Testament (OT), the New Testament (NT) is oriented towards salvation in life after death. Though the teachings of Jesus have the nature and content of ‘social critique,’ it is not solely worried about the social concerns and human togetherness alone. The Christian messages in the NT are inspiration for the personal duties in the social life too. Love towards neighbour and obligations to help the poor and weak (Lk 6:35f; Mt 25:31-46) are the primary concerns in the Gospel. The ITC acknowledges that even institutional forms of charity is seen in the New Testament (1 Cor 12:28; 15:15; Rom 12:7; 16:1; Phil 1:1; 1 Tim 3:8, 12) in the context of ‘developmental’ discussions. The ‘reconciliation’ with God makes human beings to be more free and liberated (ITC 1976). Social well-being could be called as development in the NT with many social activities by the members of the community, which is ultimately aimed at liberation from all sorts of sufferings and are aimed at an eschatological perfection of life.

4.4.4. Development and the Catholic Social Teachings

Both the OT and the NT have their final orientation in life after death with regard to human liberation and salvation, but it does not mean that it would not count the earthly life. The concern for the poor and to counter the root cause of social injustices is also considered as a catholic call, based on biblical truths (Bergoglio 2013) as we have seen in the above paragraphs. For this purpose, there are interpretations based on these revealed truths in the Bible (Pontifical Council for Justice and Peace 2004). In the history of the Catholic Church, a rapid view of these documents helps to draw a ‘philosophy of development.’ First let us look at the Second Vatican Council documents of *Lumen Gentium*– LG which is the ‘Dogmatic constitution’ and *Gaudium et Spes* – GS which is the ‘Pastoral Constitution on the Church.’ After that this section offers a chronological account to the papal encyclicals and teachings with regard to the social teachings and developmental issues (Catholic Culture 2021; Rourke 2016).

4.4.5. The Second Vatican Council and the Concept of Development

For our theme along with the Bible, the teaching of the Second Vatican Ecumenical Council from 1962-1965²³ is of immense value to explore the concept of development. A council is considered to be a gathering wherein the whole of the cardinals and bishops of the Catholic Church, inclusive of a few expert theologians for discussing and settling matters pertaining to the Christian doctrine. As mentioned earlier, it was during 1962-1965 that Vatican II or the Second Vatican Council had taken place (Deneulin 2013). *Lumen Gentium* relates to the Second Vatican Ecumenical Council’s dogmatic constitution. There are two objectives of this dogmatic constitution which is (a) to state the nature of the Church as being an instrument and sign pertaining to unity of all men and communion with God (b) clarifying the global mission of the Holy See as for the salvation of mankind, starting from the earthly life to the eternal bliss. The concept of the

²³It is important to mention the most celebrated event in the modern history of Catholic Church – Second Vatican Council (1962-1965) – and its relation and implication to the peace and development concepts and praxis of the modern world. Against the background of industrialization, war, communism and fascism, under the supervision of Pope (John XXIII/Paul VI), around 2860 higher authorities of the ‘Roman Catholic Church’ (Cardinals and Bishops) gathered in Rome to discuss and review the role of Church in the modern world. It was a call for updating (*aggiornamento*) the Church in the modern world. There were four sections in this council (Session I: October 11 – December 8, 1962; Session II: September 29 – December 4, 1963; Session III: September 14 – November 21, 1964; Session IV: September 14 – December 8, 1965). See more: https://www.vatican.va/archive/hist_councils/ii_vatican_council/index.htm

‘People of God’ in the documents of *Lumen Gentium*—LG of Vat. II has broadened the vision of society for the Catholics (Catholic Culture 2021; Rourke 2016).

With Vat. II, the laity has been given more space in the life of the church, which means their life situations are also discussed more in the church activities and in the theology. These documents of the Catholic Church has been officially recognized in the modern world, the richness of the laity community, with their qualities and weakness, their social life and related problems has been further emphasized (Vat. II LG 1964). This has fostered the life of the church. Given the possibilities of involving officially in the Church life, lay people have brought the social issues, suggestions and solutions in the life of the church. The LG also recognizes the fact relating to the ‘unity of humanity’ in Christ (Vat. II LG 1964) and it thereby underlines the concept of solidarity among all people as the children of God. The pastoral constitution of *Gaudium et Spes*—GS increased the social consciousness of the HS in the modern world. *Gaudium et Spes*, is among the 16 documents of the Second Vatican Council. Among these 16 documents, *Gaudium et Spes* has indirect and direct links to conflict transformation, development, and peace. *Gaudium et Spes* marks a historical and radical development in the Catholic Church’s openness to and commitment to dialogue with the modern world. It has evolved from the mere charity activities to that of the social policies and tackling of the injustices around. By a planned approach to the social evils, vulnerable situations in the modern institutions came to be noticed due to the GS. After the promulgation of GS, the human development issues started to occupy more significance in the teachings of the HS (Royal and Weigel 1991).

With this openness and commitment comes a profound methodological development in how the Church reflects on its relationship for specific ethical issues such as “marriage, social justice, and peace and war (Lawler et al 2014, 71).” One can note properly a connection with the People of God (Vat. II LG 1964) and their freedom and responsibility in the social sphere in a fully human way in the GS. It is a call for care and progress in human dignity. The dogmatic constitution *Gaudium et Spes* opens the possibility that: “The people of God (and indeed, all people of good will) can further realize the opportunities and can work together to realize human dignity and to solve the problems that frustrate that dignity (Lawler et al 2014, 73).” Every kind of social injustice for the HS is aggression against human dignity. Thus the developmental concept of the ‘Second Vatican Council’ is related to human dignity, and it is owned by all men and women as created in the image of God. As the highest teaching of the HS, we have seen the importance of these two constitutions (Vat. II LG 1964; Vat. IIGS 1965) of the church in connection with development.

These documents both implicitly and explicitly play vital roles in the interventions of the HS in the UN, for example, in one of the interventions on Sustainable Development of the Holy See, one could refer the GS Document (The Holy See 2015).

4.4.6. Encyclicals and Teachings of the HS on Development

Before and after the ‘Second Vatican Council’ there has been teachings in the Catholic Church about social concerns, all of which have been directly connected to development, and they are mainly encyclicals by the Popes²⁴. Pope John Paul II in his address in the UN general Assembly on 5 October 1995 highlighted 21st Century as a “springtime of the human spirit (Dupuy 2004, 177).” Pope John Paul II viewed development in a comprehensive way. On the occasion of its 50th anniversary on 23rd October 1995, in his address to the ‘Food and Agriculture Organization’—FAO; Pope John Paul II defined development in relation with the totality of the human person (John Paul II 1995a). At the same time, in terms of development, the Pope stood for those vulnerable people, as he was aware of the neglected side of the world. Pope Paul VI recognized that environmental issue is one of the eleven problems of modernity and the challenges for the HS to deal with (Paul VI 1971). Pope Benedict XVI called for an active responsibility to take care of nature (Benedict XVI 2008). Exclusion of social and human factors in the course of economic advantages and profits were always a matter of concern and worry for modern-day Popes like Pope Paul VI, Pope John Paul II, Pope Benedict, and Pope Francis (Paul VI 1965; John Paul II 1979; John Paul II 1995; Benedict XVI 2008; Francis 2015).

4.5. The Holy See’s Concepts and Standpoints on Different Issues Related to Development

The word ‘development’ covers a lot of ideas that deals with human life (Sachs 1995). The concept of development for the HS is very much compatible with that of the general understanding of the terms discussed in the above subtitles of the thesis. The HS proposes and defends a ‘development’ which is more integral and comprehensive. Though there is no fixed definition

²⁴The word ‘encyclical’ derived from the Latin word ‘encyclia’ which means ‘general’ or ‘encircling.’ An encyclical was originally a circular letter sent to all the churches of a particular area in the ancient Roman Church. At that time, the word could be used for a letter sent out by any bishop. The word comes from Late Latin encyclicus (from Latin encyclius, a Latinization of Greek ἐγκύκλιος enkyklios meaning ‘circular,’ ‘in a circle,’ or ‘all-round,’ also part of the origin of the word ‘encyclopedia’). Since many encyclical’s contents are directly and indirectly connected and appeared in the communiques, notes, statements and interventions of the HS in the UN, the word is important for this thesis. See more: <https://www.usatoday.com/story/news/world/2015/06/16/pope-francis-encyclical/28814437/>

given for development, in different occasions and interventions in the UN and international agencies, the Holy See has expressed its vision in relation to development. The HS always see ‘development’ in a theistic and spiritual attitude (Ihuoma 2018). These ideas will be discussed in the main chapter of the thesis which is ‘Chapter Four.’ Now for an ample and all-inclusive understanding of the visions of the Holy See, we shall discuss about its opinions and engagements in the developmental arena.

The Holy See has brought out several Papal Encyclicals relating to development which are as follows: (1) *Rerum Novarum* meaning ‘Capital and Labour’ on May 15, 1891 by Pope Leo XIII (2) *Quadragesimo Anno* – after forty years – ‘On Reconstruction of the Social Order’ by Pope Pius XI on May 15, 1931 (3) *Mater et Magistra* ‘On Christianity and Social Progress’ by Pope John XXIII - May 15, 1961 - the 60th anniversary of *Rerum Novarum* (4) *Pacem in terris* ‘Peace on Earth’ by Pope John XXIII - April 11, 1963 - on ‘Establishing Universal Peace in Truth, Justice, Charity, and Liberty’ (5) *Populorum progressio* ‘On the Development of Peoples’ by Pope Paul VI - March 27, 1967 (6) *Laborem Exercens* ‘On Human Work’ by Pope John Paul II - September 14, 1981 - the 90th anniversary of *Rerum Novarum* (7) *Sollicitudo Rei Socialis* ‘20th Anniversary’ of *Populorum progressio* by Pope John Paul II - December 30, 1987 (8) *Centesimus Annus* ‘The Hundredth Year’ by Pope John Paul II - May 1, 1991 - the 100th anniversary of *Rerum Novarum* (9) *Evangelium Vitae* ‘The Gospel of Life’ by Pope John Paul II - March 25, 1995 (10) *Fides et Ratio* ‘Faith and Reason’ by Pope John Paul II - September 14, 1998 (11) *Deus Caritas Est* ‘God Is Love’ by Pope Benedict XVI - December 15, 2005 (12) *Caritas in Veritate* ‘Charity in Truth’ by Pope Benedict XVI - June 29, 2009 (13) *Laudato Si* ‘On Care for Our Common Home’ by Pope Francis - May 24, 2015 (St. Mary’s University 2021).

The Holy See with its integral vision of development had always argued for the importance of an individual person in a society. The HS has always proposed an authentic human centred and human oriented development, which corresponds to the dignity of human persons. It also insists that the methods and applications of development are based on ethical and moral principles (Benedict XVI 2009a; CDF 2004). One could find the same urgings in authors like Paul-Marc Henry: “It is impossible to disagree with the experts’ recommendation that social and human factors be reintegrated with economic criteria in the comprehensive approach to development (Henry 2012, 5).” This chapter shall next move on to categorize developmental standpoints of the HS by using the framework of the ‘Millennium Development Goals’ propagated by the UN.

4.6. The Holy See and the Millennium Development Goals

The MDGs enlisted and propagated by the UN covers the main ideas of modern thinking with regard to the issue of development and its practical application all over the world. The HS finds MDGs as a bold commitment which is vital to figure out the strategies for a future world (Auza 2014b). Now let us take one by one of these eight goals of the UN and how the HS is doing with these goals—with its visions, teachings and actions. It is to be mentioned that an all-inclusive study of such a programme from the HS is not given here. However the essentials and basics are covered here which helps the thesis to reach its goal.

4.6.1. MDG 1: *Eradicating Extreme Hunger and Poverty: Vision of the Holy See*

In this section of the thesis, we will address the first goal of the MDG, namely to ‘Eradicate Extreme Hunger and Poverty’ and the vision of the HS about this specific goal. Describing the hunger, the ‘World Food Programme’—WFP gives shocking facts about human suffering from the first and most of the biological needs. WFP defines hunger as “Not having enough to eat to meet energy requirements (WFP 2015).” And we read in the UNESCO’s website, poverty is mentioned in relative and absolute terms.

Frequently, poverty is defined in either relative or absolute terms. Absolute poverty measures poverty in relation to the amount of money necessary to meet basic needs such as food, clothing, and shelter. The concept of absolute poverty is not concerned with broader quality of life issues or with the overall level of inequality in society. The concept therefore fails to recognise that individuals have important social and cultural needs. This, and similar criticisms, led to the development of the concept of relative poverty. Relative poverty defines poverty in relation to the economic status of other members of the society: people are poor if they fall below prevailing standards of living in a given societal context. An important criticism of both concepts is that they are largely concerned with income and consumption (UNESCO 2001).

But there are authors who try to see both in a conjoined manner and it is indeed the true fact.

Hunger and poverty are both sides of a coin. They are synonymous. It is difficult to enumerate who stands first between the two. Whether poverty first or hunger first. Eradication of hunger goes neck and neck with eradication of poverty (Das 2006, 1).

Before moving to discuss about the MDG in a detailed way, it is also important to understand as to what is poverty according to the HS. In the year 1996, one of the Pontifical

Council of the Holy See, namely *Cor Unum*²⁵ which is engaged in the social development and charity section of the Vatican had published an all-encompassing document on hunger and poverty. The “World Hunger—A Challenge for All: Development in Solidarity” gives a panoramic view with regard to the problems of hunger and calls for enduring remedies (Pontifical Council *Cor Unum* 1996). Such a document is rare in its genre and in the field to support the fight against hunger. It analyses the problem of hunger and proposes the methods and programmes to tackle the issue. The causes behind the reality of the hunger are namely: economic, socio-cultural, and political respectively. To shape this study, the cross references and support of the data and information of the UN is used in an extra-ordinary way. The Catholic social teachings also supported the arguments and the reasoning in the document in a special way. There are not many documents on the issue of hunger, but one rare piece is from the ‘Pontifical Council of *Cor Unum*’ (1996) as also stated above. Through this document the HS categorically argues that the planet earth can feed all its inhabitants. The document is used as a resource book in many of the standpoints of the HS in the UN (Marucci 1997).

The HS’s arguments are compatible with many leading social science scientists and authors. Underlining such facts, authors like Das (2006, 2) writes:

Under the circumstances, we must realize that hunger does not simply depend upon ‘non-availability’ of food. It depends upon the faulty social, political and economic systems and many alien factors pursued by the so called civilized world.

As in other social issues, the HS maintains an integral and global vision with regard to hunger and poverty. Also in the later period of the history of the Catholic Church, poverty alleviation was always a priority.

As war and religious strife created poverty and misery, Catholic men and women were fashioning new styles of religious life that would respond compassionately to the great level of human need. Religious orders were founded to serve the poor, the sick, the ignorant, and the homeless—and also to instruct them in the word of God (Koch 1997, 21).

²⁵ The Pontifical Council *Cor Unum* for Human and Christian Development is a dicastery of the Roman Curia of the Catholic Church. It was established by Pope Paul VI on 15 July 1971 and is based in the Palazzo San Callisto, in Piazza San Callisto, Rome. The name of the pontifical council means ‘one heart.’ In the year 2017, this pontifical council in integrated to the newly formed Dicastery for promoting integral human development.

See https://www.vatican.va/roman_curia/pontifical_councils/corunum/documents/rc_pc_corunum_pro_15101999_en.html more:

All these concepts and history of the Catholic Church are reflected in its interventions in different UN offices (FAO 2000; Benedict XVI 2006a; Chullikatt 2011; Tomasi 2014b). In general terms, the HS has integrated more of the concepts and the history of eradication of poverty than just a mere fight against hunger. The HS wants the eradication of hunger as a mission for everyone, and it is supported by authentic values. The holistic view of the HS brings a philosophy and a thinking pattern for all the human kind. The HS is not only a theoretical podium for the needy things such as hunger and poverty, but it plays a great role in the active field (Pontifical Council *Cor Unum*1996). Now let us look at what the UN intended and is doing in its first goal of MDG and how the HS is involved in those missions and its aims against hunger and poverty.

4.6.1.1.MDG Target 1.A: Vision of the Holy See With Regard to the Proportionate Number of People Whose Income is below \$1.25 a Day from the Years 1990 to 2015

Even though much before the deadline of 2015, a target of minimizing poverty levels by 50% had been achieved by the UN and since the year 1990, over 1 billion populations had been moved out of poverty. It is to be understood that during the year 1990, almost 50% of the people living in the developing areas survived on less than \$1.25 on a daily basis. This 50% population even though had reduced to 15% during the year 2015, it is to be seen that over 800 million populations are still below the level of extreme poverty at the global level (United Nations2000). Considering the gravity of the situation, the HS plays an immense role in eradicating poverty at the international level.

At the global level, the HS plays an important role in alleviation of extreme poverty. The statement of several of the HS's permanent observer clears the fact on how many in-depth studies, info and approaches have existed in the long history of the HS to combat against hunger and poverty. The HS understands the structural cause behind the issue of poverty and its capacity to take away the dignity of human beings. The HS sees poverty as an integral issue and the problem of human existence is associated with an ethical and spiritual nature (Pontifical Council *Cor Unum*1996; Ihuoma 2018). The HS got actively engaged in whatever it theoretically proposed in the UN (FAO 2000; Benedict XVI 2006a; Chullikatt 2011; Tomasi 2014b). For example, the international charity organization working under the Catholic Church, 'Caritas' is one of the well-known NGOs of the world engaged in the hunger and poverty alleviation programmes globally. For example, Caritas Switzerland the NGO working under the Catholic Church has an ongoing project from 2019-2023 in Ethiopia with a budget of 1,387,013 CHF is aimed for the food security. Caritas in different countries has several such kinds of projects (Caritas Switzerland 2021). These

kinds of micro projects, is a best example not only for poverty alleviation but also for the subsidiarity mode of applying projects which makes people to have self-sufficiency and offer possibilities for sustainable development. (See section: 5.5.3. Subsidiarity)

The Holy See too believes that the right to food is a fundamental right of every human being (Benedict XVI 2010a). The HS differentiates the root cause of many related issues of poverty and hunger in the distribution of the material good. That is why at the 34th ‘United Nations General Assembly’—UNGA meeting on 2nd Oct 1979, Pope John Paul II (1979a) said: “The first of these systematic threat against human rights is linked in an all over sense with the distribution of material goods. This distribution is frequently unjust, both within societies and on the planet as a whole.”

In 1996 itself, the HS has clearly spelt out how it is obligatory to give food for the poor and hungry. In the ‘World Food Summit’ from 13-17 November 1996, intervening for the HS, the then Secretary of VCS, Cardinal Angelo Sodano presented four principles to show how it is important to feed the poor. He claimed that resources available on earth are good enough to feed all its inhabitants across the world. Further he urged the world to give a food security to the people of five continents, and stated that it “is not only an economic and technical challenge but in the first place an ethical and a spiritual one (Sodano 1996).”

To attain the objectives of the UN, there needs a grass-root level approach to poverty. The HS is aware of the global poverty situation around the world and suggests that the initiative of eradicating poverty should be considered in connection with the local and regional problems. One cannot simply negate the call for a ground based policies for the programme (Auza 2014b). It urges the world to turn to the root cause of the problem. Referring to one of the apostolic exhortations of Pope Francis which is *Evangelii Gaudium*, a delegate of the HS demanded in the UN that:

We have to question economic models that heighten exclusion and inequality, in particular those that cause an exponentially growing gap between the haves and the have-nots, those that exclude and marginalize masses of people without work, without possibilities, without any means of escape from poverty (Auza 2014b).

The observance of the HS in this regard should be considered seriously.

Concrete cases of poverty, especially extreme poverty, tell us that the rising tide does not always lift all boats; often it only lifts the yachts, keeps a few boats afloat, sweeps away many and sinks the rest. This cannot be the path to a life of dignity for all. This is not the future we want (Auza 2014b).

The HS would embrace this kind of argument as a call for solidarity. In other words, in the efforts of rooting out poverty, there can be a situation wherein everyone would contribute and everyone would benefit by reassuring the authentic development of the human person (Auza 2014b).

4.6.1.2. Target 1.B: Attaining Decent Work, Productive and Full Employment for All, Inclusive of Youth and Women: Standpoints of the Holy See

Employment plays a decisive role in the eradication of poverty. The HS recognizes this fact in its different documents and activities. There are hundreds of Catholic-faith based NGOs functioning for generating decent employments and thereby aiming to alleviate hunger and poverty. Through micro-projects and decent labour, such organizations have put into practice those principles of UN, which are supported and propagated by the Holy See in the social fields (Barrera 2018; Tomasi 2015b).

The HS has an integral concept about human labour and that is the reason Pope Francis (2014b) asked G20 leaders to focus on concrete steps than mere words for the eradication of evils from our societies, especially that of poverty. Let us discuss in this part of the thesis, in an elaborate way, the main concept of the HS with regard to labour and how it is connected to the eradication of hunger.

4.6.1.3. Vision of the Holy See on Hunger and Poverty: The Connection with Human Labour

One of the important sectors where the HS has raised its voice in the UN for the dignity of the human being is the area of human labour. On the basis of human dignity, the Catholic Church has a long tradition of defending the principles of labour. These traditions are seen mainly in the documents and encyclical teaching of the Catholic Church or in the so called ‘Catholic Social Teachings’—CST²⁶ (Tomasi 2015b).

²⁶ ‘Catholic Social Teachings’ – CST are the official teachings of the Church about it and its members’ attitude and responsibility towards the world around, especially with social related issues of today. The sole aim of the CST is to ease and solve earthly problems of the faithful in their journey towards eternity. These teachings are also known as “The Church’s Best Kept Secret,” since these meaningful messages are not widely reached in the world. The pioneer among these teachings is *Rerum Novarum* in the year 1891 by Leo XIII and the latest in the series much discussed encyclical of Pope Francis under the title: *Laudato Si*. Based on Biblical tradition, principles and its later reflections Catholic Church keeps a continuity and development in CST. These are the main documents and encyclical coming under the CST. See more: <https://ccsww.org/about-us/catholic-social-teaching/>

As in many other cases and issues of development, with regard to the human labour in the interventions and statements of the representations of the Holy See, it could be understood that the UN have similarities with the social teachings of the Catholic Church. There are three main encyclicals²⁷ directly engaged with the theme of labour. They are *Rerum Novarum* (Leo XIII 1891) *Centissimus Annus* (John Paul II 1991a) and *Laborem Exercens* (John Paul II 1981a) along with many other documents and local teachings of the Bishops and Bishop Conferences in different parts of the world explicitly and implicitly showing the above mentioned similarities (Dewane 2019; CBCI 2020).

The interventions of the Holy See at the 95th session of ‘International Labor Conference’— ILC on May, 2006 at Geneva brought into light the concerns of the Holy See with regard to the labour conditions of the present world. The message of the Holy See successfully shows how the human labour is basically connected with the dignity of human person. The human labour and its quality in its first place have an immediate connection to the dignity of the individual. To combat poverty, work is an indispensable tool for development. For the HS, development comes only after the value of human labour. ‘Decent Work’ is seen as a measurement level by the HS and it does not exclude people from these advantages (Pontifical Council for Justice and Peace 2002c; CDF 2004). Due to the liberalization of trade and finance, there is much room for improvement in the global wealth production, but inequality in its distribution amongst nation is a matter of concern for the Holy See. According to the Holy See, because of liberalization of trade and finance and due to inequality in wealth distribution, millions of labourers are excluded from the main advantages of globalization (Tomasi 2006).

The Holy See is totally conscious of the fact that work is one of the fundamental things, which gives meaning for human life. Archbishop Tomasi (2006) insists that:

The importance of work is evident above all in the formation of a person’s humanity. Not consumption, but the capacity to create new things, situations, expressions, marks the vitality of a person, her/his self-expression.

The personal satisfaction one finds in work also brings something good and positive in the social coexistence of the human being. The HS has the opinion that the unemployment and

indecent situation of work can lead one to a crisis situation and to have an anti-social character. The possibility for a decent work, first of all gives emphasis on human dignity and then it gradually leads to the common good, including that of alleviating hunger and poverty (Pontifical Council for Justice and Peace 2002c; CDF 2004). In fact the HS argues that both these elements should be there at the midpoint of all the activities and policies in connection with human labour (Tomasi 2006). The opinions of the Holy See completely support the vision of the UN on decent work.

4.6.1.4. ‘Decent Work Agenda’—DWA of the UN and the Holy See

The ‘Decent Work Agenda’—DWA is formulated by ILO for all the workers of the world. In the main concept of DWA encompasses the fact that work is the basis of human dignity and economic development. Creating jobs, guaranteeing rights at work, extending social protection and promoting social dialogue are the main goals of this agenda (Nizami and Prasad 2017; Pontifical Council for Justice and Peace 2002c; CDF 2004). October 7 is the ‘World Day for Decent Work.’ The term ‘The Decent Work Agenda’ was introduced in 1999 by the then Director General of ILO, Juan Somavia at the 87th International Labour Conference. ‘Decent Work’ is defined as follows:

Decent work means productive work in which rights are protected, which generates an adequate income, with adequate social protection. It also means sufficient work, in the sense that all should have full access to income-earning opportunities. It marks the high road to economic and social development, a road in which employment, income and social protection can be achieved without compromising workers' rights and social standards (ILO 1999).

The DWA of the ILO is highly appreciated by the Holy See. The implementations of these ideas are cherished by the representation of the Vatican at ILO. One can see in the DWA, the integral concept of human labour and the emphasis of the HS, especially with regard to the total elimination of child labour, safety, and healthy working conditions for all. By avoiding economic and social complexities, the HS representation at Geneva also urges the ILO and other related organizations to accelerate their activities in co-operation with other organizations (Gallagher 2011).

4.6.1.5. Target 1.C: The Proportionate Number of People Who Suffer from Hunger during the Years from 1990-2015: Vision of the Holy See

The MDGs reduced poverty in the world in a new way by doing business and finance and other international projects and works. However in spite of the efforts, there has been less success with regard to systematic hunger and poverty (ECOSOC 2015). According to the UN, in the developing areas, even though the amount of undernourished population has reduced by 50%, internationally, 795 million populations have been stated to be undernourished. Further, over 90 million children under five years of age are still underweight and undernourished (United Nations 2000b). The HS views malnutrition as a threat for humanity and with its different missions around the world it cooperates with the ‘Plan of Action for Nutrition²⁸.’ The HS believes that there is abundance of food to feed all the people in the world (Marucci 1997; Pontifical Council *Cor Unum* 1996). That is the reason why one of the former permanent observers of the Holy See made this strong statement in the UN:

Food security must stress components such as: the production of a sufficient amount of food, a stable supply throughout the year, access to food for all, a proper and equitable distribution, and a commitment to producing the components of a balanced and healthy diet in keeping with the local nutritional practices (Marucci 1997, 600)

Pope John Paul II (1979a) considered food security as a ‘peace factor’ and debated for supply of food for needy families. From the varied opinions of the Holy See, it is clear that hunger and poverty is the primary evil that they are fighting against and wants the international community to do all the possible to eradicate that from the face of the planet (Marucci 1997; John Paul II 1979a).

²⁸ The global ‘Plan of Action for Nutrition’ is intended to deliver guidelines for governments, acting in corporation with non-governmental organizations—NGOs, the private sector, local communities, families and households and the international community, comprising international organizations, multilateral financing institutions and bilateral agencies, to accomplish the purposes of the ‘World Declaration on Nutrition’ approved by the ‘International Conference on Nutrition’—ICN. It covers commendations on policies, programmes and undertakings that lead to from serious ICN consultative procedure involving country-level arrangements of national tactics and regional meetings that incorporated country representatives. It as well represents a plan of an extensive range of skilled persons’ opinion from different parts of the world on the countless aspects of difficulties that must be strongly reviewed to realize correct nutritional possibilities for all on a sustainable mode. Thereby, this ‘Plan of Action’ forms upon previous works and represents a main phase in making and applying national nutrition improvement plans in upcoming years. See more: <http://whqlibdoc.who.int/hq/1992/a34303.pdf>

4.6.2. MDG 2: Attaining Universal Primary Education: Vision of the Holy See

In this section of the thesis, we will address the second goal of the MDG, namely to achieve ‘Universal Primary Education’ and the vision of the HS about this goal. The call of Pope Paul VI for education through his encyclical—“On the development of Peoples” (Paul VI 1967a) is echoed many times by diverse delegations of the HS on various occasions in the UN. The same arguments of Pope Paul VI were once more strongly quoted and presented by Sr. J. Richardson in her statement in the year 1978 at the ‘Economic and Social Council’ of the UN. She considered illiteracy as an ‘evil role’ in a society (Dupuy 2003). The HS always gives priority to the promotion of education—both in theory and praxis, especially the primary education (Glendon1995).

The HS accepts and promotes these facts not only theoretically, but also by practicing it through thousands of schools all over the world. Catholic schools and universities are well known centers of education. The HS is well aware of the fact that education has a vital connection with human labour situations also. For a nation’s development, education is an important factor and it makes a direct and indirect impact on the labour force. According to the HS, education should be an integral formation, which is well based on mutual respect and acceptance. For such a system, inter-personal relations between teachers and students are necessary (Tomasi 2008a; Glendon1995). According to the HS, an all-encompassing education should be available for all children. The dedication of teachers is one of the main factors in this regard. The HS is well cognizant of the vibrant role that they play in transmission of knowledge. The dedication of a teacher in his or her work has a great role in the development of the personality of the child (Tomasi 2008a). From the above mentioned facts we can understand that the HS highlights here the subtle forms and aims of education for the whole world. Thereby it proves that it is again the moral voice of the world.

The HS does not neglect the fact that education must be a tool which gives possibility for students in making their creative participation in a community. At the same time, education should be a resource for everyone to have befitting answers in the wake of the different basic questions of life. In such a system, the fundamental questions should be treated concretely. The HS even spells out few of the fundamental values such as life and history, change and dissolution and that of love and transcendence. All these themes are closely related to the meaning of life and HS views that these values need to be included in education. The HS demands that education should support human beings to live with others and to find out his or her innate nature as spiritual beings (Tomasi 2008a). From the above, we can assume that the HS finds a reasonable connection with illiteracy

and injustice in the world. The integrity of the human progress has much to do with education. That is the reason why the HS gives much significance for this basic human right.

4.6.2.1. Education of the Handicaps and Vision of the Holy See

The HS provides special consideration for the education of handicaps and the under-privileged. “For any programme aimed at human advancement must tackle illiteracy, which handicaps human beings, not only in their cultural progress but also in their human integration and employment prospects (Dupuy 2003, 331).” H.E. Archbishop Celestino Migliore, the former Apostolic Nuncio, permanent observer of the Holy See to the United Nations, in the third Committee of the 59th Session of the General Assembly on Item 94a had made a statement about social development including questions relating to the world’s social situation and issues pertaining to youth, ageing, disabled persons and the family and asked for providing importance to the disabled so that they get equal opportunity in everything, including in education (Migliore 2004a). In the ‘International Year of Disabled Persons’ in the UN in the year 1981, the HS issued an international document, which had indicated how families and societies could help the handicapped persons for their future social life (SCV 1980).

In the year 1999 in December 2-4, the ‘Pontifical Council for the Family’—PCF conducted a seminar with the theme: “The Family and Integration of the Disabled (PCF 1999).” This international seminar not only stressed on the education of the handicapped but also in providing education to the mentally disabled (PCF 1999; John Paul II 1999b). Many of these seminars directly and indirectly helped in the interventions of the HS in the UN (Migliore 2004a; Migliore 2010c). The HS demanded for integral humanism, whereby all are justified in having their fundamental rights including education, beyond their physical appearances and invalidities (Chullikatt 2011).

4.6.2.2. Target 2.A: Irrespective of Gender, Children would be in a Position to Finish a Complete Primary Schooling Course by 2015: Vision of the Holy See

The HS generally finds many challenges in the modern day education system. Various authors such as Klas and Ilan (2007) and Conrad (2018) also have stressed upon several challenges in the field of education. Here are a few of those challenges which are connected to the theme of this thesis. They are mainly relating to secularization, which are the aftermaths of global

capitalism. The changing role of women in the modern day education is also considered as a challenge for education (Grace and O’Keefe 2007).

The HS finds that there are additional obstacles which hinder girls and women in the course of achieving sustainable development. Not including women and girls in the educational mainstream and not protecting them from violence and other kinds of discrimination is a pure violation of their natural dignity and their basic human right. The HS delegates states that in different parts of the world, women and children are the largest group affected by poverty. They are the poor in those communities. The same poverty plays a vicious role in keeping these girls and women away from their educational possibilities and other fundamental human rights. Though the HS sees much progress in those parts of the world, it says that the urgency required in the application of programmes and projects for them is not enough especially in the field of education (Auza 2014b).

4.6.3. MDG3: Empowerment of Women, Promoting Gender Equality: Vision of the Holy See

In this section, we will address the third goal of the MDG, namely to achieve ‘Empowerment of Women and Promoting Gender Equality’ and the vision of the HS about this particular goal. When it comes to the matter of gender equality, the HS is severely misunderstood and criticized by many (Ford 2014). Promotion of gender or any other related issues should first clarify what is gender. FAO has adopted in its new strategy for agriculture and rural development a central role for related issues. For example, the FAO has defined all terms related to ‘gender’ and its importance in the current world. Almost all these terms are understood by the Holy See and they have supported the gender issues on different occasions. This thesis will first explain the themes connected to the term ‘gender’ and then its related vision of the Holy See.

In this sense, one can say it is not something mere biological, but it is a matter of cultural influence based on biological existences and situations. At that point, it is worthwhile to look at the “Statement of Interpretation of the term ‘gender’ by the Holy See Delegation in the Fourth World Women’s Conference in Beijing (PMHS 2011b).” In Beijing, the HS accepted the term in general, but it has given its own interpretation too. In the given background, FAO explains further terms like gender roles, gender relations, gender discrimination, gender equality, gender equity, gender analysis, gender balance, gender mainstreaming, and it is important to know how the HS views the term ‘gender’ in particular (PMHS 2011b).

4.6.3.1. Gender Equality and the Holy See in the UN

The HS states that women may keep their essential qualities and overcome the barriers of inequalities around them. For example, women who live their roles as mothers, wives and caregivers make relationships which provide deep sense and meaning, richness, identity, and provide human love in society. It is true that the HS always highlights the procreative capacities of women in the international arena. The HS believes that a truly sustainable development for women can take place within the setting of family relationships. Equal job access, ensured equal salaries, unemployment benefits, and assured maternal and family policies are the basic requisites for the equal status of women. Women should get support in their family choices and options. Participation in the life of civil society is also a significant requirement for women to overcome all the inequalities existing in the world (Chullikatt 2014).

4.6.3.2. Target 3.A: Eliminating Disparity of Gender in Primary and Secondary Education and in All Education Levels By the year 2005 and No Later Than 2015

Both the HS and the UN are concerned about the education of girl children. Many nations have shown progress in the primary sector of education, but not all with the same equation between boys and girls. In his UN ‘General Assembly’—GA address, Pope Francis (2015) once more echoed this concern for the whole world. Pope Francis (2015) stated that the right to education for girls is ensured first and foremost by respecting and reinforcing the primary right of the family to educate its children, as well as the right of churches and social groups to support and assist families in the education of their children. Education conceived in this way is the basis for the implementation of the 2030 Agenda and for reclaiming the environment (Francis 2015).

The HS promotes women’s empowerment and recognizes their special talents as well. The special term used by Pope John Paul II is famous in this regard and the HS’s former permanent observer Msgr. Auza (2015d) comments on that in the following words: “St. John Paul II referred to this special brilliance of women in caring for the intrinsic dignity of everyone and for nurturing others’ gifts as the feminine genius.”

4.6.3.3. Problems and Issues with Gender in the UN and the Holy See

The problems and issues of the Holy See with gender issues in the UN are related to many moral beliefs of the Catholic faith. The HS considers women as equal to men and as a person. At the same time, the HS identifies the uniqueness of women. The complementarity is never

considered by the HS as something inferior, like how many misinterpretations regarding the HS indicate. The roles and responsibility as well the importance of each and every human being is something unique according to their sex. But authors like Chappell (2004) looks at the HS very differently with regard to these gender-women issues. Chappell (2004) accuses HS by saying that:

...the Holy See and some Muslim state elites worked together to frame women in a particular way. They conceived of women in terms of their 'special' attributes and reinforced the notion that they differed from men. Women's autonomy was couched in moralistic terms, especially in connection with women's rights to control their sexual and reproductive lives. Moreover, these actors shared the view that giving women sexual freedom would promote homosexuality among them and allow for sex outside conjugal relations. Should women take up the opportunity to live in non-traditional relationships, the family – the realm in which they 'naturally' exist – would be directly challenged. Moreover, giving women the right to control their child-bearing capacity would not only conflict with important religious and moral reasoning on the right to life but could result in sexual promiscuity also and an outcome that could only accelerate the demise of the traditional family...

The 58th session of the 'Commission on the Status of Women'—CSW in the UN met at New York from 10-21 March 2014. The CSW is a yearly gathering of the States in the UN for dealing with important issues with regard to women's rights and gender equality. The HS wanted removal of different references in the documents of the final 'CSW conference outcome' related to sexual orientations of different groups and it wanted the removal of few wordings on sexual and reproductive health and rights. They were related to abortion and sexual education. The HS raised its voice to include the traditional concept of family with all its importance in the 'CSW conference outcome' document (Ford 2014). The HS desired about including violence on women in the name of religion in the 'CSW conference outcome' document. But, at the same time, it is necessary to know why the HS makes such kind of requests in the UN.

The HS says that all these arguments it proposes are because they are all fundamentally connected to the need for a consistent ethics of life. The HS clearly states that it is concerned with women's rights and gender equality against all criticisms. It keeps the opinion of the UN giving high respect for women. Authentic dignity and worth of women has been never denied in any of the interventions and statements of the HS in the UN. Bernardito Auza, the former permanent observer of the HS emphatically explained in the UN that the HS accepts and respects the dignity of women in all walks of life as it gives to any member of the human family. Bernardito Auza says

it promotes a culture of life (PMHS 2013a). The term 'culture of life' automatically implies the HS standpoint against abortion or any type of homicide. That standpoint invites criticisms against the HS from organizations such as 'Catholics for Choice' who is in disagreement with the Holy See on issues linked with sex, abortion, marriage, motherhood, and family life (Coates et al 2014; Catholics for Choice 2018). But it is convinced of defending human life in any form of existence.

The women authors of 'Women-Church Convergence' from the tradition of Roman Catholicism have been critical of the position of the Holy See relating to the rights of women. 'Women-Church Convergence' argued that in preparing for the 'Fourth World Conference on Women,' the document of the Holy See showed that 'religious fanaticism' which misemployed anthropology and tradition restricted the rights and roles of women. According to the women authors of 'Women-Church Convergence' the Holy See is a state which is self-proclaimed and which provides women neither protections nor opportunities within its own institution, and there is no proof of participation of women in preparing its document. 'Women-Church Convergence' (1995) had criticized the document of the Holy See as anti-women. The document of the Holy See has been criticized as creating a vision of men and women wherein men are being considered as 'normative individuals,' whose dignity is being conferred by their humanity, and women are the other alternative form, conferred dignity and defined by their mothering and reproductive operations (Women-Church Convergence 1995).

Women-Church Convergence (1995) states that even though the document of the Holy See professes to support the equality of women, it qualifies every assertion of equity with an assumption of 'difference.' The Holy See's document characterizes women as defenseless without stating that men are the cause for the violence and oppression which women have to bear. The Holy See denounces the sufferings which the families face because of abortion and birth control policies, while it would deny the families to have possibilities for safe abortion, education of sex, and contraceptives, accordingly making pregnancy to be compulsory (Women-Church Convergence 1995).

According to Ruether (1996), in reply to her lecture which was conducted on 'Christian feminism,' an African Anglican priest stated that 'you cannot challenge culture.' Ruether (1996) stated that the argument of the priest has been a usual one which has been used by First World men, and by Third World men and women, for criticizing the notion of women's rights as human rights. Ruether (1996) has further stated that the Holy See has made use of this argument for

standing against safe abortion and family planning, acknowledging homosexuality and the diversity of the family. According to Ruether (1985), an advertisement on October 4, 1984, which appeared in 'The New York Times' given by a group known as 'Catholics for a Free Choice,' had been of the opinion that in the Roman Catholic tradition there had been more than one viewpoint on abortion which has been ethically and theologically defensible? The advertisement called out Roman Catholics for having discussion on the issue of abortion amongst themselves. By having a discussion, 'Catholics for a Free Choice' expected to have a discussion which would create opportunities for acknowledging the notion of pluralism, not in relation to practice alone, but also in relation to the ethical nature of the debate. The 'Catholics for a Free Choice' organisation stated that the advertisement sought for removing the institutional restrictions being imposed on those having difference viewpoints on issues of abortion (Ruether 1985).

Against the background of HIV and AIDS, the HS always insisted on the importance of sexual morality. The HS highlighted the values of marriage and sexual relationship in this regard as a safeguard for human family. Abstinence of sex before marriage, fidelity of the couples within family life and avoiding irresponsible sexual behavior outside marriage are all seen by the HS as effective and safe to avoid the spread of HIV (Chullikatt 2011c). Many of these arguments of SCV/HS are misinterpreted and misunderstood as arguments and standpoints against women (Ford 2014). The HS gives equal dignity for men and women as persons created in the image of God. We will see this argument of the HS in the final chapter of the thesis—Philosophy of 'peace and development' of the HS in the UN (See section: 5.5.5. Equality). The HS stands for girl children and women and for according dignity of women with her special role in the human family. There were accusations against the HS in connection with gender issues (Coates et al 2014; Catholics for Choice 2018). The HS maintains its own vision for a developing and peaceful world.

The HS stands for a 'structural justice' for women (Auza 2015a). It recognizes the role of women in the society. It believes that without the help and contributions of women, no society, no government, or any negotiators can comprehend the problems of a situation, especially when it is affected by war or violence. The HS is mindful of the fact that in an afflicted society, without the help of women, the solutions would not be correct and sound. The HS is in favour of integration of women in all segments of society. It finds the role of women as significant to prevent violence (Auza 2015d). It is almost a fashion to criticize the HS in every attempt wherein it looks to defend human life, especially in the matter of abortion.

The Holy See has been criticized as that it has “undermined its moral authority in the UN by aligning itself uncritically with the politics of religious conservatism as far as sexual ethics are concerned (Beattie 2014).” The increasing importance provided to issues for example, reproductive rights, abortion, and so on in global discussions

...has fuelled a bitter polemical struggle between secular liberals and feminists on the one hand and cultural and religious traditionalists, including the Holy See, on the other. There have been campaigns to strip the HS of its Permanent Observer status, including the ‘See Change Campaign’ run by the pro-sexual and reproductive rights organisation ‘Catholics for Choice’ (Beattie 2014).

Authors such as Coates et al (2014) in ‘Reproductive Health Matters’ has criticized the Holy See on sexual and reproductive health rights by stating that the position which the HS takes is conservative in nature. The ‘Center for Reproductive Rights’—CRR has stated its criticism that “The Holy See speaks in the UN not as a nation-state addressing the pressing concerns of its citizens, but as a religion seeking to exert its version of morality on Catholics and non-Catholics alike (Center for Reproductive Rights 2000).”

4.6.3.4. Empowerment of Women and the Holy See in the UN

As explained in the above sections of this thesis, women suffer incredible discrimination in issues relating to poverty, education, employment, etc. Women having multi-responsibilities face many difficulties to access and control the resources for life. Majority of women undertake care-giving in any society. It is true that in the different walks of life, women and girls are more vulnerable than men. As stated earlier, women are poor than men and they depend on natural resources than men for their survival and day-to-day life (Auza 2015d); (Also see section: 4.6.3. MDG3: Empowerment of Women, Promoting Gender Equality: Vision of the Holy See)

As malnutrition is the single largest cause for the disease in the world, women and girls are more affected than men and boys, since the vulnerability of the female gender is higher than the male gender. In the developing countries, women cultivate, buy and make food for the entire family, but they often don’t have much food available for themselves. Since in these countries, women do not have much control of the financial matters of their household, they are hence less in control of food security. That makes their vulnerability more impressive. During the pregnancy and lactating period, women need more protein and iron than others, which is often not available for them (United Nations 2000c; United Nations 2002).

To empower women is one among the first priorities of the HS. Empowering women result indirectly in gender equality, sustainable development, and climate change (PRB 2015). Empowering women and achieving gender equality are important goals in themselves, but they are also critical components in creating a sustainable future. In short, the HS has an integral vision about women from the womb to the tomb, thereby having an equal dignity like men. The HS gives support for poor women and girls, specifically for those who are vulnerable in real life situations. It supports and educates illiterate women and girl children all around the globe. It runs homes and orphanages for the abandoned and ill-treated females. It looks after the aged with proper care, food, and medicine. The migrant and refugee women are specially considered and given protection by the Holy See and by its hundreds of different charity oriented associations. Out-casted, marginalized and pariah women were treated with equal status in different camps and centres of the HS. It appreciates and acknowledges the great contribution that women give to humanity without any discrimination or distinction between other human beings (PMHS. 2011); (Also see section: 4.6.3. MDG3: Empowerment of Women, Promoting Gender Equality: Vision of the Holy See).

4.6.4. MDG 4: Reducing Issues of Child Mortality: Vision of the Holy See

In this section of the thesis, we will address the fourth goal of the MDG, namely to ‘Reduce Issues of Child Mortality’²⁹ and the vision of the HS about this goal. The HS has an integral vision for the children of the world (Chullikatt 2014a). Though the 4th MDG concentrates on reducing child mortality, it is clear that such a goal depends upon many other related factors such as nutrition, poverty, and education. The HS is well conscious and informed of this fact and it has an integral vision for children, which also clarify theoretically how and where child mortality is growing, and how we can reduce child mortality (Migliore2010a).

²⁹From 1990-2015, the world-wide mortality rate of under-five children has reduced by above 50%, reducing from ninety deaths to forty-three deaths based on thousand live births. From the period of 1990-2015, the amount of children’s death in the category of under-five globally reduced from 12.7 million during the year 1990 to around six million during the year 2015. Compared to the urban areas, in the rural areas, children have around 1.7 times higher chances to die before they reach of the age of five. When compared to those mothers who have no education, children of those mothers having higher or secondary education have almost 3 times more chances of survival. Even though Sub-Saharan Africa is considered to have the greatest mortality rate of children in the world, the absolute reduction in the rates of children’s mortality has been huge during the last 20 years. In the year 2015, mostly due to preventable issues, everyday around 16,000 children who are under the age of 5 are dying. The survival of children needs to be an important point of focus with regard to the ‘new sustainable development agenda.’ See more: <http://www.un.org/millenniumgoals/childhealth.shtml>

The HS is worried about the maternal death toll in the world, especially in underdeveloped and developing countries. It focuses on the importance of prenatal care and skilled assistance during deliveries (Tomasi2010).

Sadly, these deaths represent only the tip of the iceberg. It is estimated that for even a single mortality, thirty more women suffer long-term damages to their health, such as from obstetric fistulae. The physical devastation caused by fistulae makes them complete outcasts and isolated by family and society. They suffer from pain, humiliation, and lifelong disability if not treated. World-wide, perhaps, two million of these poor, young and forgotten mothers are living with the problem, most of whom are in Africa. The deaths of mothers and babies are all the more shameful especially since they are readily preventable and treatable (Migliore 2010a).

The HS also urged the need to educate people on the healthcare system and the need for improvements and demands for investment in this sector. The Holy See notes prudently the emigration of medical expertise from developing countries to other nations. The HS does not forget the fact that for the needs and health of children, we need a global solidarity, especially for their medication and nutrition (Migliore 2010a).

4.6.4.1. Target 4.A: Reduce by Two Thirds, between 1990 and 2015, the Under-Five Mortality Rate

Though the HS agrees that child mortality is reduced in the recent decades, it sees many dangerous situations for children in our present world. The HS views the potential scenario of child mortality in three main situations (Migliore2010a). They are at the door when a conflict takes place, or with an outbreak of epidemic, or with an aftermath of a natural disaster. Many at times children are targeted, victimized, and instrumentalised in those conditions. Such circumstances reduce the possibility for accessing nutrition, safe water, and proper education (Chullikatt 2013f; Holy See 2013).

The HS informs the world that three million babies die annually in their first week of life. Unfortunately another 3 million are still-born and in the first year of life about 2.3 million children die (Tomasi 2010). To safeguard children from the danger of mortality and related issues, the HS finds that it is necessary that states and all other social groups should assist families to fulfill their responsibilities. It confirms the great role of parents to secure growth of the child. For the HS, it is

fundamental to maintain an opinion that the unborn baby is a member of the human family. And a child in the womb of a mother does not belong to any kind of sub-category. The HS believes that no abortion is safe, since it kills the child and harms the mother (Chullikatt 2013c).

4.6.4.2. UN Convention on the Rights of the Child (CRC) and the Holy See

It is important to understand about the ‘Declaration of Rights of the Child’ adopted by the UN General Assembly and how the HS views the rights of children. The CRC was approved by the UNGA on 20th November 1989. In the next year, 1990, on 2nd September, the ‘United Nations Convention on the Rights of the Child’—UNCRC came into force (OHCHR 1989). In the global juridical system, the Holy See knows about its position, as being a sovereign subject of global law, and also its obligations as a party to the CRC and its ‘Optional Protocols,’ which has been stated clearly in its reports, written replies and statements made during the inter-active dialogue. The Holy See underlines that in carrying out the obligations under the CRC, its conduct has always been inspired by the general principles of international law, which include respecting in good faith the obligations deriving from treaties. The Holy See in affirming its proper nature as a subject of international law, reiterates that the international obligations contracted upon adherence to the CRC, with reservations and interpretative declaration, and its ‘Optional Protocols’ are fulfilled first and foremost through the implementation of the aforementioned duties within the territory of the ‘Vatican City State’—VCS, over which the Holy See exercises full territorial sovereignty (Vatican.va 2014).”

The HS is not only making progress in child related issues, but it also does more practical services for children from prenatal to 18 years of age:

...the Catholic Church, mainly through its more than 300,000 social and educational institutions around the world, especially in depressed and war-torn regions, will continue working daily to ensure both education and food for children, as well as the reintegration of the victims of violence into their families and into society (Auza 2014c).

The HS has come under severe criticism from different corners of the world for abusing children by many priests. ‘Survivor Network of those Abused by Priests’—SNAP has stated that: “The US is about 6 percent of the world’s population. If you do the mathematics, it means there are more than 1.5 million men and women on this planet who have been raped, sodomized or molested by Catholic priests (NBC Universal 2021).” Debring (2019) is of the view that

‘asymmetrical power relations’ within a ‘closed system’ like the Catholic Church could increase chances of child sexual abuse. Terry and Freilich (2012) stated that:

...situational factors played a role in victim choice among a heterogeneous group of abusers. Priests abused more male children than female victims and had significantly greater access to male children historically. When access to female children increased in the 1990s, abuse of female children as a percentage of victims also increased.

As this subject is beyond the limit of the thesis, here it would not be discussed in detail. But, it is to be noted that the HS and Pope Francis has decried it as an open wound, condemned and begged for forgiveness for the ‘scandal and betrayal’ by the members of the Catholic Church (Manning 2018). Any kind of abuse against children, especially sexual abuse, must be prevented and all victims must receive justice. And all perpetrators, including the members of the Clergy, must be punished according to the laws of the land.

4.6.5. MDG 5: Improving Maternal Health: Vision of the Holy See

In this section of the thesis, we will address the fifth goal of the MDG, namely to ‘Improve Maternal Health’ and the vision of the HS about this specific goal. The HS claims that it has a long history in the care of mothers and new-born babies through its hospitals, maternal, and pediatric clinics. But seeing the shocking number of maternal deaths in this modern age, it is concerned about having an urgent solution in the matter. From the HS intervention in the UN during the year 2010, in Geneva we understand that there are 3, 50,000 maternal deaths as per the statistics of the medical journal, ‘The Lancet.’ But the HS describes that the number is far higher which is about 5, 00,000 as per the official estimate of the WHO and UNICEF in each year than that of the journal. Unfortunately majority of the maternal deaths take place among the poor and disregarded (Tomasi 2010). Though with MDG 5, the situation has improved, yet the matter remains a serious concern globally.

The HS believes that reduction in maternal mortality can be achieved through three factors: 1) higher per capita income, 2) higher education rates of women, 3) increasing availability of basic medical facilities including skilled personnel. The HS demands international communities to promote the right to health, and civil societies, states, and NGOs to do the practical approach by providing medications than mere theoretical rhetoric (Tomasi 2010). As with all other issues, the HS is here to raise its moral voice by saying:

Policies aimed at combating maternal mortality and child mortality need to strike a delicate balance between the rights of mother and those of the child, both of whom are rights bearers, the first of which is the right to life. The maternity clinics and hospitals promoted by the Catholic Church do exactly that: they save the lives both of mothers and of child, born and yet-to-be-born (Tomasi 2010).

The HS takes such a standpoint because it considers human life as sacred and that it should be protected from the very moment of conception. The Holy See also welcomed two new proposals in the 66th World Health Assembly. Planned “Global Action Plan for the Control of Non-Communicable Diseases 2013-2020,” and “Universal Eye Health 2014-2019: A Plan of Action” are welcomed by the Holy See and stated its long history in the field of healthcare in international, national, and local levels (Zimowski2013).

It is important to mention about 13 ‘life-saving commodities’ for improvement of maternal health. The HS appreciated the life saving efforts done through existing medical commodities—especially with the 13 ‘life saving commodities,’ though it has not completely agreed with the use of those commodities on certain occasions. In order to clearly understand this issue, we need to know exactly what are these 13 ‘life saving commodities (Zimowski2013).’

Table 11: List of 13 Life-Saving Commodities

List of 13 Life-Saving Commodities	
Reproductive Health	Female Condoms - Used for Family Planning & Contraception
	Impants - Used for Family Planning & Contraception
	Emergency Contraception - Used for Family Planning & Contraception
Maternal Health	Oxytocin - Used for Treatment of Post-Partum Hemorrhage
	Misoprostol - Used for Treatment of Post-Partum Hemorrhage
	Magnesium Sulfate - Used for Treatment of Eclampsia & Severe Pre-Eclampsia/Toxemia of Pregnancy
Newborn Health	Injectable Antibiotics - Used for Treatment of Newborn Sepsis
	Antenatal Corticosteroids—ANCS- Used for Treatment of Respiratory Distress Syndrome for Preterm Babies
	Chlorhexidine - Used for Newborn Cord Care
	Resuscitation Equipment - Used for Treatment of Newborn Asphxia
Child Health	Amoxicillin - Used for Treatment of Pneumonia
	Oral Rehydration Salts—ORS- Used for Treatment of Diarrhea
	Zinc - Used for Treatment of Diarrhea

Sources: (Zimowski 2013) ; http://apps.who.int/gb/ebwha/pdf_files/WHA66/A66_R7-en.pdf
http://www.unicef.org/media/files/UN_Commission_Report_September_2012_Final.pdf

The reduction in the loss of life with these 13 commodities is a need and priority for the HS, especially for women and children in vulnerable conditions in the backdrop of the contagious diseases. But at the same time, it maintains the opinion that the life and dignity of mothers and children should be cared for in all the stages and forms, from the very conception to natural death (Zimowski 2013).

There are accusations against the HS that it stood against maternal mortality on the basis of moral issues like abortion. But the HS has sought only to protect the right to life. Coates et al (2014) has stated that:

At the Human Rights Council, the Holy See, a vocal advocate for reducing maternal morbidity and mortality, has nevertheless objected to the reproductive rights-based approach, particularly the aims to increase access to and choice of family planning methods and address unsafe abortion.

Scholars like Sing (1998, 94-95) has seen it objectively and stated:

The Holy See which expressed its reservations on safe motherhood initiatives because some of them might include access to abortion finally withdrew its objection at Cairo to the adoption of the goal on maternal mortality, after the issue of abortion was settled.

All over the world, the HS has various projects beyond its theoretical approach to reduce maternal mortality. The HS is against abortion, but to save a mother and child is its prime concern in every continent. For example, in Kenya in Africa, 'Project Isiolo' done by the Canadian diocese of Calgary (<http://www.calgarydiocese.ca>); Lethbridge, All Saints Parish in collaboration with the Chalice program of Canadian Caritas in Tanzania (<http://www.allsaintslethbridge.org>); MaterCare International group of Catholic obstetricians and gynecologists working for mothers and babies (<http://www.matercare.org>) in Ghana, Haiti etc, are a few among the big networks of charity for maternal care.

4.6.6. MDG 6: Combating Malaria, HIV/AIDS, and other Diseases: Vision of the Holy See

In this section of the thesis, we will address the sixth goal of the MDG, namely 'Combating Malaria, HIV/AIDS and other Diseases' and states the vision of the HS about this particular goal. In this section, the thesis analyses and exposes how health concerns are related to development in the vision of the HS, through its different interventions, statements and opinions in the various

agencies of the UN. It is also worthwhile to mention that the HS activities are not only in the field of HIV, but it is also highly engaged in the prevention and cure of both TB and Malaria and other pandemics (Tomasi 2011b) as demanded in the 6th MDG.

The WHO defines that: “Health is a state of complete physical, mental and social well being, and not merely an absence of disease or infirmity (WHO 1946).” Health is one of the primary concerns of society in terms of its wellbeing and development.

Health describes the objective and subjective state of well-being that is present when the physical, psychological, and social development of a person is in harmony with her/his own possibilities, goals and prevailing living conditions. Health is impaired when demands that arise in one or more of these areas cannot be coped with by the person in his/her respective state of life (Hurrelmann 1989, 5).

This is not only with regard to the personal development of a human being, but it is also true that health is always related to the development of one’s own society.

Health is not an automatic result of any development, but is, nevertheless, very closely linked to sustainable development. Without some degree of health, neither individuals nor a community will be able to achieve the goals they set in development. And without development and the resulting improvement in the standard of living of those at the margins of society, health would suffer (Stewart et al 2005, 152).

A conflict, natural disaster, war, epidemic, disease etc, results in personal suffering and misfortunes for a large number of people. Sometimes the collective discussions have marginalized the individual suffering and loss. The Holy See has always contributed its outstanding service in the field of health in relation to development (Daniel 2012). The HS views that:

Health is an invaluable good for the person and society to promote, conserve and protect. The preservation of health necessitates dedicating the means, resources and energies necessary so that more persons can enjoy life with lower incidence of disease and infirmity (PMHS 2010).

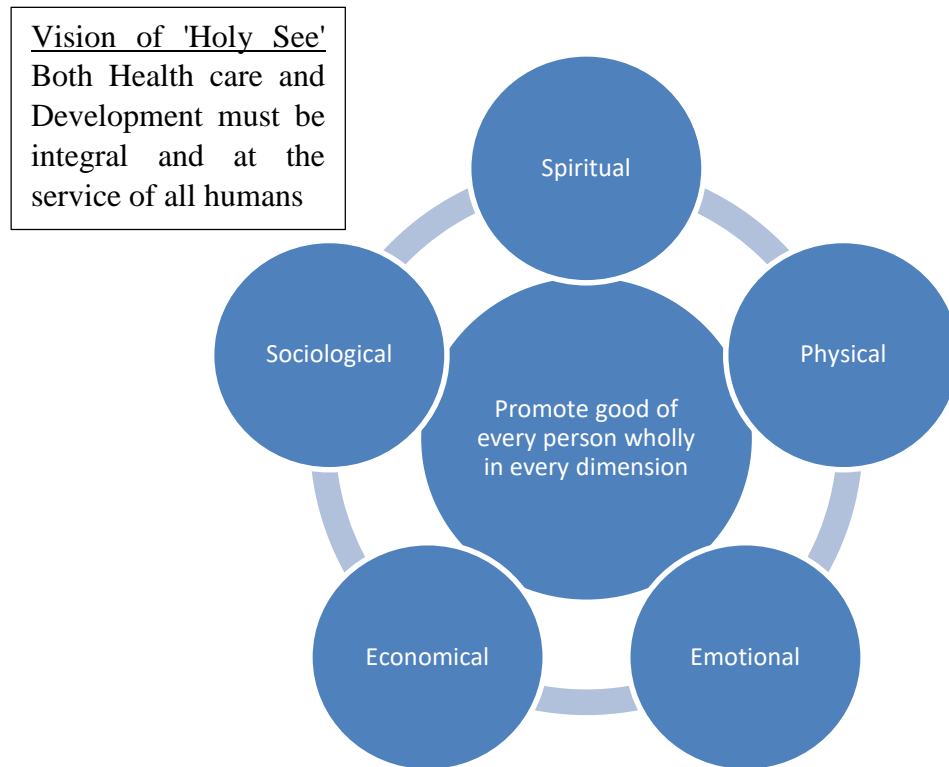
Development and peace, both begins with individual persons and then proceeds to the family, community, society, states, etc. The Catholic Church and the HS are well responsive of this fact. The Holy See is attentive to the fact that in any kind of human suffering, women and children are more vulnerable than men. The HS gives special attention to children caught in middle of diseases like HIV/AIDS, and pandemics such as Malaria, TB and other pandemics (Migliore 2005). Thus the HS states that:

The Catholic Church has traditionally been in the first line in the promotion of the authentic health of women, by helping them to harmonize their physical, psychological and social well-being with moral and spiritual values. In this line, the Catholic Church is also convinced of the God-given, equal, and complementary dignity of women and men (Tomasi 2007).

There is connection between health and development—both in personal and communal level for an individual. The combat against HIV or any other pandemic basically should not forget the fact that the concept of health is integrated in the concept of development. In an intervention at the 66th ‘World Health Assembly’—WHA in Geneva, held in May 2013, the HS articulated its vision on health. The HS states its opinion that health is connected to the concept of development. The Holy See is satisfied that health issues would find its place in the next general global development goals and understands that it is a task to present the health issues in a definite and fitting manner (Zimowski 2013).

The Holy See has stated that it has an integral vision about development in this concept. According to the HS, both the concepts of health and development should be complementary and integral to the service of the human person. The HS states that integral development should have the aim that human being is an individual or a person. The UN agency WHO expressed their vision about health concerns in the modern world in relation with integral development in the following words: “Long-standing knowledge of the cross-sectoral nature of health determinants has more recently evolved into a more comprehensive approach, namely that health be addressed within a broad economic and political framework (WHO 2005, 45).” The following figure clearly explains the vision of the HS about health and development and it is very much compatible with that of the UN.

Figure 4: Vision of the HS about Health and Development



Source: Based on intervention of Zimowski (2013)

Let us apprehend the above given figure from the words of Archbishop Zimowski (2013):

What we hold important is the human person - each person, each group of people, and humanity as a whole. The essential quality of 'authentic' development is that it must be 'integral' in that it has to promote the good of every person and of the whole person, that is, in every single dimension. Therefore both health care and development must attend to the spiritual state of the person as well as to the physical, emotional, economic and social factors that influence one's wellbeing.

The HS made this comment based on the thoughts of the two earlier Popes, namely Paul VI (1967) and Benedict XVI (2009a). Pope Paul VI (1967, 42) states that "the essential quality of 'authentic' development: must be "integral, that is, it has to promote the good of every man and of the whole man." Benedict XVI states that the Christian vocation to this development therefore applies to both the natural plane and the supernatural plane; which is why, "when God is eclipsed, our ability to recognize the natural order, purpose and the 'good' begins to wane (Benedict XVI 2009a)." The approach of the HS on all healthcare issues is based on this vision. With this same understanding, the HS also views the situation of HIV/AIDS and pandemics such as Malaria, TB, and so on.

In the context of diseases such as HIV/AIDS and epidemics such as Malaria, TB, and so on, the HS representation always defended the right to health, since it is aware of the socio-economic impacts of epidemics (PMHS 2010). The HS finds interweaving between other social problems and diseases such as HIV/AIDS and pandemics (Tomasi 2005). As these illnesses became a threat to right to life, the HS makes the following observation:

This exercise of this right to life is most tenuous among populations in the least developed countries of the world, among those ravaged by war, wide-scale conflict and violence; those oppressed by racial or ethnic discrimination, forced migration; those who are victims of human trafficking and domestic violence. These same persons often find themselves equally vulnerable to infection with or the broader-based family-related, social, and economic impact produced by these three major pandemics (Tomasi 2005).

Keeping all this in its vision, the right to life is one of fundamental principles which the HS has always promoted in its interventions (Tomasi 2005). When talking about health and right to life, the HS makes following observation:

..it is necessary to work with greater commitment at all levels of domestic and international society so that the right to health care is more than just acknowledged. This can be done by favoring those strategies that provide access to primary health care for all (PMHS 2010).

With its worldwide presence, the Catholic Church brings comfort and consolation as well as social and health care service to all who deserve it. Its community response through 'Episcopal Conferences' at the national level, the dioceses and parishes at the regional level with the collaboration of Caritas and through different congregations of nuns, priests and brothers are highly appreciated with all the lay associations and movements. The local and national governments are supporting the activities of such groups in confronting the threat of HIV/AIDS or pandemics such as Ebola, Malaria, and so on (Pontifical Council for Justice and Peace 2015). The HS with its grass-root level catholic parishes knows the ground situations of many other organizations in various countries in a better way (Calderisi 2013). It is not only helpful for diplomatic relations but also good for disaster and epidemic management.

The HS maintains its integral vision in confronting these illnesses of humanity in the following words:

Much of the threat to health security caused by such diseases could adequately be addressed were the global human family to commit itself to affordable and action-oriented

programmes of research, vaccination, treatment, and preventive education respectful of the natural moral law (Tomasi 2007).

The HS has reiterated that development is related to healthcare and right to life, by showing the availability percentage of medicament for HIV/AIDS, the rise of TB patients in developing nations and their helplessness to get medication for this epidemic. The HS slammed the imposed high tax and price on needy items like mosquito nets to protect people from Malaria. It finds it as unjustifiable. Human suffering from HIV/AIDS, TB, malaria and other epidemics are to be addressed with more attention. Thus the health and developmental aims can be reached more effectively (Tomasi 2005). The HS acknowledges the fact that many nations do not have the needy assets and means to fulfill most of the basic needs, particularly for those which are related to health. The HS forces the world to work both at the national and the international level to resolve issues, such as primary health care for all (PMHS 2010).

The HS is however, widely misunderstood and criticized for some of its opinions in the field of epidemics and health concerns. First of all, for the HS, a patient is a person who is created in the image of God and secondly, the HS states that reducing a human being merely to the level of biology rather than an integral person cannot be accepted. That is why it demands a care for the total person. The HS would propose justice and moral rules, both in the field of treatment and in the medicine industry. The world of healthcare cannot be removed from the demands of justice and the moral rules that must govern its administration, so that healthcare will not become inhuman, that is, contrary to human dignity with which every member of the human family is endowed with. In this regard, since the field of health remains an integral part of each member of the human family, it is important to establish a true distributive justice that guarantees to all basic healthcares, on the basis of the objective needs. For this reason, love of justice, the protection of life from conception to its natural end, and respect for the dignity of every human being must always be upheld. These are fundamental ethical values which are the common patrimony of universal morality and the basis of democratic co-existence (PMHS 2010).

The 6th aim to combat the disease through the MDGs had been taken up by the HS in a war-footing manner. At this juncture, where many nations were clueless to tackle this life threatening disease, the HS with its grass root approach provided solutions and care for the afflicted and their relatives (Pontifical Council for Justice and Peace 2015).

According to the HS, poverty causes and further triggers the suffering and death by HIV/AIDS or by pandemics like malaria, TB, smallpox, dengue hemorrhagic fever, leishmaniosis, certain forms of meningitis...etc. In affected countries, these above mentioned diseases – also known as the disease of the poor – find no medication. The HS has raised its voice for availability of medicines for these vulnerable diseases at different global platforms (Barragán 2005). The HS expresses its concern about the time gap for the accessibility of resources for antiretroviral treatment of a majority of the vulnerable population under the threat of HIV/AIDS. It calls for attention of the global community to take serious actions for providing justifiable and unceasing access to such medical aids and supportive tools. If such kind of vital and immediate help is broken, that will result in enormous human suffering and loss to individuals' public health in any society. There will be also socio-economic aftermath for the whole humanity (Migliore 2010b). Here again the ethical voice of the HS is echoed.

The HS also rightly stands for the low income countries and the right to development in the backdrop of fighting against great epidemics. According to the HS delegation, diseases such as AIDS/HIV, and pandemics such as TB, Malaria, and so on interfere and hinder the actualization of development and developmental rights of nations which are in the middle or low income list. The HS calls for a collective action. It demands that the high income nations should be engaged in the campaign actively. Against this background, profit making in the medical industry had also been criticized by the HS. The HS argues that the medical and diagnostic tools cannot be blocked by such sort of pure profit motive. Based on the message of the 'Debt Campaign 2000' of Pope John Paul II, the HS delegation seriously criticized the 'law of profit.' Fight against hunger, poverty, and especially disease should not be on the basis of profit, but should be centered on common good (John Paul II 2000; Tomasi 2005).

Pope John Paul II (1984a) had energized the world to combat against these epidemics with the following words: "The world of human suffering unceasingly calls for, so to speak, another world: the world of human love; and in a certain sense man owes to suffering that the unselfish love which stirs in his heart and actions." One must not forget that almost all the intervention of the HS in the UN is based on the teachings of the Pope or of the colleges of Bishops of the Catholic Church. Pope Francis highlighted caring of the sick to a sublime level by saying that: "Brotherly sharing with the sick opens us to the true beauty of human life, including its fragility, helping us to recognize the dignity and the value of every human being, in whatever condition he or she may find himself, from conception to death (Francis 2014h)."

The Holy See wants proper care and proper medicine and experiments of those medicines to be done in a secure manner. Medicinal safety and its side effects are all matters of concern for the HS. Affordable medication and diagnostics in cases of illnesses are causes of concern for the HS, though many faith based organizations join hands with the civil authorities, health and developmental sectors (Tomasi 2005). Pope Benedict XVI (2006) observed that regardless of the advantageous effects of prevention, the advancement in science, medical and therapeutic technology and social welfare strategies and guidelines made the persistence of infectious, contagious and deadly illnesses to carry on with heavy number of victims and with the unavoidable and unanticipated limitations of the human condition. But the call for humanity is to find out the most effective means and ways to confront these sicknesses and decrease human suffering. Pope Benedict XVI (2006) also expressed his concern in the disparity between the North and South in social and financial sectors with regard to the condition of these illnesses. But Benedict XVI (2006) urged his followers by stating:

This rich tradition of the Catholic Church should be kept alive so that, through the exercise of charity to those who are suffering, the values inspired by authentic humanity and by the Gospel are made visible: the dignity of the person, mercy and Christ's identification with the sick person.

4.6.6.1. The International Role of the Catholic Church in the Prevention and Treatment of HIV/AIDS

In this section of the doctoral thesis, we approach the HIV/AIDS disease and the voice and mission of the HS at the international level. The HS has echoed not only with words against this disease, but undertook a great mission against this disease and the mission it undertook is unparalleled with any other organization in the world (Tomasi 2011b). In fact, it is true that the Holy See has not only the theoretical framework about health concerns, but also a perfect and enormous practical experience in the field than any other organization to help and cure the HIV/AIDS affected patients. The Vatican delegate says the Church cannot simply stay by theorizing issues like HIV/AIDS, but as a congregation of faith, hope and love, it is called for a global action or global response to HIV/AIDS. There needs to be a robust advocacy and collaborative hard work to assure that patients live a life of dignity in its full sense (Tomasi 2011b).

From the very outbreak of the AIDS pandemic in the early 1980s onwards, the Catholic Church responded actively against it. Pope John Paul II (1989) speaking at the international

conference of health workers in the backdrop of HIV/AIDS during 1989 claimed that the Church as an authentic interpreter of the law of God and an expert of human conditions and concerns, is not out there to give many negative answers and ‘no’s’ to particular behavior practices. The Church is there to suggest the possibilities with positive thoughts for a holistic meaningful life. For that the Pope suggested a matured education for life styles and the right understanding about human sexuality³⁰ (Giovanni Paolo II 1989). Pope John Paul II (1989) also demanded an international co-operation against HIV/AIDS. The Holy See always echoed its biblical principals in the UN.

Pope Benedict XVI (2006), predecessor of Pope Francis also stressed on the importance of collaboration among public bodies to deal with this epidemic. The Holy See rejects the false premise that the HIV affected situation is that of ‘punishment’ of God. It is not only engaged in the eradication of AIDS, but also does a lot to avoid discrimination against persons who suffer from HIV (Southern Africa Bishop’s Conference 2001). The Vatican delegate once cited the opinion of the South African Episcopal, at the Botswana and Swaziland conference in this regard, where it is noted that:

AIDS must never be considered as a punishment from God. He wants us to be healthy and not to die from AIDS. It is for us a sign of the times challenging all people to inner transformation and to the following of Christ in his ministry of healing, mercy and love (Southern Africa Bishop’s Conference 2001).

The Holy See puts into practice what it professes in the field of healthcare. In conformity with the ecclesiastical magisterial, diaconal, and pastoral approaches, the catholic faith based organizations were successful in influencing the global policies and practices related to HIV/AIDS. The same attitude brought tensions among different international groups engaged in the field. That triggered discussions. It is better to explain the standpoint of the HS and institutions under the umbrella of the Catholic Church working in the field of HIV/AIDS. Through various religious orders and different Catholic faith based inspired institutions and through the lay people, the Church has started to take care of the HIV patients (Chullikatt 2011b). Through organizations

³⁰Original Text, “Soltanto con una informazione ed una educazione che portino a far ritrovare, con chiarezza e con gioia, il valore spirituale dell’amore-che-si-dona come senso fondamentale della esistenza, è possibile che gli adolescenti e i giovani abbiano la forza necessaria per superare i comportamenti a rischio. L’educazione a vivere in modo sereno e serio la propria sessualità e la preparazione all’amore responsabile e fedele sono aspetti essenziali di questo cammino verso la piena maturità personale. Una prevenzione, invece, che movesse, con egoistica ispirazione, da considerazioni incompatibili con i valori prioritari della vita e dell’amore, finirebbe per essere, oltre che illecita, contraddittoria, aggirando solo il problema senza risolverlo alla radice.” See more: http://w2.vatican.va/content/john-paul-ii/it/speeches/1989/november/documents/hf_jp-ii_spe_19891115_pastorale-operatori-sanitari.html

like ‘Caritas Internationalis,’ ‘Associazione Papa Giovanni XXIII,’ ‘International Catholic Child Bureau’—BICE, religious congregations with representations to the United Nations and many other religious congregations are working hard for the promoting the prevention of HIV/AIDS and to promote treatment, care, and support of persons living with or affected by this disease. For example, the ‘Catholic HIV and AIDS Network’—CHAN is collaborating with UNAIDS³¹ which is the ‘Joint United Nations Programme on HIV/AIDS.’ With their authentic medical documentation and service to the patients of HIV/AIDS, organizations such as CHAN became the most experienced in the world (CHAN 2013; www.bice.org/en/ 2015; Caritas Internationalis 2015).

To state further, the Holy See representation had been in the monitoring seat for the creation of the ‘Global AIDS Programme’—GPA³². ‘Caritas Internationalis’ frequently appeared in GPA and it has given international community the possibility to realize how severely this pandemic affects the life of a patient. The church related organizations brought into light the social, economic, emotional, and spiritual conditions of patients. It is not just the medical, health or scientific perspective of a person who lives with HIV/AIDS that they consider. In the joint programme of the UNAIDS, the Holy See and its related organizations were actually involved in caring and preventing this disease (Chullikatt 2011b).

In 2011, UNAIDS launched one of its new programmes called “The Global Plan towards the Elimination of New HIV Infections among Children by 2015 and Keeping their Mothers

³¹Ever since the formation of the UNAIDS in 1995, as a joint Programme, with co-sponsorship of ten different UN organizations, the Holy See, as well as several Catholic Church-related organizations, namely ‘Caritas Internationalis’, ‘Catholic Relief Services’, and the ‘Associazione Papa Giovanni XXIII’ have partaken as observers in the semi-annual assemblies and submits of the ‘UNAIDS Programme Coordinating Board.’ In a comparable mode, these similar Catholic organizations are called upon for assistances to several working groups, planning mechanisms and formation and improvement of policy and guiding principle, in different UN agencies. In 2006, Caritas Internationalis, with the backing of the permanent observer mission of the Holy See to the United Nations and specialized agencies in Geneva, collaborated with the UNAIDS and the ‘World Health Organization’ to arrange around 70 representatives of the Catholic Church-inspired organizations with major engagement in the global response to HIV and AIDS. As a well experienced group, various religious groups and organizations of the Catholic Church and the Holy See seems to be the largest group fighting against the pandemic, starting from local to the international level. See more: www.holyseemissiongeneva.org/
http://www.holyseemissiongeneva.org/index.php?option=com_content&view=article&id=7022:pch-the-international-role-of-the-catholic-church-in-the-prevention-and-treatment-of-hiv-aids&catid=68:health&Itemid=90

³²Under the guidance of Dr. Jonathan Mann, in the year 1986, the WHO initiated a ‘Global Programme on AIDS’—GPA to assess about the global HIV/AIDS pandemic. The aim of the programme was to respond internationally to tackle the disease. He was successful to advise government bodies as well as the non-government bodies to organize against the preventions AIDS. By 1989, the GPA was actively operational with various groups in more than 160 states in the different parts of the world. The HS and Catholic faith-based organizations were actively involved in the mission. See more: https://fastenopfer.ch/content/uploads/2016/02/fastenopfer_policystatement_hiv-aids.pdf
https://data.unaids.org/pub/report/2008/jc1579_first_10_years_en.pdf

Alive.” This plan covered 22 nations and about 90% of all mother-to-child HIV transmission affected groups. This plan was undertaken by 25 countries and 30 civil society groups and by private sectors under the guidance of the then UNAIDS Executive Director Michel Sidibé and the then United States Global AIDS coordinator Ambassador Eric Goosby (UNAIDS 2011). CHAN collaborated very well with this global plan by launching a study plan along with its normal activities. The main objective of this study was intended to apprehend and collect more operative approaches and experience of organizations involved in the implementation of the global plan in the above mentioned 22 nations. The study is made possible by 17 interviews with people involved in this programme (CHAN 2013). The study in comparison with the aims of the UNAIDS shows how far Catholic organizations are engaged in this global plan. In fact this attempt of CHAN has been in responding to the right call of Pope Benedict, at the 21st International Conference arranged by the ‘Pontifical Council for Health Pastoral Care (Benedict XVI 2006).’

On May 27-28, in the year 2011, there was an international study meeting with regard to the centrality of care for the person in the prevention and treatment of illnesses caused by HIV/AIDS in the Vatican City. Archbishop Silavano M. Tomasi (2011b), Apostolic Nuncio, and the then permanent observer of the Holy See to the office of the United Nations and other international organizations in Geneva gave a comprehensive idea about the HS’s approach and idea about HIV/AIDS. From his presentation, we can understand how the HS perceives, collaborates and acts at the international level in its fight against this pandemic. Almost all the views in this study meeting expressed by Tomasi (2011b) were simply a replication of the vision of the HS in international meetings of the UN.

Another area wherein the HS gives its special attention is regarding the rights of children living with HIV/AIDS. The Holy See also encourages and arranges possibilities for the early diagnosis and ‘child-friendly’ treatment of such illnesses. The Holy See always tries to highlight the spiritual necessities of individual patients, in its interventions in the United Nations and in other international or governmental meetings and discussions. For its argument, the HS takes the wording from the declaration of the WHO, whereby health is defined as something which is beyond the mere absence of disease and infirmity. It gives room for the HS to insert spiritual element for an integral vision of development and well-being of both society and individuals (Tomasi 2011b). It gives high importance for individual dignity and human rights in any situation. The Holy See from its intervention underlines the fact that: “... no compromise can be made with

a person's right to life itself, from conception to natural death, nor with that person's ability to enjoy the dignity which flows from that right (Tomasi 2008b)."

It could thus be stated that the Holy See has maximized initiatives in promoting awareness regarding HIV and AIDS. Such initiatives usually include providing facts regarding HIV/AIDS, its transmission methods, several kinds of behaviours which have high levels of risk and which enhance its transmission levels, educating people for leading a positive and responsible life, concentrating primarily on sexuality and other issues which are related.

4.6.6.2. Controversy over the Prevention Approach of HIV/AIDS – The Holy See Vs International Groups

The HS has come under criticism for leading people to death by not permitting the usage of condoms for forestalling the spread of AIDS or HIV. The Holy See promotes abstinence as the most ideal approach for forestalling the spread of AIDS or HIV. For quite a long time the Holy See has been against the usage of what it characterizes as 'artificial contraception,' inclusive of the usage of condoms, since it divides the two implications of human intercourse: the supposed 'unitive' objective from the conceptive one. Pope John Paul II goes against any type of contraception which breaks the connection of procreation and sex (Kirsty 2003).

The way that condoms could provide protection against 'Sexually Transmitted Infections'—STI was not taken into consideration on the basis of the moral perspective, which was adequate to change the position of the Holy See. For many years, not even the coming of the HIV/AIDS made changes to the opposition of the HS against using of condoms. In the year 2003, Cardinal Alfonso Lopez Trujillo, President of the Pontifical Council for the Family, stated that the Holy See has criticized several programmes which was aimed at providing promotion to condoms as an adequate and efficient method for prevention of HIV/AIDS. He further stated that promoting condoms in an indiscriminate and widespread manner has been immoral and a weapon which has been misguided in the fight against HIV/AIDS. Such a negative position turned into a global drama in the year 2009 when an explanation by Pope Benedict XVI, while travelling to Africa for his first papal visit to the continent, started a controversy. Governments, lawmakers, even Church pastors, brought out explanations clarifying that the Pope was not well informed and was not in a position to create a religious prohibition wherein the need is to save people's lives, even that of the sinners, regardless of the technique. The Belgium Parliament on 2nd April 2009 went to the extent of condemning the statement by passing a resolution (Benagiano et al 2011).

During the year 2009, Pope Benedict XVI stated that far and wide utilization of condoms could deteriorate the circumstances, a position which has been dismissed as ‘unscientific.’ But Pope Benedict XVI was of the opinion that based on the fact that the Holy See considers homosexuality and prostitution as seriously disarranged and immoral. In such explicit cases, utilization of a condom may be the first step towards moralization which would lead to assuming of accountability and a new understanding of the meaning of the term ‘sexuality.’ By doing as such, Pope Benedict XVI reaffirmed his conviction that condoms would not be able to tackle the issue of ‘Sexually Transmitted Infection’—STI, focusing on the position of the Holy See that the modern-day societies would not consider sexuality to be an “outflow of love, however, only as a kind of a medication which individuals provide to themselves (Benagiano et al 2011).” This position of Pope Benedict XVI was greatly praised, however, made traditionalist Catholics to be against the position (Benagiano et. al. 2011).

Mr. Chaib of the World Health Organization—WHO expressed that the position of the Holy See on condoms are hazardous while confronting a worldwide pandemic which has effectively killed over twenty million individuals (Kirsty 2003). Another typical account of the HIV shows the Holy See as an antagonist of the HIV and ‘Lesbian, Gay, Bisexual, and Transgender’—LGBT group. The Holy See denounces gay and lesbian activities as a moral evil. (Straube 2020).

According to Cochrane (2004), the Holy See asserts that the LGBT group or acts of homosexuality subverts an individual’s joy and satisfaction; is adverse to well-being; is a danger to the family and marriage; ruins the personalities of the youth; establishes wrong impact on the children and youngsters in same-sex families; has catastrophic ramifications for society; doesn’t add anything to the endurance of mankind; and doesn’t guarantee the progression of generations. According to Cochrane (2004), the HS expresses that “each genital demonstration should be inside the system of marriage” and should be available for procreation (Cochrane 2004). Since actions of homosexuality fall short on this “fundamental and irreplaceable certainty,” they are “naturally disarranged and could for no situation be supported (Cochrane 2004).” To made modification of laws which permit homosexuals to wed would be “approv[ed] of deviant behavior.....[and] uncertain fundamental qualities which have a place in the common legacy of mankind (Cochrane 2004).”

Cochrane (2004) stated that the essential principle of the Holy See's proclamations on the act of homosexuality is that it is immoral always and also sinful. To provide support for its stated position, the HS utilizes a very specific philosophical theological structure: (1) There is a God who thinks often about the transient lives and the never-dying souls, everything being equal - around 6.4 billion during the last count. Since He is a God who is caring, He makes his intervention in the history of mankind: He orders, rebuffs, and provides reward in this world and the following, goes into pledges, requests acquiescence, engages petitions (supplications), has a Divine Plan for all people (that incorporates insights concerning allowable sexual acts), and has sent His only son not to pass judgment on the world but rather to save it. (2) God shows His temperament and His will by means of scriptures which are inspired divinely. His proclamations, regardless of whether provided directly (as informed to us that they had been conveyed to the Ancient Israelites through Moses) or given by the Holy Spirit (as on account of Apostle Paul to early Christians), are conclusive, clear, and perpetual. (3) God has unequivocally stated through the Old and New Testaments that homosexuality is an anathema. (4) In the midst of the demands of lesbians and gays for a comprehensive society, the HS reacts in a manner that suits its perspective on scriptural and other kinds of power, ex: soft power. (5) As an end product, all theories of evolution which provides elective clarifications for pleasures, sexual drives, and practices and mating designs should be dismissed. Thus, the space of theology is created for the view of the Church that male-female, physical complementarity and marriage are given by God (Cochrane 2004).

The LGBT groups are against the above arguments and standpoints of the Holy See. The LGBT groups criticized the Holy See for its decision in 2008 to go against a resolution in the U.N. asking states across the world for de-criminalizing homosexuality. Archbishop Celestino Migliore stated that the Vatican made opposition to the resolution since it would create opportunities to "add new groups of those safeguarded from discrimination" and in comparison to traditional heterosexual marriages, it might create reverse discrimination (Pullella 2008). Migliore stated that: "When adopted, they might make implacable and new forms of discriminations (Pullella 2008)." According to Migliore, "For instance, states which are not recognizing unions of same-sex as 'marriage' would be pilloried and made a target of tension (Pullella 2008)." An editorial in *La Stampa*, Italy's mainstream newspaper made a strongly worded statement that the reasoning of the Vatican had been twisted. Franco Grillini, who is the honorary president and founder of Arcigay, Italy's prominent LGBT group stated that the reasoning of Vatican is filled with total madness and frantiness (Pullella 2008)."

Indeed, even when the Holy See is against acts of homosexuality, Pope Francis' who stated that "Who am I to pass judgment on people about their lives?" and his receptiveness to unions of the same-sex is basically a representation of his sense that human persons reserve a right to have union, to be together, to have a family, and hence, it might unjust to offer no chance at all for individuals to live as partners together (Harvard University 2020). However, it is to be noted that even though Pope Francis stands for religious diplomacy and alternative diplomacy, the Pope has not pushed it to greater lengths with regard to accepting same-sex marriages. Overall, it should be understood that the Holy See as an institution has not rejected its accepted notion that being a lesbian or gay is a deep disorder or being homosexual and living as a homosexual is what God objects to. Pope Francis is focusing on a positive perspective and trying to change the environment for same-sex unions, if not validating same-sex marriages (Harvard University 2020).

'Catholics for a Free Choice'—CFFC which is a coalition of more than 450 human rights and women's groups across the world has criticized the Holy See stating that "in many African countries where women are increasingly vulnerable to HIV/AIDS, the Holy See has consistently attempted to block or undermine safe sex programmes (Sandrasagra 2000)." 'Girls Power Initiative'—GPI, which is an organization in Nigeria has stated "the devastating impact of the Catholic hierarchy's opposition to the use of condoms to prevent the spread of HIV/AIDS in Africa (Sandrasagra 2000)." GPI further added that:

Faced with the devastation that AIDS is causing in countries across Africa, the Holy See has coldly reiterated its ban on the use of condoms to prevent the spread of AIDS. The Church leadership continues to pose serious obstacles to AIDS prevention at both an international and local level (Sandrasagra 2000).

4.6.6.3. Other Pandemics and the Holy See

The HS finds that not only HIV/AIDS, but also tuberculosis—TB, malaria, and so on are equally considered as a threat to humanity and are treated by it. It calls for a global urgent attention against these illnesses. The HS mentions that such epidemics are in a position to challenge human life and dignity as well that of economic and social development. These threats are easily seen in low-income countries. In such critical conditions, the HS calls for a more meaningful commitment to confront the situation (Benedict XVI 2006). The following words of Pope Benedict XVI (2006) show how far the HS is aware of the huge threat faced by humanity from different kinds of pandemics:

Terms such as ‘leprosy,’ ‘plague,’ ‘tuberculosis,’ and ‘AIDS,’ evoke dramatic scenes of sorrow and fear: sorrow for the victims and their loved ones, often crushed by a feeling of powerlessness in the face of the inexorable gravity of the illness; fear for the population in general and for those who, because of their profession or their own choice, are in contact with people suffering from these diseases.

The integral vision to tackle an epidemic needs to know the social background of the afflicted geographical area. It is also helpful to recreate and develop much better humanitarian conditions for a peaceful life. Thereby the approaches of the HS through its associations were or are considered to be integral. It is one of the best examples to show that the HS not only stands in international podiums for maintaining its theoretical grandiloquence, but also to combat in the field, where humanity suffers. “The Church has been providing healthcare for decades in Africa, for example, in dealing with Ebola and is an essential part of the overall healthcare infrastructure (Pontifical Council for Justice and Peace 2015).”

4.6.7. MDG 7: Ensuring Environmental Sustainability: Vision of the Holy See

As the 7th goal of MDG, the UN proposes to the world to ‘ensure environmental sustainability.’ In this section, I shall address this seventh goal of the MDG, and shall state the standpoints of the Holy See about environment and its importance of sustainability in connection with MDG in the UN. In the first book of the Genesis one can read: “Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth (Gen 1:28).” Christianity in general was accused of its interpretation of the Bible (Gen 1:28) in connection with environmental disaster (White 1967).

White (1967) also mentions that the Christian world of the west with its medieval theology has contributed much harm to environment, and industrialization has later accelerated it. But in an original sense, the Bible teaches about stewardship than a conquest with the human-environment relationship. It says: “to cultivate and take care of it (Gen 2.15).” The criticism by White (1967) against Christianity as the cause of ecological crisis has been stated in this thesis in the earlier section on the ‘Holy See and the Concept of Development’ in Chapter 4: “The Standpoints of the Holy See on Development in the United Nations.”

Against the backdrop of environmental risks, the HS is continuously trying its best to restore environment for today and tomorrow. As a moral voice, the HS delegation had strongly

raised its voice about the ongoing climate change issues and about the lag in decision making with regard to these issues. The HS has slammed in strong words against the international systems and the nations for the lack of concrete and fruitful actions. The HS delegation blamed the UN for its way of consuming a long time for making a decision in the matter of climate change. In strong words, the HS expressed the negligible attitude of not finding out the right cause and absence of the possible fitting actions. The HS, on the other hand, appreciated the impressive initiatives taken by individuals, groups, and local authorities and communities, namely with regard to adaptation and mitigation (Migliore 2009a).

The HS considered this crisis as an opportunity for right decision-making and for new ways of thinking. The HS advocated that one need to consider mitigating and adapting the actions seriously. The right reasoning and a sense of shared responsibilities should play factual roles. The HS states that there needs to be appropriate and adaptable solutions with responsibility in the real issues of climate change. The HS says that humanity needs to redesign the ways and for that it is necessary to establish new guidelines and novel forms of commitments (Migliore 2009a).

The HS acknowledges the fact that global climate change brings grave threat to sustainable development, and responsible stewardship is the only solution for that. The Holy See encourages all to develop a renewed consciousness of humanity's special vocation and place in the world and its relationship to the environment (Migliore 2009a). The HS says: "... when the human ecology is respected within society, the environmental ecology will benefit. The way humanity treats the environment influences the way it treats itself (Migliore 2009a)."

The HS believes that whether it is economic, nutritional, environmental, or social, they are all interlinked. The HS states that it is important to encourage and realize the energy diversification schemes and plans aimed at renewable energy, thus making ways for a reduced Carbon Dioxide—CO₂ emission and consumption of fossil fuels (Migliore 2009a). Referring to Pope Francis' *Laudato Si* encyclical, Cardinal Peter Turkson (2015a), the then president of the PCJP stated that:

Overcoming poverty and reducing environmental degradation will require the human community seriously to review the dominant model of development, production, commerce and consumption. Yet the single biggest challenge is not scientific or even technological, but rather within our minds and hearts.

According to the HS, only an authentic human ecology can be sustainable and stay for the future generation. The HS recognized the interconnections of different elements in the backdrop

of the ongoing moral crisis of humanity. The HS urged for a deep cultural renewal and for a new call of a better future for the world. It also demanded to rediscover all the fundamental values, thus creating a new possible future (Turkson 2015a; Migliore, 2009c).

4.6.7.1. *The Views of the Popes on Environmental Vision*

The HS has through modern day Popes always warned the world about the challenging situation of our planet. Those teachings of the Popes have also echoed through its representation in the UN. Pope Paul VI (1971) had warned the world about ‘a tragic consequence’ and the risk of being a victim by uncontrolled activities of humanity on the environment. Against the exploitation of environment as a result of industrial revolution Pope Paul VI (1970a) had given strong warning in 1970 at the FAO was a prophetic voice in this regard. Against an ecological catastrophe, he wished for a new moral behavioral pattern and life style for humanity. The same is resounded in many of the interventions and statements of the HS in the UN. Pope John Paul II (1979c) demanded a change in the approach to the environment as a matter of instant use and consumption. In one of his general audience, he called for an ecological conversion (John Paul II 2001) and later through an encyclical, proposed a human ecology (John Paul II 1991a).

In the 66th Section of the ‘United Nations General Assembly’—UNGA (2011), under the title: “Protection of Global Climate for Present and Future Generations,” the HS has shown its integral vision on environment. This statement of the HS has close connections with Pope Benedict XVI’s (2009a) vision of environment and its protection, which he expressed in one of his encyclical and in the peace day message³³ of 2010. On his peace day message in the year 2010, Pope Benedict gave two reasons to protect the creation. These were that first of all creation is the beginning and foundation of God’s work and preservation of nature is an essential thing for the existence of humankind. According to Pope Benedict, such a good relation is a reflection of the creative love of God (Benedict XVI 2010). Earlier in his encyclical *Caritas in Veritate*, Pope Benedict XVI (2009a) had spoken about integral human development which is closely connected with nature and environment. Both these concepts have played a major role in this statement of the Holy See (Benedict XVI 2009a).

³³The message for the peace day celebrations in the Catholic Church are usually given in December for the coming year on January 1st. See the introduction section of the thesis (1.8.4.1. January - 01 Peace Day of the Holy See and Themes) for different peace day messages.

The encyclical of Pope Francis was discussed in the UN and will be studied and discussed in this thesis. Throughout the encyclical, the Pope directly and indirectly supported MDG-7. This part of the thesis highlights the points Pope Francis put forward for caring the environment. Seeing the importance of the document, Willey (2015, 265) wrote:

Among the most significant and potentially long-lasting effects of Pope Francis is his decision to issue a papal encyclical – highest form of Catholic teaching – on the controversial subject of climate change and the obligation of humanity to protect the environment. Entitling his document *Laudato Sí* meaning ‘Praised Be’, Francis borrowed the words first stated by Saint Francis of Assisi in his famous poetic prayer Canticle of the Sun, in which the saint praises God for creating Sister Water, Brother Wind, and Mother Earth.

Pope Francis (2014g) at the ‘Lima Climate Change Conference’ on December 1-12, 2014 stated that only action oriented common solutions will find results for the global environmental hazards. He necessitated for a clear, definitive and urgent ethical imperative to act upon. According to Pope Francis (2014g), an operative fight against climate change, especially against global warming is possible only when a collective action or programme evolves from all parts of the world. Similar actions can be developed only under certain circumstances where there are no political and economic pressures around and that can bring about a culture of solidarity (Francis 2014g).

4.6.7.2. *Family and Environment Vision of the Holy See*

The HS is not only concerned about the technical structures such as environmental and economic development, but also gives central place for social structures and social institutions started for the welfare of the people and for protection of the environment. The HS stated that the ecological crisis is connected to the morality and ethics of the human family. As a fact, the HS gives importance to human beings for taking care of the environment. Firstly, it is the family which is the fundamental unit of society in the course of the welfare plan. This is because it is in the family that the future generations learn their human virtues and skills. It is in the family ambience that the elderly and the disabled are given care and where social, spiritual, and personal development is first fostered and developed. Thus this basic institution of the human society needed legal, political, and economic support for any sort of situations (PMHS 2011; PMHS 2011c).

Pope Francis (2015c) in his new encyclical highlighted the family and the importance of family surroundings for environment and development. Pope Francis (2015c) warns of the imprudent use, and lavish or extravagant consumption of earthly goods by parents which affects the future generations. Their children have gradual serious complications and difficulties to build up their own families. Pope Francis (2015c) calls for an ecological education within the family itself, through his well-received encyclical.

4.6.7.3. Degradation of Natural Resources and Vision of the Holy See

The HS criticizes the contemporary overriding models of production and consumption, because they are socially, environmentally, economically and morally unsustainable. Prevention of destroying natural resources and safeguarding of all creation for the HS is the utmost priority, because degradation of nature has direct connection with the existence of humans. With regard to biodiversity—both marine and terrain, the HS is alert and does its moral and ethical duty to conscientiously educate the world (Migliore 2003c; Pontifical Council for Justice and Peace 2002b). It does cry against the amount of carbon emission and its immediate control and mitigation of it globally. The HS is aware, concerned, and is calling for protection of the ozone layer. The HS does keep this project in its international agenda like any other organization and nations of the world, both in theory and practice (Auza 2014).

Chronic environmental degradation is becoming today's silent emergency. The irrational exploitation of natural resources is resulting in less biodiversity and fewer forests. Forests bring many advantages to the well-being of humanity and would aid in its development, for there are direct and indirect links between the natural resources found in forests and the sustainability of human life (Pontifical Council for Justice and Peace 2002b). Mismanagement and over-exploitation appear to be depleting many forest resources, especially those found in tropical forests which are home to majority of the animal and plant species and contain the largest biomass on the planet (Migliore 2003). Around 43, 0000 square km of such humid forest has been wiped out during the period from 1990 to 2005 and it is an alarming reality (Sahini 2010).

The HS recognizes the importance of forest and its vital role in the life of world population, especially for the poor. The HS states that it is important to measure the scope and extent of our social, economic, and environmental problems and take concrete steps for the increased protection of threatened forests and biological species (Migliore 2005a). The HS makes strong statements in

the UN on deforestation and asks to take necessary measures to protect whatever is left (Migliore 2003c).

4.6.7.4. Water and the Holy See

The HS has a broad vision about natural resources and its distribution. Like all other issues, the HS is well conscious of the importance of water, in the actual scenario of climate change. The HS continues an enormous ‘water mission’ in many parts of the world. In the matter of sustainable access to safe drinking water and basic sanitation, one of the targets—MDG’s 7th goal, the HS does not only stay in theory, it also does globally to halve this day-to-day problems through its different charitable organizations (Chullikatt 2013f).

Many catholic agencies are involved in such kind of missions and activities all over the world. For example, ‘Caritas Switzerland,’ one of the HS’s aid agencies has well developed programmes in this matter. To name a few more other groups in this regard are: Caritas Australia (Caritas Australia 2012), ‘Catholic Relief Services’—CRS, an American catholic charity organization doing a lot of work in the field in countries like Bolivia, Madagascar, Zimbabwe, the Philippines etc, and Kolping International respectively in Tanzania and East Africa (Kolping 2014). Though ‘World Water Forum’—WWF is not part of the UN, its international character, importance, and involvement of international organizations has attracted the HS to take part in those well-known events of environmental importance. The HS has participated in the last five water forums such as Kyoto in 2003; Mexico City in 2006; Istanbul in 2009; Marseille in 2012 and Daegu & Gyeongbuk in 2015 (Chullikatt, 2013f; PCJP, 2012).

4.6.7.5. Slums and the Holy See

In the MDG7 goal, the UN expressed its concern for slum dwellers and set a target to improve the lives of at least 100 million slum dwellers. The HS has long before started its pastoral work in this area both theoretically and practically. For example, the ‘Canadian Catholic Organization for Development and Peace’—CCODP’ has been working since 1971 in the Nigerian slum dweller communities, nearby the oil project fields for their developments and rights (CCODP 2014). Thousands of catholic missionaries inspired by the teachings and inspirations of the HS in the UN and outside are passionately working in different slums of the world, with precise programmes, directly and indirectly with the ideas of UN. The programmes of ‘Sisters of Charity’

(Sisters of Charity 2009) and projects of ‘Pontifical Council of Migrants and Itinerant People’—PCMIP (PCM 2014) are few among them.

Beyond such kinds of hundreds of persons in field and projects, the HS echoed its moral voice in the UN with precise description of the vulnerable conditions of slum dwellers. The former permanent observer of the HS in the UN, Migilore (2008) calls the attention of the world with his following notable words:

...one of the most pressing and painful consequences of rapid urbanization is the increasing number of people living in urban slums. As recently as 2005, over 840 million people around the world lived in such conditions. Lacking in almost everything, these individuals can lose their sense of self-worth and inherent dignity. They become trapped in a vicious cycle of extreme poverty and marginalization. They squat on states or other people’s properties. They feel powerless to demand even the most basic public services. Children are not in schools, but in waste dumpsites eking out a living from scavenging. Policy makers and civil society actors must put these people and their concerns among the priorities in their decision-making.

The HS thus ardently works for dignity of these human beings both in international podiums as well as in the slums.

4.6.7.6. Educational View of the Holy See on Environment

The HS asks a great question, when education system and law cannot respect nature, how could one expect that the future generation would respect nature. The HS strongly believes that the protection of creation, education, and moral or ethical approach to the economy and progress are all interconnected. The HS is interested in educating future generations to have a more environmental responsibility. The HS states that individuals and groups need operative programmes based on right information and education. It also eagerly supported the idea of forming children to have a sense of responsibility. For adults, the HS wanted to form the right patterns of development and a strong sense of stewardship relating to creation (Migliore 2009a). Many Catholic universities and schools which are engaged with such sort of educational methodology support such an exemplary model of education (Benedict XVI 2009a). The HS claims for years, that all over the world, Episcopal conferences, dioceses, parishes, and faith based NGOs are enthusiastic to promote ecological programmes and projects. The HS also

acknowledged the achievements of these initiatives and it claimed that they have the capacity to create intra-generational and inter-generational solidarity (Migliore 2009a).

4.6.8. MDG 8: Developing a Global Partnership on Development: Vision of the Holy See

The last MDG of the UN is to develop a global partnership for development. In this section, I shall address the eighth goal of the MDG and shall state the vision of the HS about this specific goal. For the HS, development is more than the sum total of resources invested into development projects and their measurable material results. It includes those elements that though at times, intangible and imperceptible, contribute to life-transforming and greater human progress (Auza 2014c).

The HS finds that global partnership is a key element in the whole process of MDG. That is the key effort on which the world should carry on. Though the MDGs reach a much improved situation at the global level, the opinion of the HS would further strengthen political mobilization as well as economic and financial solidarity. The HS considers that it will ensure the accessibility of resources in a more effective way. There needs to be a global partnership, more than anything with full and integral compliance of the ‘Monterrey Consensus’³⁴ and the practical application of the ‘Doha Declaration.’³⁵ ‘Doha Declaration’ states that financing for development is the only possibility for many countries to come out of the vicious circle of underdevelopment. From the time of both these world agreements influencing the ‘New World Order Ideas’ of finance and markets, the HS too agrees with these initiatives, but calls for a revival of the international finance

³⁴In March 2002 in Monterrey, Mexico around 50 heads of states and representatives together with IMF, WTO, and with the world agreed on a new partnership for global development matters. Poverty eradication was one of the main aims with financial support of developed countries through open trade and individual plans and programmes of the affected countries worldwide. These are the five issues where the meet made consensus: 1. Poverty lessening, economic progress and sustainability; 2. Capital investment with development aid and an understanding of the human infrastructure; 3. Improving market systems of poor countries for investment-‘Official Development Assistance’—ODA; 4. Identification of particular geographical areas which needs special ODA; 5. Poor countries should allocate 0.7 of Gross National Income—GNI to achieve MDG. See more: <http://www.un.org/en/events/pastevents/pdfs/MonterreyConsensus.pdf>
http://siteresources.worldbank.org/KFDLP/Resources/4611971122319506554/What_is_the_Monterrey_Consensus.pdf

³⁵In 2008 (29.Nov- 02.Dec) at Doha in Qatar, state leaders and high representatives gathered for an international conference and had a declaration on different issues of the world, including Finance, Intellectual Property, Health,...etc. The agenda set for the meet was mainly on two issues; First, resolve issues which revolved after the ‘Monterrey Consensus’ with proper action plans, and second, how to confront the challenges on financing for development. The global partnership and international solidarity among nations were the main issues discussed during the meet. Poverty eradication, sustainable development, and equitable global economic systems were the leading goals of the meet. The meet was also highly disputable because many nations (for example, France) were not convinced that the UN should directly involve in financial matters. However, many reform ideas were discussed in the meet with follow up decisions. See more: <https://www.un.org/esa/ffd/ffd3/conference/history.html>

system in general (Turkson 2010). With these explanations, the HS proposes the importance of the idea of global partnership and suggests many of its human oriented concepts in the UN.

The HS expressed its willingness to collaborate with the whole humanity without any religious or economic discrimination, beyond any kind of traditions for the MDGs. It has enthusiastically participated in all the development partnership ideas of the UN including that of the ‘Monterrey Consensus’ of 2002, MDGs and that of ‘Post 2015 Sustainable Agenda’ respectively (Turkson 2010). Speaking at the ‘Summit of Heads of State and Government’ on the ‘Millennium Development Goals,’ the HS delegates expressed that:

Promotion of this effort will require a renewed understanding that will enable us to expand our vision from the donor/recipient paradigm to see each other for who we are: brothers and sisters, with equal dignity, and opportunity to access the same markets and networks (Turkson 2010).

The HS has an elementary and integral vision on the partnership of development. It is based at the very grass-root level. Based on the argument of Pope Benedict XVI (2010), the HS says that a human person has the centrality of all developmental discussions. Starting from the individual being to the international level, it gives importance to the human person. The HS finds problems and obstacles in the partnership of the development structure. In its intervention at the ‘MDGs Summit,’ Cardinal Turkson, the then president of the PCJP has pointed out all these problems in different levels of partnership with possible solutions. In connection with the MDGs, Turkson (2010) has noted and appreciated progress in the MDGs in poverty eradication and education opportunities for women. He also noted improvement in sanitation and safe drinking water possibilities. Practically with this concept, Turkson (2010) makes a giant leap from the business world of cooperation to a subtle form of humanitarian type of partnership. It could be called a paradigm shift in the field of development and peace, a collaboration based on human virtues and qualities, which is the only future for the world and coming generations (Turkson 2010).

Partnerships and alliance on the basis of human centrality has brought positive signs in different parts of the world. Turkson (2010) affirms that these are the potential signs of intelligence, which says there are possibilities for global partnership and a model for a comprehensive human development. There needs to be grass-root level cooperation and participation and active involvement of local and regional communities in any project. Turkson (2010) as the delegate of the HS talked against corruption and irresponsibility in governance – both at the regional and international levels and if this is taken seriously, developing countries can

spring into a world of positive changes. Financial crisis which resulted in protectionist trade is also seen as a hindrance of development in the developing countries. His call for ‘rule of law’ in the field of business and finance to fight against immoral behavior is important with focus on basic human features of development, especially in the field of education, job security, and general health care concerns. In such areas of developmental related works, faith based organizations should get freedom for their work. Regional politics and problems should not paralyze these works for the poorest of the poor in different parts of the world. Human dignity, equal dignity, individuality and transcendence of every person are respected in development projects (Turkson 2010).

4.6.8.1. Financial Crisis and Importance of Global Solidarity & Partnership: Vision of the Holy See

The HS has correctly seen the great problem of global financial and economic crisis. The HS believes that the present economic and financial systems have a global impact in every part of the world (PMHS 2011). Adoption of an ethical approach by economists and politicians in the public sphere and an active participation of all members in social life, for the HS, are a guarantee to sustain an economic system and avoid crisis, as we are experiencing from 2009 onwards in different parts of the world (Migliore 2009b). With regard to the methods for avoiding reappearances of this crisis in the future, the HS suggests concrete and strict guidelines and rules to guarantee global transparency and a strict control and check at every level of the financial set up (Migliore 2009b; Somavia and Martino 2005).

The HS demands for a non-discriminatory trading and financial system. It stands for open, rule-based and a predictable system. The HS demands to be moderate in finance than being over ambitious, with a caution of sustainability. The HS further adds one important element by demanding an extra and added resource option to the ‘World Bank’—WB to handle the ‘Vulnerability Finance Framework’. There needs to be a strong global solidarity (Migliore 2009b; Benedict XVI 2009; Benedict XVI 2009a). The dealings with regard to the debt matters of the developing countries are also a matter of concern for the HS. For example, in 2003, the HS has complained and criticized against the international financial community for its negligence towards ‘Heavily Indebted Poor Countries’—HIPC to find a permanent way out for their debt related issues (Migliore 2003).

Negligence of the least developed countries by a finance and market system is criticized by the HS. The special needs of the land locked and small island nations are always a concern for the HS delegation in the UN. The Holy See asked for a long term support for sustainable development and financial support for ‘Small Island Developing States’—SIDS nations (Auza 2015c). In an economic crisis, the HS with an integral vision has given priority to the survival and sustainability of the poor and the poorest countries. The HS confirms that it is the poor countries and the poor people who are suffering from these sorts of crisis by losing jobs and not having the possibilities for new employment, accessibility for food, health care, education, etc. In this situation, the HS makes the world remember its long standing traditional principles of solidarity, justice, and subsidiarity (Migliore 2009b).

A ‘preferential option for the poor,’ based on solidarity is a highly required item which the HS wanted from the international community for a global partnership. The HS demands financial assistance in such a situation for the poorest countries in the world, with proper financial monitoring of the conditions by ‘International Financial Institutions’—IFI. To protect the poor in a situation of economic crisis, the HS proposes a formula of “...short-term stabilization measures while using longer term measures to help ensure sustainable financial flows and reduce the likelihood of this crisis reoccurring (Migliore 2009b).”

The HS blames the exclusive authority and pressure of certain nations to make and determine policies and agendas of development and trade for a globally connected system (PMHS 2011). Interestingly in the global partnership, the HS sees not only a big actor like nation state, but it also gives importance of all large and small NGO’s including ‘Faith-based Organization.’ The HS finds that these ‘small actors’ have a big role to play in modern day economics. It claims the ‘small is beautiful’ concept in economics is actually an element of inspiration by the Church encyclicals of different Popes such as *Rerum Novarum* of Pope Leo XIII and *Mater et Magistra* of John XXIII. Later this concept was strongly propagated by economists like Ernest Friedrich Schumacher (Turkson 2010). In fact Schumacher (1989, 69-70) writes:

We always need both freedom and order. We need the freedom of lots and lots of small, autonomous units, and, at the same time, the orderliness of large-scale, possibly global, unity and coordination. When it comes to action, we obviously need small units, because action is a highly personal affair, and one cannot be in touch with more than a very limited number of persons at any one time. But when it comes to the world of ideas, to principles or to ethics, to the indivisibility of peace and also of ecology, we need to recognize the unity of mankind and base our actions upon this recognition. Or to put it differently, it is

true that all men are brothers, but it is also true that in our active personal relationships we can, in fact, be brothers to only a few of them, and we are called upon to show more brotherliness to them than we could possibly show to the whole of mankind.

This focus on the human person is very much the core of any concept of the HS with regard to development and economics and global partnership (Pontifical Council for Justice and Peace 2004a). The HS notices that the root cause of the economic crisis is an ideological one. That is to say, in economic decisions, it is individuals and individual desires that take center place. That has been rooted out from the values and morality of international economics and finance; thereby common good is always in a doubtful condition (Pontifical Council for Justice and Peace 2004a). Thereby the HS thinks that an effective and just system of finance and marketing does not have a real platform. It is not that the HS is forgetting that there are actions and methods to improve or tackle the bad habits and develop a more sound system in the field of international finance and marketing. It wants at the same to warn about the counter forces which are at work for personal benefits than for the common good (Migliore 2009b).

With an ethical approach, the HS brings certain guarantee for everyone, starting from international institutions to a single human being with due respect to his person. The HS recognizes that there is no human dignity for many people around the globe. It demands for a human dignity for all (PMHS 2011). More than everything, the HS is concerned about the backdrop of the financial crisis on issues related to human and social dimensions. It calls for measures and procedures that should safeguard and foster food security, and severe control on both social expenditures and public expenditures, both in a human centered way and mode (Migliore 2009b; Benedict XVI 2009; Benedict XVI 2009a).

The HS sees an upper-hand of utilitarian and individual ego-centric attitude in ongoing economic crisis and it believes that all happens at the cost of the broader community. Thus the HS demands: "...human-centered ethics in economic decision making is necessary in order to promote a more effective and sustainable economic development (PMHS 2011)." It accuses the present economic models and financial systems of the international arena which are in search of profit only without considering the common good. It should be stopped and in its place, economic policy makers should place human centered ethics at the core of financial and economic forecasting and organizations (PMHS 2011; Pontifical Council for Justice and Peace 2004a). This human centered ethics in the international world of finance and market is a necessity for global partnership. The HS in general, proposes the idea of humanization of economy when it speaks

about global partnership of development or sustainable development. In the words of Pope Francis (2013b), the current world of economics and economic activities is called an ‘economy of exclusion and inequality.’ This economy proposed by the HS is based on ideas of integral humanism which gives a holistic approach which is inclusive of both the material and spiritual world (Francis 2013c; Pontifical Council for Justice and Peace 2004a).

The HS strongly believes that there should be ethical values like solidarity and social justice in its proper sense of global partnership. It is evidently seen in the interventions and statements. This is the moral voice which the HS wanted to communicate with the humanitarian values and concerns in the UN. Behind such messages, there is a philosophy which has been seen implicitly in the description of the MDG related messages of the HS. In fact, under the MDG 8th theme of ‘Global Partnership,’ the UN has put forward different targets. All these targets have been properly studied by the HS and have been interpreted with an ethical and moral voice in the UN (Pope Francis 2014d; Pope Francis 2014d; Pope Benedict XVI 2009a; Turkson 2010; PMHS 2011; Auza 2015c).

4.6.8.2. Migration and Vision of the Holy See

The concern of the HS about the issue of migration is nothing new (Giovanni XXIII 1962). The HS’s 101st messages in the year 2015 revealed how far it is concerned with migrants. With the new theme of global partnership also the HS cannot forget this grave issue. Pope Francis (2013c) in the 2013 messages of the refugee day communicated to the world a great fact:

The reality of migration, given its new dimensions in our age of globalization, needs to be approached and managed in a new, equitable and effective manner; more than anything, this calls for international cooperation and a spirit of profound solidarity and compassion.

Pope Francis (2014d) referred to his predecessor’s encyclical (Benedict XVI 2009a) in the 2015 year ‘migration day message.’

The HS has a clear vision about the phenomenon of migration and it demanded the need for a sound global collaboration and partnership. As in any other cases, the HS has an integral view for migrants, which is vital and crucial for global partnership, security, and development of the world (Pontifical Council for the Pastoral Care of Migrants and Itinerant People 2004). The HS is alert to tell the world that for an equitable, sustainable future of the global community, it is important to address the problems resulting from the issues of migration (Pope Francis 2014d;

Giovanni XXIII 1962; Pontifical Council for the Pastoral Care of Migrants and Itinerant People 2004). In fact, Pope Francis (2014d) confronts the issue of globalization of migration and suggested a ‘globalization of charity and cooperation.’ That is the only way to ease the current drama of migration.

Witnessing the dramatic and tragic scenes of current migration in the European continent, it is important to remember the suggestions of the HS in reference to the ‘Global Forum on Migration and Development’—GFMD. The ‘GFMD’ has a voluntary, non-formal, non-binding and government-led procedure and process exposed to all members states and observers of the United Nations, to improve understanding and collaboration on the reciprocally strengthening rapport between migration and development and to nurture concrete and action-oriented outcomes. The HS in confirmation with GFMD rightly proposed that managed migration will be a win-win situation for all the parties involved in the process of migration, that is to say, for origin, arrival countries and for migrants as well. But for that the HS has foreseen certain prerequisites such as a global governance which gives importance for the person as a migrant, with due respect to their human rights, then gentle acceptance of such persons as partners without any prejudice and partiality recognize their presence as something positive (Tomasi 2014b; PCM 2014).

4.6.8.3. Global Health and Medical Partnership: Vision of the Holy See

As an integral item of global partnership, the HS is also concerned about health and medical collaboration among the nations and pharmaceutical companies. It has called for a co-operation with pharmaceutical companies, thereby developing nations getting accessibility to the required medicines at an affordable price. It calls for attention of the international community with regard to intellectual property rights in the field of pharmaceutical industry, which creates hindrances for the availability of medicine for poor, low income, and middle class groups of various nations (Tomasi 2015a).

Going beyond the theory, the HS has informed the 58th assembly of ‘WHO’ that it has established ‘The Good Samaritan Foundation’ to assist the needy in the poor countries for medication in the three continents (Barragán 2005). Global partnership is needed in cooperation with the private sector, to make available the benefits of new technologies, especially for information and communication. The HS is of the view that technology transfer plays a key role

in this regard for capacity building and urged the importance of speeding up the technology of developing nations (Auza 2015c).

4.6.8.4. Effective and Just Governmental Structure: Vision of the Holy See

The HS asks for an effective and just new governmental structure on the basis of human dignity which serves all states in order to promote common good. It has worked together to fulfill their individual and joint responsibilities rather than a few on the steering seat with dictatorial attitudes and applications (PMHS 2011). The HS suggests a system based on the principle of subsidiarity and assisting individual state and communities, which can address the three main needs of today's world and that of its future. These needs are the needs for sustainable energy supplies, development of social protection floors, and deliverance of solutions to address the exact necessities of both the urban and rural vulnerable communities. But that can be possible only when this principle of subsidiarity and mutual assistance of states and communities to reform their social, economic, ecological, political, and legal system occurs. Certainly, this system must work out with different level of actors having a mutual understanding and assistance. If somebody tries to impose things in a dictatorial way, it cannot be worked out (PMHS 2011b).

4.7. 'Post 2015 Development Agenda' and the Holy See

The 'Post 2015 Development Agenda' is a result of the document submitted in the '2010 High-level Plenary Meeting of the General Assembly' on the MDGs. It called upon the Secretary-General to start thinking on a post-2015 developmental agenda and take account of the suggestions and recommendations in his annual report on efforts to quicken the MDG progress. On the other hand, the results of the 'Rio+20 Conference on Sustainable Development' began comprehensive inter-governmental procedures to formulate a set of SDGs. There is a general understanding among the international community on the necessity for close inter-connections between the two processes to reach at a single global development agenda for the post-2015 period, with sustainable development at its core (ECOSOC 2015). This transformative 'Post-2015 Development Agenda' is warmly welcomed by the HS and it is engaging all kinds of preparatory meetings for the final draft of the agenda in the UN (Pope Francis 2015).

The HS has been giving its suggestions in the UN meetings, from issues of poverty eradication to enforcing the means and methods of sustainable development. The different ideas and opinions of Pope Francis (2015), especially his voice for the world's poor and ecological care have been

reflected through the interventions and statements of the delegations of the HS. At his UN visit on the occasion of the UN summit on the ‘Adoption of the Post-2015 Development Agenda,’ Pope Francis (2015) concluded his vision by saying that:

The dramatic reality with this whole situation of exclusion and inequality, with its evident effects, has led me, in union with the entire Christian people and many others, to take stock of my grave responsibility in this regard and to speak out, together with all those who are seeking urgently-needed and effective solutions. The adoption of the *2030 Agenda for Sustainable Development* at the World Summit, which opens today, is an important sign of hope. I am similarly confident that *the Paris Conference on Climatic Change* will secure fundamental and effective agreements.

In general, the HS puts hope for the future world in the ‘Post-2015 Development Agenda,’ by affirming:

Within the post-2015 development framework, the Holy See wishes to highlight the importance of the sustainable development goals that address the pressing issues of climate change, rising inequality, productive employment for all, and the promotion of peaceful societies. These realities must be part of any sustainable development framework, especially because they tend to affect more severely people living in extreme poverty. They are also important in an ethical context, since they highlight the global obligations of developed countries towards the less developed ones (Auza 2014a).

Though the HS was engaged to implement this ‘Transformative post-2015 Development Agenda,’ it has not forgotten to warn the UN and the world that war-torn countries need special attention in this backdrop. During the preparation and at the eve of the outcome of the document, “Transforming Our World: The 2030 Agenda for Sustainable Development,” the HS is optimistic for a better world with its universal character of SDGs (Pope Francis 2015; Auza 2014a).

4.8. Conclusion

This chapter attempted to co-ordinate and orient the main objective of the thesis, namely the philosophy of ‘Peace and development’ of the HS in the UN. With the third research question - using MDGs as measurement this fourth chapter collected the standpoints. On all of the eight MDGs, the HS has expressed its sound suggestions, unparalleled support, and collaboration. In certain approaches as mentioned in the above pages, the HS with its original recommendations and criticisms has provided an outstanding contribution in the UN. The HS religious diplomacy and

alternative diplomacy in this connection stands for an integral human development. All these were the answers for the third research question discussed in this fourth chapter.

After a short description on the theme ‘development,’ both in secular and biblical or ecclesiastical understanding, the thesis turns to understand the standpoints of the HS on development. To ease this process, the chapter approached the MDGs with the HS involvement to support it, both in theory and practice in the UN and in the global scenario. The HS has concrete vision of development and indeed, it has its own vision of development with the backings of ethical principles. It supports all the MDGs both in theory and practice. At the same time it has not forgotten its mission to see these MDGs in an integral way for men and women and for the world. The HS aims a development which recognizes God as the creator and the transcendental aim of human beings, human fraternity and of environmental concern in such way that the ‘development,’ which the HS propagates in the UN, is a ‘development,’ which is the new name of peace. In that way, it is called the holistic view which lead to conclude the chapter with the vision of Pope Francis, which implicitly conveys that ‘development is the new name of peace’ as communicated once by his predecessor Pope Paul VI. In the next and final chapter I shall analyse this in a philosophical background, and thereby the thesis can meet its aim.

5. The Philosophy of Peace and Development of the Holy See in the United Nations

5.1. Introduction

From the previous chapters, the vision and standpoints of ‘Peace and Development of the Holy See in the UN’ would have been understood. These concepts are different and unique in comparison with any other nation’s ideas and visions on similar issues. The ‘Vatican City State’ and the ‘Holy See’ as a state-like entity and as a community has a lot of commonality with the framework of peace and development of the UN and its member states. At the same time, it goes beyond and draws its own vision for a better world.

This chapter tries to formulate ‘Philosophy of Peace and Development of the Holy See’ from its standpoints in the UN. The fourth and final research group of questions stated in the introduction chapter has been as follows: “Can the Holy See’s communication in the United Nations about peace and development be considered as a philosophy? How this philosophy of peace and development of the Holy See differs from other such kind of thoughts? How far this philosophy of peace and development is applicable in the present global scenario?” These fourth and final research groups of questions would find its answers and it would directly lead to the main objective of the thesis. The applicability of such a philosophy also will be discussed as the answers to the research questions. For all these queries it needs a background preparation with which one could apprehend what the thesis mean hear as a philosophy.

In this main chapter of the thesis, I would like to start with a framework which explains the ideas from which this philosophy takes its form. For the purpose, after a short description of terminological clarification and limitation of the term ‘philosophy,’ the chapter takes its first concept from a former Pope of the modern period of the ‘Catholic Church,’ who is John Paul I. John Paul I who was earlier known as Albino Luciani who lived during the period from 1912-1978 and whose papacy was only for 33 days from 16th August 1978 to 28th September, 1978. During his 33 days of pontificate, ‘the smiling Pope’ had just one chance to address the diplomatic corps accredited to the HS from all over the world (Pontifical Council for Justice and Peace 2002a). During the meeting, he explained the aim of the HS religious diplomacy and alternative diplomacy in international scenario with its two fold duties. In this short message, the comprehensive

objective and essence of the international relations of the Holy See and that of the Catholic Church is covered (John Paul I 1978). As the next step, the chapter explores the fundamental principles behind explanation of the aim of the Holy See/Catholic Church diplomacy by Pope John Paul I (1978).

The *imago Dei* meaning ‘Image of God,’ man as transcendent being and his dignity are connected to the explanation of Pope John Paul I (1978), on which we can built this philosophy. Along with this, this thesis has used the supportive argument of modern-day Catholic philosopher Jacques Maritain. With his brilliant interpretation, one could understand how this *imago Dei* concept is connected to natural law, human rights and right of nation which thereby leads to peace and development. Within the explanation of Jacques Maritain, the whole philosophy of ‘Peace and Development of the Holy See’ will be explained in two divisions. These two divisions also intrinsically connect to the definitions and explanations of Pope John Paul I. There are two philosophical principles explained by St. Augustine of Hippo and St. Thomas Aquinas which are *Pax est Tranquillitas Ordinis* and *Pax est Proprius Effectus Caritatis* respectively. And as a next step for the verification and conformation of these elements of these two great philosophers,’ this chapter brings proofs and clarifications from the standpoints of the Holy See in the UN with a cross reference to the third and fourth chapters of thesis and with various other supportive arguments. This part is concluded with a connecting description to the statement of Pope Paul VI (1967) which states that ‘development is the new name of peace.’

It is important to state here the methodology of this thesis which we had stated in the introduction chapter of this thesis (See section: 1.5. Methodology of the Thesis). With the methodology applied in the thesis through qualitative research with a comparative approach, the thesis has organised a three level approach. The comparative approach is done through the basic theme explanation in connections with UDHR and New World Order (Peace) and with MDGs (Development) in the third and fourth chapters. Here, it is important again to explain that the basic themes through which it comes to two organising themes (standpoints of peace and standpoints of development) and leaps into the global theme. This global theme, namely the ‘Philosophy of Peace and Development of the Holy See in the United Nations’ has got refined its vague form in this chapter. The thematic network analysis application of the thesis of stage B is done here, natural with the exploration of the argument of Pope John Paul I with the supportive arguments of Jacques Maritain. This has been done to find out the two fold aim of the HS explained by Pope John Paul I to the diplomatic corps in 1978. In that answer the concept of *imago Dei* played a vital role which

has been explained through the ‘Integral Humanism’ of Jaques Maritain with the imago dei and human dignity principles. In a well embodied form the answer of John Paul I with the support of ‘Integral Humanism’ find a good support from the two axioms of great thinkers of catholic world, namely St. Augustine of Hippo and St. Thomas Aquinas. With the interpretation of *Tranquillitas in ordnis* and *Pax est Effectus Caritatis* concepts of these thinkers the standpoints of peace and development of HS find spiral point of unity. And it is then interpreted as a philosophy, a philosophy for life in refined form with six basic principles in it.

The below given table explains the procedure of this chapter, and then the thesis explains the first point of the chapter with a short note on ‘philosophy.’ Thereafter it proceeds with the two-fold aim of international relations of the Holy See from the message of Pope John Paul I (1978).

Table 12: The Philosophy of Peace and Development of the Holy See in the United Nations – Structure

Philosophy of Peace and Development of the Holy See in the United Nations	
Pope John Paul I (Albino Luciani) The Holy See’s Aims in International Relations	
1. In search for better solutions to the great problems that see at stake détente, disarmament, peace, justice, humanitarian measures and aid, development, etc.	2. Forming conscience of men and women of good will.
Basic Principles Shapes the Philosophy of Peace and Development of the Holy See	
<i>Imago Dei</i> - Human being is the Image of God Dignity of Human Being - Transcendent Nature of Human Natural law, Human Right, Right of Nation Jacques Maritain’s Integral Humanism	
Philosophy of Peace and Development of the Holy See in the UN	
St. Augustine of Hippo Philosophy of Peace	St. Thomas of Aquinas Philosophy of Development
<i>Pax est Tranquillitas Ordinis</i> - Peace is the tranquility which comes of order	<i>Pax est Proprius Effectus Caritatis</i> – Peace is the effect of which charity is the cause
Paul VI Development is the new name of Peace	
Main Components in the Philosophy of Peace and Development of the Holy See in the United Nations	
Option for the poor	
Solidarity	
Subsidiarity	
Stewardship	
Equality	
Global public authority	

Source: Based on the study made by the author of this thesis.

5.2. What is Philosophy?

The thesis has no intention to explore the wide encompassing features, concepts, and history of the subject of ‘philosophy.’ I am limiting the term ‘Philosophy’ only to explain the basic aim of this research. In general, philosophy is considered as a rational search for truth. Philosophers like Plato, Stoics, Epicureans (Hadot 1995) and many others in the west and Charvaka, Pathanjali, Vardhamana Mahaveera, Buddha (Raju 2013) and many more philosophers in the east considered philosophy as something to be practiced in life or set of ideas that guide their life. Aristotle who lived during the period from 385 BC-322 BC, believed and practiced it under such a method (Aristotle 1984). It is also considered that the philosophy is a search for knowledge or wisdom. For example, René Descartes who lived during the period from AD 1596-1650 explains it in this perspective (Descartes 1985). It is also important to be stated here that for Christians, the philosophy was at the service of theology or considered as the ‘handmaid’ of theology (Clement of Alexandria 1991). Since the HS takes the service of philosophy to explain man-God relationship in such a way, the claim is real. The ‘basic problems of humanity’ get answered in the interventions of the HS in the UN and this chapter of the thesis explores it as a philosophy.

5.2.1. Why is it Philosophy and Not Theology of the HS in the UN?

One can ask why it is a philosophy and not a theological concept when it comes to addressing the HS in the United Nations. In fact, all the teachings of the HS are related to God-man relationship, which shows that the teachings are generally theological in nature. It is true that the communications and messages of the Holy See are connected to the doctrine or ‘Catholic Social Teachings’—CST, which is directly linked to theology. CST is considered as a branch of theology too (Pontifical Council for Justice and Peace 2004). But in this thesis, the search is to understand the basics of those communications of the HS in the UN, than its theology. It is more about man-man relationship and to the society where they live. It goes beyond theology or the interdisciplinary dimensions of the CST with theology.

This thesis is in search of the above mentioned philosophy in the communications, messages, interventions, and discussions of the HS in the UN. In other words, this thesis explores ‘the suitable and indispensable instruments’ such as messages, interventions, and discussions

which the HS uses as the basis for its communication in the UN. At the same time, this philosophy of the HS is also related and is dependent on other disciplines of social sciences. The thesis cannot avoid the fact that the philosophy of the HS is also indispensably related to other human sciences such as Sociology, Political Science, and so on, other than philosophy and theology to reveal the real facts and truth. In other words, the ‘Philosophy of the HS’ explored here in the thesis has an interdisciplinary character. This focused and continuous openness to other divisions of knowledge marks the social attitude and diplomacy (religious diplomacy and alternative diplomacy) of the HS trustworthy, actual, real and appropriate in these modern days (Pontifical Council for Justice and Peace 2004).

5.2.2. The Philosophical Root behind the Diplomatic Relations of the Holy See

Pope John Paul I (1978) states diplomatic relations as something which is ‘highly spiritual and having a humane mission’ in its nature. Through its international relations, says the Pope John Paul I (1978), Catholics in general, look for a ‘more just and harmonious world.’ His perspective is clear that the diplomatic relations are seen with a fervent aspiration of progress and peace. He wanted that the diplomatic relations through their cordial and fruitful method should result in the good for its citizens, for the church and for universal harmony (John Paul I 1978).

With gratitude to the international community for the given privileges for its mission, Pope John Paul I (1978) explained the two fold functions of the Holy See and that of the Catholic Church in its international mission, which is the startling point of this thesis. With a short span of papacy, Pope John Paul I (1978) explicitly told the world what is the aim of the Holy See’s international diplomatic efforts. Pope John Paul I (1978) added that: “Such attitudes, which in the logic of evangelical love the Christian faithful take or should take for their salvation, contribute to the gradual closer transformation of human relationships, the social fabric, and institutions.” Pope John Paul I (1978) believed that such methods help people and the international community to guarantee further efficient environments for the common good and meaning of their life.

Pope John Paul I (1978) clearly stated that participation by the Holy See and that of the Catholic Church as such need to be (a) In search for better solutions to the great problems that we see at stake such as disarmament, peace, justice, humanitarian measures and aid, development, etc. and (b) Forming conscience of men and women of good will. As we have seen the intentions and roots behind the international religious diplomacy and alternative diplomacy of the HS explained

by Pope John Paul I (1978), it is clear that it is a philosophy. In both intentions with regard to the formation of individual conscience and international solutions for common and humanitarian problems, the HS suggests in the UN an integral vision for human beings which not only covers the physical world, but also the spiritual one (John Paul I 1978). These are the suggestions and visions to guide and explain the true aims of human existence. It is a search for truth and it is a human way of life and it is about conduct and manner of life. That is the reason why these communications, interventions, statements, and messages of the HS in the UN could be described as elements of a well-designed philosophy. The following pages of the thesis search and explore these suggestions from its foundational ideas to in-depth contents.

Before the philosophy of the HS is addressed, with these above ideas of John Paul I (1978), it is necessary to know the fundamentals of Christian beliefs, whereby the HS comes into existence (See section: 1.7. Terminological Clarification) (See section: 2.2. The Catholic Church). As seen from the citation of Pope John Paul I (1978), there is a tension between spiritual or religious life and civil or political life. Hehir (1998) in his article “Social Values and Public Policy: A Contribution from a Religious Tradition,” views that the origin of this tension between religion and politics is old as recorded history. Hehir (1998) sees its reflections in the history of ancient Greek, Rome and Israel. According to Hehir (1998), with the origin of Christianity, the course of this tension is changed further in the western world.

This philosophical background is easily applicable to the statement of Pope John Paul I (1978). Hehir (1998) claimed that such an ‘ultimate conflict’ brought by Christianity is something foreign to western classical mind and it has opened horizon beyond the political order. Hehir (1998) calls it as “a transcendent order which stood beyond the history....” This new approach of the Christians shaped a new methodology for human conscience. Hehir (1998) argued that the Christian citizens began to be responsible to two authorities, the civil authority and the spiritual one. But in conflict situations, the spiritual authority and law in the conscience took the upper hand over the civil law. As its natural course, the spiritual authority turned to be institutionalized (Hehir 1998). The message of Pope John Paul I (1978) should be taken in this sense. It is a voice for a transcendent world, but being here in this world in a civil society has a two-fold aim. The diplomatic ‘voice’ of the HS in the UN is firstly for the personal life and the secondly also for international situations to ‘forming conscience’ to reach the full sense of life by giving better solutions to the great problems and caring for the transcendent nature of human beings (Pontifical Council for Justice and Peace 2002a; John Paul I 1978).

Though religion has lost its civil power, the spiritual authority remained. In the modern day it tries to execute it differently. Having a universal Catholic nature, the HS has maintained this spiritual mission in the history of international relations. The transcendent nature of human beings and humanity's orientation towards 'heavenly city' were dealt by the church even during times of failures in this earthly city. In our contemporary world, the church is further engaged in the same mission (Hehir 1998). In civil life, it comes with this spiritual voice to remind humanity about the transcendental nature of human beings and 'heavenly city.' This approach of the HS is mainly done through the 'Catholic Social Teaching'—CST and the same is reflected in the philosophy behind the diplomatic relations of the HS in the UN (Pontifical Council for Justice and Peace 2006; Pontifical Council for Justice and Peace 2002a). Giving reason for that Hehir (1998, 64) comments on CST as follows:

Catholic social vision is best understood as religiously rooted tradition whose social expression is often more philosophical than explicitly theological. The philosophy, in turn, has drawn heavily from the natural law tradition found in classical (Greek and Roman) sources and in Thomas Aquinas (1274 AD)...

In the philosophical words of Pope John Paul I (1978), one could see all these bases of natural law and the transcendent elements. Pope John Paul I (1978) wanted to form "the conscience regarding the fundamental principles that guarantee authentic civilization and real brotherhood between peoples", through bilateral and multilateral relations of the HS. He wanted it for 'all men of good will.' These ideas are basically founded on natural law principles. The main concepts implicitly seen in Pope John Paul I's (1978) arguments are indeed focused more on Christian philosophy and 'Catholic Social Teachings.' In those arguments, includes the dignity of the human being, the moral principles of Christian ethic intending on forming of conscience, the 'Catholic Social Teachings' focused on authentic civil society, universal Christian charity concepts of real brotherhood between peoples, etc. For the purpose, the HS has a strong tradition, a tradition of theology, philosophy, and that of CST which care for each individual. The CST is engaged more with the modern world, than other branches (Pope Paul I 1978; Hehir 1998).

In the course of history, religion and politics have mostly been in tension. With a strong separation between state and religion, such tensions are less in the modern day. The 'Catholic Church' or the Holy See has taken its role and duty in the modern world's civil society with its CST (Hehir 1998). As in the history of religion and politics, now this CST has a rival in many modern day civil societies. Hehir (1998) also sees this tension between CST and the concept of

human rights. It is an engaging and rejecting affair between the two. For example, Hehir (1998) brought the complicated discussion between natural law³⁶ and natural rights traditions. Here comes the importance of the philosophy of peace and development of the HS in connection with the global diplomatic relations, especially with the UN.

In fact, Pope John Paul I (1978) in his address to the diplomatic personnel accredited to the HS indirectly expressed all these above mentioned facts. In the real sense, an ‘authentic civilization’ starts its concerns for the individuals in the society and their dignity, their personhood, etc. The philosophy of religious diplomacy and alternative diplomacy of the HS is for an authentic human civilization. This is the same which contributes fundamental ideas and concepts for the philosophy of peace and development of the HS in the UN. The aim of the diplomatic relations of the HS in international institutions and in bilateral relations seeks this authentic civilization with a clear philosophy, with human values and principles. Now let us see its different components (John Paul I 1978). Pope John Paul I’s arguments have direct connection to the two famous axioms of St. Augustine of Hippo and St. Thomas Aquinas and this thesis had stated this at the beginning of this chapter. Peace understood as tranquility of order by St. Augustine and peace as the proper effect out of charity/love by St. Thomas Aquinas is connected to the forming of conscience of individuals and to find solutions for the grave problems of humanity. To understand this properly, the thesis explains the fundamental principles behind this vision. The *imago Dei*-human dignity is the foundation for that. We can understand this through explanation of Jacques Maritain, who was a catholic diplomat and philosopher. With that the philosophy of HS in the UN is more.

5.3. Jacques Maritain and Philosophy of Diplomacy of the Holy See

The French philosopher Jacques Maritain (1996; 2011) who lived during the period from 1882-1973 is one of the best scholars who explicated the philosophy of the HS against the backdrop of international relations and politics. The philosophy and vision of Jacques Maritain (1996; 2011) is very helpful in understanding the right intentions of the HS in the diplomatic field as expressed by Pope John Paul I (1978). It is not because of any new philosophy or vision that

³⁶ Bryan Hehir has stated that a ‘natural law ethic’ considers individuals as being social in nature and makes way for an organic form of society, whereas a ‘natural rights ethics’ is based on the concept of individuals as autonomous persons, so that there are profound distinctions among the two thought patterns. See more: Frohnen, Bruce P; Grasso, Kenneth L. 2008. *Rethinking Rights: Historical, Political, and Philosophical Perspectives*. University of Missouri.

Maritain (1996; 2011) offered or sponsored to Catholicism. It is because of his neo-thomistic³⁷ approach that he has given right answers to the modern secular philosophy on behalf of the Holy See or the ‘Catholic Church.’ In its bilateral and multilateral diplomacies, his interpretations played a major role in shaping the conceptual background in the modern-day political visions of the Holy See (Gothelf 1985; Phayer 2000).

Jacques Maritain (1996; 2011) has not invented or formulated anything new for the ‘Catholic Church.’ But the interpretations he suggested stay afresh till today with its originality and uniqueness. The genius of Maritain has been bottled old wine in new and right bottles of modernity. As a diplomat and philosopher with his catholic belief, Maritain (1996; 2011) energized not only the visions of the Holy See but also the human rights movement.

Jacques Maritain sought to avoid two extremes which had plagued Europe: on the one hand, the practice of a form of civil intolerance which made non-Christians or non-Catholics second-class citizens; on the other hand, the behavior of those who sought to marginalize the Church by isolating it from the activities of modern society (Fuller and Hittinger 2001, 181).

For this purpose he tried to re-interpret the basic concepts of Christian beliefs such as natural law, the dignity of human person – *imago Dei* concept and his social commitment in his philosophy.

According to Jacques Maritain (1996; 2011), the true philosophy of the rights of the human person is based on the idea of natural law. The same natural law lays down our fundamental duties and rights. What is this natural law? It is an order or disposition according to which the human will act in order to attune itself to the necessary ends of the human being. As for the human person, rights are possessed because of the very fact that he/she is a person, a whole, master of himself and of his acts, an end which must be treated as such (Gallagher 2011). On the basis of the diplomatic intentions, it needs a right elaboration through the visions of Jacques Maritain (1996; 2011) with his integration of the Christian concept of *imago Dei*, his ideas of personalism, natural law, and human rights.

³⁷ ‘Neo-Thomism’ mostly refers to Thomism revival which initiated towards the middle of the 19th century and was endorsed officially by the ‘Roman Catholic Church.’ It was started by the Italian philosophy professors who had been dissatisfied with the early 19th century Italian philosophy and the traditionalist response to it. They called for revival pertaining to studying the Thomism philosophy. See more: Long, E.T. 2000. Neo-Thomism. In: Twentieth-Century Western Philosophy of Religion 1900–2000. *Handbook of Contemporary Philosophy of Religion*, vol 1. Springer, Dordrecht.

5.3.1. Jacques Maritain-Interpretation of *Imago Dei*

In the introductory part of the thesis, the philosophy of Jacques Maritain (1996; 2011) as an influential source in the ‘philosophy of peace and development of the HS in the UN’ has been mentioned. The French philosopher Jacques Maritain (1996; 2011) pursued answers for our modern problems of political and civil societies based on the idea of *imago Dei*—man created in the image of God. This can be understood in the ‘integral humanism’ of Jacques Maritain. But it is important to know the basic concept of *imago Dei* as proposed by the Catholic Church which gave basis to the ‘integral humanism’ of Jacques Maritain. The ‘Catechism of Catholic Church’—CCC teaches the fundamental concept about man-*imago Dei* in the following four divisions (CCC 2003b).

Table 13: Basic Elements of Catholic Anthropology

Basic Elements of Catholic Anthropology
➤ God created man in his own image, in the image of God he created him
➤ In his own nature he unites the spiritual and material worlds
➤ Man is created as male and female
➤ God established him in his friendship

Sources: http://www.vatican.va/archive/ccc_css/archive/catechism/p123a9p1.htm#763
http://www.vatican.va/archive/ccc_css/archive/catechism/p1s2c1p6.htm

Pope John Paul II (1995b) reaffirmed that “human beings are created in the image of God and by God, and for God”. According to the ‘International Theological Commission’—ITC (2004):

The concept of *imago Dei* gives the foundation for the transcendence of human being beyond the earthly habit and basis for their human right. For ITC, the concept of *imago Dei* gives the possibility of understanding the truth about the universe and consequently the meaning of human life. ITC found two main features in the biblical account of the human creation. First one is that of the integrity of human beings created in the image of God.

The second important theme seen in the biblical account of *imago Dei* is that man is not created in isolation (ITC 2004).

God created human beings as a relational being. The Bible says that God has created them in his image and as male and female (Gen 1:27). The HS believes that the Bible gives no support for the argument which claims the natural supremacy of the masculine over the feminine. Both man and woman are equally created in God’s image and both are endowed

with intelligence and will capable of orienting their lives through the exercise of freedom. But each does so in a manner proper and distinctive to their sexual identity (ITC 2004).

In these concepts stated in the Old Testament, man was created in the image of God as a relational being—and is completed in the New Testament concept of *imago Christi* (ITC 2004). According to the Catholic belief, freedom should enable all believers to be in communion with this Trinitarian God. But the same freedom can be counterproductive, with its selection of choices, wherein freedom can be failure as well. The HS claims that this ‘failure of freedom’ is sin. The HS believes that sin results in division and makes man to suffer. The Christian belief is that this *imago Dei* and *imago Christi* cannot be completely destroyed by any sin “..since it defines the whole structure of human nature (ITC 2004).”

Christians believe that the sin affected man through his freedom is saved by Jesus Christ, the perfect image of God. By his salvific act, Jesus transformed and fulfilled the personal life of human beings to the possibility of participation in the divine life. The Holy See believes that there is a God given possibility for human beings to share with the creator in the governance of visible creations. The creator gives them the chance to partake in his work. In other words, it is a call to participate in God’s own lordship over the cosmos. But the Church prefers to call it as a stewardship (ITC 2004). In relation with the stewardship concept, “the Catholic beliefs turn and tune to one of the fundamental concepts of its thought pattern – the natural law. The natural law drives the rational creature to search for the truth and the good in his sovereignty of the universe (ITC 2004).”

The *imago Dei* of human beings in the Christian humanism is assimilated with that of *imago Christi*. To understand this concept of *imago Christi*, there is a need to explain two elements related to it. The first one is related to the characteristics of *imago Dei* in its Christological and Trinitarian understandings. The second element in this regard is the sacramental mediation for the formation of this *imago Christi* concept (ITC 2004). The foremost basic of Christian humanism is related to Jesus as person and to his message. That is why Bequette (2007, 26) writes: “Christian humanism explores the significance of the person of Jesus Christ with respect to the holistic reintegration of humankind that began so long ago.” Jacques Maritain (1996; 2011) sees wider perspectives of Christian humanism in his integral humanism with these elements.

5.3.2. *Jacques Maritain and Integral Humanism*

The humanism Jacques Maritain developed is an all-inclusive one, one which has directly played a role in the teachings of Pope Paul VI and the Second Vatican Council (McCauliff 2010). Obviously all these influenced and later shaped the diplomatic interventions of the HS. Through this thesis, it can be stated that till today, it remains as a supportive source for the HS's role in the UN. This section of the thesis proves this fact. Pope John Paul I (1978) stated the aim of the religious diplomacy and alternative diplomacy of the HS as "...the search for better solutions to the great problems" of our society and "to forming consciences...of men and women of good will, regarding the fundamental principles that guarantee authentic civilization and real brotherhood between peoples (John Paul I 1978)." Maritain's (1996; 2011) integral humanism is the best philosophy to support it. In fact the predecessor of Pope John Paul I, Pope Montini known as Pope Paul VI had integrated this philosophy in his teachings (McCauliff 2010).

Maritain (1996; 2011) begins his integral humanism from the perspective of a general understanding of human beings. Indeed he calls it a practical philosophy, as it includes 'all philosophy of human action.' He himself compares it with the philosophy of Aristotle and St. Thomas Aquinas (Maritain 1996). Maritain really describes it in a secular-philosophical language, the rationality and spirituality in the human being, rather than in a theological language, which has been seen in the documents of the ITC mentioned above. The greater value of the soul is highlighted in his concept, but at the same time it is connected to the physical universe (Maritain 2011).

Human beings are embedded with the eternal possibility of the soul and called to the relationship with the absolute or transcendental, and therefore are considered to be superior to all other things in the world (Maritain 2011). Maritain believed that this soul is immortal and the root of human personality, which gives him totality and independence as a person. Maritain (2011) stated the superiority of the human persons in connection with transcendence and with his final end. Maritain (2011, 75) concludes positively that:

.. man transcends the political community by reason of the things which, in him and of him, deriving from the ordering of the personality as such to the absolute, depend as to their very essence on something higher than the political community and properly have to do with the supra-temporal fulfillment of the person as a person.

Thus, Maritain (2011) states that man and society intermingle and surpass each other. It is happening in different frames of references. Maritain writes further: “Man finds himself by subordination of himself to the group, and the group attains its goal only by serving man and by realizing that man has secrets which escape the group and a vocation which the group does not encompass (Maritain 2011, 76).” So Maritain (2011) certainly finds that in such conditions, tensions between man and society takes place. These paradox and conflicts according to him are natural and inevitable. The answers for such conflicts result in dynamic movements (Maritain 2011). With her experience of two thousand years in such conflicts, the HS calls such a background in the UN as an ‘expert in humanity (Paul VI 1965).’

Maritain gives primary role to the common good in integral humanism in whereby God is the measurement of everything (Krypsis 2013). He also explains the relationship between this common good and persons or members of the society. He could arguably present the role of fundamental rights in this relationship and the role of the family too. The HS also recognizes the role of the family and its role in common good. It has been seen in the second chapter (See section: 3.5.7. Right to Family and Peace) how the HS formulates the rights of family and its importance in a society. The common good and how the families are connected to it are explained in one of the interventions of the HS in the UN (Chullikatt 2011c). Referring to the preamble of the ‘Convention on the Rights of the Child’—CRC, Chullikatt (2011b) explained how the family environment forms good and responsible citizens in a society, who are vital to the common good of humanity.

Maritain also explains three important characteristics of common good. The first one among them is that the common good involves ‘redistribution,’ which means that the common good should be shared or redistributed among the members of the given society. That should help their development (Maritain 2011). For the HS it is of vital importance, “ensuring the equitable distribution of wealth and resources in society” is for the common good (Auza 2015e). In its concept of governance, the HS is well alert about this element of humanism. For example, it states in the UN: “Government is the exercise of the virtue of prudence in the enactment of legislative and executive measures capable of directing social activity towards the common good (Migliore 2008d).”

Another important characteristic which Maritain explores as the fundamental of his integral humanism is equally seen in the interventions and standpoints of the HS in the UN. He calls it 'intrinsic morality (Maritain 2011).' Maritain (2011, 71) argues:

Justice and moral righteousness are essential to the common good. That is why the common good requires the development of the virtues in the masses of citizens, and that is why every unjust and immoral political act is in itself harmful to the common good and politically bad.

With the same understanding, the HS calls international community to have a "...high sense of political responsibility at the service,.. of the common good, and the promotion of a genuine culture of peace (Maritain 2011). The concept of progress in the society shows the genius of Maritain. Maritain (2011, 84) believes in:

...a movement of progression of societies themselves evolving within time. This movement depends upon a great law which might be called the double law of the degradation and revitalization of the energy of history, or of the mass of human activity upon which the movement of history depends.

Maritain (2011) demands that such a progression or movement of history should take the human spiritual element with it. With supportive arguments from the Jesuit Paleontologist, Teilhard de Chardin who lived during the period from 1881-1955, Maritain (2011) clarifies that any kind of progression of humanity should not avoid the spiritual element which is the essential component of human nature. He believes that the forward march of the humanity - development and progress - should give more importance to the internal forces than that of the external ones (Maritain 2011).

Martian finds a society which supports the freedom and fulfillment of human existence. It should maintain four characteristics which are personal, communal, pluralist, theistic, and Christian. It is interesting to note that Maritain has distinguished "a clerical or decoratively state from a vitally and truly Christian political society (Maritain 2011, 79)." He is not in favor of the Christian states which are only in appearance, and not in its essence and substance and it has nothing to do with the sacral type of the Christian state of the middle ages. He qualified the modern day as a 'stage of development and self awareness' and such kind of state status cannot help the church for her spiritual mission (Maritain 2011). Martian presents his idea of Christian political society in the following words: "A vitally and truly Christian political society would be Christian by virtue of the very spirit that animates it and that gives shape to its structures, which means that

it would be evangelically Christian (Maritain 2011, 80).” In reality, when the HS suggests and requests a change in the world financial system based on the Christian values in the UN (Chullikatt 2010a; Pontifical Council for Justice and Peace 2004a), it does the same.

Jacques Maritain (2011) states that the co-existence of plurality of religious institutions in a modern society should be considered as a basic requirement of peace and its sustainability; especially we can understand it with the current tendencies of religious-fundamentalist terrorism. Maritain (2011) states that what is needed for the contemporary world are but plurality of institutional religions in a society so as to harmonize the spiritual and temporal common good (Maritain 2011). Maritain (2011, 82) comments against state religion are reasonable and it is as follows:

To inject into political society a special or partial common good, the temporal common good of the faithful of one religion, even though it were the true religion, and which would claim for them a privileged position in the state, would be to inject into political society a divisive principle and, to that extent, to jeopardize the temporal common good.

The HS would call it as “unhealthy nationalism (John Paul II 1995). The interpretation of human freedom in relation with the political and social emancipation by Maritain (2011) is important in his philosophy. The same play a vital role in the philosophy of ‘peace and development of the HS in the UN.’ Maritain (2011, 87) argues:

... we must note that at the roots of this movement of progression lie the natural aspirations of the human person to his freedom of expansion and autonomy and toward a political and social emancipation which will release him more and more from the bonds of material nature.

Maritain (2011) himself says it seems as paradox and is connected to the social relations’ moral character and helps to reach ascending part of the human history with the help of absolute and spiritual values—from the material world to the spiritual world through progression and development. The same will nurture equality among people. In other words, Maritain claims that this equality supported by justice makes changes in society. Both Aristotle’s and St. Thomas

Aquinas's arguments are at his service for this interpretation (Maritain 2011)³⁸. "And, as a result, it holds also to the fundamental role of equality, not only the equality of nature, which is at the root, but the equality to be won as an offspring of justice and as a fruit of the common good flowing back over all (Maritain 2011, 89-90)." The same ground-breaking diplomatic approach which Maritain once directly supported to Popes (Dougherty 2003) still serves the HS in the UN. Jacques Maritain's (2011) vision of political society and the role of the individual human beings have contributed much in the international diplomatic approach of the Holy See. That is why the thesis uses this vision as a leaping background and launching pad to explore the 'philosophy of peace and development of the HS in the UN.'

The concept of political society put forward by Jacques Maritain is based on the reality of human nature and human person. He is sure that this is the only true political philosophy and he called it as 'humanist political philosophy' or 'political humanism.' Maritain (2011) says that this concept is broader than the form of government or a regime. The political activities have a vital role and that aspect has been called as political humanism in the integral humanism of Jacques Maritain. This political humanism gives room for the rights of individual person. To understand the human rights, Jacques Maritain anticipates the natural law (Maritain 2011).

Human equality results in the rights of man. To understand this, one must know who is a human person and gradually there is a need to explain what natural law is (Maritain 2011). Maritain (2011, 104) defines the concept of natural law in following words:

...by virtue of human nature, an order or a disposition which human reason can discover and according to which the human will must act in order to attune itself to the necessary end of the human being. The unwritten law, or natural law, is nothing more than that.

Maritain (2011) claimed that the natural law or the conscience in human beings not only prescribe what should be done or what not to be, but it also makes men and women remember that they possess rights, especially those rights which are related to the nature of human beings.

³⁸Jacques Maritain quoting Thomas Aquinas commentary on Aristotle (St. Thomas Aquinas, Commentary on Aristotle's Ethics, bk. VIII, lesson 7) to explain the civic friendship states that: friendship which is the union of friends, would not exist among human beings that are divided from each other. Friendship makes the assumption that human beings are close to one another and that they have reached equality amongst themselves. It is for the friendship to make it function, in the same manner, the equality that already prevailed amongst human beings. However, there is a need for justice to draw towards equality the human beings which have inequality: the justice work gets fulfilled when equality has been attained. Hence, equality arrives at the terminus of justice, and stays at the base and the start of friendship. See more: Maritain, Jacques. 2011. *Christianity and Democracy and the Rights of Man and the Natural Law*, San Francisco, Ignatius Press.

The real philosophy of the rights of the human person according to Maritain is focused on the notion of natural law. The same natural law which lay down our most fundamental duties, and by virtue of which every law is binding, is the very law which assigns to us our fundamental rights (Maritain 2011, 107).

Maritain (2011) sees that the law of nation and positive law are the extensions of natural law in the conscience of human beings. In the background of natural law and other laws, Maritain (2011, 112) defines the right of human person as follows:

..the human person in his entirety is a part, in so far as a citizen and the human person nevertheless transcends political society by reason of any and all absolute values to which the person is related, and by reason of that which pertains within the person to a destiny superior to time. He identifies it as a first in the religious order, and through the sudden pouring forth of the evangelical message, that this transcendent dignity of the human person was made manifest.

The Holy See's basic and fundamental philosophical concept and belief for each and every intervention in the UN is nothing but based on the same. For example, Pope Benedict XVI (2008a) at his General Assembly address brought all these ideas together, with regard to what Jacques Martian once tried to explain to the world.

Maritain's (2011) 'Integral Humanism' has implicitly and explicitly given supportive source of arguments for the peace and development of the HS. The general background of 'Philosophy of The HS in the United Nations,' is best explained through a faithful diplomat – Maritain (2011) who worked long and with passion for his faith in a modern world. These ideas of Jacques Maritain enable us to understand the addresses of Popes at the General Assembly, the arguments of the HS representatives in different agencies of the United Nations, and the interventions of the HS in different conferences for human rights, peace, development, etc.

5.4. The Philosophy of Peace: The Holy See in the United Nations

In this part one can concretely see the philosophy of peace proposed by the HS in the UN. It is made possible on the basis of the standpoints of the HS on peace in the UN, which has been seen in the third chapter of the thesis and on the basis of the foundational principles of *imago Dei*, *imago Christi* and the integral humanism of Maritain (2011). In its further analysis it can be seen that the peace philosophy of HS's diplomacy has in its core a vision of St. Augustine. In the same

way this thesis will proceed to understand the philosophy of development of HS, with an axiom of St. Thomas Aquinas. He claims that peace is the result of charitable actions. This thesis shall make attempts to understand and prove these charitable actions as development. The same has been stated later in the words of Pope Paul VI (1967) as: ‘Development is the new name of Peace.’

With the interpretation of Maritain’s (2011) integral humanism, it has been seen that human beings created in the image of God are also social and political beings. The political humanism or integral humanism explained in the modern day is a new Christian vision needed with a pluralistic co-existence. Then the above section clarified how this concept of integral humanism is related to natural law, fundamental duties, human rights, and rights of nations. Maritain (2011) is one of the main figures in the formation of human rights and with his neo-thomastic philosophy; he explains the basics of human life in the context of the modern world. From his arguments, the thesis traced the basic background and foundational principles behind the philosophy of ‘peace and development of the HS in the UN.’ All these elements are explicitly seen in the interventions of the HS. Fundamental rights and duties play crucial roles in the life of the individual and the civic society. There can be conflict as well. The HS is aware of the fact and it has suggestions for both persons and society for sound practice of these rights and duties. Many of the ideas of Maritain (2011) turned to the original classical source of Catholicism, but as mentioned earlier –those ideas were interpreted for the circumstances of the modern world. From this background, this section of the thesis defines as to what exactly is the ‘Philosophy of Peace of the HS in the UN.’

In his book, “The Catholic Tradition of the Law of Nations,” Eppstein (2012, 223) states: “*Pax est Tranquillitas Ordinis* and *Pax Proprius est Effectus Caritatis*.” From these two axioms, it is possible to derive the Catholic philosophy of peace and development. Eppstein (2012) provides translation of both these great verses of the two great philosophers of ‘Catholic Church.’ Eppstein (2012, 223) translated those verses as following: “Peace is the tranquility which comes of order” and “peace is the effect of which charity is the cause respectively.” The first sentence is from St. Augustine and the latter is from St. Thomas Aquinas. The thesis takes both these axioms from its original sources to verify the fact that they are the cornerstone of ‘The philosophy of peace and development of the HS in the UN,’ on which a profound human centered vision is shaped. There is a need to consider the verse of Aquinas in the direction of development. First let us see the *Pax est Tranquillitas Ordinis* of St. Augustine of Hippo (Augustine 2010; Glendon et al 2012). Here as mentioned earlier John Paul I (1978) arguments that the aim of diplomacy and of the church is to form conscience of human beings is directly connected.

5.4.1. *Tranquillitas Ordinis, Philosophy of Peace of the HS in the UN*

St. Augustine writes in his famous book *De Civitate Dei* (Aurelius 2010), the above quoted Latin subtitle of *Tranquillitas Ordinis* with an insightful philosophy. In the peace day message of John Paul II (2003), one can recognize how important this sentence of Augustine is for the whole world.

The integral vision of ‘Peace of the Catholic Church’ is based on the ‘Tranquility of Orders.’ It is implicitly and explicitly seen in all the interventions and standpoints of the HS in the UN. Before those elements under different themes in cross-references to the second and the third chapters is analysed with other supportive ideas of the HS, it is necessary to see this concept of the medieval philosopher closely. Let us try to understand the actual role and importance of this axiom of St. Augustine properly from the below given peace table. You can see the different ‘peaces’ status in human life in it. In the right side, the original Latin text is also given.

Table 14: Augustine’s Vision of Peace (*Civitate Dei* XIX, XIII)

Augustine’s Vision of Peace (<i>Civitate Dei</i> XIX, XIII)	
The peace of the body	Consists in the duly proportioned arrangement of its parts <i>Pax ita que corporis est ordinatatem peratura partium</i>
The peace of the irrational soul is	The harmonious repose of the appetites <i>Pax animae inrationalis ordinatar equies appetitionum</i>
The peace of rational soul is	The harmony of knowledge and action <i>Pax animae rationalis ordinata cognitionis actionis queconsensio</i>
The peace of body and soul is	The well-ordered and harmonious life and health of the living creature. <i>Pax corporis et animae ordinata vita et salus animantis</i>
Peace between man and God is	The well-ordered obedience of faith to eternal law <i>Pax hominis mortalis et Dei ordinata in fide sub aeterna lege oboedientia</i>
Peace between man and man is	Well-ordered concord <i>Pax hominum ordinata concordia</i>
Domestic peace is	The well-ordered concord between those of the family who rule and those who obey <i>Paxd omus ordinata imperandiat que oboediendi concordia cohabitantium</i>

Civil peace is	Concord among the citizens <i>Pax civitatis ordinata imperandiat que oboediendi concordia civium</i>
The peace of the celestial city is	The perfectly ordered and harmonious enjoyment of God, and of one another in God <i>Pax caelestis civitatis ordinatissima et concordissima societas fruendi Deo et invicem in Deo</i>
The peace of all things is the tranquility of order. Order is the distribution which allots things equal and unequal, each to its own place.	
<i>Pax omnium rerum tranquillitas ordinis. Ordo est parium dispariumque rerum sua cuique loca tribuens dispositio.</i>	

Sources: <http://www.newadvent.org/fathers/120119.htm>
<http://www.thelatinlibrary.com/augustine/civ19.shtml>

St. Augustine's genius is logically drawn and is seen as a peace-sequence for the order of peace. With the idea of peace, he tried to cover all the possible facets of human life. St. Augustine's concept of peace is an integral one. He interpreted a peace which is comprehensive of both the human body and soul. It is important to keep in mind the philosophy of St. Augustine with his concept of heavenly city. St. Augustine believes in the combination of human body and soul or city of man and city of God with which human beings come to peace (Aurelius 2010; Augustine 2009). This peace concept of St. Augustine is reflected in the peace quest of the HS in the UN. In a disordered or chaotic world, the search of the HS for a peace with 'tranquility of order' is an underlining principle (Glendon et al 2012).

In fact, beyond the podiums of UN, the HS holds the same idea for international relations (St. Augustine 1996; Francis2013b; Araujo 2013). As St. Augustine mentioned above, the peace journey of human beings have been guided by faith. All the interventions which the HS does in the UN are based on catholic faith. The messages of the HS in the UN does not forget the fact that "human beings are liability of the human mind to fall into mistakes" – as stated by St. Augustine (St. Augustine 1996; Migliore, 2003c; Francis2013b). At the same time, God respecting 'human freedom' is the fundamental component which the HS attempts to highlight in its interventions. A 'well-ordered obedience of faith to eternal law' in a chaotic world is also the call of the HS in the UN. When it speaks of natural law, nothing but the same idea is underlined. It is to be noted that one cannot forget the fact that the love triad lies in Catholic belief of love God, himself and neighbor. It is also the possible and potential realm of disorder, conflict, and peace (St. Augustine 1996; Migliore, 2003c; Francis2013b).

This thesis study has seen the standpoints of the HS on peace in the second chapter, with two sections, namely human rights and 'New World Order Ideas.' Actually it can be interpreted

in those sections which are trying to show how the HS with its opinions propagate and protect this love triad of Catholic belief. It is trying to bring tranquility in those elementary orders in the three realms. In this sense, the ‘philosophy of the HS in the UN’ contains nothing but to safeguard tranquility in the orders of religious freedom which is to ‘love God,’ all other fundamental human rights which is ‘Love Oneself’ and ‘New World Order Ideas’ which is ‘Love One’s Neighbor’ (Glendon et al 2012).

In a wider perspective ‘love your neighbor,’ turned to be the whole world around. In such a wider perspective, one has to see discussions in the second chapter about the R2P (See section: 3.6.2. Responsibility to Protect (R2P), Peace and the Holy See), and a critical view of the world financial system and that of disarmament. Thus *Pax est Tranquilittas Ordinis* is the ‘philosophy of peace of the HS in the UN.’ The concept of *imago Dei*, the Christian humanism, the integral humanism of Jacques Maritain with political humanism having closeness to natural law and human rights, have all been described in this chapter in connection with the HS interventions in the UN. These directly support this philosophy of the HS on peace – *Tranquillitas Ordinis* (Glendon et al 2012). That is the reason why one of the former permanent observers of the HS, Migliore (2003c) in the UN commented that: “Peace, which could be defined as ‘the tranquility of order,’ is a fundamental duty of everyone.”

Order of the things happen normally when justice is done. In relation to that, Pope Francis (2015) pointed out: “To give to each his own, to cite the classic definition of justice, means that no human individual or group can consider itself absolute, permitted to bypass the dignity and the rights of other individuals or their social groupings.” His predecessor Pope Paul VI (1965) has also remained same to the international community at his UN General Assembly. Paul VI (1965) stated that the relationship between nations should be ordered by reason, justice and law.

5.4.2. Pax Proprius est Effectus Caritatis Philosophy of Development of the HS

Methodologically speaking, the thesis comes to the point of analysis stage B with thematic analysis, integration of exploration. Here the role is for key conceptual findings of the study. Here we are bringing them together in an integral manner. We also relate them back to the original research questions and that of the theoretical grounding of this thesis project. We are trying here to integrate and explore the basic elements we find in the philosophy of peace and development of the HS in the UN.

St. Augustine's great philosophy of peace has been seen in the verse of *Pax est Tranquillitas Ordinis* and how it is intrinsically connected to the HS messages in the UN (Glendon et al 2012). With another great philosophical formulation of St. Thomas Aquinas, the thesis will clarify the philosophy of development of the HS in the UN. Here it is important to remember the concept of Pope John Paul I (1978) about the aim of diplomacy (religious diplomacy and alternative diplomacy) of the HS to find solutions to the grave problems of humanity, and it is intrinsically connected to the arguments stated here. As Eppstein (2008) does, one can come to the conclusion about the peace understanding of St. Thomas Aquinas (1947) with the formulation of a phrase – 'Peace is the effect of which charity is the cause' – from *Summa Theologica* (Aquinas 1947). The thesis also comes to this conclusion based on the second part of the *Summa Theologica* where St. Thomas Aquinas provides answers to question No.29 with four articles about peace (Aquinas 1947).

The thesis views and studies the above mentioned formula as a cause-effect process. It means that from charity comes peace or to say charity results in peace. In between them, there is a process. This process can be considered as development. It can be both theoretical and practical. The thesis would see that every act of the HS in the UN is from charity and is oriented towards peace. The HS in the UN gives a vivid picture of this process in a more theoretical way through interventions. But its mediation and preventive diplomacies should be considered as a 'development process' to reach the destination of peace which is the 'effect' out of its charity which is the 'cause.' As St. Augustine explained his view on peace, the HS does it out of charity concerns in three-fold level which is 'God,' 'man himself,' and 'neighbor.' This is much more explicit in the examples of development projects through charitable organizations. It does all because of charity and the end result is oriented towards peace (See section: 5.6.1. *Tranquillitas Ordinis*, Philosophy of Peace of the HS in the UN) .When this process prolongs or takes a form of sustainability, development itself takes the name of peace. In other words, the process itself became the aim. That way the statement of Pope Paul VI's (1967) famous verse: 'Development is the new name for peace' can be easily understood. Since this cause which is 'charity,' effect which is 'peace,' process which is 'development' in the contemporary world has turned to a new nature of sustainability. Thus, nowadays sustainable development can be called as the new name for peace.

The HS sees millennium development goals and new sustainable development goals as a path and process of development to peace. This can be seen in the third chapter of the thesis. This thesis attempts to interpret all these ‘processes of development’ as an effect of charity to the destination of peace. In fact Pope Benedict XVI (2009a) taught the world that “Charity is at the heart of the Church’s social doctrine. Every responsibility and every commitment spelt out by that doctrine is derived from charity, which according to the teaching of Jesus is the synthesis of the entire law (Benedict XVI 2009a).”

As seen in Augustine with regard to ‘obedience of faith to eternal law,’ the HS always highlighted the element of religious freedom in the UN, not because it is a religious body, but due to the fact that it knows that without belief in truth which is ‘God,’ this charity and its process which is ‘development’ can all go wrong. Thus it must not necessarily end in peace. That is the reason why the HS maintains a philosophy of charity which leads through development to peace and has its ‘locus’ in truth which is the right to religious freedom (Benedict XVI 2009). With such a background, St. Augustine says man (See section: 5.6.1. *Tranquillitas Ordinis*, Philosophy of Peace the HS in the UN), “... walks by faith, not by sight; and he therefore refers all peace, bodily or spiritual or both, to that peace which mortal man has with the immortal God, so that he exhibits the well-ordered obedience of faith to eternal law (St. Augustine. n. d.).” This walk from faith to peace generated by charity can also be called as walk of development, walk of an integral development of human totality, as Jacques Maritain’s integral humanism explained with the help of the concepts of Teilhard de Chardin (Maritain 2011). Msgr. Chullikatt (2013a) states:

The international community as a whole and this body in particular, as established by the Charter of the United Nations, has a grave responsibility for the maintenance of international peace and security and, where conflict occurs, finding the means for restoring a peace based on justice and charity.

Peace based on justice and charity always has an element of integral progress or development in it. That is the reason why the development proposed by the HS is a development of the whole man and of all men (Paul VI 1967a). With the verse of Thomas Aquinas—*Pax Proprius est Effectus Caritatis*, the thesis wants to state that the development concept is a process in between charity and peace. With the words of Pope Benedict XVI (2009a), I conclude this section and provide a short description on the famous verse of Pope Paul VI (1967) as: ‘Development is the new name of peace’ and it resonates in the ‘philosophy of peace and development of the HS in the UN’ in the current background of the global situation.

5.5. Development is the New Name of Peace

In the last section, this thesis has seen how charity, development, and peace are connected through justice and in the common good. In his encyclical, Pope Paul VI (1967) proclaimed this famous verse: ‘Development is the new name of peace.’ The thesis explained that in the understanding of the HS, the charity generated process which aims in attaining peace can be called development. If this process has a nature of sustainability or permanence, it should have the goal of peace. The path itself became zeal. In other words, a sustainable development or process/project is sustainable peace. Paul VI (1967) formulated such a notion by having an understanding of the need of continuing ‘development’ in relation to its goal of peace.

In the thesis, it has been seen that Pope Paul VI (1967) was befriended by Jacques Maritain (1996, 2011) and his philosophy of *Integral Humanism* (See section: 5.3.2. Jacques Maritain and Integral Humanism). This influenced the theology of the HS, especially in the encyclical *Populorum Progressio*. With a reference to Jacques Maritain, in the same encyclical, one could see that there is an expression: ‘Full-Bodied Humanism (Paul VI 1967a).’ It is nothing other than a re-interpretation of religious ambience which is the integral humanism of Maritain.

There is a need for charity with justice for the common good and which is ultimately aimed at peace. This entire process is development, an integral development. Such a development is the new name of peace. In the current conditions, let it be sustainable development which is the new name of sustainable peace. All the results of the research of this doctoral thesis, the ‘philosophy of peace and development of the HS in the UN’ consists in the phrase that sustainable development is the new name of sustainable peace. That is to say, if extended millennium development goals in the form of new sustainable development goals are anchored in the truth, are motivated by charity, are engaged with justice, working for the common good aimed at peace - a peace which is tranquility in order, wherein the ‘Human Rights’ and ‘New World Order Ideas’ is respected - that is the ‘philosophy of peace and development of the HS in the UN.’ Such a philosophy has different qualitative elements in it. In the next section, let us see those elements. It is enlisting them in six headings such as option for the poor, solidarity, subsidiarity, stewardship, equality, and global governance.

5.5.1. Option for the Poor

From the basic themes of right to nutrition and other rights to the organizing theme standpoints of peace of the HS (discussed in the third chapter of this thesis) and from the eradication of poverty aim of MDGs from the organizing theme standpoint of development of HS in the UN (discussed in the fourth chapter of this thesis), we could find this principle as a component in the global theme of ‘Philosophy of Peace and Development of the HS in the UN.’

In the ‘philosophy of peace and development of the HS in the UN,’ there is always a special mention and place for the poor. The Holy See considers that the poor are an indispensable part of the society in any nation. The HS wants all nations to give priority to these vulnerable groups in their plans of development. Communicating at the representative of world nations, the HS former permanent observer Chullikatt (2013e) stated that: “This preferential option for the poor in sustainable development should determine the fundamental moral measure of our society.” This strong statement of the former HS observer Chullikatt (2013e) is also the result of the ‘philosophy of the HS’ which is based on the concept of human dignity.

The HS argues that the centrality of human person in an integral form should be the first thing for any kind of society. In such a society, the poor also get their place and status. The HS recognized that exclusion is the cause and consequence of poverty. If certain people are excluded from economic, social, cultural, and political life of a society, they will become poor, because the society in which where they are living, they cannot develop their capacities. In such a society, they are denied of the possibilities and opportunities which are helpful for themselves and their families. Such kind of social situation is denial of the potentialities of each human being which is innate in themselves is unjust. Sometimes that reflects and results not only in the politics or value system of societies but also in the cultural and art arena of societies. Unaccomplished and unrealized human capacities create or leave a vacuum in the human history (Chullikatt 2013e). The denial of the poor or marginalization of the poor from the mainstream of a society results in that great mistake.

According to the HS, the exclusion of one member of a society from his or her social life is a denial of the birth right of a human being. The HS insists on the inclusion of poor in every social field of the human society. That means to find out and avoid the hindrance and blockades in a society which prohibit the poor to have a dignified way of living. Those barriers can be economical, social, political, and cultural. Where the poor are in exclusion - certainly at the cost of them - there are a few privileged benefiting all what they deserve for those vulnerable groups.

Such kind of privileged groups not only create artificial and unsustainable wealth but also help the monopoly of the collective human intellectual, natural resources, imbalanced trade systems, unjustifiable economic and political dependence, etc. That is why the HS raises its voice and calls for the breakdown of such societal systems (Chullikatt 2013e). In short, exclusion of the poor means imbalance of the total system, which taints peace and integral development of the society. Thereby the HS in its philosophy of peace and development constantly insists for options for the poor.

With regard to the idea of options, the HS has the concept of inclusion of all. In a globalizing world, where many are looking for wealth and profit, the HS raises the moral voice for the poor in the UN. This is done with its philosophy and vision which is concentrated on the idea of integral developmental centered on human beings to have dignity. In fact, the HS stands for the poor, both in theory and in practice through its charitable projects throughout the world and it is a qualitative element for a political stability. Option for the poor gives the philosophy of peace and development of the HS an all-inclusive nature. The HS not only theoretically states its view on preferential option for the poor, but in every part of the world, it has been trying to practice it for the most underserved and marginalized sectors of society (Migilore 2008).

More than ever in the history of the ‘Catholic Church,’ from the most upper hierarchy with the election of Pope Francis, the option for the poor has been reaching its horizons. Addressing more than five thousand journalists in Rome, Pope Francis (2013a) had declared: “How I would like a Church which is poor and for the poor!” In his words Pope Francis (2013a) wants to tell his church and the world, that it is one of the fundamental principles of his Christian faith to help the poor and also to stand for equal dignity of both men and women. The same is communicated by the HS diplomatic corps in their international interventions in the UN and its related agencies. Considering their whole communications as philosophy for peace and development, the option for the poor should be considered as one of the basic principles (Gallagher 2011; Gallagher 2015a). In the fourth chapter of the thesis, such an approach of the HS in the MDG goal of eradication of poverty and how it is connected and how it makes way for peaceful conditions among people has been seen in a concrete way.

5.5.2. *Solidarity*

Developing a global partnership on development—MDGs basic theme (discussed in chapter 4 in this thesis), human centered ethics in economics for a New World Order basic theme (discussed in chapter 3 in this thesis), together in the organising theme standpoints on peace results in the global theme of philosophy of peace seen here in the thesis as a good example that solidarity is one of the basic principle of philosophy of peace and development of the HS in the UN.

Solidarity is given an in-depth definition by Pope Benedict XVI (2009) as follows: “Solidarity is first and foremost a sense of responsibility on the part of everyone with regard to everyone.” Solidarity is about interconnectedness of people in our world. This interconnectedness is aimed at the service of each other. Solidarity is one of the great concerns of the philosophy of peace and development of the HS in the UN. Interestingly Pope Paul VI (1967) could find an almost similar concept of solidarity which the purposes of the Church propose in the activities of the UN. Paul VI (1965) interpreted a transcendent element in the solidarity-activities of the UN. These same concepts have been seen in the basics of the philosophy of the HS in the UN, especially in the explanation of the integral humanism of Jacques Maritain (See: 5.3.2. Jacques Maritain and Integral Humanism). Meanwhile, Pope John Paul II (1986a) called this solidarity in more practical things. “The international economic scene needs an ethic of solidarity, if participation, economic growth, and a just distribution of goods are to characterize the future of humanity (John Paul II 1995).”

As seen in the ‘philosophy of peace and development of the HS in the UN,’ the attainment of peace comes through development which is generated out of charity and is engaged with justice on common good. It must have in it the concept of solidarity (Auza 2015d; Eppstein2012). This thesis has also seen the philosophy of Jacques Maritain with regard to justice and social order and human solidarity. Here is how the HS implicitly brings such ideas in the UN:

The fundamental aim of governments is justice, and a just social order is one in which each person has his or her rights guaranteed and respected. But even in the most just society, some members of our human family fall into cracks, or have disabilities and other risk factors that even well-ordered and just societies may overlook or pay less attention to. More than and beyond justice, they need our solidarity (Auza 2015d).

Pope Francis (2015b) in his address to the members of the diplomatic corps accredited to the Holy See mentioned the importance of solidarity in the following words, “... rediscover those

values of shared concern and solidarity which are at the basis of their culture and civic life, and are a reason for confidence both now and in the future, especially for the young (Francis 2015).” Here Pope Francis (2015b) views that solidarity is much important for the future generation. As a connecting concept of the entire global population, solidarity is a vital element in the ‘philosophy of peace and development of the HS in the UN.’ Solidarity is an inseparable element of the philosophy of peace and development of the HS.

5.5.3. Subsidiarity

In the new world order ideas, ensuring environmental sustainability are the basic themes from the part of peace as the organizing theme which leads to the global theme of philosophy of peace and development of the HS in the UN find a basic fundamental element of subsidiarity in it. Whereas in the global theme development finds in the MDG goal protection of the environment as the basic theme, together they could form the concept of solidarity in the philosophy of peace and development.

In a statement in the UN, the HS delegation defines the principle of subsidiarity as follows:

According to the principle of subsidiarity, a community of a higher order should not interfere in the internal life of a community of a lower order, depriving the latter of its functions, but rather should support it in case of need and help to coordinate its activity with the activities of the rest of society, always with a view to the common good (PMHS 2005).

This principle plays an important role in the ‘philosophy of peace and development of the HS in the UN.’ In the ‘peace philosophy of the HS in the UN,’ it plays a dynamic role in the human rights sector, especially the rights of family. The same could be said in the ‘New World Order Ideas,’ with regard to the relation between emerging states and the developed ones, or less developed states and the developed states. With regard to the development ideas of the HS - the processes and projects aimed at peace are engaged with justice in common good – smaller units have a greater role to play for sustainability. That way it can theoretically resist totalitarianism in politics and practically the monopoly of a few in the industry and financial systems (PMHS 2005).

It is important to note many of the projects of the HS through its charity organization in the field of social development. There are micro projects, which show the importance of the subsidiarity that makes things sustainable, self-sufficient, and sound (Rochefoucauld and

Marenghio 2017) (See also: 4.6.1.1. MDG Target 1.A: Vision of the Holy See With Regard to the Proportionate Number of People Whose Income is below \$1.25 a Day from the Years 1990 to 2015). It is vital to mention here the role of the principle of subsidiarity in the process of peace building, conflict transformation, and for the preservation of international law and order (Francis 2015; Rochefoucauld and Marenghio 2017). The head of the delegation of the HS, Msgr. Lebeaupin (2010), at Kampala before the general debate of the ‘International Criminal Court Review Conference of the Rome Statute,’³⁹ stated that:

... respect for the principle of subsidiarity allows states and communities to take action with accountability and provides for victims and affected communities participating in the judicial process for the sake of addressing the harm caused by gross violations of human rights, which fosters restoration and broader long-term peace. In this forum, this notion is addressed under the concept of complementarity, which recognizes that local national systems must be the primary source for holding individuals accountable. In so doing, we recognize that subsidiarity helps to restore local communities but also fosters trust between states as national governments retain the responsibility to hold perpetrators accountable.

In many of its statements in the UN, the HS has continuously reminded the importance of subsidiarity for peace and development (Benedict XVI 2008e). Now let us look at another important element of ‘Peace and Development of the HS in the United Nations,’ namely stewardship.

5.5.4. Stewardship

Methodologically explaining stewardship is one of the fundamental principles of the Philosophy of Peace and Development of HS in the United Nations. For example, the basic theme of right to environment in connection with the organising theme of UDHR and with the basic theme of protection of environment in connection with organising them MDGs results in the stewardship as a basic principle in the global theme of philosophy of peace and development of HS in the UN.

The intervention, statements, messages, and standpoints of the HS demand and promote respect towards the creator God by means of stewardship of creation (Migliore, 2009c). This is

³⁹ The ‘Rome Statute of the International Criminal Court’ is also referred as the ‘International Criminal Court Statute.’ The ‘Rome Statute’ is the treaty which formulated the International Criminal Court--ICC. The statute was adopted in a conference in Rome on 17th July 1998, wherein 120 were in favour, 7 against and 21 abstained and it entered into force on 1st July, 2002. It has 128 articles. See more: <https://www.icc-cpi.int/resource-library/documents/rs-eng.pdf>

another main feature of the ‘philosophy of peace and development of the HS in the UN’ which is the principle of stewardship of the nature. Certainly this concern of the HS should be categorized under the thought of *Tranquillitas Ordinis* of St. Augustine (John Paul II 1990a).

Theology, philosophy and science all speak of a harmonious universe, of a ‘cosmos’ endowed with its own integrity, its own internal, dynamic balance. This order must be respected. The human race is called to explore this order, to examine it with due care and to make use of it while safeguarding its integrity... The concepts of an ordered universe and a common heritage both point to the necessity of a more internationally coordinated approach to the management of the earth’s goods (John Paul II 1990a).

I have discussed the theme of stewardship in the third chapter with different peace standpoints of the HS in the UN. In the current situation of the climate change, this stewardship is an extra-ordinary concern for the HS. The recent encyclical of Pope Francis titled ‘Laudato Si’ (Francis 2015c) and his UNGA address indicated as to “how much the HS is aware of the stewardship role of human beings on the planet earth (Francis 2015).” Pope Benedict XVI (2008a) stated:

... international action to preserve the environment and to protect various forms of life on earth must not only guarantee a rational use of technology and science, but must also rediscover the authentic image of creation. This never requires a choice to be made between science and ethics: rather it is a question of adopting a scientific method that is truly respectful of ethical imperatives.

This shows that caring for the nature has an ethical principle as the backdrop. In his ‘World Day Peace Message’ of 1990, Pope John Paul II (1990a) stated that one can find the basics of the philosophy of the ecology of the HS as well. The message entitled as “Peace with God the creator, peace with all of creation,” clearly stated the concerns of the HS. The HS considered universe as an ordered one and it is the heritage of all the people in the world, and this idea is communicated in all the international meetings related to the environment conducted by UN and related agencies (John Paul II 1990a; Migliore 2009a).

Threat to the nature or environment is threat to peace. Pope John Paul II (1990a) in one of his ‘Peace Day Messages’—PDM wrote:

In our day, there is a growing awareness that world peace is threatened not only by the arms race, regional conflicts and continued injustices among peoples and nations, but also by a lack of due respect for nature, by the plundering of natural resources and by a progressive decline in the quality of life. The sense of precariousness and insecurity that

such a situation engenders is a seedbed for collective selfishness, disregard for others and dishonesty.

John Paul II (1990a) explained the traditional Catholic thought in a simple language in this peace message. He teaches that with the sin of man, the harmony which God the creator invested in nature is broken. As a result, man is alienated from himself. Eventually, death and fratricide took place. From the Biblical interpretation, it is seen that the earth also began to be rebellious against him. Thereby, futility appeared in the nature. This sin-troubled nature is also in the hope of liberation with human beings (John Paul II 1990a). Behind this message of John Paul II (1990a), there is a call for respect of the creator and creation with moral decision and actions. John Paul II (1990a) wrote: “When man turns his back on the creator’s plan, he provokes a disorder which has inevitable repercussions on the rest of the created order. If man is not at peace with God, then earth itself cannot be at peace...” Man has contaminated the order in nature. In connection with the Augustinian concept, one could say that the given tranquility in the nature is shaken. Polish Pontiff John Paul II (1990a) commented further:

The profound sense that the earth is ‘suffering’ is also shared by those who do not profess our faith in God. Indeed, the increasing devastation of the world of nature is apparent to all. It results from the behaviour of people who show a callous disregard for the hidden, yet perceivable requirements of the order and harmony which govern nature itself.

This is the basic philosophy behind the ecological worry of the ‘Catholic Church’ in our days. As a remedy to great threat, Pope John Paul II (1990a) reflected that:

Many ethical values, fundamental to the development of a peaceful society, are particularly relevant to the ecological question. The fact that many challenges facing the world today are interdependent confirms the need for carefully coordinated solutions based on a morally coherent world view.

Pope John Paul II (1990a) has seen the problem of environmental crisis as one of the aspects of profound moral crisis of today. Indiscriminate applications of advanced science and technology are one of the moral causes behind this crisis. Pope John Paul II (1990a) sees the case of environmental pollution as an absence of moral responsibility, wherein respect for life is not properly cared for. Though the inventions and discoveries are man’s call to participate in God’s creative activity, sometimes their applications bring harmful and heinous long term bad effects in the environment. Behind all these deviated activities of human beings, Pontiff found all their mentality of indifference to fundamental moral norms and their denial. He suggested respect for

life and dignity of human person as the final guiding principle in any given human condition. Against this backdrop, the Holy See developed its ecological concerns and its statements, intervention etc, in the UN. John Paul II (1990a) clearly states that:

...no peaceful society can afford to neglect either respect for life or the fact that there is integrity to creation.... Today, the dramatic threat of ecological breakdown is teaching us the extent to which greed and selfishness - both individual and collective - are contrary to the order of creation, an order which is characterized by mutual interdependence...

Many of those well-developed ideas and suggestions in the interventions, statements, and messages of the HS at different UN podiums have been seen in the third and fourth chapter of this thesis. The HS argued against the moral errors of industrialization of the already industrialized countries and called for solidarity among countries to understand the absolute need for change in planning and in organization, which is intrinsically connected with peace. The HS believed that their needs directly address structural forms of poverty all over the world. These structural forms could be called in peace studies as structural violence (See section: 3.4.1. Johan Galtung and Triangular Peace). The HS's philosophy in this sense, calls for a practical approach to end the unnatural methods of farming as a solution (Pontifical Council for Justice and Peace 2011; Migliore 2005; PMHS 2011). Accusation against the poor and the deprived countries and communities for not caring for their natural resources by developed countries (Campbell et al 2010) is also seen by the HS as a result of these structural forms of poverty. The HS demands support for their cause from other developed countries as well as their own initiative to save the nature, since regardless of the poor or rich all have the responsibility to steward the environment. The HS therefore wishes a structural reform—both among nations and in the new methods confronting the global crisis of environment (Migliore 2009a; ITC 2004).

The HS accuses the wars and heavy weapons of mass destruction with bio-chemical support and modern life style of men, for example, moral crisis as the cause of environmental destruction (Martino 2002). Pope John Paul II (1990a) simply puts his philosophy in the following words: “If an appreciation of the value of the human person and of human life is lacking, we will also lose interest in others and in the earth itself.” He compelled an education in ecological responsibility for all. It is a call: “... a true education in responsibility entails a genuine conversion in ways of thought and behavior (John Paul II 1990a).” The Pope's voice was echoed by the HS delegation at the ‘World Summit on Sustainable Development,’ Johannesburg, South Africa on 2nd September, 2002 (Martino 2002).

Speaking on 'Sustainable Development' in 2005, the former permanent observer of the HS, Archbishop Migliore (2005) clearly called for the integration of poverty reduction strategies and that of environmental stability. Migliore (2005) argued that without an attitude of environmental stewardship, there cannot be a solid base for development. For the protection of environment, development is a vital issue, since it brings investments in the same field. Here responsibility and solidarity also play a crucial role. Referring to the first principle of Rio Declaration, he says human beings "should be at the centre of development, especially that of sustainable development" are the core of environmental concerns (Migliore 2005a).

The problems seen in the global environmental situations are also linked with problems and difficulties of development in a connected manner. Climate change, drinking water shortage, deforestation and desertification are the environmental concerns and these are seen by the former permanent observer of the HS in relation with development (Chullikatt 2012a; Chullikatt 2013d). Migliore (2005) wished that these complexes and related issues should move towards an all-inclusive vision, rather than its fragmented approach for the solutions. A 'multi-sectoral' vision is the request of the HS in this regard. The HS also recognizes economic and social threat with poverty, contagious diseases and environmental degradation, all of which are the primary bands of threats the humanity confronts. It challenges both the security of current and coming generations. The HS views that since these challenges are interconnected with one another; there should be a collective security system to confront those fears (Migliore 2005a).

In this concern, the HS called for two level commitments, both from the part of the local communities and from government planning. The collaboration of local communities can assure their participation in the evaluation and conservation of nature and its resources. For that they have to profit their share from such sort of programmes. On the other hand, the planning of government authorities should have accountability and responsibility with regard to the costs of natural ecosystems in the economic ventures and decisions. It should be given priority in official decisions as the natural resources are finite in their forms. The protection of the natural assets should be the topmost priority, not only in planning, but also in investment and budgeting. These things can assure the successes of those programmes. Seeing the dependence of the poverty-ridden people on forests for their food, shelter, fuel, water, and clothing, the HS expressed its high concern for the protection of forests. It desired an international treaty in this regard (Migliore 2005a).

The HS delegates successfully connected and demanded the MDG with environmental concerns and development programmes. The HS also acknowledged climate change and energy issue as one among the greatest challenges of the 21st century in connection with environmental stewardship. It affirmed that it is the duty of the present generation to ensure renewable energy and clean energy possibilities for the future generations. The expecting goal in 2020, for the access of clean water and basic sanitation and the improvement of life situation of slum dwellers has been highlighted by the HS in the UN (Migliore 2005a).

5.5.5. Equality

Methodologically explaining, in many of the basic themes (See section: 3.5.7.2. Rights of Women and Peace), the idea of equality, for example Right to Life, Right to Education, etc., in connection with the organising theme of UDHR on peace and basic themes of developments such as global partnership also gives importance for equality in the MDGs—the organising theme. Resulting from these two organising themes together, the idea of equality remains as one of the fundamentals of the global theme – the Philosophy of Peace and Development of the HS in the UN – through this research methodology. The below given paragraphs will refine it for a better comprehension.

As future oriented and life-centered, the ‘philosophy of peace and development of the HS in the UN’ has another important element in it, namely equality among men and women. The HS has expressed its particular care for women in its interventions of the UN in different occasions (See section: 3.5.7.2. Rights of Women and Peace). It can be understood and interpreted here as part of its peace and developmental philosophy. It believed that both men and women have equal dignity and not the ‘sameness.’ Both boys and girls should be given equal opportunities for their maturation that include nutrition, healthcare, and education. The HS has always mentioned the particular responsibilities of both men and women (See section: 3.5.7.3. Equality is not sameness). The HS is also well aware of the fact that it is criticized for many of its standpoints with regard to the responsibilities of men and women (John Paul II 1995d; John Paul II 1995bc). It has been criticized many at times without proper reasoning by opponents and with what even it has never ever articulated (John Paul II 1995c). For example, Filipovic (2013) stated: “The UN Commission on the status of women unmasks equality’s enemies” without any base and evidence interpreted that the HS is in support of marital rape. In fact, the HS is against any kind of violence against women, especially rape which torments a woman’s life.

Pope John Paul II (1995c) wrote a letter to Mrs. Gertrude Mongella, the Secretary General of the 'Fourth World Conference on Women of the United Nations' in 1995, in which he explained the vision and concept of equality among men and women. The theme of the conference was "Action for Equality, Development and Peace." From that conference, he expected a "... true vision of women's dignity and aspirations (John Paul II 1995c)." For him such a vision should be a realistic and objective response to the sufferings of women. They should be inspirable and sustainable. Referring to UDHR, Pope John Paul II (1995c) wrote:

In fact, the recognition of the dignity of every human being is the foundation and support of the concept of universal human rights. For believers, that dignity, and the rights that stem from it, is solidly grounded in the truth of the human being's creation in the image and likeness of God. The United Nations Charter refers to this dignity in the same instance as it acknowledges the equal rights of men and women, a concept prominent in almost every international human rights instrument. If the potential and aspirations of many of the world's women are not realized, this is due in great part to the fact that their human rights, as acknowledged by these instruments, are not upheld.

Pope John Paul II (1995c) was of the opinion that the equality of dignity between men and women must not be 'sameness.' John Paul II (1995c) stated that:

This would only impoverish women and all of society, by deforming or losing the unique richness and the inherent value of femininity. In the Church's outlook, women and men have been called by the creator to live in profound communion with one another, with reciprocal knowledge and giving of self, acting together for the common good with the complementary characteristics of that which is feminine and masculine.

Pope John Paul II (1995c) gave accent on the personal level of human right. Dignity, according to him, begins in one's own family. It is much deeper than a juridical and international level of confirmation of human rights. It is concretization of rights to the level of emotion and spiritual care. Pope John Paul II (1995c) qualified such rights as of a natural order. Again as in other elements of philosophy of the HS, here one can trace the concept of *Tranquilitas Ordinis* of St. Augustine in relation with family and peace. Pope John Paul II (1995c) also argued against the misconception of the natural order of women with their motherhood rights. Pope John Paul II (1995c) stated that:

...it is necessary to counter the misconception that the role of motherhood is oppressive to women, and that a commitment to her family, particularly to her children, prevents a

woman from reaching personal fulfillment, and women as a whole from having an influence in society.

At this juncture, the former Supreme Pontiff John Paul II (1995d) also explained that husbands have to take care of women during pregnancy and need to undertake responsible parenthood along with women. In short, the HS stresses the point on equality first among men-women category, however, it does not forget about the rich-poor or haves-have nots category as well. As we have seen in the latter issue in many of the pages of this thesis (for example, Eradication poverty), we would not discuss it any further here.

5.5.6. Global Governance and Global Public Authority

In the basic theme, in two of the New World Order themes namely human centered ethics in world economics and institutions, disarmament, R2P and other basic themes in connection with the organizing theme—standpoints on peace with the help of UDHR and New World Order and the basic theme of Global Partnership in connection with the standpoints on development with the help of all other filtering idea of MDGs basic themes, it is seen how it will be leaping towards the global theme of Philosophy of Peace and Development of HS in the UN. Here I am refining these ideas further with our methodological approach which we have explained in the general introduction with table I and table II respectively.

The philosophy of peace and development of the HS researched in this study has been found to be a global one. First and foremost, it addressed the global situation which the HS believed in with the backing of the UDHR. Attempting to philosophically understand the global issues is not an easy task, because it involves political, religious, social, cultural, economic, and even emotional issues of the world. But in a world of globalization, one cannot avoid that (Migliore, 2004; Pontifical Council for Justice and Peace 2011). That is the reason global governance is also another important element in the ‘Philosophy of Peace and Development of the HS in the UN.’ Both the Holy See and the United Nations are global institutions, and naturally they are the best experienced in our world to tell the global perspectives for the future world. But the HS believes that the UN needs reform on the basis of the real philosophical facts such as integral humanism, political humanism, truth or religious freedom, charity generated development aimed at peace, justice and common good (Migliore, 2004; Pontifical Council for Justice and Peace 2011).

In a statement, H.E. Archbishop Celestino Migliore (2004), former Apostolic Nuncio and former permanent observer of the Holy See to the United Nations, expressed certain reform ideas at the joint debate on “Revitalization of The Work of The General Assembly” (Item 52) and “Strengthening of the United Nations System” (Item 54) Plenary at New York, on 4th October 2004 (See section: 3.6. From UDHR to The ‘New World Order Ideas,’ Peace According to the Holy See). Though it is not discussed here at large in this thesis, the HS provides a brief comment as follows: “...the bodies of the international community should be shaped so that they are capable of realizing the common good by ways and means adequate to the changing historical conditions (Migliore 2004).”

Being aware of the changes in the historical conditions, the HS is worried about the future of the world. The HS is doubtful about the status-quo of the concept of nation-state in our current world. In a well-studied document from the PCJP, the HS stated the changing scenario of the world and its root cause, and demanded for a global public authority. The HS distinguished few evidential causes of the chaotic status of our current world, namely: neo-liberal thinking, liberalist conception of economic development, and technocratic ideology. The neo-liberal thought believes that all problems should be met exclusively in a technical way. The vision of economics of the liberalists with its results has taken away the tranquility of the world and its peace. Meanwhile, with its materialistic approach, the technocracy ideology diminishes everything to the material level (Pontifical Council for Justice and Peace 2011). A reformation of economic and trade in international level is very much needed for the justice and dignified life of the humankind (Somavia and Martino 2005).

The HS believes that: “...the time has come to conceive of institutions with universal competence, now that vital goods shared by the entire human family are at stake, goods which individual states cannot promote and protect by themselves (Pontifical Council for Justice and Peace 2011).” From the above arguments, it could be stated that the HS has an integral vision for human beings and serving that vision is its objective in the UN. The integral vision of the Holy See implies the well-being of human beings in this earthly world and their dignity with which they inherit human rights and their unique capacity of transcendence to spiritual or eschatological end where they enjoy eternal peace. This peace starts from this earth as both negative and positive peace. For such peaceful conditions, environmental friendly development is necessary. The HS views many international issues in different angles than other nations do. But observing its integral view on the issues of the ‘Philosophy of the HS on peace and development in the UN,’ a thought

pattern is needed. The HS's spiritually oriented diplomacy has different priorities of agenda for the well-being of nations and for that the HS has its mission to serve the human family.

5.6. Conclusion

The fourth and final research group of questions stated in the introduction chapter has been as follows: "Can the Holy See's communication in the United Nations about peace and development be considered as a philosophy? How this philosophy of peace and development of the Holy See differs from other such kind of thoughts? How far this philosophy of peace and development is applicable in the present global scenario?" In this fifth chapter of this thesis titled "The Philosophy of Peace and Development of the Holy See in the United Nations", I have logically given an answer to the above given fourth research group of questions, through this chapter which is to call the standpoints/communications of HS as a philosophy of peace and development. For that I have given a brief explanation of philosophy at the beginning of this chapter. The philosophy is generally considered as a search for truth or wisdom, but there is another well-known concept of philosophy which claims that philosophy is a way of life both in the western and eastern worlds. Both in the east and west, many philosophers considered philosophy as a way of life and practical one. I have discussed this at the beginning of this chapter. The philosophy of the HS for peace and development should be categorised in that nature. In that sense, Christianity too is based on practical philosophy and the philosophy of the Holy See in the modern world is a philosophy which is to guide human life. It is a practical philosophy and a way of life. This could be seen in the 'Philosophy of Integral Humanism' of Jacques Maritain, which has close vicinity to the 'Philosophy of Peace and Development of the HS in the UN.' This fifth chapter has highlighted the spiritual elements – *imago Dei/ imago Christi* – in it and stated that it is a holistic philosophy. It is not only through its religious diplomacy and alternative diplomacy but also through individual, community, local, national, and international levels, this philosophy can be realized.

To prove this in the communications, standpoints, messages, addresses, interventions, etc, of the HS, this chapter searched for the intention of the HS with regard to its diplomatic and international relations including that in the UN. The answers could be found in the words of Pope John Paul I (1978). The two-fold aim of the HS diplomatic mission is then understood in their basic roots which are *imago Dei*, and dignity of human being. From the messages of Jesus, today the content and messages of the HS is comprehended from its basic vision or remote fundamental basics (See section: 2.2. The Catholic Church); (See also section: 3.3.2. 'Peaces' in the New

Testament (NT). Its current application in the international scenario is explained through the interpretations and philosophy of Jacques Maritain (See section: 5.3.1. Jacques Maritain- Interpretation of *imago Dei*).

The complex web of philosophical and anthropological thought of Catholicism would turn to the original sources of St. Augustine and St. Thomas Aquinas. The concepts of *Tranquilitas Ordinis* of St. Augustine and *Pax Proprius est Effectus Caritatis* of St. Thomas Aquinas have been taken into consideration. In this chapter, they are considered and interpreted as the pillars of ‘Peace and Development Philosophy of the HS in the UN.’ Based on these facts it can be concluded that the human initiatives and projects anchored in the truth, motivated by charity, engaged with justice, working for the common good aimed at peace—a peace which is tranquility in order, where the ‘Human Rights’ and ‘New World Order Ideas’ is respected – that is the ‘philosophy of peace and development of the HS in the UN.’ Such a philosophy has different qualitative elements in it, namely option for the poor, solidarity, subsidiarity, stewardship, equality, and global public authority for good global governance. From these ramifications, it is clear that the ‘Philosophy of the HS in the UN’ is an integral and a human centered one. It perceives not only the worldly well-being of human beings, but also believes and explains the eternal spiritual end and thereby it is an integral philosophy of peace and development.

6. GENERAL CONCLUSION

6.1. Introduction

The research carried out in this thesis started with some of my personal experiences as a theology student in Rome. I began to ask myself few questions about the role of the Church in international relations and in the international community during my stay in Rome as a theology student. My fascination about the Vatican City State – how this tiny and independent city-state rules one billion Catholics in the world – led me to many other questions which I explained in the introduction of the thesis (See section: 1.1. Introduction). My questions and search made me to venture on this topic for my thesis. With this research, I could outline a ‘Philosophy of Peace and Development of the HS in the UN,’ which gave me satisfactory answers to my questions of my younger days as a student in the Vatican City State, at *Pontificio Collegio Urbano de Propaganda Fide*.

As I have stated in the introduction chapter of this thesis, my aim had been to find out the contents and concerns for peace and development by the Holy See in the form of a philosophy. To do justice to this aim or objective, this thesis has stated the method and objectives of the Holy See to arrive at the philosophy of peace and development. This research study has concentrated mainly on the communication of the HS as an observer in the United Nations and its filial agencies. The results of this research study could be helpful not only for the followers of the Holy See but also for others to objectively understand the concept and the vivid elements of peace proposed by this institution. To get a perfect picture of the ‘Philosophy of Peace and Development of the Holy See,’ I have highlighted the secular face of the Holy See rather than that of a pure religious identity. Hence, this thesis would pave the way to comprehend the common values which could be shared with other religions and communities. Thereby inter-religious dialogues could have a platform to start with for creating a peaceful and harmonious world. By reading this thesis, the misunderstanding and extreme positions based on prejudice about the Holy See could be reduced when one understands its position on peace and development.

The hypothesis of this thesis study which is “The Holy See’s Philosophy of Peace and Development in the United Nations is uniquely positioned to promote and influence global discussions on Peace and Development” has been logically explored through the previous five chapters of this thesis. This thesis has attempted to state that since the HS has a unique global stature; it has been easier for HS to propose plans of peace and development or related themes.

With the same they have been able to influence the global issues in consideration with peace and development. These plans and proposals are not only theoretical but also have been that of praxis. With the other councils and commissions of the HS such as PCJP, Pontifical Council *Cor Unum*, PCF, PASS, PAS, later dicastery for promoting integral human development, and so on, these praxis and presence all over the world has been matchless with any other organization or institution in the world. Thus proving the hypothesis I could say the Philosophy of Peace and Development HS is promoting a harmonious world.

The first research group of questions which we had raised in the introduction chapter had been “Is the Holy See a nation state or simply a religious group? Is the history of the Holy See a long and an enriching one at the United Nations? Does the actual status representation of the Holy See do enough in the international arena of peace and development?” In the second chapter of this thesis titled: ‘Status of the Holy See in the United Nations’ this above given first research group of questions has clearly explained that the HS has a secular face, though that is based on its theistic belief and concepts. Thereby the first research group of questions in this thesis met its expected aim. The HS has the status of an ‘international person’ in international relations including in the UN. Each and every intervention of the HS in the UN is well studied and enriching in nature. They are explicitly and implicitly connected to peace and development.

The second research group of questions which I had raised in the introduction chapter of this thesis had been as follows: “What are the ideas and concepts proposed by the Holy See for the promotion of peace? Is it something special with regard to the proposed ideas, matters, and suggestions for global peace?” To answer these second research group of questions, in the third chapter: “The Standpoints of the Holy See on Peace in the United Nations,” I have clarified the standpoints of the HS for peace through clear arguments with the support of ‘Human Rights’ (UDHR) communications of the HS. In the two standpoint explanations, it was clear that the HS proposed an integral peace with a secular language beyond the natural religious character of the HS. It was also clearly shown that in its proposals and promotions of peace, the HS tended to enlarge the vision with a ‘New World Order’ with three main concepts such as environmental protection, ethical value added behavior in international financial institutions, and disarmament. Through all these approaches the HS has been showing that it has been ardently trying for global peace and thereby completely answers the second research group of questions.

The third research group of questions stated in the introduction chapter has been as follows: “Does the Holy See hold original ideas with regard to development? What are the special concerns of the HS in the United Nations about development?” With regard to the third research group of questions stated in the introduction chapter—using MDGs as measurement the fourth chapter entitled “The Standpoints of the Holy See on Development in the United Nations” collected the various standpoints of the HS. On all of the eight MDGs, the HS has expressed its sound suggestions, unparalleled support, and collaboration. In certain approaches as mentioned in the fourth chapter, the HS with its original recommendations and criticisms has provided an outstanding contribution in the UN. The HS religious diplomacy and alternative diplomacy in this connection stands for an integral human development. All these were the answers for the third research group of questions discussed in this fourth chapter.

The fourth and final research group of questions stated in the introduction chapter has been as follows: “Can the Holy See’s communication in the United Nations about peace and development be considered as a philosophy? How this philosophy of peace and development of the Holy See differs from other such kind of thoughts? How far this philosophy of peace and development is applicable in the present global scenario?” In the fifth chapter of this thesis titled “The Philosophy of Peace and Development of the Holy See in the United Nations”, I have logically given an answer to the above given fourth research group of questions, which is to call the standpoints/communications of HS as philosophy. For that I have given a brief explanation of philosophy at the beginning of this chapter. This last chapter has highlighted the spiritual elements – *imago Dei/ imago Christi* – in it and stated that it is a holistic philosophy. It is not only through its religious diplomacy and alternative diplomacy but also through individual, community, local, national, and international levels, this philosophy can be realized.

The methodology we applied in the thesis has been ‘qualitative thematic network’ with three analysis stages. Now we are at the stage C, which is the final one. With the key conceptual findings of the last chapter namely, we bring them together here in the ‘General Conclusion’ in an integral manner. Here, original group of research questions and theoretical grounding of the research project objectives get answered. I would like to mention the importance of the findings of this research and the possibilities of implementation for an improved world and for the future generations.

My search was first of all to find an ‘apt and adaptable language’ – a *linguaggio* of the Holy See with its sublime messages to the world—a language, which is capable of conveying its message to other religions, to the non-believers and to the international community in a secular way. I thought such *linguaggio* might much easily expose to the world the truth-finding thoughts of the Holy See. My search had a satisfactory note with the efficient structure of the Holy See’s international relation sector, mainly in its delegations in the UN and its filial agencies. The *linguaggio* sounded that there is a secular and transmissible one with the modern world. It is a different language, normally not the one, which one used to hear in the theological or philosophical classes and disputes at the Catholic universities, though the content is from the same arena. In a troubled contemporary world, where religions make more of peace and wars, than ever in the history of human kind, this linguistic style brings a hope of dialogue between religions and nations. It prepares a fitting platform to contribute something for a better tomorrow.

There is a saying in the theological field, which says that the ‘Catholic Social Teachings’ are ‘the best kept secrets’ of the Catholic Church. The research results of this thesis proved that they are connected with the ‘Catholic Social Teachings.’ I would say that if the ‘Catholic Social Teachings’ are the ‘best kept secrets’ of the Catholic Church, the connected ‘Philosophy of Peace and Development of the Holy See in the UN’ is a precious and perennial jewel in the hidden pots of this secrecy to peacefully decorate the contemporary world.

In the post 9/11 world, religions have become more significant in international politics and in the social life of the world. The role of religions and their complex web of relations in the international arena of today’s world are getting more intensive day by day and they are also obviously connected to the peace and development sectors. In the contemporary culture, religions and civic society are intermingled more than ever and they do have a decisive role in many conflicts and violence affected situations and terrorist-plagued ambiences of the world. In such a condition, research on the ‘civic-diplomatic-language’ of the Catholic Church – the biggest faith based organization and permanent observer in the UN is worthy and valuable, since it can contribute much for the welfare of the world. The thesis has proved that the peace and development proposed by the Holy See in the UN have a greater role to play in the coming days of humanity.

In the introduction of the thesis, I have stated that from time immemorial, religious faiths, directly and indirectly have shaped human behavior—both in private and community life (See section: 1.1. Introduction). This fact is very much true for Christianity and Catholic Church in the

western world. In the history of the Catholic Church, it is easy to catch cases wherein peace and wars have molded, devastated, and established the fates and fortunes of regions and nations.

In the interventions, messages, communiqués, statements, etc., of the HS, this thesis has sought the peace and development thoughts of the HS in a systematic and methodological way. The approach of the thesis was to explore how the Catholic Church meets with self-defined and great responsibilities to bring peace and development in today's world. In the current world, on the one hand, more than ever in the history of the world, religions or faith based organizations are involving in conflict resolutions, peace building, peace education, and other peace activities, and they also promote and engage in many development projects in various fields of the society. On the other hand, they are at least used or misinterpreted for the many or major security threats of the world. It is important to recognize that majority of the human beings belongs to one or another kind of religious beliefs and these religious beliefs have a great potency to create a peaceful and developed world. This thesis has successfully sought such kind of attempts of the HS to find new methods and practice of bridging ties among nations and to convince them that the religious element in a society plays a vital role for its harmony and order. This is a relevant call of the time.

Research has proven that in a globalized world, to talk about peace, development, economics, and security are all directly or indirectly involved with the world-wide religious faiths of various communities and nation states. The role of the HS in the UN corroborates that the world religions and religious institutions have greater roles to play in international politics to create peace and development. At times, we forget about the micro groups in a society which are based on faith and which have crucial roles for peace building and its sustenance. The peace formulas and attitudes of global religions are of international value. The HS theoretically without any doubt clarifies these facts in the UN and practically with the Catholic Church and also with small groups all over the world. The practical experience of religious groups in war and murky violent afflicted situations do play vital roles to match the situation and to bring about normality with their spiritual essence. Through the whole search, it can be noted that the HS has this spiritual element in its every attempt for peace—both in theory and practice of its mission in the UN and in the world. The interventions of religions in any society also play some sort of role in the developmental activities. The HS plays a pro-developmental role and it is depicted in the thesis as a research element.

This thesis has seen the opinion of Fox (2001), in the introduction section (See: 1.2. Objectives of the Doctoral Thesis Project). Fox (2001) considers the influence of religion in international politics in three ways. At first, he considers that the foreign policy maker and their constituents are under the influence of religious beliefs. The thesis was not directly in search to prove this premise, but it has shown vital principles of the HS in connection with this opinion. With a second point, Fox (2001) stated that religion is a matter of legitimacy in international politics. Fox intends that criticizing or supporting possibilities given by a religion provides an element of legitimacy for the agenda of local, national, and international politics. The Cairo ‘Population Conference’ of 1994 (Cairo-Copenhagen-Beijing Interface Steering Committee 1995) has revealed as to how the religious beliefs of the HS and that of the Islamic countries changed the political agenda of the big and powerful nations. There the legitimacy of the international agenda was explicitly determined by religious factors. As a third point, Fox presented the potentiality of many local religious issues and phenomena, including religious conflicts which could become international cross border issues if not properly handled. However, through this research one could understand that religion can also stop many international issues with its presence and active involvement. This is explained in table: 8 of the landmarks of the HS with regard to its religious diplomacy and alternative diplomacy and international relations (See: Table 8—Landmarks in Holy See Diplomacy and International Relations).

The aim of this doctoral thesis was a troublesome research. First of all, to cover the huge volume of the communication resource materials of the Holy See in its international relations with its long history is difficult within the limit of a PhD thesis. The selected possible materials are on the basis of their importance and connections with the theme of the thesis and they have been scientifically classified. The humanitarian based principles are the fundamentals for the Holy See’s interventions in the UN. The Holy See as a spiritual and soft power often criticizes and challenges the unjust international systems and inhuman situations. It has its own opinions and visions on global issues. To bridge them with other values and principles was not an easy work, but I hope I have tried to do justice with UDHR, MDGs, and New World Order Ideas.

The research process with a special methodology attained a perfect picture of an integral ‘Philosophy of Peace and Development,’ highlighting the diplomatic and secular face of the Holy See. As an interdisciplinary study between peace studies, philosophy, and Catholic Social Teachings/theology—an amalgamation of all three is seen in the thesis. The pure religious identity of the biggest religion in this world – Catholic Church was in the strict sense not seen in the

discussions of the thesis, although the main beliefs are treated in the thesis as short descriptions (See section: 2.2. The Catholic Church). With all these different elements, the thesis successfully proposed the methods and objectives for a peaceful world based on the ethical principles and beliefs of the HS in the form of 'Philosophy of Peace and Development of the HS in the UN.'

The philosophy used in this study is helpful not only for the followers of Roman Catholicism, but it is also useful for other religious believers and non-believers to discern the concepts and vivid elements of peace and development proposed by the HS in an objective manner. The results of this study will be helpful to find out the common values among the religions and communities for peaceful co-existence and peace building. Thereby, both in the local and international level, with these valuable thoughts of the HS, inter-religious dialogues and collaboration can build up. The outcome of this research are useful to avoid the misunderstanding and extreme positions based on prejudice about the Holy See. Its position on peace and development will positively contribute to the well-being of the planet. The research has cited in the introduction, (See section: 1.1. Introduction) about the importance of the discussion on the fundamentals of religion for peace and harmony in the world (Küng 1990). It has been verified with the description of the concepts of *imago dei*—dignity of human beings. This has been methodologically deployed in many parts of the thesis (See section: 5.3.1. Jacques Maritain- Interpretation of *Imago Dei*). Thus in nature and content, the thesis maintains its declared aims mentioned in the introduction of the thesis.

The world affairs of today cannot exclude the religious factor from its main ideals. The remarkable global influences of religions are increasing steadily. Religious political parties or political parties under the influence of religious ideologies are very much influential—not only in European and American democracies, but also as a matter of fact and concern in many developing countries in Asia and Africa. In one way, such a method can help in the promotion of world peace and development at the grass-root level and it is easier for a religion like Christianity and Roman Catholic Church because of its global presence. On the other hand, the same creates political-ideological threats in a society where many religions coexist. The only way to avoid such risks is to know about the fundamentals of each religion and their interpretations on the various social issues and the thesis was in search to fulfill that. The research work done in the thesis presents to the world the various standpoints of the HS and the Catholic Church for the burning issues of the world and on which philosophy it proposes these standpoints. To peace and development needs a theoretical support and the HS has principles for that aim. In the UN, it presented those principles

according to the themes and situations, and the thesis has coordinated and arranged those resource materials, suggestions, and guidelines in the form of a systematic philosophy of peace and development.

6.2. Status of the Holy See

In the first chapter of the thesis, I have discussed the status of the HS in the international arena. As a permanent observer, the status of the HS in the UN never claims that it is a nation in its typical sense. It is a religious group which wants to keep the dignity of the whole humanity and its transcendent elements. The universal character of the Holy See is seen in all its standpoints for the humanity. It can be called a supra-national authority in virtue of its advocacy for human rights and qualities. The HS as an international juridical person is a fact and approved by the international community. The criticism by few individuals and organizations are because of some kind of misunderstanding about the historical development of the international relations and the history of the HS. I have treated these themes in the first chapter of the thesis.

The Vatican City as the headquarters of the administration of the HS and as a nation-like entity wanted to function and propose the same ethical and moral principles of the HS in its engagements. To find the constitutive elements of a state in the Vatican city-state's stature is always a matter of discussion for many. But the ultimate intentions of this city state are to support the HS for the well-being of humanity. Both for the HS and the Vatican city-state it is more significant than anything and the available peaceful methods in the international community is used by them for the peace and well-being of humanity. The permanent observer status in the UN for the HS is a serving mission for the human family, in place of seeking for power or status in the international community. In the first chapter of the thesis, it has been explicitly seen in the words of Popes (See section: 2.3.4. How the Holy See Views its Mission in the UN?).

But at the same time, nobody can deny the long tradition, experiences and efficiency of the HS religious diplomacy and alternative diplomacy in international relations. The diplomatic suggestions—both practical and theoretical are well studied and human oriented. In short, the observer status of the HS in the UN is for humanity and its main intentions are to tell the world that man is created in the image of God and it has the possibility of transcendence and thereby one has to respect the dignity of all. That is the reason why the standpoints of the HS have implicit spiritual tone in its interventions in the UN. This thesis has seen in the first chapter that the

representations of the HS are working in different UN offices. The long relations of the HS with the UN are really enriching humanity with its different sort of interventions and humanitarian considerations. The HS has grass-root level knowledge about different parts of the world and its capacity to reach the remote disaster situations is unique among the international community.

The HIV/AIDS case was given in the thesis as a best example for this fact. On the one hand, the presence of the HS in the UN does many duties to promote peace and development, more than any small countries of the world. On the other hand, the practical applications of messages through the units of the Catholic Church along with the technological support of UN cover many times the bigger capacities of many powerful nations in the world. For example, the activities against AIDS/HIV of the HS are wider than the practical mission of any other country (See section: 4.6.6 MDG 6: Combating Malaria, HIV/AIDS, and other Diseases: Vision of the Holy See) in the world. In the first chapter, I have asked the question as to whether the HS holds original initiatives. The answer is yes and the best and the latest example is refreshment in the Cuba-US relationship initiated in the year 2014-2015 (See: Table 8—Landmarks in Holy See Diplomacy and International Relations). In the introduction of the chapter, I have asked about the nature of communication of the HS in the UN. Seeing from the first chapter to the last, the answer is that it has a humanitarian nature with a spiritual tone.

The first chapter has clearly demonstrated the status of the HS as an observer in the UN with a special character. For that, it was essential to evaluate and comprehend the distinctiveness of both the Catholic Church and the Vatican city-state. One could see in different parts of the thesis, the experience of the HS in multinational diplomacy, track two diplomacy and track two preventive diplomacy (See section: 2.3.6. The Holy see's Diplomacy in Practice), and the mediatory role played by the HS in many occasions saved the nations from disastrous situations (See: Table 8—Landmarks in Holy See Diplomacy and International Relations). Sometimes the faith-based organizations can take a lead role to confront the tensions of religious terrorism, and the HS as the biggest faith based organized group contributes much with theoretical and practical activities and its presence in the UN is considered best in that sense.

As an experienced international agency, the HS as a state-like religion contributes much with its standpoints as an observer—both in world peace and development sectors. If one considers the HS with its juridical personality of an international institution and its immense potency to work for world peace and development, its presence in the UN can only enrich the human family. Its

attitude of not seeking power and standing for humanity, for peace, development and its sustainability with Catholic Church in the UN should be appreciated than be questioned negatively. In ‘Third Party Neutral’—TPN approaches in the UN, the HS with its long experience can help the world further. The status of the HS as a permanent observer sometimes contributes much more than a full state member in certain areas like disaster management and emergencies (See section: 4.6.6. MDG 6: Combating Malaria, HIV/AIDS, and other Diseases: Vision of the Holy See). The status of the HS in the UN as a permanent observer is a presence of subtle elements of human nature in the high level diplomacies and it should be treasured and cherished for humanity.

6.3. Promotion of Peace

In the third chapter, the thesis tried to understand the peace concepts of the HS from its standpoints in the UN. For the purpose, ‘Human Rights’ and ‘New World Order Ideas’ were taken as measurements to filter the peace concept of the HS. Different interventions, messages, statements etc., of the HS in ‘Human Rights’ and ‘New World Order Ideas’ is studied to understand the opinions of the HS on peace. The HS promotes a vision of peace mainly through the maintenance of ‘Human Rights’ and ‘New World Order Ideas’. The ‘Human Rights’ and the ‘New World Order Ideas’ together form an integral concept of peace. The right to life, right to religious freedom, right to environment, right to peace, right to decent work, etc, treated in the thesis show in-depth knowledge of the HS in these matters for a peaceful world (Pontifical Council for Justice and Peace 2002c; CDF 2004).

Caring for each individual and assuring his/her right is the first step for a peaceful world. In the ‘New World Order Ideas’ sector, this thesis has given a good account of three main sectors and these are directly connected to the peace of the world. The international financial system, concern for the environment and disarmament are considered primary ‘New World Order Ideas’ matters and they are directly connected with peace of individuals and communities. To come to that conclusion, the thesis has taken an anthology of peace in Bible and that of the Catholic history. This section has contributed a good account of the Catholic concept of peace from different perspectives. The biblical concept states that peace comes only from God and shows its transcendental nature. With an eschatological concept of peace, the Catholic vision also gives an accent to the transcendent element in human beings. But at the same time, the thesis has proved that worldly peace is also important for Catholic vision. Peace as the gift of God, cared, and nurtured by human beings for the well-being of society in the terrestrial life and for the ultimate

goal to reach God, who himself is peace is the comprehensive Catholic vision of peace. Just war theory and its origin are also accounted in the thesis which could be categorized in the negative peace sector.

Peace studies input from three well known peace researchers such as Galtung, Guzman and Dietrich (See section: 3.4. What is Peace in Peace Studies?) is compared in the thesis with the Catholic vision of peace in a very limited way. This showed that there are elements that can be complemented from each of these to the vision of the HS about peace. But at the same time it could be seen that in the peace visions of the HS there is something special and it goes beyond these schools of thoughts of peace studies. Mainly, the transcendent concept of human beings and peace are seen as unique in the peace concepts of the HS. All the four sections of the second chapter are connected to each other to have an integral vision of the HS on peace based standpoints in the UN.

6.4. On Development

The developmental concept of the HS in the fourth chapter made the thesis to come close to its aim to shape the philosophy of peace and development in the UN. It has been seen through the eyes of the ‘International Theological Commission’ working under the HS about the traditional developmental concept of the HS. The ITC has issued a document about development with which the chapter was started, but at the same time this thesis study has gone through many other documents and sources of the HS to understand its vision of development. The ‘Catholic Social Teachings,’ mainly composed by the papal teachings, shows all-inclusive and sustainable concepts of development of the HS. To concretize these ideas, the thesis has again taken a method of evaluation on the standpoints of the HS in the UN on the MDGs.

The HS has clear understanding on the ‘Millennium Development Goals’ and its standpoints on those goals have exposed a thorough knowledge of the issue by the HS in the UN. Its own ethical principles about the developmental ideas make the vision of the HS unique among many other visions of the world about development. God as creator and transcendence of human beings are given priorities in the developmental issues by the HS. Fraternal consideration of humanity and environmental concerns make the vision of the HS on development as something outstanding. ‘Development is the new name for Peace’ by Paul VI is an extraordinary leap in the peace-development vision proposed by the HS for the modern world. The HS standpoints on MDGs showed that both in theory and practice, the HS with its original contributions has been engaged

in promoting development and sustainable development across the world. The criticism of the HS against many unjust situations caused by the ‘development’ method or in the name of development is also given in the thesis (See section: 3.6.1. Human Centered Ethics in Economics and International Organizations and the Holy See). It stands for human centered and human oriented sustainable development with environmental care for the whole humanity.

6.5. The Philosophy of Peace and Development of the HS in the UN

Having many concepts and visions of the HS on both peace and development, the thesis tried to interpret its main goal – the ‘Philosophy of Peace and Development of the HS in the UN.’ At the introduction of this chapter, the discussion about philosophy clarified the terminology. Based on those ideas about philosophy, and the standpoints and concepts seen in the third and fourth chapters of the thesis, the final chapter illustrated a ‘Philosophy of Peace and Development of the HS in the UN.’ It is a human centered and human oriented philosophy. From this final chapter, it can be concluded that though this vision of peace and development is related to many theistic beliefs of the HS, it is not a theology strictly, but a philosophy, as it treats the human life and suggests the ways and lifestyles for the human communities. Created by God and for God, human beings having free-will are transcendental and are the basis of this philosophy. The belief of the HS that human beings are created in *imago Deior* the image of God are reviewed in the thesis from the Catholic perspective and its added value with the concept of *imago Christi* with Christ as the model and savior, is deployed in this chapter to draw the ‘Philosophy of Peace and Development of the HS in the UN’ (See section: 5.3.1. Jacques Maritain-Interpretation of Imago Dei).

This belief of being created in the image of God gives dignity to human beings which are of a transcendental nature. According to Catholic beliefs, that is the main base for his rights and duties in this life. The threefold concept of love—‘to God, to himself, and to others,’ with the idea of *imago Dei* concretized this basement to shape a philosophy for peace and development. But the concern of this thesis was also to interpret it in the backdrop of the UN and the international relation of the HS. As fulfilment of the purpose, the discussion at the beginning of the chapter concentrated on the aim of the HS diplomacy and that of the church in general.

As a surprise, the words of Pope John Paul I—who reigned the HS for just 33 days—defined the aim of the HS with two basic elements when he addressed the accredited diplomatic

corps meeting. These aims are: first to search for solutions to the great human problems and the second to form conscience of men and women of good will in our world. Adding to these aims of religious diplomacy and alternative diplomacy of the HS, few international political thoughts connected with the *imago Dei* concept of the Catholic philosopher Jacques Maritain's integral humanism or a practical philosophy, the thesis shaped the 'Philosophy of Peace and Development of the HS in the UN.' Then it has given further philosophical support to shape the 'Philosophy of the HS in the UN,' from two great thinkers of the Catholic Church with their traditional definition or concepts of peace. In other words, the thesis found two great pillars of thought to build this philosophy of peace and development. From St. Augustine, we have a great principle *Pax est Tranquillitas Ordinis* and from St. Thomas Aquinas, *Pax Proprius est Effectus Caritatis* which are respectively about peace could be connected to the explanation of Pope John Paul I.

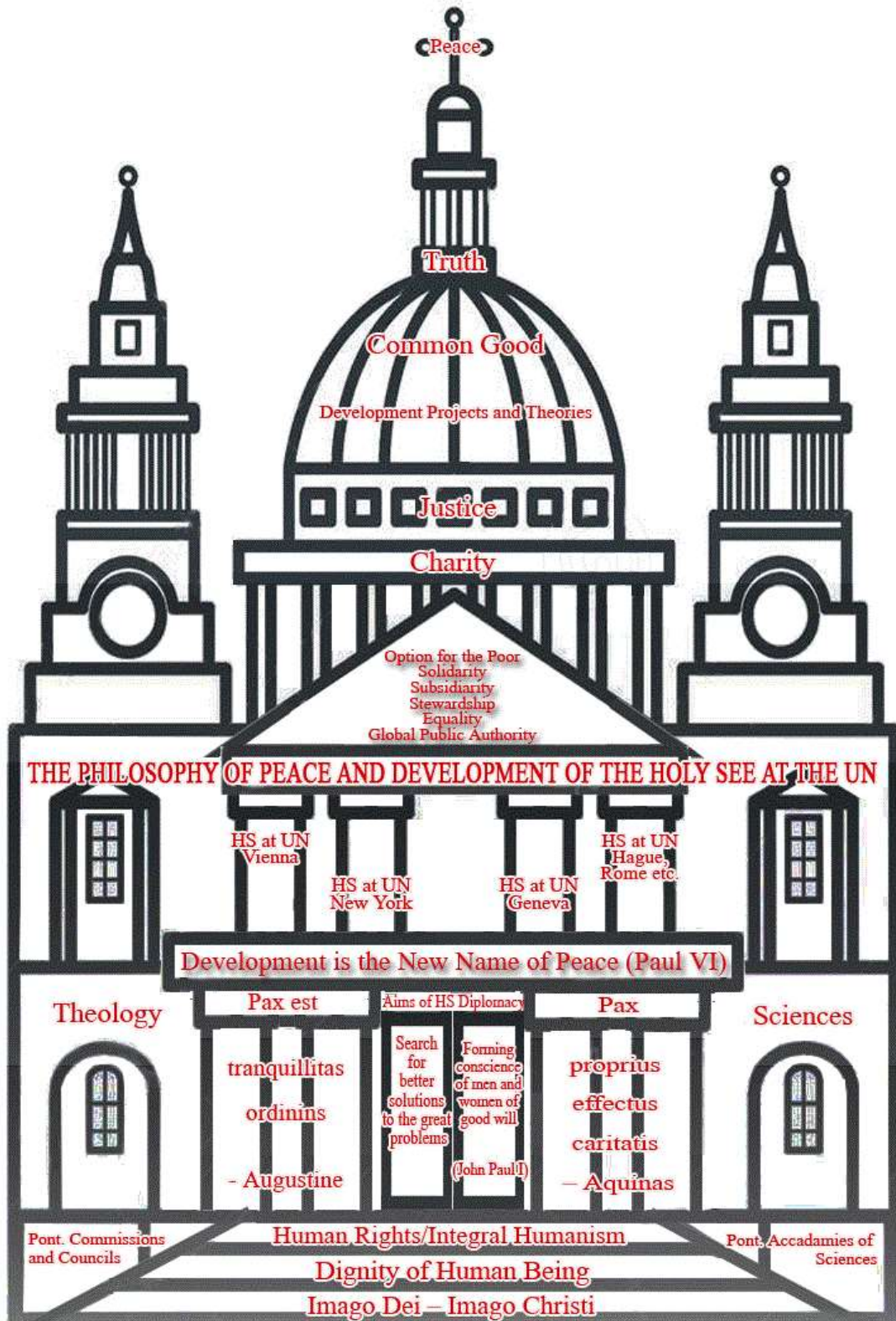
The first verse as clearly seen in its meaning – peace is the order of things – is considered as the first pillar of peace concept of this philosophy, whereas the second verse is taken as the source and procedure for the developmental concept which leads to peace, in this philosophy. The verse that 'peace is the effect coming out of love/charity' means that there are actions and activities of this effect both in theories and praxis. I consider those activities as development—either in theory, process or in projects. The actions out of love towards God, human beings and to himself result in well-being and progress is considered as development. They are also ultimately aimed at peace. The explanation of Pope John Paul I could be connected to these great axioms—*Pax est Tranquillitas Ordinis* and *Pax Proprius est Effectus Caritatis*. The forming of the conscience of human beings are connected to 'Tranquillitas Ordinis' – peace to find solutions for the great human problems are joined with the vision that peace is the effect of charity—namely 'development.' Though these verses of St. Augustine and St. Thomas are not quoted often by the HS delegations, one can see and interpret their interventions on the basis of these verses. The virtues and qualities like truth, charity and justice take vital roles in the interpretation of this 'Philosophy of Peace and Development of the HS in the UN.'

Thus the words of Pope Paul VI that: 'development is the new name of peace' sound complementary to this philosophy. In the evolution of this theme, the chapter has reformulated a synonym verse near to it, which is as follows: 'sustainable development is the new name of sustainable peace.' On the basis of these ideals, the units of the HS diplomatic corps in the United Nations system implicitly and explicitly intervene for the peace and development of the world. There they take supportive arguments from theology and other sciences. The above mentioned

concept of ‘development is the new name of peace’ by Paul VI and it stays at the centre of this philosophy. This philosophy is a result based on the standpoints of peace and development which are discussed in the third and fourth chapter of this thesis. This philosophy has different components in it like option for the poor, solidarity, subsidiarity, stewardship, equality, and global public authority. All together, both in theory and practice, they aim for peace through an integral developmental process.

As John Paul II (1982) stated: “Like a cathedral, peace must be constructed patiently and with unshakeable faith,” I have stated this in the third chapter of the thesis (See section: 3.3.5. Modern Peace Visions of the Catholic Church). If one applies all these ideas of philosophy of peace and development discussed in the thesis to a figure of a roman cathedral, it would be seen like the below given figure. This figure can help us to easily understand the ‘Philosophy of Peace and Development of the HS in the UN.’

Figure 5: Philosophy of Peace and Development of the Holy See in the UN applied in a Cathedral



Source: Developed by the author of this thesis

The vision and concept of the HS which has been derived from the analysis of the standpoint of the HS in the UN relating to peace and development is to be considered as a philosophy. This is because it helps the human life and it gives impulses for a right way of life with these principles. The nature of this philosophy is humanitarian. At the same time, it is an integral and practical philosophy. It has an inter-disciplinary nature as well. This ‘Philosophy of Peace and Development of the Holy See’ is an original of its kind, with its integral nature and humanistic approach. It is integral, since it sees human beings as whole and considers the well-being of soul, mind, and body. The transcendental concept of human being makes it a spiritualistic philosophy oriented towards an eschatological peace. It is a practical and communal philosophy, since it gives enormous importance for the problems in communal life and communities’ or societies’ and suggests and explores solutions for the practical life through its thought patterns.

As it is an all-inclusive peace philosophy, it has both elements of negative and positive peace and it heads towards a perpetual peace. As it is based on religious beliefs and beyond, it can be considered as transrational peace, but at the same time it is rational too, because it rationalizes its beliefs. That is the reason Pope Benedict XVI called the aim of the diplomatic function of the HS as an act of purification of reason. The philosophical reflection on the religious principles and beliefs is an essential thing in the Catholic Church. The same is seen in this thesis explored as ‘Philosophy of Peace and Development of the HS in the UN.’ Thereby it is at the same time rational and transrational in nature. It gives possibilities for many peaces in different walks of life with proper reflections. With the special components of global public authority and global ethics, this philosophy of the HS is a future oriented one based on humanitarian principles. The relevance of such peace and development is very much needed. Certain elements in this philosophy are criticized by few people, for example, questions related to the interpretation of right to life of the HS. From womb to tomb, the HS believes in the protection for human life and that human life should be considered as sacred in any stage of life (CDF 2008).

The standpoints against abortion, euthanasia and death penalty have all brought attack on this vision of the HS, but its stand on the sacredness of human life has never changed. The right to life and its dignity is the main content of the philosophy which has been developed through this doctoral thesis. In the present global scenario, this philosophy of peace and development is the need of the time. This is because it is an integral and practical philosophy and it can do a lot—both at the local and international level as a way of life for individuals and communities. This

philosophy is for all because it is an all-inclusive idea of peace and development and has elements which can contribute in conflict transformation and peace building. This philosophy has answers for modern peace and developmental issues. The ‘Catholic Social Teaching’ has characteristics and relation to theology and to its language. However, the philosophy of peace and development is independent and it is for the whole human family. Indirect affiliation to Catholic thought is seen in the vision of the HS in the UN. At the same time, it has a special nature of all-inclusiveness to serve humanity.

This philosophy can be interpreted as a philosophy of ‘civilization of truth and love’ and a philosophy against a ‘culture of death.’ This philosophy stands against ‘throw away culture.’ It highlights the ‘feminine genius’- the extraordinary abilities and their status of women in the societies. This philosophy shows the worth of human life (CDF 2008). It gives room for rights of children and especially for the rights of girl child and women. The environmental concern displayed in this philosophy is a necessity of time. The moral call to an economic reform in international institutions is an admirable point in the ‘Philosophy of Peace and Development of the HS in the UN.’ In the introduction of the thesis we have stated that the HS stands for integral development than a sustainable development. The below given findings based on the transcendence element of human beings prove this fact.

6.6. Findings

Now let us conclude the thesis with the exposition of the main findings of thesis as the ‘Philosophy of Peace and Development of the Holy See in the United Nations.’

- ❖ This philosophy is made up of spiritual principles, which are capable of illuminating and enlightening human beings and physical world.
- ❖ It is a philosophy, which has a nature of hope (development sector) and at the same time, it is philosophy of trust (international relations).
- ❖ It is a human centered (*imago Dei*) and human oriented (*imago Christi*) philosophy.
- ❖ The *summum bonum* of this philosophy is peace. Development is a path, process and procedure both theoretically and practically to this peace.
- ❖ It is a philosophy which has its origin in the international relations of the HS.
- ❖ The aim of such a diplomatic philosophy is to find solutions to the great problems of humanity and forming the conscience of men and women of good will.

- ❖ This philosophy has communal and social aspects as it searches for solutions of the great problems of humanity.
- ❖ The ‘Philosophy of Peace and Development of the HS in the UN’ is a philosophy which helps in the formation of individual human beings.
- ❖ The language and linguistic style *linguaggio* of this philosophy is capable of any kind of secular dialogue in between nations and religions or all together.
- ❖ It is also a philosophy for the international community, since its origin is from the presence of the HS in the United Nations.
- ❖ The thesis has proved the Holy See’s observer status in the UN and its international personality. This status is not used for any political attainment, but ardently for peace, development, and well-being issues of the entire world.
- ❖ Another finding of the thesis is that this permanent observer status and international role of juridical person is of spiritual character.
- ❖ The HS respects and upholds human rights because they are based on the dignity of human beings.
- ❖ The HS through its interventions proved that all men and women have the same dignity that neither any system nor any person can take away.
- ❖ This dignity is an outcome of one of the fundamental religious beliefs of the Holy See, that all men and women are created in *imago Dei* meaning ‘the image of God.’
- ❖ The HS raises its criticism against UDHR as there is no explanation about the foundational principles of human rights or dignity of human beings. The HS believes that it is very important, because without a fundamental basis, the UDHR is at risk. At least twice, the Popes have mentioned it in the UN General Assembly.
- ❖ The theistic approach of the HS gives the foundation for UDHR, and thereby comes the most important element of human dignity, that is to say the transcendence of human beings. The HS’s religious beliefs states that the transcendence capability of human beings is achieved through Jesus Christ for the whole humanity. Thereby human beings should try to be like *imago Christi* meaning ‘image of Christ.’ The Church continues with the Jesus given mission to propagate these truths of *imago Dei-imago Christi* to the world, whereby all men and women have eternal peace forever. It is seen as remote foundational principle behind this philosophy.
- ❖ With these above mentioned ideas, the HS states that the right to religious freedom is the most important one among the UDHR. By accepting that all human beings are created in the image of God and this exists somehow in every religion as a part of religious belief and

the same gives the best possibility for building up human rights. This freedom of religion is the good foundation for all other rights to begin with. This image of God in man is saved by the image of Christ which gives further and perfect basis for peace, reconciliation and developmental possibilities. The thesis has explained it in different pages of the thesis with the explanation of Catholic Church and *imago Dei*.

- ❖ This philosophy has the view of ordered world, which is a necessary element for the future of the world. This philosophy expects an order in the global financial system, in the disarmament of all sorts of weapons, an order in the care and concern for environment, etc.
- ❖ Both MDGs and SDGs are seen positively by the HS's philosophy of peace and development. At the same time, it gives its creative criticism to the many developmental ideas undertaken by the UN.
- ❖ Though the eschatological peace remains as the last goal of this philosophy, peace and development cannot be separately seen in this philosophy. In the terrestrial sense, it believes that 'development is the new name for peace.'
- ❖ This philosophy is interdisciplinary, because it takes many ideas from philosophy, theology, anthropology, political theology, social sciences, international relations, peace studies, etc.
- ❖ It is a philosophy of equality and equal dignity for both men and women. But it does not accept equality as sameness.
- ❖ The soul of this philosophy of civilization of love is the culture of freedom, which includes freedom of both human beings and of the nation-states.
- ❖ Last, but not least in the peace studies, it can be one of the perfect subdivisions with immense amount of resources and suggestions for the subject itself and more than that for a better world and humanity.

6.7. Suggestions for Future Research

Following the general conclusion, this research would make few suggestions for future research and studies in the area of international relations of the HS, especially its relation and interaction with UN. The HS may consider taking initiative to make its bilateral and multilateral diplomatic actions, theories, and documents available to a broader public. These are well studied documents based on solid philosophical foundation which is applied to all practical aspects of contemporary human society. While states in their modern day international relations and multilateral diplomacy more or less follow a path of political realism, and acting with self interest,

such resource of wisdom and human centered multilateral diplomacy of the HS calls for an altruistic approach of peace and development which can help to build a peaceful and sustainable world. It can help to avoid wars and violence. Furthermore, it gives meaning to the human and for a nation's existence in this earth. This thesis and the resources cited and examined can be an inspiring source for further research and studies in the area of the Holy See's peace and developmental philosophy. The pontifical universities may consider encouraging their students to engage with this study. The 'Catholic Social Teaching' section of theology can also try to include this sector in its content and reading list. It is a reality that such a profound vision and practical knowledge of peace and development of the HS has gone unnoticed and has very less studies in this academic field.

I would like to conclude this doctoral thesis entitled as 'Philosophy of Peace and Development of the Holy See in the United Nations' with a beautiful prayer of peace by St. Francis of Assisi, the patron of environment and ecology and the peace figure of 'Catholic Church.'

Lord, make me an instrument of your peace,
 where there is hatred, let me sow love;
 where there is injury, pardon;
 where there is doubt, faith;
 where there is despair, hope;
 where there is darkness, light;
 where there is sadness, joy;
 O Divine Master, grant that I may not so much seek to be consoled as to console;
 to be understood as to understand;
 to be loved as to love.
 for it is in giving that we receive;
 it is in pardoning that we are pardoned;
 and it is in dying that we are born to eternal life.

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