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The Italian reception system guarantees help and assistance to the individual asking for international protection through recognition of refugee *status*, subsidiary protection and humanitarian protection. Sardinia, in keeping within the scope of its responsibility which was decided at national level, implements the reception system based on specific and comprehensive national and international regulations and provisions which are supported by detailed ministerial explanatory circulars.

There is a two-stage reception system: the first stage consists of an initial acceptance system where the applicant for international protection is guaranteed in the reception structures, not only accommodation, food, personal supplies and general individual assistance, but also services to help integration, such as cultural and language assistance, information on immigration legislation, the rights, duties and the status of foreigners, assistance in drafting the asylum application, socio-psychological support, health care, information about the area, Italian language classes and assistance in dealing with the competent administrative authorities (prefecture, police etc.); the second stage is guaranteed (or should be guaranteed) by SPRAR (protection system for asylum seekers and refugees) through the setting up of public-private projects which make an effort to include foreigners in local realities and by building and strengthening "territorial networks" with local participants supporting the reception projects.

The first stage does not create any particular problems, given that the initial reception services must be offered by the managers of the reception centres. They are liable to be inspected and must prove that they are offering a genuine reception service, otherwise they face the penalty of closure. But the second stage raises strong concerns linked to the inadequacies in our professional training system, internship, guidance, services and employment centres and more generally the system of promotion and access to employment.

Once "saved" from the sea, or rather from the conditions which made it impossible to stay in the country of origin, foreign nationals must follow the same system as all Italian citizens for social and economic inclusion, but with the added hassle of their legal *status* being temporarily limited and only subsequently proven, unless one wished to (and could) erase the system of constitutional guarantees and international regulations regarding recognition of the basic rights of migrants but firstly those of the person.

One concrete proposal could be to establish by law an *ad hoc* work contract which might be called a "temporary work permit". Without prejudice to constitutional safeguards, this would permit foreign nationals seeking international protection, to have work that is not subject to current labour legislation which is trying to encourage, even with State funding (on

paper), the creation of full time employment contracts namely, employment "for life", which by definition is the exact opposite of the provisional *status* that by law must be used when employing foreigners seeking international protection. In other words, there are those who cannot see that a person with temporary legal status cannot be offered a full time working *status*, nor can the solution be a temporary contract, which is incompatible with the complicated system of restrictions and penalties that this entails, while casual labour is totally out of the question.

This proposal (I am thinking of the benefits that could ensue for Sardinia's depopulated hinterland and not only Sardinia) is undoubtedly in accordance with the common good that inspires it, because, as H.E. Mons. Mario Toso pointed out, *"high-intensity democracy must not aim at dismantling the welfare state, but rather working towards enlarging and re-establishing it in the corporate sense. Indeed, it is based on the assumption that civil and political rights cannot be real, that is obtainable without social rights being implemented at the same time, including the right to work. Without political rights, people cannot be confident of their personal rights; but without social rights, political rights remain an unattainable dream, a hopeless illusion for all those whom the law recognizes merely on a formal level"*(1).

We must not forget - and first and foremost we coordinators and members - that Pope Francis in his first meeting (25 May, 2013) reminded us that *"over and above business, logic and the parameters of the market is the human being and by virtue of his profound dignity he must be offered the possibility of living a dignified life and of actively participating in the common good"* Pope Benedict XVI reminded us that *precisely because it is human, all human activity, including economic activity, must be ethically structured and governed. He also invited us to return to the centrality of the human being, to a more ethical vision of activities and human relationships without the fear of losing something"*. Pope Francis also exhorted to *"rethink solidarity"*, meaning *deepening knowledge, reflecting further to "enhance all the fruitfulness of a value – solidarity - which draws in depth from the Gospel, that is, from Jesus Christ, and so as such contains an inexhaustible potential"*. (2)

This *"re-thinking"* however should not be sterile and an end in itself as the Holy Father warns in *Evangelii Gaudium* *"The need to resolve the structural causes of poverty cannot be delayed, not only for the pragmatic reason of its urgency for the good order of society, but because society needs to be cured from a sickness which is weakening and frustrating it, and which can only lead to new crises"*. (3)

Apart from addressing the emergency by seeking temporary solutions for a complete and successful acceptance of the migrant, it is equally urgent and crucial to prevent the emergency or at least to try and limit its size by endeavouring to remove the root causes of uncontrolled migration. We must first acknowledge global economic recovery recognising, as elucidated at a previous meeting, that *"If globalisation has decreased poverty internationally ,yet recent decades have also seen increased inequality in many regions of the world"* (4). Secondly, one must identify such areas and prepare the best possible solutions for these regions of our planet to "exit" from a state of under-development and thereby help the populations living in these regions not to abandon them but instead to create better conditions

for development in these places, which in most instances are not deprived of economic resources.

Seen from this perspective, the solution put forward 3 years ago right here in the Vatican by Professors Alberto Quadrio Curzio and Giovanni Marseguerra would seem even more compelling and effective : *"a concrete proposal to try and channel globalisation in a direction that would also allow the excluded to take part in development, would be to switch from globalisation to inter-globalisation , envisaging large free trade areas but not so extensive that they cannot be controlled by institutional powers. Also recognising that when evaluating global economic governance systems, it is not enough to look at productivity and efficiency but also a pressing need to consider the social and moral aspects"*(5).

In the belief that such interventions can alleviate even the economic crisis that still lingers in our countries, I would like to remember today the far-sighted words of His Eminence Cardinal Angelo Scola: *"therefore one must say forcefully – and this is one of the aims of the Centesimus Annus Foundation – that responding to the urgent needs of a large part of humanity, both in the more economically developed world (where we well know there is no shortage of poverty) and to those on low incomes, also offers an opportunity to generate work, innovation and development for everyone. A sustainable way out from the economic and financial emergency, entails involvement in global socio-economic group dynamics of countries previously excluded or marginalised"*(6).

(1) MARIO TOSO, *Il Vangelo della Gioia (The Gospel of Joy)*, Rome, 2014, p. 41.

(2) Pope FRANCIS, *address of His Holiness Pope Francis to participants at the meeting promoted by the Centesimus Annus Pro Pontifice Foundation*, in *Rethinking Solidarity for Employment: The Challenges of the Twenty-First Century*, p. 12-13.

(3) POPE FRANCIS, *Evangelii Gaudium*, n. 202.

(4) ALBERTO QUADRIO CURZIO AND GIOVANNI MARSEGUERRA, *Introduction. Horizontal subsidiarity and global governance in Institutions, society and markets: towards a new international balance?* Vatican City, 2013, p. 15.

(5) ALBERTO QUADRIO CURZIO AND GIOVANNI MARSEGUERRA, *Introduzione. Sussidiarietà, orizzontale e governance globale in Institutions, society and markets: towards a new international balance?* Vatican City, 2013, p. 15-16.

(6) ANGELO SCOLA, *Crescita economica, sviluppo umano, valori spirituali in Institutions, society and markets: towards a new international balance?* Vatican City, 2013, p. 30.