



FAMILY
GLOBAL
COMPACT





FAMILY GLOBAL COMPACT



IN COLLABORATION WITH



Centro Internazionale
Studi Famiglia

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PRESENTATION

Dear Friends,

The *Family Global Compact* is a shared program of actions for the promotion of the family throughout the world in light of the Social Doctrine of the Church.

The family stems from “the intimate partnership of married life and love between a man and a woman” (GS 48), the suitable place for the full development of the person and interpersonal relationships, responsibility and solidarity. However, the fragility of family ties and the difficulty today in understanding the anthropological foundations of marriage, generativity, the value of life and brotherhood call for more decisive and effective strategies of action at the cultural, educational, social and ecclesial levels, so that new generations can recognize, protect and appreciate the irreplaceable value of the family.

To this end, Church and society must seek to move together to give voice to comprehensive and integral thinking about the family that is authentically respectful of what it is, according to Christian anthropology.

Church pastoral action needs to find concrete support in the thinking and research work of universities and cultural centers that are inspired by the Social Doctrine of the Church. A common effort must be made to promote the leading role of the family in the economy, society, and the development of human beings and the common good. The family, although in difficulty, is the core of society and, as such, it is there that solutions to social problems should be sought.

It is indeed crucial that the links and synergy with the Church, in particular with family ministry, be created or strengthened. The university’s outlook is necessarily scientific - diagnostic and therapeutic - and interdisciplinary, but it is essential to keep its perspective on the reality of the territory, in dialogue with the concrete actions of family pastoral care and the local Church in order to respond to the needs that the latter will manage to periodically highlight. Catholic universities will thus be able to implement that **function of service** that is their duty in order to support the presence and voice of the Social Doctrine of the Church in the public sphere and in the political-legislative commitment in various countries to protect marriage, the family and human life.

KEVIN CARD. FARRELL

Prefect

Dicastery for Laity, Family and Life

HELEN ALFORD

President

Pontifical Academy of Social Sciences

MESSAGE OF HIS HOLINESS POPE FRANCIS

for the launch of the Family Global Compact



Dear brothers and sisters!

In the Apostolic Exhortation *Amoris Laetitia*, I expressed my conviction that “the welfare of the family is decisive for the future of the world and that of the Church” (No. 31). With this in mind, I wish to support the *Family Global Compact*, a collaborative plan aimed at bringing the pastoral care of families into dialogue with centres of study and research on the family located in Catholic universities around the world. An initiative of the Dicastery for the Laity, Family and Life and the Pontifical Academy for Social Sciences, the Compact is inspired by studies and research on the cultural and anthropological relevance of the family and the new challenges it faces.

The goal is synergetic: to enable the pastoral care of families in the particular Churches to benefit from the research and the educational and training programmes in Catholic universities. Together, the universities and programmes of pastoral ministry can more effectively promote a culture of family and life in this time of uncertainty and a certain shortage of hope. Solidly grounded in present realities, such a culture would help new generations to appreciate marriage and family life with its resources and challenges and the beauty of generating and nurturing human life. What is urgently needed, in a word, is “a more responsible and generous effort to present the... motivations for choosing marriage and the family and in this way, to help men and women better respond to the grace that God offers them” (*Amoris Laetitia*, 35).

Catholic universities have the task of developing in-depth theological, philosophical, legal, sociological and economic analyses of marriage and the family, in order to uphold their importance within contemporary systems of thought and action. Studies have revealed a crisis in family relationships, fueled by both contingent and structural problems, which, in the absence of adequate means of support from society, make it more difficult to create a serene family life. This is one reason why many young people are choosing unstable and informal types of emotional relationships over marriage. At the same time, surveys make it

clear that the family continues to be the primary source of social life, and point to the existence of good practices that deserve to be shared and promoted globally. Families themselves can and should be witnesses and leaders in this process.

The Family Global Compact is not meant to be a static programme aimed at crystallizing a few ideas, but a process structured in view of four goals, namely:

1. Initiating a process of dialogue and greater collaboration among university study and research centres dealing with family issues, in order to make their activities more productive, particularly by creating or reviving networks of university institutes inspired by the social doctrine of the Church.

2. creating greater synergy of content and goals between Christian communities and Catholic universities.

3. promoting the culture of family and life in society, so that helpful public policy resolutions and objectives can emerge.

4. harmonizing and advancing proposals that result from this, so that service to the family can be enhanced and sustained in spiritual, pastoral, cultural, legal, political, economic and social terms.

It is in the family that many of God's dreams for the human community are realized. Hence, we cannot resign ourselves to the decline of the family in the name of uncertainty, individualism and consumerism, which envision a future of individuals who think only of themselves. We cannot be indifferent to the future of the family as a community of life and love, a unique and indissoluble covenant between a man and a woman, a place where generations meet, a source of hope for society. The family, it should be recalled, has a positive effect on everyone, since it is a *generator of common good*. Healthy family relationships represent a unique source of enrichment, not only for spouses and children but for the entire ecclesial and civil community.

I thank all those who have joined the Family Global Compact and those who will do so in the future, and I invite them to devote themselves with creativity and confidence to every initiative that can help put the family once more at the heart of our pastoral and social commitment.

Francis

Rome, Saint John Lateran, 13 May 2023



1.1 THE CORE: THE MAN-WOMAN COUPLE RELATIONSHIPS

CHALLENGES

The couple achieves fulfillment when they become generative for themselves and others: it is the presence or absence of the generative project that expresses the quality of the couple's relationship.

Moreover, the fragility of couples fuels situations of loneliness and social marginalization.

SUGGESTIONS

There is the need to provide stability for families and children, first of all from a material and relational point of view.

Opportunities need to be created to educate youth and adults in healthy emotional, affective and psychological relationships.

SPECIFIC ACTIONS

- courses of formation to help couples bond
- counseling and support for couples at the social level but also the spiritual and pastoral ones as well
- tax benefits and economic support for young couples getting married
- services and tools to balance work and family life
- promotion of family and couple relationships in services and labor regulations
- counseling centers, listening centers and speaking groups to accompany couples
- individual guidance for personal fragile situations

Guidelines for family-focused university research

Further research should be conducted on:

- processes to improve the life of the couple and marriage, oriented towards strengthening the family stability starting from mutual respect and an appropriate preservation of the roles of male and female in the family and society.
- public policies that support couples' relationships, including family mediation in cases of separation
- formation courses for practitioners dealing with couples and formation courses for the couples themselves
- studies to spread programs of affectivity and sexuality education based on Christian anthropology to train young people in marital sexuality and a full and responsible intimate life



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1.2 PROMOTING MARRIAGE

CHALLENGES

The distress of contemporary society also seems to be rooted in the lack of social and legal importance connected to marriage and the consequent fragility of family ties, which tend to become increasingly fluid and lack specific public recognition.

The main challenges that arise from this context are family life perceived as a private affair and by the preference given to other forms of cohabitation as an alternative to marriage.

SUGGESTIONS

There is an urgent need to rediscover the foundations of conjugal fidelity and exclusivity, with interventions targeted at emphasizing the value of marriage as an institutional commitment, and in the same way the advantages of the commitment itself.

In the ecclesial sphere, it is worth mentioning the proposal of a **catechumenate for married life**, included in the document *Catechumenal Pathways for Married Life* of the Dicastery for Laity, Family and Life (2022).

SPECIFIC ACTIONS

- providing vocation discernment services in the particular churches
- guaranteeing services of formation and preparation for marriage and family life
- providing formation to those who teach the catechumenal itineraries for married life
- promoting recreational and/or leisure and volunteer activities for couples
- accompanying couples to protect the marital bond in marriage crisis situations
- promoting services to support children of separated parents as well as the parents
- advocating in the public sphere those values proper to marriage and the married couple
- promoting family groups
- increasing services that assist and encourage maternity and birth
- forming and accompanying young people in a healthy emotional/sexual married life
- promoting and enhancing family self-help groups and associations

Guidelines for family-focused university research

Further research should be conducted on:

- the normative legal aspects of marriage and identifying ways to enhance the marital bond
- evaluation of how marriage affects the intensity of family relationships, people's well-being, and social cohesion
- criticality of economic policies and their relationship with the trend of marriage breakup
- public marriage support interventions
- impact of gender ideologies on individuals' sexual behavior and family relationships
- models of catechumenal itineraries that can be offered in a flexible manner to dioceses for each stage of the catechumenate to married life
- formation of lay people, particularly married couples, on how to accompany young people on catechumenal paths to married life
- causes that, as part of the process of secularization, lead young people (including Catholics) to reject the legal institution of marriage, as well as the sacrament
- models to support the couple's relationship, to care for the marital bond



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1.3 WELCOMING NEW LIFE

CHALLENGES

Within the conjugal life, but also outside of marriage, contraception, abortion and sterilization are widespread practices. There are also couples who resort to prenatal diagnosis for eugenic purposes.

SUGGESTIONS

It is necessary to educate young people not to dissociate the sphere of sexuality from that of emotions and generativity.

It is necessary to adopt social policies and economic measures that can harmonize young people's desire for a family with their legitimate aspirations and work needs.

Finally, it is also the responsibility of public services to accompany, on the medical, psychological and spiritual level, couples who have received an inauspicious prenatal diagnosis in order to protect the life of children from the throwaway culture.

SPECIFIC ACTIONS

- increasing services to support and accompany mothers
- promoting courses on affective and sexual education in schools
- harmonizing family and work dimensions, as well as maternity and paternity measures to support young couples and large families.
- promoting models of accompaniment for families who have children with disabilities, as well as for families who have received unfavorable results of some disease from prenatal diagnosis.
- promoting models that embrace a style that is inclusive and foresees participation of people with disabilities.
- promoting a culture of respect people with disabilities.
- encouraging scientific research regarding prenatal and perinatal care as an alternative to abortion
- promoting methods of natural fertility
- promoting the establishment of centers for the study and monitoring of cases of couple infertility
- promoting child adoption
- raising awareness about generativity not only biologically, but also spiritually and socially

Guidelines for family-focused university research

Further research should be conducted on:

- conceptual and practical differences between “procreation” and “reproduction”
- consequences of widespread, eugenic use of selective prenatal diagnosis and assisted reproduction technologies
- care of children with prenatal and perinatal conditions
- cases of couple infertility and solutions alternative to assisted reproduction technologies
- policies to support the birth rate
- programs on affective and sexual education presented in schools
- models for supporting couples who cannot have biological children
- link between medicalized perceptions, negative stories of the disabling condition and calls for euthanasia or “therapeutic” abortion.
- methods and areas to support families so that, where possible, they feel assisted in accompanying their loved ones with disabilities to independence.
- families embracing children abandoned by their families



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1.4 FROM AGE TO AGE

CHALLENGES

Every stage of a family's life cycle is characterized by specific developmental milestones, involving continuous reworking of the relationships between the couple, as well as the parents-children, adult children-elderly parents and grandparents-grandchildren relationships.

Nowadays, providing care represents a challenge upon which the well-being of individuals and families is being played out.

SUGGESTIONS

Suggestions must take into account all actors involved in the family network and involve all generations: young children, adults and the elderly.

Caring for loved ones is a right/duty that should be guaranteed throughout the entire life cycle of the family.

SPECIFIC ACTIONS

- enhancing the family member's own resources and preventing new problems
- enhancing the Church's contribution
- formation for families on the tasks for providing care and education
- intra-generational dialogue between siblings in their caring duties toward their parents
- promoting family associationism
- supporting the needs of the more fragile families in organizing, managing and providing care
- simplifying how to provide public services to the elderly
- home-based services for the care of non-self-sufficient people and co-housing

Guidelines for family-focused university research

Further research should be conducted on:

- intergenerational dimension of public policies and effective models in this field
- intergenerational communication of family lifestyles, values, family patterns
- economic impact of breaking intergenerational ties between different generations and caregiving relationships
- conception, design and evaluation of intergenerational interventions and services
- cost-effective models for extending paternity and maternity leaves
- family-oriented models of care (e.g., co-housing) instead of pure welfarism
- abuse of the elderly and abandonment and economic poverty
- psychological and social motivations that encourage the elderly to seek euthanasia
- migration and the effects in terms of tearing apart intergenerational ties



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1.5 NO TO DOMESTIC VIOLENCE

CHALLENGES

Family relationships can become fraught with tension, violence, and abuse. It is certainly necessary to distinguish conflict situations, from situations of violence.

Domestic violence is often a hidden phenomenon that is difficult to declare and report. Therefore, interventions must take into account the multiple relationships and generations involved.

Specific attention needs to be given in some countries where women are still subjected to violence and social marginalization.

SUGGESTIONS

Preventative intervention is needed, offering parents violence-free educational strategies.

Conflict and marital crises should find appropriate responses in adequate services that are able to address such crises in a timely manner. Such interventions are part of the prevention.

It is necessary to reinforce the ways in which victims of violence are taken in and protected.

AZIONI SPECIFICHE

- training families to contrast violence
- teaching men to respect women, even in their sexual relationship, as well as minors
- supporting women so that they know how to report all forms of family abuse/violence
- promoting family planning services, listening centers, counseling and support
- financially supporting counseling centers, social services, anti-violence centers, and shelter homes to report abuse and to accompany those involved
- disseminating centers that promote specific re-educational activities
- creating safe houses for women and children who experience violence/abuse
- strengthening church-based structures for the protection of minors and fragile people

Guidelines for family-focused university research

Further research should be conducted on:

- diffusion of the phenomenon of violence and abuse in all its expressions
- models of early prevention
- educational programs on the difference between men and women and the development of peaceful and nonviolent relationships, including in the area of affective and sexual education
- programs for teaching men to respect women, in preventing feminicides and abuse
- models of intervention for victim protection and recovery of perpetrators of violence



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2.1 FAMILY NETWORKS: "CLOSE" SOLIDARITY

RELATIONSHIPS

CHALLENGES

There are more and more frequent phenomena of social fragmentation/isolation of families due to various factors. This strongly affects the growing loneliness of individuals and couples.

Another decisive element in the weakening of "neighborly" relationships and the progressive isolation of families and individuals are migratory movements.

In **implementing family policies**, valuable examples of intra-family solidarity, as well as those of family alliances, should by no means be overlooked.

SUGGESTIONS

From a general policy perspective, **supranational governance projects** for migration policies are needed to reduce migration, which uproots individuals and families from their original relationships.

Local community enhancement policies and the willingness of families to engage in various types of primary community-based relationships are also important.

SPECIFIC ACTIONS

- support for the permanence of families throughout the territory, giving special attention to rural areas
- solidarity among migrant families and families in the receiving destination area
- support to families in their caring for and nurturing of the young and most vulnerable
- promotion of family-friendly housing-urban policies with adequate common spaces, with adequate space for socialization to care for and nurture fragile people
- enhancing family community activism through networks, and participatory democracy
- giving a voice to local family associations, promoting cooperation and solidarity

Guidelines for family-focused university research

Further research should be conducted on:

- power of family ties
- characteristics of networks of extended families, relatives, friends, community/neighborhood
- community development projects
- relationships between people, families, and the environmental context (urbanization, rural areas, territorial mobility)



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2.2 FAMILIES TEACH FAITH AND THE COMMON GOOD

CHALLENGES

Globally, consumerism, the throwaway culture, relativism and individualism constitute widespread cultural orientations, of which families are at risk of becoming both victims but also unwitting perpetrators.

The special interests of individual parties become prevailing over a solidaristic perspective of promoting the common good.

Moreover, the development of digital technologies creates obvious educational difficulties in families.

SUGGESTIONS

A major cultural call to values of the common good is needed. It is opportune that families be offered training courses and tools to promote a generative and pro-social value perspective.

The rights/duties of the family to educate their children need to be promoted, as well as training parents to develop new relational skills to educate their children.

SPECIFIC ACTIONS

- educational and awareness programs for the protection of human life and creation
- families' participatory projects with the educational systems of schools
- communication and awareness programs for social responsibility/common good to be promoted through all forms of media
- promoting, supporting and publicizing family foster care projects and regulations, national and international foster care and adoption projects for minors, "family-to-family" foster care experiences, including those for migrants and families (welcoming unaccompanied foreign minors and families to be placed in communities)

Guidelines for family-focused university research

Further research should be conducted on:

- educational processes and models within families (pro-social-responsibility)
- support to families who undertake educational processes
- structural, relational and value variables that foster education in the family
- innovative formation for family contact workers to promote family social responsibility
- pastoral models of parental accompaniment and formation on current issues in raising children
- adult formation courses on bioethics issues related to family life



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2.3 PROMOTING FAMILY ASSOCIATIONS:

GIVING VOICE TO FAMILIES

CHALLENGES

Family associationism strengthens the ability of families to represent themselves and dialogue with institutions as a key political actor.

However, there is a problem of internal fragmentation of associations among themselves a problem with spreading associationism among families.

SUGGESTIONS

A movement of aggregation among families and among associations is needed to generate representatives capable of influencing public debate and policy choices.

The Church may play a crucial role giving support in conveying these ways of action and aggregation, promoted by the laity.

AZIONI SPECIFICHE

- promoting networks between family associations to consolidate public and political representation of families
- strengthening the role that parishes play in bringing families together
- establishing permanent bodies for consultation and dialogue between the public, private and third sectors
- proposing legislative tools and economic and tax incentives to promote services and interventions designed, implemented and managed by associations and families

Guidelines for family-focused university research

Further research should be conducted on:

- family group and association phenomena
- value to the laity and families within parishes
- spread of family aggregations around common values
- instruments to promote family associationism in public life
- training programs for Christian family association leaders



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2.4 PUBLIC DISCOURSE ON THE FAMILY:

BEARING WITNESS AND COMMUNICATING BEAUTY

CHALLENGES

In today's society the public discourse on families that prevails is one that highlights their vulnerabilities, negative aspects and elements that restrict individual freedom. The families themselves struggle to generate public stories about the family as "good news".

Instead, it is important **to recognize the beauty of the communion of love that is experienced in the family, in the reciprocal and free gift, in fatherhood and motherhood, in family ties**, overcoming opposing ideologies and returning to reality.

SUGGESTIONS

Requesting examples in *mainstreaming* media where the stories of families can find a pro-positive voice and not merely a sensationalistic and emergent one.

Intervening in public regulatory/self-regulatory codes to contrast stories that are perceived as hostile to generative and supportive family relationships.

Generating a family narrative network that is a direct expression of families, including enhancing the potential of new digital media.

AZIONI SPECIFICHE

- promoting the formation of families on how to use social media, platforms and their content to protect their children's education
- monitoring prevailing patterns of public representation of the family
- training/consultation opportunities with media professionals

Guidelines for family-focused university research

Further research should be conducted on:

- public and mediatic representation of the family and the role of the media in proposing models and values/disvalues
- storytelling and communication models that give voice to the family as social capital and as “good news”
- training courses for media professionals and family association representatives, with a focus on the use of digital tools
- adult/parent ethics formation to educate children to listen critically to mass media and social messages about sexuality, marriage, and family
- parental formation on the prevention of child abuse in the digital world (cyber-sex, cyber-bullying)



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3.1 PUBLIC POLICIES FOR FAMILIES: WHY?

CHALLENGES

The family is a political player, an interlocutor and a social subject. This means that it is not merely an assembly of individuals, but a collective entity with its own specific identity. In this sense, public policies must place families at the center of their activities and become responsible for their development and well-being.

SUGGESTIONS

A family policy must be conceived as a policy with and for families. Policy orientation should therefore have the evaluation of the impact (direct or indirect) of various measures on family welfare as a transversal reference point, considering the various relationships that make up the family: marriage, motherhood, fatherhood, inter-generational relationships.

SPECIFIC ACTIONS

- carrying out research and surveys, with the participation of families, on problems and needs of families and individual members at the territorial level
- reviewing existing legislation so that it effectively responds to the more complex situations of families and true needs to protect family relationships and necessities
- strengthening and improving support for families in situations of severe economic precariousness
- increasing the resources earmarked for family policies
- preventing domestic violence and protecting children
- protecting and promoting motherhood
- building alliances with other social actors who have direct relationships with families

Guidelines for family-focused university research

Further research should be conducted on:

- national welfare and family policy models
- public policies and practical actions, at the macro and micro social levels
- formation for policy makers to focus on families, motherhood, and intergenerational relationships
- impact of policies on the well-being of families, but also on the individual relationships that make up the family (motherhood, fatherhood, care-giving intergenerational relationships)



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3.2 FAMILIES AND THE ECONOMIC SYSTEM

CHALLENGES

The connection between family, common good and economic life is very strong: economy comes from *oikia-nomos*, the art of managing the family, the household, in a macro-economic sense.

The responsibility of economic decision makers cannot continue to neglect the conjugal family and the original relationships that constitute it.

SUGGESTIONS

In the economic system, it is necessary, not optional, to safeguard relationships and, first and foremost, the leading role of the family.

SPECIFIC ACTIONS

- abandoning the individualistic concept of the person
- recognizing the subjectivity and priority of the family as the foundation of the common good
- promoting working conditions and mechanisms for redistributing the balance between care and professional roles in the labor market
- promoting economic growth that takes into account people's basic relational and family needs
- promoting renewed economic models also based on personal conversion and generosity toward those most in need
- exposing the virtuous mechanisms that are generated by an economic system centered on the family as well

Guidelines for family-focused university research

Further research should be conducted on:

- economic mechanisms whose economic subject may be the family
- economic models based on the relational goods that the family generates and that can positively affect market mechanisms
- economic models that assess the impact of economic and financial choices on the family and propose them as economic policy criteria
- models to counter the effects of inflation on households
- support to businesses that foster the development of relational assets in the family
- a more just tax system that takes into account the number of children
- efficient models for extending paternity leave
- mechanisms of labor remuneration proportionate to the household in the weaker segments
- reforms for international economic and financial institutions so that they can promote equitable relations between rich and poor countries



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3.3 SUBSIDIARITY: POLICIES ON THE FAMILY /

POLICIES WITH THE FAMILY

CHALLENGES

In their relationship with the State, families can be considered as groups of social subjects, holders of their own ability to act and generate relational goods.

A relational family policy, which attributes protagonism to families in their relations with the State, does not intend to disassemble the welfare intervention system of the welfare state, but rather to define a new configuration of the connections between the State, the market, the third sector and the families themselves as active players.

SUGGESTIONS

Family policies must result within a set of measures that make families more capable and more autonomous in generating relational goods. Policies must activate and promote the role of families as active contributors to social and community well-being. For families to be able to do their work, they must enjoy their own rights, complementary to the individual rights of their members.

SPECIFIC ACTIONS

- clearly defining the fields and scope of the State as a provider of the common good and family welfare, in relation to other agencies that produce the common good
- considering the non-profit sector as a partner in appropriate public policy and, as a result, supporting non-profit sector initiatives aimed at families
- supporting social initiatives that open spaces for coexistence and education, which create supportive communities with families with limited economic means
- promoting models of social and family intervention that involve families in co-producing responses to their needs
- promoting the establishment of family associationism
- promoting mechanisms that allow families freedom of choice regarding the type of education they desire and consider most appropriate for their children

Guidelines for family-focused university research

Further research should be conducted on:

- the principle of subsidiarity, its place within the Social Doctrine of the Church, its generativity within social dynamics, with an interdisciplinary approach
- assessments of the degree of subsidiarity of micro and macro public policies
- organizational and operational models of welfare based on the principle of subsidiarity
- the role and specific characteristics (added value) of non-profit entities



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3.4 FAMILY AND EMPLOYMENT

CHALLENGES

One of the main problems in today's scenario is job insecurity. On the other hand, the massive inflow of women entering the labor market, along with the qualitative and quantitative increase in their formal and higher education in many countries, has brought the difficulty for families to balance work and family life to the center of public debate.

SUGGESTIONS

Social protection measures must take into consideration the precariousness of work that directly affects the welfare of families. The policies to balance work and family should address the problems of inequality between men and women.

Businesses, too, are therefore called upon to rethink their models from a more family-friendly perspective that supports families, motherhood and fatherhood.

SPECIFIC ACTIONS

- promoting decent, non-precarious work, with special attention to young people
- implementing family policies that facilitate family-work harmonization, making work time and responsibilities toward children and toward married and family life compatible
- creating public policies that promote sharing of care-giving responsibilities, to strengthen family networks and intergenerational solidarity
- promoting a work culture in business organizations that is mindful of, respects, and promotes workers' family relationships
- implementing public and community services that strengthen social support for caregiving tasks and responsibilities such as daycare centers, childcare education centers or summer camps for childcare
- promoting consciousness-raising courses for fathers on co-responsibility in care and education
- promoting specific attention to prevent discrimination against ethnic and social minority families, as well as minors

Guidelines for family-focused university research

Further research should be conducted on:

- a legislative framework that can generate harmonization between family and work that is functional to families' development tasks
- services that facilitate work-life harmonization
- family-friendly business organizational models
- gender gap situations and penalization in the work environment
- anti-discrimination models targeted toward ethnic minorities
- the implementation of best practices at all levels



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3.5 FAMILY AND POVERTY

CHALLENGES

Economic inequality is one of the structural features of contemporary global society. The social and political implications are significant.

Families, who live in poverty, develop domestic conflicts due to problems with a scarcity of material resources and inability to access basic services (water, food, internet connection, educational services). There is a direct relationship between material shortages and marital and family problems.

SUGGESTIONS

In order to combat poverty, it is necessary to plan and implement processes of action that go beyond the economic sphere and focus on intervention in other areas such as nutrition, health and education. Repairing the material conditions of families also leads to improved social and family relations.

SPECIFIC ACTIONS

- promoting the creation of formal and stable employment, especially for women
- facilitating access to comprehensive health and adequate nutrition for all
- supporting initiatives by associations and foundations to promote concrete measures on food security, such as promoting sustainable forms of agriculture
- creating public infrastructures and services in rural and remote areas to ensure services, access to basic goods, and development
- promoting active participation and formation of families to make and implement the best decisions for their own health and the welfare of their children
- promoting prevention services and accompaniment of families for risky behavior (alcohol, drugs, smoking, anti-social behavior, self-injury...)
- promoting motherhood economically
- implementing social policies for combating poverty in general and educational poverty
- analyzing and supporting community initiatives already underway aimed at addressing school-based needs resulting from family poverty
- supporting micro-entrepreneurship initiatives, economic activities managed at the micro-social level with the aim of producing sufficient income for family support

Guidelines for family-focused university research

Further research should be conducted on:

- new forms of poverty related to lack of education, health, relational and emotional skills
- the spread of poverty and its family dimension
- economic and social support for motherhood
- the multidimensional nature of poverty
- the formation of pastoral agents to assist and accompany families affected by problems related to various forms of poverty
- social exclusion and marginalization and their intertwining with economic poverty
- models of intervention (economic support, services, fiscal) and their impact on family resilience



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A CHALLENGE FOR ALL

The *Family Global Compact* is a project that primarily challenges Research Centers dedicated to the family within Catholic Universities and/or inspired by the Social Doctrine of the Church, with the aim of triggering and promoting adequate and up-to-date insights regarding the family, and forming the new generations and providing support material for the Church's evangelization work.

In various ways this project also challenges all the social actors to whom the *Family Global Compact* will be able to offer arguments and reflections based on rigorous empirical evidence, investigated and interpreted within an explicit anthropological perspective, relational and personalistic in nature, firmly inscribed in the Social Doctrine of the Church.

4.1 A COMMITMENT FOR UNIVERSITIES

The *Family Global Compact* is both an expression and a task of a network of structured research centers on the family, which, in a multidisciplinary perspective, internally develop specific and systematic investigative activities in the legal, anthropological-philosophical, sociological, bioethical and moral fields with particular attention to the social and relational condition of families and public policies. These Centers operate in universities that are either direct expressions of the Church community worldwide, or otherwise academic institutions that make explicit reference to the Social Doctrine of the Church.

First and foremost, the *Family Global Compact* calls on these entities to form and strengthen themselves as an international network of family research centers. The priorities are:

- promoting an interdisciplinary approach
- supporting the network through the promotion of itineraries including conferences, exchange and shared research projects among multiple partners/countries
- initiating and sustaining shared communication among the centers, to promote the circulation of news and best practices, study models and reflections on family and life issues
- enhancing and communicating the experiences and interventions to support and promote families with the aim of verifying whether they are “good practices,” measurable and repeatable in other contexts
- dedicating themselves to the formation of family pastoral workers
- dedicating oneself to the training of politicians, lawyers, teachers, social workers, entrepreneurs, volunteerism

Finally, and more specifically, the shared commitment of the university world dealing with the family may develop on different paths of research and study by:

- studying family and social relationships and describing their social generativity
- assessing the impact of public policies on families
- accompanying/fostering innovation in intervention models “with” families
- setting up structured and systematic research on the reality of families
- envisioning individuals to connect universities and departments dealing with family and human life with the local and national churches to develop pastoral projects in synergy

It is crucial for Catholic Universities to create and strengthen the links and synergy with the Church, in particular with family ministry. It is essential to keep one’s perspective on the reality of the territory, in dialogue with the concrete actions of family pastoral care and the local Church in order to respond to the needs that the latter will manage to periodically highlight.



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4.2 A CHALLENGE FOR OTHER SOCIAL PLAYERS

Each social player faces distinct problems and tasks depending on his or her own internal dynamics and how families interact with them. The challenge is to identify ways in which each social player can *make his/her contribution so that families are made more aware of their driving role within society.*

POLITICS

- attributing importance and priority to stable households as a resource of freedom, social cohesion and integral development of individuals
- reclaiming the social and legal value of marriage as a fundamental institution for social cohesion, order and social peace
- recognizing and support families' openness to life, and taking care and protecting human life from conception to natural death
- supporting the active role of families so as not to crystalize forms of welfarism
- counteracting structural (economic and social) inequality at the international level
- governing with suitable *family-friendly* harmonious policies (national, regional, local, community)

BUSINESSES/WORLD OF WORK

- recognizing, enhancing and supporting the family as an economic player and system (where economic choices, consumption, savings, investments are made)
- building organizational models capable of balancing work and life
- activating family social responsibility on behalf of businesses

THE NON-PROFIT SECTOR

- considering the family (including those who are vulnerable) as an active partner and interlocutor, overcoming the merely welfarist perspective, promoting family relationships
- enhancing the specific features of family associationism: associating families, giving voice and representation
- promoting in the public arena subsidiarity and plural welfare that is also inclusive of families

CULTURAL SYSTEM/MASS MEDIA

- abandoning the catastrophic scandalistic model (without concealing critical issues)
- promoting the “good news”
- giving space/tools/values to storytelling produced by families
- making room for relevant themes from the point of view of the values involved in enhancing family relationships: motherhood, fatherhood, fraternity, marriage, protection of human life and frailty



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The subject - and not the object - of the *Family Global Compact* are the families of the entire world who, made aware of their driving-role within civil society, the economy, law and culture through the synergistic and shared action between the academic world and other social players, must once again feel challenged by Pope Francis, just as he addressed them on the occasion of the **Tenth World Meeting of Families**:

Dear families,
I invite you to continue your journey
by listening to the Father who calls you:
you who are further along, be companions on the journey for others.
You who are lost because of difficulties,
do not be overcome by sadness,
trust the Love God has placed in you,
plead daily with the Spirit to revive it.
Announce with joy the beauty of being family!
Announce to children and young people the grace of Christian marriage.
Give hope to those who have none
Act as if everything depends on you,
knowing that everything must be entrusted to God.
Be you who "sew" the fabric of society and of a synodal Church,
creating relationships, multiplying love and life.
Be a sign of the living Christ,
do not be afraid of what the Lord asks of you
nor be generous with Him.
Open yourselves to Christ, listen to Him in the silence of prayer.
Accompany those who are most fragile,
take charge of those who are alone, refugees, abandoned.
Be the seed of a more fraternal world!
Be families with big hearts!
Be the welcoming face of the Church!

Francis

THE LOGO

The logo that accompanies the *Family Global Compact* is the graphic representation of the vision, mission and values that the Global Compact seeks to express.

It consists of three elements: **a network, a family and a cross.**



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THE NETWORK



The network is the worldwide network that ideally links the universities and university centres to which the Global Compact is proposed and which are inspired by the Social Doctrine of the Catholic Church. At the same time, it represents the vision of a dynamic network between families - the subject and not the object of the Compact - and between the various actors in civil society, the economy, law and culture mobilised in favour of families.

THE FAMILY



The family, as the subject of the Family Global Compact, is at the centre of the logo. People represent a family that is the source and origin of social life inspired by solidarity and the development of the person.

Human life, on the other hand, is represented by the pregnant woman, to deepen the theme of nascent life and care for every human life.

Generativity is also an image of a new time that we wish to promote by adhering to the Global Compact: a common commitment to foster the leading role of the family in the economy, in society, in the development of the human person and the common good.

THE CROSS



The Christian cross is the representation of the values that drive the Family Global Compact.

It is a symbol of hope, love and the future. Pope Francis in his Apostolic Exhortation *Amoris Laetitia*, points the way: 'the welfare of the family is decisive for the future of the world and that of the Church' (AL, 31).

FAMILY GLOBAL COMPACT
www.familyglobalcompact.org

DICASTERY FOR LAITY, FAMILY AND LIFE
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