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Theme: «Cooperation and Development in the Pastoral Care of Migrations»

ROUND TABLE
“YOUNG MIGRANTS POTENTIAL IN BUILDING BRIDGES OF
COOPERATION BETWEEN SOCIETIES TOWARDS DEVELOPMENT”

(Unofficial translation)

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The reflection we are going to carry out deals with young migrants as a potential for building bridges between societies and for development. To talk about potential is to talk about a reality that has a capacity, a power that can be activated. Here youth is seen as a human force that can be formed in one direction or another. The terrorism so widely spoken about today in the news gives us the opportunity to deplore the opposite of the theme before us. We are dealing with the exact opposite of building bridges between societies in view of their development. On September 26, 2014, in his intervention to the United Nations, the Secretary of State, Cardinal Parolin, said: «International cooperation has to deal with the fundamental causes of terrorism and what harbors it and makes it grow. The challenge it raises is to a great extent cultural. Young people who leave to join terrorist groups often come from emigrant and poor families who are disillusioned by social exclusion and the lack of values of the rich societies. In addition to the rigor of the law, resources need to be found to prevent these citizens from becoming terrorists abroad».

Social exclusion and a lack of values also seems to be what is denounced by the name of the West African terrorist organization of which Nigeria only appears to be a launching pad: “*Boko Aram*”. Therefore, there is a profound crisis of civilization that

calls for an appropriate response if we do not want to leave the initiative to extremist groups.

For Africa, where this form of extremism is starting to spread (Aqmi in Mali, Boko Haram in Nigeria and Cameroon, etc.), and from where a wave of young migrants leave who will perish in the Mediterranean at the gates of Lampedusa,¹ the search for real solutions is urgent. What kind of man did the colonial powers of the past form for Africa, and what kind of man do the African States in need of development and democracy tend to form today such that we are witnessing powerlessly the tragedy of clandestine migration?²

The Sub-Saharan African Church already tackled this problem of the *Drama of Migration* and the solution to offer it seven years ago in May 2007. We will begin by going back to the emergence of the problem and the precise form it had taken on at the end of the three-way CERAO, CERNA, COMECE Symposium. Afterwards we will look at the form it is taking on today in the heart of the terrorism that has hardened the angles of a globalization whose own edges have become sharper. In a third point, we will see how the Church can cooperate from a pastoral standpoint in putting young people to work as a potential for building bridges between societies in view of their development.

1. The emergence of the theme in the CERAO, CERNA and COMECE areas

An overall glance at the Proceedings of the three-way Symposium between the Churches of departure, the Churches of transit and the Churches of arrival of the migration of young Africans towards what is presumed to be the European Eldorado, enables us to see how the social-historical, economic and political analyses of the young migratory phenomenon converge in emphasizing the importance of human capital with regard to development. Intellectual, moral and spiritual deficiencies are at the basis of under-development and of migration as the search for a space of survival and happiness in the material sense. At the heart of this human capital decisive for development there is essentially youth which cannot be formed exclusively from a materialist standpoint because development would end up in a blind alley of which the most dramatic African symbol is the “snake that eats its own tail” (a vicious circle). A kind of development reduced to economic growth, to the increase of the political power of domination or much less to pleasure, would be the cause of its own death.

Europe's first encounter with Sub-Saharan Africa was made fundamentally, as the historical sciences attest, in two respects: on the one hand, the military and market-

¹ It is a prophetic sign that Pope Francis made his first European visit outside of Rome to Lampedusa on July 8, 2013 and launched a vibrant appeal for solidarity just a few months before the October 3, 2013 drama when 366 migrants, mainly Eritreans, died.

² Would the solution to this drama be “selective immigration” as the former French President Nicolas Sarkozy recommended? This is far from certain.

oriented according to a logic of domination and profit; on the other, the spiritual and religious according to an ecclesiological perspective more or less stamped with racist ideologies which led them to exploit the spiritual at the service of political domestication. The place where these two views of development and the relation between societies cross is education/formation; youth is its raw material. But before going back over the educational system set up by the colonial power that occupied the CERAO area,³ namely, French power, let us see how the theme we are studying emerged in the Proceedings of the three-way CERAO-CERNA-COMECE Symposium.

1.1 “Selective immigration”: an innovation or a resumption of the early colonial pattern?

In these past years, in France's official position, a concept appeared which many commentators presented as an unprecedented “selective immigration”, “chosen immigration”, “controlled immigration”. Introduced by a right-wing politician,⁴ this concept continued the choice of another left-wing politician who stated: “France cannot welcome all the world's miseries”.⁵ But if we ask a historian, we could point out that this concept expresses a reality that is not so new. In fact, a historian ought to ask himself, considering what France's educational policy in its colonies reveals, if France ever wanted to receive even the slightest bit of that “misery” in the past. How can we understand why, throughout the whole colonization period in the French-speaking area, technical formation was encouraged so little, whereas the colonial power gave classic literary instruction and saw to it, moreover, that a political strategy was implemented to control that same instruction?

It is a point in history that the French School in Africa, for example, went through a strange phase in its evolution called “*Primaire Supérieur*” which demonstrates that the French colonial power did not accept African children and youth into its educational system out of a desire to promote young Africans but essentially for its own economic and political interests. The purpose of that first stage in its history clearly shows that what was sought was just the formation of local auxiliaries for the colonial domination undertaking: interpreters and administrators were needed at the service of the colonial order being set up.

If the colonial undertaking and the educational system attached to it had been a relief for the “world's miseries”, it would be difficult to explain why the classical instruction which normally led to the university did not go through that university phase until about one hundred years later, in the 1970s.

We know that Leopold S. Senghor, a future member of the French Academy, had to make ironic comments about the sadly famous “*Primaire Supérieur*” School we

³ Here we are talking about CERAO before its merger with AECAWA.

⁴ NICOLAS SARKOZY, former President of France.

⁵ This was MICHEL ROCARD, a Socialist, FRANÇOIS MITTERRAND'S former Prime Minister.

mentioned. It was just one attempt among others aimed at minimizing the black man's intellectual abilities in the wake of the doubt that God could have put a soul, "a spark of divine light", in such a black body. It is clear that the little African was just tolerated in the French educational area.

1.2 Youth, a bridge between societies and a factor of peoples' development

Rev. Alphonse Quenum's social-historical look at the migratory phenomenon⁶ led to this poignant observation: "The gangrene of corruption, impunity and laziness legitimates evil and discourages people of good will. There is no lasting solution to this outside of ourselves. Only the ethics of individual and collective responsibility can help Africa to give back dignity to the African peoples".⁷ The former Rector ofUCAO concluded his remarks in this way: "The Africans, young and less young, will find [...] the daily bread they will have produced at home, as well as the joy and reasons for living and remaining there with its plentiful sun. This is an enduring good, a source of wealth that is still poorly exploited, whose price can only be negotiated with that of a job well done".⁸

The rector who spoke in this way clearly advocates the construction of Africa as the only long-term solution to the so-called "uncontrolled" immigration which is also described as "the world's misery". Nicolas Dégboué, the then Regional Executive Secretary/Africa Region of Caritas Internationalis, in his intervention at the same Symposium, also championed youth who are aware that Africa's self-management is the only real solution to "clandestine migration". Africa should not let itself be robbed of its youth for much longer. We have to see how "selective immigration" is ultimately nothing more than an exploitation of African human potential by the Euro-American economic-political system. He writes: "Let us note [...] that the 're-settlement' programs of the HCR [...], by choosing them according to the criteria of selective immigration, allow well-educated refugees in good health to become American, Canadian, etc. citizens".⁹ While stressing self-management in the hands of African youth committed to building Africa in order to make it habitable for its children, the former Executive Secretary of Caritas-Africa, highlights the powerful means of the Church as the capillary vessel for transmitting real life to Africa, for its real integral development: "In Africa, in the South of the Sahara, there are thousands of parishes, five hundred dioceses that organize the approximately 140 million African Catholic men and women! This is 17% of the continent's population who are very present in all its components, social and professional categories, state bodies, decision-makers, labor unions, political families, etc. The question is: Why aren't we

⁶ The Symposium on *The Drama of Migration* held in 2007 in Abidjan at the Center for Pastoral Care and Mission (CCPM) brought together bishops, priests and laypersons from the Churches of departure, transit and arrival of the Sub-Saharan migrants to Europe.

⁷ Cf. CERAO, *Le Drame de la migration*, Proceedings of a Symposium...CERAO Editions, Abidjan, July 2007, p. 27.

⁸ *Ibid.*, p. 28.

⁹ *Ibid.*, p. 33.

more decisive, more relevant, since we are more mobilized as 'only one body'?"¹⁰ He answers this question a little later on: "We should not be afraid to do a pioneer's work even if this means sacrifices in today's world: it is the 'seed that dies that bears fruit'".¹¹

The refusal to cooperate with the Mediterranean political forces as the watchdog for the control and expulsion of migrants in the dioceses of the Maghreb is one of the characteristic features of the pastoral care of CERNA which works to make the "potential migrants", the students, make the best decision: to return to their countries at the end of their studies in view of their countries' development. Archbishop V. Landel, the President of CERNA, draws attention forcefully to statistical data from the Fides Agency which gets it from the United Nations. The Archbishop of Rabat finds this unacceptable: "According to the Fides Agency of July 6, 2006, '*Africa, the brain drain: Africa's relatively unknown ill*', each year more than seventy thousand scientists, doctors and technicians leave the continent to work in the West".¹² This means that the bishops of CERNA, while refusing to be watchdogs who repress migration, do not want in any way to bring water to the mill of the *immigration-brain drain* of those who can contribute to the continent's development.

However, it is not enough for the "well educated and healthy young people" to return to their countries; they have to be able to find work there. Archbishop Vincent Landel writes: "Migration can only decrease if work is created in these countries [...] at competitive rates. Migration cannot decrease unless a more 'livable' life is proposed to all. This leads to a new world economic order. But who will really agree to start work on this issue? [...] migration can only be regulated by world decisions".¹³ Reflecting on the way the West applies itself to stemming AIDS and the way that malaria is neglected, for which there is still no vaccine, Archbishop Landel writes: "Development should not be made according to the needs of the West, but according to the men and women of every nation and culture".¹⁴

II. The new situation created by globalization and secularism

The three speakers, from whose thinking we have just taken some major points, agree in telling us that the solution is to be sought on the one hand in the repatriation of the young, competent human potential which is African youth. So the human capital of development is the first resource to take into consideration. But while Archbishop Landel seems to put work and the political decision depending on world governance in second place, Alphonse Quenum and Nicolas Dégboué look further into the human resource: the former in greater ethical rigor on the part of the local

¹⁰ *Ibid.*, p. 35.

¹¹ *Ibid.*, p. 36.

¹² *Ibid.*, p. 41.

¹³ *Ibid.*, p. 44.

¹⁴ *Ibid.*, p. 44.

political powers, while the latter looks beyond ethics and local governance. He proposes both the personal spiritual ability, which is the spirit of sacrifice, and the collective religious capacity, which is the Church, the Mystical Body of Christ, with their network of activity throughout the world: the dioceses, parishes and secondary stations which Caritas-Internationalis uses, for example.

Therefore, without overlooking the factors of world governance or local governance, on our part we feel that it would surely be necessary to take head on the more rigorous elaboration of the mobilization of human capital in its ethical dimension, but above all in its personal spiritual and religious dimension, which is the spirit of sacrifice, and its collective dimension, which is the Church, as the community that incarnates the sacramental grace of redemption at the heart of the world.

The human factor continues to be the priority in all respects. It is really for this reason that the catastrophic wars of Liberia and Sierra Leon, which brought about the organization of refugee camps in almost all the neighboring countries and threw away thousands of adolescents, led Alphonse Quenum to approve the author of *Allah n'est pas obligé*: "These are the moral miseries that social breakdowns secrete".¹⁵

While the French educational system of the colonial period opened up parsimoniously to African youths and still included the major values of classical humanism, the current system dictated by secularist post-modernity is the pure reflection of the moral revolution of the West that has undertaken to build the world as if God did not exist.¹⁶ While Fabien Eboussi Boulaga already characterized the Western school in Africa as a means of "perpetuating our defeat", what can we say about the post-modern educational system in which radical atheism corrodes the profound source of the human person's dignity: namely, his character as a creature "in God's image and likeness", the principle of transcendence that inhabits him, since it is none other than pure immanentism? "Without the Creator – Vatican II teaches us – a creature disappears".¹⁷ Transcendence reduced to pure immanentism cannot give grounds to an ethic of responsibility and solidarity in a lasting way.

This rapid glance at the Proceedings of the CERAO, CERNA and COMECE Symposium has let us see the decisive importance of human capital at the heart of the young migratory phenomenon if youth is to be used to build bridges between the societies and make the authentic development of people and nations possible. For without solidarity, as St. John Paul II said in *Sollicitudo Rei Socialis*, we are witnessing an overgrowth of one part of humanity that represents about 20%, compared to the other skeletal, scrawny part that makes up more than 80%. The Pope emeritus

¹⁵ *Ibid.*, p. 26.

¹⁶ Cf. PEETERS MARGUERITE, *La mondialisation de la Révolution culturelle occidentale*, Institute for Intercultural Dialogue Dynamics, 2011.

¹⁷ Cf. *Gaudium et Spes*, No. 36.

Benedict XVI,¹⁸ like his successor Pope Francis,¹⁹ invite us today to the “*globalization of solidarity*” and to the development of an “*economy of gratuity*”.

A pastoral care of migration that would like to make youth a potential for building bridges between societies and the development of these same societies faces a gigantic undertaking of anthropological and ecclesiological rethinking on the basis of a trinitarian Christology. It is obvious that we cannot go into this here. I would simply like to sketch out the major characteristics of the hoped-for pastoral care in continuation of the Symposium we have just mentioned.

Africa's first encounter with Europe was made fundamentally, let us remember, in two respects which we should be careful not to confuse:²⁰ on the one hand, the military-market and, on the other, the spiritual and religious.

The educational system in the colonial period gave the best of itself in the hands of the missionaries in the seminaries and schools for which they were responsible. Testimonies to this are the performances of these educational and higher formation institutions in the colonial period and the immediate post-colonial period down to the Marxist-Leninist schools of the 1970s. But the recent programs of a secular, post-modern kind, deprived of the humanist dimension, even if they do convey some values, are essentially at the service of transmitting positive knowledge. They are often reduced to simple instruction, without any transmission of authentic values that make a person capable of self-giving for the edification of the common good and the promotion of others. They only have instruction in scientific subjects in common with the Christian educational programs. But it should be noted that the Christian educational programs, even in the Catholic schools, are experiencing diversity in our times that sometimes goes as far as to harm the authenticity of the Christian faith and morality.

The interculturality characteristic of the Church's own nature, as revealed to the world on the morning of Pentecost, always implies two things: on the one hand, the specificity of the Christian faith that has to be preserved forever; on the other, a multiplicity of cultural subjects perfectly aware of themselves and in a condition to promote values of authentic transcendence. In view of this dual need, the African continent, and the Church in it, give the impression that they have somewhat lost control of the education of children and youth. When it comes to the African States, one reality is really inescapable: the fact that partnership agreements are made with the Western States with regard to education and higher formation without having an educational plan of their own through which they can promote this humanity capable of making sacrifices and taking care of African youth and their continent called to be an intercultural partner co-responsible for world governance. The

¹⁸ Cf. BENEDICT XVI, *Caritas in Veritate*.

¹⁹ Cf. POPE FRANCIS, *Evangelii Gaudium*.

²⁰ We contest the theory of the 3M (Military-Market-Missionary) which is a distortion of history and an injustice regarding the sacrifice of many missionaries.

ministries of culture in these countries only seem to take care of leisure time, sports and different aspects of folklore, with culture understood in these cases only as *otium* (leisure) and not as *paideia* (education). And yet, it is only the search for and in-depth reflection on *culture-paideia* which make it possible to draw up an authentic educational plan with the whole set of moral, spiritual and religious values it involves. This African cultural and spiritual situation challenges the Church very strongly both in her vocation and in her mission.

We also know, moreover, that it is not enough to have a well-conceived and well-prepared program to get the people who are needed. It is also necessary to have the formation team to whom this program can be entrusted to carry it out. Pope Francis talks today about “missionary outreach”²¹ which is necessary for the whole Church. Only an African Church *in missionary outreach* is capable of conceiving an educational plan, on the terrain in Africa, to be implemented through all the capillary vessels of the immense network that the Church has in a continent. Let us not forget that this continent is caught in the meshes of the Euro-Western formation system which is tragically devoid of any reference to God and transcendent values other than intramundane and immanent values. Two steps will have to be taken here: first, what Church as a cultural subject would really be in a position to propose and assume responsibility for an innovative educational plan regarding Africa's self-management and integral development? Second, what plan is likely to link and make converge better the Africa of the diaspora's efforts with the continent for its development and harmonious relation with the rest of the world, especially the West that has benefited over two millennia from the grace of Redemption?

III. For an educational pastoral care of young migrants in Africa

3.1 The Church's educational mission: historical perspective

The Church, the divine educational institution, is also a decisive cultural subject. We know that in the West she took over from the philosophers of Greek-Latin antiquity and invented the University in the Middle Ages. Subsequently, the political power replaced her but she never renounced her vocation and mission rooted in Jesus Christ's command at the moment when he returned to the Father: “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age” (*Mt 28:18-20*).

When the State started to assume its own responsibilities with regard to education and formation, when scientific rationality appeared subsequently and the question of subjectivity emerged, the University became more complex and the academic

²¹ Cf. POPE FRANCIS, *Evangelii Gaudium*.

institution acquired more rigor and autonomy: formation became increasingly an instrument of the labor market. It became increasingly difficult for scientific research and humanist wisdom to be allied. More and more the economic order penetrated into the University's terrain and functionalized scientific research and formation in general. Instrumental reason furtively crossed over its domain of application and validity into the anthropological terrain. Profound upheavals were caused in Educational and Legal Sciences.

The economic crisis we are going through at this time shows us clearly the stalemate we have reached. In this context, which has seen the growth of "the throwaway culture",²² Africa obviously has no future. Since salvation came from God and his Church is its expression, we have to go back to the fundamental question: Doesn't the Church have the duty to rethink her educational mission once again in the new context of globalization and rampant, rigorous atheistic secularism? Since the University is also as rigorously scientific as it wants and always has a social function, doesn't the Church in Africa have the duty to rethink the social function of the formation given in her higher educational and formation institutions?

3.2 A new context and a new educational plan for young migrants

The Second Vatican Council gave a definition of the Church which, on the one hand, centers her on Christ the Redeemer, of which she is the living extension and, on the other, on human cultures that offer her expressiveness which is all the more elevated when it has received the grace of conversion. For the Council, the Church is the "Sacrament": that is, "both the sign and the means of intimate union with God and the unity of all humankind".²³ This means two things concretely: on the one hand, the Church is the historic actuality of Christ, which a Dutch theologian, Edouard Schillebeeckx, presented in the years of the Council as the "*Sacrament of the encounter with God*"²⁴ and which theologians subsequently studied in depth – supported by Origen and the etymology of the name of Jesus (God saves) – as the "lordship of God displayed in favor of man".²⁵

3.2.1 The Church, an intercultural subject suited to formation in a context of globalization

Only a Church that understands herself and lives as the living actuality of the mystery of the covenant between God and men and of men with one another can form young people who will become bridges between societies. This is precisely what Vatican II says when it defines the Church, as we have already said, as the sacrament, as a union in difference for which God himself took the initiative in Jesus Christ. The outcome of the initiative to build rigorously without God on the model of

²² Cf. POPE FRANCIS, *Evangelii Gaudium*.

²³ *Lumen Gentium*, 1.

²⁴ E. SCHILLEBEEKX, *Le Christ, sacrement de la rencontre de Dieu*.

²⁵ Cf. JOSEPH RATZINGER/BENEDICT XVI, *Jesus of Nazareth*.

secularist post-modern Western society is that multicultural globalization is incapable of authentic interculturality because the subjects that in dialogue would be subjects incapable of gratuity and generosity, prisoners as they are of a rigorous ethic of *do ut des* under the wing of economics. The “economy of gratuity”, in our context of a market-oriented civilization, is considered absurd. On the other hand, it is opposed to the individualism of “every man for himself”, and it is the logical consequence of the personalism that plunges its roots into the faith which holds God's creative act as the fundamental expression of his original generosity.

Christian education presupposes a Christological and Trinitarian background, but also an ecclesiology of “*The Church as a subject capable*” of planning and carrying out an educational plan built on gratuity, generosity, solidarity and “the capacity for sacrifice”. The recurring call of churchmen to the “*globalization of solidarity*” is not understood by today's world which is very particular about its right but not very inclined to talk about its duties and create the society of general promotion of the common good. Christian morality is based on the ecclesiological and Christological sacramental order. In the sacrifice of his death and resurrection, the supreme expression of the incarnate and redeeming Word, the generous Love of God the Creator, Christ constituted the Church as a permanent presence until the eschatology of the mystery of the Redemption and the sacraments which the Church has the mission to distribute in the various circumstances of life. These are God's efficacious actions of which the Church is the instrument for the world that God loved to the point that he gave it his only Son.

3.2.2 For a Catholic University of solidarity and active construction of the continent

After pointing out the conditions for an effective decrease in migration, as we mentioned, Archbishop Landel asked himself who could really accept the responsibility to start work on reforming the world economic order? To this question it seems to me that the Church should gamble on assuming her portion of responsibility if human capital really has the importance that we have just recognized.

A *Church capable* of generating believers who are witnesses to the true values of transcendence can create schools – from primary schools to the university – to form young people who agree to strengthen the youth front²⁶ in actively building their continent. The first thing for anyone who wants to build a bridge is to be able to lay the foundations on both sides of the shore. The Sub-Saharan shore of the bridge building requires the greatest possible number of “well educated and healthy” young people to be held on to, not to “become American, Canadian, etc. citizens”, but real pioneers of the task of reconstructing Africa to which the African Lutheran

²⁶ N. DÉGBOUÉ sees icons in these young people whom he describes as “fishers of sand holding their breath”: that is, from dawn they are going to make voyages in the sand until the place where the river deposits the sand it drains when its waves end.

theologian Kā Māna surely invites them,²⁷ but above all the Catholic Church through her *Compendium of the Social Doctrine of the Church, Caritas in Veritate* and *Africae Munus*.

In creating the Catholic University of West Africa (UCAO), CERAO did not want to build a university that would be a copy of an excellent American, Canadian, British, French, etc. university, but one which, while satisfying the highest degree of scientific rigor, would integrate the educational and formative plan that keeps the maximum number of young Africans in their countries, or at least in Africa, in order to take charge of its development. The considerable annual brain drain of some “70 thousand scientists, doctors and technicians that leave the continent to work in the West”, is tempered by the other information telling us that the Africa of the diaspora, of which these African skills swell the ranks, gives aid to the relatives back in Africa that amounts to more than three times all the development aid and the different investments from which the continent benefits. This means that the primary cause of the African migrations in the West is essentially work. This African diaspora is in a position to take charge of a kind of future university at the service of the integral promotion of the continent, a victim of the “*throwaway culture*”.²⁸

The creation of a university like UCAO is a gamble that a quality change in human capital notably increases the chances of Africa's significant resistance to the world economic order of which this continent is largely a victim. If all the Churches of Asia, Oceania and other developing countries would implement a similar pastoral care of education and formation, the world Christian population would have a weight that is not negligible on the world economy. On the educational level in relation to the world economic order, the whole Church would implement what the Pope emeritus Benedict XVI proposed as the Church's specific angle of contribution to the coming of a just social order with regard to politics. In *Deus Caritas Est*, his first encyclical, he distinguished “*a just social order*” from “*just men*”. While “*a just social order*” is the State's responsibility, the Church's task is essentially to contribute to giving the State “*just men*” and it is the same in the economic order. The Church's task is *to contribute to forming just leaders to reform the world economic order*. Max Weber brought to light how the Protestant ethic was at the basis of the spirit of capitalism in the West.²⁹ It is hoped that the Church, which has an ecclesiological and anthropological doctrine most capable of building the globalization of solidarity, will make arise from Africa, the continent victim of the throwaway culture, *the hoped-for miracle of an economy of gratuity* which alone can save Africa. The Church has worked a lot in these past decades on her social pastoral care and this has led to the fine work instrument, the *Compendium of the Social Doctrine of the Church*, the mature fruit of more than a

²⁷ Cf. KĀ MĀNA, *Foi chrétienne, crise africaine et reconstruction de l'Afrique. Sens et enjeux des théologies africaines contemporaines*, Nairobi, CETA; Lomé, HAHO; Yaoundé, CLE, 1992.

²⁸ POPE FRANCIS, *Evangelii Gaudium*.

²⁹ Cf. MAX WEBER, *The Protestant Ethic and the Spirit of Capitalism*.

century of commitment through thought and action, from which the formation of just laypersons, businessmen and managers can benefit greatly. What we can say here is that African youth ought to benefit in its secondary and higher formation from a program that integrates entrepreneurship and the spirit of initiative.

In recognizing herself as a decisive cultural subject with regard to education and formation, the Church of Africa has to integrate into the education of children and youth all the major values of the culture of their ancestors enlightened and transfigured by the Christian values. She does not have the right under the pretext of an abstract universalism to make these children and youths strangers to their own traditional culture, especially its roots in the supernatural and religious dimension, in the sacred. Here we can see the great importance of the pastoral care of inculturation not only for the particular Churches, but also to the benefit of the Universal Church which, in its Western cultural locality, humbly and joyfully, is undergoing the devastating effects of atheism and secularism.

It is the quality of Christians deeply rooted in their culture transfigured by faith who emigrate from Africa that will make it possible to talk about an African diaspora in a dialogue of integration in the West, and in relation with the Church of Africa for the promotion of integral human development.³⁰ History shows us that the African diaspora in North America, through the Pan-African movement, was a decisive factor in the continent's evolution, especially from its 6th conference in Manchester which was attended by great African personalities like Nkrumah and Azikiwe. We also know that the African diaspora in Paris, through Catholic intellectuals of the caliber of Alioune Diop, made a great contribution to preparing the Church of Africa at the Second Vatican Council a half a century ago.

Conclusion

In his address at the presidential palace of Cotonou in November 2011, which really questions world governance, the Pope emeritus Benedict XVI asked government leaders, civil society and religious leaders to cooperate together to save the hope of peoples.³¹ We also know that because of their openness to the future, young people are generally described as the hope of nations. The current situation allows us to see that the economic crisis underway for several years, behind which everyone can read an anthropological crisis, has in the end brought its real nature out in the open, which is really anthropological, because young people, by taking the path of terrorism resolutely, destroy themselves as hope.

This is why the reflection which the Pontifical Council for Migrants wanted to carry out on the theme, "Young migrants, bridges between societies in view of

³⁰ Cf. social encyclical *Caritas in Veritate*.

³¹ "From this place, I launch an appeal to all political and economic leaders of African countries and the rest of the world. Do not deprive your peoples of hope! Do not cut them off from their future by mutilating their present!", Benedict XVI, November 19, 2011.

development”, proves to be more timely than ever. To save the hope of nations, to make youth a bridge between nations in view of their development, is to work to bring about a kind of relational, cordial, fraternal, responsible, solidarity-based man. Everyone can still hear the echo of Pope Francis' vibrant appeal in Lampedusa regarding the globalization of indifference.³² Every portion of the Church all over the globalized world is working daily for the coming of a new humanity like this. An end will also be put to the economic crisis through the emergence of an economy of gratuity instead of the economy of financial speculation for which man is just one thing among other things.

Our presentation, as you noticed, calls for a contribution from the different continents from where the most important and most culturally significant migrations are made to the Western world. This contribution could be made in the form of an attempt to respond to the following four questions:

1. How was your continent's (or your country's) openness to the Western educational system made historically? Care should be taken to distinguish when this system was implemented by the Church and when it was implemented by the colonial systems.
2. What are the major reasons for immigration from your countries and to which countries? Why these countries? Does it involve risks like those of the African continent, for example (Lampedusa, deaths in the ocean, deaths in the desert...)?
3. Is it clear for the pastoral agents of your area that the economic crisis conceals an anthropological crisis? If yes, why? If no, why? And how is only *a Church sacrament and a capable cultural subject* in a position to implement a new educational plan that will let us get out of the anthropological crisis and in this way stem the massive qualitative migration that prevents the construction of the poor nations?
4. Is it possible, in your opinion and that of the Church leaders of your areas, to get out of the crisis of the economy based on financial speculation without the effective implementation of an economy of gratuity? What is already underway in this sense?

³² “The culture of comfort, which makes us think only of ourselves, makes us insensitive to the cries of other people, makes us live in soap bubbles which, however lovely, are insubstantial; they offer a fleeting and empty illusion which results in indifference to others; indeed, it even leads to the globalization of indifference. In this globalized world, we have fallen into globalized indifference. We have become used to the suffering of others: it doesn't affect me; it doesn't concern me; it's none of my business!”. Pope Francis, Lampedusa, July 8, 2013.