



# POPULATION ISSUES



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CAIRO COPENHAGEN BEIJING

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Proceedings of the ITEST Workshop

October, 1995

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## FOREWORD

More than 20 years have elapsed since ITEST sponsored a Workshop/Conference on Population Issues. As the essayists themselves noted during this Workshop, the state of the question has changed significantly during those 20 years. About the time of the United Nations Conference in Bucharest in 1974, the population issue was seen primarily as one of numbers: how many human beings are there? where are they? what can be done first to slow population growth and then reverse it? Now, as these Proceedings will show, the emphasis is on various aspects of development, especially the "empowerment of women."

The ITEST Board of Directors several years ago, looking at major questions of global import, decided to hold three meetings in sequence: *The Science and Politics of Food, Population Issues* and *Christianity and the Environmental Ethos*. It is clear from these present discussions that these several sets of issues intersect. In the Workshop on Food, the urgency to grow more food more efficiently became clearer as the participants discussed the family farm versus corporate farming and the use of transgenic techniques to produce plants with greater yield and more disease-resistant qualities. In this meeting "population momentum" is clearly presented as part of our current reality and the need to provide for more guests at the table of life formed a sub-set of background concerns. In our next meeting on environmental presuppositions both food and population growth will play a significant role. Through all three conferences runs a very important sub-text: human activity, human innovation and human creativity.

In all three areas (food, population and environment) several words and phrases are used that are at best ambivalent. Among these are: *sustainability, stewardship, biodiversity, rights, God's will*. Unfortunately, they are words whose meaning we intuit, but which we cannot clearly define without limiting the meaning unduly. What perhaps is essential to understand is that each of these words represents a "moving target." What is "sustainable" today may not be sustainable next year or a decade from now. "Stewardship" to some means not making any changes; to others it means making significant changes. Some, like myself, much prefer the word "artisanship," which implies the "work of human hands." "Environment" itself, and even biodiversity, means many things to many people. In a discussion of population issues, it is essential that we define or at least clearly describe what *we* mean by various words. Otherwise, we end up talking at cross-purposes and can quickly begin to worry about things that do not belong to the world-as-it-is.

It was inevitable that, at an ITEST meeting on population, one of the major concerns was the "family." There was discussion of the differences between the "traditional (extended) family" and the "nuclear family." There was also a long deliberation on the religious meaning of the family. Unavoidably, the conversation turned to Pope Paul VI's encyclical *Humanae Vitae* and the Catholic position on contraception and on natural family planning. Unfortunately, all too often the Church's position on population is seen to be completely contained in the phrase "open to fertility." These proceedings, if read completely, should put that notion to rest. There is a clear need for Christians to ponder, in the light of God's will for us, issues of sexuality, sexual activity and marriage. Like some of the scientific issues mentioned above, we are working with "moving (evolving) targets."

The sense of this meeting is that questions of population are extremely complex, touching numbers, social organization, resource production and consumption (including, most definitely, energy), education (especially of women), political life, the role of national and international agencies and, most pointedly, the sense of human potential and destiny. The mixing of all these ingredients rapidly becomes overwhelming. What can an individual do? It was suggested toward the end of the workshop that we should "think globally and act locally."

That sounds good. But how do we do even that? Act locally! How? Doing what? Our priority, both religiously and socially, would seem to be an understanding of the situation — in its complexity. Certainly, the international conferences over time will help in that through dialogue we can sharpen our comprehension of the issues involved. Perhaps, most importantly, we can come over time to understand that, more than issues or questions or approaches, we are talking about real people with real problems, real expectations and real goals. In short, while theories are good and maybe even true, the lives of people are more significant.

The quality of life became almost a theme throughout significant parts of the workshop. What is a "quality of life"? Who determines what quality of life people should have? A national or international bureaucracy? The churches? Scientists? Economists? Environmentalists? The people themselves? Can people be coerced into a "quality of life"? Where does human freedom enter the equation? Is it better to work from the "top down" with its suggestion of elitism and bureaucracy? Is it better to work from the "bottom up" with its implication of individualism and undue autonomy? What is proper balance of individual and community? Is there really such a thing as "the common good"?

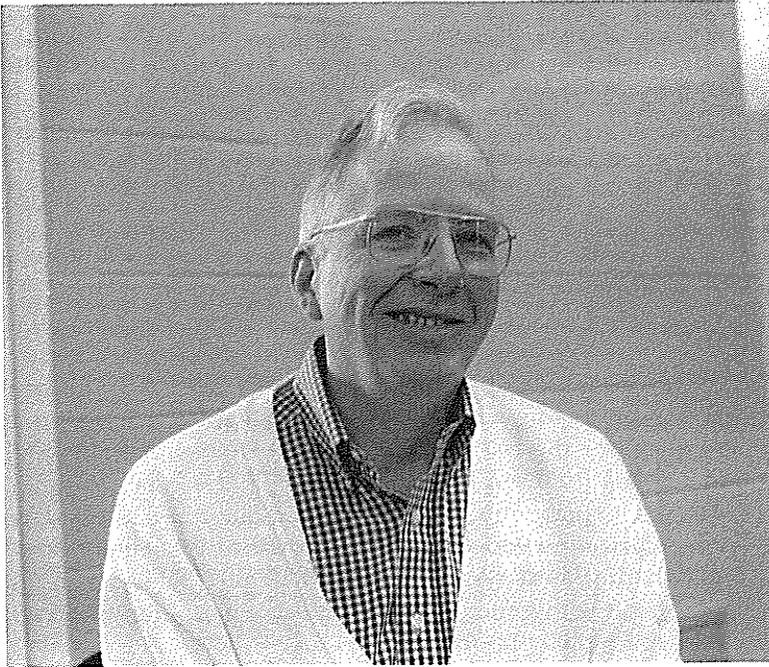
Dr. David Byers suggested that, while consensus would be an agreeable outcome of dialogue, the primary goal should be wisdom. Over and above the purely scientific and secular data set, the Christian working from Revelation, tradition and the lives of Christians, must try to discover the more profound working of God's will. What God wants of us in any particular circumstance or in any particular age is not an automatic working out of some proposition or other. From our limited point of view, God's will may also be a "moving target." What was clearly God's will in the third or fourth or ten or fifteenth centuries is not necessarily His will for us now. While not contradictory to those, His present will is to be found in our religious wrestling with changed situations and different problem sets. Again, an added complication!

Nonetheless, Christians can still maintain some certitudes in faith. God created the world in Christ. It was redeemed in the body and blood of Christ. The covenant in that body and blood is still offered to all people and peoples. The primary responsibility for the destiny of creation still resides in the Father through Christ Jesus. St. Paul said in Colossians all that needs be said in this regard: "There is only Christ; He is everything; He is in everything."

Those who want "Ten Easy Ways To Handle The Population Problem" need not read this book. It is clear from this workshop that the primary task facing us is understanding the issues in their complexity. Further, we realize that these problems (issues) will never be "solved" in the way that a mathematical or scientific problem is "solved." Over time we might be able to "resolve" some aspects of the situation, but the problem itself is as vast as humanity itself — and as complex. Our task is to work at it as best we can. Our task is to strive for the wisdom needed to understand it in its complexity and to work toward a "resolution" in a way compatible with our dignity as free and responsible people and peoples.

Robert A. Brungs, S.J.  
Editor  
March 20, 1996





Global Population and the  
Dialogue Between Religion and Science

Dr. David M. Byers

Dr. David Byers has served the Catholic Church in the area of missions, evangelization and religion and science for over 20 years. Before moving to the National Conference of Catholic Bishops (NCCB) in Washington, DC, he was at the Research Center of the Glenmary Home Missioners from 1973-78. Dr. Byers assists the American bishops as Executive Director of the American Board of Catholic Missions, a funding agency for grants to home mission dioceses, organizations and religious communities. He staffs the Bishops' Committees on Evangelization, the Missions, and Science and Human Values. Dr. Byers has published widely. His books include *New Directions for the Rural Church* (1978), *In the Name of Peace* (ed., 1983), *Religion, Science, and the Search for Wisdom* (ed., 1987), *Opening Doors: Ministry with Persons with Disabilities* (ed., 1987) and *The Catholic Way of Life* (1990). His articles have appeared in *America*, *Columbia*, *St. Anthony Messenger*, *Our Sunday Visitor*, *Catholic Evangelization U.S.A.*, *Catholic Digest* and other periodicals. Dr. Byers received his PhD in English from the U. of Minnesota in 1973. He is married and has three children.

## *Introduction*

If I did not fear the wrath, I would suggest changing ITEST to IREST, the Institute for *Religious* Encounter with Science and Technology. While losing the element of challenge in the original, IREST might better capture what we members actually do in our semiannual gatherings. Some are scientists and some theologians, but all are people of faith. Moreover, the greater part of our conversation does not concern formal theology. We examine current scientific topics from a generally religious perspective and probe our religious convictions in the light of science<sup>1</sup> and technology, seeking the wisdom which may be found in their interplay.

Among the units making up the National Conference of Catholic Bishops is the Committee on Science and Human Values. The committee's principal activity for the last nine years has been a somewhat desultory dialogue involving its seven bishop members and a group of scientists chosen for their expertise in particular fields. Since 1992, this dialogue has been regularized in cooperation with a national scientific organization. Although the latest session of this dialogue, held last month in Washington, dealt with genetic testing and screening, the first two sessions focused on global population.

There would be little point in recounting the outcome of these interesting sessions, though I will refer to them in what follows. Instead, I will offer a set of reflections on what the committee is trying to do, and what ITEST is trying to do, when they bring scientists and religious thinkers together around a given topic. Taking global population as a case in point, what perspectives do religion and science bring to dialogue? What can each side contribute? With what limitations? What progress may reasonably be expected? What is the ultimate goal? These observations, some quite obvious, are a first attempt to describe the characteristics of fruitful exchange between science and religion.

## *Christianity and the Scientific Enterprise*

One of the marks of John Paul II's pontificate has been his openness to science and his eagerness to heal old wounds. He appointed a commission which in 1984 exonerated Galileo; the Church formally apologized for its error. Four years later, the Holy Father issued a major statement aimed at creating a mutually reinforcing harmony between religion and science. Speaking of the search for "areas of common ground," he said:

"It is crucial that this common search based on critical openness and interchange should not only continue but also grow and deepen in its quality and scope. For the impact [science and religion have] and

will continue to have, on the course of civilization and on the world itself, cannot be overestimated, and there is so much that each can offer the other."<sup>2</sup>

From an historical perspective, the Church has every reason to interact with the world of science. As Fr. Stanley Jaki, OSB, has argued,<sup>3</sup> Christianity may have provided the cultural medium which nourished and strengthened science in its youth. Ancient Greece is usually considered the cradle of science; did it not produce Aristotle, Euclid, Archimedes and Ptolemy? However, Greek science made slow and irregular progress, and faded with the general decline of Greek learning after the second century A.D.

By contrast, the mathematically and experimentally based science which emerged like a thunderclap in the early seventeenth century has transformed Western civilization so profoundly that a medieval man like Chaucer, brought forward to our century, would hardly recognize his surroundings. This prodigy shows no signs of exhaustion; it is vital, exuberant. Our great grandchildren will probably live in a world we would find significantly alien.

How can Christianity claim credit for helping launch this phenomenon? Unlike the great Eastern religions — empirical science did not develop to any degree in China, India or Japan — Christianity holds that the physical universe is the conscious creation of an intelligent Deity. Nature is therefore coherent, it makes sense, it is according to plan. Moreover, man is the rational being God made in His image and "gave dominion" over the rest of Creation. In the Christian mirror, humanity sees reflected a creature equipped with superior intellect to probe, to comprehend and to "subdue" (in the benign sense of "develop") the Earth. The faith of the Christian, though always humble before the word of God as transmitted through the Church, is *fides quaerens intellectum*, a faith seeking understanding of the world as it is.

Such an inquiring faith should respond eagerly to the scientific enterprise. Indeed, Catholic Christianity once did so, before the dawn of the modern scientific era. Medieval scholars, most notably St. Thomas Aquinas in his *Summa Theologiae*, forged a grand synthesis of religion with the best scientific thought of the ancient world, Aristotle's "natural philosophy." Combining insights from faith, reason and observation, Thomas tried to describe created reality in its totality.

One example will suffice. The Gospels say that Jesus gave himself for-

ever to the world in the form of bread and wine: "This is my body; this is my blood." Faith must accept this declaration, but how to explain it in physical terms? Aristotle's science distinguishes between "substance" (the material essence of a thing) and "accidents" (detectable qualities like mass, color, shape and so on) in objects. St. Thomas, and eventually the Church's *magisterium*, accepted these categories as a way of explaining Christ's Real Presence in the Eucharist. The substance of bread and wine changes in the act of consecration, but the accidents do not. Thus the Eucharistic elements, now the Body and Blood of Christ, retain the appearance of bread and wine.

#### A) A "Critical Interchange"

We may take the Thomist synthesis as a point of reference in discussing the modern interchange between religion and science. The synthesis has three fundamentally important implications for us. First, we must understand it as a model rather than a rigid orthodoxy. The Church owes intellectual loyalty to science itself, not to a particular scientific explanation of how things work. Now that Aristotle's "natural philosophy" has been superseded, modern science must supply the terms it once supplied. Thus, as science develops an ever more adequate account of nature and its laws, theology must change in recognition of this new knowledge. In his 1988 statement, which Fr. Brungs quoted at length in the Winter, 1995 *ITEST Bulletin*, the Holy Father notes that the Church did not "adjudicate the truth or falsity of the Aristotelian insight, since that is not her concern."<sup>4</sup> He later adds:

Just as Aristotelian philosophy, through the ministry of such great scholars as St. Thomas Aquinas, ultimately came to shape some of the most profound expressions of theological doctrine, so can we not hope that the sciences of today, along with all forms of human knowing, may invigorate and inform those parts of the theological enterprise that bear on the relation of nature, humanity and God?<sup>5</sup>

While a handful of theologians like Wolfhart Pannenberg have written in depth on science and religion, the Pope's call has been mostly met with silence. It is noteworthy that he does not ask for a new synthesis of Christian and scientific thought, which may be impossible in any case. Modern science is enormously more complex than Aristotle's natural philosophy, and the experimental method makes it inherently a moving target. Most importantly, theology is no longer in the ascendant, where it can appropriate science for its own purpose, so any conceivable synthesis would profoundly change theology. To cite a single example, how

does one interpret the doctrine of the Fall in an evolutionary context?

The Holy Father's more modest call for "critical openness and interchange" is easier to accommodate, especially if, as I suggested at the outset, we substitute "Christianity" for "theology." Some religion/science discussion will indeed concern theology — to be credible as anything other than mystery, the Real Presence must be reformulated in the light of modern physics and chemistry. Moreover, the Christian Church must strive at minimum to make no theological assertions which fly in the face of science, as fundamentalist "creation science" does. At the same time, however, other discussions can try reconciling science with faith or philosophy or virtue or religious attitudes. This broader dialogue may in the long run be more meaningful to the average Christian than theological development.

Successful interaction between religion and science calls for mutual respect. This represents a significant difference from the medieval situation. In order to construct his synthesis, St. Thomas had only to take Aristotle seriously; there was no independent Aristotelian community to accept or reject his project. Nowadays, either science or religion can bring dialogue to a halt by denying the other's legitimacy. Indeed, this has been the common state of affairs for the past three centuries, scientific positivists, empiricists and atheists often dismissing religion as idle fantasy, religious leaders often attacking or ignoring inconvenient scientific conclusions, no matter how well-grounded.

In the debate over global population, Christians demonstrate their *bonafides* by accepting the scientific community's data as given, provided that these data represent consensus. If the scientific community reports that projected world population will fall between 7.8 and 12.5 billion in 2150, that 35 percent of those in less developed nations are under the age of 15 and the population of these countries is increasing at a rate ten times that of developed countries, that per capita GNP in the Third World is 17 times lower than in the First, that women and the elderly are more affected by poverty than other groups, that about one-third of the population in developing nations (1.3 billion people) lives in "absolute poverty," these data constrain the discussion. They become a fundamental aspect of the matter at hand. Denying consensus data or responding that God will surely provide undermines the religious community's credibility and obviates serious moral reflection.

Since interaction is a two-way street, scientists have a similar obligation, having presented their data, to accept without irony the context in

which religious leaders place it. If "God will provide" can be reflexive for religionists, simplistic, pragmatic solutions which ignore everything but data can be reflexive for scientists. Are there too many people in China? Simple: force women to have fewer children, or abort those still in the womb or sterilize mothers after a single birth. Unless the scientific community treats *as seriously as their data* Christian principles like protecting innocent life or respect for the dignity of the individual or special concern for the poor or the existence of a law higher than that of the state, the deck is stacked from the beginning and dialogue cannot satisfy.

Mutual respect includes self-respect, not just respect for the other. Self-respect comes as naturally to science today as it did to Christianity in St. Thomas' time, but an aggressively secular society has undermined religion's confidence. The effect can be quite striking. In the National Conference of Catholic Bishops dialogue, bishops are usually passive and deferential in the face of the scientists' data, at least at the start. With experience, more confident exchanges like the following from the 1994 session become possible:

(Scientist): Quality of life for the peasants of China has risen under Communism. The dilemma the government faces is whether to control population or increase misery. . . . (Scientist): The dilemma the Church faces, on the other hand, is that of allowing greater misery by forbidding coercive population policies which it considers immoral. Is it truly so clear that these policies are immoral, since their effect may be to reduce future suffering?

(Bishop): The consequences of the dehumanizing of the human person will eventually emerge. (Bishop): The Church cannot in conscience encourage objectively immoral acts, and so could not countenance the distribution of artificial means of contraception, whether or not their use were coerced.

In the same way, the Holy Father's moral certainty forced the Cairo Conference to take his abortion stance seriously. In neither of these cases did the religious viewpoint completely prevail; that is not to be expected. In both cases, however, religious leaders stated their position without embarrassment and were heard. Religion/science dialogue requires that the two communities view themselves essentially as equals in information, in truth-telling and in wisdom.

## B) Objectivity

The second implication of the medieval synthesis challenges the current bias in contemporary culture toward the relativization (if not outright denial) of religious truth. There would be no point in accommodating science and faith unless the Church believed it could make objectively true statements about the real world. If Catholic teaching dealt only with psychological states or with feelings or with vague metaphysical imaginings, for example, why try explaining the Real Presence in physical terms? Catholicism would resemble Buddhism or Hinduism, where the individual seeks union with universal being beyond sense through meditation and spiritual exercise. In fact, Christianity is an incarnational religion, grounded in physical reality through the Word made flesh. It therefore aims, no less than science, to paint reality accurately.

I do not believe Christians can be content with Albert Einstein's distinction in his essay "Science and Religion":

For science can only ascertain what *is*, but not what *should be*, and outside of its domain value judgments of all kinds remain necessary. Religion, on the other hand, deals only with evaluations of human thought and action: it cannot justifiably speak of facts and relationships between facts.<sup>6</sup>

All hinges here on the definition of "fact." To Christians, the Resurrection is as much a fact as a lightning bolt, though neither measurable nor explicable in the current state of scientific knowledge. It is a fact that we were created by a loving Father and saved through the sacrifice of Jesus Christ. Moral principles state objective realities. The Church is the ordinary (though by no means exclusive) instrument of salvation. Christian love and commitment, and suffering in the service of righteousness or compassion, shape lives. Religious conversions bring real change.

One must immediately add that the content and method of religious truth-seeking are radically different from scientific content and method. Science focuses on the quantifiable aspects of things apparent to the aided or unaided senses. It leaves aside our relationship to God and one another, salvation, humanity's place in the universe, the purpose of human life and our ultimate destiny. It is silent regarding matters of the spirit. The intuitive conviction that there is more to us than biology, our sense of mystery, our sense of incompleteness, our experience of ourselves as self-guided moral agents, all lie outside science's scope.

Historically, science's area of competence has grown with the expansion of knowledge and the increasing sophistication of its tools. It is therefore extremely imprudent to attribute unexplained natural phenomena to divine action, arguing, for example, that God must have miraculously created life on Earth because scientists cannot show how life could evolve from nonlife. Next year or next century, some enterprising biologist may discover the chemical pathways by which an organism comes to replicate itself, and then religion is discredited. Of course, it is equally imprudent for scientists to argue that they will eventually be able to explain everything and that therefore religion has no place. This, after all, is an expression of faith, not a scientific assertion. Better by far for both disciplines to respect their mutual limitations and to view their different insights into humanity and nature as mutually illuminating.

The controversy surrounding global population has mostly taken the form of political and economic conflict, but the tension between science and religion clearly plays some part. Even though the Church's sources of knowledge — Revelation, tradition, theological and moral reasoning — cannot yield a judgment on scientific data, the Pontifical Council for the Family makes some attempt to do so in a 1994 booklet entitled *Ethical and Pastoral Dimensions of Population Trends*. Had the publication dealt only with the dimensions mentioned in the title, it would have been a perfectly appropriate contribution to the discussion. However, the first section, "Demographic Realities Today," makes assertions best left to science. Two statements seem particularly questionable: (1) "Moreover, if the use of agricultural technologies in the most advanced countries is studied, it is apparent that from now on people are able to produce sufficient food for the world's population — even if the hypotheses of international organizations were to be verified according to their highest projections"; and (2) "However, no one has ever shown any direct cause and effect relationship between population growth and the degradation of the environment."<sup>7</sup>

More helpful was the emphasis the Vatican delegation to the Cairo Conference placed on *religious* truths: God's love for each one of us, the objective evil of abortion and of gender bias in having and raising children, reproductive rights based on the dignity of the person as *imago Dei*, the equality of women, the importance of the family, the need for justice in the distribution of material goods among peoples and nations, responsibility for future generations and so on. Without mentioning the Holy See, a recent article in *Science* noted that the Cairo Conference "made several important conceptual shifts." Among them were shifts "from a single-minded concern with population growth and the need for

population control to a framework for approaching population-related issues that considers the interactions of population, poverty, and the patterns of consumption and production," "from a technological approach to fertility control to comprehensive reproductive health services joined with broader social action in other areas, including education for women [and] legislation to prevent discrimination against women and girls. . .," and "from narrowly defined family planning programs that aim to reduce fertility to an emphasis on health, empowerment and the right of individuals to determine the number, spacing and timing of children."<sup>18</sup>

While the Vatican cannot claim sole credit for these shifts — a number of other voices raised similar concerns — they represent the results of dialogue in which the Catholic Church played a leading role. The Church did so not only by demanding that its contributions be taken seriously, but also by insisting that these contributions are important aspects of "the truth about man," to use a favorite phrase of John Paul II's. A discussion of the objectivity one may legitimately assign either to science or religion goes well beyond the scope of this essay. One can say, however, that *some* religious truths are "objective" in that they can be verified by the collective experience of humanity or by reasoning from generally accepted moral principles. They respect the knowledge of nature and humanity which science can provide, while urging a broader perspective. John Paul II asserted in a 1994 address to the Pontifical Academy of Sciences:

In his mystery, man goes beyond the sum of his biological characteristics. He is a fundamental unit, in which the biological cannot be separated from the spiritual, family and social dimensions without incurring the serious risk of suppressing the person's very nature and making him a mere object of analysis.<sup>19</sup>

### C. Complementarity

The complementarity of scientific and religious statements is the third and final implication of the Thomist synthesis. John Paul II lays great stress on this point in his 1988 statement:

As dialogue and common searching continue, there will be growth towards mutual understanding and a gradual uncovering of common concerns. . . . In the process we must overcome every regressive tendency to a unilateral reductionism, to fear, and to self-imposed isolation. What is critically important is that each discipline should

continue to enrich, nourish and challenge the other to be more fully what it can be and to contribute to our vision of who we are and who we are becoming."<sup>10</sup>

And the most quoted lines: "Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes. Each can draw the other into a wider world, a world in which both can flourish."<sup>11</sup>

In the discussion of global population, science and religion bring particular insights to the table. No one would pretend that these insights fit together as neatly as pieces in a jigsaw puzzle. They are not complementary in the sense that they exhaust what can be said on the topic. At the Cairo Conference, for example, political and economic considerations overwhelmed even the science.

In what ways are religious and scientific truth complementary, then? The first way has already been mentioned: science provides data on which the Christian Church can bring its venerable moral tradition to bear. This tradition should in no way stand abashed before the accomplishments of modern science, which has secured so much good to us all. It is a line of reflection to which some of the greatest minds of the last 2,000 years have contributed. For every Newton, a Thomas Aquinas or Catherine of Siena; for every Maxwell a Newman; for every Einstein a Karl Barth or Mother Teresa. Two streams of collective genius join at the confluence of science and religion, which lies nearer wisdom than either branch alone.

The two disciplines are also complementary in their intellectual approaches to problem-solving. In an effort to go where the data leads, scientific analysis affects a clinical detachment where all available interpretations are given equal weight. After suggesting that global population may reach 12 billion, for example, the scientific observer might suggest increasing resources, improving the distribution of resources, reducing population, or some combination thereof. Reducing population in turn may involve a secondary set of choices, including family planning, sterilization and abortion. Typically, these choices are presented simply as rational options, though certain examined or unexamined assumptions (the fetus is not a "person," First World nations will not give up their privileged lifestyle) are usually in play.

The Christian community, on the other hand, comes to the problem from the perspective of "an integral humanism, [taking] into account the

metaphysical, ethical, social and juridical questions that conscience faces and which the principles of reason can clarify."<sup>12</sup> This forms an interpretational framework which is in part a rational construct (philosophy and theology), in part the product of faith (Scripture and tradition). The religious observer responds to the projected 12 billion as human beings emanating from divine love, whom we regard with the same Christian charity as people presently living. This perspective might suggest ruling out coercive population control measures on principle, a conclusion which the data alone do not support. The Vatican delegation made this argument very forcefully at the Cairo Conference, and it has become the mainstream position in preparations for this year's UN conference on women in Beijing.

Finally, science and religion are complementary in the value systems they bring to the discussion. While individual scientists vary greatly in the values they espouse, and some may be wonderful Christians, the discipline itself is historically associated with instrumentalism or pragmatism. Science, after all, is not only a disinterested search for truth (basic research), but also a way of getting things done (applied research). If abortion or sterilization or enforced family planning seem straightforward means of attaining desired population control, an analyst concerned only with results may declare them "indicated," just as a low-fat diet is indicated for controlling cholesterol.

Christianity is not indifferent to common sense. Even the Catholic Church, which the media paint as the unenlightened opponent of population control, publicly recognizes "the serious problems linked to population growth. . . , with attendant moral implications."<sup>13</sup> However, it supplements a prudent practicality with belief in moral principles grounded in the transcendent order, and in the conviction of God's saving love. If every human being has unconditional dignity as a creature God willed for its own sake, people may not be unjustly deprived of life, nor may their bodily integrity be violated, nor may they be forced to act against conscience and divine law, even to achieve good ends. Justice and charity require that no one keep an excess of goods while fellow human beings lack basic necessities. Finally, the acceptance of kinship with all generations, present and future, moves us toward benign solutions of the population problem which minimize harm and enhance human solidarity across racial, ethnic and national barriers.

The great challenge, of course, is to find a solution acceptable from both the scientific and religious (and political and economic and cultural and . . . ) perspectives. That is the search for wisdom to which we must all

be committed.

*Toward the Future*

Prominent individuals like Carl Sagan and Richard Dawkins continue to use science as a club to beat religion, and "creation scientists" continue their effort to undermine science in the name of religion. Even where there is no hostility, religion and science tend simply to coexist, like acquaintances worthy of respect but not friendship. This arms-length relationship is changing rapidly, however. In ITEST's lifetime, halting yet sincere dialogue between Christianity and science (if not between Christian theology and science) has become more commonplace and productive. The ELSI (Ethical, Legal and Social Implications) program of the Human Genome Initiative is striking evidence of the new willingness to build bridges to what was once alien territory.

This progress has many causes: discontent with a naive scientism, less defensiveness on organized religion's part, the demise of philosophical positivism, the post-Hiroshima recognition of technological advance as a two-edged sword, fears about the power we are gaining through genetics to change not only nature but ourselves. These factors probably guarantee a growing interaction between science and religion, but its direction and outcome are hard to predict. Still in its infancy, the religion/science field centers around establishing contacts or creating a rationale for them; relatively little thought has been given to a systematic description of goals.

The dialogue between Catholic bishops and members of the American scientific community are increasingly productive despite such uncertainty. The 1993 and 1994 sessions on global population produced significant agreement on principles, as follows:

1. The arrival of *Homo sapiens* on Earth "changed all the rules" regarding stewardship.
2. The basis for stewardship does not lie in theoretical or experimental science, although science contributes to the practice of stewardship by providing relevant knowledge.
3. Every human being deserves a place at the table of life.
4. The dignity of the individual and the equality of men and women are important considerations in setting population policy.

5. Rapid population growth poses severe problems in the ability of societies to achieve sustainable development and maintain the environment.
6. Present levels of consumption in the more developed countries are likely to lead to serious negative consequences for all nations.

The scope of agreement was severely limited; the bishops and scientists did not define the terms of these principles with any precision or outline how they might be applied. Nevertheless, the Committee on Science and Human Values was able to report substantive results to the U.S. Catholic hierarchy, increasing the bishops' comfort with science and their knowledge of its pastoral relevance. As a side-effect, the dialogue provided material for a popular brochure entitled *Science and the Catholic Church*, which declares unilateral withdrawal from the mythical war between science and religion.

Religion and science have developed apart from, and sometimes in conscious opposition to, one another for 350 years. The legacy of this history is a mutual skittishness which it falls to our generation to resolve. I imagine science and Christianity as two people hesitatingly approaching common ground, a sort of *agora* of the spirit and intellect. They approach this ground from different directions and set most of their baggage down before entering it. Then they talk, reaching back now and then to pull out a shining idea or a square-edged method, offering these things to each other as gifts. After a time they walk away wiser and, as if by magic, the circle of common ground expands.

#### *Endnotes*

1. For the purposes of this essay, "science" refers to the classic empirical disciplines, most prominently physics, chemistry and biology.
2. "Message of His Holiness Pope John Paul II," in *Physics, Philosophy and Theology: A Common Quest for Understanding*, ed. R.J. Russell *et al.* (Vatican City: Vatican Observatory, 1988), p. M4-5.
3. Stanley L. Jaki, *The Origin of Science and the Science of Its Origin* (South Bend: Regnery/Gateway, 1978), pp. 1-21.
4. John Paul II, "Message," p. M11.
5. John Paul II, "Message," p. M12.

6. Albert Einstein, "Science and Religion," *Out of My Later Years* (Secaucus, N.J.: Citadel Press, 1956).
7. Pontifical Council for the Family, *Ethical and Pastoral Dimensions of Population Trends* (Vatican City: Vatican Library, 1994).
8. Claudia Garcia-Moreno and Tomris Turmen, "International Perspectives on Women's Reproductive Health," *Science*, 11 August 1995, pp. 790-91.
9. John Paul II, "Address to Pontifical Academy of Sciences," *L'Osservatore Romano (English Version)*, 9 November 1994, pp. 9.
10. John Paul II, "Message," p. M7.
11. John Paul II, "Message," p. M13.
12. John Paul II, "Address," p. 9.
13. Pontifical Council for the Family, p.4.



## Population Growth, Development and Women: a Consensus?

Dr. Alene Gelbard

Dr. Gelbard is director of International Programs for the Population Reference Bureau. With a doctorate in population dynamics from Johns Hopkins University, she has more than 20 years of international experience in the population field in the Philippines, Brazil, France and Bolivia; she worked on population and health issues worldwide. She specializes in population policy and has worked in the public and private sectors and for international organizations, serving as the senior policy advisor for AID on population issues and as an analyst for the OECD in Paris, where she examined the implications of population trends for social policies in developed countries. In Africa and Latin America she helped provide technical assistance to developing countries' organizations in using and communicating population information for policy and program development. She has been involved in a series of UN conferences on development that focus heavily on improving the condition of women: the 1994 International Conference on Population and Development (ICPD); the 1995 World Summit for Social Development and the Fourth World Conference on Women held in Beijing, September 1995. She served as a member of the US delegation to the Latin American Preparatory Conference for the 1994 ICPD and was a member of the US delegation to the World Summit for Social Development working to ensure continuity between the ICPD and Social Summit. She participated in preparations for the Fourth World Conference on Women held in September 1995.

*Introduction*

The world is currently experiencing the most rapid population increases in history. About 88 million people are added each year to the world's population, which in mid-1995 totaled 5.7 billion. Demographers do not expect the world to experience such rapid increases again. The implications of this growth for development and human welfare have been debated for decades. Differences of opinion have been fueled by inconsistent findings from scientific research and the complexity of the relationships. They have stemmed as well from different perspectives through which the population and development relationship is viewed; i.e., from a global, national or human rights perspective.

In 1994, the world community met to discuss world population and its link to development and to map out a plan for the next 20 years to address this relationship. The International Conference on Population and Development (ICPD), convened in Cairo in September, 1994, was considered by many to be a watershed event. Never before had such a broad consensus been achieved on the issue of population and development. Previous roadblocks to consensus were overcome by a new approach to population, one which put human development, especially the advancement of women, at the center of policies to address population growth rather than one focused on demographic targets. The consensus also integrated environment into the population-development nexus and recognized that both resource consumption patterns of industrialized countries and population growth in developing countries have important impacts on the environment and on prospects for achieving sustainable development. The consensus put family planning into the broader context of health, especially women's reproductive health, as a means to achieving sustainable development goals rather than as a means to simply reducing population growth.

Over 180 delegations agreed to the non-binding agreement known as the ICPD Program of Action. Despite the consensus, not everyone supported all of it, and when the world met six months later at the World Summit for Social Development (WSSD) in Copenhagen, some elements of the Cairo consensus were challenged. Exactly one year after Cairo, at the Fourth World Conference on Women which recently took place in Beijing, elements of the Cairo consensus were once again challenged.

This essay reviews what research tells us about current population trends and their causes, the relationships between population growth, development and the status of women, and the means available to

address the issue of population growth. It describes the issues/questions surrounding both the links and the means to addressing them, including the context of the three international discussions that have taken place within the last year. The essay ends with a suggestion about how the dialogue on these issues might be advanced.

### *The Current Status of World Population*

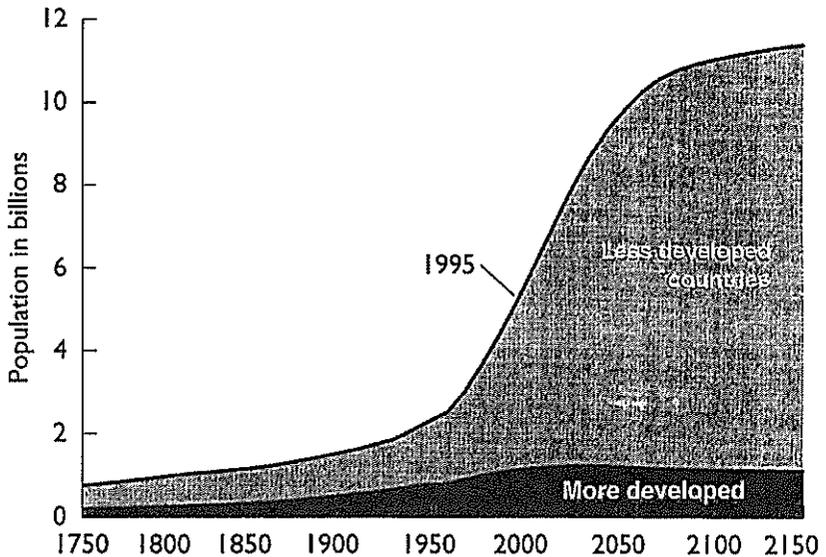
Today, nearly one billion people are added to the world's population every 11 years. To put these increases into historical perspective, it took all of human history until the early 1800s for the world's population to reach one billion. It took 130 years to add the second billion, 30 years to add the third, 15 years to add the fourth and 12 years to add the fifth. Throughout history, world population growth which results from the difference between births and deaths, was relatively stable although there were significant fluctuations in birth and death rates in many regions of the world. Improved agricultural techniques and other changes that improved human life began to alter this pattern, most dramatically after the 17th century. The largest and most recent surge in global population increase began in the 1950s. Improvements in food production and distribution, water and sanitation and public health efforts led to dramatic declines in death rates. This resulted in an increasingly large gap between birth and death rates, hence very high growth rates. As seen in Figure 1, world population growth is expected to continue well through the next century with most of the growth occurring in developing countries. Improvements in health have also resulted in people living longer so that the total size of the population is the result of more children surviving and more living to older ages.

### *The Demographic Transition*

The increase in population growth rates is a product of what demographers call the "demographic transition." Briefly stated, population grows slowly or not at all at the beginning and end of the demographic transition, reflecting a counterbalance between births and deaths. Prior to the transition both birth and death rates are high. The transition begins when death rates start to fall, but birth rates continue to remain high. Population growth rates can increase dramatically during the transition because death rates usually fall faster and sooner than birth rates. This happened in Europe in the 19th century and in Latin America in the 1960s. It took Europe and the United States about 150 years to complete the demographic transition. It has taken the developing world, as a whole, only 30 years to reduce fertility rates halfway to the levels

found in industrialized countries today. The transition ends when both birth and death rates are low and relatively stable.

### World Population Growth, 1750-2150



Source: Before 1950—PRB estimates; 1950-2150—adapted from UN, *World Population Prospects: The 1994 Revision* (New York: UN, 1994); and long-range projections from the UN and the World Bank.

Figure 1. World Population Growth, 1750-2150.

#### *Population Momentum*

The world's population growth rate peaked in the late 1960s, and has declined since, primarily because of dramatic declines in birth rates in most developing regions that began in the early 1960s and followed earlier declines in death rates. The actual number of people added annually to the population, however, has continued to increase.

The phenomenon that explains the relationship between the rates and absolute increases in numbers is *population momentum*. (For an explanation of this and other demographic terms used in this essay, see

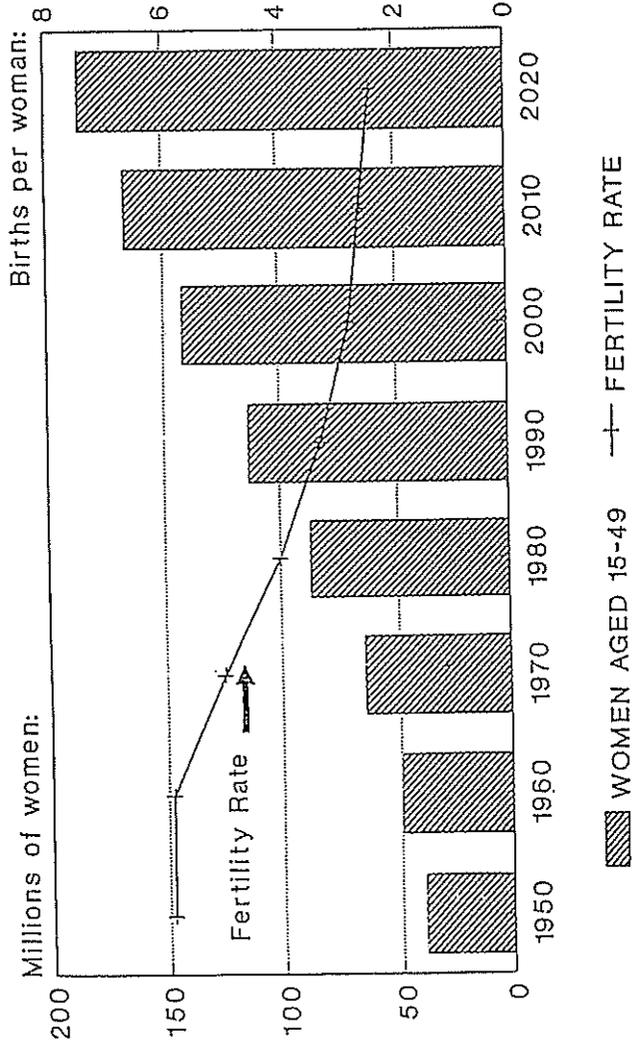
Glossary attached, p. 37). Population momentum has been described as being similar to putting the brakes on a speeding train. The train keeps moving and the distance depends on how fast the train was moving when the brakes were applied. In demographic parlance, the "brakes" are replacement level fertility. Fertility is measured as the average number of children per woman. Replacement level fertility is the number of children needed for a couple to replace itself, or about two children per woman. The speed of the train in demographic terms is affected by the age structure of a population at the time replacement level fertility is achieved. The younger the age structure — the more a population is concentrated within young age groups — the longer it will take for a population to stop growing after replacement level fertility has been reached. Both fertility levels and age structures, then, determine the magnitude of population momentum and how long it will take for population to stop growing even after replacement level fertility has been reached. Because previously high fertility rates in developing regions have resulted in young age structures, more and more women and men are entering the childbearing years. Although the numbers of births per woman is declining, the increases in the numbers of women of reproductive age have resulted in ever-increasing numbers of births. Figure 2 shows this relationship.

#### *Recent Trends in Birth Rates*

In the last 30 years the average number of children per woman in developing regions has dropped from just over 6 to just under 4. Figure 3 shows fertility trends and levels by region over the last 30 years. While this trend can be seen in nearly all developing regions (Africa is the exception), there are notable differences in current levels of fertility. They range from 2.5 in East Asia to over 6 in Sub Saharan Africa. Fertility in industrialized countries has declined as well and is now below replacement level.

These declines have been associated with gains in education for girls and women, increases in the use of family planning, and improvements in health for women and their children. Literacy rates for women aged 15 years or more have increased substantially during the past few decades in many developing countries, especially in Latin America and Caribbean and in eastern and southeast Asia. Illiteracy is still high in Africa, south Asia and in some countries in western Asia, Oceania and Latin America and the Caribbean (United Nations, 1995). Primary and secondary school enrollments have increased for women as well.

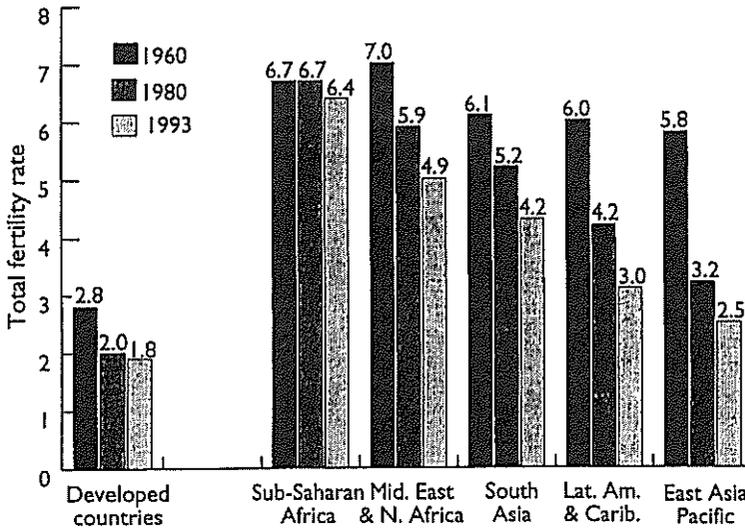
# WOMEN IN REPRODUCTIVE AGES, FERTILITY FOR AGE GROUPS 15-49, 1950-2020



UNITED NATIONS ESTIMATES AND PROJECTIONS

Figure 2. Women in Reproductive Ages, Fertility for Age Groups 15-49, 1950-2020.

## Fertility Rates in Major World Regions, 1960, 1980, and 1993



Note: Total fertility rate is the average number of children born per woman given current birth rates.

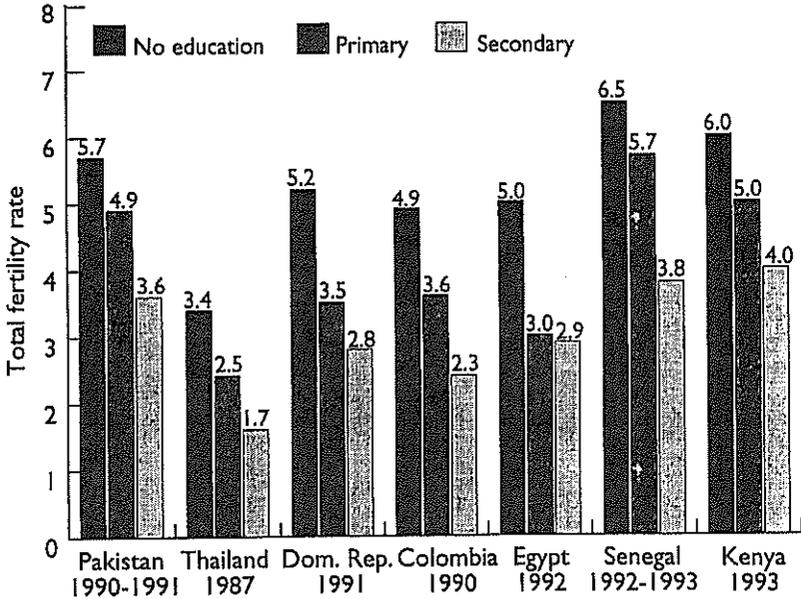
Source: UNICEF, *The State of the World's Children, 1995* (Oxford and New York: Oxford University Press, 1995).

Figure 3. Fertility Rates in Major World Regions, 1960, 1980 and 1993.

According to the UN, girls' enrollments in school through the secondary level have progressed faster than those of boys in most parts of the world (*ibid.*), though this trend was reversed in the 1980s in many countries that were experiencing special hardships. In spite of these gains, two thirds of the world's adult illiterates are women.

Education is closely associated with fertility rates. Indeed, the effect of education on fertility is stronger than any other socioeconomic factor (Lutz, 1994). Data from 32 Countries show a consistent pattern of decreases in fertility associated with increases in education. Figure 4 shows this relationship between female education and fertility for selected countries. In most of the countries shown, there is a difference of two children per woman between women with secondary education and women with no education.

## Women's Education and Family Size in Selected Countries



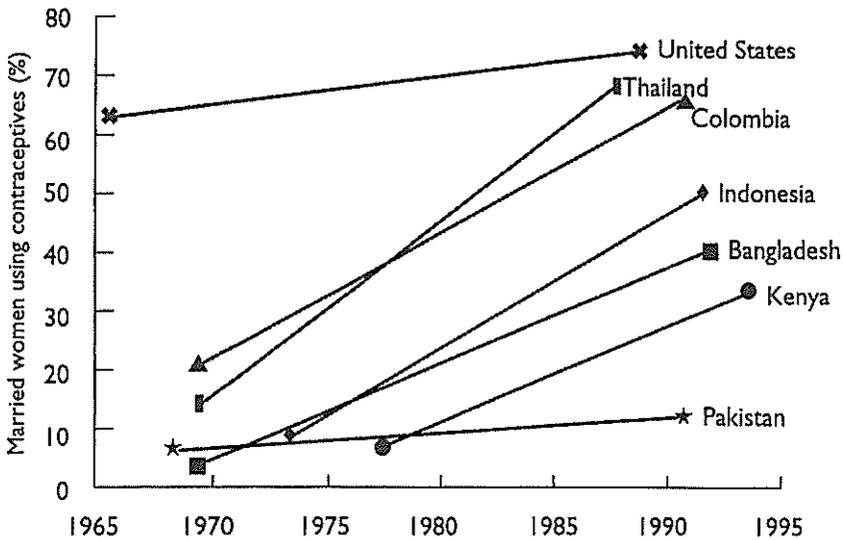
Note: Total fertility rate is the average number of children born per woman given current birth rates.

Source: Demographic and Health Surveys.

Figure 4. Women's Education and Family Size in Selected Countries.

Family planning or "contraceptive use" is closely associated with both education and fertility. (Note: contraceptive use in the research cited in this paper includes natural family planning methods. The terms family planning and contraceptive use are used interchangeably.) It has increased fivefold in developing countries since 1960. Today, 50% of couples in developing countries are using family planning methods, up from 10% in 1960. Figure 5 shows the dramatic increases in contraceptive use since the 1960s for selected countries. The relationship between contraceptive prevalence and fertility, shown in Figure 6, shows that fertility is generally lower in countries with higher contraceptive use. Family planning is also closely associated with education. Figure 7 shows that contraceptive prevalence increases as education increases in countries throughout the world.

### Increase in Contraceptive Use in Selected Countries, 1960s to 1990s



Source: UN, *Levels and Trends of Contraceptive Use, 1988* (New York: UN, 1989) and Demographic and Health Surveys.

Figure 5. Increase in Contraceptive Use in Selected Countries, 1960s-1990s.

Fertility declines have been associated with declines in infant and child mortality, reflecting the health benefits of family planning. Family planning helps couples prevent high-risk pregnancies (defined as those to women who are under age 20, over age 35, who already have several children and/or too closely-spaced births). Figure 8 shows the pattern of contraceptive prevalence and child mortality for 33 countries in the early 1990s. Where contraceptive prevalence is high (between 60 and 80%), child mortality is at the lowest levels shown (at or below 50/1000 live births) for most countries.

## Contraceptive Prevalence and Fertility

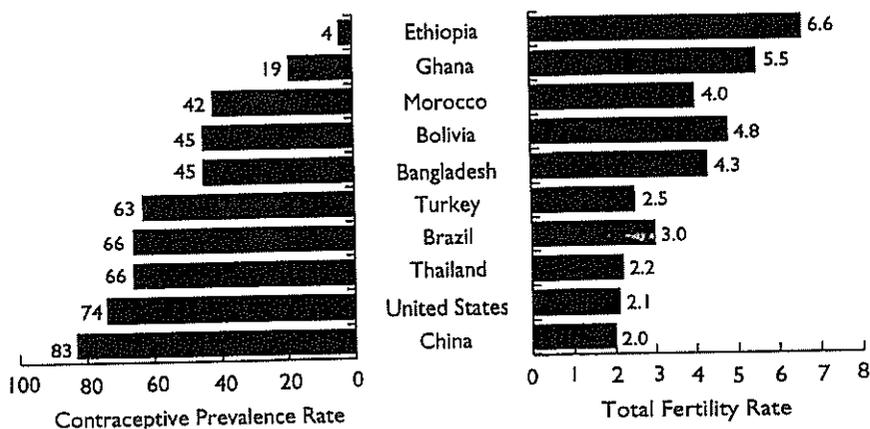


Figure 6. Contraceptive Prevalence and Fertility.

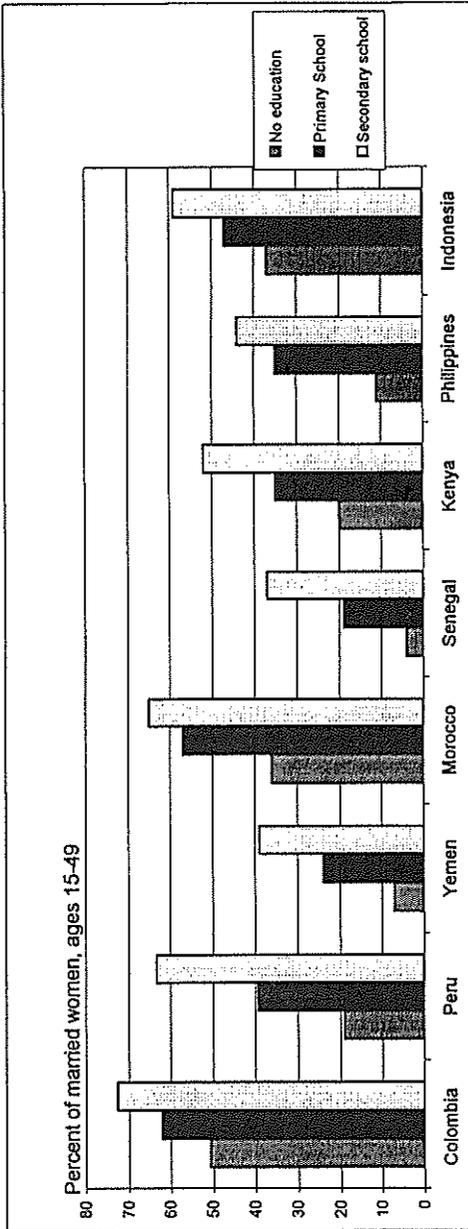
### *Population Age Structures*

Age structure comparisons in conjunction with fertility levels illustrate why most of the world's growth is occurring in developing regions and will continue to do so for some time to come. The population "pyramids" shown in Figure 9 shows the extremes in age structures that can be found today. Where population growth rates and fertility are highest, such as in sub-Saharan Africa, almost half of the population consists of children below age 15 and only a small proportion (3%) is above age 65. Conversely, children make up a much smaller portion, only about one-fifth of the population, in many industrialized countries such as those in Western Europe while adults over age 65 make up a much larger proportion (about 13%). The combination of their age structures, low levels of fertility and high life expectancies in industrialized countries are resulting in increasingly larger proportions of the populations in older age groups.

### *Population Distribution*

In addition to population growth and age distribution, the geographic distribution of population is important in terms of its implications for development and human welfare. The world has become more urbanized in the last three decades: in 1990, 43% of the world's population

## Contraceptive Prevalence by Level of Education



Source: Demographic and Health Surveys and PRB Chartbooks for Latin America, South and Southeast Asia, the Middle East and North Africa. Country data are from surveys conducted since the mid-1980s.

Figure 7. Contraceptive Prevalence by Level of Education.

### Contraceptive Prevalence and Child Mortality in 33 Countries, early 1990s



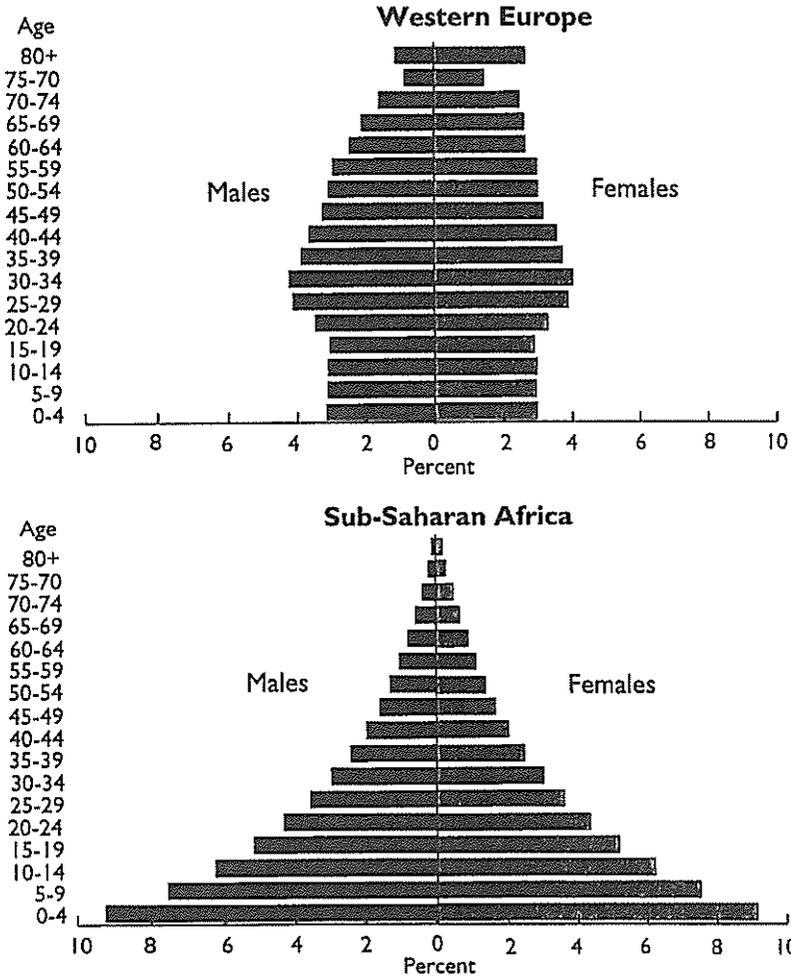
Note: Under-five mortality rate measures deaths to children under age 5, per 1,000 live births.

Source: UNICEF, *The State of the World's Children*, 1994 (Oxford and New York: Oxford University Press); and the PRB World Population Data Sheet, 1994.

Figure 8. Contraceptive Prevalence and Child Mortality in 33 Countries, early 1990s.

lived in urban areas compared to 34% in 1960. During the 1990s, more than 70% of the world's population increase is anticipated to take place in urban areas (Ashford, 1994). Urban growth has occurred as a result of both migration from rural areas and natural increase, and the relative contribution of each varies between regions. Latin America's urban growth, for example, is due more to the natural increase of the population in urban areas than to migration, while in sub-Saharan Africa the reverse holds true. One manifestation of this shift has been the proliferation of "mega-cities" in developing countries. The implications of this urban shift, combined with the young age structures discussed above, are that large numbers of young people are entering the modern job market. The increasing concentrations of people in urban areas also put increasing pressures on governments to provide the necessary infrastructures to ensure basic services to these populations.

## Population Pyramids for Western Europe and Sub-Saharan Africa, 1995



Source: UN, *The Sex and Age Distribution of the World Populations: The 1992 Revisions* (New York: UN, 1993).

Figure 9. Population Pyramids: Western Europe and Sub-Saharan Africa, 1995.

*Future Population Trends*

Three things can be said with certainty about future population trends. Population will continue growing. Most of this growth will take place in developing countries. All populations will become older (Lutz, 1994). Between 1990 and 2025, ninety-five percent of population growth is expected to take place in the most economically disadvantaged countries (PAS, 1994). Within countries, the population is expected to become increasingly concentrated in urban areas. What is less certain is how fast and by how much the world's population will continue to grow. This will depend largely upon future fertility levels and trends.

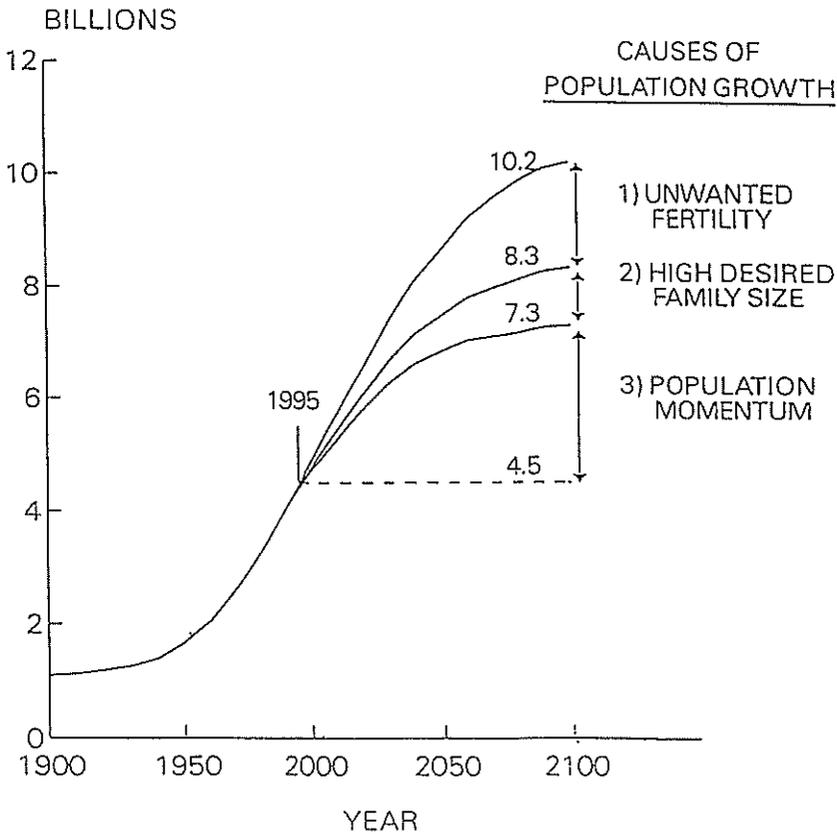
Figure 10 shows how three components of future fertility are likely to contribute to overall growth. As the figure illustrates, factors contributing to future growth include "unwanted" or unplanned fertility, desired family size that exceeds replacement fertility, and population momentum. All three can be addressed through policy measures: unplanned fertility can be reduced through family planning; the demand for large families can be reduced through human development, especially increased education, investments in the status of women and reductions in child mortality; population momentum can be addressed by factors which delay the average age at which women begin childbearing; e.g., increases in the legal age at marriage (Bongaarts, 1994).

*Population Growth and Economic Development*

The links between population growth and economic development have been debated since the 1950s. Many have argued that population growth is detrimental to development. A few specialists have argued that population growth has a positive impact on economic development; still others that it has a neutral effect on development.

Those who view population growth as having a negative impact on development point to global interdependencies that affect economic relationships, national security issues and environmental degradation. Fears of uncontrolled international migration and the negative impact of rapid population growth on the effectiveness of development assistance are also cited as negative consequences of rapid population growth.

ALTERNATIVE PROJECTIONS OF THE POPULATION SIZE  
OF DEVELOPING WORLD, 1995-2100, AND CAUSES OF  
POPULATION GROWTH



SOURCE: BONGAARTS, JOHN. "POPULATION POLICY OPTIONS IN THE DEVELOPING WORLD." *Science*, Vol. 263, 11 February 1994

Figure 10. Alternative Projections of the Population Size of Developing World, 1995-2100, and Causes of Population Growth.

In the mid-1980s, the National Academy of Sciences conducted the most comprehensive research review to date and concluded that "slower population growth would be beneficial to economic development for most developing countries" but also emphasized that the nature of the relationship between population growth and development is complex and the way in which population growth and development interact can vary depending upon existing socioeconomic conditions and political choices among other factors (NAS, 1986).

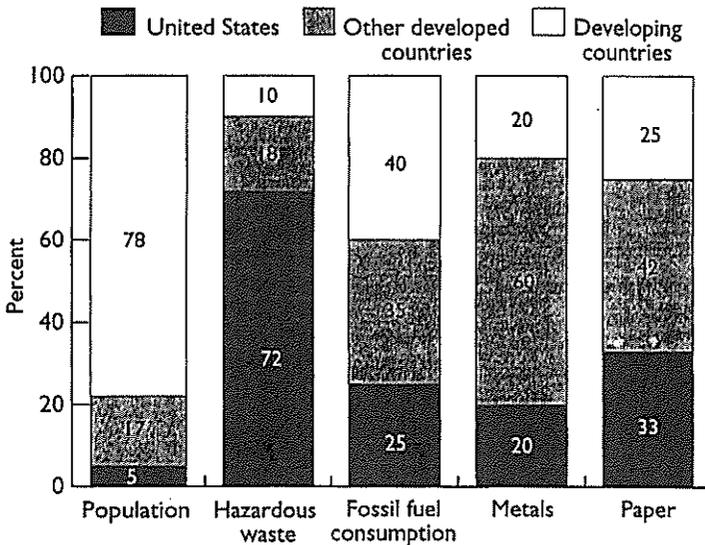
Subsequent research reviews have reinforced the complex nature of the relationship, but have also come to more specific conclusions about conditions under which population growth can have a detrimental effect on development. A recent review by the World Bank indicates that in poor, high-fertility countries with young age structures, population growth above 2 percent per year can inhibit efforts to increase incomes (World Bank, 1994). A research review undertaken by the Overseas Development Council to update the earlier NAS study, concludes that while the macroeconomic evidence of the impact on per capita income and other economic measures "yields no firm results. . . it seems quite clear that slower population growth will prove beneficial" in poor countries with limited capacity to accommodate a rapidly growing population. The study finds the effects of population growth in high fertility countries to be much more unequivocal at the individual level. ". . . [T]he clearest evidence of negative effects of population growth under high fertility are at the individual and household levels." (Cassen, 1994).

Environmentalists and scientists express concern about the impact of population growth on the environment, but research on this relationship also underscores its complexity. There are also differences of opinion on how the links between population growth and the environment can be handled. Some economists argue that market forces will solve the problem of resource scarcities resulting from population growth by raising prices that will induce technological innovations and other responses to compensate for the losses. Environmentalists respond that no market exists for the ecological functions performed by rainforests, oceans and the global atmosphere, and that consequently they are undervalued by standard economic accounting.

Many gaps still exist in our understanding of exactly how population, development and the environment interact. Important intervening factors are how humans consume and manage resources. On a global level, with 85% of the gross world product and 23% of its population, industrialized countries account for the largest amount of mineral and fossil-

fuel consumption and have a much greater impact on the environment than developing countries (NAS, 1994). Figure 11 shows the relative share of population, hazardous waste production and natural resource consumption by the United States, other developed countries and developing countries. Poor countries face the greatest challenges in advancing economic development without harmful environmental consequences such as water pollution, poor air quality and soil erosion. And the poorest of those in poor countries are likely to suffer the greatest exposure to environmental hazards. Rapid population growth under these conditions makes the challenges even more difficult to overcome.

### Developing Countries Share of Population, Natural Resource Consumption, and Waste Production



Source: Natural Resources Defense Council, *Population and Planet Earth*, 1993.

Figure 11. Developing Countries Share of Population, Natural Resource Consumption and Waste Production.

In 1993, 58 National Academies of Science from around the world called for "zero population growth within the lifetime of our children" and for changes in production and consumption patterns, especially in developed countries "in order to cope with global social, economic and

environmental problems . . . and improve the quality of life for all people, those living today and succeeding generations." They called upon governments to take immediate actions to adopt an integrated policy on population and sustainable development on a global scale.

### *Population Policies*

Most developing country governments today agree that rapid population growth can hinder efforts to advance socioeconomic development and just over half have comprehensive national population policies. Most of the remaining countries indicate that they intend to develop population policies in the near future. Existing policies cover a wide range of issues; most include maternal and child health and family planning. About 130 governments currently subsidize family planning services, including 65 countries that specifically want to slow population growth (Ashford, 1994).

Support for family planning on a widespread scale began in the 1950s in response to concerns among development specialists and demographers about the adverse effects of population growth on socioeconomic development in developing countries. Some developing country governments and religious groups (notably the Catholic Church) opposed these programs, arguing instead for greater investments in social and economic development. However, many countries and especially international donors (the US government in particular) continued to support family planning for demographic reasons. They were motivated to do so, despite the opposition, by studies showing that many women wanted to limit or space births, but were not practicing family planning (Bongaarts, 1994).

During the 1970s and 1980s, support for family planning continued. However, there was increasing recognition that family planning and socioeconomic advances were most effective when they operate in ways that reinforce one another (Bongaarts, *et. al.*, 1990). By the mid 1970s, the major international donor for family planning programs, the United States Agency for International Development (USAID), was supporting family planning to improve maternal and child health in addition to reducing population growth rates to levels consistent with sustainable development. USAID's policy objectives clearly stated then and continue to state support for programs that are voluntary and non-coercive (USAID, 1994).

Despite shifts such as these, suspicions about the rationale for family

planning persisted. Many programs continued to be supported for the purpose of reducing population growth, and many included demographic quotas or targets and/or incentives to motivate couples to have fewer children. These continued to be controversial and contested by those concerned about the impacts of such efforts on human rights. These concerns have been voiced most frequently by religious communities and women's groups.

During the 1970s and 1980s, women around the world began forming small non-government organizations (NGOs) to lobby for improvements in their social, economic and political circumstances. They held a long-standing suspicion of family planning programs driven by demographic targets. They opposed women being treated "as objects, not subjects" of such programs' services. Among their concerns was the need to improve the quality of family planning programs by improving the information provided to recipients about methods and their effects and effectiveness, expanding the range of methods available, and improving the quality of treatment provided by family planning personnel.

*The 1994 International Conference on Population and Development (ICPD)*

All of the scientific evidence, ethical debates, concerns and history just described came into play during preparations for the 1994 ICPD and were actively represented during the conference itself. Preparations for the conference took place over a three year period and included regional meetings, expert group meetings and special consultations (see McIntosh and Finkel, 1995, for a detailed description of the preparatory process). The results of these meetings were incorporated into the draft Program of Action which was discussed at the conference itself.

The ICPD represented new thinking about an old issue. It called for an integrated approach to population growth and development, one that recognizes that the two are interrelated and that environmental factors are an important part of the equation. A key factor in achieving a consensus was the acknowledgment by industrialized countries that their own resource consumption and production patterns have a major impact on global human welfare and sustainable development. The ICPD program of action called for greater investments in improving the status of women in order to achieve a better balance between population growth and economic development. It called for integrating family planning into reproductive health. It called for greater male responsibility in all aspects of family life. The Cairo consensus marked a dramatic shift away from previous thinking which supported goals in demographic terms.

The Cairo meeting also represented a new process, one much more open than previous UN meetings to non-governmental organization (NGO) participation. The UN encouraged NGO participation in delegations and encouraged active interaction between government delegations and NGOs throughout this process, in the hope that this would reduce the likelihood of insurmountable disagreements during the final deliberations (McIntosh and Finkle, 1995). While NGOs represented a wide range of interests, the most organized group was the Women's Caucus, a group of 400 NGOs from 62 countries. They put consistent pressure on the delegations and are given credit (and blame) for the strong language in the agreement on women's health, rights and opportunities (Ashford, 1994; McIntosh and Finkle, 1995).

Much of the debate during the conference centered on three issues: the definition of reproductive health, the definition of family, and adolescent sexuality. While reproductive health services as defined in the document included a range of services designed to improve maternal and child health such as prenatal and postnatal care, medical attention at birth and protection from sexually transmitted diseases, the document also included language supporting access to safe abortion where it is legal although it clearly stated that abortion should not be promoted as a method of family planning. A major logjam in deliberations was broken after language stating that "in no case should abortion be promoted as a method of family planning" was given a more prominent position in the document.

Debate on the family centered on the acceptability of the notion that various forms of the family exist. The Cairo document affirmed that the family is the basic unit of society and should be protected and supported and that various forms of the family exist in different cultural, political and social contexts (ICPD, 1994).

Debate on adolescent sexuality centered on the respective roles and responsibilities of parents and children regarding adolescents' access to information and services related to their sexuality and reproduction. The document stressed the need for governments to ensure adolescents' access to services and information to help them exercise their rights and responsibilities regarding sexuality and reproduction while respecting cultural values and religious beliefs as well as the rights, duties and responsibilities of parents (United Nations, 1995).

The ICPD supported five goals to be achieved between 1995 and 2015: universal access to safe and reliable family planning methods and related

reproductive health services; reduced infant and child mortality; reduced maternal mortality (i.e., mortality related to childbearing); increased life expectancy at birth; universal access to, and completion of, primary education and the widest and earliest access by girls and women to secondary and higher education.

In the end, although a small number of delegations, including the Vatican and some predominantly Catholic and Muslim countries, expressed reservations on specific sections, and a few countries chose not to attend the conference at all, it was highly significant that all delegations which represented such different political, cultural and religious backgrounds, supported the consensus. Most NGO participants were supportive as well, though some expressed disappointment at what they considered to be an imbalanced approach to population and development. Some social scientists concerned about population growth expressed disappointment that the new focus on human development subordinated concerns about population growth to other social goals (McIntosh and Finkle, 1995).

#### *Aftermath of the ICPD*

Despite the extent of the Cairo consensus, even its supporters recognized that it was fragile at best. In the year following the meeting, the countries of the world met twice on related issues: first, to discuss poverty, employment and social integration at the World Summit for Social Development (WSSD) held in Copenhagen in March 1995; and second, to discuss the specifics of improving the status of women at the Fourth World Conference on Women (4WCW) held in Beijing in September, 1995.

At both meetings, language on reproductive health, the family and adolescent sexuality was again disputed. At the Summit, delegates either used or made reference to language from the Cairo conference to resolve differences, arguing that they did not want to reopen discussion on issues upon which consensus had been reached just six months earlier. As was the case in Cairo with population and development, the Summit called for greater equality and equity for women as a key means to reducing global poverty.

The Fourth World Conference on Women was convened in September of this year [1995], in Beijing, to define actions needed to advance the equality of women in a range of areas including health, education, employment, human rights and political participation.

It is still a little early to get "the big picture" about the conference, but it is clear from the preparatory process and meeting deliberations that the contentious issues of Cairo were again among the most difficult to resolve in Beijing. Again there was disagreement over reproductive health, the family and adolescent sexuality.

The Beijing document addressed a much broader range of issues related to women's empowerment than the Cairo document, and other areas were disputed as well. The final Beijing document did not receive the widespread consensus achieved at Cairo, but, as one observer noted, the document was longer and took a stronger stand on sensitive issues. In the area of reproductive health, for example, the Beijing document contains stronger wording than the Cairo document, supporting the right of women to control their own sexuality and reproductive capabilities. The Beijing document also represented a shift from Cairo on adolescents, stating that interests of the child should be a primary consideration in actions related to adolescent health.

*Summary: Where are We Now and Where Do We Go from Here?*

At this point, there is little debate that population growth is an important factor linked to economic development and the environment. Similarly, few disagree that rapid population growth hinders the ability of poor countries to advance economically. The same holds true at the family level. As the research suggests, high fertility and poverty at both the family and national level are inextricably linked: high fertility is both a symptom and a cause of poverty (Ashford, 1994). The Cairo Conference underscored the need to invest in women's development if the world is to achieve population stabilization and advance development. Few would argue with this conclusion either.

The Beijing Conference agreement moved beyond the emphasis in the Cairo document on women's reproductive health to emphasize women's equality in a much wider range of areas, and it specified strategic objectives and actions. It proposed institutional and financial arrangements to implement these actions (Cook, 1995). In the aftermath of the conference, however, it is clear that there is disagreement over how far women's equality should be supported. There is still disagreement over how much autonomy and under what circumstances women should be allowed to exercise full control over their sexuality and reproduction. There is disagreement over inheritance. While the Beijing document supports equal access for men and women, it does not support equal inheritance.

The current climate found in most, if not all, countries today of increasing needs and fewer financial resources to meet them, makes it all the more important to resolve disagreements about the means to achieving population stabilization and advancing development. Without consensus, it will be difficult to garner the political commitment necessary to ensure that adequate resources will be made available and appropriate priorities identified.

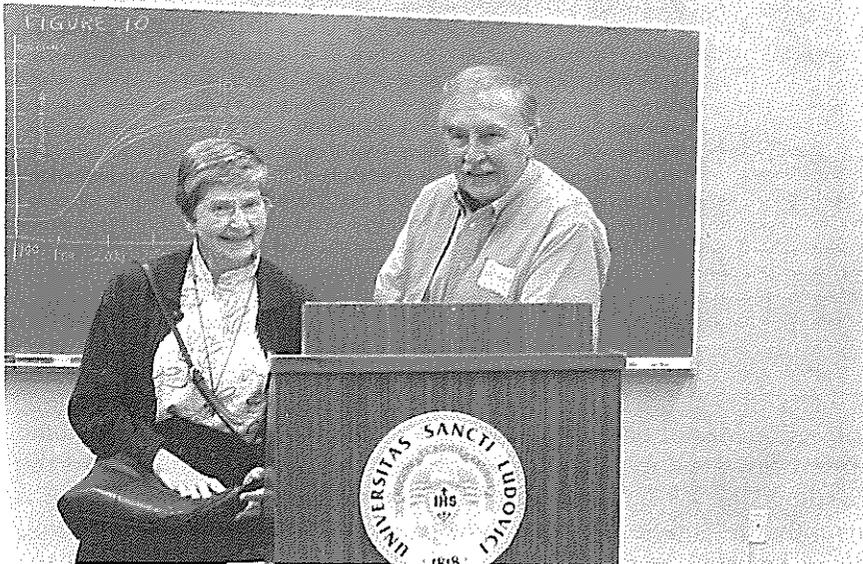
A key factor contributing to disagreements is that not everyone is engaged in the discussions from the same perspective. Answers to questions about where to put money and how to spend it are different if one considers the question from only the global, national, or human rights perspective. Until all those involved in these discussions are ready to acknowledge these differences and attempt to find solutions that take them appropriately into account, consensus is unlikely. We need to formulate national development strategies that respect human rights and improve conditions for all individuals, families and communities, and that also recognize and respond to global interdependencies. The Cairo consensus represented a significant step forward in this direction. It emphasizes the need to invest in human development, especially of women, to address the national and global issues of population stabilization, economic development and the environment. The challenge will be to maintain this multilevel approach as we move forward to implement the consensus.

### *Glossary*

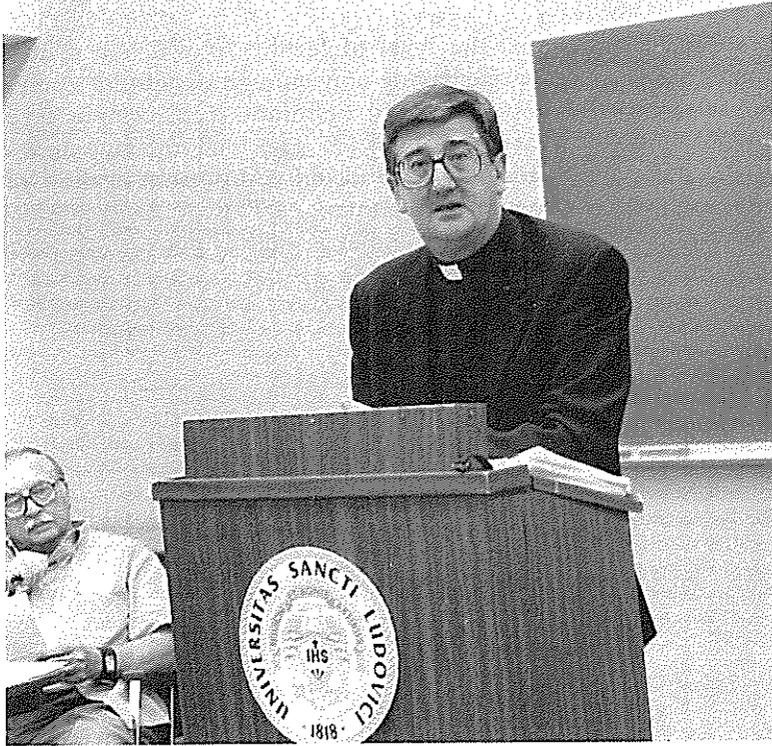
- *(population) growth rates*: the rate at which a population is increasing (or decreasing) in a given year due to natural increase (the difference between births and deaths) and net migration, expressed as a percentage of the base population.
- *age structures*: the distribution of people in a population by age. A population is considered young if 35% or more of its people are under the age of 15, and considered old if 10% or more are age 65 and older.
- *birth rates*: the number of births per 1,000 population in a given year. Not to be confused with growth rate.
- *child mortality*: the number of deaths per 1,000 children between the ages of one and four.

- *contraceptive prevalence*: percentage of couples currently using a contraceptive method. Data used in the paper include natural family planning methods.
- *death rates*: the number of deaths per 1,000 population in a given year.
- *demographic transition*: The historical shift of birth and death rates from high to low levels in a population. The decline of mortality usually precedes the decline in fertility, thus resulting in rapid population growth during the transition period.
- *total fertility rate*: the average number of children that would be born alive to a woman (or group of women) during her lifetime if she were to pass through all her childbearing years conforming to the age-specific fertility rates of a given year.
- *high-risk pregnancies*: pregnancies occurring under the following conditions — too closely spaced, too frequently, mother too young or too old, or accompanied by such high-risk factors as high blood pressure or diabetes.
- *infant mortality*: The number of deaths to infants under one year of age per 1,000 live births in a given year.
- *life expectancy*: the average number of additional years a person can expect to live based on the age specific death rates for a given year.
- *maternal mortality rate*: the number of deaths to women due to pregnancy and childbirth complications per 100,000 live births in a given year.
- *population momentum*: the tendency for population growth to continue beyond the time that replacement level fertility has been achieved because of a relatively high concentration of people in the childbearing years.
- *population pyramids*: A bar chart, arranged vertically, that shows the distribution of a population by age and sex. By convention, the younger ages are at the bottom, the males on the left and females on the right.

- *replacement level fertility*: the level of fertility at which a cohort of women on the average are having only enough daughters to replace themselves in the population. By definition, replacement level is equal to a net reproduction rate of 1.0. The total fertility rate is also used to indicate replacement level fertility. At present in the United States and other industrialized countries, a TFR of 2.1 is considered to be replacement level (the number is slightly above 2 to account for mortality).



Hanna Klaus, MD and Robert Bertram



## The Holy See and Population

Monsignor Diarmuid Martin

Monsignor Martin entered the diocesan seminary in Dublin to become a priest for work in the parishes of that city. After ordination to the priesthood he, as he says, "ended up working in the Vatican." He is currently the Sub-Secretary of the Pontifical Council Justice and Peace. Part of his work as sub-secretary involves his official attendance at the whole series of international conferences.

Monsignor Martin is not a demographer. His function at United Nations' Conferences and other international meetings is that of diplomat and negotiator. Doctor Gelbard pointed out that Monsignor Martin is a very significant resource for the present discussion: "I can emphasize that he has played a very important role in all three (Cairo, Copenhagen, Beijing) conferences. He is highly regarded and equally highly respected as a very skilled diplomat and negotiator."

There is scarcely any need to recall that the Holy See has a specific position on population questions. Even a most superficial reading of the coverage of the Cairo Conference would have made that abundantly clear. It is equally clear that the Holy See presents a position concerning population policy which is not shared — or at least not shared in full by other governments, nor indeed by the other Churches.

The Holy See has specific concerns on population issues. But one must be careful in labelling these concerns simply 'Catholic concerns.' If these concerns were exclusively based on the teaching of revelation, if they were explicitly drawn from the religious understanding of one Christian Church, then one would have to be very reserved in presenting these concerns as concerns for public policy within our own countries, which pride themselves on being secular and pluralist, and within the international community. We would have only a very limited right to propose as desirable as norm of public social policy what would be an exclusively religious position, and that of one specific Church. Governments and international organizations would be justifiably reluctant to insert our concerns within their programmes and guidelines.

In presenting its concerns on population issues, the Holy See is not trying to impose a specifically religious or Catholic position on society. The contribution of the Church in the area of population is drawn from the common heritage of reflection on the human person in dialogue with the contribution of scientific reflection, especially the reflection of the human sciences.

The Catholic Church respects the results of the science of demography. There are no specifically Catholic statistics. There is no specific Catholic demography. If the Catholic Church takes issue with the findings of certain demographers or schools of demography, it must do so within the terms of demographic, not theological, discussion. Theology cannot substitute for demography.

This does not mean, however, that the Church cannot in any way challenge, from the point of view of its heritage and understanding of the human person, certain demographic conclusions. Demography, in fact, is not simply the science of collecting data. It is not simple census taking. Demographers go on to interpret facts, they go on to forecast tendencies and inevitably express preferences concerning policy choices. The subject matter of demography is not simply numbers. It concerns the behaviour of human persons in their free choices concerning one of the key dimensions of their humanity. At certain moments in the prepa-

ration of the Cairo Population Conference it was clear that for many the agenda had more to do with lifestyles than with numbers.

Population study — which incorporates the findings of economics and sociology as well as demography — interprets and forecasts realities which are not simply mathematical, but which are influenced by — and, in fact, influence — free human behaviour. Thus population study, perhaps even more than many other human and social sciences, can be influenced by underlying philosophical presumptions, about who the human person is, and about the future and the destiny of society and humanity. Conclusions concerning policy options in the population field are inevitably influenced by anthropological options (in the philosophical sense). It is here above all that the Church can challenge certain demographic conclusions.

It is also important to look at the world population. In day-to-day language we hear about 'the population problem' or 'the demographic question,' understood almost exclusively as the problem or question of 'over-population' on a world level, or at least in the developing countries. The mass-media, popular writers, reports of international organizations and even theological commentators have tended to speak of the 'population explosion' or the 'population time-bomb' or of a threat to the earth's resources and even to the survival of the universe.

All too often 'population' has become an umbrella term which is used, unscientifically, in the analysis of very diversified situations. There is not one population problem in today's world. The dynamics of population growth and distribution cannot be reduced to a simplistic and unequivocal notion of 'overpopulation.' The inter-relationship between the health, nutritional, agricultural, educational, economic and political dimensions of world development is not respected when one factor, population growth, is singled out as the sole obstacle to development. The health component of development policy will only be resolved when it is approached as a health component; the problems of agricultural development and provision of food will only be resolved when they are explicitly addressed for what they are. Attributing them to 'the population problem' will only delay their eventual solution.

As I have said, there is not one population problem. On the question, for example, of fertility rates, there is great diversity around the world. There are questions concerning high fertility rates in some countries or regions: what is high fertility? Is moderate population growth always negative? In others, there are problems concerning *low* fertility rates,

often below replacement level. Demography and population policy touch also on other questions: population density, population structure (especially according to age), population distribution (for example the problem of urbanization), population movement (perhaps one of the most important questions facing many societies today is the question of migration, refugees and asylum seekers), the general health of the population. The Holy See has concerns about all of these questions and wishes to make its contribution to the debates that are taking place about them throughout the world.

Finally it is important to remember that the debate about population issues today goes to the heart of the debate on the meaning of human sexuality. It is often said, especially within the Church, that the point of divergence between the Catholic Church and the general international reflection on population issues is that concerning which methods of family planning are to be considered morally licit. Put very simply, the difference between the Catholic Church and others concerns the question of the use and distribution of contraceptive methods, as opposed to the natural methods, for the regulation of fertility. This is too simplistic and in many ways misleading.

In recent years, in fact, the fundamental inspiration of the majority of population control policies has distanced itself more and more substantially from the basic understanding of marriage and the family proposed by the Church. Since the 1974 U.N. International Population Conference (held at Bucharest), the agreed international language in population policy has tended to refer to a "human right" of all "individuals and couples" to family planning; that is, to decision-making concerning sexual intimacy and the transmission of life, and to access to relevant information and services. The discussions at the recent Beijing Conference on Women on an unqualified "right to control over sexuality" made this abundantly clear. The Cairo Conference has excluded reference to the concept of "sexual rights." The countries of the European Union made great efforts to retrieve this aspect of their unfinished agenda from Cairo and have the Beijing Conference endorse "sexual rights." As it became clear in the negotiating process that there was concerted opposition to the term, the European Union delegates stressed that they would accept a different formulation of the paragraph under discussion as long as three words appeared in it somewhere, even if not together. These words were: sexual, right and individual.

The assertion of a "human right of all individuals" to determine choices concerning sexual intimacy and the transmission of life constitutes a

direct challenge to the Church's position, which reserves, such a right to married couples.

Many of those who in 1974 supported the introduction of the term "individuals" did so because they felt that it was necessary to recognize, or at least not to close one's eyes to, the fact that many persons — including adolescents — are sexually active outside marriage and that society must take account of this fact.

But with the passage of time, the recognition in population policy of the fact that many young people were sexually active has, in fact, moved to the advocacy of a right to such activity and thus to a weakening of the institution of the family within society. The very notion of family planning is falsified, however, when it is used and applied not just to married couples, but also to unmarried individuals and adolescents. An analysis of the fundamental inspiration of recent family-planning literature shows that it is inspired by a noticeable individualism. The innovative terminology concerning reproductive health and reproductive rights is formulated in an exclusively individualist language, and finds it very difficult to cope with the intrinsically relational dimension of sexuality.

The Holy See has consistently, over the past years, drawn attention to the consequences of this trend and has asked public authorities to reflect on the long-term effects of any weakening of the family institution, especially when this becomes an integral, if not always evident, component of development policy.

The Church's reflection on population issues has always placed the affirmation of the family as the basic social unit as one of its constituent elements. The Universal Declaration on Human Rights recognizes this role of the family and states that the family is entitled to protection by society and the State. But at the Beijing Conference a large number of Delegations did not want to refer at all to the family, and the Conference concluded with the compromise of speaking of "the family as described in par. 30," certainly a formulation not destined to become common usage!

The theme of the family is also the point of contact between the two central areas of reflection which go to make up the Church's concern regarding population questions: one area which concerns conjugal morality, the other which is situated within the social teaching of the Church concerning human dignity and the development of society.

Sometimes it is said that the Church has concentrated its reflection on population too much within the area of its teaching on marriage and the family, on conjugal morality, and that the theme has not been adequately treated within the social teaching of the Church. It has been said that the social teaching of the Church has somehow avoided seriously facing the "population question" and that the very credibility of the social teaching is put in question by this fact.

It might be useful, therefore, to draw attention briefly to the development of the two strands of the Church's reflection on population issues to examine their content and *their fundamental unity*.

The Church's teaching on population is something recent. It emerges from the application of various general principles to certain new situations which have developed, especially within this century. The moral questions which have to be faced are linked to two developments. One is the specifically demographic question of the effects of increase in life expectancy, due to improved overall levels in health care. This has resulted in a decrease in mortality, including infant mortality. The adjustments in fertility rates which emerge when people are confident that their existing children will survive require time before it takes effect. This led, especially in the late 1960's, to a very high rate of population growth and to anxiety about the consequences of uncontrolled population growth. The 1960's thus saw a revival of Malthusian theories which had already been current in the last century and to the emergence of dramatic predictions about world food supplies, natural resources and even about human survival.

The second factor, which also emerged during the 1960's following on developments in the earlier decades of this century, concerned the development of contraceptive technology, and especially the contraceptive pill.

The basic response of the Church to the emerging situation had, however, already been set out by Pope John XXIII in his Encyclical of 1961, *Mater et Magistra*, which was part of the remarkable chain of Church documents which have been published to commemorate anniversaries of *Rerum Novarum* and which have greatly influenced the destiny of the 20th century Church.

*Mater et Magistra* (n. 185) first of all sets out the basic question as it was posed at the time: "How can economic development and the supply of food keep pace with the growth in population?" the Pope asks. He then

looks at the question both as a world question and as to how it affects the less developed countries.

The basic tone of the answer that John XXIII gives is quite different from the doomsday forecasts which were common at the time. He expresses confidence in the god-given intelligence of the human person to discover ways of exploiting the earth's resources responsibly. But he immediately warns that "the real solution of the problem is not to be found in expedients which offend against the divinely established moral order or which attack human life at its very source" (MM n. 189).

It is also interesting today to note that Pope John, when speaking of the exploitation of resources and of the double command to our first parents to transmit human life and to place nature at the service of the human person, affirms that this does not involve "destroying nature" (MM n. 197), thus anticipating the current concern for the environment.

Pope John, however, recognized the gravity of the problem for developing countries of a disproportion between population growth and an inadequate availability of resources (cf. MM n. 198), at least in the concrete situation in which those countries found themselves. It is important to remember that the social teaching of the Church has never refused to address and recognize the problems connected with population growth, while at the same time never allowing itself to be overcome by pessimism or by apocalyptic visions, which already in 1961 the Pope recognized were "based on such unreliable and controversial data that they can only be of very uncertain validity" (MM n. 188).

"The only solution to this question", Pope John notes, "is one which envisages the social and economic progress of both individuals and of the whole of human society, and which respects and promotes true human values" (MM n. 192). He also draws attention to the "deficient economic and social organization" in developing countries and to "the lack of effective solidarity" among the peoples of those countries (cf. MM n. 190).

Pope John then takes up the theme of the family, based on marriage, to which the mission of the transmission of human life is entrusted. He speaks of the responsibility which must be exercised by parents in the procreation and education of their children.

The notion of the responsible planning of family size emerges more clearly in Vatican II's Pastoral Constitution, *Gaudium et Spes*, which, in

the first place, recognizes that in "certain modern conditions" couples "find themselves in circumstances where at least temporarily the size of their family should not be increased" (GS n. 51). Later in the same document, addressing specifically the population issue, the Council notes that the decision concerning the number of children parents will have "depends on the correct judgement of the parents and it cannot be left to the judgment of public authority" (GS n. 87). *Gaudium et Spes* notes, however, that "the judgement of the parents presupposes a rightly formed conscience," adding that it is of the utmost importance that the way be open to "develop a correct and genuinely human responsibility which respects the divine law and takes into consideration the circumstances of the place and the time" (*ibid.*).

The respective rights of parents and of public authorities with regard to responsible parenthood and population policy are further developed in Pope Paul VI's Encyclical *Populorum Progressio*. Pope Paul stresses the need to respect "the rightful freedom of married couples" (PP n. 37), and he clearly stresses the factors which parents must take into account regarding the responsible planning of family size and the number of children: "It is for parents to take a thorough look at the matter and decide on the number of their children. This is an obligation they take upon themselves, before their children already born and before the community to which they belong following the dictates of their own consciences informed by God's law authentically interpreted, and bolstered by their trust in him (*ibid.*).

The Pope also indicates the areas in which "public authorities can intervene in this matter." As in *Gaudium et Spes* or *Populorum Progressio*, government competence is specifically indicated in the area of providing information on the situation and needs of the nation. Governments are also especially requested to provide programmes which support the institution of the family (also in such areas as housing, etc.).

As the years passed, the overall thrust of governmental and intergovernmental population policy developed, but not always in the sense desired by the Church. In his Apostolic Exhortation *Octagesimo Adveniens* of 1971 Pope Paul VI referred to his disquiet at "a kind of fatalism which is gaining a hold even on people in positions of responsibility. This feeling sometimes leads to Malthusian solutions inculcated by active propaganda for contraception and abortion" (n. 18).

This statement however just touches the tip of the iceberg of a new and very difficult situation which was to develop during the 1970's and the

early 1980's. A series of concomitant factors, both positive and negative, both within and outside the Church, were to emerge which greatly influenced this process.

On the one hand, following on the general social revolution associated, in Europe at least, with 1968, models of authority, institution and traditional family arrangements were challenged. Maternity and childbearing often began to be looked upon as burdens which should not be placed in the way of the full development of women and their participation in political, economic and social leadership roles in society. The institutional role of marriage began to be questioned and to be substituted by a more personalistic understanding in which the fulfillment and happiness of each of the spouses became determinate. Children tended to be seen as a factor which could further enhance the fulfillment and happiness of the spouses only at the moment when they, the spouses, considered that this was a worthwhile and desired aim. The care and education of children began to be assigned to a greater extent to other agencies, under the auspices of public authorities — perhaps there are differences here between the United States and Europe or Canada — who could free the parents, and especially women, for other social commitments.

Rapid transformations also took place within developing countries, especially through urbanization and a movement into large cities. People were removed from the cultural and traditional roots which had provided a basic moral framework for them. It was in this general cultural context that the vast campaign of population control began to spread in the various sectors of the world.

Just as a "sexual revolution" was taking place in various parts of the world, the Catholic Church was undergoing radical changes and at times widespread dissent from its teaching precisely in the area of marriage and the family.

The first strong reaction to these tendencies came interestingly from the episcopates of the developing countries, who were to see the negative effects of population control programmes within their nations. It must also be noted that even the organizations involved in such international campaigns began early to see that their lack of concern with the cultural values of the people in developing countries rendered their programmes less effective. At certain stages in the evolution of the documents for the Cairo Conference there were some highly critical references to the defects of the traditional programmes of population control.

One of the major Catholic concerns in recent years is the extent to which programmes of population control have recourse to sterilization, particularly female sterilization, especially in developing countries, in which extremely high proportions of women have been sterilized. Sterilization is in fact the family-planning means most open to abuse on human rights grounds. Because of its irreversibility, sterilization leaves no room for change in childbearing plans. There are serious worries as to whether these effects are fully disclosed to poor or illiterate women. At times their acceptance of sterilization is influenced by incentives or very modest payments.

In addition to demanding that couples should be free from any form of coercion or undue pressure from governments, the Church has also expressed concern about the possible health hazards of certain family-planning methods which have not received medical approval in the producer nations, but which are used in developing countries where legal controls are less demanding.

Finally, the Holy See has been especially attentive to the attempts of international organizations to introduce abortion as a means of family planning. At the 1984 World Population Conference held in Mexico City, it was possible for the Holy See to forge a consensus among the delegates on a Recommendation which urged States not to promote abortion as a means of family planning. This principle has been reaffirmed in both the Cairo and Beijing Conferences.

But still many will ask: what is the Church's answer to the population question? Does it simply criticize the approach of others? What positive answer does it offer to humanity today and to those who bear responsibility for the destiny of society? Does the Church simply deny the existence of a population problem?

The first principle which the Catholic Church has constantly stressed is the link between population and development. Pope Paul VI summed this up most vividly in his well-known address to the United Nations in New York thirty years ago. He recalled that it is not a question of "limiting the number of those who have access to the banquet of life, but rather to ensure that there is sufficient bread for all at the table of humanity."

The years that have passed have, in fact, produced much more nuanced reflection on the relationship between poverty and population growth, as well as on the reasons which lead parents to want or need larger

families and on the type of development policies needed to address these questions.

Development of course means not just economic development but above all social development. One of the major factors which influences population growth and fertility rates is the educational level of the community, especially of women. The Cairo Conference indeed marks a positive turning point in reflection on population policy in this regard. In recent years, there has been a growing realization that investment in education, and especially of girls, is one of the principal keys to true social development. Education is also the essential condition which will enable women to make decisions about parenthood in a free and responsible manner.

When women realize that their already existing children can survive, they will consider the question of the spacing of the children and limiting the size of their families. The survival of children is, of course, closely linked with the basic level of health education within a community and of primary health care services aimed at mothers and children. This is an area in which the Catholic Church makes a very important contribution.

The Holy See objected in the Beijing documents to the unbalanced attention given to the sexual and reproductive aspects of women's health, as opposed to others which greatly affect morbidity and mortality among women. The Holy See feels very strongly that it is only when attention is paid to the overall improvement in the quality of broad-based health-care services that the full development of women will be realized. Unfortunately, a look at the proposals for the destination of the funds generated through the recent Conferences only reinforces the fear that, in the future, investment will again favour a narrow concept of focusing on reproductive health.

A policy which aims at the human and social development of women and of the community — and which involves also education of men to a greater sense of responsibility — may seem a more complex, difficult process than that of many of the population control programmes which stress rather the massive distribution of means of birth regulation. But in the long term, it is only through education and "responsibilization" that any programme of behavioural change will work. Programmes which lead people to human development and maturity are also in the long term those which respond to the dignity of the person.

I have said on various occasions in these reflections that there is not one population problem in today's world. The problem of a *decline in fertility*, for example, is a serious one for many developed countries. It is one of the concerns of the Church to draw attention to the consequences of this factor, from the social, cultural, economic and ethical point of view. The questions must be posed: How can one ensure the rejuvenation of a society which has seemed to have lost its desire to transmit its identity and values through a flourishing new generation? To what extent is the ageing of Western society and a certain resistance to encouraging child-bearing a sign of a malaise and of a certain pessimistic view of life?

The Catholic concern about population must also direct its attention to the problem of *population movement*. Today's world is marked in a special way by the millions of those who are forced to leave their homes involuntarily, either for political motives, or because of wars and conflicts, or because of intolerable economic situations. The presence in any region of a large number of persons who are excluded from social, economic and political participation constitutes an overall threat to democracy and peaceful coexistence in the entire region. No country can close its eyes to the plight of people in other parts of the same region.

Another aspect of the Church's concern, of pastoral importance, is that of the *ageing of the population*. Our societies have witnessed an increase in life expectancy and a concurrent drop in fertility. This has resulted in an imbalance in the population structures with an increasingly large number of ageing persons and a smaller group of children and youth. This puts pressure on pension and health-care services at a period in which the overall economic climate is already producing cut-backs. In the future, responsibility for the care of the aged and the chronically ill will be assigned more and more to the family and the community.

In conclusion, the Church's concern for the population question is not the result, as is claimed by some, of the desire to propose its own particular viewpoint or ideology, but of its concern for people and especially the poorest or most vulnerable.

At a time in which many are tempted to suspect that population programmes target the poorest precisely because they are poor, the Church must give a counter witness. This counter witness will involve a number of levels of Church policy, especially in and towards developing nations:

- The first is concern. The vast network of the Church's caring institutions, from the huge funding agencies to the locally based projects of 40

voluntary workers, must be a witness of the care of Christ for all persons, especially for the weakest.

● Then there is education. The eradication of poverty depends on the level of basic education that the people receive, especially regarding literacy, health care and training in basic skills. Any concept of empowerment must include education of people to be in a position to make effective moral decisions concerning their own lives and destinies.

● Then there is the task of challenging current models which are not based on a philosophy which fully respects the dignity and the rights of persons, as well as their cultural and religious traditions. This will also involve proposing new models of legislation, of economic cooperation, of local and regional development, of openness in trade relations, of breaking down barriers which divide the world into richer and poorer blocks.

But, fundamentally, the Church must dedicate itself to the work of conversion of the minds and hearts of persons, to overcome the selfishness that is in individuals and in the structures of our societies. This selfishness is also accompanied by a fear of the other, of anything that might challenge our comfortable life style. The comfortable life style of the richer nations, and of the rich in the poorer nations, is one of the population problems about which we all speak too little.



Mr. Jack Kinney and Sherry Tyree

## SESSION I

MARTIN            I am somewhat uneasy because this is the first time I have been present at an ITEST meeting. Moreover, just before I left Rome I was reminded several times how important these ITEST workshops are. I'm also a bit anxious because, if I am correct, I'm the only European speaking here this weekend. I come from Ireland. On my first visit to the United States several years ago, I was watching a TV program about Northern Ireland. It was, in fact, my first evening in this country. The program itself was well produced; it was an interesting program, especially for me. What upset me, however, was the fact that the producers used subtitles every time someone from Northern Ireland spoke.

I have been asked to present a very brief autobiographical sketch. I entered the seminary of my own diocese in Dublin to be a diocesan priest working in the parishes in Dublin; I ended up working in the Vatican. Part of my work is attending a whole series of international conferences. I travel about the world carrying my "bibles"; this pile of material I have on the table in front of me represents the papers and documents from only some of those conferences. The particular documents I have with me are the final products of Cairo, Rio, Copenhagen and Beijing. I received the material from the Beijing Conference in decent form only today. I also attended the United Nations' Mexico City Population Conference in 1974. I've attended other variants of population conferences in Europe at various times. I would add one final statement: I am not a demographer.

You might ask why I attend population conferences for the Vatican. Let me explain my role. Usually population conferences, as well as many of these other conferences, are intergovernmental conferences. They would drive most demographers to tears simply because their scope is not necessarily an analysis of the demographic situation. Many, many other factors play a part — not the least, political factors, religious factors, economic and social factors.

Let me begin with some general reflections on the reasons why the Holy See, the Vatican, participates in such conferences. What is its position there? First, its presence at these conferences states — there is scarcely any need for me to remind you of this — that the Holy See has a specific policy on population questions. Even the most superficial reading of the news coverage of the Cairo Conference makes that abundantly clear. The Secretary General of the Cairo Conference said

that the Vatican made it a newsworthy event, and she remarked that she was very grateful for that. It is equally clear that the policies of the Holy See on population are not fully shared by other governments nor even by other churches.

It is important to remember that, if the Holy See has specific concerns on population issues, they should not simply be labeled as Catholic concerns. When these concerns are exclusively based on the teaching of Revelation, and when they are explicit to the religious understanding of one Christian church we are extremely reserved in presenting these concerns as matters for public policy within those countries which pride themselves on being secular and pluralist. We have a very limited right to propose them as desirable as a norm of public policy on the international level. The Holy See, then, tries not to impose a specifically religious or Catholic position on population issues. In that event, it draws its position from a common heritage, a common reflection on the human person which has been developed in dialogue with scientific reflection, especially with the human sciences.

The Holy See respects the results of the science of demography. There are no specifically Catholic statistics. Nor are there Lutheran or Methodist or Islamic statistics either. There's no specifically Catholic demography. If the Catholic church has quarrels with the findings of certain demographers or of certain schools of demography, it must carry them on within the terms of demographic, not theological, discussion. Theology cannot substitute for demography. This is the first principle with which we must start. This principle does not mean, however, that the church cannot in any way challenge, from the point of view of its heritage and understanding of a human person, certain demographic conclusions.

Demography, in fact, is not simply the science of collecting data. It's not simple census taking. Demographers do interpret the data, do interpret the "facts." They forecast tendencies and inevitably express preferences concerning policy choices. The subject matter of demography is not simply numbers; it concerns the behavior or human persons in their free choices concerning some of the key dimensions of their own humanity.

Let's move from demography to population study and population policy. These latter incorporate not only the findings of demography, but those of other sciences as well — sciences like economics and sociology. Population study interprets data and forecasts realities which are not simply mathematical, but which are influenced by, and in fact influence, free

human behavior. Such population study, perhaps more than many other human and social sciences, can be influenced by the underlying philosophical presumptions about who the human person is and about the future and destiny of society and humanity. Conclusions concerning policy options in the population field are inevitably influenced by anthropological options in the philosophical sense.

It is here, in these philosophical, anthropological options that we need a dialogue — a great deal of dialogue — between the church's reflections and scientific and policy evaluation. This becomes much clearer if we look at the changes that have taken place in population policy over the last several years. I remember coming home from the final meeting of the preparatory committee for the Cairo Conference. That had been a three week meeting in New York. I met a group of German policy makers who told me that the Catholic church had to change its attitude with regard to the study of food security, food production and population. They talked for a considerable length of time on this subject. They mentioned that this was going to be one of the central themes at the Cairo Conference and that we had to come around to looking at it in a different way. I asked them if they knew how this topic was treated in the preparatory document for Cairo. When they said that they did, I quizzed them a little bit, asking how they felt about the way it had been treated in that document. I noticed a certain vagueness in their answer. They had to be rather vague because the question had not been treated in the document at all.

There was no mention before the meeting in Cairo of the relationship between food security and population. The principal paragraph in the final document is Paragraph 320, which I will quote at some length: "measures should be taken to strengthen food, nutrition and agricultural policies and programs and fair trade relations with such an attempt as to the creation of strengthening of food security at all levels." That is the paragraph in its entirety. I am relating this now, because, in fact, the way in which the entire question of population policy is looked at in the Cairo documents and in this whole series of conferences has changed. It has moved in some ways closer to positions which churches have presented; in other ways it has diverged from those positions. I shall comment on both the convergence and divergence as I go along.

I've mentioned the relationship between population and theology — demography and theology. It is necessary to look again at the word *population*. In everyday language, we hear about "the population problem" or of the demographic question understood almost exclusively

as the problem or question of overpopulation on a global level, or at least in the so-called developing countries. Mass media, popular writers, the reports of international organizations and even theological commentators have tended to speak of the "population explosion," the "population time bomb," the "threat to the earth's resources" — even the "survival of the universe." All too often population has become an umbrella term which is used unscientifically in the analysis of very diversified situations. There is not one population problem in today's world. The dynamics of population growth and distribution cannot be reduced to simple and unequivocal notions of overpopulation. The interrelationship between the health, nutritional, agricultural, educational, economic and political dimensions of world development is not respected when one factor, i. e., population growth, is singled out as the sole or principal obstacle to development.

The health component of development policy will be resolved only when it is approached as a health component. The problems of agricultural development and the provision of food will be resolved only when they are explicitly addressed for what they are. Attributing them to the population problem will only slow down their eventual solution. Again, this is one of the areas that I think will provoke some discussion. The exact interrelationship lies somewhere between these problem areas. In that sense, there is not *one* population problem.

Consider the question, for example, of fertility rates. There's a great diversity in fertility rates around the world. The rate of population growth, as I remarked consistently at the time of the Cairo Conference, is on the decline. It is lower now than at any time since the end of the Second World War. There are questions, however, concerning high fertility rates in some countries or regions. But what is high fertility? Is population growth always negative? Is moderate population growth perhaps necessary for the economic and social development in some countries? There are problems arising from low fertility rates, often below replacement level, in other countries. Demography and population policy touch on other questions, population density, population structure according to age, for example, the problem of urbanization, the movement to huge mega-cities, mainly in the developing countries, and population movement. The question of migration is one of the major problems in today's societies. There is also the question of the general health of the population, which is linked to the question of morbidity and mortality. Any discussion of population must take all these questions into account; it must look also at the differences among them.

Finally, this is the area where controversy between theological reflection and population policy is at times concentrated, the debate about population issues today goes to the heart of the argument on the meaning of human sexuality. It's often said, especially within the Catholic church, that the point of divergence between the Catholic church and the general international reflection on population is the question of the methods which the Catholic church considers to be morally licit. Put very simply, the difference between the Catholic church and others revolves around the use or distribution of contraceptive methods as opposed to natural methods for the regulation of fertility. This is too simple; at times, it is very misleading.

In recent years the fundamental inspiration behind the majority of population control policies has become much more distant in substance from the basic understanding of marriage and the family presented by the Church. Since the 1974 United Nations International Population Conference held at Bucharest, the agreed international language on population policy has tended to refer to rights of people, to rights of all individuals as couples, to family planning. This is a right to decision-making concerning sexual intimacy and the transmission of life and to access to relevant information and services. At the recent Beijing Conference on women, the discussions of an unqualified right to "control over sexuality" brings this question closer to the center of reflection, I think. The Cairo Conference on Population and Development explicitly excluded a reference to a concept of "sexual rights."

A great deal of discussion was dedicated to the development of innovative language regarding reproductive health, sexual health, as well as reproductive rights and sexual rights. The term "sexual rights" was not accepted by the conference and does not appear in its (Cairo) documents. At Beijing, countries, particularly those of the European Union, made great efforts to retrieve this aspect of an unfinished agenda from Cairo and again have the Beijing conference endorse the concept of sexual rights. When it became clear in the negotiating process that there was concerted opposition to the term, the European Union delegates stressed that they would accept a different formulation of the paragraph under discussion only so long as three words appeared, three words which they considered essential in this particular paragraph. These three words were: *sexual*, *right* and *individual*. The assertion of a human right of all individuals to determine choices concerning sexual intimacy and the transmission of life constitutes a direct challenge to the traditional positions of churches which reserve such right to married couples.

The paragraphs that appear in the Beijing document, particularly Paragraph 97, which takes up this concept of a basic right of people to determine *individually* their sexual choices, may seem a long way away from the type of reflection that many people would have expected a discussion on population policy to center on. But these concepts are becoming central issues in the reflection on population.

Perhaps a brief historical perspective might be helpful. First, the Teheran Proclamation on Human Rights of 1969 spoke about the right of parents to decide freely on the number and spacing of their children. In Bucharest in 1974, this right was extended to "individuals and couples." It was so extended because many felt that it was necessary to recognize, or at least not to close one's eyes to, the fact that many persons, including adolescents, are sexually active outside marriage and that society must take account of this. With the passage of time, the recognition in population policy of the fact that many young people were sexually active has led some to advocate a right to such activity, leading thereby to a weakening of the institution of the family within society.

Much of the discussion in Cairo centered around a block of these issues — they were generally called *ethical issues*. In some cases, it was said that the Vatican had established an "unholy alliance" with fundamentalist Muslim states to fight this battle. That is a journalistic misinterpretation of specific facts; it is false information in many ways, although there were areas in which there were clear points of contact between a number of Islamic delegations, or the leaders of Islamic religious groups, who also saw that much of the reflection was moving away from the traditional demographic reflection on numbers to a discussion of life styles. The church has always stressed that the concept of the family as the basic unit of society is one of the constituent elements of its population policy. The Universal Declaration on Human Rights recognizes this role of the family and states that the family is entitled to protection by society and the state.

Nonetheless, at the Beijing conference, a large number of delegations did not want to refer in any way to the family. Consequently, the final document has ended up with this extraordinary phrase which is constantly repeated, "the family as described in paragraph 30." Certainly that is a formulation that is not destined to become common usage. I doubt that anyone here, when you arrived, asked another, "how is your family as described in our article 30?". Again, this comes back to the context in which, at times, ideological questions dominate the reflection

on population which seems to be about technical and scientific subjects.

If we were to look at the situation of the family in many developing countries, where the family is a basic guarantee of social stability and security, where the family is the effective way of the delivery of primary health care services and various other forms of basic service — there, we would consider weakening the family a very dangerous and unwise thing to do. If, however, one comes from the ideological background of a number of northern European countries who approach the question from the point of view of an agenda of sexual liberalization, then the family is looked on as an oppressive instrument which must not be spoken about.

I developed in my paper — I won't go into it now because it's explained very clearly there — how the basic principles of the teaching of the Roman Catholic church on relationships between population and development evolved. I've considered in particular the reflections of Pope John XXIII in the late 1950s and early 1960s. In them he asks the basic classic questions of the time: how can economic development and the supply of food keep pace with the growth in population? (*Mater et Magistra*, 185) Pope John looked at the question as a world question as well as a question of how population affects the less developed countries. It is quite interesting to observe that the basic tone of his reflection is quite different from the doomsday forecasts common at that time. He expresses confidence in the God-given intelligence of the human person to discover ways of exploiting the earth's resources responsibly. He warns that the real solution of the problem is not to be found in an expedience which offends against the divinely established moral order or attacks human life at its very source.

It is also interesting to note that, already at that stage, in the 1950s, when Pope John spoke about the exploitation of resources and of the double command to our first parents to transmit human life and to place nature at the service of humanity, he affirmed that this should not involve the destruction of nature. Already at that stage, he anticipated the current concern with regard to the environment.

He continually says the only solution to this question is one which envisages the social and economic progress of both individuals and of the whole of society and which respects true human values. He draws attention to deficient economic and social organization in developing countries and to the effect of lack of solidarity among peoples of those countries. This latter is an interesting comment on the difficulties that

are found in the structures of some of the developing countries.

The Second Vatican Council, in the Pastoral Constitution *Gaudium et Spes*, takes up the question. It also looks at two things. It considers the responsibilities of the choices in certain modern conditions, as it says, in which couples find themselves in circumstances where at least temporarily the size of their family should not be increased. It provides the basic rationale relative to the moral questions that are involved in that decision, including, particularly, the consideration of the circumstances of the place and the time as well as the responsibility of couples not just to themselves but also to society, taking into account the responsibility with regard to population growth in many cases. There is a discussion of the relationship between public authorities and the decision of the individual couple. This latter issue is a classic question which must be developed in any form of population policy.

Pope Paul VI, as early as 1971, spoke of a kind of fatalism which was gaining hold even among those in positions of responsibility. This fatalistic feeling sometimes led to Malthusian solutions inculcated by active propaganda for contraception and abortion. Again, in the discussion we can note the tension between a reflection on the demographic data and a reflection on the responsibility of the actors and a concern about misuse of some of this data. We can understand this tension in the context of the Europe of 1971, the early 1970s, when a social and sexual revolution was taking place there.

In Europe, in the period after 1968, models of authority, institutions and traditional family arrangements were being challenged. Maternity and childbearing often began to be looked on as burdens which should not be placed in the way of the full development of women and their participation in political, economic and social leadership roles in society. The Europeans began to question the institutional role of marriage and to substitute a different understanding, one in which the fulfillment and happiness of each of the spouses became determinant. The care and education of children began to be assigned to a greater extent to agencies other than the family, often under the auspices of public authorities. The situation in the United States differed somewhat from that in Europe. In the developing countries many transformations, particularly those due to urbanization and movement to large cities, had a significant effect on the general cultural climate in which the discussion on population took place.

At that time there was a certain reaction in the Roman Catholic church

to the "population control" campaign. Much of this reaction came from Bishops in developing countries who rejected the way in which certain population control strategies were imposed on the population. At the same time, the population control organizations themselves began a period of soul searching and with that came the realization that their efforts were not successful enough because of their lack of consideration of the cultural differences that existed in certain parts of the world. Many programs involving female sterilization, especially among people who were illiterate, came under criticism. Questions were raised about the level of the form of consent involved in these programs.

The Swedish Development Aid Organization was blocked by government decision and by women's organizations from funding sterilization programs in developing countries. The place of abortion in population policies again became the subject of discussion. This occurred in spite of a growing consensus to the contrary; namely, a decision against abortion as a means for limiting population. Since the 1984 Population Conference in Mexico City, due to efforts of the Holy See, it was possible to look forward to consensus among delegates on a recommendation urging states not to promote abortion as a means of family planning. This principle has been reaffirmed in both the Cairo and Beijing documents.

Another area which has been a constant part of the Vatican's policy on population is the relationship between population and development. We were very happy when the 1994 Cairo Conference was called the International Conference on Population and Development. The classical formulation of the Catholic church's viewpoint was presented by Pope Paul VI thirty years ago this week. Paul VI, speaking to the United Nations, noted that it is not a question of limiting the number of those who have access to the banquet of life, but rather of insuring that there is sufficient bread for all at the table of humanity.

Development means more than just economic development; above all, it means social development. One of the major factors which influences population growth and fertility rates is the educational level of the community, especially of the women in the community. We need a further, more profound reflection on population policy in this regard.

In the draft documents from the Cairo Conference, a number of references, highly critical of earlier population control policies, were deleted. In my view this removal was unfortunate. The document said that some earlier policies were, at times, demeaning of women and that they had

an in-built tendency toward coercion. Please permit me a brief aside here. It might come as a surprise for somebody from the Vatican to be praising the Cairo Conference. If the only information someone had about the Cairo Conference came from press opinion, he or she would feel that the Vatican didn't agree with anything there. That is simply not true. The main positive thrust that will make a major change in population policy was the Conference's noting that the key to population policy for the future is the empowerment of women, particularly through education.

The conference understood that, when women can have access to basic education, to basic health care, when their children can survive, then women will themselves make free and responsible decisions concerning procreation. It has been a constant key point in the church's teaching that the decision must be made freely and responsibly. But to do that one must have the ability to do so. If we have a situation wherein two thirds of all the illiterates in the world are women, if we have a situation wherein 70% of those children who never attend even primary school are girls, how will they reach the point where they are able to make free and responsible decisions?

Much more research has been done to examine the reasons why people have larger families. What are the economic situations which make people in developing countries have larger families? To bring about a change in population policy, it's necessary to look at those situations and develop other ways in which one can address them so that people can themselves, in the changed situation, make different decisions about their reproductive choices. However, in general, every recent serious document of the international community has stressed that the major key, not just to population policy, but to development in general, is investment in the education of women. The human development report of this year clearly addresses that; the Cairo Conference addressed it; the Copenhagen Conference again addressed it as a *major* way in which development would take place. The empowerment of women through education will affect population policy. The same can be said with regard to improvement in women's health.

The survival of children is closely linked to the basic level of health education within the community, the type of primary health care services that are aimed at women and children. The church organizations, generally speaking, have made a great contribution in developing countries through the provision of basic simple health care services which contribute to child survival, to the basic education of women with

regard to health so that they can control their own health in a more acceptable way.

At the Beijing conference, the Holy See objected and did not associate itself with the chapter on women's health. The reason for that objection was an unbalanced attention, in our viewpoint, to the sexual and reproductive aspects of women's health as opposed to other factors which greatly affect morbidity and mortality among women. The Cairo documents were much better in identifying both the causes of and the solutions to the problems of women's health, of maternal mortality and morbidity. Even the Beijing document, in its diagnostic section, presents a whole series of factors which affect women's health. In the action section, however, these factors are not dealt with at all. That section deals almost exclusively with the sexual and reproductive aspects.

The same objection could be noted as a major criticism of the Cairo documents. Whereas the Cairo Conference speaks a lot about the empowerment of women, about gender equity and gender equality, about the improvement of overall health standards, when it comes down to the allocation of funds, much of it is allotted again to the traditional family planning programs and the traditional family planning organizations. Very little of the funding is designated for research; very little of it is allotted for wider development issues.

In my paper, I also addressed other questions, like the decline in fertility where that decline exists. I'll just read very briefly from my essay:

One of the concerns of churches, I think, must be drawing attention to the consequences of a decline in fertility, from the social, cultural, economic and ethical points of view. If we find that most European countries are now going well below replacement level, we have to ask some questions. How can one insure the rejuvenation of a society which seems to have lost its desire to transmit its identity and values to a flourishing new generation? To what extent is the aging of Western society and a certain resistance to encouraging childbearing a sign of a malaise or a certain pessimistic view of life?

These are questions arising from a perspective of population decline in some countries. We have to inquire into their significance and ask whether some of this attitude is (or is not) reflected in the policy of developed countries toward developing countries when they're dealing with these issues.

There is a question of population movement (migration), particularly of those who have left their homes involuntarily either for political motives, a war or conflict of some kind. These are enormous problems which society has to face. Finally, the technical questions linked with the aging of population will have to be seriously researched.

I may have gone far, far away from what many people thought I would speak about. I haven't taken up, as I said, some questions like the relationship between food production and population. I haven't considered the questions between environment and population. There are several other sets of issues I have passed over. In this presentation I wanted to draw attention to the fact that much of the discussion that has gone into these United Nations' documents and into tons of other material look at population questions in a very different way from the practice of ten years ago. They appraise these issues in a way which I consider as both positive and negative.

This new way of looking at population issues is, as I said, closer to many of the concerns of the church and to a more human point of view. At the Mexico City Population Conference, the Holy See very heavily stressed the issue of the education of women. There we got the answer that perhaps in the long term that's a solution, but the situation of population growth today is so grave we must take rapid measures. My answer to that was that it's only when we empower people to freely and responsibly make their own decisions that we can resolve the question in a way which respects human dignity. It is also, it would seem, now scientifically considered to be by far the most effective way. Beginning from the people themselves (from the bottom up) is now seen as far more effective than programs that begin from governments (from the top down).

Toward the end of my essay I looked at some issues which I think are the churches' specific responsibility in population policy. The churches must be clearly seen in the light of their concern for people. This should be observed particularly in the programs of solidarity between rich and poor. Look again at the question of education, of investing in education. I was surprised by a discussion I had with some Bishops in Rome quite recently. I had given them examples of material from the human development report on the centrality of education to development. They responded by saying that most church agencies today will give no money for education. If these agencies are asked for money for education, they say "no." At that meeting I drew attention to the fact that very often religious Sisters come to me — I work in the Pontifical

Council for Justice and Peace — to ask what is to be done. Many say that their Congregation used to work in education, but now the Congregation has moved into justice and peace issues. I keep telling them that the primary way of ensuring justice in today's society is by educating people so that they can themselves assert their own rights in these instances.

Another point: the churches can challenge current models of development. They can particularly propose new models of economic cooperation at a local and regional level. They can propose openness in trade relations, breaking down the trade barriers, the economic barriers, which divide the world into richer and poorer blocs.

Finally the church, as always, must preach its own fundamental message of conversion, the conversion of the minds and hearts of people to overcome the selfishness in individuals and in the structures of society. Selfishness is very often accompanied by fear of the other, fear of anything that might challenge our comfortable life style. The comfortable life style of the richer nations and of the rich in poorer nations is also a part of the population problem which we have to look at. There is a consistent phrase taken up at all these conferences which says that the greatest challenge to the environment today is the unsustainable life style of the richer nations. It's quite amusing to see how this text got into the documents of the Rio Conference and how, on many occasions, there have been attempts to remove it because it is a very uncomfortable notion to the developed countries. Nonetheless, it has now been established as a fundamental axiom in reflecting on population policy. The churches have to say something about that type of thing also.

Thank you.

## SESSION II

**SUMMARY:** The essayists began this session by commenting on their own essays, asking the others for clarification or elaborating on other themes. At ITEST Workshops the papers are not read formally; the participants receive the papers for study prior to the meeting.

Dr. Gelbard noted some points of convergence with Monsignor Martin — education of women and the complex relationship of population, development, environment. She agreed that we need to see the broad range of meaning and connotation of "population" — not only growth (births, age structure, urbanization) and decline (migration and other social, political and economic factors). Gelbard challenged Martin's assumptions that demographers were all of one mindset and that Beijing weakened traditional concepts of family. She noted that the traditional family does not exist in many countries now because of divorce, single parenting and other forms of "family life."

She urged dialogue, particularly among theologians and scientists so that some agreement on workable strategies might surface. We cannot uncouple population, development and quality of life.

Byers emphasized the need for clarity of language in religion/science dialogue — especially words like *law*, *cause*, *nature*. He noted that the concepts of *equality for women* and *human rights* have different meanings in various cultures. Yet, as John Paul II said, "Democracy cannot be sustained without a shared commitment to certain moral truths about the human person. . . ." Byers then talked about individualism. As a Catholic in dialogue, he stressed the need for integrity in dialogue. He pointed out that the goal of dialogue is not necessarily consensus; wisdom is also a desired outcome.

Monsignor Martin stressed education as a good in itself. He stressed that population, development and migration policies must go hand in hand. He responded specifically to Gelbard's points: he tried in the essay to distinguish between demographers and population policy makers. He further clarified the notion of the family by pointing out that the Holy See continually stressed that the family (not the individual) is the basic unit of society. He noted that in that position the Vatican was reinforcing the United Nations' own Universal Declaration on Human Rights which has been in effect for years.

GELBARD                    Before I deal with anything substantive, let me note that the Population Reference Bureau is an educational organization which produces material on various aspects of population. We are not permitted to walk out the door without carrying copies of our catalogue of materials. So I brought a stack of those with me. If anyone is interested in a range of population issues, I hope that they're all treated in that material. I also brought a packet of materials for you to take a look at. A lot of this material was used as references in my essay. We also have materials that we prepared specifically on the Cairo Conference and other material (*The Demographic Face of Social Development*) we prepared for the Copenhagen meeting on social development. Finally, we have published a press guide called *For Beijing and Beyond* which gives some specifics from a demographic perspective of the issues that were discussed at the women's conference.

I wanted to speak this morning about Monsignor Martin's paper, especially because I thought that there were several areas of convergence in our two essays. Since we have just received his paper, I haven't been able to read it yet. I am looking forward to doing so. There may be some other points that I hope we can take up later. Having said that, I want to start out by mentioning how much I enjoyed his presentation. I also want to point out that perhaps not everyone here is as aware as I am of what an important resource — beyond the obvious — Monsignor Martin represents for our discussion here. As an outsider I can emphasize that he has played a very important role in all three (Cairo, Copenhagen, Beijing) conferences. He is highly regarded and equally highly respected as a very skilled diplomat and negotiator. So, his comments carry perhaps more weight than just anyone who attended those conferences.

In the next several minutes I'd like to do three things: very briefly comment on some of the points of convergence in our essays; ask for some clarifications of some of his remarks — these may in fact be in the paper, but not having read it I'd like to raise them; and raise a few issues that I hope we can address in our discussion.

I'll probably not even remember to mention all the areas of convergence I noticed. I didn't take notes on the convergences because, obviously, I agreed with them. I was trying to remember them after he spoke, but I may have forgotten one or another. I particularly agree with Monsignor Martin's point about education of women and its importance in relation to fertility and its implications for population change. Those of you who read my essay will note that the more recent research

emphasizes that. I'd like to come back to this later on and elaborate on it. A second point that he developed was the complexity of the relationship between population, development and the environment. Again, the research findings that I cited in my essay underscore that point very clearly. Monsignor Martin took it further and I'd like to reinforce his point that, before anything else, it's very important to look at the range of issues embraced by the term *population*. It's not only an issue of population growth, births, deaths and age structure, urbanization. It's also a question of population decline and migration as well as a myriad of social, economic and cultural factors that affect these components of population.

My essay focused more on population growth because that was the theme in the Workshop brochure and I was trying to respond to the questions highlighted in that brochure. I touched on urbanization. I said very little about migration, however, but it's clearly an important issue affecting an increasing number of people. I'd like to suggest migration as a possible topic for a future ITEST workshop, because it is bound to be as controversial and complex as the issues of population growth and as controversial as means proposed to address population growth have been over the last several decades.

He also noted the link between population and development when he stated that population questions are not just about overpopulation. I made the point in my essay that the relationship between population and development is quite complex. *Overpopulation*, in fact, is a term I personally find offensive; it implies that there are too many people. I think that that judgment is based on assumptions about how resources should be allocated. Yet it represents only one set of assumptions. Consequently, I don't like the term *overpopulation*.

The complexities in the relationship underscore the confusion in the research. We have population growth or population change. Its impact on development, economic development, and the environment is closely intertwined with the conditions of that environment and that particular economy in the first place. Thus, there is no one single relationship between population, population growth and development. They are all intertwined in a very complicated way. Monsignor Martin emphasized that complexity in his talk last night and I presume his essay also emphasizes it — as does my essay. We came to this meeting to talk about population growth, its implications for development and what can or should be done about it. I simply want to emphasize that I think that, while these other issues are very important — I look forward to a

discussion about them — the whole area is very complicated.

Let's turn to some points I would like to see clarified. Monsignor Martin began his essay by saying that theology cannot substitute for demography, but can challenge its assumptions and other aspects that inform results from demographic research such as preferences and so forth. I would underscore this point. An international economics professor from Harvard once commented to his students about his colleagues in economics: "never question their logic; it most likely will be impeccable. But look closely at their assumptions." That is a key point which works in both directions. So I would like to raise a few questions about the assumptions that I thought I heard Monsignor Martin making.

First, I got the impression from his remarks that he sees demographers or people in the population community as of one mindset. If that was not the case, please excuse me. Anyway, this will give us an opportunity to point out that there is tremendous diversity within what we call the population community, or the demographic community, in terms of how population and development are viewed. He used the term "population control organizations," a term which made me cringe. It is true that there are some population organizations and some demographers with a very focused view on populations, who support population control at the expense of other considerations. Still, there are many people in our community who feel very differently about it or espouse the opposite view. A good example of the latter is the Population Reference Bureau. We work very hard to put out information as objectively as possible.

Father Brungs said last night that he thinks anyone who doesn't have biases is not very thoughtful. I hope I'm not putting words in his mouth. Probably we all have biases. But one of the roles of an organization like ours in such a controversial area is to try to be as objective and as comprehensive as possible in our treatment of the issue. There are also organizations in the population community that are focused primarily on improving individual and human development. There are women's groups who consider themselves part of the population community.

What we have in common — this is true of groups outside of the population community who also have an interest in these issues — is that we are all interested in an improved quality of life for everyone. That's the end, the goal. How we accomplish that is where people diverge. As I mentioned at the end of my essay, we must not forget that we have people looking at the issues from global, national, individual

family or community perspectives. If we can't begin to acknowledge that and find a way of somehow coming up with strategies that acknowledge all three of those levels at the same time, we'll simply continue to be at loggerheads. As I point out in my essay, these levels have important implications for the allocation of resources and the nature of efforts that are supported.

Monsignor Martin also spoke about the family in developing countries. I heard in his remarks the statement that the most effective delivery mechanism for health and other aspects of well being was the family. He expressed concern about the Beijing document weakening the family. This is, I feel, one of his assumptions and it is one of the assumptions of many who took issue with how the Beijing document treated the family. I'm sure we will discuss the family as it was addressed in all three of these population/development conferences. Still, I want to point out research on the structure and the nature and health of the family in developing countries today that does not support the assumption that it is in fact *the* most effective delivery mechanism or source of support.

The Population Council, a research organization based in New York, recently did an international study on the family. This research shows that there is an increase in single parent households, often headed by women, around the world. Divorce is obviously a prime source of that reality in the United States and in some other countries. But far more importantly now in a lot of developing countries, migration driven by economic necessity produces families that do not include father, mother and children together. War and poverty are often linked to migration. I've done a lot of work in Latin America where there are many families that are consensual families or consensual unions. Probably some of them are not what we would traditionally call families. There are many different structures of families and there are many threats today around the world to what most people, certainly in this country, would like to consider stable, cohesive, supportive families. I'd like to have clarification on this, because I think it's an issue set that we certainly ought to discuss.

I'd like to go back briefly to the matter of education. Monsignor Martin pointed out — the research I've cited states it as well — that it has the strongest impact of all the socio-economic variables on fertility. This is true of women's education in particular. But as the research that I've cited also points out, family planning is another factor that has contributed to the decline in fertility. I hope everyone remembers how I tried to clarify the definition of fertility. We're talking about the

average number of children per woman.

I want to point out one statistical correction. I cited research that said today 50% of couples in developing countries are using family planning, including natural family planning methods approved by the Church. The data sheets I brought show that 58% of all couples are using some method of family planning; 50% are using what we call modern methods or artificial methods of family planning. This is somewhat of an aside, but an important one. I've told some of you in individual conversations that I was very conscious of the language that we use in demography, particularly coming to this group. I personally have always been very conscious of the difference between modern artificial methods of family planning and natural family planning, having worked in so many Catholic countries. Demography, as a discipline, is not that disciplined and I felt that I heard some confusion. People tend to use the terms loosely, interchanging family planning with contraceptive prevalence. And I just want to say in this context that I will be going back to Washington and working all over again to try to make that important distinction. It is a very important one and demographers need to be sensitive to people's interpretation of these terms. Demographers tend to use them interchangeably, so I decided not to change all the tables that I drew from, because I thought you should see what's out there and put it on the table.

In addition to education and family planning, reductions in infant mortality have had an important impact on fertility. At the Beijing Conference the delegates talked about other dimensions of women's empowerment, women's status, such as their political participation and their economic participation — out of necessity often. I don't recall Monsignor Martin mentioning these two, but I think there is a whole set of factors that must be looked at in terms of women's status and empowerment.

Finally, I'd like to reiterate the point I've already made. I made it in the paper and I made it in this intervention. I want to go back to this point: my hope for this weekend is that, with a dialogue between theologians and scientists, we can help to advance this discussion and prospect for consensus by looking again at the assumptions we bring to the discussion about other communities and about people who look at the issues from different dimensions or different levels. I pointed out the importance of the development of a national strategy, one informed by everyone who is engaged or interested in the issue from the international global perspective, from the national perspective and from the

individual human rights perspective or family or community. During a conversation yesterday with Thad Niemira, he made a quite important point in view of which I'd like to amend my paper. He said that we must not only think about these different dimensions in terms of national strategies or government strategies, but we must also think in terms of the responsibilities that such policies and programs can encourage — responsibility at the international global level, national level and individual level.

BYERS                    I want to do several things. First, let me, with a sentence or two provide the context for my paper. Monsignor Martin mentioned last night that, in the context of the United Nations' conferences, the Church makes its contribution basically by speaking in terms of philosophy, in terms of the assumptions of a broad humanism. The context out of which my paper comes are meetings like this one or the formal dialogues between a committee of Bishops and a national scientific organization. That context is quite different. The principal difference is that assertions of faith are in play in that arena. They may not be so much in play, if in play at all, at a United Nations' conference. That's an important background statement with regard to my paper.

I want to spend the rest of my time increasing the level of confusion which we will all resolve by bringing it to a precise and serene end by Sunday noon. Religion/science dialogue raises many more complexities than I was able to cover in my essay and still preserve some semblance of coherence. I think religion/science dialogue, even at its present infant stage, would require book length explanations to elucidate the difficulties involved. But I thought I would discuss three of these briefly in a rather non-systematic way, simply as contributions to our discussion.

The first Dr. Gelbard has already alluded to; namely, the question of terminology. The United States Catholic Bishops have engaged in dialogue with the American scientific community over a period of about ten years. We're now at the point where we're reasonably comfortable with the process and we are beginning to produce excellent results. The dialogue which we had last month on genetic testing and screening was excellent. A great deal of progress was made on the following level: "Oh, I didn't know that *you* thought that" and "Oh, I didn't realize *you* thought that." A lot of discussion took place on a general, rather philosophical, level and it was discovered that there was a great deal of agreement on that level. In part two of the dialogue, which will take place next year at roughly the same time, we are going to try to get down to cases. That is to say, we shall be dealing with particular

technologies which will be applied to testing for certain genetic situations and for what end. Then we'll see how far this consensus extends. My guess is that it will be more substantive than one thinks as one approaches it.

The terminology — this is what Dr. Gelbard's remarks triggered — with which one approaches dialogue becomes a problem instantly. In 1989 in California the Bishops had a dialogue on the different use of language specifically in science and philosophy. We had a list of terms we were going to discuss. We didn't get even half way through the list. As soon as we began talking about some of these terms, we ran into vast confusion over what was being said; for example, the notion of "law," which in science means an observed regularity in phenomena, from the religionist perspective means a standard which one is not supposed to violate. Both sides can talk about law, but they mean two very, very different things.

Another example would be the word *cause*. Those of us who were raised in a Thomistic tradition think of cause as coming in four varieties, material, formal, effective and final. The first two don't usually present a problem; the third one, effective cause, is roughly what a scientist would mean by cause — "cause an effective change," "cause and effect." Final cause creates enormous difficulty because a great number of scientists will not admit that there is any finality and teleology in the way things work. According to them, these things simply happen. When a religionist talks about cause, he or she is bringing that background (or one like it) to the table. Scientists bring another, almost wholly different, background.

Perhaps even more interesting is the word *nature*. When a group of religionists and a group of scientists together talk about *nature*, they quickly discover that they're in different worlds. The word *nature*, particularly to a person coming from a Catholic perspective, carries the entire philosophical background of natural law, that which is natural to a human being. The scientist comes at it simply as nature, what one sees out there, the observable universe.

So, a great deal of time must be spent — sometimes it is and sometimes it is not — in these dialogues on clarifying terminology with regard to global population. Dr. Gelbard already mentioned a number of terms, a couple of which I jotted down. Take *reproductive health* as an example. It is different to one approaching questions of population from a demographer's perspective and from one with a medical perspective. "Repro-

ductive health" can include issues like abortion and family planning. Or again, we may just want to talk about health, meaning the health of the mother. If we're going to broaden it, to talk about the health of the other person involved, it becomes complicated very quickly. Often, however, the term is used without that, or any, clarification. Then, in any discussion, we find ourselves halfway down the road and have to back up.

Or let's take the notion of *the equality of women*. I'm being brave this morning. The equality of women can mean very, very different things to different people, depending on the context out of which one is speaking. Does one mean equality of power? Often that is the assumption. If one comes to a discussion, say a United Nations' conference, from a political perspective, women can do all of the things that a man can do. Usually, when the church talks about equality of women, it is coming out of a background of what is natural to a man and what is natural to a woman. This introduces a different set of considerations. What is natural to a woman, in part, is to be a wife and a mother, or a partner and a mother, depending on how one defines family. That is part of her being. In order to talk about her equality, we also have to talk about those issues.

Even a term like *human rights* needs definition. Dr. Gelbard and I were talking about this in Washington last week, particularly from the point of view of the delegates from the western world, Europe and the United States. When they talk about human rights, they see it through an individualistic lens. When the Pope talks about human rights, he uses the term differently. He sees it through more of a humanitarian lens — to borrow a term. Just to make that point very briefly, I brought along a transcript of his homily in Baltimore last week (October 8, 1995). Let me just read you a couple of sentences which I think will make the point fairly clearly.

One hundred thirty years ago President Abraham Lincoln asked whether a nation "conceived in liberty and dedicated to the proposition that all men are created equal" could "long endure." President Lincoln's question is no less a question for the present generation of Americans. Democracy cannot be sustained without a shared commitment to certain moral truths about the human person and human community. The basic question before a democratic society is, How ought we to live together? In seeking an answer to this question, can society exclude moral truth and moral reasoning? Can the biblical wisdom which played such a formative part in the very

founding of your country be excluded from that debate? Would not doing so mean that America's founding documents no longer have any defining content, but are only the formal dressing of changing opinion? Would not doing so mean that tens of millions of Americans could no longer offer the contribution of their deepest convictions to the formation of public policy? Surely it is important for America that the moral truths which make freedom possible should be passed on to each new generation. Every generation of Americans needs to know that freedom consists not in doing what we like, but in having the right to do what we ought.

That is an entirely different perspective on human rights from that of the average person coming from a western democracy. He or she is likely to have a political context in the back of his or her mind.

Let me quickly give one last example. A friend of mine, who is a rather dedicated Thomist, challenged my use in my paper of the example of the Real Presence. He said that I can't talk about it that way because I'm really talking about metaphysics, not about natural philosophy. My point really was not to talk about philosophy. I wasn't talking out of that context; I was talking about epistemology. My point was that talking about the Real Presence in terms of substance and accidents makes sense to me. I was kidnapped by the Jesuits at an early age and they taught me about things like that. But, if I said that to my son, for example, he would just look at me in utter disbelief. He would think that I had not even begun to answer his question. Language like that is not meaningful any more. So, we still have the problem of saying what we mean by "This is my Body; This is my Blood" as a meaningful statement about reality. As Fr. Brungs said, we have to deal with the world-as-it-is. Well then, what does it mean? We can't accurately describe things any longer in terms of substance and accidents. That, then, is a question of terminology.

We must be discriminating in our use of data. In dialogue, we need to be very careful of the levels of certainty or uncertainty of scientific data. In my essay I noted that the religious participant in dialogue has to take consensus scientific data, simply accept it as the data about which we are going to talk. This is the description of the question whether our topic is population, genetics or whatever. This is true; but there are complexities in the level of certainty in the scientific data. A datum can vary from the atomic weight of hydrogen, which is simply a number about which we get little disagreement. An electron, as we know, changes its nature depending on our method of measurement.

The certainty/uncertainty of the data can vary from one extreme to the other. We can, for example, consider a protein or the electro-chemical basis of thought. In the case of the protein we can get into enormous detail. We can talk about its sequence, how it folds together and exactly what it does. It may take oxygen from our lungs and deposit it throughout our body. Combined into filaments which become cell membranes, some of those proteins can be described with great detail. That's the one extreme. On the other extreme, we can consider the electro-chemical basis of thought. If I say the word *thought*, what is going on in my brain? Well, scientists can say something about that, but what they have to say about it is orders of magnitude less certain than what they might say about the function of a well-described protein.

So, while the religionist must accept consensus data, solid data, it's always fair to ask the scientific partner: how sure are you of your facts as you get A, B and C? Are A, B and C equivalent on the level of certainty? If not, let's put C aside and talk about A and B. When we get to C we'll use different rules.

The final thing I wanted to mention — I deliberately did not put this in my paper — is the need for integrity, if you will, for religious authority. I am talking about a person's religious authority and I'm considering it from a purely Catholic perspective. How does one handle the fact that one is speaking for an institution which has not just a creed, but a very clearly defined moral code as part of what it is bringing into the dialogue? The Church makes authoritative pronouncements and uses different levels of discourse with different practical consequences. Take the statement, for example: "human beings are created in the image and likeness of God which gives them certain rights which may never be violated." That's a relatively non-controversial statement in my experience as long as the premises are not examined too closely.

People may ask what "all human beings" includes, for example. That, then, leads the discussion along a certain course. If we make philosophical-level assertions, even those intended to be authoritative statements from the Church's perspective, some will nod and say, "okay we'll take that for the moment and keep on talking." But if we take a different example, "abortion an unspeakable crime," which is a quotation from the documents of Vatican II, we're operating on a different level. As you expect, we are going to get a quite different range of acceptance.

The Catholic in dialogue, however, must respect the limits which

authoritative teaching declares, even if those limits seem initially to defeat dialogue. That is, the need for integrity from the religion side of the table is such that we can't pretend to be something other than we are. What we are are not only humanists, but a people of faith. We are not only people of faith, but people of faith who represent an institution with a particular moral stance. All of that comes to the table and what we do with that is one of the complexities. In the Bishops' dialogues, specifically those on global population and now on genetics, although we're only in the initial stages, we have discovered that, if we sit down with a group of well-intentioned scientists, we will get 90% agreement on philosophical statements. The scientists' usual response is, "I didn't know you thought that" and "Oh, that sounds very interesting." Usually, at that level, there is a high degree of agreement. When we start applying it to cases, we get disagreements. How we will operate in those situations still remains to be worked out.

The goal of dialogue — this I suppose is the final complexity — is seen to be some kind of consensus. Dr. Gelbard mentioned consensus. Yes, consensus is good; we will get it if we can. But I don't think the goal of dialogue is necessarily consensus. I think, perhaps, the goal of dialogue is understanding and, I would hope, wisdom. Both sides bring certain things to the table. I would hope that, when they walk away from the table, they know more and are wiser about the topic they're addressing than they were when they came in, even though they may not agree. So the ultimate complexity of religion/science dialogue may be that we won't come up with answers. We simply may come up with more adequate responses to the questions, as Father Brungs stated last night in the informal session: "every answer is really the next question."

MARTIN                    I am not going to speak at length. I will simply react to some of the comments that have been made. I'd like to thank Dr. Gelbard for her very kind words about me personally. She described my profession in terms of diplomat and negotiator. One of the things I've learned — I'm not a gambler by nature — is that, if you're negotiating, you have to raise the stakes a little bit in the beginning. I may at times use language which is not quite scientific, merely a little provocative, in the hope of getting some reactions. Who knows? At times we may even arrive at some wisdom.

There is talk about increased longevity and someone last evening after the session mentioned the year 2050. One of the statistics I came across — I can't remember where I read it, but it was during the Cairo preparation process — was that, if the world, the developed world

particularly, could cure a number of diseases or illnesses, which may well be possible in the near future, the life expectancy of those countries would go up to about 95 years. To make that possible, some of us will have to live to the age 135. I think I should be around in 2050 if those things happen, if I change my own life style and do a little less traveling. I'm not too sure I really want to live to 135, but that's another question.

I'd like to make some comments on the remarks made about my paper. Let's start with the question of education. I stress education very heavily, because all the findings indicate that it is a key issue in dealing with population questions. I emphasize it also because it's very frequently overlooked. I wanted in some way or other at the very beginning of this meeting to show that the population question isn't simply about numbers; it's about the quality of people's lives. That's where I would disagree with Dr. Gelbard's mentioning education and its implications for fertility. Indeed, investing in the education of women will have substantial effect on fertility. But above all that education is good in itself; it is right in itself; it is correct in itself. The lack of access to education is a scandal, but it's a clear indication of the lack of status that women have.

There are occasions, when all of us in our advocacy work, tend immediately to use the interesting things from our corner of the debate and tend to forget that many of these things should not be instrumentalized. An example I always use is breast-feeding. This is very rarely mentioned in discussions on population. One may get very quickly the answer, "well, breast-feeding is not a fool-proof birth control method for the individual." The overall demographic effect of widespread use of long-term breast-feeding, however, is substantial. Even more important, however, is the overall health and personal benefits for mother and child. Again, population policy is part of development policy. The needs of people regarding population are part of their overall needs for a quality of life. Population policy should be in the service of quality of life. I don't think Dr. Gelbard and I disagree on this.

With regard to Dr. Gelbard's references to other dimensions of population policy, let me note that I dealt with migration. I stress migration very much. That probably reflects my own European background. Much of the European discussion of population policy, and of European political policy in general, centers on immigration, on a fear of other people coming in. They are anxious to close off the borders of the European Union, for example.

It's quite remarkable today that, when I fly from Rome to Frankfurt, I am met at the steps of plane by two policemen who want to see my passport. If I have a European passport or some other "respectable" passport, I get on the bus. If I have a passport from an African country, it is examined on the spot, at the steps of the plane. If I don't have an "approved" visa, I'm put back on the plane, so that I can't even assert my right to asylum. This is a population question in that it's also at times linked with and used in a type of fear of other people — other people will come in and upset our standard of living. "Those people are going to change our culture." It's very easy to move from an idea like that to say, "well, anyway, there are so many of *them*." This is a dimension of the migration problem which we shouldn't forget.

I'd like to refer as well to the question of dialogue. I very much like Dr. Byers' comment that the aim of dialogue isn't simply to come to agreement or consensus, but rather to understanding and wisdom and acceptance of one another. One of the impressions that's very often given is that the Catholic church is the enemy of the population community. Anyone who has spent a lot of time in contact with the population community knows that, in fact, this is a very commonly expressed opinion. One of the things that could come out from the dialogue between science/theology, population policy people — those who have responsibility for population policy — and the church leaders is the understanding that many of their concerns are the same. The concerns about the good of people, the quality of life, health and education are the same, even though we may begin from different reflections and end up with different conclusions. Nonetheless, we are working on the same agenda in many ways. This is an important perception.

Dr. Gelbard commented on the diversity that exists in the demographic community and population community, noting that they don't all belong to the population control organizations. I have looked up my text and I don't think anything I said contradicted that. I used the term "population control organizations" in the same context in which I said that the Cairo Conference itself criticized a population policy based on control, particularly of control by other people of my life or the lives of others. I did try, perhaps not sufficiently clearly, to distinguish between demography and population policy. They're not always the same. Demography is a purely scientific enterprise. Population policy takes up its decisions and applies them. In many cases it does involve advocacy; it involves particular decisions and particular ways of looking at the problem. At times it can be influenced by ideology.

It would be interesting to do some reflection today on the innovative language which emerged around the time of the Cairo Conference regarding reproductive health, reproductive rights. These are terms which are not all-embracing, but which are very broad in their content and which, at times, are not always clear in their content. At the Cairo Conference the Holy See particularly stressed this lack of clarity and demanded that some type of definition of these terms be forthcoming in order that one would know what one was talking about. This clarity is needed, particularly when we're talking about "rights" language. "Human rights" involves reflection on the basic goods of people's lives. Calling things "human rights" means that all governments and institutions are required to respect them fully, to facilitate their exercise and, if necessary, to pay for them. Using vague concepts with regard to "rights" and "human rights" can damage the edifice of human rights where clarity is particularly important.

Let me use as my classic story how, at times, these terms are used ideologically. During the period of these last four United Nations' conferences, the United States government, for example, stressed very strongly the concept of reproductive rights, while the Europeans were stressing the concept of sexual rights. In the preparation for the next conference (on Habitat), which will be held in Istanbul next year, the United States government will very forcefully urge the position that there is no right to housing. To this I reply, "where are people to exercise their reproductive and sexual rights?" Many of these terms are being used in ways which reflect the particular demands and political attitudes that are being recommended at home.

"Human rights" means that governments must protect, facilitate and, if necessary, pay for their exercise. I believe we can see that many aspects of government policy point to its not getting involved in paying for housing, but maybe paying for reproductive choices. I ask, then, why that is and what are its implications. These are political, not scientific, questions. This is where I see a difference between demography as a purely scientific enterprise and the conclusions that are drawn by politicians from demography using "rights" language. They're intermingled.

It's clear with regard to the family that there are different family structures. Anyone, looking at his/her own personal history, knows, for instance, that his/her grandparents' family was very different from some current "domestic" relationships. Whether that latter is a family or not, I don't know. That such a shift can happen in such a short time is a remarkable thing. Look, for example, at the relationship between my

grandfather and my father, his son. That was a totally different relationship than the one between my brother and his children — in the quality of this relationship. Everyone knows that both of those were families and that they were doing the same thing, but we also know that the quality within the relationship has changed — even significantly.

We all recognize that the family is clearly under threat; we all know the data and the statistics about family breakdown in different parts of the world. There's agreement to some extent, or even great agreement, on the analysis. There's much less agreement on its consequences. What is the relationship between family breakdown and increasing divorce and poverty, particularly poverty among women after children? There is even less agreement with regard to the solution to the difficulty. Everyone stresses that family is very important, but, at times, the inspiration of some modern population literature is so individualistic that it becomes impossible to affirm the family at all from the philosophical framework within which it develops. This is a question we should be looking in this situation. This question emerged particularly, for example, in these three UN conferences when they dealt with adolescent sexuality.

There was a great deal of discussion about how far an individual or states should look at adolescent sexual behavior as something completely autonomous and acceptable. What is the best way of dealing with the fact that many adolescents are sexually active? What are the responsibilities of governments? What are the responsibilities, rights and roles of parents? In the conferences, basic agreed-on language has been developed which stresses both aspects to some extent. Again, there is a certain ideological tendency present in the discussion. When I'm negotiating with Americans, I like to quote President Clinton rather than the Pope. I notice Madeleine Albright (U. S. Ambassador to the United Nations), when addressing the Beijing conference, quoted the Pope. President Clinton says: "It's not the job of governments to bring up children, it's the job of families."

This means, of course, that the state is not just delegating responsibility; it's expecting a lot from parents in days like this. The reason the Vatican stresses the rights of the families is that, if the state assigns responsibilities, the parents then have the right to be able to act appropriately. At times, in some of the discussions with people for population policy, I get the impression that they would agree that it's not the job of governments to bring up children. But these people don't really trust families to do it either. They would delegate the task to

Planned Parenthood clinics. This is the type of fear that emerges on some occasions. I am very much aware of the fact that parents fail, sometimes miserably. Yet, there are fundamental questions about how our societies should be structured; this is where the role of the family appears. The role of the family, the role of governments are united in one thing: both should be interested in the good of the child.

In her paper, Dr. Gelbard states that there has been a change in the Beijing language. The change refers to the "interest of the child," a phrase I introduced. I don't think it's new at all, because all of the language used around this cluster of issues is taken from the Convention of Rights of the Child. This has been the major international instrument which we have at our disposal around which to build consensus. This language is already in use.

Finally, I'd like to return to human rights. One of the major criticisms the Holy See delegation made at the Beijing conference concerned a tendency on the part of western countries to look on human rights in an extremely individualist way. Even the United Nations' Human Rights Commissioner, in a statement before the Beijing Conference, stated that there's a tendency for people to use the term *family* to weaken people's individual rights. My reply to the UN Human Rights Commissioner suggested he go back to his universal Declaration on Human Rights, which stresses that the family is the basic unit of society. The Universal Declaration on Human Rights says that motherhood should enjoy special protection. The Universal Declaration on Human Rights says that the human personality only develops when people live out their duties to the community. This dimension of human rights language has tended to be forgotten.

There is a tendency for all of us, when we talk about an individual human right, when we're reflecting about it, to think that this is understood as a total absolute at this time and to overlook the fact that there is tension between human rights. There is tension in the way we all live out our human rights and in the long term, our human rights will be guaranteed fully only when we live in a community in which our mutual rights are respected. As the Pope has recently been stressing, the self-determination of a people or a nation will be safe only when a nation can live in solidarity with other nations around it.

GELBARD                      There was one more point that I had meant to ask you about but forgot. You made some remarks I'd like to clarify still further. In reporting on the Beijing conference in particular, I (as well

as you) made references to individual rights and the context of the family. My impression is that you said that there are either whole societies or groups within societies — the term used is western but I don't know if that means European and the United States or European only — where motherhood is considered a burden or an obstacle to women realizing their own aspirations. The impression I have from Monsignor Martin's remarks last night — and perhaps from the press as well — is that there are perhaps mentalities, or societies, where women consider their employment and other means of fulfillment as more important than motherhood. It's this concept of motherhood as a burden about which I'd like some clarification. Who would hold that notion of motherhood as a burden and where does it come from? In my own experience, I can't think of a society where *most* women would consider motherhood a burden or an obstruction to achieving something else in terms of self fulfillment. Perhaps you could shed some light on where this attitude is coming from and who was arguing for it and under what conditions. It may be that in some context or other motherhood is considered a burden. That's my question; I would appreciate your enlightening us about the nature of that discussion and who was saying what.

MARTIN                      Last night I said that maternity and childbearing have come to be looked upon often as burdens which should not be put in the way of the full development of women and their full participation, political, economic and social roles in society. I was specifically referring to the basic situation in Europe in the post-1968 period. Those promoting this in many ways are the people I grew up with, the people I studied with. These are the people who had their first child very late in life, because, in fact, maybe in an over reactive fashion, they rejected the concept of motherhood as being their primary and maybe exclusive role. I think that this type of reflection did exist in the society in which I studied and grew up. We can look at the statistical evidence; it is to some extent a subjective remark. There was difficulty in that a number of references to the concept "motherhood" in the Beijing documents were met with strong objection from western countries, not including the United States.

The United States particularly, in the later period of preparation, had clear instructions to negotiate aggressively in favor of motherhood and the family. One can dig at and analyze why the change took place or why the aggressiveness appeared in the later stage. How aggressive it was is another question. This objection came mainly from western European delegations who had a strong clear instruction not to let the

term "the family" remain in the document. I can give you several people's instruction books; this is not a fantasy. The objection was clearly stated by those countries.

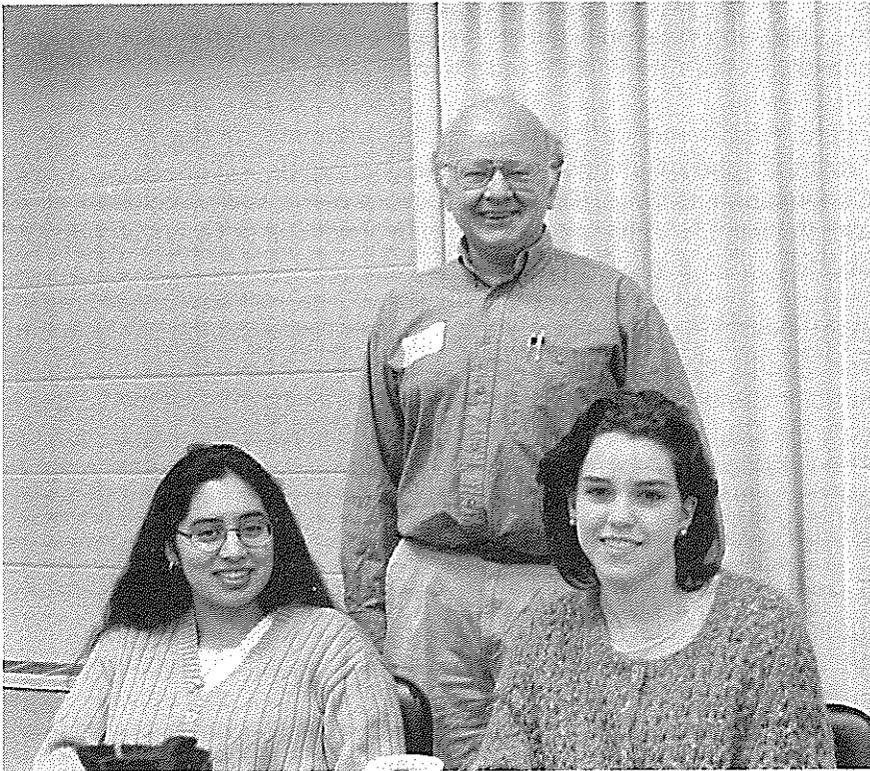
A number of African countries also rejected the use of the word motherhood in paragraphs precisely because they were in that paragraph. They did not want references to motherhood in paragraphs about stereotypes and about new types of roles for women. This is a slightly different discussion — as to whether the word is appropriate in a specific paragraph or not, when, in looking to the future, one wanted to change the outlook on women. I feel that a number of countries in Beijing had difficulties with the use of this language from an ideological point of view. I agree with you fully that in most societies, in all societies, most women do opt to be mothers. Many women go to enormous efforts to become mothers. Nonetheless, there was a certain period, at least in the society in which I spent my adolescence and my early 20s, in which this was certainly not the common language of people. They rejected the role of motherhood and postponed any decision with regard to child-bearing until they were quite well on in years and very often the *felix culpa*, the happy fault, was contraceptive failure.

BERTRAM            Literally we have two minutes left. But, if you'll indulge an observation from the moderator, you see already, just in the exchange between our three speakers, the sorts of things that have been alluded to regarding the faith/science or the theology/science dialogue; namely, at a kind of minimal level, coming to a better understanding of one another's previous statements. Of course, I'm anticipating that perhaps the second person will say, "Oh, so that's what you meant, so we do agree perhaps more than I thought we had." Perhaps it will happen.

More profoundly than just coming to clarity about one another's assertions or one another's terms, maybe we're even beginning to sense at a deeper level the sort of thing that Doctor Byers was talking about; again namely, the need to come to terms with one another's basic commitments, or as Doctor Gelbard said, with different assumptions. I gather that some of those assumptions differ by virtue of a whole disciplinary area. Perhaps, a scientist means something by "cause" and has to mean that simply in order to be a scientist, whereas the theologian on the other hand may have to mean something else by "cause." We might also be getting closer to the sort of thing that Father Brungs was talking about last evening; namely, the diversity of biases. I hope I'm not simply indulging in wishful thinking in seeing this at work right now, but this is, as a matter of fact — those of you are veterans in ITEST Workshops

will attest — what ITEST (The Institute for Theological Encounter with Science and Technology) is all about.

There's a reason why — there are a variety of reasons, but one secondary reason why — each workshop has a different theme. In virtue of having a different theme, the new theme each time will involve different experts. That means that, by having demographers and population policy experts be the ones who are in the lead in this conference, 95% of us in the room are inexperienced — by definition. This means that we always have something new to learn. There's also a reason why the Board of Directors has picked as a moderator someone who is, at almost every meeting, an amateur. Not being familiar with the technical terminology of the discipline at hand, the moderator is under a kind of obligation to make for some kind of common language between the discussing groups.



Eva Hernandez Soto, Dr. John Donaghy and Kristin Etbauer.

### SESSION III

**SUMMARY:** The heart of this session concerned the "family" in several different ways. What does "family" mean to people from various cultures? Who defines "family"? the church? government(s), the United Nations? population agencies? There is a subtle coercion present when government controls and oversees population policies and programs — China was used as an example. Can the "nuclear family" be an adequate replacement for the "traditional family"?

The right of married couples to decide the number and timing of their children was discussed. There was also a conversation about Natural Family Planning" (NFP) and "modern methods" (chemical, surgical, mechanical) of family planning. It was stated that men must assume their responsibility in planning and supporting families. Too much emphasis has been placed on the woman's role, with the concomitant loss of the male's responsibility. The whole question of sexuality, its meaning and relational nature, was considered. What is the role of chastity in both the single and married life?

There was some concern about the Vatican's apparent ability to "obstruct" the workings of international conferences (e.g., Cairo, Copenhagen, Beijing). The media picture of the Vatican closely allied with the Islamic countries, especially in questions of contraception and abortion, was considered.

Does the Catholic church have a right to "impose" its moral understanding of issues like birth control and abortion on others? Given its structure and mission as a teaching, sanctifying and healing institution, the Church speaks with authority, declaring its moral perception. The Church does not (cannot) force religions, cultures, states to agree with or adopt its positions. Still, it has the obligation to state its moral position clearly and define its role.

What is meant by "human rights"? Who defines them in different cultures? What is the relation between the individual and the community? How can we harmonize "individual rights" and "community rights"? Is the West too individualistic to help achieve that correlation? There is disagreement on the means of achieving better quality of life for all. The goal seems to be the same for all groups attending international population/development meetings; the means are highly disputed.

KEILHOLZ        My profession is marriage and family therapy. I often hear the complaint, "He/she doesn't listen to me." A friend began her career in nursing as a public health nurse in rural Indiana in the 1930s. According to her these are not new problems. Listening to others has always been a concern, if not a problem.

One of the things I've been reflecting on is the tension someone mentioned that we have between ourselves as individuals and others, between our own individual uniqueness and our place in the community — whether the community be our family of origin, our family of choice, our political family, the state, the nation, whatever. Each individual strives to find his/her place in each of these various communities. I would also add that sometimes we have idealized notions of what family is.

In July, 1994, I attended an international conference on marriage and family therapy in Akron, Ohio. Someone proposed an *Akron Declaration*, the first sentence of which was: "The family is dead." I thought that this was a curious thing for marriage and family therapists to say. With whom will we be doing therapy, if we pronounce the family dead? I reacted quite negatively to that declaration, which, thank God, died a quiet death. There are families that are much along the lines of what we think of as traditional families. I see that across the generations in my own family where people still marry, have the marriage solemnized in church, have children and see to it that the children are baptized. Both the new couple and their child and the extended family gather as a worshipping community to welcome this child into both our family and into the world.

On the other hand, I also work with people who grew up in so-called traditional families throughout the 1940s and 1950s. We thought then that such families were so wonderful. But these people reveal a pattern of family violence which can be described only as horrible. Families which looked wonderful on the outside, had unspeakable terror taking place within them. At work I find that we're also struggling with how to look at that picture, that reality of horrible things done to individuals, girls and boys and men and women, as well as the call that each of us has to redemption and salvation. I sense that there is a frightening intolerance of imperfection, children making demands on parents and parents on children for a perfection that in my estimation human beings are incapable of achieving. I deal with people who are unable to forgive the sins, the faults and the failures of other people.



ative character. As it has been said, sexuality has become totally impersonal, and greatly driven by profit. We members of the natural family planning community say NFP stands for "Not-For-Profit." It's very hard to sell NFP since there's no money in it. There is an enormous amount of money in contraceptives. The only evidence needed is attendance at a meeting of the American College of Obstetricians and Gynecologists — of which I am a member. There you will see how much money the contraceptive industry puts into keeping itself in the forefront of everyone's mind and into selling products. There are incentives which I would call bribes.

For instance, the pharmaceutical firms run their shuttle buses from six or more hotels to the conventions. They take turns offering cocktails, dinner and entertainment. We're talking about 55,000 people at a crack. Who pays for this? The people who buy the product, of course, pay for it. From this industry has come the language of sexual freedom: "I have a right to have sex with anybody at any time. Moreover, I don't expect any consequences — pregnancy or sexually transmitted diseases."

The largest organization that markets this, of course, is the International Planned Parenthood Foundation. I'm sure many of you are aware that 94 of the members of delegations in Cairo were on the International Planned Parenthood Federation payroll. There were at least another 300 paid staffers there. In the original Cairo document, IPPF was actually named as the agency for governmental and nongovernmental liaison to carry out the policies that were drawn out of the final document. The president of IPPF, Fred Saigh, was also the president or the Chairman of the Conference — or co-chairman. If we're talking about incestuous relationships, we don't have to go any farther than that to find them.

This entire business has been an agent to corrupt our morals. We hear about 1/3 of adolescents being depressed today. Are you aware that 1/3 of girls who are on these steroids either orally or by implant are clinically depressed under that depression inventory? Why? We know that estrogen releases endorphins. The release of endorphins makes us feel good. Synthetic steroids remove that effect. We're talking about perhaps 1/3 of a population that's depressed, looking perhaps to drugs for stimulation. Crack cocaine or even cigarettes will raise our endorphin levels for a while. We're manipulating one another and paying through the nose in the process.

Finally, let's examine the term "modern methods" as opposed to "natural family planning." Modern natural family planning is as recent as the pill.

The research began in 1952. I thought I had persuaded Lori Zabin to refer to "prepared methods" as opposed to "non-prepared methods," but evidently that persuasion did not carry through.

I also have a disagreement with Dr. Gelbard on the U.S. population figures. The UN projections, which she cites, may have been produced by the UN, but in a national survey of family growth, Linda Petersen in 1990 wrote that 59.2% of U. S. women of reproductive age were using some form of contraception, meaning both natural or artificial; 20% were trying to achieve pregnancy; 20% were using nothing. These were sexually active people. There is a big difference between 80% and 60% and I believe we should note that.

Beyond that, I agree with Monsignor Martin that there is a whole group of people with a tremendous *entré* into the media, who do project motherhood as a burden. While it may not be present in the UN documents, I can assure you that the perception in the population is that motherhood is considered a burden and undesirable. Moreover, there are many agencies in this country who, at least in the last decade, have projected that hatred of the unborn child. All we have to do is go back and look at the posters in the beginning of the Children's Defense Fund. There were posters showing both black and white pregnant girls. One caption read: "She learned to multiply before she learned to add." Another read: "It's like being grounded for 18 years." What are we doing? Are we hating children for the sake of "protecting" children? This is nonsense! As long as we have a schizophrenic view of the human person, this sort of thing will continue and we'll kill ourselves in the process.

I'd like to add something which suggests a ray of hope. There has been a shift in the perception of adolescent sexuality. Our southern Baptist brethren have started a movement called "True Love Waits for Marriage." While it's not the be-all and end-all of programs — we ourselves have a much more extensive educational program for young people — it gives the idea that one is not driven to genital expression as soon as one is biologically ready. It emphasizes that there is an element of human choice in sexual expression. This is to be welcomed and fostered.

MORRIS                      When I read Dr. Gelbard's paper and when I listened to the presentations, it seemed that the focus of education of women had almost a single effect; namely, its effect on fertility. I have always looked at education primarily as a development issue; we can't

have development without education. To talk about the education of women, or about the education of any group, focusing it in on some very narrow area like its effect on fertility, undermines the value and the support that one would draw for increasing educational advantages for people of all sorts. The benefits of education are greater in other human needs issues than they are in population issues. I'd like a comment on that from the speakers sometime.

GELBARD            I'm a little disconcerted by Mr. Morris' intervention. Perhaps the way the data were presented in the paper gave him this impression. I'd like to review my paper to see if I'm giving the impression that women's education should be promoted only because it's a means of reducing fertility. In fact, that is not the case. Monsignor Martin made a comment similar to yours. The data show that education, which we acknowledge and recognize, is right in and on its own merits. It has effects on so many different things that it's a very important measure to be supported under any circumstances. In addition, it has an effect on fertility and it was in the context of population and development that I presented these data. These data show that for those who are concerned about population stabilization only, or those concerned about development only, or those concerned about both, education is one of the main mechanisms that have been identified by the research to address both. It was one of the mechanisms that was highlighted at the Cairo Conference.

One of the five goals the Cairo Conference set for the next twenty years was increased access by girls to primary education and an increased level of admission to secondary education. It's a mechanism that addresses both population and development. It should not be construed that the only reason people in the population community or people interested in these issues would support it is its effect on fertility. I mentioned women's education in presenting data showing its relationships to fertility.

MORRIS            Fundamentally I'm challenging the notion that there is a direct connection between educational levels and the fertility rate. In actual fact, we're talking about a secondary effect. It is development that affects fertility rates. My problem even with making a direct connection between education and the fertility rate is that that is another error which the governments of the world can use to say, "that's our responsibility." Development, on the other hand, is clearly a responsibility of the broader community of government, people and industry working together. If we continue to make the connection between

fertility and education as a direct, rather than an indirect, connection, we put more and more of these decisions in the hands of government bureaucrats.

GELBARD            Perhaps we can discuss the bureaucracy later. I agree with you that education's effect on the fertility rate is indirect. Receiving further education does not automatically lower fertility. It's a factor that effects decisions that directly influence fertility. When women marry or make choices about when to have children or how many, they make those decisions on the basis of their concerns about being able to provide for the children. One of the points we're trying to make is that educated women seem to make different choices about childbearing than uneducated women make. There are a large number of intervening variables.

Nonetheless, I'm puzzled about your comments — if I understand you correctly — that this is a *carte blanche* for government intervention. The education of women is something that governments should be doing to ensure development for their populations. In addition, the education of women has the effect of lowering the fertility rate as well. As Monsignor Martin said, population policies are part of development policies. Thus, they are so interlinked that it bothers me to think that I am perceived as considering education in isolation — only for the purpose of reducing fertility. That is not true.

PREISINGER        I have a question for Monsignor Martin. At these various conferences it seems that one of the answers in the Vatican position on population problems is natural family planning. Does the Vatican stand alone on this? What is the input from some of the other religious communities? I'm not thinking only of Christian communities, Protestants for example. I'm thinking particularly of Islam. What is its view generally on this matter of contraception?

MARTIN            I will address the specific issue of the use of contraception as a means of family planning by married couples. That would be the first distinction I would make. The general Islamic tradition is that contraception is acceptable, if there are sufficient reasons to limit family size. It would probably be the same position as that of many of the other Christian churches. Islam, however, doesn't have a Pope nor the same type of teaching structure that exists, for example, in the Catholic church. Much of the presentation of their positions comes from the reflection of individual Islamic scholars on the readings of the *Koran*; some of these reflections are more or less authoritative than others.

In the Islamic tradition, there is a much clearer understanding about the use of sexuality outside marriage. For example, at the Beijing conference about 30 Islamic countries made very clear reservations, saying that they interpreted the references to control over sexuality and fertility to refer to married couples. In terms of the use of "individuals" and "couples" in the documents, again in Cairo, a number of delegations said they understood this to refer to individuals within the married unit. So, there are similarities and there are differences between Islamic communities and the Catholic church. Let me give one other instance. There are people who advocate natural family planning, from ecological motives and/or from personal motives — in no way from religious motives. So, there is no single simple answer to your question.

JUNGKUNTZ        I want to start with some of the things in Dr. Byers paper which he did not refer to in his oral summation. These were striking to me, growing up as I did a Lutheran in Wisconsin. My own visualization and understanding of the Roman Catholic community has evolved in 25 years of attending ITEST meetings. ITEST has helped me relate more openly to Roman Catholic colleagues in communities where I lived. One of the major things we experience in a conference like this is the "development of our means, as over against our genes." By that I mean that we can overcome some of the prejudices with which we all grew up. In a larger sense, I hope that a conference like this can help us see volatile issues like population in a way that lessens the effect of some of our prejudices.

From my experience both in my own family and in pastoral counselling, I have finally come to realize that it is not my responsibility to change the world. I used to think that I could change people, that I had a responsibility to do so. Now I can acknowledge that I can't really change anyone. I can't change any client that comes in. I can't change my children. I can't change my parents and I cannot change my spouse. I can dialogue with them. I can listen to them and be as clear as I can about what I think and feel. That seems to be what dialogue is about, and that should be one of the goals of this conference. Can we increase our understanding of one another and our wisdom? We almost certainly will not reach consensus. That's simply prelude to what Monsignor Martin said about raising the stakes. I am going to take that as an invitation to raise the stakes in our dialogue.

In my work in Newport News, Virginia, I've developed good relationships with one particular Roman Catholic parish. The priest there has referred several of his colleagues to me for therapy as well as probably

25% of the parish people. Perhaps one of the more dramatic effects of the Lutheran Reformation is the raising of the question of our understanding of sexuality. Maybe we are still trying to catch up with Luther's "by grace through faith, not by works" and with what Luther did with that faith. He dared to give up his vow of celibacy and invited a nun to do the same. That enters into an understanding of sexuality.

This may serve as the context of sexuality besides heterosexuality. We need to come to a better understanding of homosexuality. To what degree is homosexuality given in the genes? To what degree is it a matter of choice and to what degree is it not a matter of choice? Thirdly, we ought to consider celibacy along with heterosexuality and homosexuality. I've been reading about celibacy and I have a question: to what degree is celibacy a choice and to what degree is it a gift? These are profound issues deeply loaded with emotions. To what degree can we talk about them in dialogue? It seems that a deeper understanding of sexuality will have a major effect on population. If we can't hear one another in this room, how can we expect people to hear us in the world? We've developed some trust among ourselves. Can we engage some of those fundamental understandings of sexuality to which our traditions lead us?

BERTRAM            It's not the responsibility of the moderator to comment on Pastor Jungkuntz's comments, but an exception might be made in view of the axiom that some laid down last evening; namely, we have to deal with the world as it is — and I'm a historian. This is a very small thing, so don't get set for some provocative statement. But just to set the record straight, Martin Luther did not invite a nun to leave her vow of celibacy. It came closer to her inviting him. That's not quite true either, but she had made the decision to leave her Order long before. She actually was brought to Wittenburg, where Luther was on the university faculty. Efforts were made by well meaning friends to find her a husband. She was just independent enough, being a noble woman, to say "no" to several offers. But she did allow that she might consider Martin Luther. The family decided then.

KAMPWERTH        At one point when I was working on my *Inaugural Address* as college president, I was seated in the doctor's office. A young woman sitting next to me was bemoaning the fact that all of her money was being spent on disposable diapers. I asked her if she had considered buying cloth diapers. I suggested that they'd last longer and her government support might go farther if she didn't spend so much on paper and plastic. She replied that she had never thought of that. I

wrote that into my *Inaugural Address* because I feel that education gives us choices. Whether we use them or not is another thing.

I can have a lot of power. I can have many abilities I never use for procreation. Not using a power we have is a deliberate choice. Having children is not something that we do only because of some urge or simply because it's another way to release these sexual powers besides bringing a new life into the world, as lovely as that might be. I believe that the teaching role of the Catholic church has always valued rationality and common sense. The Church's goal has always been to sanctify, to heal and to teach. We have been focusing on one aspect of the goal, not on all three of them. Our sanctification comes through all of those areas.

Discerning the proper role of education and of development helps give people options. If an individual has never received real encouragement, if he or she has never met anyone — even a sibling, aunt or grandfather — who did something different, he/she would not even think of doing it. If no one in the family — or in the wider society — wants us to do something or encourages us to do it, we'll probably not do it, unless we're more than usually defiant. I have given my total life to education, so it should come as no surprise to anyone that I believe in its power. If we could teach as Jesus did, we would have a significant effect on issues like population. He invited some to go and do likewise; to others he said go and sin no more. We have to be told sometimes that sinning is not a good thing to do. Teaching about sin and greed is a good thing to do. Jesus certainly did it. He taught the common people; he taught the very sophisticated; he taught those who were recognized as intelligent.

Education and ongoing development is important. It's even more important when the institutions that should be doing it — primarily parents — are not doing it. Then the schools and the churches must act *in loco parentis*. With the guidance and gifts of the Holy Spirit — with the gifts of understanding, wisdom, knowledge, counsel, piety, fortitude and fear of the Lord — with these gifts we have a wondrous program to offer. We've been baptized into God. I would like to underscore that we Christians have a good program. The Christian church has presented it since the time of Jesus — sometimes well and at other times not so well. Nonetheless, Christ will be with us to the end of the world. We are on the right path and should be proud of our heritage. There are as many gifts as there are people. If we don't do our part, that part won't be done. No one else can do it for us.

DONAGHY            One critical issue that surfaced last night as well as earlier this morning was the question of "family." One of the core questions is what we mean when we use the term "family," even when we are talking about the so-called "traditional family." For some people in the U.S. — this is an effect of a lot of things, including individualism and mobility — "traditional family" ends up being interpreted as "nuclear family." This is a problematic with philosophical roots in individualism and sociological roots in the kinds of mobility that we have in the United States. Internationally, there would be similar problems arising from migration and the need to seek employment. We must not ignore the question of the nuclear or extended family.

I grew up near relatives; I was near cousins, aunts, uncles and my grandmothers. More than that, I grew up in a neighborhood which displayed a sort of familial relationship. I have had experience in cultures where even becoming a godparent establishes a relationship with a family, as the *madre* and *compadre*. There are family structures that are and have been in place. What do we do now in terms of that? It certainly means that we have to look at what we mean when we say "family." This is not an exercise in recreating the past. That is impossible. Rather it is exercise in creating, in a sense, structures to support critically important familial relationships and in nurturing those relationships. To do this, it's necessary to define what we mean by them. We find examples of things being done in different areas, like churches with mothers' groups and the like. We're beginning to promote extended networks of relationships. Still, I think that we need to be careful in using the word "family." Even "traditional family" means a lot of different things to someone in the U.S. That is true as well for someone in a culture where it can be connected with the whole family or with the tribe.

My second comment concerns some remarks Peggy Keilholz made about the tension between the individual and the common good. That is another critical issue. Even the way that we phrase the question is extremely important. I heard Peggy say — I may have this wrong — that a person needs to struggle to find a place in communities. That is a very particular way of looking at relationship — the individual versus the common good. The struggle to find a place in community may be a particularly American experience. It says a lot about our tendency to individualism. We struggle to find a place in the community because we are individuals, isolated. Some of this is a reaction to factors in the past when the community defined the roles of people. In some places in the world this still happens. In reaction, the individual tries now to define

his or her role in terms of one's self, without a relationship to the community in which he or she grew up, or which he or she has appropriated.

Consequently, we have bifurcation between the individual and the common good or the individual and the community. But we need a much more integral development. We need to think about this bifurcation and dialogue. It is a critical issue lying below the questions we have of family. It is a western phenomenon; it has arisen from Europe and the United States. Let me just refer to the work of Charles Taylor, *Possessive Individualism*. Taylor is a philosopher who tries to deal with the whole question of individualism and community.

KUHL                    I want to get at the assumptions, at different ways of thinking about population policy issues. Is there a common assumption among the three essayists that population policies are a matter of family planning and, therefore, a family matter? Would they agree that the best people to evaluate population issues are families and not governments? Does the point of difference have to do with defining what the family is? There are so many voices trying to define the family now that it may be confusing things. There is the commercialism of our age which would try to sway certain views of the family for its own end. Perhaps government is defining it for its own particular ends. Maybe the church has its own definition for its own ends. All the parties maintain that they're for family choice. All the different sides say that, if their views were heard, people would choose their position. Is the research being done — is the way demography is being done — appropriate to getting at real choices? Will it help people understand things in such a way as to know what it means to be a family? Is that the issue before us?

BERTRAM                I detect two kinds of questions in the last two interventions. Dr. Donaghy ended his comments on a question, but left the rhetorical feeling that we need to think more about the topic. Pastor Kuhl's intervention sounded more like a question directed to the essayists. Would the essayists like to respond at this point?

MARTIN                 I would like to make a comment. First, I think it's important that we not let our reflection wander into the whole broad range of positions on sexuality and marriage. We are looking at all of these questions in the context of population. They are very interesting questions on their own as well, but let's not forget the population aspect. Where is the appropriate place for decisions about childbearing? Is there agreement between different viewpoints on this? As always, the

answer is "yes" and "no."

The traditional formulation, which was taken as the classical formulation of international policy, came from the Teheran conference in 1969. That formulation was: should the parents have the right to make decisions freely and responsibly about the number and the spacing of their children? It is certainly a basic agreement that the decision belongs to the couples and not to the government. There is clear indication that the woman or the couple should not be exposed to coercion by government in population policies. There is almost complete agreement in, at least, the formulation of this.

There are differences in positions, particularly with regard to individuals and couples. This particular level, obviously, at times takes the issue outside the concept of family in general. There will be differences about what is meant by coercion. Let me give an example. Do the activities of highly financed programs of family planning education which may involve the use of incentives, targets to be realized, constitute, if not direct, at least indirect, coercion? What is the precise role of governments in this? Traditionally, the Catholic church has said that the role of government is to provide basic information so that couples can make their decisions freely and responsibly. Again, this goes back to an educational task. There is a tendency — I think not unjustifiable; this is where we might disagree — to look on some of the population organizations as anti-family. These organizations tend not just to recognize the fact that people are sexually active outside marriage, but actually to encourage at least the social endorsement of this activity as normally accepted practice.

What is the family? The family, as described in article 30 as I told you last night, is the same as that in article 28 of Copenhagen and principle 9 of the Cairo document, which again is a transcultural affirmation of an institution. The family is the basic unit of society and as such should receive comprehensive protection and support. There is a basic affirmation in all these documents of an institution which has a transcultural dimension and can be recognized in each culture. There's also a factual statement that in different cultural, political and social systems, various forms of families exist. This is simply a description of the fact that families, as I said this morning, are different generationally as well as culturally in different parts of the world.

Inevitably there is fear. Some people fear that this type of reference to the diversity of family forms is a way in which some governments or

organizations try to open the definition of family to include all sorts of relationships, including homosexual relationships, temporary relationships, and so on. To me the essentials in the family are the fact of its being a loving relationship between a husband and a wife, open to fertility and assuming the responsibility for the socialization of children. It's that kind of a relationship in a context which looks after the physical nurturing, the psychological development, the cultural formation of children and provides a space of autonomy between the individual and the broader community and society. For example, in many totalitarian regimes the family was the only space of cultural and intellectual autonomy that remained.

Is this an over-idealistic view of the family? This is the question we must consider. I don't think that it is over-idealistic, but it is extremely demanding. At the same time — I keep pushing this as best I can — the Catholic church, because it stresses family so much, must examine its conscience on the amount of money it's investing in the defense of the family, in helping people live out their family responsibilities and even in promoting more research. Families can be remarkably loving, accepting communities. Families can also be hell on earth. This is the reality in which we live.

Maybe the best way to develop a good definition of the family is to consider the alternative. What else can we assign to provide in the normal circumstances for the physical nurturing, the psychological development and the transmission of a broad range of cultural identity to children? What other way will provide the space of autonomy? Experientially, the family has been able to provide these. I agree with whoever said that the idea of identifying traditional family with the nuclear family is wrong. The nuclear family is not a traditional family. Actually, it's a very modern experience and in many ways it's a very impoverished expression of what family life can be. We can't say that the ideal is to hope that all grandparents are going to go back and live happily with their grandchildren. But even in a city environment, multigenerational families can do many helpful things. I watch my friends' children, and even my own niece, and realize that their experience of the reality of growing old and dying is extraordinarily rich because they have the experience of a multigenerational family. In the nuclear family of mother, father and one child, a whole series of relationships is missing. I've mentioned only one.

GELBARD                    I'd like to respond to the question as well. By the time I finish you'll probably feel that you've been dragged all over the

map of the "yeses" and "noes." I heard Pastor Kuhl raising many different issues. First, population policy, since we need to think of it as part of a broader development policy, embraces many different things in many different countries. The Cairo documents are a place to look for all the things that population policy can include, but does not necessarily include.

The more pertinent question is the appropriate place for deciding about families and things that affect population. I agree with a lot of what Monsignor Martin says. The appropriate place, it seems to me, is the family and the individual within the family. In Beijing, the language used stated that women should have control over their own sexuality and reproduction. This would or could imply an agenda which did not necessarily involve anyone other than the woman. On the other hand, there was language — correct me, if I'm wrong — talking about those decisions being made jointly, responsibly and with respect by the couple.

This might be a good time to bring up another issue. I don't believe we can talk about the family and individuals within the family without being more explicit about men and their roles and responsibilities. I'm troubled that the demographic population specialists, as a discipline, always focus on measures limited to women. That forces our language. I hear myself and others talking about women's decisions or about how many children a woman has.

I recently asked some of my colleagues when we will do some surveys on male fertility. That is important in light of the fact that children are the product of both men and women. We can't strengthen families, in whatever form they exist, until we address much more explicitly and fully the role of men in forming, nurturing and supporting families. Just prior to or during the Pope's visit — it may have been in Beijing itself — there was some discussion about the role of men in families. That is something that all religions must reflect on and talk about a lot more.

I also want to comment on the issue of coercion and ask a question related to human rights. As Monsignor Martin said, there have been and still are charges about programs in specific countries that offer incentives or non-incentives — China is the most talked about example — to influence people's decisions on how many children to have and when to have them. There have been less publicly known charges to the same effect about other Asian countries. This raises questions about the individual versus community. I've heard some of my colleagues who have worked in Asian countries say that this a community decision and isn't necessari-

ly coercion because the people themselves don't see it as such. I respond by noting that women's groups in some of those countries see it as coercion.

The cultural context of where and how far the individual's decisions go in determining what happens vis-a-vis the community varies in different cultures. The individual/community tension is still there. I don't have an easy answer to this, but, when we start talking about human rights, we quickly get to the very primary issue of who is defining human rights.

The point was made that the population community and others interested in these issues, by acknowledging that there is sex outside of marriage, might implicitly endorse such activity. Is that something we should be doing? This is something that must be on the table if we are to recognize a tension between "reality" and the "way we'd like things to be." That is also a question of who defines whether sex outside marriage is acceptable or not and a question of whether we respond to what is or what we'd like. Indeed, do we try to change what is because it's not working? Some of those points have already been made.

BERTRAM            May I mention something that seems to be on your minds and another tension I see emerging, something that several speakers have called attention to, at least obliquely? On the one hand, as Monsignor Martin mentioned, we have to keep in mind that the theme for the meeting is population. The temptation is very strong, because of profound concerns within the membership of this group, to talk also about things related to population, but perhaps not immediately related. I have been aware that issues like sexuality in general and marriage have been raised. I noticed that, as Monsignor Martin proceeded to respond to Steven Kuhl's question, he gave us a working definition of family which he finds congenial. Nonetheless, what he fleshed out as well was, quite explicitly, a definition of marriage. If the agenda were up to me, I wouldn't let us get through this weekend without talking about marriage.

At the same time, I'm realist enough to recognize how quickly we can get off the subject at hand, the subject of population. Might I suggest, not for your oral response but for your meditation, the following kind of compromise. If you agree that we can't talk about family certainly, possibly not even talk about population, without talking about marriage — I predict this is the next area for world concern — could we at least agree to confine what we say about such things as marriage to whatever implications that might have for the theme of population? I think that

many of us have been at least alluding to one concept of marriage or another and yet have not explicitly addressed it. I'm suggesting that we face the reality that it is an issue and yet deal with it only insofar as it bears on population. That's simply a suggestion from the chair.

MCLEOD I have a question that was raised by the dispute between Paul Ehrlich and Julian Simon. I don't know how many are aware that Simon rejects, in contrast to the notion of a "population bomb," the assumption that we are faced with a present population problem. He believes the earth can provide for many more than it does at present and that some of the methods brought forward to control population ignore our human creativity for facing problems and producing new kinds of responses. Ehrlich and Simon haven't been mentioned so far. How are Simon's views accepted by demographers and people who consider the population issue?

GELBARD I debated about including Julian Simon and Paul Ehrlich in my essay, but I thought that, if I did, I'd never finish it. The debate between these two which Father McLeod just summarized typifies what I was trying to say about the inconsistencies we find in research about the relationship between population and development. Simon uses Singapore and Hong Kong as examples. These come to mind immediately because they are examples of places where population growth has been a good thing under certain circumstances. It underscores the fact that, as I pointed out in the essay, the relationship of how population growth affects development or is affected by it depends very much on the conditions of development when population growth starts to take off.

Both Ehrlich and Simon are viewed as extremists within the population community. Each of them can point to examples to support his claims. Some of the press reported that Ehrlich's "population bomb" had fizzled because people didn't see his earlier dire predictions come true. Now, however, people are looking at population momentum and beginning to realize that we'll see population growth well into the next century before we level off. That increase is of tremendous concern to many. I'll conclude by saying that the relationship between population growth and development depends heavily on the original conditions. Is population growing rapidly in a poor country or a rich country? The research pretty clearly indicates that poorer countries have a more difficult time coping with population growth, as do poor families. They don't have access to means of development at the same time that they're coping with high and rapid population growth or high fertility. Beyond that

there is a whole range of relationships that can be found in the literature that these two scientists have documented.

**KLAUS** I would like to observe that we're all called to chastity whether we are single, married or in the religious state. Consecrated celibacy is something separate; there are at least six of us here who have those vows and we may have rather different outlooks on them. Nonetheless, we have a great deal of commonality that marriage is also a personal relationship with Christ our Lord; it's a relationship which should be overarching and, if it's a real relationship, one doesn't divorce.

I want to talk about money for education. At least as concerns the Cairo Conference, the UN Fund for Population Assistance (UNFPA) can tell us something about the context. Many people say that there is no real money for education in the Cairo meeting; maybe that wasn't the forum for education. But the World Bank loan policies certainly have been tied to population reduction and fertility control. Where is the money for education coming from? I don't know, but I think we must start looking.

It's great that people are beginning to realize again the importance of the role of fathers in families. There is research now that shows that the single greatest preventive against teenager pregnancy is a father, or even a stepfather, in the home — "macrocosm/microcosm." I suggest that at some point we begin to look at some of the physiological as well as psychological differences between men and women. There is a much research that shows that men and women process the same communication differently. Men tend to work with one cortical hemisphere. There is MRI (magnetic resonance imaging) data to support the fact that women work with both cortical hemispheres. Deborah Tannen has done research in terms of its social implications. We must think about this, because — again, an oversimplification — men believe and think or feel that they hear "facts" when things are said. Women not only hear the "fact," but have the emotional feelings that go with it. So the same statement is heard differently by men and women in this room right now. Yet what comes out is always going to be the male interpretation. And you guys are missing half the human race!

**TYREE** First, I'd like to thank Monsignor Martin for his work over the past few years. Our organization (Women for Faith and Family) is aware of the good work that you've done and we're privileged to have you in St. Louis. I've closely followed the conferences in Cairo,

Copenhagen and Beijing and what was going on there. Because of that, I was not surprised by most of what Monsignor Martin said. I learned a lot from Dr. Gelbard and I'd ask her to go more into detail about the wide range of diversity of opinion in the demographic community. I'd particularly like a discussion of that diversity in the context of dealing with the press, particularly with the print press. I have not seen mention of such demographic diversity in the press, particularly the print press which seems to be decaying before our eyes. Television, which is full of sound bites and little more, seems to be the "press of the future." How do we communicate this complexity to people of good will and intelligence?

GELBARD           The biggest diversity within the population community is between the population control people and those who have done a lot of development assistance. Many here seem to think that everyone in the population community shares the opinion that we have to *control* population growth and to constantly keep in mind the numbers of people on a macro level — on both the international and national levels. People seem to think that all of us want to put resources into programs that will bring down that growth in women's fertility. That's one of the dimensions I was talking about yesterday.

Another view in the population community is from the "bottom up," if you will. That view comes from organizations that have done a lot of development assistance both in the context of family planning and also in the context of maternal and child health. Often, those people are the ones who have worked on development issues. I am not implying that the control group doesn't include people who have worked on development as well. Nonetheless, the second group is one that is much more concerned about helping individuals and families make decisions, assuming that those decisions will add up to population stabilization. It's not true that the whole community is focused only on population control.

Population stabilization, development and quality of life together are the goal of everyone in the population community. We disagree among ourselves on the means of achieving that goal. During the Reagan and Bush administrations there was the feeling on the part of the government that population didn't need any special attention, that market forces would do what they would do and that was the end of it. That attitude informed our position in 1984 at the Mexico City Conference, where the U.S. was neutral about population and family planning. The Clinton administration on assuming office went to the population community

and asked us what it should do. The current administration said it was very concerned about this issue, largely because of its concern about the environment, about the relation between population and the environment. The population community had sort of hunkered down because we felt nobody thought that what we were doing was important. With this renewed interest, people who hadn't disagreed before suddenly began pushing their own view as the one to follow.

A point was reached at which we had to have the kind of conversations we're having this weekend to sort out the different interests within the population community and with people outside the community: ethicists, religious representatives, and so on. We had to listen to each other and to figure out whether we were at loggerheads with each other, or not. The ground rules were such that we did not try to convince each other, that we simply listened to each other. It became clear from those discussions that everyone had the same goal in mind; namely, the quality of life. But we were coming at it from different directions. That's partly what I'm trying to get at in my essay; namely, that someone can look at population from only a global perspective. That perspective may inform programs and lead to program designs which do not treat individuals — couples, women, men — the same way as one focused primarily on making sure that individual needs are met.

A lot of this finally comes down to the quality of programs and services that people discuss. If we approach it from the bottom up, we're much more concerned about the quality of services from an individual's perspective than from demographic targets. That tension still exists within the population community. We are far from monolithic.

MARTIN                      Here we're dealing with one of the most interesting reflections of the moment of Cairo, a moment also of great reflection for the population community. I would perhaps dispute the historical dates of the relationships of the dialogue between the Clinton administration and the population community. This may go back before the actual election of the administration and its policy. It's fascinating to look at demography and population policy, because it deals with human choices. Choices can change. We don't always understand why people make changes. Europe is an example of this. For example, the lowest fertility rate in Europe is in Italy. This has been true for some time. Ireland has now for the first time gone below replacement level in regard to fertility, whereas Sweden has now gone above replacement fertility. Why do such changes take place in society?

We are faced with this extraordinary tension, mystery almost, between the macro- and the micro-levels. It might seem strange to take the Ehrlich-type presentation — the disastrous consequences for the environment, for humanity and for the planet itself — only to say that the solution is to be found in the smallest unit of society, in the family. Yet, in many ways that is the reality. We're dealing with the way in which people responsibly perceive what's going on in society and then make decisions on that basis. Certainly a response based on social engineering — some of the earlier population policies at least gave the impression of trying to do this — is not the answer.

One other element that I would say was present in some population policies was fear. A "doomsday situation" tends to transmit fear that something is inevitable rather than concentrating on factors which people might be able to change. Any social policy which is based on the fear of people, or which gives that impression, is dangerous social policy.

BERTRAM                      As Monsignor Martin was talking about this imponderable mystery of the macro and the micro, I thought of a current TV commercial. It's an automobile advertisement for Volvo. A customer is at the checkout line at a supermarket when the stock boy asks, "paper or plastic?" Suddenly there is this micro character who is overwhelmed by the macro implications. For a moment he considers paper, but then sees in his mind all these forests being decimated. Then he's inclined to say plastic only to think of all the contamination to the streams and water levels. No answer is given to the conundrum. The ad says that we may not know how to answer that dilemma, but Volvo will tell us how to get the groceries home.

## SESSION IV

**SUMMARY:** Longevity in the developed world is partly attributable to chlorination of water, refrigeration and immunization. Without these, Third World countries will find it difficult to improve their quality of life. Environmental concerns in the U.S. often inhibit development in Africa. Clarity is essential to talk about *development*, *environment*, *quality of life*. These words are used differently by different people.

Education is not the *cause* of development; it is a concomitant of it; it is a contributing factor. Moreover, the developed nations also need education. We must ask ourselves why our own times are considered as "normal," "optimal." Human pre-vision is severely limited. God is ultimately responsible for the universe. We are artisans, converting the "stuff" God created it into a world suited to all his creatures. Scripture implies this in the parable of the servant who buried his master's money out of fear. Daring is not forbidden to the creature.

Improving the quality of life for all will require far greater energy production over the next decades. Even with less use in the developed countries through greater efficiencies and less frivolous use, the developing countries' requirements even now demand significant development of energy sources. Church leaders should support such development since it is the absolutely necessary condition for improving the quality of life for the poor of all nations.

In the biological world nothing is wasted. This fact, brought into our economic thinking, will promote a whole new industrial development. More, biological/genetic tools developed primarily for use on animals will become available for human utilization. This will raise the ethical stakes, especially in view of human greed and thrust for power and control. Yet these things can be used positively as well.

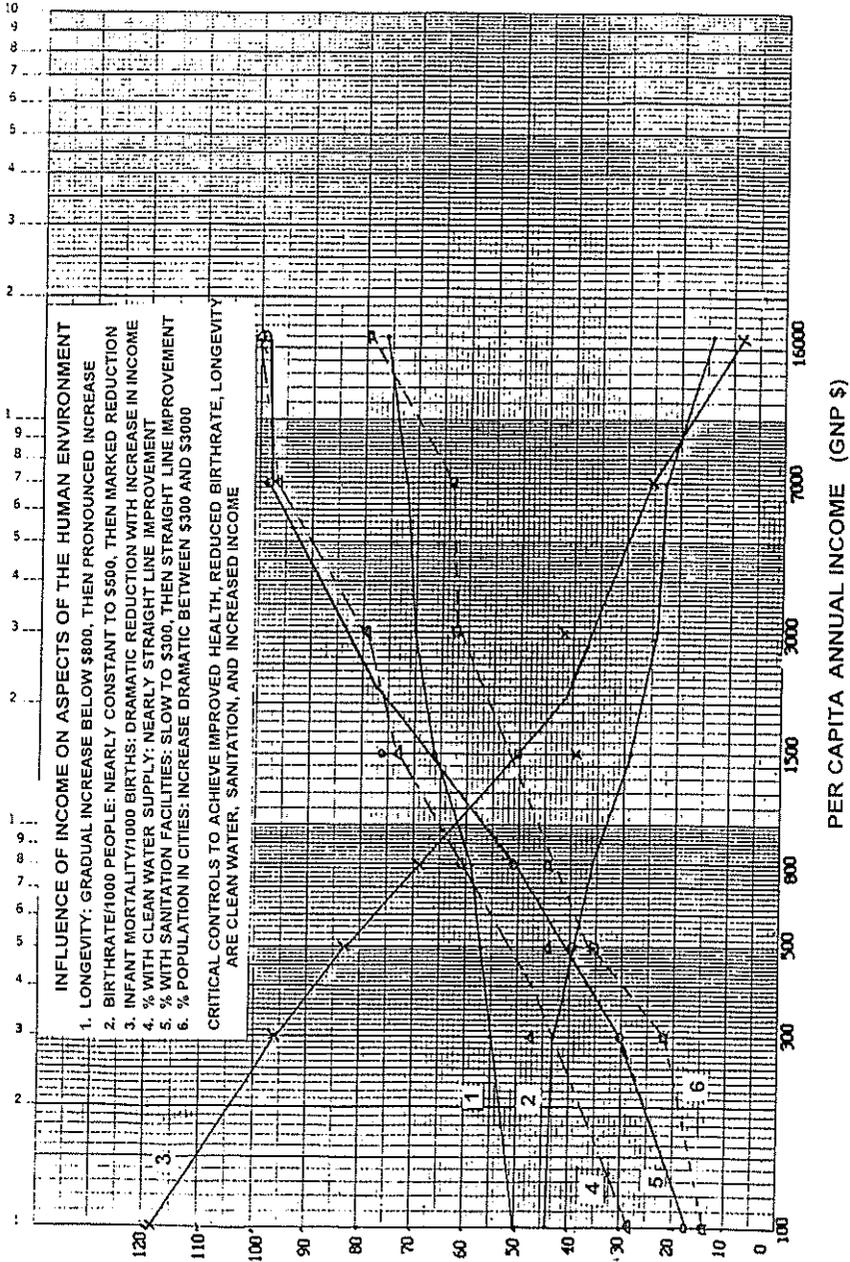
Questions arose about the nature of human sexuality and human sexual activity. Is it relational and/or individualistic? Reproductive rights and health are often understood individualistically in U.N. documents. Efforts were made at Beijing to downplay shared responsibility in favor of accenting a woman's right to total control of all areas of sexuality. It is necessary to promote the "wholeness" of sexuality and sexual activity. Sexual activity involves more than personal gratification; it's meant for intimacy while respecting the rights of the other.

KINNEY I agree with Mr. Morris about the apparent correlation between education, an improved way of life and statements about causality. In an area of about a thousand square miles in Uganda, a local pilot development program demonstrated improved way of life in five years. Educational improvement was a part of that, not a cause. The chart (next page) I distributed is a first approximation of data that two of us are putting together for a book on environmental issues. The chart's independent variable is the income people received. This income is not a gift; it's a result of work. It isn't a charity program in Uganda. There was an improvement in what they're doing; we're getting the return.

It was stated in Dr. Gelbard's paper that the United States, with 5% of the world population, uses 25% of the world energy. The usual suggestion is that we should stop using our resources. Our cutting back won't help developing nations at all. What will help them is developing their resources and building up their energy resources. Our falling back to a Third World status will help no one. The programs of the United Nations, the World Bank and the Agency for International Development (AID) particularly inhibit such development. In the book we show that they are committing the developing countries to perpetual poverty.

I ask that each of our essayists define *environment*. They related population to the protection of the environment. What do they mean by environment? In their essays they seem to confine the term to the physical environment. "We should be saving it," they say. We're into an age when we're supposed to be working on a level of *sustainability*. Sustainability seems to mean that population should be limited by currently available resources. If we can't develop resources, we're through with population growth as of now. Sustainability is, in my way of thinking, a gigantic cop-out. We've already gone well beyond "sustainability." If we look back through history, we find that we have often reached the limit of a particular resource only to find a substitute for it.

Those substitutes have permitted us to develop our present way of life — using fertilizers, pesticides, and so on. History, back to the Bronze, Stone and Iron Ages, shows that when people have learned to use the available natural resources, they can improve their way of life. If we're limited by the resources that we see now, we will be hard pressed to hold out hope for Third World nations. To call for an improved way of life for a Third World nation without giving it the means to attain it is a cruel hoax. We have had legislation introduced in our Congress providing controls on money that would be made available in a limited



way to the Third World. It essentially limits the recipient to using existing renewable resources. This legislation basically decrees that the Third World doesn't develop energy, transportation — rails or cars — or anything else. The spirit of such legislation is that these people should continue to use bicycles and develop their agriculture with hand labor. That sounds great! It tells the people in those countries what we think of them. One of these days these countries will decide that they've been held down long enough; then there might be a conflagration far beyond anything we can imagine. I am amazed by their patience in enduring all this.

Doctor Byers suggests that theologians should accept the scientific assessment of facts. That is a congenial generalization! Unfortunately, some of these assessments carry disastrous consequences if adopted. I'm thinking particularly of the idea of banning chlorofluorocarbons (CFCs) like freon. The "scientific assessment" states that the CFCs will affect the ozone layer. There's no data that proves that that is the case. There is ample data showing that CFCs are not deleterious to the ozone layer. But, rather than determining which position is correct, we proceed with the ban, because "we can't afford to wait" if a weakening of the ozone layer might cause an increase in the incidence of skin cancer or something else. Third World nations expected to be able to make freon cheaply when the patents held by DuPont expired. DuPont was charging 10¢/pound; Third World countries expected to be able to lower the price to 2¢/pound.

Three things have contributed largely to the increase in longevity we have experienced in this country. One was the chlorination of water; a second was refrigeration; the third was immunization. The Third World countries are limited in their ability to immunize, preserve food and medicine because of a lack of refrigeration. They had hoped to develop more refrigeration with lower costs for freon. Now, that hope has been pushed to one side. They have been promised money to make up the difference. I don't know what kind of refrigeration we can offer or afford to offer them.

An editorial (9/8/94) by Rosa Linda G. Valenzona (former undersecretary of the Philippine Department of Social Welfare and Development) in *The Wall Street Journal* calls population control "the new imperialism." I received a letter from the Archbishop of Kampala, Uganda, before the Cairo Conference in which he expressed his very great concern about that conference. He said that the conference was forcing a new form of imperialism on them, one much worse than the economic imperialism

which had been forced on them by the European countries. He said that they were trying to sensitize Ugandans to recognize the types of control that will come with it. The letter in the *Wall Street Journal* says the same thing. If we're going to manipulate population, we should look toward making our intervention effective, to put into practice what Pope Paul VI said about providing bread for the poor, rather than telling them that they must stop living.

When I can see how the people in a community or in a thousand square mile area can get clean water, eradicate diseases for many children, start schools, build roads, start to increase their agricultural activities, I am impressed. They are able to reach the situation where they not only have food for themselves, but they have enough left over to sell and get money to buy rice. This can be done from the bottom up. We shouldn't say that such an improvement is predicated on the need to increase or improve education; that should be a part of it, not the cause of it. This kind of development can be done specifically and quite easily. How do we get that kind of a message through? When I raised the issue with my Archbishop, his answer was it wouldn't be appropriate for him to get involved with Africa. If the Pope can get involved in Africa, I don't know why our bishops can't. Somewhere along the line we need practical input rather than all these theories.

BRUNGS           When the Board of Directors put this series together, it fortuitously planned better than it thought at the time. In last autumn's meeting on food, we kept talking about population and the need to grow more food because there were more people. That's a rather obvious conclusion. How are we going to do it and still maintain reasonable agricultural practices? This weekend we're talking about population and food has come up again. That doesn't distress me, because I was going to bring it up myself. Food is certainly an aspect of our current considerations. I don't intend to go into a discussion of food beyond saying that food is something we all need. Every living thing on earth needs food.

Our next conference, scheduled for March, 1996 will be on environment. We have entitled it *Christianity and the Environmental Ethos*. With that workshop we shall try to get at the philosophical/theological assumptions of various aspects of the environmental movement. That movement is not monolithic by any means. I have tried to come up with a one or two word summary for this trilogy. The best that I've been able to do so far is *People*. What is the best way we can do the best for the most people, given the resources we have — including human creativity?

In graduate school — the beginning of the Sputnik Age — we joked about Martians circling Earth and turning all their sensors on it. Then, the joke continued, they radioed back to Mars that there couldn't be life as they knew it because there was too much carbon and water. This ties in with something Doctor Collier said at one of our workshops: "Our tendency is to consider our own time as optimal." Why should we think that our own weather situation is optimal? We have no reason to think that. We do it, though. Why should we think our population level is better than any other population level? Is it a human tendency to consider what we know to be the best situation, when maybe it isn't? Doctor Collier could develop that thought better than I have.

I have been wondering whether we could have asked these questions before the Enlightenment? We're children of the Enlightenment; it's bred into us. We think in terms of Enlightenment categories. Let me give an example. We have set up a dichotomy between divine Providence and human prevision. Proudhon, whom we could call the 'theologian' of the Enlightenment, once remarked that our task, namely, his task and that of his colleagues, was to replace divine Providence by human prevision. I would suggest that it is our task, especially the scientists among us, to do as much as we can with human prevision, knowing that we don't "pre-view" very much. Professor Abell — I hope I'm not misquoting — has remarked that any weather prognostication of more than a few days is no longer a forecast. (Abell: not for me, it isn't.) How far into the future can we see? As soon as I see an asymptotic curve, I immediately assume that it can't be correct. Things don't proceed asymptotically in reality.

Look at the record of human prevision. If reporters had assembled every doctor in the world in 1890 and asked what the great medical breakthrough of the 1890s would be, would any of them have said x-rays? No. Yet that was arguably the greatest breakthrough in medical technology in the 1890s. Who in 1950 would have predicted that our basic genetic structure is a double helix? Anyone?

I will end with one human "pre-vision" that upsets me. Dr. Sheahen has done a brief article on "Yucca Mountain Nuclear Waste Repository and Its Handling in *The New York Times*" for the *ITEST Bulletin*. The National Research Council, at the mandate of Congress, studied the geology at Yucca Mountain, Nevada. The current demand for this nuclear waste repository is that the scientific community be able to predict the geological status of that mountain area 100,000 years from now. That's patently absurd. First, who cares what happens 100,000 years from now?

I don't. Will the planet be here 100,000 years from now, much less Yucca Mountain? Who knows? We simply don't have that much prevision.

From a scientific point of view, those of us who are scientists should do the best we can with human prevision, knowing full well it's terribly flawed. As Christians, we cannot forget divine Providence. This is something Christians can add to the mix, each and every one of us, that God is with us in our human endeavors and in history. I've said this before — this is God's creation.

We didn't create the universe. We're not primarily responsible for its survival. God is responsible for it. God redeemed it, we didn't. God is responsible for our salvation and for creation's salvation. As Christians we believe that we're partners with God in creation and redemption. Therefore, we should do our best to provide, out of our creativity and out of our own background, what no one else can provide. I suggest that we consider this kind of response as our responsibility to do what we can in the place where we are for the time we're here. What the weather will be in 2080 none of us knows. Besides, none of us can do anything about it.

BERTRAM           As Fr. Brungs was talking about the fallacy that assumes that our time is optimal, I recalled that someone has revised the boast of the Pharisee in the parable about the Pharisee and the tax collector to fit this fallacy: "We thank you Lord that we are not as other men *were*." It's a kind of a "chronic" fallacy, habitual as well as pitting time against time.

SHEAHEN           I want to piece together several things which we have discussed so far. On the blackboard I have sketched Figure 10 (page 28) from Dr. Gelbard's paper. Mr. Kinney's handout (page 109), pertaining to percent per capita annual income is in a way related to it. If we look at Figure 10 and ask anybody, "Would you rather have 7.3 billion or 8.3 or 10.2 billion people in the world?" most would probably say 7.3 billion. Then we might ask, "What are we going to do to get there; what do we do when we get there?" These are meaningful questions.

The Vatican's position leading to the Cairo Conference very probably sidetracked the effort of brute force population controls. Instead, Cairo emphasized education. On Mr. Kinney's chart of income aspects of human environment, were we to plot the line of education (the number

of years of education for females) versus per capita income, it would probably lie pretty much along either curve 4 or curve 5 on his chart. That is, we will find women's education increasing with increasing income. In a way, that's what Mr. Morris said this morning: "education seems to be a surrogate for development. What we really want is development." Dr. Gelbard replied that that was true, but education should be part of it. Either effect is indirect. Imagine the Vatican delegation in Cairo with Mr. Kinney's chart. If, looking at the chart, the delegation had said, "We want more clean water supplies" or "We want more sanitation facilities because that will drive down the fertility rate," everyone would have looked on them as being weird and asked what they meant by that.

Development has many aspects, some of which are on Mr. Kinney's chart and some of which flow from education, etc. One of the most important surrogates for development is the amount of energy used by a person. The average American — you and I — uses 1 kilowatt constantly. Western Europe and Japan use more like 500 watts. That latter seems to be a more reasonable world-wide standard. The underdeveloped countries are at about 100 watts. They are starving and in terrible shape; they're quite low on the sanitation, clean water and the other curves.

Let's assume that 1/2 a kilowatt of energy, 500 watts per person, is optimal. Extrapolate that out to the year 2100. Whether there are 7.3 or 10.2 billion people, if we want them to have development and a reasonable quality of life, we must deliver about 500 watts to each of those people. The next arithmetic step is extremely simple to carry out as long as we can handle  $10^9$  type numbers. We need approximately 7.2 times  $3.6 \times 10^3$  gigawatts. By present efficiencies we would need 3600 big, big energy — coal-burning or nuclear — plants. There are not now 3600 big coal-burning plants; moreover, there won't be that many in the year 2100. Thus, by any current method of energy production, a large fraction of the world will continue to have extremely low energy budgets, even if we started now building a lot of either nuclear or coal-burning power plants.

We, as people respecting human dignity, the environment and so forth, can argue for much more education, especially for women. We also have to argue before the public now — a century beforehand (we're right in the middle of that curve now) — that a tremendous amount of energy development will be necessary for them. Without that development, the consequence will be continual poverty, misery, squalor, under-develop-

ment and poor quality of life. We must keep that in mind. Perhaps we ought to make it one of the items to be discussed here. Should we not urge our religious leaders to get behind this kind of development? Should we not do our best to urge them to realize it is just as important as education as a means of making it possible for the world to sustain a population of like 7.3, 8.2 or 10.3 billion people?

BERTRAM           Is the negative implication of this, Dr. Sheahen, that the average American, averaging a kilowatt, should cut back?

SHEAHEN           Yes, it is. But the total number of Americans times total amount of cutback does not yield a really big number. As Dr. Gelbard showed, the great jump on her Figure 10 — the 4.5 to the 7.3 — is due to "population momentum." We're talking just about the people who are already here and their reproductive rates. If the United States cuts off today at 2.1 children per family and then furthermore cuts its energy use from 1,000 watts to 500 watts, it will make a difference of only a modest percentage in the overall energy need. Yes, conservation and energy efficiency is definitely something we Americans should do. But that isn't the core of the problem as I've presented it.

BYERS               First, I'd like to comment on Mr. Kinney's intervention at the beginning of this session. He referred to my saying in my paper that the church has to take scientific data sets seriously, if they're consensus sets. If the data is consensus data it has to be taken seriously. Earlier this morning, I said that one of the complexities of dialogue is to specify the degree of certainty or uncertainty in a data set. That would be part of my response on chlorofluorocarbons (CFCs). Another aspect to point out is that the CFC level is part of a larger data set. There is other data that still must be considered along with it. Mr. Kinney suggests that measures to reduce the CFCs in the atmosphere will have other impacts on the ground, some of which will be quite negative. Those too were part of the data set. The Church must carefully reflect upon them before it makes a wise, prudential intervention into that particular discussion. With regard to a data set: "By all means make it complete and tell us how certain you are. Then we'll help you reflect on it."

Mr. Kinney also asked what the church means by "environment"? That is sometimes very confusing. In some church documents, environment clearly means physical environment. In some it means human environment and, as a subset of that, moral environment. In a number of things that Monsignor Martin said about population issues this morning,

he was not talking about the physical environment. He was addressing the moral or human environment. The human race exists as physical beings and as responsible moral creatures. Which of these aspects we are dealing with at a particular time should be specified as one of the things that we must keep clear. I don't want to get into a dog-chasing-his-tail mode about defining terms at this point. Since we're in a dialogue situation, however, we have to make clear what we mean by "environment." I think that we can assume that, when the scientists say "environment," they mean physical environment. If we question them, they'll probably agree that they're talking about the physical environment. But they also have a right and a duty to ask us what we mean by the word. Our answer will not be the same. It certainly shouldn't be the same.

Mr. Kinney also mentioned that Cardinal Maida was not interested in Africa. I mentioned to him earlier that Cardinals often have their areas of specialization. In this country, Cardinal O'Connor would be the one more interested in international affairs; Cardinal Maida is a canonist. The U.S. Bishops, if they deal with Africa at all, do so on a political and governmental level. We deal with people on a person-to-person level through Catholic Relief Services. But the Bishops' Conference itself is the voice of the U.S. Bishops. If it's going to deal with Africa, by and large it will do it on the level of government and politics. That's one of the reasons why Cardinal Maida said that it wasn't appropriate for him to deal with Africa, when Mr. Kinney wrote to him. It's not part of his job description, if you will. We can argue with that, but it's the fact.

Pastor Kuhl mentioned the locus of family choices. I found the way he phrased the question disturbing. It was something like this — I'm overstating things simply for emphasis. Pastor Kuhl essentially asked whether families versus other agencies, for instance, churches, should be allowed to make up their own minds. He then said something that sounded as if they're (churches, etc.) acting out of their own agendas. That formulation means to me that the churches are "over here" and the families are "over there." The role of the churches in discussing population issues, one of which would be family, is to state some principles which are of universal value and which form part of the context in which families can then make up their own mind about things. It's not, I hope, that the Church is trying to impose something, although the Church's statements are often read that way. The Church's role in this, I repeat, is providing the information and perspective on the human condition; this in turn becomes part of the information that families use in making up their own minds.

I'll give another instance which might clarify things. The Bishops just concluded a dialogue on genetic testing and screening. Everyone agreed that, in the last analysis, the decision to be made is up to the individual. Nonetheless, the church's responsibility is still to lay out the options as clearly as possible. Part of that responsibility is saying why the church's particular position is good policy. This statement, however, does not mean that the church is set over against individuals, simply providing information. As Pope John Paul II said in his decree on the missionary activity of the church, the church never imposes, it always proposes. That's what I heard when you made that comment.

I wrote myself a little note which says "specifically Catholic." Monsignor Martin began his essay by saying that there is no specifically Catholic statistics. Then he proceeded to talk about a number of things, some of which I would say are specifically Catholic. I think he brought a Catholic perspective to bear upon this range of issues. At the very end of his paper he said: "In conclusion, the church's concern for the population question is not the result, as is claimed by some, of the desire to promote its own particular viewpoint or ideology, but of its concern for people and especially the poorest and most vulnerable." I would say that this last phrase is a particular viewpoint. It may not be an ideology. Perhaps he might want to comment on that — perhaps not. It may simply be the situation at an international conference that one doesn't label a position as specifically Catholic.

The perspective from which I wrote my paper is quite other. I wanted to bring scientific data face to face with Catholic morality, or at least Christian morality. I had to be very careful with that terminology in the paper, because some of the assertions were Christian and some were Catholic. I want to bring these two things (science and Catholic perspective) face to face and see what the result is. Some of Fr. Brungs' earlier comments were along the same lines. I resonated with some of the things he said about salvation and the relationship between each one of us as individuals and God, and each other. One of the little phrases I like to use is that "We are creatures in the midst of creation." That defines our responsibilities, the vertical responsibility of creatures to the divine, the horizontal responsibilities to other creatures in the environment, in the world in which we live. All of these are relevant.

Father Brungs mentioned — I don't recall if he used the word "utopia" — utopian attitudes toward the end of his intervention. People want simple solutions to problems: "Let's get the nuclear waste depository defined for 100,000 years." One of the perspectives that the church, that

Christianity, brings to all of these discussion is that Original Sin lives; sin is real. There are no simple solutions. We have to continue saying things like that. That is one of the things that we bring to a dialogue where others may be taking a positivist point of view. They may tend to say: "Here is the problem, here is the solution, let's get to it." Then we have to say: "No, that's not going to work perfectly, because nothing ever does." If you say that to a group of scientists, unless the scientists were picked carefully, there can be blood on the walls very quickly. Some of them really believe that they can solve problems completely and finally.

KINNEY                   Who determines what groups make up the consensus?

BYERS                   Well, we have to go with what we've got. For example, if the National Academy of Science in this country produces a document which everyone accepts, we have to take that as consensus, I suppose. I don't know where else we would go.

KINNEY                   What bothers me are the consequences on the poor for everything that is wrong or will go wrong. I'm not saying we have got to have the right answers before we do anything at all. But when there are very real differences with the data, we have to be deliberate. Take the case of this ultraviolet "leak." They did the experiment and discovered that we're measuring less ultraviolet radiation on the surface of the earth than we did earlier. The research was halted because it didn't fit the theory. At that point I have to stand up and object to such a system. We have to continue that research so that we know what we're dealing with. Otherwise we evade the responsibility for the poor. The consequences of that kind of behavior are fantastic.

BYERS                   That would be a bad data set, if what you're saying is correct. I have no knowledge of that particular research myself but bad data must be challenged.

KINNEY                   That, in fact, is what happened. The sponsors cut off the research program. But the data they got showed that the ultraviolet radiation was decreasing. That result, however, didn't lead to the politically correct answer. I'm all for the church being involved, because it has a duty to speak for the poor.

BYERS                   That's true in part, but the problems of the poor are not the church's only responsibility.

KINNEY            With such enormous possible consequences, such large problems as we're developing here and trying to take care of the poor, anything that is proposed should be questioned to the ultimate.

COLLIER            I'd like to make three points. First, the process of food production and population control intersect in the process of reproduction. By manipulating reproduction, we maximize the efficiency of plants and animals. In developing the reproductive tools we use in our animals and, to some extent, in our plants, we develop more potentially powerful tools that can also be used in humans. So, the process of artificial insemination, embryo transfer, sex selection, marker-assisted selection, and now cloning, were all developed initially for use in domestic animals. These are rapidly becoming available for use on humans. This keeps raising the ethical and moral stakes. These powerful reproductive tools can be abused in use on the human population. It is important to remember that, as we continue to face pressure to increase food production and as we continue to try to solve those problems, we generate ever more powerful tools to manipulate reproduction in animals and plants. In doing so, we have ultimately raised the stakes on the human side. That is something to keep in mind, given the presence of Original Sin. There is no question that someone somewhere will abuse each and every one of these tools.

Second, we must look at affluence. I fall into the school that holds that the biggest single thing we can do to increase the welfare of the population is to increase the growth of affluence by allowing free trade. Along those lines, the recent North American Free Trade Agreement (NAFTA) and the General Agreement on Tariffs and Trade (GATT) will have huge impacts on developing countries in a positive way. They will dramatically increase their ability to improve their standard of living. Take China as an example. China is increasing its consumption of meat by about 3 million tons per year. It has been doing this for at least five years now. It has doubled its Gross National Product (GNP) in half the time it took the U. S. to do it. It's saving 40%+ of its annual income. At that rate, it doesn't matter whether China's communist or capitalist. It will be a major economic power in the future. This will allow a huge increase in the growth of affluence of the Chinese people. Today, 50% of the Chinese people in suburban areas have color TV. Just five years ago it was unthinkable that 50% of the urban Chinese would have color TV. Education is a part of this process. Nonetheless, we shouldn't overlook the huge impact that free trade exerts on promoting the building of wealth and its effect on standards of living.

My last point is that in the biological world there is no such thing as waste. Every single byproduct of an animal or plant is a food source for another animal. Probably the biggest single opportunity for entrepreneurs in this country in the next few decades will be finding ways to capture the waste streams or byproducts of our consumption and turn them into new products. I'll give some examples. Confinement housing for animals increases their efficiency — with one negative. That negative is the accumulation of large amounts of animal waste, generally referred to as environmental pollutants. In fact, their disposal is highly regulated. Now it's apparent that this "waste" material is loaded with nitrogen, phosphorus and sulphur. They are substrates for other animal and plant systems. We can run these waste streams through plant and animal aquaculture systems, and end up with additional food sources or feeds that will go directly back into the animal production system.

The days of landfills are coming to a close, because we cannot afford to continue simply burying things in landfills without trying to recapture the materials for additional kinds of products. The developing countries cannot mimic what we've done in the past and still develop the level of affluence we would like them to achieve. There are huge opportunities in finding ways to capture what we now refer to as waste and turning it into new products not only for developed countries, but also for developing countries.

**KLAUS** I was in Austria and Germany last month and heard that people are rethinking the need for constant economic development. Instead of talking about setting a certain amount of income aside from a business for expansion, they're asking why they have to keep expanding. This goes rather directly against what Dr. Collier just said. I find that to be an interesting development. Whereas, for instance, in this country each airline and each telecommunications business is trying to eat up every other one, where soon we're going to have corporate wrecks all over the place, the Europeans — at least in Austria and Germany — are beginning to say that expansion has to be directed. That means that not every company expands to get a successful business in one city. It means that a company does not have to start an operation in any other city in order to be a player. It's just an observation, but I think people are beginning to look at where are we trying to go. Small is beautiful, perhaps; that may be another slant we have to think about.

**JUNGKUNTZ** Dr. Byers mentioned that the Pope said that the church does not impose, but proposes. That leads back to my saying that I can't change other people. That may be another way of saying the

same thing. It seems that the church affects the world mainly by improving its credibility with the world, by the way we live our lives both individually and together and to the degree to which people see what we do with one another. If they see that we have integrity, they are more likely to trust what we think and say to them. We don't have any control over what the world will do, but we may have some control over how we understand each other. There are some things I don't understand and would like to have clarified because I want to understand.

In Monsignor Martin's paper (page 42), he wrote: "The assertion of 'a human right of all individuals' to determine choices concerning sexual intimacy and the transmission of life constitutes a direct challenge to the church's position which reserves such a right to married couples." In this connection I'd like to go back to Peggy Keilholz's remark about individuals or organizations. I think our situation is a combination of individuals *and* communities. In Monsignor Martin's paper — if I understand correctly — the human right of all individuals challenges the church's position about that right only be given to couples. It seems to me that it's not either/or, it's both/and. The human right of sexuality belongs to both the individuals and to couples.

Further on (page 43) Monsignor Martin wrote: "An analysis of the fundamental inspiration of recent family planning shows that it is inspired by noticeable individualism. The innovative terminology concerning reproductive health and reproductive rights is formulated in an exclusively individualist language and finds it very difficult to cope with the intrinsically relational dimension of sexuality." Does it have to be either/or? Does it have to be either exclusively individual or exclusively relational? Isn't it both? When we talk about an adolescent being sexually active, we're clearly referring to adolescents being sexually active with someone else. Dr. Klaus probably knows more about helping educate young people about their sexual being than most of us here. In adolescence, powerful forces combine to confuse people. What can the church do to help individuals, adolescents, children and adults cope with this gift of sexuality? The church can't eliminate some trial and error.

We don't expect the birth of perfect individuals into perfect families. That young people learn by their mistakes seems to be one of the gifts that the church brings to those torn by Original Sin. As great as Original Sin is, God's forgiveness is even greater and opens a way for hope in the midst of our problems. Is there a consensus among us that

God's command in Genesis to "be fruitful, multiply and fill the earth" is one command that human beings can fulfill, whether it's sooner or later? Eventually this earth will be filled. At some point our observance of the commandment to have more children must level off to simple replacement. I suggest that that point is where Protestant and Roman Catholic doctrine about marriage should stick with replacement.

The institutional role of marriage is questioned and is now being replaced by a more personalistic understanding in which the fulfillment and happiness in each of the spouses is primary. Children are seen as a factor enhancing the fulfillment and happiness of the spouses only at the moment when the spouses consider this a worthwhile and desired thing. That's worth reflecting on. We, as individuals, are important; the couple as a whole is important. Our challenge is balancing individual/community instead of imposing some ideal. It seems worthwhile to get some further clarification about the church's understanding of marriage and sexuality.

MARTIN                    That is one of the crucial issues. I might try a nuance in the use of one or two words in the statement you quoted. I was trying to express what was happening 20 years ago rather than describing a doctrine. I tried to describe a movement which was both positive and negative. For example, the idea of saying that a child could enhance the happiness and fulfillment of the spouses only when they considered it worthwhile refers to a major change in the way which people make decisions both about the timing of births and their relationship with children.

I don't know whether I was planned or not. I presume I wasn't planned, but I was wanted. Parents in a traditional role tended to be there for their children. In a somewhat more individualistic culture, there is a tendency for parents to say they won't have children in the early years of their marriage because that might upset their relationship. Then they decide that their relationship is now so mature that the arrival of the child will enhance their relationship. The child then becomes a "thing" to enhance the parents rather than the parents being there to accept the child. There are implications in this shift. If we assume that either of these two is the ideal, we have to look at the result of that assumption.

If the giving of life becomes something which is for the enrichment of the spouses, then their attitude will be slightly different and the concept of gratuitousness may be damaged. In the specific area of population

policy, the tension between individuals and couples tends to surface. This is especially true in the concepts of reproductive rights and reproductive health. These are very often understood in a quite individualistic way in the U.N. documents. I have a feeling that some of this understanding is due to the fact that the concept of reproductive rights starts in a negative way. This developed as a woman's right to defend herself from coercion and from manipulation. Some see the paragraph about this in the U.N. document as the paragraph stating a woman's right to say "no." Others understand it as the paragraph about a woman's right to do whatever she wants. These are different things, and we have to try to see the logical consequences of this transposition.

For example, some of the more radical literature about reproductive rights which emerged around the time of the Cairo Conference moved away from the woman's right to say "no" to external oppression. It then appeared as a woman's right to have sexual relationships with whomever she chose, whenever she chose and in the manner in which she chose. This, then, was transposed into a universalized affirmative right. I suppose that this also applies to men. It quickly becomes absurd; it almost comes to the statement that I have the right to rape somebody.

The concept of reproductive rights is in its very early stages and it must be refined in order to eliminate any tendency toward coercion. We must also constantly remember the relational nature of sexuality itself. I would never teach young people about sexuality by telling them only about their rights. I would only talk about such rights when I introduced them into a system, a situation, in which two people enrich themselves through the development of a relationship which is fully respectful of each other's rights. That's quite a different view from a purely individual point of view. The dialogue is there. Similarly, I think we must clearly stress that within marriage and the family, the individual members have rights which are inalienable. No individual family member has a right to exploit another or to abuse another member, whether it be the parent or the child. The overall interaction of people in a community can be extraordinarily enriching. That is in the nature of sexuality itself.

BERTRAM            After I suggested that it would be impossible to go very far, especially here, if we stuck to the theme of population without asking what marriage is, I thought I might have overreached. This latest exchange confirms that I did not. I added that, if we do broach the issue of marriage, we do it as close to the theme of population as we can. That is being observed.

GELBARD            Although I wanted to comment on another subject, I'd like to comment on what was just said. Monsignor Martin, if I recall correctly, Beijing addresses responsibility. If I recall the U.N. paragraph correctly, its first sentence talks about the woman's right to control her sexuality and her reproduction. That first sentence is followed by one on the context of the couple's joint responsibility. Is that correct?

MARTIN            I have the text in front of me. For everyone's benefit I'll read it and comment on it. This is the text from the Beijing document. It's going to be one of the most controversial from that meeting.

The human rights of women include their right to have control over and decide freely and responsibly on matters related to their sexuality including sexual and reproductive health, free of coercion, discrimination and violence. Equal relationships between women and men in matters of sexual relations and reproduction, including full respect for the integrity of the person, require mutual respect, consent and shared responsibility for sexual behavior and its consequences.

GELBARD            I think that second sentence is extremely important. When we talk only about the first sentence, a variety of people interpret it as a woman's right to say "no," and that's the end of it. The second sentence puts it in the context of mutual sexual responsibility. If we exclude that sentence from the paragraph we continue to perpetuate the individual versus couple relationships. That does a disservice to the intent of the whole paragraph.

I also want to ask for clarification. I've heard from a number of people that the language in the first sentence, was heavily influenced by Africans. I'd like to know about the content or context that led these women — I've heard from several who were there that this is indeed the case — to insist on that language. I'd like to know that, because we tend to reinterpret that language from a Western perspective. If it was heavily influenced and informed by African women, it brings a different or expanded interpretation to what it really means. It may have been the threat of HIV/AIDS that inspired their insistence on that.

MARTIN            I will make two comments. First, I fully agree with you that those two sentences taken together change some possible ways of interpreting the first sentence on its own. I do have a problem; namely, during this process, the European Union on a number of occa-

sions proposed the use of the first sentence on its own, particularly in the key chapter on human rights. The first sentence of the paragraph was to be used on two other occasions, separate from the second part. I said last night that this is a paragraph which originally used the term sexual rights. The label — sexual rights — was removed. Attempts were made with this phraseology to try and explain what human rights exist in the area of sexuality for everybody. I think the formulation here, with the second sentence included, is certainly better than the original one.

There was a clear tendency on the part of a major player in the conference to use only the first sentence and to put it into two other important chapters; namely, the chapter on human rights and the formal declaration. In no way would they accept the second sentence in those places. They were prepared, in fact, to repudiate the direct quotation from this paragraph rather than use the paragraph in its entirety. The European delegates said: "Let's be very clear. We will take formulations, provided there are three words there, 'sexual,' 'rights' and 'individual'."

One has to ask why the European countries, particularly a number of them, put such great stress on "individual." From a purely historical point of view, it's important to note that a number of European countries sent high level ministerial delegations to negotiate (precisely on this paragraph) on this concept of sexual rights or the concepts around it. The text was removed from the conference. A week later, at a meeting of the executive board of UNICEF, the same countries came back talking about the sexual rights of adolescents. So, there are indications that there is a body of governments, or at least delegations, who have stressed and wish to stress a particularly individualistic concept of sexuality. I agreed to this paragraph *as a whole*.

There is another paragraph in this document in which the thought and language is extremely cumbersome. A number of people wanted to break it into two sentences. I refused to agree to that and became very obstructive precisely because of the experience I had had with the sentence we're discussing now. We have what seems to be a paragraph which develops a balance, but, in fact, some will use only the first part. Dr. Gelbard mentioned the African presence. A number of African delegations were particularly strong on a woman's right to say "no," that dimension of the paragraph. The formulation, the text, was brokered by Iran.

GELBARD                      What about this concern about HIV/AIDS? Since the Beijing Conference I've heard several people say that Africans were

more concerned about that right because their inability to say "no" is exposing them to HIV.

MARTIN My reading is that that would not be the only reason. I think it would also involve the relational structure that exists in certain African families, where the woman doesn't have, doesn't feel she has, the right to say "no." My reading is colored by my experience in the negotiating process. But you know as well as I that these things have many dimensions and one isn't always present at the meetings in which some of these questions are raised. I was present when the earlier part of this paragraph was actually negotiated and presented; where this actual text was agreed on. It was then taken up again when the European Union wanted part of it inserted in two other places. It may be that the stress on AIDS appeared more strongly on other occasions when I wasn't present.

GELBARD I want also to follow up on Dr. Collier's statement about China and what Dr. Klaus observed in the last couple of weeks in Europe. That exchange made me think of a point that I included in my essay. That statement came particularly from a declaration by 58 National Academies of Science just before the 1994 Cairo Conference. I brought a copy of the declaration in which they talk about the implications for the environment and development of developing-country economies reaching the same levels of consumption as we have, for example, in the U.S. This has extraordinary implications for the total consumption of resources worldwide. In the United States and the European countries, I think, we are starting to see that this level of consumption is not the be-all and end-all of happiness. There are some who argue that we must modify our own resource consumption and encourage other countries to modify theirs. Developing countries feel that it's fine for us to say, but we should let them make their own decisions about their own wellbeing. This presents us with a dilemma. I can remember seeing graphs a few years ago showing that the Chinese consumption of some goods is off the chart. That will continue, because the Chinese economy is very, very strong.

COLLIER My third point was that our pattern of consumption is not sustainable without directly and deliberately directing what we refer to as waste into new uses. We're going to have to lead the way in developing those technologies so that the developing countries, as they reach higher levels of consumption, can adopt those technologies for their own use, instead of generating huge streams of pollutants and having negative effects on the environment. We have an obligation to

show them how to develop their economies without destroying the environment. I think that's where we have a special obligation now that we realize present U.S. levels of consumption are not sustainable.

KINNEY           The environmental problems of Third World countries are pervasive. They need development a lot more than they need constraints on what they do with waste products. It will be quite a while before they get to that point, but it can be directed. In visiting a number of African countries, I find that environmental requirements (they can't develop in the name of protecting the environment) cause a lot of difficulty. The longer development is delayed, the more damage existing populations and the children of those populations will experience. In countries where we see the effect of AIDS in villages, where there are no parents left, the grandparents have to come in to take care of them. This situation is extremely disheartening. How are they going to be able to develop so as to be able to take care of those children? There has been a good deal of talk and of generalizations about the necessity of protecting the environment. We hear that you can't protect the environment *and* develop energy resources. If we can't develop energy we're not going to be able to do anything. Non-development does no good either to Third World countries nor to us in the long term. All it means is that Africa will become and remain a continent requiring perpetual care.

MORRIS           I have one observation to start with. I was thinking back as Monsignor Martin was reading that paragraph #97. If I had had to arrange my family under the dictates of paragraph 97 of the Beijing Conference — clumsy lover that I must have been in my early married life — I can rest assured that there are six great kids who would have never been born.

I want to return to Dr. Klaus' comment about her experience in Austria and Germany. The first reaction I had when she said that the Germans were thinking of doing away with growth was: "Good, they're retiring from international competition. That's one less competitor for American industry to worry about." My second thought, however, was that the last two socio-economic ideas with roots in Germany and Austria, namely, Communism and National Socialism, caused more trouble than we ever wanted to have. Small is not great. Things that do not grow are either inanimate or dead. We have to realize that there are two things that would have to happen for that kind of an economic decision to come into effect. First, since it's really industrial socialism, it would either require that the government supervise it — we know how that would

turn out — or it would require the formation of industrial associations which would decide who got the growth and who shared in what was available. We've tried that experiment, not only in this country, but all over the world. Moreover, that approach flies to the face of the laws of this country in that it smacks of monopolistic control of competition. That is not permitted by our tax laws.

While it's a great thing to talk about, let's not hang our hopes on it. I don't think their policy is going to change. Most German industrialists whom I've met in my life might talk about that over a couple beers, but when they get into their boardrooms, that's not the way they're going to work. Finally, I want to support Dr. Collier's point about not confusing consumption with an increase in the quality of life. Technology has demonstrated its ability to improve the quality of life without our necessarily consuming more than our parents consumed.

BYERS                    Although the discussion has moved in a different direction, I want to respond to Pastor Jungkuntz's comments on Original Sin. I don't want to be misunderstood on that point. Original Sin is a very useful concept for explaining the pervasive, universal, presence of evil and suffering in the world. Yet, I would not take it so far as to imply that we should therefore accept all sorts of behavior because, after all, we have Confession available and we can carry on. The existence of Original Sin does not obviate the need on the part of the church to talk about law, doctrinal content and teaching. That is the principal contribution which religion brings to discussions like this one — whether we're talking about population, genetics or whatever.

The scientist brings data adequate to describe the physical characteristics of a problem. We bring a wholly different perspective, part of which is morality and moral authority, law and elements of that nature. Pastor Jungkuntz talked about the "sexual rights" of individuals versus a married couple as a matter of balance. I'm not sure it's a matter of balance. It involves all sorts of reflections about the place of sexuality within a social structure. I don't know that those two things (sexuality as an expression of individuals or an expression of committed relationships) are necessarily in opposition, or that one seeks a balance between them. At least from the Catholic perspective, we make choices. Our position is that sexuality is an expression of committed faith in a relationship. We're not always looking for balance. There is teaching going on there.

I agree completely with Pastor Jungkuntz's first comment. He didn't

state it this way, but I will: the religious contribution to dialogue is always an act of benevolence. It can, nonetheless, be seen as a put-down; namely, the church intervenes in order to tell everybody what to do. We don't. We intervene hopefully to balance the discussion and to raise issues people may not have thought about. When it comes right down to it, people will do what they will do. We intervene in discussions as we interface with scientists in order to make the result of the discussion hopefully more human so that people will make wiser choices.

That applies not only to international conferences which are so heavily affected by politics — as we've heard for the last hour — but also to what the church can do more directly, explaining in dialogue some teaching or other. We must take into account the state of affairs that scientists describe. We can't come at issues like genetic screening out of a clear blue sky when we're making moral pronouncements. Rather, our positions must be seen as responses to a situation which everyone agrees is accurately portrayed.



Judge Thad Niemira.

## SESSION V

**SUMMARY:** This entire session was devoted to the family, both the traditional and nuclear family, with a concomitant discussion of family planning, contraception (mechanical, chemical surgical) and natural family planning, sexual intimacy, mutual respect and sharing, mutual responsibility of marriage partners, clarification of terms like *fertility* and *fecundity*, the influence of the family on children's future decisions. There was discussion on the meaning of the phrase "open to fertility."

Some participants questioned the "right" of the Catholic Church, present at international conferences on population and development — meetings like Cairo, Copenhagen and Beijing — to "impose" its positions on those who are not Roman Catholics, on delegations from other countries or cultures by "obstructing" or dissenting from published U.N. documents. Hence, the session focused on birth control, abortion, sterilization and the meaning of marriage.

It was noted that the Church may "propose" but cannot "impose" a position on these issues. Others argued that the Church was powerful enough to make many of its positions "stick." It was stated that much of the Catholic position is dependent on medieval natural law theory; namely, that contraception was morally wrong because it violated the nature of the sexual act itself. It was pointed out in return that Pope John Paul II in developing his "theology of the body" relies on Scripture and phenomenology, not on natural law.

A very brief doctrinal presentation of the Catholic perspective noted that for Catholics marriage is understood as a sacrament, a two-in-one-flesh covenantal union. Marriage, therefore, is intimately tied to Eucharist, to the Eucharistic Christ's nuptial union with the church. "Modern" contraceptive technology violates the two-in-one-flesh union, obstructs the sacramental sign of the union of Christ and the church.

A distinction was drawn between things that are "exclusively Christian" and those which are "characteristically Christian." In the same way there are positions that are "exclusively Catholic" and those that are "characteristically Catholic." No matter what definition of marriage is accepted, the union must be one of mutual love and respect.

KAMPWERTH     If we take an integrated approach to these issues, we must consider energy production/consumption, encourage free trade and promote education. We do not think far enough into the future to try to figure out the consequences of our actions. We're part of an imperfect society, doing the best we can with what we have and what we know now.

I know a woman who did not marry until she was sure that she would never bear children. One of 15 children, she hardly had a childhood of her own because she had to raise all of her younger siblings. She knew her mother only as one who responded to the physical needs of her father whenever he beckoned, cooked, laundered and made sure that there was food on the table and linens on the bed. She never learned from her mother what many of us were privileged to learn from our mothers. Her mother was probably the best woman she could be in the situation in which she found herself. But I think that her daughter was deprived of what it means to have a choice. Reproduction and mutual decision-reaching is not simply behavioral in the sense of a right and privilege to be sexually active. It has consequences which may last for generations. Many of the 15 children I mentioned never married.

What is true of education and development globally is also true individually. No stage of the development process can be skipped on either level. While our parents may have wished that we might avoid some of the mistakes they made, while they warned us, advised us and punished us, they could not prevent our acting out of our own free will. Nobody can stop us from making a decision in a way that meets a need, real or putative, that we have. The developmental process is the same whether it's behavioral, economic or financial. If we skip a step, we have to go back and do it sometime or other. If we never crawled, we're probably not good readers. There are adult courses for people to learn to crawl in order to develop that cross pattern so they can be better readers.

We can encourage developing countries, but we cannot live for them nor through them. We can't prevent them from making the mistakes we have made. People stepping into a different world — Eastern Europeans are an example — want immediately to step into the level of affluence that the western civilizations worked long to achieve. It simply isn't possible. We can learn, of course, from the mistakes of others and from our own mistakes. Yet, we must remember that we live in an imperfect society and that we will be imperfect until we die. We dare not cast a stone at anyone else. When people tell me about dysfunctional things,

I respond that their parents did the best they could given their background and education. They have to take charge of their own lives and stop blaming others.

We must consider the economic impact of free trade along with many other things. We cannot impose on another culture. Even the church has done that imperfectly at times, trying to impose her will and/or her teaching. We cannot impose our culture on others as they try to do the best they can with what they have.

KLAUS                    I would like to respond to three different statements I heard this afternoon and this evening. First, there seems to be a bit of confusion between adolescents' sexual rights and the rights of genital expression. I think the Beijing document refers to adolescent genital expression, pre-marital expression. We're born sexual; it's the way of being a man or a woman; there are very few "its" walking around. Sexuality is an actual condition. No one bestows sexual rights; sexuality is already present. So, I think we're talking about genital expression which seeks to avoid anything but the moment, no pregnancy, no sexually transmitted diseases (STDs). I believe that's what's meant. Sexual expression is a different story from sexuality and the rights of sexual beings. Perhaps we need to discuss, first of all, appreciation of who one is, appreciation of one's body, one's fertility, one's capability and self-possession. I presume that one cannot give oneself fully until one has possessed oneself.

I also heard in the discussion that many African women felt they had no right to say "no." I have experience working with natural family planning in Kenya, Tanzania, Malawi and also Zambia. I know a bit about Africa, at least in part of the east, southeast and south. Not being able to say "no" is a general perception until women and men get into a different way of acting which we call natural family planning. We are privileged to have an anthropologist from the University of Nairobi studying our couples in the Nyahururu Project. I found it very interesting that, at the beginning of the program, when women were asked what the most important purpose of sex in marriage was, they said it was for emotional release and for children. A year later those same women said the most important thing about sex was friendship. That was tremendous growth. Instead of man and woman coming together only in bed, they began to do other things together. We heard things like: "we used only to go to church together, now we go everywhere together."

Men and women shared decisions about the education of the children, the spending of money, and so on. Just fantastic things! I realize that, frankly, the least important thing about natural family planning was the spacing of children; the most important thing was raising women to the level of full partnership in a marriage. My conclusion was that we cannot respect someone's body without respecting their person. They're not two separate parts. To me, this realization is the instrument *par excellence* of women's liberation. Clearly it's not the only one, but certainly it is one. I'm all in favor of education of women, don't ever think I'm not. But it is education within marriage — taking the body seriously, not just thinking of it as a tool for the expression of feeling, but as having a truth of its own, of its having to be respected — that changes attitudes. It changes how one looks at oneself and changes how one looks at one's body.

Very simple people can learn this. There were some desert dwellers, Turkhana, who had been driven into the village by the drought. One man said to me: "You know, before I learned this, I was afraid to sleep in the same hut with my wife, unless we wanted another child. Now we can sleep in the same bed." That's power! We heard this over and over again. I can think of many good reasons why this particular shared method of decision-making and planning is so much more elevating to the marriage than simply the technological override of fertility which frankly doesn't require any kind of dialogue. But as far as saying "no," we were told in the beginning that, yes, women would be afraid if they said "no." They feared that they would either be beaten or thrown out of bed and another woman brought in. All these things were expressed very clearly. After we began to teach we asked them how they were managing. One woman said: "Well, if my husband comes home drunk and wants sex, I just stroke his arm and say, 'Not now, we'll do it in the morning.' In the morning, when he's sober, I say 'No we don't want another baby.'" There are perfectly calm ways of handling that. Achieving that is not impossible. Still, people sit back and bring up all sorts of theoretical problems which we don't see at the grass roots levels.

Some have talked about economic power. There's one small place where I have to take exception to Sister Virginia's statement. Eastern Europeans were doing just as well as Western Europeans until Communism came along. Then they experienced 40 years of no maintenance: their plumbing rotted, their walls fell down. They were on a par with us until the terrible blight of World War II. They were as cultured as we were. They liked the same kinds of plays and amusements; they may have written in a different language, but they were not behind us. Right now

they're lacking materials, but the education is largely there.

**WILLIS** I was asked to share with you my tribal experiences. The same sorts of things have happened to the native American woman as to Third World women. For example, under the guise of Indian health services, officials implied that it was necessary for them to get into family planning. Also under the guise of health care, we were told that it was necessary to have hysterectomies. I had one; my mother had one; my sister had one. In the past this was common practice for physicians. What makes it so important for the tribe, however, is our core belief that, if one is not whole when he or she is buried, one cannot track after death. One cannot travel to the next world. In essence, this means that, "when government officials and health professionals take away what nature gave the poor woman, they rob her of the only wealth she has." I would like to add to that "and possibly her soul."

**KUHL** Part of my question, a part that I have difficulty discerning, is this: what exactly is the antithesis to the strong statements we are making. When I asked my original question, I didn't intend to say that the church has no role. I was asking, as a church person, whether it's basically true that family planning is a family matter. What's happening, at least on the contemporary scene, is that different parties are viewed as trying to present different ways of family existence. Which ones do different people here identify as problematic? I'd like to understand better the reasons why that would be. Perhaps someone would address that later on. Related to that question is one I want to ask of Monsignor Martin. In your definition of the family, you describe one aspect of church (expression) of family or marriage: is this "openness to fertility or to more children" the phraseology that you used?

**MARTIN** That wasn't a prepared definition. It was something I spoke about off the cuff from notes I still have here. Unfortunately, I don't have a note using that phrase. Nonetheless, I have an idea of marriage as a mutual bond of love and support between the spouses open to fertility. I think "fertility" was probably the word I used.

**KUHL** What exactly does "being open to fertility" mean? Practically what does that look like and what does it mean in terms of the relationship of husband and wife? I'm asking because I'm not sure what it means.

**MARTIN** I tried to describe the essential elements of what goes into marriage and the family. I think most people beginning that

road look on their future life together as involving having children. That's the first thing. This is also important in order to distinguish other types of either male/female relationships or single sex relationships from marriage and the family, as I understand it. If the other types of relationships are based primarily on the concept of the mutual support, mutual enrichment between two people, their contribution to society is different. If they have the idea of having children and dedicating themselves to their socialization, which is a major contribution parents make to society, they are entitled to a type of recognition from society different from other types of relationships.

None of this can be totally absolutized, because there are people who set out on this covenant knowing that they can't have children — for physical reasons. I'm not saying that their relationship is not a family in its essence. Rather, I was trying to draw out simply in a descriptive manner, rather than in a definition, what I saw as the elements that belong to a family. I was describing a mutual arrangement, oriented toward having children — not toward just having children, but toward the idea of the physical nurturing, the psychological nurturing, the creation of a community in which values were shared and in which there was a space of autonomy within society. All of these, to me, were the elements that went into make up what I consider the family.

KUHL                    Let's take the specific example that Dr. Klaus mentioned. Consider a woman — whose husband came home drunk and wanted to force himself upon her — saying, "No, we do not need another child," and putting off his advances. Would this woman be making a statement that she's not open to fertility?

MARTIN                Certainly not!

KUHL                    I'm glad to hear that. But, then, how does using what one calls *modern technological contraception* differ, in terms of interrupting openness to fertility, from what that woman did? I'm trying to find the difference in the intention. How do those two things differ?

MARTIN                I think they're two separate issues here. I was talking here about trying to define the elements of what family may be. As I said, family is a cross cultural phenomenon with which most people are able to identify, because most or all of these characteristics are there — at least in germ. I'm not saying that they may always be present at a specific moment. When I say that the marriage would be a loving respectful relationship, it doesn't mean that either of the spouses is

always 100% respectful and loving. There may be periods in which, like your example, the opposite occurred. I was simply trying to set out the basic elements which belong to the cross-cultural reality we call "family." I was trying to identify what visions of family would not fit into that. We can talk about various forms of family existing in different cultural situations. This leaves room for a broad acceptance of types of family, but there will also be relationships which will no longer make family, can't be considered family.

KUHL                    I can certainly see that about some relationships. I thought that that description was instrumental to the reservation about using contraceptive methods.

MARTIN                At the moment I gave that description, we were talking about family. Contraception was not in any way present in my mind. That's a separate question and we can discuss it if you wish.

KUHL                    I would like to.

MARTIN                But my description of the family was made in response to a number of questions, particularly the identification of family with traditional family or nuclear family. I was trying to say that the family is a different concept, in which all of these elements are present in various ways in various societies. That's all I wanted to say.

KUHL                    So, does the criteria of natural family planning versus other means of family planning involve a different set of criteria for making evaluations or coming to that conclusion in terms of practice? Is that true that other sets of criteria are involved in that?

MARTIN                The Catholic church's position with regard to a distinction in talking about methods is based on something different. It is based on an analysis of this principle of being continuously "open to life." Just as there's a difference in the analysis of the methods themselves, the Catholic church consistently says there's an anthropological difference between the recourse to natural family planning methods and recourse to contraceptive methods.

KLAUS                 Let me say what the difference is for us: when people come together, they are able to bring all they are intact. In other words, there is a possibility of each partner giving fully of himself or herself and the other receiving fully of the partner. This is total mutual self-gifting. A couple which has decided they are not ready for another

baby for any one of many good reasons simply do not come together genitally during the fertile time, the time when they are fertile. That's very different in our view from suppressing fertility actively through either chemical, mechanical or surgical methods. Natural methods put the gesture of intercourse as, "All I am and what I have I bring to this moment." The reality of contraception is a mental reservation. If one withholds one's fertility, it's not a giving of the whole self. Once again, most people don't think about that, because of the usual thing in our culture is so-called "protected intercourse."

I had one woman, a psychologist from the NIH, come to learn this. She had no religious motivation whatever. After about 3 months she said, "You know, this is so different from the other methods." I asked what was different. She said, "Now I can be all there, not be holding anything back." With any kind of chemical or mechanical suppression of either the sperm or the ovum or whatever, one is holding something back.

KUHL                      Mechanical as well as chemical?

KLAUS                      Yes. The gesture is one thing, but the reality is obviously different. Many people find they are living another message; they don't even think about it until they have had the opportunity to experience something different. Then, even those who have used every method beforehand say much the same thing. This is something I hear often. You can agree on that or disagree, but that's how I see it.

KUHL                      I appreciate that explanation.

JUNGKUNTZ                This seems to me to be more than or different from a simple humanist point of view shared by everybody. It feels more like the view that is held by the Roman Catholic church. I don't experience the same thing that Dr. Klaus talked about. I haven't experienced it in my marriage, yet we have used artificial contraception. I know that we're going to disagree on that, but that's now part of the mix of decisions on a worldwide level. The natural method no longer seems to be a very widespread perspective. In fact, it seems to be very particular. To return to what I said this morning at Monsignor Martin's invitation, we are dealing with some fundamental understandings of sexuality. It's difficult for me to accept that those conversations are off-limits.

I don't see how we can talk about population without talking about sexuality. I don't know how we can talk about sexuality without talking about what the body means. Dr. Byers spoke earlier about sexuality in

a committed relationship. One of the discoveries of Sigmund Freud, however, was infant sexuality, that there are sexual responses from very early on. I need to learn how to understand those automatic reactions of the body. There are some fundamental issues of sexuality that are hard to avoid talking about, but are very private.

COLLIER I'd just point out that the word "fertility" has been used in several different ways in the discussions so far. I think the definition of fertility is really the inherent robustness of the reproductive process. We can impede that, but we don't affect fertility. In other words, basic fertility hasn't changed. We've prevented conception, but fertility is still there. So when we use the word fertility, we should distinguish between a reduction in birth rate due to family planning versus a reduction in birth rate due a loss of fertility. The latter can be due to environmental factors or a number of other things that will actively reduce the inherent ability of the individual to reproduce.

GELBARD Please let me clarify that, because demographers mean two things by that: fertility, as we use it, is the average number of children per woman. In the glossary I included that definition. What I thought I heard Dr. Collier describe just now describes what we call *fecundity*.

COLLIER That's one measure.

GELBARD We distinguish as "fecundity" the ability to bear children, but "fertility" is the actual measure of the number of children born. To really confuse things, in Spanish, French, Portuguese and maybe Italian the definitions are the opposite. So that when we talk about *fecundad* in Spanish, we really mean fertility; when we talk about *fertilidad* it really means fecundity. But if we're going to use the term fertility — I tried to use the term average number of children per woman because of the confusion. I want to clarify that, because it's really important to this discussion.

COLLIER I would distinguish between the birth rate, which is the number of children/woman, and fertility.

GELBARD Well, what we have is the "total fertility rate," which is the technical term. I tried to put it in the glossary because it's different from the birth rate — actually we have four or five different measures which use the term "fertility." I don't want to generate confusion, but technically that's the word that we use for children

having been born as opposed to the ability to bear children.

COLLIER           A reproductive biologist would define it differently.

BERTRAM           Even with the change of terminology, though, Dr. Collier, even if you were to substitute the word "fecundity" for "fertility," your point would still be made; namely, that we can avert the single conception without changing the fecundity or fertility.

COLLIER           Yes.

ETBAUER           We've acknowledged, especially through Sister Virginia's example of the 15 children — I hope that's not the norm — that the family structure influences individuals. Individual children, later in life, when they decide on whether to marry or not or how many children to have, are influenced by their earlier family experiences. I realize that there are other influences, including religion, origin and many other factors. Nonetheless, I think that we've really established that the family has a huge influence on later decisions.

I'd like to pose a question to Dr. Gelbard. If one of the other essayists or anybody else would like to answer, I'd like to hear them. How much does the actual structure of the family influence aspects of an individual's sexuality, such as fertility, and whether or not they will marry? We were talking about the difference between the nuclear family and the extended family. Is there a difference, if one were to grow up in one type of family and not the other? How different would their life be? How do these types contribute to the population? In short, I'd like to know the relationship between those two types of families.

GELBARD           There are differences. Some of the others around the table can help answer your questions as well. First, in the extended family in other cultures, mothers-in-law often can have an influence on the decision that a couple makes about children. I'll probably leave it at that because there are, depending on the family structure in a particular culture, familial pressures. I think that's what we heard in Sister Virginia's point about the family with 15 children and how depressing it was growing up. In the decision making that occurs in many cultures, if the extended family is built into the process, it may very well influence the decision about when and how many children a couple has. I don't know whether it was discussed implicitly in Beijing, but it's part of the issue of women and their own decision making. It distinguishes it not just from their husbands, but from other family members, in

particular the mother-in-law. A lot of the population and family planning programs and health programs often talk about how important it is to share information with other family members, and not just a woman. That's because she does not always make her own decisions. I'm interested in other people's observations, especially from other cultures.

**BERTRAM** Let me mention a subset under your question, Dr. Gelbard. In your educational projects, Dr. Klaus, do you communicate those instructions to husbands? You spoke about working with mothers.

**KLAUS** Yes. We try to work with couples. We have two sets of end points. The first is method autonomy. The couple understands when they are fertile. Excuse my inaccurate use of the term. In other words, we think, we should say "fertile" in English, when maybe we should say "fecund." We're right when we're talking Spanish. We have a lot of programs in Latin America. Anyway, the second goal is couple autonomy. This occurs when the couple has learned to live with the method. We have published some studies in which we found that, whether the woman came alone or the couple came in, it was a matter of culture. The results were identical. So, sometimes the woman went home and told her husband and sometimes they both came together.

The Kikuyus are very patriarchal in that the men always have to come and do all the talking. Other tribes are different. But as far as family size, if I may say, there is also a great variety. For instance, in the Kikuyu tribe — Kenyatta's tribe in Kenya — they have something called the "naming convention": the family has to have one child named after the husband's parents, father and mother, then the wife's mother and father. They don't come to see the young couple until they see something of themselves there; namely, a child named after them. So there the number of children is going to be far more. The president, Daniel Arap Moi, can stand on his head and wave his feet in the air. That custom will not change any time soon. In the West, adolescence is the last chance before shipwreck: no matter how miserable the childhood may have been, there is one chance to develop the personality in adolescence. I know of several only-children who swore they would have good marriages and many children. I have seen the opposite as well. It can go many ways.

**MORRIS** I listened to Sister Virginia talk about her friend from the family of 15 children. I have friends who have 17 children, two who have 14 and two have 12 children. All of those scenarios would be totally different. All 17 children are married — I lost count at 39

grandchildren. I think what comes out of one's family background depends more on the individual than it does on anything else. I have six children. If you were to interview all six of them separately, you would never guess that they came from the same family. We might use the image of tree. A tree has a root system, a trunk, branches and leaves. The tree can't live without roots. Some of what we are will depend upon the family we came from. We can't rise without a trunk. Those are the things we learn from neighbors, friends, teachers and all who influence us. But all that said, we are still the branches and leaves. We can reach out wherever we want to go. If we sit and look for an excuse to keep us from reaching far and high, we will find one. A family is a great excuse to blame for one's own failure.

KEILHOLZ            I bet that that image is going to come up in some therapy session. I second what Bob Morris has just said. If I could answer Ms Etbauer's questions, I could probably retire on the royalties from my book. As we discussed earlier, my individual uniqueness is in the context of a community. There is an interplay between me and those around me. One well known family therapist, Virginia Satir, after many years of practicing as a family therapist, when working with a family with several children, would meet each person in the family and say: "Oh John, you're the first first-born" and "Susan, you're the first second-born" and "Ann, you're the first third-born." She was reinforcing the idea that no child is in the same position. In that sense, we can say that no two children have entered the same family. The first child is born to a couple; the second child is born to a couple with a child. That multiplies the interaction among people. Judith Viorst in *Necessary Losses* has a chapter in which the first-born child, when the first second-born child comes home from the hospital, asks when the parents will take that new kid back to the hospital. Children have to learn to have a relationship with each other and with the parents. This is a complex system and what Bob Morris said is true.

Often, when I sit in the room with a family, I think to myself, "These people grew up in the same home?" Robert Ackermen in *Same House, Different Home* spoke to this point; namely, about how differently people see things. So part of that comes because no one sees the world and hears the world, feels the world, smells the world the way I do. That is my uniqueness. I can't put myself in your body to experience how you experience the world. There is no way to do that.

The marvel of our ability to communicate with each other is that I can get to know about your experiences by talking with you about them.

That communication, however, is quite limited. I can never get the whole picture. This is at once both disconcerting and marvelous. Yet, if, *per impossibile*, I could transplant myself into each person and experience the world in that way, I wouldn't need to talk with you. We'd just have to trade places. We would lose something in that process; namely, this interaction which I find so energizing.

**BERTRAM** I just thought of a story about big families. It probably has nothing to do with the present discussion. A fourth grade teacher had her pupils take on the following assignment: by the next week they would chose some famous person and come up with a single-sentence biography of that person. One student had George Washington, another one had Lincoln. Finally the teacher came to Samantha and asked whom she had chosen. Samantha stood up and said she had chosen Johann Sebastian Bach: "He had 22 children and he practiced on a spinster in the attic."

**BRUNGS** Unfortunately, except for Father McLeod, I'm the closest thing here to a Catholic theologian. Let me qualify my intervention by pointing out that I'm not a professional theologian. Rather, I'm a theologian only in the classic sense of a "believer seeking understanding." I personally make a distinction between doctrine and theology. Before I get into a semi-doctrinal response to Pastor Kuhl, let me note that I have often heard that approximately through the year 1200, the single most commented-on book in the Bible was the Song of Songs. It wasn't one of St. Paul's letters, nor Genesis, nor any of the Gospels. This says something important; namely, that the body and physical love which the Song celebrates were important to the Jewish people and to Christians. That is a preliminary statement.

I'd like to present what I think is a doctrinal rationale for the Catholic position on contraception. I don't believe that Monsignor Martin intended his remarks to be doctrinally based. I could be wrong on that; I'm open to correction. I wrote an article in the late 70s on *in vitro* fertilization which was published in *La Civiltà Cattolica*. In that article I included what I thought was the doctrinal reason why Catholics hold what they do on *in vitro* fertilization. The editors were upset enough by my reasoning that they wanted to put the argumentation in a footnote, in other words, get it out of the text. I agreed because I thought people would notice it more in a footnote.

The essential point for a Catholic is that marriage is a sacrament. I'm speaking only as a Catholic here. It is a sign that transmits grace in the

very signing. Now what does matrimony signify? The classic text for this comes from Ephesians 5: 21-33: the union of a husband and wife signifies the union of Christ and his church. There Paul also quotes from Genesis the same verses the synoptics use on marriage: a man leaves his father and his mother and clings to his wife and they become two-in-one-flesh. Do you notice it's the man who leaves home, not the woman? It's a little bit different from our culture. The operative words in that text are "two-in-one-flesh." The husband and wife are one flesh in virtue of marriage.

Working from this approach, marriage is not some peripheral sacrament. When I was in theology thirty years ago, I think the general notion was: "We don't know where to put marriage, but we do know it's a sacrament." Now I think we put it right at the center because it's very tightly tied to the Eucharist. I stress that this is *my* understanding of things. I rarely hear this otherwise. The Eucharist makes the church; marriage is a sacramental sign of the union of Christ and His church. So the matrimonial signification is from union (Christ with church) to union (husband and wife). That being true, we are not permitted to put obstacles in the way of the union of Christ with the church.

Mechanical, chemical or surgical contraception puts obstacles between the sign and its fulfillment. Of course, it is not the only obstacle: there are emotional and psychological obstacles of various kinds with which we're all afflicted. Also, let's acknowledge that the biggest obstacle is our sinfulness. This is the argument I use. I think this argument goes deeper in Catholic thought than "giving your total being," although they certainly are connected. Marriage is a sacrament. There is no doubt about that in the church. I offer this as a reason why we hold what we hold. I also offer it as the rationale for "giving our total being."

KUHL                      You're saying that contraception obstructs the sign.

BRUNGS                    I'm saying that it, along with other things, obstructs the union; it obstructs the two-in-one-flesh union. I think that is a basic underpinning of the church's position. I don't think, however, that we have taught that very effectively. I offer it as what I see to be the doctrinal position from which we work.

BERTRAM                    Ever since our opening discussion last evening — I've betrayed my concern about this — I was sure that sooner or later we were going to be talking about marriage head on. We've raised that issue several times. Father Brungs, I think, has come the closest to

confronting it and I'm personally grateful for that. What Father Brungs described as Catholic is admittedly Roman Catholic. But much of what he said is catholic Catholic and I would cite myself as a representative of the larger catholicity. There'd be points on which he and I have unfinished business. Nonetheless, the point that I applaud and think is germane to the subject of population, is the radical biblical notion of the twain becoming one flesh: marriage, sexuality, this union of a man and a woman.

Monsignor Martin talked about a mutual bond, but mentioned nothing about the physicality of that bond. I'm sure that was implied and that's true. I don't know whether the Song of Songs was the most-commented-on until 1200, but it was certainly elaborately and extensively commented upon. It's interesting to note that in the Song of Songs, where we have this one-flesh union between a male and a female lover in the nuptial union — union is certainly implied — no mention is made of children. Secondly, the reason the Christian community, primarily theologians, commented so frequently upon the Song of Songs was that it was commonly thought of as a Christian document, even though it came from the Hebrew scriptures and it was seen precisely — as Father Brungs said — as a sign of the church's union with Christ.

Is it not likewise significant that in that metaphor where Christ is likened as the bridegroom to the church, the bride, that union is seen to be intact? It achieves fulfillment with the coming together of Christ and the church, independently of that union's spawning children, even though there may be fruits and so on, as the New Testament says, in the form of spiritual gifts. The union is intrinsic with the coming together of Christ and his church. In the Ephesian reference, by all odds the favorite of wedding texts, the reference is back to Genesis and to the Synoptic sayings of our Lord about the one-flesh union, where a man will leave father and mother and join himself to his wife and the twain shall become one flesh. There's not a word in any of those passages about children.

Now, not for a moment, need that suggest that having children is not also a purpose of marriage. To subsume the two coming together to be one flesh *only* instrumentally in order that out of that might come children, I think flies in the face of the Catholic tradition. I take heart when I find Father Brungs stressing the union. Father Brungs is more of a theologian than he will admit. I think the sort of issue we've been brushing must be confronted. I took particular joy from Dr. Klaus' story of the wife coming back a year later and saying that the real fruit of that

year's experience and the purpose of going to bed together was for friendship. Friendship is a weak-kneed synonym for what the scriptures called more biblically the one-flesh union. I can't help but think that some of the things Father Brungs said are also a response to some of the things Pastor Jungkuntz asked about sexuality. If sexuality really finds its *intelleche* in the one-flesh union which is in turn is blessed, this union in marriage must have an implication for population. I take great heart from that.

PREISINGER        Of course, Dr. Bertram just stole everything I was going to say. I wanted to second what Pastors Kuhl and Jungkuntz have said about this. I fail to see a consequent difference between what we call natural family planning and the use of artificial or "unnatural" methods of family planning. I think I have a little more of an insight into it after hearing Dr. Klaus. I'd like to ask both Monsignor Martin or Father Brungs whether there is in the Catholic idea of marriage something of natural law. Is there something here of Thomas Aquinas?

BRUNGS            In terms of my statement, I would say probably not. My position comes more from the Fathers of the church, Bernard of Clairvaux and the Victorines than it does from the scholastic debate. I think the scholastic debate may have inhibited it because, in the end, theology became so ethereal that the body got lost in late medieval thought. I was telling Pastor Jungkuntz that when I was in theology, we studied many more tracts *De anima* (On the Soul) than we did tracts *De corpore* (On the Body). I can give you a horror story. We had three years of philosophy. It was supposedly Thomistic philosophy; we students used to call it a course in "dogmatic philosophy." In that course, we defined man as a "rational animal" on the first day. Then we spent 2 years, 11 months 29 days and one morning on "rational" — and one afternoon on "animal." That in essence is talking about an angel, not a human being. At best, we're often irrational and more often than not emotional. I used to get upset listening to one particular radio commentator in St. Louis who often said: "We don't want to get into that. That's an emotional argument." Those are the only arguments that are worth getting into. To answer your question, though, I didn't come at this issue from a scholastic point of view. I do think, however, that much argumentation has been developed from natural law.

MARTIN            I would say that Scholasticism has affected the current thought of the church and reflection on many of these issues; that doesn't necessarily mean that it's the exclusive contribution. For instance, Pope John Paul II devoted a whole series of talks to what is

called "a theology of the body." His treatment was purely scriptural and phenomenological. I don't think he mentions St. Thomas at all. He did this precisely to try to get away from some of the arguments on the concept of "nature," "natural," and so on, which people tend to look on in scholastic terms. He tried to approach it from another point of view. I don't know how well known those talks are known in this country. I do agree that this is one of the areas within Catholic theology where a great deal more reflection is needed to articulate the understanding of the teachings.

PREISINGER        The question I have of Father Brungs is this: if, in fact, marriage is a sacrament to Roman Catholics, should Roman Catholics compel non-catholics to see the whole problem of contraception in the same way, since they don't see marriage as a sacrament.

BRUNGS             First, I don't think we can compel them to think as we do. Second, I was not aware that we wanted to compel them. I concede that we could do a far better job of explaining our position. This has been one of our greatest problems. We haven't explained well why we hold what we hold. At least I don't think we have.

PREISINGER        If you use the argument of marriage as a sacrament and the Pope uses that to the world out there, say, to Islam, they'll say that argument doesn't hold, so why are you telling us this. Why are you telling us to not use contraceptives, artificial means since we don't agree with your basic premise?

BRUNGS             I don't know that we have done that. I don't think we told Islam anything that would get them upset because we view marriage as a sacrament.

PREISINGER        But doesn't the Vatican do that? You're trying to get your point across at conferences, at Cairo, at Beijing.

BRUNGS             So are all sorts of other people. We're trying to get a position across, but not a theological position. Are we to be silent at international conferences because we believe marriage is a sacrament?

MATSCHINER        May I interrupt? Perhaps we haven't explained our position well; perhaps it's still not well developed. We may sound as if we're trying to compel others or convince somebody of something. . .

PREISINGER        . . . of something *they* should do.

MATSCHINER I started to say that we don't do that kind of thing, evangelizing, in other ways. Why would we be doing it in this category?

BERTRAM My job is certainly not to referee the discussion. Nonetheless, I might point out that there are other Christian communions in the Catholic church along side of Roman Catholicism which, though they don't know that they might do this, are sometimes told by their own theologians — I think it's a valid point — that marriage may not be a sacrament, but there is a perfectly legitimate way in which it can be understood as being sacramental. Now, maybe that only confuses confusion. Two key ingredients of what is sacramental (not necessarily that it's dominically instituted by our Lord) are its conveying a gift given graciously, without desert on the part of the beneficiaries, and that it is given through very physical means. If those are the ingredients, I think that for lots of Catholic Christians, not only Roman Catholics, marriage is sacramental. That may not solve the question.

MONAHAN I think Art Preisinger has an excellent point. I think the position of the Catholic church on artificial birth control is based on a philosophical argument which is related to natural law in whatever school of philosophy now represents Scholasticism. I think there's a traditional natural law argument which the church espouses. Calling it natural law says that it applies to all human beings, whether Catholic, Moslem or whatever. Its violation, like the prohibition against murder, lying or thievery, is an actual offense. The argument — there are people here who are well qualified to correct me — is that the act of intercourse is about the procreation of human life. It may not always result in procreation; it may never result in procreation, and procreation is not the only thing it's about. It's about love; it's about pleasure; it's about a lot of things. But it is about life and the procreation of life and to subvert the purpose of that act is immoral.

The act of eating is about nutrition. It's also about pleasure; it's about good company, it's about celebration. But to eat in a way in which we obstruct the nutritional process is immoral. It's subverting an act. I think that's the traditional teaching of the church. It says we may not obstruct the nature of this profoundly human act, whatever our intentions are. If someone figured out a way to obstruct the pleasure in the act of intercourse — I don't know why they would — I think and hope that the church would strongly object. It would say that this detracts from the character of intercourse and from its integrity as a human act. No one may do that, Moslem, Zulu, anyone. It's contrary to nature and to God.

Why is the church going to international conferences and telling other people how they should act? The church says it has a good reason. We have what we think is a message that applies to all human beings. We're saying that this is not something that human beings should do, whoever they are, wherever they are. They shouldn't do this any more than they should murder each other.

BERTRAM            May I lift to prominence something that was suggested this morning by Dr. Byers but not elaborated. He referred to something "specifically Catholic." I think that's a kind of methodological issue that's being explored in the present conversation. Let me broaden the term "Catholic." My guess is that most people, when they hear the term "Catholic," think that means Roman Catholic. For many others, when they hear the term "Catholic," they take that to mean Christian, of which Roman Catholicism is a part. Let me use the term "Christian." There are "specifically Christian" positions. Does that mean that they are exclusively Christian or does it mean that they are characteristically Christian? Might they not be positions which are shared by, or at least ought to be shared by, human beings generally?

My guess is that when the Christian church or Christian groups are represented at a global congress on population, it goes there not only to represent a position that is exclusively Christian, though the position might be characteristically Christian; it goes there because it wants to call attention to something that has validity and applicability to human beings generally. We've touched on this as we've passed. My own position, for what that's worth, is that the church ill serves itself. It communicates to the world, unintentionally perhaps, but communicates to the world that this is where we Christians stand whether or not the rest of you stand here or not. If the position is one, as Dr. Monahan says, which is incumbent upon all human beings in the image of God, then the Christian church is merely calling attention to something that is authentic and valid for all of God's creation. He brought it up in connection with the business of population control.

I would suggest that that's even truer of something more radical — like the biblical view of marriage as a one-flesh union. That is not exclusively Christian. Its very much part of the Jewish tradition for example, but both in the Hebrew scriptures and in the New Testament, there's no suggestion that this is a view of marriage that should be limited to people in the Christian community. It's what happens with all marriages. Now Christians may have a particular calling to lift that view of marriage up for all the world to see, but it's not unique to the Christian

tradition. I would say that, if what we have to say about the human validity generally of a Catholic Christian view of parenting is the case, then in my judgment that's at least as importantly true of a view of marriage that goes far beyond some of the views of marriage that we've referred to in the discussion. Marriage is not just for pleasure, not just for security, not even just for friendship. It is actually the uniting in one new unity of two partners. They did not bring about the union, God did. And God gave each one to the other one. But even when we get that theological, there's nothing uniquely Christian about it. It is characteristically Christian. I think the whole issue that Dr. Byers raised, "what is specifically Christian and what is generically human for which maybe the Christian church has a unique responsibility to raise its voice" is an issue that we might want to talk about in the time that remains.

MORRIS                    Is the Roman Catholic church trying to force everyone to accept its view on mechanical, chemical or other "unnatural" forms of contraception? I think that all the arguments I've heard may have some validity. This morning, one of the essayists said something that is part of the issue; namely, that of all the church groups in the world, the only church that speaks with one voice at these international meetings is the Roman Catholic church. Therefore, when it speaks on something like this — it might have slightly different views, or maybe drastically different views from other religious bodies — its voice rings through much clearer and it sounds much louder and it possibly sounds a lot harsher. I would guess that there is just as much difference across the spectrum of other religious beliefs as there are differences between the Roman Catholic position on this and any other extreme Christian position on it.

MARTIN                    I want to come back to the questions about the way in which the Holy See approaches some of these questions in the complex field of presence in international conferences. There's something everyone here knows. For those attending international conferences, there is not much point in coming into a conference like that with theological language. The easiest way to be ruled out of order is by using language which is considered inappropriate. The question of whether I think it's characteristically or exclusively Christian or Catholic or Roman Catholic is a further step toward clarification. Obviously "Thou Shalt Not Kill" is one of the Ten Commandments. But it is also something to which most of us subscribe as being something for the good of society. So, there are certain principles which have found expression in religious language but which have a relevance also for the way in which people live together.

The same would be true, for example, of reflections coming out of other religious traditions, particularly the Islamic tradition. Much of the press comment in the United States about the Islamic positions in conferences springs from a certain prejudice toward Islam and lack of understanding of the richness of the Islamic tradition. This latter is something that we have perhaps to rediscover, particularly the Islamic understanding of the role of religion in society. The fact is that society is not necessarily the totally secularist society in which some of us have lived and to which we have become accustomed.

Secondly, let's consider the specific question of the relationship between these two aspects of marriage and of the sexual act itself; namely, strengthening and expressing the intimacy of the relationship — the one-flesh — and the transmission of life which is inevitably a part of it. The big difference in the Roman Catholic tradition is that it maintains that at no stage can a person *deliberately* divide these two functions. There is disagreement as to what constitutes the *deliberate* division in every individual act. I would not say, however, that the Holy See has attempted in the conferences to impose its own positions. It has presented them in a respectful way; it has not, I would say, in any way attempted to impose that position, nor would it have the ability to do so.

Let me tell one story about this. At the Cairo Conference, in addition to the discussion on reproductive rights, the term *sexual health* and *sexual rights* began to emerge. There is no definition of sexual health which is universally recognized, for example by the World Health Organization, and so on. I was discussing this with a Norwegian delegate who usually had very different positions from mine. I asked him what this meant and why he was introducing this. He stated that the problem with all this discussion of reproductive health and reproductive rights is that we've ended up in a worse position than the Roman Catholic church. "We're again putting reproduction at the center of sexuality and we're forgetting that sex is about fun." He used these exact sorts of phrases.

We can arrive at this issue from a preoccupation about the reproductive aspect of our sexuality. The number of times in which reproductive health is mentioned in the Cairo Conference or in other conferences is a sign that the reproductive dimension is essential to the sexual dimension. It would be very interesting to come back and ask whether children grow up best when they are born, conceived, sustained and helped by this one-flesh relationship which their parents have developed among themselves. This is the natural environment in which not just

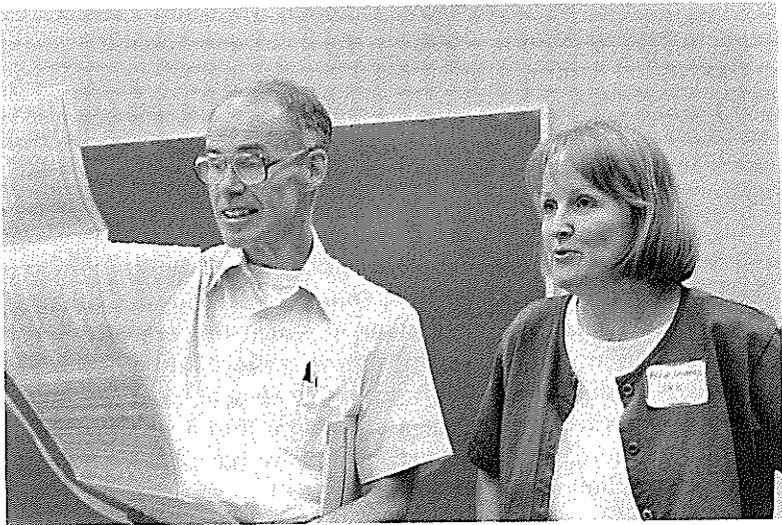
reproduction, but the passing on of the elements of humanity, takes place. To say the Catholic church would object to a method which reduced pleasure in marriage is clear. The Catholic church has all along stressed the pleasure aspect. We rejected Jansenism and Puritanism.

The Pope himself many years ago clearly pointed out that a man could commit rape against his wife even in his thoughts, because his action would not reproduce this essential dimension of sexuality. One-flesh means mutuality and respectfulness. One partner in the relationship can sin gravely by using the gift of sexuality in an inappropriate way within the marriage. That is also part of the Catholic tradition.

Let's go back to Sister Virginia's remarks about what we inherit from our family, about child rearing and about reaching decisions on having children. One of my criticisms of the U.N. documents is their tendency to look on the decision to have a child as *my* decision or, at the most, a decision with my partner. There is a clear tendency to forget that both family formation and childbearing are essentially social functions also. We westerners say people should limit the number of children because of the social questions arising from overpopulation. We tend to forget that many decisions about childbearing in fact involve more than the individual parents by themselves. In many traditional structures, for example in Africa and other cultures, the involvement of other members of the extended family is not looked on as interference. In fact, it is seen as part of a basic social support system which is there to guarantee the strength of the family, the strength of marriage, the ability to bring up children and not abandoning those who have responsibility for their children.

One of the reasons why the Holy See has taken strong positions at international conferences, particularly in some of these areas, is that it feels that very often, when the conditions in which the sexuality would be exercised are discussed, the group is moving more and more away from the richness of the one-flesh tradition. It sees a tendency to detach sexual expression from marriage and move it into a very different type of basic atmosphere. This is an area where we have been saying that in fact some of the language and some of the ideas were not being true to sexuality and its meaning. We had a long discussion in Beijing precisely about what sexuality means and what control over one's sexuality means. Again, it is interesting to get the different people to look at this. The Arab-speaking delegations have great difficulty because they felt that, in their linguistic set up, sexuality has a different meaning from that in English.

This is another area we could look at. Even here across the table, we discover that people in different sciences and disciplines use the same words in different ways. Some talk about cures for infertility, but I don't think that the demographic definition of fertility fits into this. For example, as many people said: in the English language sexuality refers to a state rather than to sexual activity. It was meant to be a way of trying to resolve the difficulty the Arab countries had. They did not want sexual activity mentioned. But I don't know how we have control over a state. This is another area where we could look at the use of language. These are just some ideas I wanted to throw out. We have not finished the debate on this.



Drs. Tom Sheahen and Alene Gelbard.

## SESSION VI

**SUMMARY:** Both essayists and participants were asked to recommend specific action on global population issues. Byers noted that perseverance was an absolute necessity in dialogue. Gelbard stressed "thinking globally and acting locally." She also urged perseverance as well as awareness of the issues, education and an understanding of the complexity of the problem. She further suggested networking for groups and organizations dealing with population issues — scientific, religious, health and educational groups.

Monsignor Martin made three suggestions: a) working within the framework of dialogue — challenging other groups on issues like "fear of the other" or "loss of security" because of immigration; b) bringing one's specific contribution to the debate — churches should "do what they do best"; c) making a positive effort to live in the real world, the world-as-it-is, not the world we might wish it to be.

Participants noted that population control is not enough by itself; we needed a broader approach to sexuality and reproduction. Fear (of the other, of pain and suffering) seems to be one of the underlying themes of the population control "ethic."

The difference between "natural resources" and "reserves" was clarified. It was stated that we need to expand resource use rather than curtail it. The amount of reserves is dictated by the market, not by presence of resources. In view of the disparity between rich and poor, the virtue of temperance was suggested. More than control of population, control of disease is vital to development. The banning of DDT was a political decision which has played havoc with the poor in developing countries. Too much attention and money devoted to "trivial environmental issues" has meant the loss of funding for real disease control, including HIV/AIDS.

Creating more economic growth is more important than redistribution. ITEST and other groups should take the initiative in educating the churches on a technical level. Courage is needed. A more critical analysis of scientific and theological traditions can show the futility of "quick fixes." We must affect our time, our place and our neighbors — do what truly it lies within our power to do.

**BERTRAM** Several people suggested that we ask our essayists what we as individuals might do about population issues. I admitted yesterday that, when we confront the global dimensions of this problem, we can't help but feel overwhelmed. This is how I feel when I pull up to a traffic light behind a car bearing the bumper sticker, *Liberate Tibet*. I find myself saying: "Yes, I want to do that, but where on earth do I begin?" This reminds me of a story I heard years ago when the population problem was just coming into public notice. The story was told about someone who was speaking to this problem. He had worked himself up into quite a lather and came in for the rhetorical kill. He fixed the audience with his stare and said: "Do you know that somewhere in this world every 45 seconds a woman is giving birth to a child? What are you going to do about that?" A hush fell over the audience. They were so overwhelmed that they remained silent. The speaker thought he had better try again: "Once every 45 seconds somewhere in this world a woman is giving birth," he repeated. Finally, someone in tennies stood up in the back and said: "Find her and stop her!"

**BYERS** It's good for me to go first, because I don't have much to say. As you will have gathered by now, I'm not an expert on population issues. My viewpoint on these things, as on all science-related issues, is one of dialogue. Catholics in particular, and maybe Christians in general, coming to dialogue with science, carry a bit of a burden. The burden consists of about 400 years of religious persecution and warfare of various forms; it may be more like 1,000 years, if we include the Crusades. Therefore, when we speak in a dialogic situation, it often sounds as if we're trying to impose our views. Actually, what we mean to do is propose. Perhaps proposing is a relatively modern development; we used to be much better at imposing than proposing. That becomes a psychological factor in discussions in which I get involved.

I've noticed for years that I will say something which means to me something along the lines of, "Have you thought about this?" It seems to be understood as, "You must do this." That's not what is intended. Still, I think that the history of dogmatism, warfare, persecution and what have you, perhaps makes that inevitable. I want to underline that again. When I speak out of the Catholic religion, I always try consciously to talk about Catholic teaching. Say we're in a classroom and the teacher says "x" and "y." Well, we might accept it or we might not, depending on what we think about the teacher and his/her credentials or other things. When I talk about Catholic teaching, I don't feel as if I'm teaching something. It's put forth in the spirit of, "Have you thought about this?" This is part of the 2000 year old Catholic, Christian

tradition. The church is rather sophisticated and wise in some ways and it has something to bring to a discussion. To sum up: there is something that the religionist side of humanity can bring to dialogue. Those of us who have made religious commitments and speak out of that perspective — not only of the faith, but the perspective of faith as expressed through an institution — have something to say in these discussions. What is it that we have to say?

I will leave the specifics to the experts who will speak after me. What can I contribute to this request of the moderator? Having been raised in the Aristotelian-Thomist tradition, I regard virtue as a habit. A habit is something acquired through repeated action. Over the years, in situations like today, and maybe even in life in general, I have learned that one accomplishes things through perseverance. How do we apply that to this situation? The Bishop's Committee on Science and Human Values — to take my own particular circumstance — is probably the "least of the brethren" at the Bishops' Conference. It exists, but just barely.

I have four other committees to deal with and the Science and Human Values Committee is staffed minimally. We do the little bit we can. That's on the negative side. On the positive side, the Committee exists and has been in existence for 10 years. Finally, in the 9th year of its existence, we got around to global population. Did we solve anything? No, we did not. We spent the first session in 1993 trading stories about scientists' stereotypes of bishops and bishops' stereotypes of scientists. That was valuable, but it didn't solve anything. In the second year we reached a consensus on some rather broad things. In general terms, though, we were able to make an internal report to the bishops. As a result, the bishops became slightly more comfortable with science. They became somewhat more comfortable with the thought that we could talk about global populations without fighting over birth control. That latter is the psychological category that seems to govern a Catholic person's faith in these matters. That may not be so true on the international level, but I have observed it in this country in many different settings.

So what happens in that regard and what will happen in the future? We've existed for ten years and we'll probably exist for another ten years. Probably our focus will switch to genetics. That seems to be our direction at the moment. Slowly, slowly, slowly we'll have an impact, so that 20 years after we've begun, the U.S. Catholic hierarchy will be more sophisticated about scientific issues than they were twenty years earlier. I suppose that's progress; that will be a contribution at my level. The

international level may represent other problems and issues.

I was talking to the other two essayists last night. Because I'm not familiar with the United Nations' structure, I was curious about what effect a U.N. Conference has. Can U.N. Conference #3 cancel U.N. Conference #1? I got answers to those questions and then I asked about the Helsinki Conference which, over a period of a decade, had tremendous effect on the democratization of Europe. Monsignor Martin filled me in on that. In that conversation I heard the moral which fits in very well with what I've been saying so far and actually probably triggered it; namely, that perseverance is a great value in those kinds of conversations. Over time — that might be 50 years — a consensus develops in an area like global population problems, a way of dealing with it. It doesn't happen necessarily in Cairo or Beijing, but it may happen over ten such meetings. The strands that remain important to people get reinforced. Meanwhile, the normal power relationships go on as they always have, but, perhaps, these conversations over time shape those power relationships in the directions they would not otherwise take and the population situation is addressed more humanely than it would otherwise have been.

My other contribution is so general that I hesitate to say it. I started my essay with a metaphor about the expanding circle. I mentioned yesterday that our goal in religion/science dialogue is not necessarily consensus. We'd take consensus if we could we get it. We want wisdom. Let me add one thing. We've been talking about themes like population policies and bean counters whose only interest is counting up the number of people in 2100 or 2150 and limiting that number. We would generally agree here that that is a thoroughly inadequate way to approach the problem.

Among other things, the church can contribute a spirit of Christian charity. Wisdom will allow us to analyze the problem; we must approach it in a charitable spirit. Otherwise, we will have more warfare and more persecution, more of everything we don't want. What does the church bring? It brings a 2,000 year old tradition; it brings intelligence; it hopefully brings some wisdom; perhaps more than anything else, it brings the context in which we view the problem. If we don't view others — citizens of other nations or members of other generations — as equal to us in the sight of the Lord, we will not reach a decent solution to these problems. As I say, I am leaving the specifics to the experts. I am not one.

BERTRAM            Dr. Byers' emphasis on perseverance reminded me of a story that Mr. Kinney told. Two fellows got lost in Manhattan and asked a junk dealer how they could get to Carnegie Hall. The junk dealer said: "Practice, practice, practice."

GELBARD            My remarks will pretty much repeat what Dr. Byers said. Before he started to speak, I jotted down several words. The first one of those words was "perseverance." As I mentioned at the beginning of my remarks yesterday, Monsignor Martin, having gone through three or four — I don't know how many of the international conferences — is a good example of perseverance, as are the other participants at those conferences. All these discussions have been variations on the theme of the nature of the quality of life and of the approach to a new perspective.

I also noted what has been said about increasing awareness and understanding, and, from that, hopefully wisdom. This conversation is essentially only beginning; there is still time. I hope particularly that some of the scientists here, who have heard a lot of comments, might speak. I would like to get their reactions to people who work on issues related to this matter. I'd like to know what they think of the relationships mentioned and what they think might be solutions to improving the quality of life in the context of the population/development issues.

The consensus that we talked about in Cairo is a good place to start in terms of increasing understanding and awareness. I've been dealing with some of these issues for over 20 years and, yes, I know them well. It's very difficult for you and others, in a day and a half's conversation, to absorb the complexity involved in these issues. I'm sure also that different people picked up different things and will depart emphasizing one or two thoughts that not everyone else will emphasize. That's a beginning. For anyone who is interested in a solution, I suggest looking at it from that perspective. The U.N. has put out a summary of the Cairo recommendations, not the huge tome that Monsignor Martin carried here on the plane. It summarizes well what the issues are.

There are a few concrete suggestions which will not immediately result in an improved quality of life for many of the people we are talking about. Again, in the hope of increased awareness and understanding, the Population Reference Bureau now belongs to a community of organizations in the United States which are part of a ten year, \$50,000,000 grant program by the Pew Charitable Trust, Pew Global Stewardship Initiative. We are working on a networking of groups,

bringing together constituencies that have been identified as having an interest in global population, consumption and environmental issues, but which look at the issues from different perspectives. We want especially those whose constituencies include members of the scientific and religious community. The groups they've identified are the religious community, the environmental community, the foreign policy community, the population community and women's health and rights communities.

One of our activities is a newsletter. The newsletter, as we work on it with the secretariat of this commission, is designed to bring the perspectives of these different groups together in one place and share them with everyone. If people understand how groups with different perspectives are interested in the issues, it will foster improved understanding and ultimately some common ground. Then we in the United States can encourage our governments and individuals to develop policies, as well as develop effective action. It is a long process, as Dr. Byers said. I was very impatient when I started looking at the magnitude of these issues and their impact. We're talking about poverty; we're talking about a quality of life for far too many people which is vastly different from our quality of life. But, with perseverance, things should improve, if we're doing the right thing.

The key for addressing both population stabilization and advancing economic development is improving the status of women in terms of women's empowerment, as was mentioned in the Cairo consensus. That's a hard term to translate. Even in English it is a difficult concept for many to understand and feel comfortable with. But if we look at the specifics, improving women's health, their education, their access to economic opportunities, their access to the political process, we can see that it is central to the issue. This was also a key issue in Beijing.

Women make up to 50% of the polity, but only 10-11% of the elected officials. When women take an active participation in the political process, their concerns complement those of men, obviously. It makes for richer policies altogether. Along this line, I have said this to the group as a whole and in individual conversations, but I want to air it again; namely, the importance of involving men much more in discussions of strengthening the family. It is important in discussing the role of the individual family to mention involving men. There are some encouraging developments in the United States, as well as internationally.

For years, we did little research on what men thought about these things. We proposed international programs which focused on women. We made assumptions about men which are now proving to be false. For example, there's some research that shows that African men want to be much more involved in the process of deciding when a child is conceived, of following the pregnancy and of being there at the child's birth. There are, however, traditions and customs that preclude that. Once that is discovered, these customs can be changed as easily as in the U.S. That's a beginning. But unless we look to forming a partnership informing and nurturing the family, these things won't change.

I'll end this by saying that the slogan 'think globally, act locally' is the one that makes the most sense. These issues are overwhelming, especially on the international level. I found what Mr. Kinney has done in Africa is extremely interesting. He lived in a small community when he was there. Maybe I should steal some of his thunder by recommending that he contribute that as a solution. I was impressed by those development efforts which take what is available locally and work with that. That's certain to be more effective than programs devised by someone far away deciding what's best for a community. These latter programs are often put into place without anyone ever going in and enabling the people who will be living the program's consequences for a long, long time.

MARTIN            Today's Gospel is about the leper who came back to say thanks. There are two ways we can say thanks. One way is to write it down and remember to always to say thanks. The leper yesterday was totally different; he recognized the gratuity of the healing that he had received. It wasn't just a formal thing like "good morning." We have to give thanks in the leper's way. I'd like to reflect specifically on the role of the churches in this area — as churches. We forget that the Holy See is a member of the international community and as such takes part in these political debates. After one of these international conferences, the Pope asked me what I wanted to do now. I answered that I would like to get back to being a normal priest and to talking to normal communities. Sometimes I feel I'd be happier in that context.

What can the churches do? One thing to be recognized is that the political community and the population community — or any other community — would like to bring the church on to its bandwagon. They'd surely like to have the support of the churches. They'd like to use the churches. They'd like to tame the churches. If we watch the arrival of the Pope in any country, we see a flurry of people who want

to be there, to be seen there, for him to use their words, or for them to use his words. The first thing the churches must do is make those communities a little uncomfortable. They must challenge all those communities and not allow themselves to be tamed. The churches' contribution is welcomed in most pluralist societies, but the churches have a responsibility to see that their contribution remains specifically theirs, specifically church contributions. If the churches don't bring that specific contribution, nobody else will.

This brings in a whole series of questions that in the normal scientific — even more political — debates are not always present or not sufficiently present. If we have faith in a God who is transcendent, then our understanding of the destiny of people is very different from one worked out in a purely practical pragmatic way of looking at problems. I'll present three contributions the churches can make.

The first is setting the framework for the debate or contributing to setting the framework of the debate in a challenging way. Some of this will be critical. First, do not accept any understanding, any presentation of the population problem based on fear. Doomsday predictions have a tendency to create anxiety among people and at times to transfer that anxiety by identifying the cause of the anxiety as people. Population is about individual human beings; our solution must never result in becoming afraid of people or in thinking that people will somehow or other become the danger to us. There is an interesting concept in social philosophy in a number of European countries; namely, the idea of human security. Since the end of the Cold War, threats to humanity don't come from military insecurity, but from human insecurity. There's truth in that; but it's a danger in that people again are the enemies.

Human security means that we guarantee every individual the conditions in which they can develop securely and feed themselves. We should rejoice when that happens, whether those people are living in a situation of population density or in any situation anywhere in the world. So, we should promote the confidence in and affirmation of people rather than foster fear of people. Too often, population previsions are presented in terms of disaster. Certainly in Europe there is a tendency at times to say: "If something isn't done about all those people in northern Africa soon, they'll invade Europe. Look they're here already." This extraordinary anxiety and hostility toward migrants is based on the notion that they will disturb our security. That's the first element in the framework.

Secondly, Mr. Kinney noted that any solution based on social engineering assumes that somehow or other there is a small group of learned people who know what is good for the world. They also know what quality of life means for everybody else. They see the answer to problems in creating, with all available means, a social environment in which all these things will be changed and in which everyone will become like us. The counterpart to that requires a grave respect for cultural difference, even for those who consider having many children as something positive, as something that belongs to their culture. It requires understanding the wealth of difference we meet in the family, the human relations that exist. We should not think that we have suddenly found *it*; namely, the Promised Land which we can transform.

Positively, that framework will also involve a broad concept of human advancement for individuals and for the human community as such. There is a basic principle of Catholic social teaching which in English is very awkwardly translated "the universal destination of the goods of creation." Very simply, this means that when God created the world, he created it and everything in it for the good of all. He created it in harmony in which everyone and every part of the universe was interconnected and served the goodness of the development of that world and of the human community. I was glad to hear someone say yesterday that nothing is ever wasted biologically. Everything can be used. Everything is interconnected. This is true of every aspect of the goodness of God's creation. No individual and no grouping has a right to hoard part of creation exclusively for themselves. It was given for the good of all. This applies, also to knowledge, to culture, to created spiritual goods. We are a unified creation, created by God to live in harmony and in interrelationship.

The word "dialogue" has been used. That involves the churches, alongside other groupings, working for the good of humanity. The churches bring their own particular data. Each group must respect the other and understand what the other can do and do best. Many, in answer to the question of what the church can do in population issues, would say: "First, the Pope should change the church's position on birth control." There are people in the population movement who pay others to carry out a process of trying to get the Catholic church to change its position on birth control, even on abortion. So, one of the primary things is respect for the positions of the Catholic church and respect for the good it can accomplish from its point of view.

Vice President Gore in his book on the environment noted that most

people in the environmental community chafe at the mention of the Catholic church because of its position on birth control. But, as he further notes, they forget all the other things that the church does so well, particularly education, health care and so on. Why not affirm these things and stop the negative polemics which demand that the Catholic church change to the "environmental community's" point of view on all these things? One of the things the Catholic church can and should do well in this area in the coming years is education. This has been stressed consistently at the conferences; namely, education has a major ongoing effect on the lives of people and on the way in which they will make free and responsible decisions concerning childbearing.

I hope that within the Catholic church, on an international level, this commitment to education will be rediscovered in a creative, innovative way. Rather than simply running our traditional Catholic school systems, I hope we proceed in the spirit of the founders of many religious orders, especially women Religious. Very often, the founders and foundresses of those congregations were extraordinarily innovative. They set out to identify places in their societies where women were underprivileged. They brought education, health care, development and empowerment to women there and then. We have to do the same, finding out where such situations exist today. Where are the new situations in which people are not able to fulfill themselves?

If it is true that 70% of the children who do not go even to primary school are girls, if it is true that more young girls drop out of the educational system before they finish even primary school, if we can't change the societies in which this happens, we can still bring education to where those girls are. We can be creative. If the girls are working in small factories, the society or the family probably needs the money they earn. But we can be creative. We can get them together at the end of the work day. We can make a concrete educational gesture to them so that they don't fall out of the system. The same opportunities exist with respect to health care. I'm not thinking in terms of prestigious health organizations. I'm thinking of getting to people who need basic health care education.

I would emphasize the possibility of discussing more clearly natural family planning. At times, it's necessary to ask people to give natural family planning a chance. Even those who don't think it's the only morally acceptable method should at least see that it gets a proportionate amount of funding, scientific research, understanding. Look at its positive aspects. It's often said that it won't work in Third World

countries because people are not intelligent enough. This simply is not true. It's also said that it won't work because it involves the men and they won't respect it. Without that respect it won't work. Well, one of the important things then is changing the viewpoint of men. Natural family planning is a method that entails men becoming more responsible in relationships. When it works, it certainly brings about a deepening of the relationship and understanding between two people. The church can make a contribution in this way. I would include other factors like breast-feeding. There is a whole range of areas in which men and women can become more responsible with regard to sexuality. The churches have consistently preached that, far too often, however, in a negative way. We have to find innovative ways of bringing our message of sexual responsibility, which includes discipline, into today's world.

It's important that the churches realize that their inspiration does not come from conferences or U.N. documents or programs. It comes from Revelation and from the Christian tradition. We should not be defensive about it; we should not be ashamed to preach it.

Let me summarize my three points: how to work in a dialogic framework; do what we can do best; finally — and this is something that has come out very clearly here — live in the real world. This means that, if we talk about the family as the basic unit of society, we must remember the situation in which the family exists in many parts of the world. I was talking with Judge Niemira about the situations that appear in the courts of this city (St. Louis), about the tragic situation of the huge number of children born out of wedlock. Whole sectors of society have lost, within one or two generations, much of their own heritage. Again, I suggest that education around sexuality be directed particularly toward the men in those societies. This is a mission the churches can carry out. The empowerment of women, which is presented as one of the keys to addressing the population problem today, demands a change in men's attitudes. It demands new ways of understanding the relationships between women and men so that together they can make free and responsible decisions about the number and spacing of their children.

MATSCHINER     Let me try to respond to what Monsignor Martin said about not responding to fear or anxiety. I want to bring up a point that I haven't heard so far which has to do with what might be the agenda that has troubled progress in population. I have trouble dealing with population patterns scientifically, so I'll resign myself to trying to be a generalist about it. About 20 years ago, I went to a six-week seminar, sponsored by the American Philosophical Society, at Haverford

College outside Philadelphia. It mostly had to do with the philosophy of medicine and ended up dealing mostly with medical ethics. Most of the material came from the Hastings Center — that's where I first heard about Gaylin's "neo-mortals." As we were watching a film on a neonatal center — the film was intended to show some of the tragic things that went on in neonatal units — the person next to me, a professor of philosophy from New England, became more and more disturbed. There was some footage on a child with a particularly tragic birth deformity. My neighbor became agitated and leaned over and said, "Why don't they just kill it?" I don't remember saying anything helpful or comforting in response. As years went by, I thought I could have said that, if we contemplate all the licit measures for alleviating suffering, we can find a little comfort. It might then be more possible to endure suffering; we need to do that, because we can't eliminate the suffering. Does suffering then become God's will? I think St. Paul would say that we should rejoice in it at that point.

I get the impression that the agenda that troubles the population issue is that we don't want any suffering. We not only want to alleviate it by any and all means possible, but eliminate it altogether. This, of course, is impossible. If we carry eliminating pain to its logical extreme, we simply eliminate the people who are suffering. In view of the essayists' statements, perhaps we can ask people to be more attentive to all the wonderful licit methods of relieving and alleviating suffering. We could, then, be a bit more comfortable with the will of God in situations which we simply can't change. I think that there'd be more productive activity in solving some of the population questions if that kind of approach could be taken. It certainly is no fun to suffer; it's no fun to watch someone else suffer, especially someone we love. In today's culture — which someone described as a culture of death — we don't even want discomfort, let alone suffering. So, in addition to not responding to fear and anxiety (immigration problems and so on as a result of overpopulation), let's not ignore the current determination to eliminate suffering. Such elimination isn't possible in any event.

COLLIER            It's obvious that widespread easy access to birth control and abortion on demand, while it has reduced the birth rate in developed countries, especially the United States, has not stopped the incidence of unwanted pregnancies, the sexually transmitted disease incidence rate, pornography, deviant behavior and a host of other problems that pull our societies down. It's clear that a Cartesian deductive approach to controlling population, simply by making it easy to interrupt one part of the reproductive process, will not work. We have

to have a holistic approach to sexuality and reproduction. Otherwise, we get into all kinds of deviant outcomes, including abusing gender identification in sexual behavior and in the family structure. All of these things have been affected by sexual liberation. It seems that the approach of the Catholic church, and Christianity in general, is that, unless we respect the individual, we cannot treat population issues without a negative and unwanted effect on other parts of our society. Simply controlling population is not good enough. Taking this rather barbaric approach to try to regulate our numbers has a destructive effect on cultures. I mentioned that we have even more powerful tools within reach. These can easily be abused, especially if we take the approach that we'll look at only one component of the reproductive process and manipulate that without thinking about its effects on other parts of society.

POUCH                    I'd like to bring up a topic that hasn't been discussed as widely as I expected. As Monsignor Martin pointed out, the population problem is viewed in the context of population and our supply of natural resources. I expected a sharper focus on natural resources. I'm a geologist and studying natural resources is what I do for a living. Reference was made earlier to the Ehrlich/Simon debate about finding substitutes for a particular natural resource. I'd like to point out two ways in which we misuse "natural resources" in typical public policy debates. *Resource* is a term used in mining geology and petroleum geology in a broader connotation than it is usually used in many public policy debates. In these latter, *resources* is most often used in the sense of *reserves*. Aluminum resources, for example, would be all the aluminum on the planet. Aluminum reserves — it is important to note that this is an economic definition as well — are those resources of aluminum which have been located, and which can be extracted now at a profit.

That definition of reserves should also make it clear that reserves are not truly natural. They are subject to a lot of artificial treatment and human artifice. Thus, the size of the reserve is not only an issue of how much aluminum is available planet-wide; it is also a function of how much we're willing to pay for it and our current technology for extracting it. An emphasis on population only in terms of counting obscures the fact that we're actually concerned with the quality of life. If we realize that, we can probably improve quality of life in terms of things more readily under our control. We could probably enhance the quality of life by trying to expand our natural resources rather than by trying to reduce population growth. The latter is somewhat harder to do.

The experience of First World countries and international development suggests that, with an expansion of the natural resource base, population rates start to decrease. We often hear quoted that we have resources for 15 years and 20 years of this or that natural resource. I'd like to point out one thing. It's 1995 and gasoline costs \$1.00 a gallon in the midwestern United States. Ever since people have been doing natural reserve estimates, there's been a 15 or 20 year reserve. The reason for this is that it costs money today to produce resources ten or 15 years down the road. Because of interest rates, it simply does not pay — again, it's all profit-driven — to continue to explore for reserves which can't be produced profitably or, at least, more profitably than by devoting that money to capital savings. So, don't be so alarmed when you hear that we're going to run out of tantalum in 15 years. I've not met anyone working in an oil company or a mining company who viewed the limit to the reserve (or mineral production) to be the available supplies. It's always limited by the available market. That is a very different problem, indeed.

What do we as church and as scientists do? Going back to Pope Paul VI's quote about making sure that there is enough bread for all at the banquet of life, scientists are in a unique position to lower the price of bread. While this doesn't necessarily guarantee an adequate supply of bread, or that it will be given to everybody, it certainly improves the odds. Things seem to be a lot more common when they're cheap. As church members we need to become more active politically, socially and economically in opposing measures taken to decrease resource availability. This includes gross over-regulation or citing unrealistic environmental goals that frankly seem to be founded on a notion that the universe was created recently and that virtually anything that a human can do will cause it to self-destruct. We need to realize that the goal of protecting the environment is not perhaps to protect the trees so much as it is to protect the humans that depend on the trees.

DONAGHY            I want to return to Monsignor Martin's remarks on Friday night, when he talked about the role of the church in terms of conversion, especially looking at the question of the unsustainable life style of the rich nations. I've been thinking of that because of the growing disparity in the last 30 years between rich and poor nations. This is not merely a question of the poor getting poorer and staying poor. There has been a growing disparity internationally — some would say nationally — between those in the richest 20 percentile and the poorest 20 percentile. That has been a major change in the last 30 years. That framework must be kept in mind. So when we talk about

population/development, we must recognize that it is not merely a question of some who are poor. There is also the question of a growing disparity.

In that framework, there are a couple of things to keep in mind. I've heard here an uncritical approach to questions of capitalism and free trade. Such an uncritical approach as well as statements about resource supply trouble me. Two views of economics and environment parallel something that happened around the time of Descartes. I think it was Alexander Koyré who wrote the book *From Closed World to Infinite Universe*. There are visions of both economics and of the environment that have a sense of a closed world. There are other views of the infinite universe which predominate today. Those two approaches — closed world and infinite universe — are framing our questions in such a way that they close us to creativity. One issue is the need to look at creativity and development. This will mean something very, very different from any of our past approaches. That's an important issue to be considered.

What can the church do? I'll mention something that has gone unstated. We need to return to one of the four cardinal virtues. Not prudence, although we need that. Not justice, although we need that. Not courage, although we need that. I want to stress the last one, moderation or temperance. We must, especially in our own regard, revive the notion of the moderate use of the world's resources. This will require looking carefully at what we're doing. That's the philosophical approach. Theologically we have to consider "the universal destination of goods of creation," as Monsignor Martin said. The challenge is presented in a famous passage of St. Basil that: the bread in your cupboard that you're not using is the bread of the poor; the coat that you are not using belongs to the poor; that which you do not give to the poor is theft. That's not an exact quote, but it gives the general sense.

We need to look at ourselves around this table. What are we doing to deal with the growing disparity between rich and poor? What are we doing in terms of the over-consumption of the goods of this world? What does that mean vis-a-vis what's happening to those who are impoverished, to those without heat? In dealing with questions of development/population, we in this country must look at moderation in our own development, at moderation in our use of resources and in our consumption.

I'd like to add one theological consideration that is not meant to be Utopian although it may sound that way. I do not mean that we will

end suffering, although it may sound that way. It's a remark of Ignatio Ellacuría, rector of the Jesuit University in Salvador, who was killed in November of 1989. Jon Sobrino has quoted Ellacuría: when we look at the Ignatian meditation on the crucified Christ, we have to look at crucified humanity and ask: "What have we done to put Christ on the cross?" What are we doing to keep Christ on the cross? What are we doing to bring Christ down from the cross? In terms of the crucified Jesus, of crucified humanity, what are we doing? That is the challenge for a First World church, among others. That is the one that calls us to conversion.

KINNEY            Part of the problem is quality of life. We were told to think globally and act locally. We do neither. If we did, we would recognize that international agencies and churches are ignoring another form of population control at a level that could be called genocide. I'm speaking of the failure to consider disease control. In banning DDT, Ruckleshaus, then the head of the Environmental Protection Agency in the U.S., admitted that his was a political position. He had no technical information to back it up. The law judge said there was no reason to ban DDT. The number of deaths that have occurred in developing countries as a result of that ban is fantastic. We're talking in terms of numbers of deaths that far exceed those of the Hiroshima/Nagasaki bombs. We have the equivalent of Hiroshima/Nagasaki deaths about every three or four days. This means that a cause of death is ignored when it operates day in and day out. Moreover, it has a debilitating effect that interferes with people's ability to be able to make their own livelihood.

I applaud Greg Pouch's mention of resource development. I have been working for three years with a geologist on a book that is now in press. In it we paint this picture of resources: we don't develop resources beyond 20 years for the simple reason we can't afford to keep looking at the future. The market will change so much by then that it's a waste of time and money. In one cubic mile of the earth's crust we have more than enough minerals for our needs in this country for the next 5000 years. We have the facilities; it's a case of technology and energy. We're developing the technology but severely limiting the energy.

While we talk about the poor in developing nations, we're setting conditions that make it impossible for them to emerge from perpetual poverty. Some years ago, Congress funded a big program for a highway through Appalachia. Its justification was the enhancement of the Appalachian economy. I submitted testimony on it, saying that all it would do was provide a main highway so that people could get through

there faster. That's the way it turned out. Providing funding for the construction of a highway made money for the trucking and the concrete industries; it did not help the people. We have local problems in Appalachia. We have the same kind of problems on Indian reservations. If we're concerned about the quality of life, we should make a concerted effort to come up with answers about what could be done in these areas to provide real help.

We're talking about the quality of life, poverty, education, employment, malnutrition. Of all of these, malnutrition is the one that we should be able to handle, but we don't. The poor are susceptible to diseases that normally would not be so bad, because they don't have proper health care. Monsignor Martin suggested that we not act on a crisis basis. We've developed a crisis outlook on life and we've developed a TV mentality: whatever the problem, it can be solved in an hour. We simply must have answers. Thus, we throw money at problems instead of insisting on real planning. Elites rarely have the proper approach or answer.

We need the involvement of people rather than dictation to people. We need real leadership and perseverance. I like to use the example of a professor from Texas A&M. He told me about his trip to Africa as part of an AID project to show them how to grow more corn. He was to point out to the African farmers that they weren't planting properly. He gave them a lecture about how, instead of sowing their seeds in mounds, they should spread them out along a row. He knew that if there was more sunlight the seeds would grow better. The farmers ignored his advice. So he set out to prove they were wrong, that his way was better. He planted his corn plot next to one of theirs. Their seeds grew, his did not. He spent two years trying to figure out why his corn didn't grow. The Africans had learned that the wind dried the soil to the point where one seed couldn't break through the crust. A group of seeds could. Also, several seeds hold the moisture needed to germinate the seeds. Let me point out, however, that this professor persevered long enough to learn why the local people knew through their own experience what was going on more than he did from book theories. Many book theories are wrong.

BRUNGS                    Dr. Bertram often leaves before I can thank him publicly. I suspect you've noticed the ease with which he manages the discussion and the confidence that we have in him. Thank you, Robert. I also want to thank those of the participants who won't be here for the next session. We're sorry you have to leave early.

## COFFEE BREAK

KINNEY           The churches, as Monsignor Martin mentioned, should really search for the truth. If the churches are going to get involved in population/development/environment issues, they should use facts, not conjecture. We're planting trees as a program to save the world. It comes as a surprise to some that we now have 140 million more acres of trees than we had in 1920. At that time wood ceased to be the main fuel, since we had other sources of energy available — oil, electricity, gas and so on. Until the Third World develops different forms of energy, it's going to be in the same boat we were. They'll use the trees they have. If they don't use the trees, they'll starve.

The U.S. Department of Agriculture Forest Service reports less timberland available now than 20 years ago. The reason for the change is a new method of calculation. The Forest Service determined that timberland is that which is used for harvesting timber. It has to produce so much timber a year to qualify as timberland. Also, they don't count those lands within the National Forests that are off limits. In other words, those trees don't exist for the Forest Service records; as far as nature is concerned, those trees are there doing what trees should be doing. By Audubon Society data — if one digs into their records as we have done — one discovers that the robin crop increased during the period of time DDT was supposed to be killing off the robins.

Let me repeat one thing. It's most important to remember that we have four sources of wealth: extractive industries which include energy, timbering, mining, what have you; manufacturing converts that material into usable commerce: tourism and service industries use these products. Only the first two (extractive industries and manufacturing) produce new wealth. If we're going to continue on our present course, cutting down on the production of extractive industries and cutting into manufacturing, we will reduce the wealth available in this country. We prevent Third World countries from acquiring the wealth they need to develop. We're committing much of our existing wealth to more trivial environmental issues. In essence, we're wasting our wealth. A scarcity of capital to do the things that are needed is growing. According to some projections, there isn't enough capital to handle the problems of the Third World as well as those of the First World. If we're inhibited from doing anything 20 years from now, it will be a world of real problems.

KLAUS           As I was listening, I became aware again of how differently men and women seem to look at the world. Men tend to look

outward; women look inward. It's the way we look at fertility also in many ways. The baby is created outside the man's body and grows inside the body of the mother. Every human shares in valuing the capacity to procreate — positively or negatively. For instance there was a group called the Association for Voluntary Sterilization which changed its name to the Association of Voluntary Surgical Contraception, because it was not making headway. Even today we find that globally eight women are sterilized for every man — it is a little different in this country. Realizing that people value this capacity, even though contraception tries to disvalue it, I began to work with teenagers.

By the time we began to work in 1980, contraceptives had been available for the better part of 20 years. Yet, we still had an enormous number of teenage pregnancies — close to 1.2 million. Most of my colleagues thought that teenagers were simply careless or irresponsible. My experience with teenage mothers led me to a different conclusion. In any case, I tried to find something which put a very high value on possessing the appropriate capacity. The natural method of family planning, at least its technology, gives value to understanding when one is fertile. With natural family planning, we found that we were able to do primary prevention in terms of healthy young people remaining abstinent or returning to this practice. Finally, in the past year we could actually demonstrate that no girl who was a virgin at the beginning of the program was anything else at the end. This was true of most of the boys as well. In other words, we had very few transitions. I think we can show that valuing what one has, rather than disvaluing it as one does when one just takes a pill to wish it away, made a big difference. It's useless to talk about population without talking about the process of valuing our sexuality. We need to think about that.

ABELL                      During the last three or four years I've been moving almost laterally into the area of emergency management, specifically into the role of climate and weather on problems in this country; namely, the urban/suburban/wildland interface. I'm talking about the environment, about changing a watershed. Migration into these areas certainly has not been friendly nor harmonious. Carrying this one step further, I'm aware that developing countries, with their increase in population, are moving outward and more into the environment. I'm wondering specifically about HIV. I'd like to ask Dr. Gelbard what impact the HIV virus has had on population projections, specifically in Africa and even in this country. It was approximately two years ago that we recognized — not the emergence, but the recognition — of the hanta virus in the southwestern United States. One begins to wonder

what other organisms, which we may not even know about now, may be lurking out there? Maybe they also will have an impact on the population. Perhaps Dr. Klaus may also have some thoughts on that.

GELBARD           The projections of computer simulation models suggest that the incidence of HIV in African countries, particularly where it's found in a high percentage of those of reproductive age, will slow population growth, but will not reverse it. This is a surprise to a lot of people. Sometimes the estimate of incidence is as high as 40% in urban areas. I grant that the latest information I have is six months to a year old. I recently saw some data I've not had a chance to discuss with others. A group in the Census Bureau maintains a very detailed data base with as much information as is available on HIV in population worldwide. I noticed in the newspaper that infant mortality has started to rise in some places in Africa. I can't be more specific than that. The transmission of HIV from mothers to their babies and the incidence of HIV is gaining much more rapidly among women than men. This is particularly true in Africa. That's as much as I can say at this point.

ABELL               I noticed in your publication listing the book *Population and Health: An Introduction to Epidemiology*, published in 1994. Does that book have any data on this?

GELBARD           I don't remember, to tell you the truth. The most up-to-date source is the Census Bureau, because, as I say, they keep maintaining this database and updating the simulations. Also, there's a group affiliated with the World Health Organization (WHO) working on this. There has been some debate about this data, but as far as I know at this point, the indications that HIV will reverse population growth have not been supported.

ABELL               I wouldn't think that it would, but in your figures it was listed in your projected totals with respect to population.

GELBARD           Which? Was it the incidence of AIDS?

ABELL               Yes. Was that taken specifically with respect to Africa? You're talking about a large population.

GELBARD           Yes. They're UN figures and they're certainly aware of the AIDS situation and are working closely with all of the other large organizations, analyzing data. This question comes up often and, consequently, the UN and others are acutely aware of the incidence and

spread of this disease in Africa. It's also started to gain in some southeast Asian countries like Thailand. I'm sorry that I can't be more specific.

**KLAUS** Population data, the number of people to be born, must be balanced by an awareness of who will raise these children. So many orphans are coming into the big picture in Congo and Zaire! Zambia has been decimated by AIDS. Part of this is the result of cultural and social practices. There are places where, for instance, if a man dies of AIDS or whatever, his brother is supposed to marry the widow. In those circumstances, AIDS goes right through a family. Part of the problem, also, is the mobility of the African male, especially in East Africa. Truck drivers traveling up and down the road stop to have sex with women. There is an incredible amount of such behavior. There are now 100,000 orphans in Rwanda. Just counting the number of people, without recognizing they have to be raised, educated, clothed, etc., is a very limited view of the whole global situation.

**GELBARD** That makes me think of one thing. Because of the incidence of AIDS/HIV increasing so rapidly among women, there is a concern that some of these projects designed to help educate people about AIDS have not kept up with recent trends. Dr. Klaus mentioned truck drivers. Truck drivers have been the focus of a lot of education effort. In recognizing the new situations, people are paying particular attention to these more recent documents which focus more attention on educating women.

**KINNEY** The practice in Uganda is for the men to leave the villages to go to the cities for work. To keep the cost down, four, six or eight men sleep in the same room. AIDS went down the highway from Rwanda to Uganda to Mombasa. The prostitutes along the road, move into those rooms. Then the men go home on weekends and AIDS transmission is multiplied. Officials are making a real effort to try to break that up, but at the present time that's the situation. That's the cause for much of the spread of AIDS through the towns along the road. It's true even in the countryside because the men travel quite a distance from the cities to their villages. They may return to their villages once a week, once a month or once every three or four months, depending on when they have the money to do so. They're estimating in Uganda that they will have lost over 50% of their population in another five years. Within that country, AIDS is of epidemic proportions.

**SHEAHEN** Perhaps what I'm going to say is a call to courage

on the part of ITEST. When Dr. Bertram opened this morning's discussion, he called on our essayists to discuss what we can do about this. What can the Christian church really do? As some of you know, my background includes activity with Operation Rescue. Thus, I'm no stranger to bad press. That organization has gotten a huge amount of bad press. Certainly, we saw throughout the last two years that, between media and bad press, the church — not just the Catholic church, the Vatican, but all Christianity — got very bad press from the population powers-that-be.

Only in the last half hour have we finally recognized in our discussions, a horrible alternative in stabilizing population, i.e., increase the death rate. We can do this in variety of ways. One is widespread abortion on demand; another is executing the elderly; the spread of AIDS is a third example. There are all kinds of ways to "stabilize" the population by increasing the death rate. These are all terrible solutions. The net result is that we as a church really have to *win* the fight. Clearly we must pressure governments, both the United States and the governments of the world, to educate women. It must be real education.

Right behind the education of women, there are several more components to development. Dr. Pouch talked about not decreasing our use of natural resources. John Donaghy talked about the need to give to the poor and quoted St. Basil — what we don't give the poor is theft. Combining these themes brings us to something pointed out about five years ago in a Papal encyclical on the economy. We are not in a zero-sum game. We do not necessarily make the rich poorer by making the poor richer. We don't simply take something away from one to give to the other. We are not engaged in simple redistribution. There is real growth; there is real economic development; everybody can be better off. That's a very important point which can be legitimately stressed by the church and is backed up by centuries of economic experience.

In the energy field, which is my field, nuclear power has gotten an extremely bad press. Should the church — I'm not just talking about the Catholic church — throw its influence behind nuclear power? I'd like that, but it's a pretty tough question. If the answer were to be "yes," how do we do it? Frankly, our church people do not have the technical depth to carry forward a technical agenda. Even though the churches stood firm in opposing political correctness in other areas — population control is a primary example — how can the church take a firm stand on a technical issue? The only answer I can see to that is that ITEST and similar groups must become very active and up front, carrying the

ball. I think a major thing for all of us to take away from this conference is that it's up to us to lead the church in a direction of technical strength.

Turning back to the immediate question of population, the worst press of all has accrued to natural family planning. The ridicule and denunciation from the media has been atrocious. In fact, it's a system that works very well, is easy to learn and is a viable answer to some of the Third World problems. As ITEST, as Christians, we ought to be denouncing this media distortion. We ought to point out that natural family planning (NFP) is a realistic approach and should no longer be ignored. I'm saying that this group, ITEST, needs the courage to become more active in pushing for a stronger technological approach by our church in the public forum.

BRUNGS                    Dr. Sheahen is correct about our need for courage. There's no question of it.

KEILHOLZ                I'd like to pick up on the story I began with yesterday. As you recall, it was the conversation between the now-pregnant teenage daughter, her mother and the public health nurse witnessing the conversation. Who is missing? Actually, there are several people missing. Can you imagine what conversation took place between the adolescent boy and his father? Where is the adolescent girl's father? What contribution might her father make to the conversation? I bring this up to underscore what Dr. Gelbard has said several times about the need to talk about the role of men in reproduction. Their role goes beyond inseminating. That's not the whole story.

Often when people talk about sexuality, they're talking about its genital aspects only. The fact of the matter is that we are born male or female. My sexuality is part of me, even as a single person. I haven't dropped my sexuality somewhere along the line. The same is true for one choosing a celibate life. They have neither de-sexed nor "de-sexualized" themselves. It is an impoverishment of each one of us to pretend that sex is not an element of who we are. I hope that each of us in our conversations, within our families or with professional colleagues, raises the level of consciousness and ask: "Where are the men? What do we have to say to other men? What do we have to say to women and to girls, to boys?"

I'd like to address to Monsignor Martin about an area that I, as a woman in the Roman catholic church, find particularly painful. I deeply

treasure the rich tradition that the church has in speaking of the dignity of every human person. What crushes my spirit is that the Roman Catholic church loses plausibility when it speaks of these matters, so long as Roman Catholic women do not seem to participate in the authority or decision-making processes of the church. This is not necessarily a plea for ordination; it is a plea for mechanisms for women to be involved in the process. Some bishops had tried to do this. Archbishop Rembert Weakland sat down with women and talked to them. The National Conference of Catholic Bishops and U.S. Catholic Conferences have attempted to prepare documents, conduct hearings and/or listening sessions around the country. We need mechanisms to bring women's voices to the table. As Dr. Klaus stated, women speak with a different voice. I agree.

I also urge that this be done with married couples. Married couples have much to say to the church. I hear married couples joking about how the celibate clergy dare tell them how to regulate their lives as a married couple. Just because the clergy doesn't have the same experience as married people doesn't mean it has nothing to say about married life. But does it have everything to say? Natural family planning can be a very important part of communication for men and women, but must we exclude the other available means of technology? We shouldn't close off discussion with those people for whom natural family planning may not work or be a viable option — for whatever reasons. The people most affected by the decision making process should be heard. We need mechanisms to hear the voices of the people whom the moral teaching affects. I know from my own personal experience that Catholic couples take what the church has to say to heart. At times some may face an option which is contradictory to church teaching. I do not think people face that situation lightly. There is also a parallel problem we must face. The rich tradition of the church in teaching about social justice is rarely discussed in the press. I know many Catholics who disregard that. Consequently, the church's teaching mission is very important and there is very much work to be done.

Finally, one of the students asked what we'll do with these discussions. For me, these sessions always provide an opportunity for an examination of my conscience or what some spiritual writers now call an examination of consciousness. Also, the Proceedings are sent around the world and, hopefully, provoke thought. These are two functions of these workshops. I examine my life and my reflections in light of what I've heard and examine my reflections about how I feel about it. I hope that provides an idea of how a particular person — I — uses what happens here.

ABELL                    Peggy Keilholz started by asking where the men are. Let me state an answer from my point of view as a father and grandfather. If I were to walk away from a situation like that, I would be completely without honor. I would be committing a grievous sin. I think there are quite a few other men who feel the same way.

BRUNGS                I am probably the most blessed person in this room. I have missed only one ITEST meeting during the last 27 years. I have learned more in these 27 years than I learned in all the classes I ever took — and I was in school for 30 years. That learning brings a sense of motivation and commitment. It brings the desire to do something, though not on a grand scale. I know that we're not going to have neon lights on Broadway shouting out "ITEST." We bring something, even unconsciously, to each other, to the people we work with, to the people we're in contact with, to the people we recreate with. I often find myself sitting on the bank of a lake fishing for rather elusive catfish, thinking over the things I've learned here. I talk to the people I'm with about these meetings. The result of being here is not simply something immediate and pragmatic. At least in my case, it's something I carry within me that motivates and encourages me, or discourages me on occasion. It does change me, as do most experiences.

JUNGKUNTZ            As I reflect on things I said earlier in the meeting, about not being able to change others, I am asking myself what I can change about me out of this experience. There are some things I can't change, but finding out what those are will help me change what I can. One thing that I find helpful is the distinction between prejudice and bias. I suspect we all grow up with prejudices since we come from particular families and backgrounds. I'm beginning to realize what a powerful influence family and neighborhood and background exerts. The idea that there was only a day or so in the history of the universe when the particular egg and sperm that resulted in me could come together is an aspect that I've taken from ITEST. It really was an introduction to evolutionary thought that I didn't grow up with.

I leave here with a sense of spiritual development that will help me as I seek to be available to the people and staff I work with. ITEST has been a community that helps me become more aware of my prejudices and biases. I am impressed by Dr. Klaus' teaching adolescents about their bodies, so kindly, helping them realize that their bodies are gifts of God. My own adolescence was difficult. I'm glad Dr. Klaus is teaching adolescents about the God-giveness and goodness of the body. It's things like Dr. Klaus' teaching that will allow us to acknowledge our

differences, prejudices and biases. I hope that we can learn something better than the prejudices we all grew up with.

MCLEOD            I was asked to think globally and act locally. That evoked a thought I had when I first read the workshop essays. I wondered how a Marxist ideologist would approach our subject from the assumption that all society is founded on and depends on socio-economic conditions. Based on that assumption, our desire to change society would require that we change the economic situation. To be able to accomplish this we would need a Communist elite setting down the structures and channeling forces to bring Utopia. Applying that to our concrete situation, trying to do something locally, we see that we're concerned with many economic conditions and welfare.

In this country now we want to change welfare. One of the major programs concerns teenage pregnancy. Some maintain that we should not provide teenage mothers with money to raise these children. We say that we shouldn't coerce people but should work for change through structures and laws. We try to shape people and think that at times it's important to put pressure on people to do what is best. It's almost a way to socialize people in that situation. So, we could take the issue of funding or not funding teenage mothers as a concrete problem here. Cutting back on teenage pregnancy would be one small way of cutting back on population increase. It would also raise fundamental value issues for us. It might be a practical way to highlight how complex situations can be when there is a conflict between values. We want young people to be more responsible. We may have to put pressure upon them to achieve it. At the same time we have to be concerned about the young babies who would otherwise lack social support. Even locally this is a complex issue.

COLLIER            One of the factors behind what Fr. McLeod mentioned is the breakdown of the family. Part of this breakdown is traceable to a welfare mentality — part of it. We have to get away from the current welfare system and at the same time reverse the deterioration of the family. Family structure, especially the black family structure, has changed dramatically in the last 30 years — not for the better.

KUHL                I want to return to something Dr. Donaghy talked about earlier. He mentioned that often we don't think critically enough about technology, free market and development. That may be a task for ITEST; namely, engaging the tradition of scientists or the theology of science more critically. There was a movement when I was at the semi-

nary called "Appropriate Technology." It was concerned with a level of development appropriate to the place and people where it was to be applied. I tend to think that our development isn't appropriate in that respect. Often we set up massive factories or something which helps the developer more than the people we say we want to help. In terms of population problems and the desired quality of life we need moderation in development.

Development must occur with place and people in mind. Our goal is different from the corporate goal of advancing the interest of the corporate developer. Our interest should be development that respects place and people, helping them better their lives. I feel that development, business and free market do not promote moderation. They seem to want the fastest road possible to the goal. Perhaps one thing we technologists involved in corporations, businesses and churches can promote is patience, perseverance. We need to channel corporate effort by fostering the spirit of moderation, even with regard to development.

I propose this not just because we don't have enough resources to spend money too fast. Rather, I do so because people must develop at an appropriate rate, one in which they can participate more fully and in a better way. That's a practical idea. That kind of thinking can become part of development. It requires that we think more critically about our own views of the free market, of capitalism, of development and technology. We must ask whether these forces can be controlled so that the people, not the interests of the developers or the teachers of development, are served. It's not the teacher's interest that is finally to be met; rather, it's the students' interests. The primary goal should be the interests of the receivers, not of the givers.

BRUNGS                    We're within about ten minutes of adjournment. Do the essayists have a final few statements they would like to make?

GELBARD                I would simply like to thank everyone. It's been a very interesting and rewarding weekend. I was pleased to hear the perspectives of people who care so deeply about such fundamental issues of life and who talk to those issues from disciplines other than demography. I've learned a tremendous amount and I will leave with a lot of thoughtful reflections. Thanks for having invited me. I said at the beginning, and I repeat it at the end, it's been a real pleasure. I appreciate it very much.

BYERS                    My major contribution to the gathering has been

bringing Dr. Gelbard. She has been a great blessing to us with her grace and her ability to articulate very difficult material. I think it's been quite a successful meeting and I think we stayed on track. Of course, we didn't solve anything, but at least we clarified some of the difficulties.

BRUNGS                    Thank you, Dr. Byers. The day ITEST actually "solves" one of these faith/science issues is the day we ought to quit.

MARTIN                    There are still a number of questions I should answer about the woman's role in the church, in the ministry, in the decision-making process. I agree that this is a major challenge and I don't believe we even scratched the surface of how we will answer it. I suspect that the answer probably lies in a reexamination of the whole concept of authority: what is responsibility and service in the church? We may well find a very different viewpoint emerging. We could go on along this line for many hours. I was struck by Peggy Keilholz's comment on the way the church had listened to married people. We talked last night about marriage as a sacrament. One of the aspects of a sacrament in Catholic theology is that a sacrament is given for the building up of the church. Therefore, it brings with it a special grace to build up the church. Not to use that grace impoverishes the church. That grace is a contribution of married people. Their experience in the church is, in its own distinctive way, part of the grace structure of the church.

I'd like to thank you for having me here. Last night I asked Dr. Gelbard whether a discussion on population five years ago would have been about the topics we've discussed here. Her answer was that it probably would not. Then she added that there were certainly at that stage people in the population community who were talking about these issues. I want simply to mention that we've seen very clearly that the population problem isn't just a question of numbers; it's about people, brothers and sisters of ours. In various parts of the world and in different situations, they are asking the same questions about their lives, their future and their children's future. The dialogue of concerns that we've had — including our differences — has been very enriching.

BRUNGS                    It's clear that we agree that our essayists have been an enormous gift to all of us. Peggy Keilholz mentioned authority and responsibility in the church. Monsignor Martin just now stated he thought the area was about to be re-examined. I have been saying for years — this is speculation on my part — that I see the authority structures changing from the monastic model we've had for centuries

toward a marital model. I strongly suspect that one of the problems the church faces right now is moving from one authority model to another. Let me say it this way: we have one foot in the air and we're slightly off balance.

As I jotted a few notes in this last session, one thing kept running through my mind; namely, a prayer from the Common of the Mass of our Lady. We ask Christ to give us courage in our weakness (God knows better than we do that we're weak), to free us from our sin. We've mentioned things over the weekend that are results of our sinfulness, if you will, active and passive sin, original and personal. The final request in that prayer is to "make our offerings acceptable." The rest of our lives should be an offering of what we learned this weekend and our commitment, in our own way, to do what lies within our power. We are not going to affect the 22nd century, but we might change the 21st century.

I'm always amused that, in our great liberal society with all its permissiveness, we are more hide-bound than the medieval canonists who had the axiom: "abuse does not take away use." In our society, if something is abused, we want to ban it. The medievals had better sense. I suspect they developed that way of living and thinking from watching the great practitioner of, shall we say, liberality. God, knowing full well that we would abuse freedom, gave it to us anyway. We ought not forget that. We cannot take away freedom in order to protect it. We do that on all levels.

I was talking with Dr. Bertram earlier this morning. He remarked last night that ITEST needs to do something on marriage, family and sexuality. There is a profound need for a developing theology in this area. Since we have five letters in our title, the last two being "science and technology," it would be alien to the spirit of the group to stop with theology. In view of this workshop, I'll bring before the Board the idea that in about two years we have a meeting on marriage, family, sexuality and biological development, the biological sciences and technologies. That might make for an interesting weekend. It will take careful planning.

I remarked at one point that God is the creator of the universe and God is its redeemer. At our best we are co-creators and co-redeemers, and to be our best we have to be co-creators and co-redeemers. God's responsibility in this exceeds ours by, oh, let's say, infinity. Since then several remarks have been made. Pastor Kuhl mentioned appropriate

technology. I remember watching a program on architecture on Public Broadcasting a dozen years ago. The voice-over mentioned that good architecture works toward making a place, not filling a space. Appropriate technology can be understood in that sense, but only as a step. It is not the end goal. Our goal is not to bring these people up so they are a little better off, but never catch up with us. That's not what we want. But to meet them where they are and move them step by step is not only legitimate, I believe it's necessary.

I don't expect that Pastor Kuhl is aware that his quote about the teacher looking out for the welfare of the student reminds me of a statement of one of the church Fathers. He's in good theological company. In his *Hexaemeron* — late fourth century — Basil of Caesarea began to cope with the exact same issues that ITEST copes with: the church's reaction to and development of the science and technology of the day. Basil says: "Moreover, you will find that the world was not devised at random or to no purpose, but to contribute to some useful end and to the great advantage of all beings . . . ." Our scientists, technologists, theologians and church leaders could use some of that understanding. I'd worry less if I could be sure that all scientists and technologists — and theologians — were looking out for the good of all beings.

Finally I'd like to express to our essayists my deep appreciation for the wisdom they have shared. I know that everyone here agrees that we have been blessed by your presence. To say more would simply be to gild a lily that does not need my beautifying. I'd like to thank all of the participants. If there ever was an ITEST meeting that could have, as Dr. Byers said, bloodied the walls, it is this one. Instead, each showed charity to and patience with ideas that may be alien to him/her. I thank you for that. I thank you, as well as the essayists, for your thoughtful approach to an obviously difficult and complex set of issues. We have all benefitted by the presence of each of you.

I have already thanked Dr. Bertram for his "moderating influence," although I know at heart that he loves to stir things up. As you have noticed he is a masterful Moderator. Finally, I want to thank Sister Marianne Postiglione and Sister Rose Marie Przybylowicz for all they have contributed to the success of the weekend. Without their help this meeting would have remained a dream. Godspeed on your return home.

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### VIDEOS

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