

4.0. CHAPTER FOUR: THE CHURCH'S PRE VATICAN II REMEDY FOR UNDERDEVELOPMENT

4.1. Human Rights-based Development

For the purposes of the rationale of the present study, i.e., demonstrating how a holistic understanding of human development entails integral development, a rights-based core concept of integral development is undertaken herewith. This conceptual framework is sought in the light of the recent social teaching of the Church. The core concept of a rights-based development is demonstrated with a view to applying it as an effective remedial action against underdevelopment in the concluding chapter in a particular ideological context. This context relates to the political economic liberalism aspired after in Kenya, on the one hand, and the traditional African socialism in the nation-state on the other. In its interdisciplinary scope, the conceptual framework is paradigmatically realized with a particular reference to one relevant modern right, i.e., the right to development. In an introductory note, the theological religious significance of human rights is critically assessed in view of creatively evaluating the main theme of the present topic. This topic is on a human rights-based holistic concept of human development as key to the realization of integral development. It is assumed that an effective practice of social justice as an integral part of the end of the rights-based development would pave the way toward the identification of an antidote against underdevelopment.

4.1.1. Human Rights and Theological Religious Significance

For the purposes of this study, human rights are understood as a name for what has been traditionally known as natural rights, or the rights of man. According to M. Cranston, the term human right is a modern expression of an earlier usage of the term natural rights.⁴⁴⁹ That means, as A. I. Melden observed, human rights are somehow derived from the nature or the characteristic proper of human beings.⁴⁵⁰ What the celebrated author meant is that human rights are moral entitlements that every person possesses simply by virtue of the fact that the individual is a human being. In this connection it is for the purpose of securing and promoting human rights that civil rights are established in a particular civil society. As R. A. Licht noted correctly, such a society makes lawful the claims that exist prior to the law by means of the enactment or legislation of human rights as civil rights.⁴⁵¹

Human rights can be understood in one way as negative rights or immunities from adverse interference with what is held to be one's due in virtue of being simply a human being, i.e., inherent subject or bearer of rights in general and a citizen of a nation-state in particular. An example of such inalienable individual rights is the negative right to liberty of conscience and freedom of religion: "Everyone should be immune from coercion by individuals, social groups, and every human power so that, within due limits, no men or women are forced to act against their conscience nor are any persons to be restrained from acting in accordance with their convictions in religious matters in private or in public."⁴⁵² Human rights imply the deterrent role of the state in

449 Maurice Cranston, What are Human Rights? (New York: Basic Books, 1962), p. 1.

450 Abraham I. Melden, Rights and Right Conduct (Oxford: Basil Blackwell, 1959), p. 4.

451 Robert A. Licht, Old Rights and New Rights (Washington, D.C.: The AEI Press, 1973), p. 2.

452 "Dignitatis Humanae " 2, in Austin Flannery, The Basic Sixteen Documents-Vatican Council II: Constitutions, Decrees, and Declarations. A Completely Revised translation in inclusive language (NorthPort, New York: Costello Publish-

enabling the individual rights to thrive by safeguarding them in some way. We may then observe that the aim of the liberal tradition of human rights is to free people from dominion of any institution, such as family, Church, and state.

However, civil rights can also be understood in another way as positive rights. They point to the legislative and executive measures or powers that enable the state to promote the social economic system of rights. Examples of such rights are the civil rights to public education and health care. However, as David Selby argued, each set of rights complements the other.⁴⁵³ He gave the example, on the one hand, of the positive civil right to health care. This is feasible only in the prevalence of social progress or economic development. Selby gave, on the other hand, the example of the negative right of freedom of speech in a democratic nation. The right of freedom of speech empowers the subject to claim the right to health care. As the author concluded, the security of the positive right to health care enables the competent holder of rights to fight for the negative right of speech.⁴⁵⁴

In describing negative rights as liberty-oriented rights that promote individual freedom and positive rights as security-oriented rights, Selby illustrated the complementarity between both as follows:

You can think of liberty-oriented rights as rights that promote individual freedom. You can think of security-oriented rights as those rights that give the individual social and economic right. Each set of rights complements the other. For example, freedom of speech helps us to claim the right to a good health service. The security that a good health service provides enables people to be more vigorous in demanding and defending the liberty-oriented rights.⁴⁵⁵

In describing negative rights with regard to the important question

ing Company, 1996), p. 552ff. References to the text *Dignitatis Humanae* will be given by citing the paragraph number preceded by the initials DH.

453 David Selby, *Human Rights*, p. 9.

454 Ibid.

455 Ibid.

of the problem of human rights, J. F. Green argued that the historical consciousness of human rights is of crucial importance. He has demonstrated how in an earlier usage, the word *right* had the legal meaning of entitlement to due liberties (*unicuique suum*, i.e., to everyone his or her due).⁴⁵⁶ In its modern usage the term human *right* also has the social economic connotation of a goal or political aspiration, such as the right to free elementary and secondary education or the right to health care.⁴⁵⁷ The historical consciousness or the critical understanding of the temporal mode of human rights is an inseparable methodological tool in approaching the social question of the universal meaning of human rights. This is because such a generally understood meaning or definition of human rights is crucial to the concerted action seeking an effective remedial action against the abuse of human rights.

Having personally witnessed the abuse of human rights in a recent slaughter among neighbors condoned by the state through ethnic clashes, we have come to an important social awareness. This is the realization that the root causes of the abuse of human rights are, among other factors, known manipulation or misunderstanding of the correct idea of human rights. That means, many persons or different bearers of right may hold conflicting views on human rights.

In the foregoing connection, Green offered again concrete evidence of the moral truth that led to the emerging consensus about the meaning of human rights among the member-states of the United Nations (UN). The member states did so when deliberating about the meaning of the Universal Declaration of Human Rights.⁴⁵⁸ The emerging consensus was that some commonly held moral truths and social values such as equality and justice underlie in an important way the concept of human rights. For example, we will demonstrate, among

456 James F. Green, The United Nations and Human Rights (Washington, D.C.: Brookings Institution, 1958), p.3.

457 Ibid.

458 Green, The United Nations and Human Rights, 25.

other concepts, how truth to oneself as truth to one's conscience and God is also the key to a proper understanding of the above stated legal meaning of entitlement to due liberties or basic human rights: "Freedom attains its full development by accepting the truth. In a world without truth freedom loses its foundation and man is exposed to the violence of passion and manipulation both open and hidden."⁴⁵⁹

Furthermore, the problem of human rights is the philosophical question of the theoretical framework characteristic of the modern understanding of human rights. This is the conceptual framework of liberalism. One characteristic of the liberal philosophy of mind is the autonomy of reason. This kind of secular rationalism is the hallmark of modern philosophy in its disciplinary search for the independence of the natural and social sciences from biblical revelation or matters of the faith. That is to say, in the modern world, human rights are founded upon the autonomy of natural reason, i.e., reason unaided by supernatural faith. Hence, it may seem but a small step from this epistemological independence of mind to know the true nature of things unaided by religious faith to the more dominant ethical problem of individual moral autonomy so much characteristic of the modern concept of human rights.⁴⁶⁰ R. Spiazzi critically assessed the liberalist and individualist philosophy of human rights in the gospel light of the recent social teaching of the Church.⁴⁶¹ According to the liberalist contractarian theory of the state, the latter is a discrete collection of individuals. And these atomistic individuals come together to form the state for the protective scope of safeguarding their own interests. Spiazzi offered his criticism in the following points:⁴⁶²

1. Exaggerated individualism, in contradistinction to which the new Christian personalism effectively situates the individual in

459 John Paul II, CA 46, in Walsh, Proclaiming Justice and Peace, p.464ff.

460 Raimondo Spiazzi, Principi di Etica Sociale (Bologna: Domenicana, 1989), p.7.

461 Ibid.

462 Ibid.

koinonia or communion with civil society and human solidarity.

2. Subjective rationalism, which conceives knowledge as mere self-unfolding of the mind. It consequently ignores Divine revelation.
3. Secular naturalism and anthropological optimism according to which in his original state of nature man is prone to do good and to avoid evil. But this naturalist philosophy of John Locke and the anthropological optimism of Jacque Rousseau are in contradiction to the Christian doctrine of original sin.
4. Philosophical absolutism of liberty in opposition to the Christian understanding of freedom as responsibility, that is, accountability before God and others.
5. Utopian view of equality, which can be the source of deceptive illusions.
6. Myth of continuous social progress, in point of fact, falsified by historical events and Christian realism.
7. The primacy of capital over labor, i.e., dominant motive of profit in denial of the Christian priority of labor over capital, i.e., the supremacy of solidarity.

The purpose of the above named moral theological critique is to expose the liberal and capitalist idea of human rights as not sufficiently conducive to a Christian vision of justice and love. That is to say, the Gospel mandate of the social teaching of the Church consists in connecting faith with justice. In this connection, Pope Pius XI observed well that justice calls, for instance, for the charitable way of benevolence and magnanimity on the part of the rich toward the poor.⁴⁶³

⁴⁶³ QA 50, in Carlen, PE, 209[3:423]. This encyclical is also available in Pope Pius XI On Social Reconstruction Quadragesimo Anno, (Nairobi Paulines, 1989), p.19. Justice and love can truly be said to be reverse sides of the same coin. That means that we may give development aid to the needy out of our love for them,

Toward the realization of the overall rationale of the present study, we concur with Spiazzi that the nineteenth century liberal and capitalist idea of human rights is individualistic in its conceptual meaning and practical application. This is according to its metaphorical symbolism of a “night watchman.” As such the original concept of the liberalist understanding of human rights was the object of critique in the recent social teaching of the Church. By contrast the emerging twentieth century communitarian liberalist idea of human rights as conducive to a “social welfare state” is endorsed and recommended worldwide by the recent social teaching of the Church.

but we can also rightly give our aid because of the moral awareness that it is due to them. It is in this sense that human rights are understood as entitlements that are due to a human being in as much as he is a human person. The concept of justice underlies in a fundamental way the moral imperative: *unicuique suum*, i.e., to everyone his or her due. To the extent that development as self-actualization is what is due to every human being, we may more fittingly say that our development aid to needy is what is due to them in as much as they are human persons or subjects of human rights. That means that development aid is what befits the human dignity in such a moment of need. However, justice can also be viewed as the spilling over of charity or loving generosity going beyond the demands of strict justice, i.e., to everyone his or her due. It is in this way that justice can be seen as fullness of charity or love to the brim in much the same way as the Good Samaritan dug deep into his pocket to pay the inn keeper for the upkeep of the unfortunate traveler (Luke 10: 29ff.) It is then out of justice as the spilling over of charity that the rich give to the poor. As Pius XI observed in his encyclical letter On Social Reconstruction: Quadragesimo Anno (Paulines Publications Africa, 1989), p. 19: “At the same time people’s superfluous income is not to be left entirely to their own discretion.... on the contrary, the grave obligations to charity, beneficence and liberality which rest upon the wealthy are constantly insisted upon in telling words by the Fathers of the Church...”

4.1.2. Human Rights-based Development

As already mentioned in the introductory note of the present chapter, the main theme here is to present a rights-based holistic core concept of development. This core concept is understood as key to the realization of the basic human aspirations to freedom and well being as intrinsic goods of integral development. The concept of a rights-based human development is demonstrated in view of applying it paradigmatically with particular reference to the most relevant modern right in the African social economic context in Kenya. This modern right is the social economic and political right to development as taught by the by the third Post Conciliar Synod of Bishops in 1971 at Rome. One of the important issues discussed in the document Justice in the World (1971)⁴⁶⁴ given at the end of the meeting was the question of the meaning of the right to development. In response, the Church Fathers taught that the right to development denotes mainly the determined will to development. This determined will is motivated by the moral sense of the right to the freedom of action for self-actualization as an individual or state.

Furthermore, as we have already observed, one of the requirements for implementing the gospel of peace sought in the social teaching of the Church is the practice of social justice. It is this biblical call

464 JW (1971), 3-19, in Walsh and Davies, Proclaiming Justice and Peace, pp. 192 and 193. The text was a record of deliberations by the third Synod concerning the sensitive issue of JW. It emerged as a result of the reading one of signs of the times in the contemporary world. As Walsh and Davies admit the fathers were influenced by the second General Conference of Bishops of Latin America held in September 1968 at Medellin, Columbia. The purpose of meeting was to assess the socio-ecclesial relevance of the conclusions of the Second Vatican Council within the politico-economic context of Latin America. The Latin American Bishops were then in favor of the liberation theology. The Synod Fathers spoke in a language of a liberation theology; for instance, in JW 6: "Action on behalf of justice and participation in the transformation of the world fully appear to us as constitutive dimension of the preaching of the gospel, or, in other words, of the church's mission for the redemption of the human race and its liberation from every oppressive situation."

to personal and social harmony that empowers the Church to demand the everyday sanctity. The sanctity comprises connecting Christian faith with social justice as a normative course of action. Since development is known as the new name of peace, the rationale of this theme is to demonstrate how a just or fair, i.e., rights-based development entails meaningful social reconstruction and lasting peace as intrinsic parts of integral development. It is hoped that the social justice as a normative course of action in the paradigmatic form of a rights-based development would facilitate social conscientization of public opinion. This formation is accomplished according to the social teaching of the Church as proposed in the present topic. The purpose of this conscientization is to make justice an effective moral motive of human action undertaken on behalf of social justice as an integral part of evangelization.

In sum, the above stated concept of the determined will signifies the urge or the strongest desire of having the right to development. It also signifies the freedom to implement the right to development as one deems fit. This means that the determined will to development also implies the legitimate search after various ways and means of making the right to development effective. Thus the will to develop oneself as an individual or a civil state focuses its attention on the question of how to implement the right to development according to one's best judgment. As the Synod Fathers, with reference to the particular struggles for social justice in developing nations, said about the need for self-assertion or claim of individual rights, "that determined will asserts itself especially in a struggle for forms of claiming one's rights and self-expression, a struggle caused by the evolution of the economic system itself."⁴⁶⁵

465 JW 14, in Walsh and Davies, Proclaiming Justice and Peace. p. 272. The universally valid moral requirements of ethical norms are what we would recommend to people without self-mastery. Such people are also not motivated by love because of the power of sin, both personal and social. That means, the working hypothesis would be the presupposition that like all other rational human beings

Furthermore, according to the Synod Fathers, the determined will to development, for instance, in a developing African context of struggling for social justice entails a conscientious re-awakening of the moral sense. This moral sense is the personal awareness that the proper implementation of the right to development requires or longs for personal worth and respect of human dignity as such over and above aspiring after the fundamental satisfaction of other basic human needs, e.g., food, clothing and shelter. As the Church document Justice in the World declared:

This aspiring to justice asserts itself in advancing beyond the threshold at which begins a consciousness of enhancement of personal worth (cf. Populorum Progressio, 15) with regard to the whole man and the whole of mankind. This is expressed in an awareness of the right to development. The right to development must be seen as a dynamic interpenetration of all those fundamental human rights upon which the aspirations of individuals and nations are based.⁴⁶⁶

such people prefer for themselves good rather than evil. The first ethical norm to be recommended to the people would be *bonum faciendum et malum vitandum* (i.e., good is to be done and evil avoided). Justice as fairness would require them as rational beings to at least refrain from interfering with the good of others. The ethical norm of justice as fairness is known as the universal golden rule, at least in its negative form: “Do to no one what you yourself dislike.” Since wanting something good for oneself is necessarily arranging means so as to achieve the desired end, diligence or working tirelessly would be a required ethical norm. As such, an individual good is to be pursued persistently to help one to develop oneself in the long- term. The spirit of parsimony or saving today for a better tomorrow would be another ethical norm. Ultimately, to enjoy one’s good in tranquility peace is paramount. The corresponding ethical norm would then be working for peace to maintain the momentum of peace (*si vis pacem par pacem*). That would be an effective way to integral development that is open to all men and women of good will.

466 JW 14, in Walsh and Davies, Proclaiming Justice and Peace, p. 272. In the first place, spiritual needs are over and above the material needs in the biblical sense that “one does not live by bread alone, but by every word that comes from the mouth of God” (Matthew 4:4). In the second place, a pronounced primacy of the material over the spiritual needs in the modern world usually results in the

The above quoted reference to Pope Paul VI's Populorum Progressio in the all important issue of a heightened moral sense of self-esteem, so vital for meaningful social progress, refers to God's plan for individual development in a community of fellow human persons. In the gospel light, development means, in part, the self-actualization with which the individual human being is called by God to exploit his or her particular good as a way of enhancing the common good. Paul VI recalled in this connection the biblical doctrine of creation according to which everything God made is good. In their interaction, therefore, all things act toward their own good. And the good for the individual human person in his or her interaction with the created universe of things and fellow human persons consists in his or her self-actualization in fulfilling dutifully his or her God-given mission here on earth. The supreme pontiff explained:

In God's plan every man is born to seek self-fulfillment for God calls every human life to some task. At birth a human being possesses certain attitudes and abilities in germinal form and these qualities are to be cultivated so that they may bear fruit. By developing these traits through formal education of personal effort, the individual works his way toward the goal set for him by the creator. Endowed with intellect and free will each man is responsible for his self-fulfillment even as he is for his salvation.⁴⁶⁷

excessive indulgence of the pleasurable element of material goods. These goods are not by themselves evil. If they are properly understood and well used in an ordinate manner, they are instrumental to the relationship of the higher spiritual goods, such as knowledge, and contemplation as well as prayer and worship of God. What is called for is a proper relationship or moral balance between the spiritual and material needs. As Paul VI explains the need for the moral balance in his encyclical letter On the Development of Peoples: Populorum Progressio, 41, (Nairobi: Paulines Publications Africa, 2008), p.22: "Not that material property of itself precludes the activity of the human spirit. On the contrary, the human spirit, increasingly free of its bondage to creatures, can be more easily drawn to the worship and contemplation of the creator. However, modern civilization itself often complicates the approach to God, not for any essential reason, but because it is excessively engrossed in earthly affairs."

467 PP 15, in Walsh and Davies, Proclaiming Justice and Peace, p. 226. Jas. 4:6. An

The premise or starting point of the rights-based concept of development directed toward social reconstruction for social progress is, as above stated, the notion of self-development. All forms of genuine flourishing are types of authentic self-development. The core meaning of the authentic self-development type of flourishing is self-reliance. Ultimately, the ethical groundwork upon which the concept of human development ought to be based is, among other premises, the right to self-reliance or personal economic initiative. With this moral sense of economic initiative, the individual is called to strive after the complete development of his or her intellectual and moral excellences. These excellences or social virtues are moral traits of mind following a grace-filled conversion of heart. Examples of such excellences that are moral goods both for the individual concerned as well as others may be the critical and creative “imagination and wit, beauty and grace, and other natural assets and abilities of the person . . . they are enjoyed by our associates as well as ourselves when properly and rightly exercised.”⁴⁶⁸

In the above stated context of faith and morals, leading to the formation of ethical excellencies or social virtues, Leo XIII warned in Rerum Novarum that there cannot be genuine or lasting social reform for the realization of social justice unless there takes place at the same time personal moral renewal of the mind and heart.⁴⁶⁹ The heart sym-

integral development short a fully and totally redeemed human person in a totally fulfilling relationship with God would simply not be Christian. It would lack in the necessary eschatological tension of the kingdom of God that is already here on earth but is not yet fully realized as it will be in the future world at the end of times. As African scholar Lawrence Magesa puts it in his article, “Sollicitudo Per Socialis”, “The Answer of the Church to Economic Situations: Towards African Christian Liberation (Nairobi, St. Paul Publications Africa, 1990), p. 211, “For John Paul in SRS it is evident that a vision of development unrelated to the theme of salvation falls short of its real meaning and is simply not Christian. True development must affect salvation of individuals and of peoples.”

468 Rawls, A Theory of Justice, p. 389.

469 Pope Leo XIII, On the Conditions of Workers, Rerum Novarum 77, p. 35. It is here that the pope underlines the absolute need for God-fearing moral and spiritual renewal of all the instruments or agents of work and industrial action: “it is

bolizes the ideal of charity, without which the social justice sought in human development may be even inhuman.

In the next place, the Synod Fathers depicted the intrinsic relationship between human rights and human development by indicating symptoms of underdevelopment in terms of the abuse or violation of human rights as follows.

When immigrants are denied their fundamental human rights to legal protection, for instance, they become marginalized members of the civil society of their adoption for lack of the equality of opportunity in job recruitment.⁴⁷⁰ Similarly, all types of discrimination on the basis of race, tribe, creed, or sex have meant, for instance, with reference to the discrimination on the basis of sex, starvation of women's spirits for lack of equal educational facilities.⁴⁷¹ This means that women's contributions to their own development as well as their dear ones and neighbors cannot be equal to that of their male partners in development. The refugees who have been deprived of their fundamental human right to belong to a motherland or nation-state are confined to the inertial condition of their refugee camps in Africa today. This confinement works much to the detriment of individual development in self-esteem and personal contribution to their particular good as well as the common good.⁴⁷² All these social economic factors are, in the above stated ways, clear symptoms of underdevelopment for lack or denial of the basic human rights.

In sum, the intrinsic relationship between human rights and human development according to the document Justice in the World is understood as a means-end relationship. Human rights stand in a

clear however, that moral and religious perfection ought to be regarded as their principle goal, and that their social organization as such ought above all to be directed completely by this goal.

470 JW 21, in Walsh and Davies, Proclaiming Justice and Peace, p. 273.

471 Cf JW 23, in Walsh and Davies, Proclaiming Justice and Peace, p.274.

472 JW 22, in Walsh and Davies, Proclaiming Justice and Peace, p. 274.

causal connection to human development. They provide the enabling conditions for human development to thrive. Without civil rights, human development is incomplete even to the point of being inhuman or self-destructive to the bearer of the same. For instance, the enormous mineral resources in parts of the African continent have become a curse to the indigenous people of the geographical regions in question. Lack of respect for national sovereignty of the civil states concerned has meant constant neo-colonial wars by proxy for the profit motive of the distant belligerents. These wars are waged regardless of the human rights to life and security of the inhabitants concerned as well as the fair distribution of the economic gains accruing from the exploitation of the natural resources. This form of neo-colonialism was vehemently condemned by the Synod Fathers. It is the denial of the right to self-determination of developing nations. Then the developing nations become the plaything of international economic powers wielding undue political might in the foreign lands of their investments. The undue political power is exercised to the detriment of the integral development of the developing nations.

The denial of human rights to the peoples of the developing countries concerned, e.g., the Democratic Republic of Congo, has meant a great loss of human life and capital. It reduces the inhabitants of Congo to impoverishment for lack of enabling working conditions such as peace and political stability in the potentially rich country of enormous natural resources. From the moment of its political independence in 1960, the Republic has never known lasting peace, as it became then the battleground of the Cold War between the superpowers. Even today the country of the Great Lakes Region of Eastern and Central Africa is suffering from tribal clashes fomented by foreign military forces for the sole motive of economic gain from the rich mineral resources. This is much to the detriment of the social progress of the nation-state. The stories of suppression of human rights leading to the misery of innocent people caught in the middle of wars by proxy

have not been different in other parts of the black continent, such as Angola and Mozambique as well as Namibia in Southern Africa.

The Synod Fathers, in demonstrating the close connection between the suppression of human rights and the danger of the consequent underdevelopment, warned, “There is a real danger that the conditions of life created especially by colonial domination may evolve into a new form of colonialism in which the developing nations will be the victims of the interplay of international economic forces.”⁴⁷³

However, the Synod Fathers were inspired by the biblical optimism and ethical meliorism of the created universe in their faith-conviction that the human being is endowed with the God-given capacity to be a co-creator with God in bringing the world to its fulfillment. Their message is the good news of hope that, with the eventual restoration of human rights made possible only by a prior restoration of morals of the natural law of human reason, integral development would one day become the success story of all the countries of the world.⁴⁷⁴

Along with the biblical mandate for the human person to take charge of the earth most of all in his or her self-mastery, the Synod Fathers viewed human development as “taking one’s future into one’s own hand.”⁴⁷⁵ But this is possible only where the human right to freedom of expression and action is guaranteed in a rule of law enacted in a civil state. Similarly, the Synod Fathers saw clearly the full meaning of human development only where, among other socio-political and economic conditions, the right to participate actively in public affairs is secured. The participation in question here constitutes, for example, the casting of ballots at a national or local level. Also this active participation in public affairs is, however, “to be applied both in the economic and in the social and political field of human development.”⁴⁷⁶

473 JW 16, in Walsh and Davies, Proclaiming Justice and Peace, p. 272.

474 Ibid.

475 JW 17, in Walsh and Davies, Proclaiming Justice and Peace, p. 273.

476 JW 18, in Walsh and Davies, Proclaiming Justice and Peace, p. 273.

The Synod Fathers depicted the logical interrelationship or necessary connection between the idea of human rights, on the one hand, and the notion of human development, on the other, with special reference to the right to a fair distribution of economic goods and the wealth of a nation as follows:

It is impossible to conceive true progress without realizing the necessity—within the political system chosen—of a development composed both of economic growth and participation; and the necessity too of an increase in wealth implying as well social progress by the entire community as it overcomes regional imbalance and islands of prosperity.⁴⁷⁷

As we have already indicated from the onset, according to the Synod of Bishops development requires “the desire which people have to liberate themselves.”⁴⁷⁸ The liberation in question here is understood in a holistic way as involving the intellectual renewal of mind and the moral reform of the heart as well as the corresponding behavior patterns. It also involves the social reconstruction of an entire cultural milieu. Most of all liberation means the self-liberation that calls for a change in one’s mentality or way of thinking and doing things. The need for emancipative thinking and human rights for moral autonomy is of crucial importance, especially with reference to the still predominant traditional social and cultural African context of human development. This was well taken into consideration by the Synod Fathers when they said:

While we again affirm the right of people to keep their own identity, we see ever more clearly that the fight against a modernization destructive of the proper characteristics of nations remains quite ineffective as long as it appeals only to sacred historical customs and venerable ways of life. If modernization is accepted with the intention that it

⁴⁷⁷ Ibid.

⁴⁷⁸ Walsh and Davies, *Proclaiming Justice and Peace*, p. 268. See also JW 4...according to the Fathers of the Church, the development of peoples means “a new awareness which shakes them out of any fatalistic resignation and which spurs them on to liberate themselves and to be responsible for their own destiny.”

serves the good of the nation, men will be able to create a culture that will constitute a true heritage of their own . . . ⁴⁷⁹

Among such culture-sensitive ideas about human rights as the key to forging a national identity and promoting human development is the important introduction of the right to affirmative action. This action means all things being equal, e.g., if one were involved in an interview for a job among equally qualified candidates the moral choice would be to give the job to the more needy or desperate candidate. Similarly, the Church has declared a preferential option for the poor and other less fortunate members of society, such as migrants, farm workers, refugees, and those denied religious liberty and other civil rights. Under this option the Church makes its own the lot of the less fortunate members of society. However, it makes its own in a privileged way the suffering and misery of the poor as they have no one to turn to except God for their help. The Church being God's mouthpiece responds in His name to the cry of the poor because they have nobody else to protect them. The practical significance of the preferential option for the poor is that it is a moral directive that we "ought" to embrace as an ethical aspiration or set-goal for all believers. That is to say, all the faithful people ought to strive to favor the poor in our midst in their most desperate needs such as food, shelter and clothing, as much as we can. All the people of God ought in a special way to favor the poor and other less fortunate members of society in imitation of Jesus Christ during his lifetime on earth.

Similarly, civil rights are legal entitlements to individuals as citizens or integral members of a civil society. That means that individuals are entitled to equal treatment before the law governing the civil rights regardless of any social standing or economic status. Thus, for instance, the rights to provision of welfare services such as social security as well as medicare to the needy people in America and Western Europe, are obvious. For instance, in Kenya, also the state facilitates

479 JW 19, in Walsh and Davies, Proclaiming Justice and Peace, p. 273.

a provision of free elementary education. This is the key to creative thinking and acquisition of technical skills for the realization of action for development. In the country of our origin, the human right to free primary education has been initiated in the nation-state to the advantage of well over one million children, who would otherwise not have had the opportunity to learn reading and writing. Indeed, for the poor children, the rights-based understanding of human development means, as the Synod Fathers asserted, the good news or hope for a better future.

Ultimately, for the Synod Fathers, the prevailing culture of human rights as an attempt toward good governance is conducive to the development of a global society of human solidarity. This solidarity is properly viewed as a worldwide community of rights. The merging global society of human solidarity calls then for new moral duties along with the corresponding new ethical commitments to fulfill social obligations. The need for such new moral commitments was confirmed, for instance, in John XXIII's challenge to individual Christians to accept the personal sacrifice of paying more tax in favor of development in the poor third world countries.⁴⁸⁰ The need for new moral commitment is highlighted also in the apostolic exhortation of Paul VI for bilateral aid agreement from the developed nations as well as international organizations from the International Monetary Fund (IMF) and the World Bank of the rich North to the developing nations of the poor South.⁴⁸¹

The rights-based concept of development, signifying the intrinsic relationship between human rights and human development is the best index of social progress. The Synod of Bishops used the index for social analysis or the reading of the signs of the times of our modern world. Speaking about human development as the socio-ethical pro-

480 MM 158-160, in Walsh and Davies, Proclaiming Justice and Peace, pp.108-109.

481 PP 44-49, in Walsh and Davies, Proclaiming Justice and Peace, pp. 233-235.

cess of humanization or simply “building a more humane world,”⁴⁸² the Synod Fathers embarked on the difficult task of reading signs of the times of our contemporary world. They embarked on the task so as to detect the meaning of the emerging consensus on various historical occurrences of worldwide social economic and political significance. In this connection, the Synod Fathers concurred about the urgent issue of “serious injustices building around the world of men a network of dominion, oppression and abuses which stifle freedom* and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world.”⁴⁸³

One example of such denial of the human right to the equality of economic opportunity has already been cited elsewhere in the Vatican II document Gaudium et Spes (1965) from the latifondist land system in Latin America. In this latifondist system the majority of people are rendered landless while a few landowners possess large estates they can hardly cultivate as a whole. The Vatican Council Fathers in their document Gaudium et Spes illustrated the cause-effect relationship between human rights and human development in the latifondist case in the following words:

In many underdeveloped regions there are large or even extensive rural estates which are only slightly cultivated or lie completely idle for the sake of profit, while the majority of the people either are without land or have only very small fields, and, on the other hand, it is evidently, urgent, to increase productivity of the fields. Not infrequently those who are hired to work for the landowners or who till a portion of the land as tenants receive a wage or income unworthy of a human being, lack decent housing and are exploited by middlemen. Deprived of all security, they live under such personal servitude that almost every opportunity of acting on their own initiative and responsibility is denied to them.⁴⁸⁴

482 JW 3, in Walsh and Davies, Proclaiming Justice and Peace, p. 270.

483 JW 3, in Walsh and Davies, Proclaiming Justice and Peace, p. 270. *The underlining is mine.

484 GS 71.5 in Walsh and Davies, Proclaiming Justice and Peace, p. 205.

In summation, according to the Synod Fathers, the most conspicuous indication of the close link between human rights and human development is seen in the suppression of human rights resulting necessarily in the lack of human development.

However, the bishops are not always pessimistic in their readings of the signs of the times. The Synod Bishops indicated with an optimistic note various contributive factors of social justice and peace as integral parts of human development. Among such positive factors of human development in the foremost place is the new awareness of development as an individual responsibility or self-reliance and personal initiative. That means that such a self-development is the very meaning of genuine development.

We have already indicated how all-genuine forms of development are types of authentic self-development. This is the true meaning of ethical personalism. That is to say, the fundamental right to rational autonomy in the freedom of choice or self-initiative is, in the above stated way, the key to human development. As John Paul II expressed it on a national level, the prior necessity of the right to self-assertion or individual initiative is key to genuine human development before recourse is made to foreign aid: “Developing nations first need initiative within if they are to have any hope of making proper use of help from without.”⁴⁸⁵

Another positive factor of progressive human development is the emerging universal moral sense of co-responsible human solidarity.⁴⁸⁶ A contemporary clear sign of the universalizable moral experience of solidarity is the legal recognition and legislative enactment of the United Nations’ Universal Declaration of Human Rights as civil rights worldwide. One of the contributing factors to the universalization of the ethical experience of human development as the recognition and adoption of universal human rights is the interpenetration of

485 SRS 44, in Weigel, A Century of Catholic Social Thought, p. 121.

486 JW 8, in Walsh and Davies, Proclaiming Justice and Peace, p. 271.

human relationships. This interpenetration of relationships is realized through new technological developments, for instance, the mass media of communication and modern means of transportation such as motor vehicles, airplanes and ships.⁴⁸⁷ The Synod Fathers expressed this newly acquired moral sense of the oneness of the human race, i.e., the universal brotherhood or sisterhood of all humankind sharing equally the common fatherhood of God, the creator of all as follows:

Never before have the forces working about a unified world society appeared so powerful and dynamic. They are rooted in the awareness of the full basic equality as well as of the human dignity of all. Since men are members of the same human family, they are indissolubly linked with one another in the one destiny of the whole world, in the responsibility for which they all share.⁴⁸⁸

However, there are also divisive or antagonistic forces militating against human development by undermining world peace. Without peace in the world any action in favor of development, and indeed any other human endeavor, would be endangered. Among such countervailing forces is the defensive mentality or negative philosophy of world peace as the mere absence of war, achieved by means of a balance of power or deterrent arms race.

As we have already said, the ensuing tension of the Cold War as experienced between the former superpowers in their proliferation of arms of mass destruction renders null and void the underlying defensive mentality of world peace: *si vis pacem para bellum*—if you want peace prepare for war. On the contrary, according to Paul VI, the true philosophy of peace, and in the words of Pius XII, written in people’s hearts and not merely on the peace agreement documents, consists in working for world peace so as to maintain the momentum of peace: *si vis pacem para pacem*. That means, a lasting peace does not merely mean “absence of war.”⁴⁸⁹ It is a consequence of the right ordering of

487 Ibid.

488 GS 78, in Walsh and Davies, Proclaiming Justice and Peace, p. 210ff.

489 Ibid.

society for the realization of the common good and integral development. But such a right ordering of society “does not just happen, it has to be worked for and then defended.”⁴⁹⁰ It is a call to work for a peace based on justice.⁴⁹¹ In this way, according to Paul VI, if you want peace, work for development. Such a lasting peace is firmly grounded on ethical personalism, which in the case of unjustified war warns us that “the discords in society flow from divisions within individuals.”⁴⁹² In conclusion, we may say, then, that the vital human right at stake in the all important question of world peace, a necessary condition for genuine human development, is the right to the most basic good, which is life. Another disturbance of world peace is caused by economic inequality or the denial of the human right to equal opportunity of careers open to talent for exploitation or economic transformation of productive goods.⁴⁹³

The last of the signs of the times of the modern world observed by the Synod of Bishops lies in the widespread impoverishment or underdevelopment due to the socio-economic injustice or the denial of the human right to participate actively in public affairs. The denial of active participation in public affairs is lamentable when it is intentionally structured to keep a man from attaining his basic human and civil rights.

In summation, we concur with the social teaching of the 1971 Synod of Bishops. It taught that key to the realization of integral human development is the authentic implementation of the basic human right to the self-actualization of the individual human person in a civil community of other equally flourishing or self-fulfilling agents of development. This chapter looks for the remedial action in the context of the “night watchman” state with effect from Leo XIII. The fifth

490 Ibid.

491 GS 10, in Walsh and Davies, Proclaiming Justice and Peace, p. 165.

492 JW 9, in Walsh and Davies, Proclaiming Justice and Peace p. 271.

493 GS 83, in Walsh and Davies, Proclaiming Justice and Peace p. 214ff.

chapter will search for the remedy in the context of the modern liberal welfare state. It will start with the papacy of John XXIII.

4.2. Leo XIII and the Human Rights-based Development

In the aftermath of the crisis of the industrial revolution, Leo XIII saw clearly in his social manifesto Rerum Novarum (1891) that the solution of the labor question or to the worsening industrial relations between employees and workers lay in the promotion of the workers' natural rights to association and a just wage.⁴⁹⁴ The supreme pontiff had critically assessed such rights in his earlier encyclical letter Liber-tas Praesentatissimum (1888). He realized that it was only in coming to terms with the new realities that the oppressed workers could find their liberation.

By means of the promotion of the fundamental human right to association, the proletarian or unpropertied poor workers would be empowered through the consequent right of collective bargaining to claim a better or just wage. A just wage was viewed as a living wage, one that enabled the worker to lead a life of dignity. With a thrifty sense of savings, the unpropertied poor worker could own productive property as a security against the misfortunes of life. The legalization of trade unions was viewed in the light of the new understanding of society and state, on one hand, and the conception of new freedoms as well as new forms of property and labor on the other.

The new understanding of society and state signified the passage from the mercantilist social system of market economy under monopolistic bodies or companies strictly controlled by the state. The transition led to the social economic and political system of *laissez faire* or free trade and the emerging liberalist tradition of individual human rights. These rights restrained the state against any undue interference in the natural flow of supply and demand. The state was restrained only by the popularly agreed upon limits of the common good. The

494 RN 17.1, in Walsh and Davies, Proclaiming Justice and Peace, p. 23ff.

new freedoms were, among other concepts, the right to religious liberty and conscience, freedom of thought, opinion, speech, and press. The new form of property refers to capital investment in the means of production for the motive of economic gain or monetary profits. It is in contrast to the older conception of property as ownership of land. The new understanding of labor was the human capital or salaried manpower under regulated employment by a managerial trustee or actual owner of the capital investment. This is in contrast to the older self-employment in trades like tinsmiths, tailors, carpenters, and peasants.

The enactment of the civil rights of trade unions meant in the aftermath of the industrial revolution the emancipation of the unpropertied working class from their near slavery type of misery and poverty to an economically self-supporting middle class of well-to-do citizens over time. According to Leo XIII, this is a clear case of the means-end causal relationship between facilitating or enabling human rights and emancipative human development.

In the view of Leo XIII desirable human development under effective human rights is the value-laden end result of concerted action on the part of all interested parties: (1) the Church, (2) the state, (3) the employers, and (4) the workers. The supreme pontiff saw the concerted collaborative action as a corporate action in response to the emerging social question. This question meant the maladjustment of the civil society to promote the common good in moral terms of its inability to cope with the issue of its being divided into two antagonistic social classes of citizens. Mwangi categorized the two conflicting social classes of citizens in the same nation-state:

One class, very small in number, was enjoying almost all the advantages which modern inventions so abundantly provided; the other, embracing the huge multitude of working people, was vainly seeking escape from the oppression of wretched poverty.⁴⁹⁵

495 Mwangi, The Meaning, Causes, and Solutions of Poverty, p. 163. See also RN 5-6, The Social Teaching Of the Church Series, p.6.

4.2.1. The Church's Teaching

The relationship between human rights and human development is depicted in Rerum Novarum as the God given mandate or ecclesial competence to relate both the prevalent social question and the malfunctioning of civil society in general. The mandate is also to relate the labor question on the issue of the industrial relations between employers and workers in particular, in the light of the very words of Jesus: "Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you."⁴⁹⁶ The Christian anthropology underlying the Church's social doctrine on human rights is the biblical optimism of creation, according to which the human person as uniquely endowed with freewill and rationality is called "to enjoy the benefits of corporeal goods"⁴⁹⁷ for his own self-advancement in a community of persons. As such then the human person is created by God to be a subject or bearer of rights to the goods of the earth in the light of the principles of the natural law of reason.

In sum, the most fundamental human right, expressing the natural law of reason, is the right to self-determination. By means of this right to self-determination, human persons govern themselves on the moral basis of their own counsel or reason. That is to say, the right to self-determination means the freedom of thought, expression, and consequent human action. By means of these fundamental human rights to free choice and action, a human person develops himself or herself as he or she affects therewith also the community development of others. As the existentialists have aptly thought, "A man is what he makes of himself."⁴⁹⁸ They have likewise underlined the cognate existential truism: "To the extent that the individual is condemned to be free to that same extent he is always obliged to perform the exemplary acts."⁴⁹⁹

496 Mt 28: 19.

497 RN 11, The Social Teaching of the Church Series, 1, p. 7.

498 Sartre, Existentialism and Human Emotions, p. 15.

499 Sartre, Existentialism and Human Emotions, p.20. Sartre's notion of freedom

The universalizing reason for the adage lies in the rational social nature of the human being. By means of the social nature every responsible individual choice is accountable before oneself and others as well as God. As the contemporary existentialist J.P. Sartre expressed the universalizability criterion of individual moral choice on the level of personal development in terms of the latter's future preferability of human development on the social level: "And when we say that a man is responsible for himself, we do not only mean that he is responsible for his own individuality, but he is responsible for all men."⁵⁰⁰ Leo XIII would concur with the existentialist stance of mind as the supreme pontiff recognized the rational linkage between the present and future individual choices made in the universalizing light of human reason as a participation of divine reason for community development. The pope highlighted the rational nature of human beings as the universalizing ethical ground of responsible individual choices of moral significance:

This is even more clearly evident if the essential nature of human beings is examined more closely. Since people by their reason understand innumerable things linking and combining the future with the present, and since they are masters of their own action, therefore, under the eternal law, and under the power of "God most wisely ruling all things, they rule themselves by the foresight of their own counsel."⁵⁰¹

In other words, Pope Leo XIII stated that the needs of every human person are constant and recurrent such that satisfied today they are more likely to make similar demands in the future. This actually means that nature necessarily gives people something universally sta-

is different than the Church's. That means, the Church believes in innate inclinations underlying the natural law of right reason. Then responsible freedom means to pursue and fulfill those inclinations in an ordinate manner. In other words, a human being is not entirely what we make of ourselves. For instance, heredity, environment and nurture are part of what we make of ourselves. In this way, we are not condemned to be free as Sartre would have us believe.

500 Sartre, *Existentialism and Human Emotions*, p.16.

501 RN 6, *The Social Teaching of the Church Series*, 1, p. 8. This text is also available in Walsh and Davies, *Proclaiming Justice and Peace*, p.19.

ble and perpetually lasting on which they can rely for their continuous self-support or human development both on an individual as well as the social level. This is identified in Rerum Novarum with mother earth and its great abundance of resources for sustainable human development for the present and future generations. As we have already indicated, this is thanks to the fundamental human right to rational autonomy or, in other words, ethical freedom. According to this freedom, the human persons are by nature entitled to “rule themselves by the foresight of their own counsel.”⁵⁰²

We contend that the starting point for the subjective experience of the above stated constancy as well as recurrence of human needs is the world as identified in mother earth with its enormous natural resources. These resources serve the regular replenishment of human needs on reliable or sustainable bases, such as food, shelter, and clothing. This means that the basic needs are always felt by human beings. The necessary means or resources to satisfy these needs adequately may not be at times readily available. The limitation of these resources demands human planning. For example, in the African context under discussion in this study, especially in the arid and semi-desert areas of Kenya, there are periodic dry seasons when nothing grows. During these dry seasons vegetation dries up, animals die because there is no food, and, as a result of the drought human beings die. They perish because they depend on these vegetation and animals for their livelihood.

However, there are some wet seasons when people harvest abundantly and store food for future use because the rainfall is unreliable. In this area of Kenya the dry seasons are longer than the wet seasons. Because the dry seasons last for a longer period than the wet seasons, there is constant famine in these areas. Our observation is that there is constant famine in these areas because during the wet seasons when there is plenty of rainfall, the Kenyans who live in these areas have

502 Ibid.

not built water reservoirs or dams to catch the rainwater for future use. Our experience is furthermore that when it rains, the soil erosion carries away the fertile layer of soil, which makes the land less productive. We have also observed in some other parts of Kenya that the farmers grow easily perishable crops and fruits such as tomatoes and mangoes. These crops and fruits rot for lack of sufficient markets to order them for sale to distant towns or cities or even overseas. It is in the above stated connection that Leo XIII indicated the need of foresight. The need for such foresight is, for example, the common sense meaning of saving for a “rainy day.” Presently in the land of climatic contrasts, i.e., Kenya, considerable efforts are being made at both the individual and corporate levels, for instance, to slice and dry the easily perishable mango fruits for longer preservation to cater to the human consumption of the fruits throughout the year.

Similarly, systematic technological endeavors by the government of Kenya to implement irrigation schemes in various regions of the arid and semi-desert flatlands in the country has reassured constancy of supply of the necessary means of livelihood such as rice and corn. These foodstuffs enable the Kenyan people in the savannah to satisfy hunger adequately on constant or regular and sustainable bases. The Church’s contribution toward the development of water projects such as boreholes as well as the channeling of water from the mountainous highlands to rural areas has been enormous. The water is meant for human and animal consumption as well as agricultural use. The Church has also invested a large amount of money from overseas donors to construct large size water tanks to conserve rainwater from the house roofs. It is this foresight or ability to anticipate basic needs and providing the adequate means to satisfy them that man and woman can be truly said to take their future into their own hands. This means that man enjoys the power of reason or ability to think critically and creatively as the unique gift of God to him or her to rule himself or herself by the foresight of his or her own counsel. At stake here is the biblical meaning of the divine mandate to man to have dominion over

the earth: *Nemo dat quod non-habet*. As the Latin saying declares, nobody can give what he or she does not have. That means that for a man to have meaningful dominion over creation for the sake of integral development he must enjoy genuine self-control or the moral autonomy of reason following its own counsel. In sum, the natural right to such autonomy is key to self-reliance as a genuine form of human development. The moral autonomy serves then, as a clear instance of the intrinsic relationship between human rights and human development as the title of this chapter indicates.

Another way in which Leo XIII showed how human rights are intrinsically related with human development was to ground the rights on the mediating moral groundwork of ethical personalism. This intrinsic relationship means that human development is the ultimate goal of human rights. As we have already demonstrated, ethical personalism means mainly the centrality of the human person in the universe. In the present context, the universe in question is the civil society. The civil society is, therefore, at the service of the human being for his or her own self-development in the community of persons. These persons are equally entitled to their integral development as the self-realization of the whole person, all persons, and entire peoples. Rerum Novarum grounded adequately the moral connection between human rights and human development on the mediating basis of ethical personalism. The moral term signifies the priority of people over the civil state at their disposal.⁵⁰³

In particular, Leo XIII selected the inalienable individual human right to ownership of private property in the moral context of the universal destination of all created goods for the well being of all humankind to illustrate the intrinsic linkage between the concept of human rights and the notion of human development. That is to say, as above stated, the divinely willed universal destination or common ownership

503 RN 7, The Social Teaching of the Church Series, 1, p.8. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p.19.

of all created goods takes justly the concrete meaning of the derived individual right to ownership of private property. This is according to God's plan for the universe of created goods: "By the sweat of your face, shall you get bread. . . ."504 Leo XIII justified the inalienable individual right to ownership of private property as a causal factor of the social virtue of human diligence. This virtue is conducive to integral human development. In sum, the ethical purpose of the ownership of private property is to cater for the common good of all concerned in a particular civil society:

The fact that God gave the whole human race the earth to use and enjoy cannot indeed in any manner serve as an objection against private possessions. For God is said to have given the earth to human beings in common, not because he intended indiscriminate ownership of it by all, but because he assigned no part to anyone in ownership, leaving the limits of private possessions to be fixed by the industry of persons and the institutions of peoples, yet, however, though the earth may be apportioned among private owners, it does not cease to serve the common interest of all. In as much as no living being is sustained except by what the fields bring forth. Those who lack resources supply labor, so that it can be truly affirmed that the entire scheme of securing a livelihood consists in the labor which persons expend either on their own land or in some working occupation, the compensation for which is drawn ultimately from no other source than from the varied products of the earth and is exchanged for them.⁵⁰⁵

504 Gn 3:19.

505 RN 7.1, The Social Teaching of the Church Series, 1, p. 8. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 19ff. As we have already noted, private property is also for the benefit of the common good. It is then not "inalienable" as later papal statements clarified. In this respect, Leo was too close to the Lockean natural rights tradition of the understanding of private property. As stated above, later popes, such as John Paul II, brought back the thematic emphasis on the common good. As Pope John Paul II pointed out the common destination of all created goods, in the encyclical letter, On the Human Person: Centesimus Annus (Nairobi: Paulines Publications, Africa, 2002), p. 34: "But if the question be asked, how must one's possessions be used? The Church replies without hesitation that we should not consider our material possessions as our own, but as common to all..."

The human right to ownership of private property is, in accord with the Church's holistic understanding of human development, a considerate exploitation of nature: "Fill the earth and subdue it."⁵⁰⁶ In this moral sense of human development as tilling the earth or legitimate exploitation of natural resources, the individual right to ownership of private property is a matter of strict justice: *unicuique suum*, i.e., to everyone his or her due. Leo XIII alluded to the justice between private individuals as due imitation of nature in its in-built or God given drive to provide from its abundance for the needs of the entire humankind as he refuted the collectivist case of the socialization of productive goods:

The force of these arguments is so evident that it seems amazing that certain revilers of obsolete theories dissent from them. These people grant the individual the use of the soil and the varied fruits of the farm, but absolutely deny them the right to hold as owners either the ground on which they have built or the farm they have cultivated. When they deny this right they fail to see that people will be defrauded of the things their labor has produced. The land, surely, that has been worked by the hand and the art of the tiller greatly changes in aspect. The wilderness made fruitful, the barren field, fertile. But those things through which the soil has been improved so in here in the soil and are so thoroughly intermingled with it, that they are for the most part quite inseparable from it. And after all, would justice permit anyone to own and enjoy that upon which another has toiled? As effects follow the cause producing them, so it is just that the fruit of labor belongs precisely to those who have performed the labor.⁵⁰⁷

The end result of the worldwide felt need for the right to ownership of private property is distributive justice in a civil society, i.e., the property is viewed as a moral basis of human development toward social love and world peace. This view is appropriately proposed in

506 Gn 1:28. As we shall note on page 247, at times, our use of the Earth has turned into sinful exploitation. That is why ecological ethicists now question the possibility of wise "exploitation of the Earth."

507 RN 9, The Social Teaching of the Church Series, 1, p. 9. This text is also available in Walsh, Proclaiming Justice and Peace, p. 20ff.

Rerum Novarum:

Rightly therefore, the human race as a whole moved in no wise by the dissenting opinions of a few, and observing nature carefully has found in the law of nature itself the basis of the distribution of goods, has consecrated private possessions as something best adapted to people's nature and to peaceful and tranquil living together.⁵⁰⁸

Furthermore, Rerum Novarum cited the natural institution of the human family as the basic unit of the civil society. It is, therefore, the traditional depository of social virtues. These habitually good social deeds are vital to the proper family life education for distributive justice and human rights. The human rights are thereby holistically understood as nothing else than the reverse side of human duties. These duties are owing to the organically constituted legitimate authority of the state and the family. Just as it is the case in a bodily or living organism, the authority of the state resides in the headship of the nation,⁵⁰⁹ whereas that of the family resides in the *pater familias* or headship of the father or mother of the basic unit of society.⁵¹⁰

The institution of the human family serves then as a moral connection between an ethical conception of human rights, on the one hand, and a holistic understanding of human development of all concerned on the other. The regular or natural family, i.e., permanent and monogamous, is the pedagogical groundwork of natural or human rights. These rights are in the service of the integral development in a civil community of persons united in pursuit of a desirable common good. As Leo XIII persuasively pointed out:

It is a most sacred law of nature that the father of a family see that his offspring are provided with all the necessities of life, and nature even prompts him to desire to provide and to furnish his children, who, in fact reflect and in a sense continue his person, with the means of decently protecting themselves against harsh fortune in the uncertainties

508 Ibid.

509 Rm. 13: 1-7.

510 Eph 5: 21-33.

of life. He can do this surely in no other way than by owning fruitful goods to transmit by inheritance to his children. As already noted, the family like the state is by the same token a society in the strictest sense of the term, and it is governed by its own proper authority, namely, by that of the father. Wherefore, assuming, of course, that those limits be observed which are fixed by its immediate purpose, the family assuredly possesses rights, at least equal with those of civil society, in respect of choosing and employing the things necessary for its protection and its liberty.⁵¹¹

Therefore, the erroneous socialist suppression of the right to privacy of the family is of grave consequence to complete human development. This is because it reduces marriage to a mere terminable contract and proceeds, furthermore, to kill self-initiative with the abolition of the right to ownership of private property. It is only with the right to ownership of private property that the head of the family gains the self-respect or personal worth of supporting his or her family on his or her own. In sum, the socialist collectivization of goods and relativization of the human family are a direct contravention of “the natural rights of individual persons,”⁵¹² because, as the pope continued to indicate, they

511 RN 11, The Social Teaching of the Church Series, 1, p. 10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 20ff. P. 165: Again as we have already mentioned, unfortunately Leo XIII lived at a time when the social question of gender parity (*Gleichberechtigung*) was not a main issue. It was an accepted tradition that the father of the family was also the head of the household. In the African context it is also expected of a responsible father to take a shepherd leadership of his family. This is a leadership of service and corresponsibility or active participation on the part of all members of the family. This system is commonly accepted in the traditional African family because to this day it works satisfactorily to deliver goods to every member of the family. That means, it works to everyone’s advantage in the African context. However, it is understandable elsewhere, for instance, in an American context, that it is no longer accepted that the father of the family is also the head of the basic unit of society. That means, in this way, the American family works better to everyone’s advantage.

512 RN 13, The Social Teaching of the Church Series, 1, p. 10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 21.

throw “the functions of the state and public peace into confusion.”⁵¹³

As already noted in the foregoing teaching, on account of its long experience in the historical development of the basic and social needs of the human nature, the Church enjoys over time special religious competence and relevant expertise in the all important question of the intrinsic relationship or necessary connection between human rights and human development. Leo XIII, in such a case, concluded: “We approach the subject with confidence and surely by our own right, for the question under consideration is certainly one for which no satisfactory solution will be found unless religion and the Church have been called upon to aid.”⁵¹⁴ The above mentioned pedagogical groundwork of the family is referred to in the concluding chapter of this study. It is referred to as a pastoral agent of a justice education and philosophy of human rights in the development-conscious African context of Small Christian Communities.

4.2.2. The State Intervention

The need for state intervention to find a solution to the disturbing social question and the attendant labor question calling for concerted action on the part of all concerned was well expressed by Leo XIII: “Assuredly, a question as formidable as this requires the attention and effort of others as well, namely the heads of the state, employers and the rich, and, finally, those in whose behalf efforts are being made, the workers themselves.”⁵¹⁵

The conceptual framework with which Leo XIII along with the entire pre-Vatican II traditional social teaching of the Church viewed the civil state is, as already mentioned, the image of a living or well-ordered organism. Such an organism consists of various parts or bodily

513 Ibid

514 Ibid.

515 RN 14, The Social Teaching of the Church Series, 1, p. 12. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 21.

organs that are hierarchically ranked or graded according to their order of importance. And so the working hypothesis in this organic view of critically assessing the civil state is the denial of any misconceived egalitarian understanding of the human rights to freedom and equality.

That is to say, the uniform egalitarian worldview would be an impediment to the common good and integral human development. These social conditions or political economic factors underlying the concept of the common good as well as the notion of integral development require in point of fact unity in diversity. Leo XIII expressed the *conditio sine qua non* for complete human development on the moral basis of a corrective or holistic understanding of the human rights to freedom and equality before the law:

Therefore, let it be laid down in the first place that a condition of human existence must be borne with, namely that in civil society the lowest cannot be made equal with the highest. Socialists, of course, agitate the contrary, but all struggling against nature is vain. There are truly very great and very many natural differences among people. Neither the talents, nor the skill, nor the health, nor the capacities of all are the same, and unequal fortune follows of itself upon necessary inequality in respect of these endowments. And clearly this condition of things is adapted to benefit both individuals and the community, for to carry on its affairs community life requires varied aptitudes and diverse services, and to perform these diverse services people are impelled most by differences in individual property holdings.⁵¹⁶

Leo XIII warned, therefore, against an erroneous or exaggerated individual meaning of the right to freedom and equality because such a view would undermine the common good as it would pave the way for anarchy. The head of state is by all means above the rest of the citizenry much on the same analogy of the organic headship of the father or mother in the family.⁵¹⁷ However, in our view, unfortunately, the

516 RN 15, The Social Teaching of the Church Series, 1, p. 12. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 22.

517 RN 12, The Social Teaching of the Church Series, 1, p. 12. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 21. There is

pope lived at a time when the sensitive issue of gender parity (*Gleichberechtigung*) and marital headship of the family were not matters of deep concern.

In a well-considered view, the primary duty of the civil state is to protect the organic harmony⁵¹⁸ or social peace among its citizens. This is in sharp contrast to the proposed socialist class struggle. That means that such a class struggle works much to the detriment of the human right to life and bodily as well as spiritual integrity. This ends up in the war of all against all and brings about underdevelopment. Another duty of the state is to safeguard the right to work and full employment for its citizens so that they can meet their human needs with relative ease. The state should also offer relief aid to the poor and the less fortunate members of the civil society such as the physically and mentally handicapped. As integral members of the state, they are entitled to their civil rights regardless of their social status or bodily and mental conditions. The above civil rights to affirmative action in favor of the poor and marginalized members of society is a direct contribution by the state toward social justice and the human development of the less fortunate members of society. It is only in such a preferential option for the poor that the welfare state can avoid ill feelings and maladjustment in civil society. Thus, we contend, social harmony is safeguarded as the able-bodied go about with joy their noble task of building the nation. Similarly, the handicapped poor people are assisted in the short term to be in a better position to help themselves in the long term. The social economic empowerment of the handicapped poor may be car-

only an apparent conflict in the use of the organic model of society to justify slavery, on the one hand, and the justification of integral human development based on the same model on the other. We reconcile this conflict with reference to the ethical principle *abusus non tollit usum*. This distinctive principle states that the abuse of something does not necessarily take away the correct use of the thing in question. That means that abuse of the organic model as a discriminating hierarchy of human beings does not necessarily take away the correct use of the model as a call to human solidarity leading to integral development.

518 RN 17, in Walsh and Davies, Proclaiming Justice and Peace, p. 23.

ried out by means of training them to practice some technical skills, e.g., knitting and telephone operation.

The state should most of all protect the religious liberty of the Church so as to empower it to “bring together and unite the rich and poor by recalling the two classes of society to their mutual duties, and in particular those duties that derive from justice.”⁵¹⁹ In summation, we concur *in toto* with the social teaching of the Church that for the purposes of the industrial relations and labor rights under discussion, in this connection, the role of the state is to promote the welfare of workers as a moral matter of distributive justice to bring about the integral development of people⁵²⁰

4.2.3. The Employers’ Contribution

The best contribution that the employers can make toward the emancipative human development of their workers is to respect the employees’ basic human rights to personal worth and self-reliance. Whereas human rights entail the promotion of the human dignity of workers, self-reliance signifies the right to the adequate means of achieving their integral or complete human development holistically well understood. As such the complete human development includes both corporeal as well as spiritual goods. The concept of such an integral human development designates both the cultural and religious values as well as economic and political human development. However, in our view, all these value-pregnant human rights are anchored on the fundamental one of respect of the human dignity of workers. Leo XIII made a list of labor rights toward the realization of integral development following a proper hierarchy of values, such as social love and world peace:

The following duties . . . concern the rich people and employers:

519 RN 17, in Walsh and Davies, Proclaiming Justice and Peace, p. 23.

520 RN 33, The Social Teaching of the Church Series, 1, p. 14. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 28.

workers are not to be treated as slaves; justice demands that the dignity of human personality be respected in them, ennobled as it has been through what we call Christian character. If we hearken to natural reason and to Christian philosophy, gainful occupations are not a mark of shame to people, but rather of respect, as they provide them with an honorable means of supporting life. It is shameful and inhuman, however, to use persons as things for gain and to put no more value on them than what they are worth in muscle and energy. Likewise it is enjoined that the religious interests and spiritual well being of the workers receive proper consideration. Wherefore it is the duty of employers to see that the worker is free for adequate periods to attend to his religious obligations; not to expose anyone to corrupting influences or the enticements of sin, and in no way to alienate them from care for their families and the practice of thrift. Likewise, more work is not to be imposed than strength can endure, nor that kind of work, which is unsuited to a worker's age or sex.⁵²¹

Again, as a matter of strict justice and voluntary social love of their workers, the competent employers are called upon to satisfy the basic human rights of the employees to a just or living wage. The just wage empowers the worker to lead a life of human dignity. It helps workers to meet basic needs such as food, clothing and shelter.

The way to reckon a just wage is to consider the professional rank of the worker as well as his or her marital status. What would constitute a just wage here is the amount of salary enabling the worker to fulfill his or her God given duties to his or her spouse and children and related members of the family. It involves, therefore, an important element of social love or human solidarity and social justice. Leo XIII explained:

Among the most important duties of employers the principal one is to give all workers what is justly due to them. Assuredly to establish a rule of pay in accord with justice, many factors must be taken into account. But, in general the rich and employers should remember that no laws, either human or divine, permit them for their own profit to oppress the needy and the wretched or to seek gain from another's want. To defraud people of the wage due them is a great crime that

521 RN 17, in Walsh and Davies, Proclaiming Justice and Peace, p. 23.

calls down avenging wrath from heaven. “Behold the wages of the laborers . which have been kept back by you unjustly, cry out: and their cry has entered into the ears of the Lord of Hosts.” Finally, the rich must religiously avoid harming in any way the savings of the workers either by coercion or fraud, or by the arts of usury; and the more for this reason, that the workers are not sufficiently protected against injustices and violence, and their property, being so meager, ought to be regarded as all the more sacred.”⁵²²

Besides helping to meet basic human needs, the just wage empowers the worker to realize his or her other important human right to own productive property as a security against the misfortunes of life and to earn extra income to develop himself or herself in the socio-cultural community of other persons. That means, as Hughes said, if the workman is paid the kind of wage recommended by Leo XIII to enable him or her to support himself or herself and his or her family, he or she will find it easy, if he or she is economical enough, to save money to buy a convenient income-generating property of his or her own. As Hughes concluded in the following words borrowed, in part, from Leo XIII:

If the workers, in their own small way, thus develop into owners, society will profit in many ways, wealth will certainly become more equitably divided. The present evil state of things will tend to disappear, i.e., the division into two ‘widely differing casts . . . The one holding

522 RN 17.1, The Social Teaching of the Church Series, 1, p. 14. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 24. Under this footnote, it may be observed that in Kenya, for instance, the payment of house allowance follows the general rule. This rule stipulates that equal pay is to be given for the performance of the same job, for instance, in the teaching profession without any discrimination on the basis of sex. Since the allowance is meant to take care of a family unit, it is only fair that the working mother is entitled to the same pay, especially when her husband may be jobless. We concur with the general view that in an American context, it is no longer or rarely considered “just” to give money to the man, because he cares for a family, as if a woman does not deserve the same.

power because it holds wealth; which has in grasp the whole of labor and trade . . . manipulating for its own benefit . . . all the sources of supply . . . and the other, a needy and powerless multitude, sick and sore in spirit, ever ready for disturbance.⁵²³

The above stated sociological and economic analysis is comparable to the way corporations function in civil society. A corporation is a group of persons or entrepreneurs united in one company for a task that is beyond the limits of any of the persons alone. It has then the commercial character of a conglomerate or collective business firm. It can also be seen as a trust or a collection of different companies merged together to form a multifaceted project. In sum, a corporation is such a conglomerate firm merged with others for a multifaceted project that would be difficult or unprofitable for an individual to accomplish in isolation. It therefore brings together investors interested in large projects such as exploration and production of oil and agribusiness or commercial farming. In the foregoing way, a corporation functions as an instrument of the concentration of economic power and wealth into the hands of the owners concerned. But a corporation contributes also directly to the common good. It does so by means of the public shareholders and the state taxation as well as the creation of good paying jobs. However, the profit-generating motive is foremost in corporations. The secret of success of the corporations is efficiency that is reinforced by the motive of rewards, i.e., good paying jobs. That means, jobs that require diligence or hard work and good management as well as saving skills to earn higher profit margins. However, a consumerist greed and economic mismanagement as well as waste of resources can render “hard work” ineffective in the production and maintenance of assets or material goods. An example of such poor sales of consumer goods followed by an economic recession was the Great Depression in 1929. In response to the corporate excesses lead-

523 RN 47, The Social Teaching of the Church Series, 1, p. 15. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 35. This is comparable to the way corporations function in society. (transferred from p. 191).

ing to the economic recession, the American government introduced a regulatory framework with a view to stimulating economic recovery. This framework is related to Keynesian economics in a welfare state. In the view of the Keynesian economic theory the role of the government is to spend, for instance, stimulus money, when the private institutions such as corporations cannot deliver goods. According to Wikipedia: The Free Encyclopedia:

Keynesian economics... is a macroeconomic theory based on the ideas of the 20th century British economist John Maynard Keynes (in The General Theory of Employment: Interest and Money, Published in 1936), Keynesian economics argue that private sector decisions sometimes lead to inefficient macroeconomic outcomes and therefore advocates active policy responses by the public sector, including monetary policy actions...and fiscal policy actions by the government to stabilize output over the business circle.⁵²⁴

Similarly, another example of unregulated consumerist greed in the private sector leading to a worldwide economic recession is the regulatory measure taken by the U.S. government since late in 2006 to spend stimulus money and introduce appropriate tax legislation to revitalize the economy. In sum, corporate excesses undermining the spirit of capitalism or parsimony, i.e., savings mentality, and subsequent economic recession are some of the social economic factors indicating that “hard work” is not enough to produce and maintain assets. With regard to the issue of the political and social economic factor and competent people in determining a just wage, we may start by stating a brief working definition of the term. According to the social teaching of the Church, a practical example of a just wage is what is known as a family wage, i.e., a living wage. Such a wage would reasonably enable the head of a family to fend for himself or herself and support his or her family in a dignified way. In this way, the family can afford also the enjoyment of cultural goods such as education and leisure over and above the basic human needs of food, clothing,

524 http://en.wikipedia.org/wiki/keynesian_economics, p. 1:

and shelter. A family wage or living wage is not then any amount of money agreed upon freely between an employer and an employee. The government steps in to establish the minimum wage according to the cost of living in a particular state. The trade unions intervene also in helping set such a minimum wage to be paid, for instance, at the entry level of new employees without prior experience. Thereafter, wage increments are constantly worked out depending on the experience and expertise or skills as well as the enthusiasm and personal initiative of the individual worker.

The above stated wage fixations and increments have to take into consideration the state of the firm as well as the common good or social welfare of all concerned. That means, for instance, taking into consideration the marital status of the worker as well as the profit-margin of the firm. The other criterion for determining a just wage is to consider the whole concept of remuneration from its long-term contribution or impediment to the public good such as full employment or mass unemployment. A practical incentive for increasing the income of a worker is also to promote the idea of co-ownership and co-management among employers and employees. The latter become co-owners and co-managers by means of purchasing shares in the corporations employing them. The moral sense of ownership of the corporation would be an economic incentive for them to be more enthusiastic or competitive. This is because a better or competitive performance would bring more dividends from invested shares and higher bonuses or money paid to an employee in recognition of success oriented enterprises. Such an incentive would pave the way to promotion of an entrepreneurial employee with a corresponding wage increment.

Some of the forces militating against the determination and guarantee of just wages are, for instance, poor sales for lack of a consumer market following a persistent and widespread economic recession. The rise in prices of raw materials and oil as well as inflation in deliv-

ery or transportation costs can result in low profit margins, which may entail lower wages or loss of jobs.

4.2.4. Workers' Initiative

First and foremost according to Leo XIII the workers should educate themselves, especially through their own trade unions to acquire a moral sense of co-ownership as well as co-management and, therefore, co-responsibility in working at their industrial firm. They can do this best if they are allowed to buy shares in the same firm. In this way, they would inculcate into their own minds and hearts the moral motive of self-rewards in working for their economic gain as they contribute to the profit margin of the firm. They would also avoid deliberate waste of resources and increase their diligence at work. Leo XIII recommended preservation of property and social harmony to the workers at their industrial firms:

Among these duties the following concern the poor and the workers: to perform entirely and conscientiously whatever work has been voluntarily and equitably agreed upon; not in any way to injure the property or to harm the person of employers; in protecting their own interest, to refrain from violence and never to engage in rioting; not to associate with vicious people who craftily hold out exaggerated hopes and make huge promises, a course usually ending in vain regrets and in the destruction of wealth.⁵²⁵

In that way, workers would also undertake the difficult task of solving the great and urgent problem of the period of history in question. This would be to their own self-advancement or integral development as they contribute responsibly to the good of the firm. That is to say, the workers should not be led by egoism but rather the Christian spirit of disinterested fraternal love in their exercise of the right to collective bargaining for the common good and human development of all concerned in the industrial firm. According to the pope, the work-

525 Hughes, *The Popes' New Order*, p. 223. See also RN 17, in Walsh, *Proclaiming Justice and Peace*, p. 23.

ers' trade unions should be open and apostolic enough in their religious responsibility to promote both the material and spiritual well being or integral development of adherents. The material and spiritual well being is then made possible thanks to the God given natural rights to association and assembly in the conventional form of trade unions.⁵²⁶

4.3. Pius XI and the Human Rights-based Development

In counting the merits of Rerum Novarum, Pius XI commemorated adequately the fortieth anniversary of Leo's encyclical letter in his own social encyclical Quadragesimo Anno (1931). The supreme pontiff did so under four sub-themes of special interest with regard to the above stated topic on the intrinsic relationship between individual human rights and personal human development. The four sub-themes are namely, the right of property, the priority of labor over capital, the human right of emancipation of the proletariat, and the socio-economic right to a just wage.

The purpose of this sub-section is to show the close relationship between the human right of private property and the development-conscious priority of labor over capital. The sub-section will also demonstrate the intrinsic connection between the right to a just wage and the progressive realization of the emancipating right to property-ownership by the proletariat. It does this by elaborating how the requirements of the emancipation of the proletariat were met or facilitated by means of the right to a just wage.

4.3.1. The Right of Property and the Priority of Labor over Capital

Pius XI demonstrated persuasively the intrinsic relationship be-

526 RN 49, The Social Teaching of the Church Series, 1, p. 14. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 35. See also RN 50-58, The Social Teaching of the Church Series, 1, pp. 31-36. These texts are also available in Walsh and Davies, Proclaiming Justice and Peace, p. 35ff.

tween human rights and human development as he illustrated how the socialist view of human rights, with the specific reference to the right of property, is not at all conducive to human development. As John Paul II attested much later, this prophetic vision of Pius XI and his predecessor Leo XIII was fully realized in the 1989 fall of the Berlin Wall signifying the downfall of the socialist solution to the prevalent social question of class-struggle or social conflicts based on unjust economic inequalities.⁵²⁷ According to Pius XI, the inevitable failure of the socialist solution to the social question of class-conflicts during the industrial revolution lay in its reductionist view of the concept of property. This is in sharp contradistinction to the Church's holistic view of the same.

In view of the Church's holistic vision, the concept of property ownership consists inextricably of an inherent individual and social character. The socialist blunder consists in reducing the concept of property ownership to its social aspect. As history steadily bears witness, we contend that this is much to the detriment of social cohesion and the common good as well as the integral development of entire peoples or nations. The individual character of property ownership is then of vital importance in the holistic vision of human society and its complete well being or integral development. That is to say, a morally grounded and religiously inspired individual human right to ownership of private property, according to the social teaching of the Church, does not take away its social dimension or ethical responsibility toward the common good and integral development. According to Pius XI, this is the common experience of many people world wide, concerning the right of property:

First, let it be made clear beyond all doubt that neither Leo XIII, nor those theologians who have taught under the guidance and direction of the Church, have ever denied or called in question the twofold aspect

527 CA 22, The Social Teaching of the Church Series, 10, p. 26. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 448ff.

of ownership, which is individual or social according as it regards individuals or concerns the common good. Their unanimous contention has always been that the right to own private property has been given to man by nature or rather the creator himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it,* the goods which the creator has destined for human race (i.e. common good) may truly serve this purpose.⁵²⁸

According to God's plan for property ownership, there is what Pius XI acknowledged to be a double danger to be avoided.⁵²⁹ In the first place, there is the danger of the individualist denial of its social dimension to the detriment of its ethical connotation as commutative justice—*unicuique suum*—in social relationships. In the second place, there is the collectivist denial of personal responsibility in property ownership, for the productive or income generating property should be solely in the hands of the state according to the collectivist theory of property ownership. Again history has proved how the communist suppression of the individual right to self-reliance and personal initiative in property ownership has actually diminished the productive incentive underlying the economic right to self-initiative. This is much to the detriment of the common good and the integral human development of all concerned. The concept of capital is another name for such a productive property ownership, especially under the economic initiative of an entrepreneurial individual or private association of individuals investing their own material goods for the profit motive of economic gain.

In this connection, Quadragagesimo Anno views the concept of labor in industrial relations as hired work. This work consists of the energy or effort spent on the property of another person in order to transform it into the wealth of nations. This hired labor is then an intrinsic

528 QA II, 1, The Social Teaching of the Church Series, 2, p. 17. * The underlining and brackets are mine. See also RN 45, in Walsh and Davies, Proclaiming Justice and Peace, p. 54.

529 QA II, 2, The Social Teaching of the Church Series, 2, p. 20ff. See also RN 46, in Walsh and Davies, Proclaiming Justice and Peace, p. 54

part of the integral development of all concerned. Integral development is the self-realization of the individuality of the acting person in the responsible community of other persons. The objective or ultimate goal of economic production consists in the realization of the plan of life for the working person. We suggest that the plan of life is, in part, meant to better one's condition in life. This is best understood in the moral context of social relations in working conditions of industrial ownership or capital investment and labor employment. The desirable wealth of nations or integral development is, therefore, the end result of the just or balanced reciprocal industrial relations between capital and labor.

We contend that this moral balance, i.e., a just mean between the claims of capital investment and the demands of labor, is the ethical principle of integration of both capital and labor. However, one of the main reasons for the publication of Quadragesimo Anno was that the desirable moral balance was offset to the detriment of the welfare or human development of the workforce. The wealth of the nations was then concentrated in the hands of a few trustees of the industrial production management. Pius XI critically assessed the unreasonable claims of the capital investors and trustees in their self-justification to own all profit-gain even when it would bring about the worsening impoverishment of the proletariat:

Capital, however, was long able to appropriate to itself excessive advantages; it claimed all the products and profits, and left to the laborers the barest minimum necessary to repair and to ensure the continuation of their class. For by an inexorable economic law, it was held all accumulation of riches must fall to the share of the wealthy, while the workers must remain perpetually in indigence or reduced to the minimum needed for existence.⁵³⁰

On the other extreme, the so-called intellectuals along with the socialists had on the contrary extreme recourse to collectivism or

530 QA II, 2, The Social Teaching of the Church Series, 2, p. 20ff. See also RN 46, in Walsh and Davies, Proclaiming Justice and Peace, p. 54.

ownership of all means of production by the state dictatorship of the proletariat. Pius XI could have none of that. The pope caricatured the unjust claims of the latter with special reference to the equally unjustified capitalist law of the hidden hand of supply and demand or natural flow of economic justice before which even the state ought to be indifferent:

The course of the harassed workers was espoused by the “intellectuals,” as they are called, who set in opposition to this fictitious law another equally false moral principle: that all products and profits, excepting those required to repair and replace invested capital belong by every right to the workers.⁵³¹

The papal explanation for the rejection of both the capitalist and the socialist as well as the intellectualist solutions to the social question of the proper industrial relations between capital and labor is that the labor in a concrete context of paid work-force, in the first place, entails the development of one’s powers and talents. In strict justice, the capital investor is entitled to a fair share of the accumulating profit gain. It is much in the same way as Jesus recommended the exploitation of talents to the benefit or self-reward of the wise and entrepreneurial servant: “‘Sir, your gold coin has earned ten additional ones.’ He replied, ‘Well done, good servant; you have been faithful in this very small matter; take charge of ten cities!’ The other servant came and said, ‘Sir here is your gold coin; I kept it stored away in a handkerchief for I was afraid of you, because you are a demanding person; you take up what you did not lay down and you harvest what you did not plant;’ He said to him; ‘With your own words I shall condemn you, you wicked servant. You knew I was a demanding person, taking up what I did not lay down and harvesting what I did not plant; why did you not put my money in a bank? Then on my return I would have collected it with interest.’”⁵³²

531 Ibid.

532 Lk 19:16-23.

With this biblical parable the truth of what the 1971 Synod of Bishops taught may be well appreciated. In their own words, the bishops declared that working for justice and consistently, then, committing oneself, among others, in favor of the right to the development of peoples are an integral part of evangelization.

Inversely, the failure to link one's freedom of choice and human action with the necessary action in favor of one's development of individuality in the relevant sociality of others is tantamount to what Bishop von Kettler called the betrayal of our Christian faith.⁵³³ This happens to be the case when we do not see the intrinsic relationship between what it means to be a faithful Christian and to fulfill consistent social action in favor of integral development. This is all in line with the classical philosophy *agere sequitur esse*, i.e., acting follows being. In the famous words of the German intellectual mentor of Leo XIII and the brains behind the writing of the social encyclical Rerum Novarum, Bishop von Kettler, "A person cannot be a Christian . . . if his convictions do not flow into social action."⁵³⁴

According to the social magisterium of Pius XI against the Leonine background of the labor question, the intrinsic connection between human rights and human development is established on the moral basis of ethical personalism. This moral vision of the human person connotes the centrality of the human being in the universe of created goods, including economic goods of productive property. This income generating property leads to the complete well being or integral development of the entire humankind.

533 Weigel, A Century of Catholic Social Thought, p. 11.

534 Murphy, RN, in Weigel, A century of Catholic Social Thought, p. 11.

4.3.2. The Human Right to a Just Wage and the Emancipation of the Proletariat

The biblical Christian assumption or working hypothesis under the above stated sub-theme on the economic emancipation of the proletariat is the belief that all human beings are by nature born free.⁵³⁵ The human reality is created according to God's plan for the universe. This is regardless of any inherent or man-made socio-cultural differences. In effect, then, the intrinsic relationship between the idea of a human right and the ensuing emancipation in favor of the proletariat was historically made manifest during the gradual social transformation from the severe poverty in the days of Leo XIII to the modest property ownership in the papacy of Pius XI. The notion of the proletariat designated then an unpropertied class of employed workers under poor conditions of labor, such as unjust wages, during the industrial revolution in Europe and America. However, as Pius XI noted, their social economic condition was to be clearly distinguished from horrible pauperism or the dire need of basic requirements for food, clothing, and shelter due to the lack of just wages. With a moral note of spiritual relief, the supreme pontiff observed how thanks to the prevalence of labor rights this precarious condition of utter pauperism was becoming less prevalent than in the bad times of his predecessor Pope Leo XIII.⁵³⁶

Pius XI found the principle of the liberation of unpropertied workers to be anchored in their God-given fundamental human right to own productive property as a way of earning their daily bread.⁵³⁷ In complete agreement with Leo XIII, therefore, Pius XI saw that without the prevalence of labor rights there was no other legitimate means of empowering the proletariat to own productive property for their

535 Cf Gn1:28.

536 Pope Pius XI, On Social Reconstruction, QA, Chapter II, No. 3 (Nairobi: Paulines Publications Africa, 2002), p. 22.

537 Cf Gen 3:19.

own socio-economic progress and integral advancement of their community development. However, the inherent right to ownership of private property could be realized only by means of the right of collective bargaining for a just wage. This is a reasonable amount of a monetary remuneration good enough to lead a dignified way of life as an individual and member of a social community such as the natural family. However, over and above the requirement of meeting basic needs for a good quality of life, the just wage should allow for savings with which to own property. The savings would be feasible only if the worker showed the responsible thrifty sense of self-denial today for a better tomorrow. Pius XI illustrated how any genuine human development is an ethical form of self-development. In moral terms of better future prospects development is freely embarked upon from the motive of self-rewards or self-reliance, i.e., taking one's future into one's hands.

The historical passage from the social economic dependence of the working class to their self-sufficiency in development at both the individual and social levels had been made possible since the difficult times of Leo XIII and Pius XI through the enactment or legislation of the human rights the supreme pontiffs helped in advancing, as already demonstrated.

The right to a just wage is the key to the realization of the socio-economic emancipation and integral development of the proletariat. In this ethical context, Pius XI confined himself to the difficult task of critically assessing and defining the moral criteria according to which a worker's wage could be rightly viewed as just.⁵³⁸ Among other ethical requirements, as we have already mentioned, this is in as much as the wage is good enough to allow the worker with a moral sense of thrift to save toward the acquisition of private property. That means, the individual ownership enhances individual self-actualization and community welfare at both the personal and the social levels of integral development.

538 See page 296ff in this work.

4.4. Pius XII and the Human Rights - based Development

Pius XII was pope during the Second World War. He wrote his inaugural encyclical letter, Summi Pontificatus (1939), well into the second month of the war. He attributed the outbreak of the war to the suppression of the natural right to religious liberty of divine worship and service to the integral salvation of the entire humankind. The supreme pontiff also saw the fundamental cause of the world unrest to lie in the denial of fundamental human rights to equality of all men and women in human dignity.

4.4.1. The Modern Suppression of the Natural Rights

The fundamental religious error in the modern world is the false belief of naturalism or the denial of any divine influence on the human universe. This is a form of rationalism, i.e., the theory of knowledge as the mere or natural self-unfolding of the mind. It is for such a reason that the underlying doctrine of naturalism is known in the Church as the false doctrine of unaided reason. According to the doctrine, human reason can decide on its own and without any need of recourse to God or his divine grace about what is true and false or good and bad; it is, therefore, self-sufficient and a law unto itself on the sole basis of its own natural resources. As such, it is sufficiently empowered to know the individual as well as the common good on its own. God is then seen as superfluous. As the contemporary existentialist philosophers for all practical purposes say, the hypothesis of God is a useless one.⁵³⁹

The above mentioned outright denial of the existence of God and hostility or, at least, indifference toward the Church as the perceived extension of his divine authority over all humankind, among other evils, according to Pius XII, led to the breaking out and escalation of the Second World War. We contend that the darkest part of this war was the inhumane way millions of innocent people were tortured and killed in Nazi concentration camps in what came to be called the holo-

539 Sartre, Existentialism and Humanism, p.22.

caust. In his or her defiant refusal of any divine authority over him or her, the modern man or woman responds, like Cain to God's call for human solidarity: "Am I my brother's keeper?"⁵⁴⁰

The pre-war communist, fascist, and nazist social systems were equally based on the naturalist or practical materialism of religious indifference or open hostility toward the Church. It is the negation of the natural law duty of filial reverence and divine worship to God that was behind the darkness over the earth in the perilous form of the Second World War. This was much to the detriment of world peace and retardation of human development in the horrific way millions of able-bodied young people were killed during the conflict. Similarly, inestimable property was destroyed during aerial carpet bombing of large cities of Europe and health hazards were inherited by future generations following the atomic bombs over Hiroshima and Nagasaki in Japan.

4.4.2. The Capitalist System and the Worker

The wartime Pope Pius XII issued a radio message, i.e., La Solennita della Pentecoste, in 1941 in commemoration of the official golden jubilee celebration of the publication of the social encyclical *Rerum Novarum* of Leo XIII.⁵⁴¹ The main review of the broadcast was on the

540 Gn 4: 9.

541 See page 137 in this work. See also, for instance, Pope Paul VI, On the Development of Peoples: Populorum Progressio 35 (Nairobi: Paulines Publications Africa, 2008), p.19: "It can even be affirmed that economic growth depends in the very first place upon social progress...." It is clear here that such concepts as development and progress are terms of modernity that the church adopts in order to restate its mission. They are not original to the Church. However, it is also true that modernity is itself a brain-child of the Church. As Ronald Rolheiser puts it in his work Secularity and the Gospel: Being Missionaries to Our Children, (New York: The Crossroad Publishing Company, 2006), p.66: "...modernism, like adolescence, is a good thing, but something we move on from as we grow." p.184: While lauding the medieval natural law morality as such we should not glorify the middle ages: no culture is as a whole angelic or

issue of the social question. This question was at that time on the traditional teaching of a justifiable limitation on the right of use of productive property on the moral basis of higher values and human needs for the protection of the common good and the integral development of all concerned. That means, in view of the urgent needs of the common good the state may even be justified in depriving an individual of his or her duly acquired private property. This must be of course in strict justice with due compensation for the expropriation suffered in the name of the community good and integral development, such as the erection of a public hospital or institute of higher learning. Pius XII found it a moral imperative to limit the right of the use of private property to the immediate needs of a decent individual and family way of life. Thus Pius XII, like his predecessors Pius XI and Leo XIII, illustrated the relationship existing between the Church's developing understanding of human rights on the one hand, and the holistic view of human development on the other. He did this by illustrating the social dimension or ethical responsibility of private property as an adequate means to realize the common good.

We concur with the social teaching in the radio message of Pius XII. That means, in seeking first the common good of all persons, the individual good naturally accrues to the conscientious agent of development in a well ordered civil community of rights. We interpret the radio message as an anticipation in thought of what the 1971 Synod of Bishops taught. That is to say, working for social justice so as to realize the common good and the integral development of all concerned, in a particular civil state, is an integral part of evangelization, i.e., the proclamation of the kingdom of God, which is already here on earth. It is in the reason-based and most of all faith-inspired prioritization of the *basileia* or the kingdom of God that the realization of the indi-

totally diabolic. There was a lot of superstition, power, slavery and a lot of torture in the medieval era too.

vidual good consists, according to the very words of Jesus: “set your hearts on his kingdom first, and on his righteousness, and all these other things will be given to you as well.” (Mt 6:33).

4.5. Conclusion

Having reviewed the Church’s holistic understanding of human development in the previous chapter, the aim of this chapter was to propose an exemplary model of such a development. This model was made within the conceptual framework of the recent pre-Vatican II social teaching of the Church. Chapter four will similarly propose a holistic understanding of human development as integral development in the light of the post conciliar social teaching of the Church. The exemplary model of the Church’s holistic understanding of human development is identified with a rights-based human development in chapter five. This is the applied meaning of integral development as we will further explain in the same chapter.