

5.0. CHAPTER FIVE: THE POST CONCILIAR SOCIAL TEACHING OF THE CHURCH AND THE HOLISTIC UNDERSTANDING OF HUMAN DEVELOPMENT

5.1. Preamble

As already mentioned in the preamble to the second chapter, the rationale of the present chapter is to bring to light, among other systems, the recent 20th century liberalist understanding of a “welfare state.” This liberalist social economic and political paradigm of a development conscious and progress oriented state is understood as the immediate historical background of the corrective post conciliar social teaching of the Church on the holistic understanding of human development as integral development. The recent post conciliar social teaching ranges from the encyclical letters of the *aggiornamento* Pope John XXIII to the Supreme Pontiff John Paul II as follows.

5.2. John XXIII and the Church’s Holistic Understanding of Human Development

5.2.1. Background

The following background information gives a very brief biography of Pope John XXIII. As Robert A. Sirico observed well, even to mention the name Pope John XXIII evokes in many hearts warm feelings of an optimistic and accessible pontiff.⁵⁴² He was the Pope of

542 Robert A. Sirico, “Mater et Magistra,” in Weigel, A Century of Catholic Social Thought, p. 45.

the *aggiornamento* who like his contemporary President John F. Kennedy in his inaugural speech concerning his new mandate in America was resolved to bring the Church abreast of the 1960s. He was letting the windows of the Church wide open to the positive developments of the modern world with a view to offering that world the medicine of God's mercy.

John XXIII (Angelo Giuseppe Roncalli) was born to peasant farmers in Bergamo, Sotto il Monte in 1881. A doctor of theology (from S. Appolinare Institute) and a hospital chaplain, Roncalli was appointed the nuncio of France in 1944 and a cardinal in 1953 by his predecessor Pope Pius XII.⁵⁴³ The latter pope had considerable impact on the developing understanding of John XXIII concerning the relationship between the Church and state in general and the meaning of a human rights-based development in particular.

True to the traditional teaching of the Church in its affairs with the state, Pius XII strove for a hand-in-hand relationship, whereas John XXIII favored the legal and political autonomy with which modern states meant to be separated from the Church. However, in the social question of human rights to be promoted or facilitated by the state, John XXIII developed fundamental ideas conceived at the beginning of the Second World War by Pius XII in his inaugural encyclical Summi Pontificatus (1939)⁵⁴⁴ as well as his radio message La Solla della Pentecoste (1941). This was given to the world at the official golden jubilee celebration of the encyclical Rerum Novarum of Leo XIII. The inaugural encyclical was a lamentation that modern neglect of the natural law was the root cause of the "darkness over the earth." The world war brought with it in this age of naturalism a new

543 Mwangi, The Meaning, Causes and Solutions of Poverty, p. 76.

544 Philip Hughes, The Popes' New Order: A Systematic Summary of the Social Encyclicals and Addresses, from Leo XIII to Pius XII (New York: The Macmillan Company, 1944), p. 28.

morality without God. The denial of the Divine Fatherhood of God leads inevitably to the refusal of the universal brotherhood of all men and women constituting one family of humankind. By contrast, the pope reiterated the traditional, Christian teaching . . . “all races are equally human, and have equal rights.”⁵⁴⁵

The bone of contention in the radio-message of 1941 was the social question of the traditional teaching about the limitation on the use of the right of ownership. The pope was opening an indefinitely wide field for a developing understanding of the principle of man’s natural right to the use of material goods not necessarily as an absolute right but for contingent specific reasons. Among such reasons is the moral autonomy with which the human person is able to meet his or her basic human needs, such as food, clothing, and shelter. The other is the family function of private property “to secure to the father of a family the freedom needed for his family duties.”⁵⁴⁶ In sum man’s natural right to ownership of private property is not absolute but limited to the use of material goods for the realization of his or her indispensable moral autonomy in the light of the biblical teaching about the universal destination of created goods. As we are going to demonstrate, John XXIII also qualified the absolute right to private property on the basis of the more basic divine will for common destination of created goods.

5.2.2. Church’s Holistic Understanding of Human Development

Pope John XXIII issued his first social encyclical, Mater et Magistra (1961), as a progress report on human development during the recent social teaching of the Church. He traced the new trends back to Leo XIII’s letter Rerum Novarum, the seventieth anniversary of which John XXIII’s encyclical was commemorating. He held it in high esteem and regarded it “as the *magna charta* of social and economic

545 Hughes, The Popes’ New Order, p. 30.

546 Hughes, The Popes’ New Order, p. 250.

reconstruction.”⁵⁴⁷ Rerum Novarum is considered under four aspects by John XIII for the purposes of reading signs of positive development in the modern world in general, and reviewing the Church’s holistic understanding of human development in particular.

Under the holistic developmental point of view, the four aspects of the modern Church’s holistic understanding of human development may be categorized as follows.

In the first place ranks the Church’s holistic understanding of human development as the universalization of the common good. Consequently, on the one hand, there comes the review of the unfinished business of Rerum Novarum concerning its integration of social economic development with socio-ethical renewal of moral personality. Moral integration is viewed as a necessary condition for socio-political reform in the vital economic area of distributive justice. This justice is part of the duty of the state to promote the common good. On the other hand, there was the positive contribution in Quadragesimo Anno about the principle of subsidiarity. This principle entails devolution of powers down to the grassroots level of individual initiative.

In entrepreneurial enterprise, the principle of subsidiarity demands that a higher-ranking functionary is not in any way to usurp what a lower ranking agent can do as well on his own. Hence, the Church’s holistic understanding of human development is, in part, considered *de iure* as the juridical order under which the civil state obliges itself to provide for the common good by means of the socio-ethical devolution of the latter into the particular goods of individuals in their positive isolation of self-initiative or the separate togetherness of the same. This notion of separate togetherness can take, for instance, the form of corporate responsibility or social economic co-management. As John XXIII indicated the legal contribution of Quadragesimo Anno in industrial relations according to the socio-ethical norms of justice and equity in Rerum Novarum: . . . “the Leonine encyclical enun-
547 MM 26, in Walsh and Davies, Proclaiming Justice and Peace. p. 7.

ciated those general principles of rightness and equity which have been assimilated into the social registration of many a modern state, and which, as Pope Pius XI declared in the encyclical Quadragesimo Anno, has made no small contribution to the rise and development of that new branch of jurisprudence called the labor law.”⁵⁴⁸

The ethical demands of the principle of subsidiarity require the Church’s holistic understanding of human development to be grounded on ethical personalism. This is the Christian vision of the centrality of the human person in the universe. The moral notion of the centrality in question is best understood by means of the corresponding idea of responsible individuality. The latter is the most basic element in the Church’s holistic understanding of human development. In our view, this is the relevant social teaching of the Church as John XXIII clarified:

This teaching rests on one basic principle: Individual human beings are the foundation, the cause and the end of every social institution. That is necessarily so for men are by nature social beings. This fact must be recognized as also the fact that they are raised in the plan of providence to an order of reality which is above nature.⁵⁴⁹

The Church’s holistic understanding of human development as the responsible inculcation of the proper sense of moral individuality does not relativise the idea of society as an integral dimension of human reality. The proof is, for instance, the divine-willed universal destination of all created things, without which the derived or natural right of private ownership would lose its legitimacy. With reference to Pius XII’s moral stand in this social question, John XXIII indicated “As our predecessor Pius XII so rightly affirmed: the dignity of the human person normally demands the right to the use of the goods of the earth, to which corresponds the fundamental obligation of granting an equal opportunity to all peoples if possible.”⁵⁵⁰

548 MM 21 in Walsh and Davies, Proclaiming Justice and Peace, p. 7

549 MM 219 in Walsh and Davies, Proclaiming Justice and Peace, p. 37

550 MM 114 in Walsh and Davies, Proclaiming Justice and Peace, p. 21

In the second place, according to John XXIII, the Church's holistic understanding of human development implies a moral requirement for human solidarity toward the achievement of the noble goal. The solidarity is nurtured by voluntary associations of free and willing individuals in collaboration with the state and the Church walking together as independent partners in development.

The idea of association entails the will for the partnership mode of social growth for the corporate action of promoting the common good of the intermediary bodies or social groupings concerned. The main mission of the cooperative communities is the individualization of their members: "for these communities must themselves necessarily present the form and substance of a true community, and this will be the case only if they treat their individual members as human persons and encourage them to take an active part in the ordering of their lives."⁵⁵¹

However, there can be no authentic process of individualization where there is no genuine form of socialization. John XXIII characterized this as the advancing technical and scientific progress in bringing worldwide social relations closer together. This can be brought about by means of the mass and print media of communication. These instruments have accelerated the socio-economic and politico-cultural globalization of the world. The world has become a village town where everyone knows the latest information about his neighbors. A negative consequence of this socializing civilization of exchange of news is the bombardment of information for political propaganda or a consumerist economic advertisement, especially much later through the Internet.

In his ethical optimism, the *aggiornamento* pope subscribed also to the classical moral maxim *abusus non-tullit usum*. The abuse of something in particular does not take with it the good use of the thing in question in general. A proper sense of individualization is germane to a correct understanding of socialization under certain corrective

551 MM 65 in Walsh and Davies, Proclaiming Justice and Peace, p. 14

measures on the part of the civil state to curb undue encroachment against the human right to privacy in the light of the moral principles of strict justice and social harmony. The pope conceded:

So long as social relationships do in fact adhere to these principles within the framework of the moral order their extension does not necessarily mean that individual citizens will be gravely discriminated against or excessively burdened. On the contrary, we can hope that they will help him to develop and perfect his own present talents and lead to that organic reconstruction of society which our predecessor Pius XI advocated in his encyclical Quadragesimo Anno or the indispensable prerequisite for the fulfillment of the right and obligations of social life.⁵⁵²

In sum, the Church's holistic understanding of human development is, in the above indicated way, an integration of the two roles of the integral development of the human person. On the one side, as already demonstrated, there is the recent scientific and technological advancement of social relations, which the pope called the modern socialization of human development. The modern socialization of human development stands, however, on the other hand, in need of its ethical and moral process of individualization, i.e., self appropriation or ownership of value-laden ideas and views of human development. This means that socialization is at the service of individualization in the due process of the Church's holistic understanding of human development. Mater et Magistra articulates the all important integrative idea of human development as follows:

As these mutual ties find the man of our age one to the other grow and develop, governments will move early to achieve a right order the more they succeed in striking a balance between the autonomous and active collaboration of individuals and groups, and the timely co-ordination and encouragement by the state of these private undertakings.⁵⁵³

In the third place, John XXIII viewed for the first time in Catholic

552 MM 67 in Walsh and Davies, Proclaiming Justice and Peace, p. 14

553 MM 66 in Walsh and Davies, Proclaiming Justice and Peace, p. 14

social teaching the Church's holistic understanding of human development as the ecclesial efforts and government's subsidiary help to promote agricultural development. This development ought to be on *a par* with the scientifically based and technically geared industrial progress in the production of economic goods for their profit margins. In the definite comparative justice between the economic gain from industrial production and the price for agricultural produce, the supreme pontiff observed an enormous and morally repugnant imbalance or ethical insensitivity to distributive justice. We concur with John XXIII that it is not a healthy sign of the Church's holistic understanding of human development when the latter is seen in terms of economic imbalance between the industrialized urban centers and the depressed agricultural rural areas in the same nation-state. According to John XXIII, the cure for the imbalance between the industrial urban centers and the depressed agricultural rural areas is the provision of the necessary infrastructure and subsidy for price protections on the part of the state. The lack of distributive as well as social justice in search for the common good led the widely traveled diplomat of the Holy See to observe in foreign countries yet another worldwide discrepancy. This imbalance was found in the distribution of the economic benefits of the presupposed universally accessible earth's resources between the wealthy industrial North and the undeveloped or mainly agricultural South with enormous mineral resources. In terms of the international concern for the ensuing trade imbalance between the rich North and the poor South according to John XXIII, the fourth and final aspect or new vision of the Church's holistic understanding of human development consists of the suggested ecclesial remedy, i.e., an attempt at contributing toward the universalization of the common good along with the proposed international judicial authority to safeguard it.⁵⁵⁴

In the year of his untimely death, John XXIII issued his last social encyclical on international relations. The improvement of the relations

554 MM 201-202 in Walsh and Davies, Proclaiming Justice and Peace, p. 34.

constitutes, in part, the modern Church's holistic understanding of human development reviewed under six thematic approaches.

1. The Church's holistic understanding of human development as grounded in ethical personalism and inspired by biblical meliorism.

The above stated ethical personalism means the centrality of man in the universe. In this ethical sense, the Church's holistic understanding of human development can be appreciated, in part, as a moral call to exercise individual self-mastering. With such a moral sense of self-control, the human person is, furthermore, called to have dominion over the earth and to subdue it for the integral development of all peoples. That means, in our view, *nemo dat quod non-habet*, i.e., nobody can give what he or she does not possess, which is to say, for the purposes of the present discussion, without a proper moral sense of self-direction it is difficult to lead others. The acting person succeeds in having dominion of the earth by making responsible use of things in the world. This Christian vision of holistic human development as a universal moral responsibility in making good use of natural and socio-economic resources is geared toward biblical meliorism. The concept of biblical meliorism is the faith-inspired or gospel-based confidence in humanity and its grace-filled or God-given capacity to order public affairs according to the dictates of moral conscience:

The world's creator has stamped man's inmost being with an order revealed to man by his conscience and his conscience insists on his preserving it. Men show the work of the law written in their hearts. Their conscience bears witness to them! And how could it be otherwise? All created beings reflect the infinite wisdom of God. It reflects it all the more clearly, the higher it stands in the scale of perfection.⁵⁵⁵

2. The Church's holistic understanding of human development is an ecclesial contribution toward the universal striving to make every man or woman equally prosperous. This desirable equal-

555 MM 219, in Walsh and Davies, Proclaiming Justice and Peace, p. 37.

ity of prosperity re-echoes the universal call by Pius XII to facilitate the enjoyment of the right of ownership of private property whenever it is possible for one to do so.⁵⁵⁶ The conviction that all human beings are equal stems from the Church's faith awareness that all men and women are equally created in the image and the likeness of God: "God created man in his image; in the divine image he created him; male and female he created them."⁵⁵⁷

Under the present aspect, the holistic understanding of human development is the universal call to every man and every woman to become what he or she is called to be, an unmatched or unique living holy image and likeness of his or her Creator: "Be holy, for I, the LORD, your God, am holy."⁵⁵⁸ One of the leading signs of the modern times in this connection of equal relationship according to John XXIII is "the greater role in society taken by women."⁵⁵⁹

There is also the felt need "to distinguish between error as such and the person who falls into error."⁵⁶⁰ The reason is that such a human being does not cease to be a human person or an indisputable subject or holder of human rights, including the inherent right to the respect of his or her human dignity.⁵⁶¹ Ultimately, the above illustrated or divine willed interpersonal equality of human⁵⁶² development is a prophetic ecclesial warning that a man's real success in the equality of human development will only "be so in proportion to his degree of spiritual

556 MM 114, in Walsh and Davies, Proclaiming Justice and Peace, p. 21.

557 Gn 1:2.

558 Lv 19:2.

559 "Pacem in Terris" 41 in Walsh and Davies, Proclaiming Justice and Peace, p. 53ff. References to the encyclical Pacem in Terris will be given by the initials PT followed by the paragraph and page numbers.

560 PT 158, in Walsh and Davies, Proclaiming Justice and Peace, p. 73.

561 PT 164, in Walsh and Davies, Proclaiming Justice and Peace, p. 74.

562 Weigel, A Century of Catholic Social Thought, p. 79.

union with God.”⁵⁶³ That means that the Church’s holistic understanding of human development is anchored in religious development as a reaction against all positivistic reduction of development to mere economism. As we have already mentioned, this reduction amounts to the bare economic motive of material gain or financial profit regardless of how the accruing wealth is distributed.

The religious dimension of economic development is also a safeguard or measure against the reduction of the problems relating to development as mere aspects of scientific knowledge and technological management. It is an ethical call to recover the Church’s traditional teaching of the priority of politics over economics. It is not the other way round as Marxist communism would have us believe.⁵⁶⁴

3. The Church’s holistic understanding of human development is, in part, effective universalization of the common good. This aspect of the good consists mainly of world peace and international security.⁵⁶⁵ However, the pope regretted that *de facto* there is no international structural efficacy of “institutions capable of realizing the common good by ways and means adequate to the changing historical conditions.”⁵⁶⁶ The supreme pontiff argued, therefore, that *de iure* an authoritative universalization of the common good requires a new international institution of a universal public authority. This is in essence the gist of the following fourth understanding of the Church’s holistic understanding of human development.
4. The Church’s holistic understanding of human development as authoritative universalization of the common good:

Today the universal common good presents us with problems that are worldwide in their dimensions; problems, therefore, that cannot

563 PT, 134, in Walsh and Davies, Proclaiming Justice and Peace, p. 68.

564 PT 136, in Walsh and Davies, Proclaiming Justice and Peace, p. 69.

565 PT 137, in Walsh and Davies, Proclaiming Justice and Peace, p. 69.

566 PT 113, in Walsh, Proclaiming Justice and Peace, p. 65.

be solved except by a public authority with power, organization, and means co-extensive with a worldwide sphere of activity. Consequently, the moral order itself demands the establishment of some such general form of public authority.⁵⁶⁷

5. The Church's holistic understanding of the human development underlies, therefore, in part, a universal promotion of the human person in terms of his or her inherent natural rights⁵⁶⁸ such as the inalienable right to life. That means that by means of appropriated international conventions the contracting nations, for example, oblige themselves to legislate in their respective countries against any violation of the sanctity of human life. Some such prescriptions are those concerning crimes against humanity, such as torture and genocide.
6. In the above stated way, the Church's holistic understanding of human development calls for an ecclesial initiative toward world wide disarmament and détente or the psychological and spiritual relaxation from fears caused by the escalating arms race.⁵⁶⁹ In its pacific mission, the Church is called by its Prince of peace and founder to work for peace as it seeks to instill mutual trust among individuals and nations alike. It acts then against the traditional just war mentality of working for peace by means of a balance of power in military might: *si vis pacem para bellum*, i.e., if you want peace prepare for war. The Church's call for peace is a challenge to all men and women of good will to embrace amiable dialogue for conflict solutions instead of the menace of war: *si vis pacem para pacem*, i.e., work for peace if you want it.

We concur with John XXIII that the deterrent motive of fear against reciprocal destruction is not a sufficient motive for the maintenance of the prevailing momentum of world peace. This value judg-

567 PT 113, in Walsh, Proclaiming Justice and Peace, p. 65.

568 Ibid.

569 PT 113, in Walsh, Proclaiming Justice and Peace, p 65.

ment was especially indicated for instance when the recommended motive of fear had to be constantly sustained. It was sustained by the vicious means of an increasing destructive or nuclear arms race during the cold war between Western Europe and America, on the one hand, and the former Soviet Union on the other. In our view, peace is not just such a fear-motivated absence of war. Peace is the fullness or abundance of community life. This life style is made possible by the virtuous practice of solid justice and fraternal love according to the words of Jesus:” I have come so that they may have life and have it to the full (Jn10: 10).

The above stressed pacific mission of the universal Church is reiterated at the concluding chapter of the present study to demonstrate how the local Church in Kenya plays its prophetic role as a conscience of the nation. It does so by critiquing the dominant belligerent attitudes and anti-social behavior as well as mutually reconciling hostile ethnic communities at war.

5.3. Paul VI and the Church’s Holistic Understanding of Human Development

5.3.1. Background

The following background information gives a very brief biography of Pope Paul VI. Giovanni Battista Montini, as the Pope Paul VI was named on the day of his birth at Concesio, was a brilliant student of theology. He was ordained to the priesthood in Brescia in 1920.⁵⁷⁰ He was trained as a diplomat and joined the Vatican diplomatic staff in Warsaw in 1922. He returned to the Vatican as a Secretary of State in 1924. Then he was appointed the archbishop of Milan in 1954 and cardinal in 1958.

Paul VI played a great role in the initial preparation for the Second

570 Mwangi, Meaning, Causes and Solutions of Poverty, p. 87

Vatican Council. It was in the midst of the Council that he was elected pope in 1963. In effect, the social encyclicals of the supreme pontiff were an ecclesial effort to apply the conclusions of the Council to the modern world. As Michael J. Walsh illustrates “though on development issues Gaudium et Spes is not always rated highly, it stressed the necessity of a change in the balance of trading relations between rich and poor countries. This is a theme, which recurs, in Pope Paul’s Encyclical Populorum Progressio.⁵⁷¹

5.3.2. Church’s Holistic Understanding of Human Development

The working hypothesis in Pope Paul VI’s view of the Church’s holistic understanding of human development is that everyone was created by God so as to achieve his or her own self-fulfillment. The will of God or his own glory, according to one of the Fathers of the early Church, St. Irenaeus, is man fully alive: “It is God’s glory that man should live; but it is in man’s life that he sees God.” (Haer. IV, 20, 7).⁵⁷² In this connection, the supreme pontiff quoted a celebrated Dominican specialist of development studies, Louis Joseph Lebert:

The development we speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each man and of the whole man. As an eminent specialist on this question has rightly said, we cannot allow economics to be separated from human realities, nor development from the civilization in which it takes place. What counts to us is man—each individual man, each human group, and humanity as a whole.⁵⁷³

Furthermore, the objective of the Church’s holistic understanding of human development is the humanism of an integral development pointing toward God as its ultimate end. Populorum Progressio expresses the goal that the ecclesial community proposes to herself:

571 Walsh and Davies, Proclaiming Justice and Peace, p. XV

572 Compenhausen, The Fathers of the Church, p 21

573 PP 14, in Walsh and Davies, Proclaiming Justice and Peace, p. 146

The ultimate goal is a full-bodied humanism. And does this not mean the fulfillment of the whole man and of every man? A narrow humanism closed in on itself and not open to the values of the spirit and to God who is their source could achieve apparent success, for man can set about organizing terrestrial realities without God. But closed off from God, they will end up being directed against man. A humanism closed off from other realities becomes inhuman. True humanism points the way toward God and acknowledges the task to which we are called, the task that offers us the real meaning of human life. Man is not the ultimate measure of man. Man becomes truly man only by passing beyond himself. In the words of Pascal: man infinitely surpasses man.⁵⁷⁴

However, there is a hierarchy of values underlying the various basic human needs. Every human being stands in want of them, both as an individual and as an integral member of a community of persons. The Church's holistic understanding of human development, therefore, underlies its need to lead every human being toward the full satisfaction of the basic necessities of life, such as food, clothing, and shelter. In short, the holistic dimension of human development, according to the social teaching of the Church, is anchored on the centrality of the human being in the universe. As the peak-moment of God's creation, the human being is made in the divine image and likeness of his or her creator. Worship on the part of intelligent human beings is due to God. Human beings are in a particular way subjects of human rights before other creatures, such as the right to dominion over earth and rule over less intelligent beings. They are, therefore, persons in as much as they are moral subjects or ethical bearers of human rights.

The Church's holistic understanding of human development is, in the above stated manner grounded on ethical personalism highlighting the moral goodness and centrality of the human person in the universe of created things. These creatures are ordained toward the service and well being of the human person as a whole.⁵⁷⁵ Among the main practi-

574 PP 42, in Walsh and Davies, Proclaiming Justice and Peace, p. 153.

575 PP 34, in Walsh and Davies, Proclaiming Justice and Peace, p. 151.

cal ways and means through which the desirable *salus populi* or the public welfare should be achieved, for instance, by means of a well ordered technical organization of economic goods, Populorum Progressio included the following:

They should reduce inequalities, eliminate discrimination, free men from the bonds of servitude, and thus give them the capacity, in the sphere of temporal realities, to improve their lot, to further their moral growth and to develop their spiritual endowments. When we speak of development, we should mean social progress as well as economic growth. It is not enough to increase the general fund of wealth and then distribute it more fairly. It is not enough to develop technology so that the earth may become a more suitable living place for human beings. The mistakes of those who led the way should help those now on the road to development to avoid certain dangers. The reign of technology-technocracy, as it is called, can cause as much harm to the world of tomorrow as liberalism did to the world of yesteryear. Economics and technology are meaningless if they do not benefit man, for it is he they are to serve. Man is truly human only if he is the master of his own actions and the judge of their worth, only if he is the architect of his own progress. He must act according to God-given nature, freely accepting its potentials and its claims upon him.⁵⁷⁶

In order to understand how to implement the aforementioned need to learn, on the part of developing nations, the meaning of effective development management from the industrialized nations of the world is sought in the concluding chapter of the present study.

The logical consequence of the foregoing consideration of an ecclesial holistic understanding of human development is a reaction against all forms of reductionism of economic growth to mere Gross National Production (GNP) in terms of *per capita* income. Instead of such a reductionist view, it should be the peak moment of social progress to make sure the maximum number of citizens has access to public amenities. An example of such amenities or aspects of the common good is the infrastructure networks of the communication and

576 PP 35, in Walsh and Davies, Proclaiming Justice and Peace, p. 151.

transportation systems. Other examples are the national defense from external aggression and internal encroachment against personal interests and medical insurance against mental and bodily ailment.

It is with regard to the safeguarding of the mental well being and prevention of bodily ailment that Populorum Progressio views, in part, integral development as most of all a moral question of individual responsibility or personal initiative. The required moral empowerment and intellectual formation for acquiring individual responsibility can be possible only through an appropriate pedagogical development of the mind in terms of education. The educational development even in its basic literacy form of minimum ability to read and write empowers the agent of development to act on his or her own self-direction or moral initiative. In summation, we concur with Paul IV that the empowerment of the self directed agents of development to act on their own moral initiative or ethical transparency is an important ingredient of the Church's holistic understanding of human development.

Populorum Progressio furthermore contends that a holistic understanding of human development demands, in part, the personal empowerment of the individual to take the moral responsibility to actualize himself or herself in developing his or her potential in a community of persons. Paul VI highlighted the universal need for public education even in its basic form of the ability to read and write for the self-development of individuals. He emphasized the universal need for all people to be able at least to read and write all over the world in his own message to UNESCO, the protagonist of universal education for the spiritual growth of all humankind:

We can even say that economic growth is dependent on social progress, the goal to which it aspires—and that basic educa-

tion is the first objective for any nation seeking to develop itself. Lack of education is as serious as lack of food; the illiterate is a starved spirit. When someone learns how to read and write, he is equipped to do a job and to shoulder a profession, to develop self-confidence and realize that he can progress along with others. As we said in our message to the UNESCO meeting at Tehran, literacy is the 'first and most basic tool for personal enrichment and social integration and it is society's most valuable tool for furthering development and economic progress. We also rejoice at the good work accomplished in this field by private initiative, by the public authorities, and by international organizations. These are the primary agents of development, because they enable man to act for himself.⁵⁷⁷

With special African relevance to the ongoing ecclesial process of inculturation ethics, Paul VI underlined the mediating moral role of the natural family in the fulfillment of the individual and the integral development of the basic unit of society. In this connection, Populorum Progressio assesses the family in highlighting the holistic understanding of human development. The encyclical views such an understanding as family life education for emancipative justice and social progress according to a time honored law of gradualness:

577 PP 36, in Walsh and Davies, Proclaiming Justice and Peace, p. 151. There is a common saying in Kenya that when you educate one boy you educated one person. The same saying goes on to claim that when you educate one girl you have educated five persons. The saying is vindicated in recent studies that suggest that the greatest thing one can do for development is educating and providing opportunities for advancement of women. This is because women have proved to be the lynchpin for stable societies such as the family unit and development-oriented mini credit unions in Kenya. In these organizations, a large amount of money is collected by members and given to an individual for the realization of a large- scale development project such as a borehole or irrigation. For instance, women are the majority protagonists in such self-help projects where literacy and basic education in bookkeeping or accounts and human resource management are essential.

As education is a key to social economic success or access to job employment, it would endow the African woman with financial autonomy. In this way, the educated women would not unduly be dependent on men, for instance, in case of their separation from polygamous marriages as we shall point out at page 314ff.

Man is not really himself, however, except within the framework of society and there the family plays the basic and most important role. The family's influence may have been excessive at some periods of history and in some places to the extent that it was exercised to the detriment of the fundamental rights of the individual. Yet time-honored social frameworks proper to the developing nations are still necessary for a while even as their excessive structures are gradually relaxed. The natural families, stable and monogamous—as fashioned by God and sanctified by Christianity—in which different generations live together, helping each other to acquire greater wisdom and to harmonize personal rights with social needs is the basis of the society.⁵⁷⁸

The Church's holistic understanding of human development is then grounded on the socio-ethical framework of the regular family. According to the well tested principle of subsidiarity, the latter divine-human institution is aided in its God-given primary tasks of education by professional non-governmental and civil organizations. This special need for subsidiary action on the part of the NGOs and civil authorities is well illustrated in Populorum Progressio:

In the task of development, man finds the family to be the first and most basic social structure; but he is often helped by professional organizations. While such organizations are founded to aid and assist their members, they bear a heavy responsibility for the task of education, which they can and must carry out. In training and developing individual men, they do much to cultivate awareness of the common good and of its demands upon all.⁵⁷⁹

We concur with the above stated social teaching of the Church that the regular family is the first school of social love and strict justice through which the growing child as well as the adolescent acquire wisdom or mechanical knowledge. This knowledge enables them to harmonize their personal interests with the human rights of other members of society. We believe, similarly that in their difficult task of imparting social education and ethics upon their children, parents

578 PP 38, in Walsh and Davies, Proclaiming Justice and Peace, p. 152.

579 MM 239, in Walsh and Davies, Proclaiming Justice and Peace, p. 39.

can obtain invaluable guidance and counseling from the professional NGOS with the interdisciplinary expertise in the child-care area of specialization.

It is for the above stated reasons that the natural family is proposed at the concluding chapter of this study as a social catalyst of change in the African context of matrimonial ethics as well as world wide cross cultural dialogue on the goods of marriage and their impact on a new social order.

Paul VI spoke about the important distinction made originally by his predecessor John XXIII concerning the urgent ecumenical need to preserve the inalienable right to respect of the human dignity of all partners in development, i.e., respect for all partners regardless of their erroneous religious views about the universe, such as the materialistic and atheistic philosophies of life. He recommended the ecumenical dimension and openness to dialogue with non-believers as a necessary ingredient in the Church's holistic understanding of human development:

Every form of social action involves some doctrines and the Christians rejects that which is based on materialistic and atheistic philosophy, namely one which shows no respect for a religious outlook in life, for freedom or human dignity. So long as these higher values are preserved in fact, however, the existence of a variety of professional organizations and trade unions is permissible; variety may even help to preserve freedom and create friendly rivalry. We gladly commend those who unselfishly serve their brothers by working in such organizations.⁵⁸⁰

Ultimately Paul VI underlined the cross-cultural value underlying the universalizing concept of the Church's holistic understanding of human development along with what John Paul II called spiritualization of development as the fruit of human labor. That means, in our view, genuine and effective traditional wisdom, incorporating artistic, intellectual, and religious life should not be sacrificed at the altar of

580 MM 239, in Walsh and Davies, Proclaiming Justice and Peace, p. 39.

technological economism. For instance, the success story of Japanese economic progress underlies the need for the age-old traditional wisdom giving moral direction to appropriate transfer of technology while preserving the national identity or socio-ethical political independence of a developing civil state.

We contend that the lack of the above recommended independence has meant the undesirable mimicry of transfer of the consumerist mentality along with the necessary transfer of technology, for instance, in the African context .i.e., Kenya. Such a materialistic stance of mind has meant retardation in integral development among third world nations following an ill adapted westernization model of economic development. Besides the impossible task of tracing unique social historical circumstances that made the Western nations of the world reach the peak moment of their economic growth as they did, the dependence mentality erodes the moral sense of self-esteem. The moral sense is so vital for self-reliance and personal initiative as the ultimate determinants of human development. The recovery of the latter ethical dimension of human development is, in part, the quintessence of the spiritualization of the same under the religious aspect of divinization of work. This is, in part, the actual meaning of the Church's holistic understanding of human development according to Paul VI and his successor John Paul II as we are going to see forthwith in the last part of this chapter:

The poorer nations can never be too much on guard against the temptation posed by the wealthier nations. For these nations, with their favorable results from a highly technical and culturally developed civilization, provide an example of work and diligence with temporal prosperity the main pursuit. Not that temporal prosperity of itself precludes the activity of the human spirit. Indeed, with it the human spirit, being less subjected to material things, can be more easily drawn to the worship and contemplation of the creator. On the other hand, modern civilization itself often complicates the approach to God, not for any essential reason, but because it is too much engrossed in worldly affairs. The developing nations must test and reject false values that

would tarnish a truly human way of life, while accepting noble and useful values to develop them in their own distinctive way, along with their own indigenous developments.⁵⁸¹

5.4. John Paul II and the Church's Holistic Understanding of Human Development

5.4.1. Background.

The following background information gives a very brief biography of Pope John Paul II. As Robert A. Destro indicates the writings of John Paul II bear the incredible mark of the Polish workingman.⁵⁸² This is especially the case in his encyclical letter Laborem Exercens about human work. He was born in 1920 at Wadowice near Krakow in Poland. He was the first non-Italian pope since the Dutch Supreme Pontiff Adrian in 1523. As Mwangi indicates Karol Wojtyla, as Pope John Paul II was named at his birth, worked in a quarry and a chemical plant.⁵⁸³ Then he had a first hand experience of what it means to work arduously and yet lack in basic human needs. The lived experience in Wojtyla's early life led him to become an outstanding defender of the working class. He strived tirelessly after the improvement of its poor living standards. Karol Wojtyla was later ordained to priesthood in 1946. He became the archbishop of Krakow in 1963 and cardinal in 1967. He contributed much to the Second Vatican Council. He was elected pope after the short papacy of John Paul I in 1978. He took the name of John Paul II.

5.4.2. Church's Holistic Understanding of Human Development

In his social encyclical Laborem Exercens (1981), Pope John Paul II highlighted the spirituality of human work as one of the most

581 PP 41, in Walsh and Davies, Proclaiming Justice and Peace, p. 153.

582 Robert A. Destro, "Laborem Exercens," in Weigel, A Century of Catholic Social Thought, p 145.

583 Mwangi The Meaning, Causes and Solutions of Poverty, p 91ff.

important elements of the basic meaning of the Church's holistic understanding of human development. Most of all, the spiritualization of human development is a moral issue of value judgment about the basic ethical question "whether work is for people, or people are for work?"⁵⁸⁴ It is self-evident for the pope and former Polish worker: "There is always a danger of regarding the worker as a special kind of merchandise or as a force ('the work-force') needed for production."⁵⁸⁵ We contend that, this distortion in the inherent hierarchy of values is due to the exaggerated materialism underlying Western capitalism. Such a system of economic production is mainly the practical materialism affecting consumerist behavior patterns of all of us. Laborem Exercens illustrated it well as "a particular way of evaluating things . . . on the grounds of a certain hierarchy of goods based on the immediate attractiveness of what is material."⁵⁸⁶ As we have already pointed out, the erroneous view of the material element in goods of value is known as "economism" in industrial production. This way of viewing the material elements in goods of value simply means considering human development solely according to its "economic purpose"⁵⁸⁷ or profit motive of increasing the monetary gain.

In contradistinction to the above stated materialist worldview or the economism of the capitalist profit-directed mode of productive industrial and business enterprise, the working hypothesis in the Church's spiritual understanding of human development is that "man's life is built up everyday from work, from work it derives its specific dignity."⁵⁸⁸ That means, the working hypothesis is the conceptual framework of human labor "as an integrative force that shapes indi-

584 Walsh and Davies, Proclaiming Justice and Peace, p. 392.

585 Ibid.

586 Weigel, A Century of Catholic Social Thought, p. 149.

587 Ibid.

588 LE 1.1, in Walsh and Davies, Proclaiming Justice and Peace, p. 275.

vidual identity, character and dignity.”⁵⁸⁹ The objective of the Church’s holistic understanding of human development as spiritualization of human work is the humanization of the *Lebenswelt*. That means, “making life more human.”⁵⁹⁰

In our view, the main theme or major teaching behind the spiritual understanding of human development, in this connection, is in the words of John Paul II the priority of labor over capital. This priority simply means the centrality of man or woman in the industrial enterprise. An example of this centrality is what the pope saw as the emancipation of women through a just state re-evaluation of their domestic chores such that they may not need to go to industrial places of work simply to make ends meet in the family budget. As Laborem Exercens specified, “the true advancement of women requires that labor should be structured in such a way that women do not have to pay for their advancement by abandoning what is specific to them and at the expense of the family, in which women as mothers have an irreplaceable role.”⁵⁹¹ We contend that one example of restructuring labor is that women can work from their homes by means of what is called today home based employment.⁵⁹² For instance, through the means of computers women can be connected to the office and work at home.

Furthermore, properly speaking, the recommended spiritual attitude to work is meant to bring people closer to God by means of their daily task. This is a way of effecting their everyday holiness and participation in his divine plan for the salvation of men and women of good will, i.e., through their work human persons carry on the continuing work of God’s creation and redemption. In their willingly accepted toil, human persons submit themselves selflessly to Christ crucified. In this Christological way of union with the crucified Lord of the

589 LE 6.2, in Walsh and Davies, Proclaiming Justice and Peace, 280ff.

590LE 3.1, in Walsh and Davies, Proclaiming Justice and Peace, 277.

591 LE 19.4, in Walsh and Davies, Proclaiming Justice and Peace, p. 300ff.

592 <http://www.hbwm.com>: Home Based Working Moms, p.1.

universe, the working Christians contribute to the capital of salvific graces in the communion of Saints for the salvation of all humankind. It is in this connection that Laborem Exercens finally declared the redemptive good news of the Church's holistic understanding of human development in the existing eschatological tension between the present and the future of the heavenly kingdom. This kingdom is already present to the modern world. However, it is not yet complete, as it will be in the future in heaven:

If it is true that many forms of toil that go with man's work are a small part of the cross of Christ, what is the relationship of this new good to the resurrection of Christ? The council seeks to reply to this question also, drawing light from the very sources of the revealed word: "therefore, while we are warned that it profits a man nothing if he gains the whole world and loses himself" (cf. Luke 9:25), the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one for here grows the body of a new human family, a body which even now is able to give some kind of foreshadowing of the new age. Earthly progress must be carefully distinguished from the growth of Christ's kingdom. Nevertheless, to the extent that the former can contribute to better ordering of human society, it is of vital concern to the kingdom of God."⁵⁹³

It is against such a background understanding of the spirituality of work in Laborem Exercens that John Paul undertook the review of the contemporary papal encyclical Populorum Progressio (On the Development of Peoples). He did this by issuing his own social encyclical Sollicitudo Rei Socialis⁵⁹⁴ (1987) on the twentieth anniversary of

593 LE 27.5, in Walsh and Davies, Proclaiming Justice and Peace, p. 310ff See also GS 39.2 in Walsh and Davies, Proclaiming Justice and Peace, p. 334.

594 John Paul II, Sollicitudo Rei Socialis, On Social Concern, 30 December 1987, issued on the twentieth anniversary of the encyclical Populorum Progressio: On the Development of Peoples to set out the boundaries of the permissible within the doctrinal context of certain aspects of liberation theology. It shows the actual relevance of the traditional social teaching of the church in the contemporary world with its highlight against any reductionist view of the concept of development solely in material terms of economism. This encyclical is available in Pope John Paul II, On Social Concern, Sollicitudo Rei Socialis (Nairobi: Paulines

Populorum Progressio.

As the learned African theologian L. Magesa concurred, the overall concern of Pope John Paul II in his Sollicitudo Rei Socialis was the Church's holistic understanding of human development.⁵⁹⁵ The African scholar made the point statistically:

A random count shows that the word "development" has been used not less than 141 times in the 1987 Encyclical letter Sollicitudo Rei Socialis (SRS - On Social Concern) of Pope John Paul II. This is not counting words like "under-development", "super development" and related expressions. In a document of scarcely one hundred pages this is significant. If nothing else it is indicative of the central concern of the Encyclical.⁵⁹⁶

According to the author quoted above, the social encyclical of John Paul II is an authoritative analysis of and answer to current economic situations in the world.⁵⁹⁷ The intention of the pope in issuing the encyclical was mainly a call to action for believers. All believers are called to put their faith in Christ into practice in the all important field of economic growth and social progress toward a fair distribution of the wealth of nations. That means, according to John Paul II, the integration of these two aspects of development and redistribution is the most significant ingredient in the meaning of the Church's holistic understanding of human development, which the first Christians did in the early Church of the Apostles: "All who believed were together; they would sell their property and possessions and divide them among all according to each one's needs."⁵⁹⁸

The social relevance and ecclesial importance of the papal encyc-

Publications Africa, 1987), p. 1-64. See also William McGurn, "Sollicitudo Rei Socialis," in Weigel, A Century of Catholic Social Thought, pp. 163-176.

595 Magesa, "Sollicitudo Rei Socialis," in The Answer of the Church to Economic Situations: Towards African Christian Liberation (Nairobi: St. Paul Publications Africa, 1990) p. 211.

596 Ibid.

597 Ibid.

598 Acts 2:44ff.

lical, especially in the developing African context, i.e., Kenya, today, are the effective learning of real success stories of economic development and social progress. The main purpose of learning from the success stories of the industrialized nations of the world is to avoid repeating the mistakes of the super developed first world. One such common error to which the encyclical Sollicitudo Rei Socialis often refers is the capitalist idea of economism or the maximum production of the wealth of nations regardless of its fair distribution.

In this connection the Church's holistic understanding of human development means, therefore, according to John Paul II, the furtherance of its God given mandate to teach all nations: “. . . teaching them to observe all that I have commanded you.”⁵⁹⁹ It is the question here, in a known African context, i.e., Kenya, to give practical guidance and plan for the just cause of human development in the light of a clear evangelical vision. This vision is the perceived divine will in an unequivocal effective gospel message of integral salvation. The unequivocal gospel message was stated well by the above cited African theologian and social analyst in words of Christian wisdom:

For John Paul II 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 peoples. This involves two related and interdependent aspects: (a) salvation from want (b) salvation from fear. The reality that is the human person, its needs and desires, is summed in these aspects.⁶⁰⁰

This analogous sense of integral salvation is meant much in the same way, as we have already indicated, the Church Fathers of the Third Post Conciliar Synod of Bishops in 1971 declared that working for justice is an integral part of evangelization.⁶⁰¹ The same theme is emphasized by Paul VI in his Apostolic Exhortation Evangelii Nun-

599 Mt 28:19.

600 Magesa, “Sollicitudo Rei Socialis,” in The Answer of the Church to Economic Situations, p. 212

601 JW 6, in Walsh, Proclaiming Justice and Peace, p. 190.

tiandi: “Between evangelization and human advancement—development and liberation—there are in fact profound links.”⁶⁰²

However, the Church’s holistic understanding of human development means, above all, for John Paul II the effective practical religious awareness of the oneness of the whole human race. It means also the corresponding moral consciousness of the ethical or responsible use of the goods of creation for the benefit of all. John Paul II called human solidarity this inherent moral sense of unity and mutual feeling of co-responsible separate-togetherness of humankind. Its ethical implications are among others the exclusion of exploitation, oppression, and annihilation of some by others. John Paul II expressed this ethical type of universal good neighborliness or human solidarity:

Solidarity helps to see the “other”—whether a person, people or nation—not just as some kind of instrument with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our “neighbor”, a “helper” (cf. Gen. 2:18-20), to be a sharer on a par with ourselves, in the banquet of life to which all are equally invited by God. Hence the importance of reawakening the religious awareness of individuals and peoples.⁶⁰³

That is to say, the Church’s holistic understanding of human development, according to John Paul II, is summed up in the new law of Jesus Christ commanding practical love in the universal form of human solidarity: “Love one another as I love you.”⁶⁰⁴ The objective or the ultimate goal proposal underlying the Church’s holistic understanding of human development, in the mind of John Paul II as expressed in Sollicitudo Rei Socialis, is then the integral promotion of interpersonal as well as international interdependence “in all areas of common or mutual human affairs or social communication.”⁶⁰⁵ In sum,

602 EN 31, in Walsh, Proclaiming Justice and Peace, p. 216.

603 SRS 39, The Social Teaching of the Church Series, 9, p. 49ff.

604 Jn 15:12.

605 Magesa, “Sollicitudo Rei Socialis,” in The Answer of the Church to Economic Situations, p. 213.

human solidarity is the universal moral awareness that we are all our brothers' and sisters' keepers. We are as such committed to social justice and the common good. This awareness is envisaged by John Paul II as, in part, the quintessence of the Church's holistic understanding of human development.

According to John Paul II, the Church's holistic understanding of human development entails necessarily for it to be genuinely Christian, the redemptive aspect of a balanced integration of social economic growth, on the social level of development, and the personal satisfaction of the physical and psycho-spiritual needs, on the individual level of development. The expected end result of helping the human person and all peoples as much as possible to meet their social economic and personal needs is the joy that world peace gives to the individual in the community of other human persons. The ultimate end of the Church's holistic understanding of human development is, then, most of all, peace on earth among all men and women of good will. It is the heavenly message of the divine word of God taking flesh in the midst of the world in solidarity with humankind on the night of Christmas: "Glory to God in the highest and on earth peace to those on whom his favor rests."⁶⁰⁶

In summation in our view, without such a divine willed world peace the desirable satisfaction of basic human needs would be quite inadequate.

5.5. Conclusion

We have so far in the present chapter reviewed the Church's holistic meaning of human development. That is to say, in part, with the *aggiornamento* Pope John XXIII, there took place what might be termed as the emerging consensus on the worldwide social need for human solidarity, i.e., the universalization of the Church's understanding of human development. This is, according to Paul VI, the universal

606 Lk 2:14.

awareness that every man or woman is my brother or sister. It underlines the universal dimension of the common good and, therefore, the need for international aid in development action in favor of the poor third world countries. The holistic dimension is also seen in the diversification of the rights of man to include also the right to a just price for agricultural goods.

The application of the conclusions of the Second Vatican Council to particular local Churches was foremost in Paul VI's vision of the Church's holistic understanding of human development. During the Third Post Conciliar Synod of Bishops in 1971 at Rome, the Synod argued that working for justice or human development was an integral part of evangelization. Paul VI recaptured the ecclesial message, as we have already indicated, in his Evangelii Nuntiandi. This is where he reasserts that between the message of evangelization and the liberation call for human development there is an intrinsic or necessary connection. The evangelical vision of integral development as the universal biblical call⁶⁰⁷ to good neighborliness with our brothers and sisters worldwide constitutes, among other beliefs, is a new dimension of the quintessence of the Church's holistic understanding of human development. This teaching is according to Catholic Social Teaching of Paul VI in his social encyclical Populorum Progressio (On the Development of Peoples).

Pope John Paul II summed up well the Church's holistic understanding of the human development in the Christological redemptive terms of integral salvation of the whole person, all persons, and entire peoples worldwide.

We have so far reviewed the post conciliar Church's holistic understanding of human development in the present chapter after considering the pre Vatican II rights-based model of the holistic understanding of human development in chapters two and three. We are now going to critically assess in the light of the post conciliar social

607 Lk. 10:25-27.

teaching the proposed remedial action against the prevalent underdevelopment in Kenya in chapter five and the concluding chapter six. The methodological approach to the important issue of the remedy starts, among other core concepts, from the idea or conceptual framework of a remedial rights-based model of human development. This is systematically attempted with a view to realizing the overall rationale of the present study in its scholarly attempt to implement such a conceptual framework. This framework underlies a holistic understanding of human development as integral development within the social economic African context of underdevelopment in Kenya. In chapter one the socio-cultural African context of underdevelopment was reviewed along with the local Roman Catholic contribution to the solution of the problem of underdevelopment.