

## **6.0. CHAPTER SIX: THE CHURCH'S POST CONCILIAR REMEDY FOR UNDERDEVELOPMENT: HUMAN RIGHTS- BASED DEVELOPMENT**

### **6.1. Preamble**

As we have already indicated in the present study, different popes proposed various remedial actions against underdevelopment. In this connection, we reviewed in chapters one and two how the bishops of Kenya proposed social justice and zero tolerance of corruption as effective ways and means of overcoming underdevelopment. These suggested courses of action are, according to the Kenya Episcopal Conference, some of the significant means for achieving integral development within the cultural and social economic as well as political African context of underdevelopment in the nation-state of Kenya.

Furthermore, in the historical development of the social teaching of the Church at large successive popes have over time proposed different remedial actions against underdevelopment. As already mentioned through chapters two to four, in their holistic understanding of human development as integral development, recent popes viewed a human rights approach to the issue of underdevelopment as the best means of overcoming it. As explained in chapter three, Pope Leo XIII saw the empowerment of the proletariat to own private property by means of a right to a fair wage as a key to overcoming underdevelopment in the aftermath of the industrial revolution. Pope Pius XI qualified the fair wage as a family wage and considered new constitutional changes or legal reforms toward a new social reconstruction of nation-

state as effective means to overcome underdevelopment. According to the supreme pontiff, this social reconstruction or legal reform of nation-states would pave the way toward social justice and spiritual renewal of the human person. In this way, the social change and personal renewal would help to overcome underdevelopment and achieve integral development. In a similar vein, reviewing the fiftieth anniversary of Rerum Novarum at the height of the Second World War, Pius XII saw in the renewal of the natural law morality of right reason the key to overcoming the destruction and underdevelopment caused by the war.

As it will be indicated in the present chapter, John XXIII recommended the new understanding and practice of the economic and political liberalism as a universally applicable remedial means to overcome underdevelopment. This is because of the success stories of social economic progress brought about in Western Europe and North America through the new understanding and practice of liberalism. In a similar way, Paul VI recommended to the developing third world countries the social economic need for effective learning of business ethics from the politically advanced liberal first world nations of Western Europe and North America. Such a moral understanding and ethical practice of business enterprise and political action would, among other tenets, facilitate zero tolerance of corruption leading to good governance as effective remedial action against underdevelopment. The pope also recommended human solidarity in the social economic form of development aid from the advanced first world nations to the poor third world countries. It was hoped that the aid would serve as an effective remedial means to overcome underdevelopment.

However, in reviewing the moral impact and social economic effects of development aid for the previous twenty years, Pope John Paul II found in 1987 the foreign aid lacking in one ethically significant sense. It lacked in instilling in the minds of the people on the way to development, a moral understanding of the social economic need

for individual initiative or self-reliance from within before foreign aid is sought from without. This personal initiative is the most effective remedial means against underdevelopment. Pope Benedict XVI concurs with his predecessor in this connection.

We will also demonstrate in the concluding chapter that, according to Novak, the core concept of Western economic liberalism is the mutuality of individual self-help. That means, it is not so much the isolated individual efforts that make the all-important difference. It is rather the corporate efforts underlying the separate togetherness of a limited number of individuals united in a common endeavor. An example of such a progressive common endeavor in a voluntary association of entrepreneurial individuals is an insurance firm or a pension fund. It is such an entrepreneurial spirit of capitalism that is the hallmark of the success stories of industrialization in the liberal Western world. It is for that reason we attempt in the last chapter a final contribution of the present study by reviewing the Western understanding of economic liberalism under the collective individual self-help (*harambee*) implied in the concept of African socialism as it is practiced in Kenya. *Harambee* is the name given to the collective individual initiatives in self-help projects in Kenya. In this interdisciplinary approach, the way is paved for a cross-cultural encounter between English Liberalism and African socialism in the common search for an effective remedial action against underdevelopment.

In the meantime, a systematic attempt is made to synthesize the search after the Church's post conciliar remedial action against underdevelopment. This synthesis is then a further attempt to acquire a holistic understanding of human development as integral development. In this context the 1971 Synod of Bishops taught that without social justice no lasting rights-based peace for human development is possible. We interpret the Bishops' teaching as indicating that a rights-based development promotes social justice so as to overcome social economic barriers to the realization of integral development.

Similarly, as in the previous chapter, the rationale of this chapter is to demonstrate since the papacy of John XXIII the recent post conciliar social teaching of the Church. The emerging consensus over time concerning a rights-based development is the methodological stance from which the review of the social teaching starts. Such a development is viewed as the most effective remedial means against underdevelopment as follows.

## **6.2. John XXIII and the Human Rights - based Development**

### **6.2.1. Means-ends Relationship between Rights and Development**

In an important way, John XXIII started where Leo XIII had left off in his consideration of human rights as adequate means of implementing human development. This development is, according to Leo, ultimately possible, above all, as social progress. It entails mainly moral renewal of the heart at the individual level of integral human development. But individual development begins to appear at the survival level with the biological need for adequate food, clothing, and shelter alongside the corresponding fundamental human rights as the most adequate means to satisfy them. However, as we have already shown, the human being does not live on bread alone. He also has spiritual needs that could be as badly felt as the biological ones. It is in this mainly Augustinian sense that we could observe how food is to a hungry stomach as God is to the restless human soul. As Saint Augustine realized, God created us for himself and our souls will never find their rest unless they come to find it in him.<sup>608</sup> That means, the restlessness of a soul without God, for example, in a human heart in dire need of moral conversion and spiritual renewal, is like the starvation unto death of an empty stomach without access to food.

The social menace entailed in frustrated minds or restless souls

608 John E. Rotelle, (ed.), The Confessions, p..39.

is evident in the mushrooming poor shanty towns and suburbs of the African continent. In their inhuman poor living conditions people are helplessly led to various crimes such as the self-degradation of prostitution and robbery with violence. This African suburb problem emanating from the rural lack of human development or simply impoverishment is, in this way, necessarily connected with the deprivation of the basic human rights of individuals as such in a community of human persons as a whole. That is to say, as already mentioned, all forms of genuine human development are authentic types of self-development. This concept of self-development implies the personal initiative in self-reliance or the right to moral and rational autonomy of an individual human person. We contend that the failure of much bilateral aid to African nations can be attributed to the mismanagement or lack of moral sense of self-motivation with which foreign financial help has not been properly owned. That is to say, financial aid has not been correctly appropriated by the local leadership for what it was originally meant to serve, i.e., *salus populi* or well being of people at large. Hence the ensuing misappropriation of funds occurs, pocketed by the African leadership with false reports sent to the donor countries or institutions: "Mission accomplished."<sup>609</sup> The leadership had never owned the projects conceived, for instance, for development of the infrastructure in the rural areas far from the urban centers where many African politicians are holed up for their corrupt selfish motives until the next general elections. It is then that they troop to their native rural areas with much money looted from public funds to corrupt the poor rural folk and buy their votes with handouts of cash. They retreat to their expensive urban mansions not returning again to their electorate until the next general elections after five years. They have no moral mission or political vision for the integral human development of their electorate; they have only their selfish motive of seeking to accumulate wealth to the detriment of the community development of their

609 One such an unfinished business is the proposed Mathioya to Gitugi tarmac road project in the home district of the present author.

electorate. What is obviously lacking in this emerging African leadership is the moral sense of human solidarity with the miserable fate of their own people. The right to information and development of these people, among other social economic goods, are denied them by their unaccountable or inaccessible parliamentary representatives.

The lack of visionary leadership in the African context of modern democratic governance underlies the urgent need for the ethical knowledge of the moral imperative to do good and to avoid evil. This is for the noble ethical motive of legitimate self-reward in the community of other persons. The concept of human rights is inextricably associated with such a knowledge for lasting and integral development of the African peoples. The key concept in the understanding of human rights as the source of human development is the personal claim to individual appropriation or ownership of something worthwhile for known good reasons.

### **6.2.2. World Peace and Integral Development**

As the saying goes in the many sessions of civic education in Africa today, an ungrounded right is not a right at all. For John XXIII the main claim in question and with reference to which individual ownership or moral internalization of human rights is badly called for in human development is the establishment of world peace for the prosperity or the integral development of the entire humankind. That means that the noble cause of world peace is the main ground or ethical justification of the moral claims made in the name of human rights. The supreme pontiff laid down the development issue of world peace in terms of human rights in a six-fold methodological approach as follows.

1. John XIII illustrated how integral development of world peace is the fruit or end result of a well understood and applied human right to distributive justice. The right to distributive justice demands the ethical transcendence of the brute economism or

maximum production of the wealth of a nation regardless of its fair distribution among the citizenry.

2. The *aggiornamento* pope demonstrated how world peace is an ethical reflection of an inner peace from the heart of human-kind, freed from overt rivalry and conflict or social disharmony. This is inasmuch as the Church makes its ecclesial contribution to the state's efforts to make everyone prosperous. It is through such a human development that the Church contributes toward the realization of world peace.
3. The universalizability criterion of the human right to ownership of private property was also found by John XXIII in the God-willed common destination of all created goods for the integral development of all men and women on earth. The limitation of the right to private property is understood by the Church to serve the common good and to cater to a fairer human development oriented toward distribution of the wealth of a nation-state.
4. The individual human right to moral as well as rational autonomy or freedom of choice and action serves as the mediating fulcrum in moral terms of the ethical personalism. It is on this ethical personalism that the universal public authority over the universal common good is based as a guarantee of the same. This authority is then founded on the ethical personalism with which it is reflected in the individual human right to the self-rule of natural reason. The universal public authority is a macrocosmic integral human development of the microcosmic individual authority of human reason.
5. The Church's holistic understanding of the integral development and achievement of world peace is, in the above stated manner, an extension of the personal experience of the individual human right to the bodily and spiritual integrity or the sanctity and inviolability of human life.

6. In part, détente or spiritual relaxation and a religious grounding of world peace constitute the final element of the ecclesial holistic understanding of integral development as a realization of world peace. The Church's realization of peace is a challenge toward a better or more Christian understanding of the individual or national human right to legitimate self-defense to render it more in favor of worldwide disarmament.

In summation, we concur with the *aggionamento* pope's inductive or experiential methodological approach. That means, reading signs of the times in terms of known individualization processes as genuinely rights-based development indices of socialization in the modern world. One such rights based index of socialization in the modern world is the ongoing individualization process or historical consciousness of women's rights to take a more active role in public affairs. We will argue accordingly, in the next concluding chapter that scholastic education is key to women's emancipation from the subordinate social economic and political status they have suffered in the traditional African family, in particular, and the modern civil society at large.

### **6.3. Paul VI and the Human Rights-based Development**

The exposure of Paul VI to underdevelopment owing mainly to the abuse of human rights in the third world countries of Africa, Asia, and Latin America made the supreme pontiff well aware of the world problem. He made a pastoral visit to Medellin during the Latin American Episcopal Conference Meeting. This episcopal conference sought to apply the conclusions of Vatican II to the South American context of the theology of liberation. This encounter strengthened the resolve of Paul VI to call the universal Church to action in favor of a rights-based development of peoples worldwide.



### **6.3.1. The Church's Competence in the Social Question**

According to Paul VI the Church is an expert in humanity. For the purposes of the present study the value-added notion of humanity denotes the peculiar nature of man by means of which he is distinguished from other beings. This nature is manifested in the rational power of man. The power of reason empowers man to transcend himself in reaching out to other human beings for the purpose of mutual beneficence and benevolence. The moral concept of humanity also connotes then the ethical idea of humanization or the rational efforts to make this world a better place to live. It is in this sense that the idea of humanity also entails the socio-cultural notion of human civilization in the long-term or reason-based human desires and basic as well as the social needs of the human person, aspiring for ever higher standards of living.

According to Professor Utz, the Church is also an expert in humanity because of the divine mandate entrusted to it by its founder.<sup>610</sup> This mandate requires the Church to go to all corners of the earth teaching God's will for all nations. In the view of the Swiss theologian, the Church is then committed to understanding humanity in terms of its joys and hopes as well as basic needs. This is one way of effectively discerning God's will for a particular human community in terms of its social expectations and plan of social life. The Church is necessarily endowed with the appropriate means and adequate resources to empower it to do with ease or expert competence the difficult task of interdisciplinary teaching or imparting of knowledge pertaining to all aspects of human life in natural or supernatural matters. It is in this sense that the Church can identify itself with the joys and griefs of a local Christian community in particular and all men and women of good will in general.

The various moral epistemological sources of good and evil in the ecclesial context of expertise in social economic and political as well

610 Utz, Die Katholische Sozialdoktrin, p. xxvi.

as cultural issues can be summed up as follows. First, there is the biblical authority and historical experience of the Church critically and creatively reflecting on the signs of the times. The purpose of this rational reflection of the Church over human events is to lead all people to decipher God's will for humanity. In its various individual members and corporate organizations and institutes such as the religious orders like Augustinians, Dominicans, and Jesuits, the Church as a mystical body applies itself to the inductive and deductive methodologies of modern scholarly research. The ecclesial community does this with competence in the interdisciplinary areas of social ethics or morally relevant specialized studies in economic and political as well cultural questions of life.

A practical example of the expert individual membership of the Church is the intellectual mentor of Leo XIII. The brains behind the writing of the encyclical letter *Rerum Novarum* was none other than the expert researcher in the social economic question of the just relationship between capital and labor, namely, Wilhelm Emmanuel von Kettler, the bishop of Mainz in Germany (1811–1877).<sup>611</sup> The aim of the bishop in seeking a just relationship between capital and labor was to attempt to even out the excessive class barriers in the aftermath of the industrial revolution. According to the German social reformer, the Church is an expert in humanity and as such it is entitled to pronounce in social economic and political as well as cultural matters. This is in fidelity to its divine mandate to be the prophetic spokesman of Yahweh against oppressive forms of structural injustices. It is in the same way that, for instance, the prophet Amos had been sent by God to speak against the insensitivity of the few wealthy Israelites in the midst of the utter poverty of the majority of their fellow citizens. That means, true to the apostolic belief that where there is the bishop, there is the Church—*Ubi Episcopus Ibi Ecclesia*; the German bishop confessed that at the moment of his episcopal consecration, he was commis-

611 Rupert J. Ederer (ed.), *The Social Teaching of Wilhelm von Ketteler*, (Washington, D.C.: University Press of America, 1981), p. v ff.

sioned to speak against all forms of social economic injustices. He was able then to work for justice as an integral part of evangelization. He did this work of evangelization by means of enlightening people, for instance, concerning the proper social economic relationship between capital and labor. He also taught the moral basis of the economic right to personal property against all forms of socialism and communism. The moral basis of the right to private property is the ethical responsibility or common destination of all created goods as well as the divine willed self reliance in providing ones daily bread.<sup>612</sup> This right is then key to the realization of human development. The above stated moral basis of the right to private property underlies in a fundamental way the rationale of the present chapter on the intrinsic relationship between human rights and human development.

With regard to the social economic question of the competent or well informed knowledge of the Church as the cumulative effect of its own lived historical experience, Leo contended rhetorically by pointing out the enormous ecclesial contribution to the social goods of human civilization.<sup>613</sup> Pope Leo XIII, furthermore, affirmed his social economic and political as well as cultural claims by challenging any scholar of the historical development of human civilization to prove the contrary.<sup>614</sup> The Church dedicates its expertise on humanity to the service of the entire humankind. Among other aspirations, therefore, this expertise is a mission of service in reading signs of the times “in the light of the gospel for the full flowering of peoples.”<sup>615</sup>

612 Wilhelm von Kettler, “The Labor Problem in Christianity” and “Liberalism, Socialism and Christianity,” in Ederer (ed.), The Social Teaching of Wilhelm von Kettleler, pp. 307ff. and 497ff respectively, concerning the acknowledged expertise of van Ketteler in the humanity with regards to the social question see Benedict XVI, Deus Caritas Est (Washington, D.C.: United States Conference of Catholic Bishops, 2006), p33.

613 Hughes, The Popes’ New Order, p. 5. See also page 104 in this work.

614 Hughes, The Popes’ New Order, p. 6. See also p.104 in this work.

615 PP 13, in Walsh and Davies, Proclaiming Justice and Peace, p.226.

It is in the above stated scholarly research work by expert study groups, such as the Fribourg Union, as witnessed in Kettler's writings informing spiritually and intellectually the recent Catholic social thought that Rerum Novarum can be truly said to have been issued at the peak moment of learned social analysis by specialized experts.<sup>616</sup> The ecclesial expertise entails, most of all, in the academic context of the present sub-theme, a Christian vision of a rights-based understanding of human development. Human development cannot consist of "mere economic growth,"<sup>617</sup> i.e., economism, or the merely utilitarian maximum production of the wealth of a nation regardless of its fair distribution among all. To be truly human, development must be complete in its inclusion of the political right of all to the equality of social economic opportunities as well as the fair distribution of wealth and income. It must, therefore, be integral. That means that it has to promote the good of the whole person, all peoples, and entire nations.<sup>618</sup>

Mainly, a rights-based understanding of human development entails the need for self-actualization or personal fulfillment as an individual human being within the context of the community development of other human persons.<sup>619</sup> The notion of development involves the respect of the human right to rational autonomy, i.e., thinking for oneself and moral freedom, i.e., acting on one's own self-initiative. Without the economic right to self initiative, for instance, no amount of foreign financial aid would lead to any meaningful human development.<sup>620</sup> The human right to moral autonomy or ethical freedom entails the rights-based view of human development that is not attained in a

616 Marvin L. Krier Mich, Catholic Social Teaching and Movements (New York: The Free Press, 1993), p.27.

617 PP 6, in Walsh and Davies, Proclaiming Justice and Peace, p.224.

618 PP 14, The Social Teaching of the Church Series, 6, p. 10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226.

619 PP 14, The Social Teaching of the Church Series, 6, p. 10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226.

620 PP 15, The Social Teaching of the Church Series, 6, p.10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226ff.

moral vacuum. This human development is a value-laden hierarchy of goods.<sup>621</sup>

Similarly, behind the recent papal selection of the best economic model of development especially for third world countries in the encyclical letter *Populorum Progressio* were the brains of the French Dominican economist Louis Lebret.<sup>622</sup> Among the competing economic development models, at that time, were “the American emphasis on growth in the gross national product. The others were the UN’s approach of economic growth and social change and the French school, which discussed development as integral, that is, including growth in spiritual values.”<sup>623</sup> To show the expert or broad-minded interdisciplinary approach of the encyclical letter *Populorum Progressio*, for instance, Mich indicated how “the authors drew upon a variety of sources including the letters and documents of bishops and the curia resources of the Vatican. In addition, theologians, economists, states, people, and internationally known persons were consulted.”<sup>624</sup>

It is in the above stated way, according to Paul VI, that the Church uses the relevant expertise on humanity as its dedication to the truth for service of the entire humankind: *salus populi*. For instance, among the moral issues in such a dedication to the truth to serve the entire humankind is the ethical question of the short-term versus the long-term considerations of the present exploitation of natural resources. This exploitation has been made to the environmental detriment of the potential right of future generations to a sustainable development.<sup>625</sup> Another moral issue is the negative capitalist or acquisitive mentality of hoarding or concentration of the wealth of a nation into the hands

621 PP 16, *The Social Teaching of the Church Series*, 6, p. 11. This text is also available in Walsh and Davies, *Proclaiming Justice and Peace*, p. 227.

622 Mich, *Catholic Social Teaching and Movements*, p.155ff.

623 Mich, *Catholic Social Teaching and Movements*, p.155.

624 Mich, *Catholic Social Teaching and Movements*, p.156.

625 PP 15, *The Social Teaching of the Church Series*, 6, p.10. This text is also available in Walsh and Davies, *Proclaiming Justice and Peace*, p. 226ff.

of just a few rich people. This social problem of distributive justice is to the detriment of the right to take an active part in public affairs affecting the majority of the people. With their enormous economic might the few rich people are likely to compromise the common good or integral development of peoples. They do this in the corrupt African context in question by buying political favors and influence. For example, billions of US dollars have gone to waste because of affluent people prevailing upon politicians and statesman to act corruptly in their favor.

In summation, the objective or ultimate goal of the Church's action in favor of a rights-based understanding of integral development is humanization. This is the social ideal to be pursued in the complete human development as the passage from the less human limitations of development to the more human conditions of life. Populorum Progressio stated:

Less human conditions: the lack of material necessities for those who are without the minimum essential for life, the moral deficiencies of those who are mutilated by selfishness. Less human conditions: oppressive social structures, to the abuses of power, to the exploitation. Conditions that are more human: possession of necessities, victory over social scourges, the growth of knowledge, and the acquisition of culture. Additional conditions that are more human: increased esteem for the dignity of others, the turning toward the spirit of poverty, cooperation for the common good, the will and desire for peace. Conditions that are still more human: the acknowledgement of supreme values and of God their source and their finality. Conditions that, finally and above all, are more human: faith a gift of God accepted by the good will of people and unity in charity of Christ....<sup>626</sup>

As already mentioned, for instance, in the aftermath of the industrial revolution, in particular, the social question consisted of the maladjustment or the political administrative failure of the emerging modern state to promote the common good. That means that wealth remained in the hands of just a few whereas the majority languished in

626 PP 16 in Walsh and Davies, Proclaiming Justice and Peace, p. 227.

miserable poverty. In general, nowadays, the social question consists in the basic lack of daily necessities of life such as food, clothing, and shelter in many parts of the developing third world countries. The constant fear from the lack of security for a better future is another contributive factor.

The lack of the civil right to free basic primary education, resulting in ignorance, poverty, and disease, is the meaning of the social question in the modern world, especially in Africa today. The pope attributed a part of the problem to the past colonial heritage. The colonial hangover makes the newly acquired right to political independence meaningless without the “economic” right to self-reliance or individual initiative in human development. Paul VI indicated the people’s aspirations in the underdeveloped nations:

Freedom from misery, the greater assurance of finding subsistence health and fixed employment; an increased share of responsibility without oppression of any kind and insecurity from situations that do violence to their dignity; better education—in brief to seek to do more, know more and have more in order to be more: that is what people aspire to now when a greater number of them are condemned to live in conditions that make this lawful desire illusory.<sup>627</sup>

It is by critically assessing and creatively reviewing such issues of lasting social importance in the light of the gospel that the Church exercises its authentic expertise in humanity in general and in the social question in particular. This is especially the case in the socio-ethical question of the rights-based understanding of human development along with its countervailing factors and recommended ecclesial remedy, as we are going to show in the forthcoming sub-theme.

### **6.3.2. The Church’s Remedy for Underdevelopment**

Paul VI showed how the issue of underdevelopment as an inte-

627 PP 6, The Social Teaching of the Church Series, 6, p.7. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 224.

gral part of the social question has taken a universal dimension in its global impact on the world's political, social economic, and cultural events.<sup>628</sup> He also alluded to false types of messianism as ways of salvation from social economic, political, and cultural oppression. One of these false messianic types of salvation is recourse to violence.<sup>629</sup> But this form of agitation is self-destructive and can result in greater evil to public security and service in the spiral of violence that naturally tends to beget worse violence. The pope, in this case, advised against any form of violent revolutionary action, except when it is a question of extenuating circumstances of brutal structural injustices that cry to heaven for divine vengeance:

We know, however, that a revolutionary uprising—save where there is manifest, long-standing tyranny which would do great damage to fundamental personal rights and dangerous harm to the common good of the country—produces new injustices, throws more elements out of balance and brings on new disaster. A real evil should not be fought against at the cost of greater misery.<sup>630</sup>

According to the pope, a real social evil is not simply to be tolerated. It is best taken care of by means of social reform or constitutional review. This review would be achieved with a view to promoting human development so as not to allow such an eventuality or abuse of power in the future. However, as Leo XIII reminded us, even the best of social reforms, if not grounded in the heart or in moral renewal and personal conversion, would not be transformative enough of society for the better in the long term. Moral renewal and conversion entail a change in behavior patterns following the intellectual conversion of a new way of thinking. Paul VI clarified this moral teaching with par-

628 PP 9-10, The Social Teaching of the Church Series, 6, p.8. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 225.

629 PP 11, The Social Teaching of the Church Series, 6, p. 9. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 225.

630 PP 31, The Social Teaching of the Church Series, 6, p. 17. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 230.



particular reference to self-denial of material possessions for the good of others or the common good:

We want to be clearly understood: the present situation must be faced with courage and the injustices linked with it must be fought against and overcome. Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay. It is for each one of us to take our share in them with generosity, particularly those whose education, position and opportunities afford the wide scope for action. May they show an example, and give of their own possessions . . . . In so doing they will live up to people's expectations and be faithful to the spirit of God, since it is "the ferment of the Gospel which has aroused and continues to arouse in our hearts the irresistible requirement of our dignity."<sup>631</sup>

In the above passage, Paul VI continued with the message of peace he had introduced early in January of the same year in which he wrote his encyclical letter Populorum Progressio (1967). In his Allocutio or New Year Address to the Diplomatic Corps, Paul VI gave the following message concerning earnest ethical consequences entailed in the recourse to violence or revolutionary measures against structural injustices in a nation-state:

En realite l'action revolutionnaire engendre d'ordinaire tout un cortege d'injustices et de souffrance, car la violence, une fois dechainee, se controle difficilement, et elle s'attaque aux personnes et meme aux structures. Ce n'est donc pas, aux yeux de l'Eglise, la solution apte a remedier aux maux de la societe.<sup>632</sup>

In this connection, we also concur with Paul VI that instead of

631 PP 32, The Social Teaching of the Church Series, 6, p. 17. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 230.

632 Utz, Die Katholsche Sozialdoktrin, p. 124. In reality, the revolutionary action causes usually as a consequence (worse)\* injustice and sufferings because once violence breaks out it is difficult to control, and it affects adversely not only structures of injustice but also human beings. It can then, in the eyes of the church, never be the remedy against the evils in society.\* The translation and brackets are mine.

recourse to violence as a shortcut to social economic and political liberation, or the legitimate defense of the national sovereignty over civil states by military force, all men and women of goodwill ought to inculcate in themselves what is called biblical meliorism. This is the religious belief or faith-conviction, i.e., moral confidence in the human person's capacity and indeed his or her ethical responsibility to make the earth a better place in which to live.<sup>633</sup> It is a challenge to humankind to be in control of its own destiny. It is a call to dialogue and live! It is on the basis of its inherent right to moral and rational autonomy as self-reliance or personal initiative that humankind can transcend all fatalistic forms of determinism to complete self-fulfillment on the individual level of personal and community development.

This is according to God's plan for the integral development of the entire humankind on the ethical basis of the inherent right to self-determination and personal fulfillment of the individual concerned. As Populorum Progressio indicated, this is the all important idea of ethical personalism. This personalism is viewed in the gospel light of its biblical meliorism pointing toward the creation of a new human person in a new human society as the true cure for the sickness of the world.<sup>634</sup>

However, this self-fulfillment is not something optional. Just as the whole of creation is ordained to its creator so spiritual beings should of their own accord\* orientate their lives to God the first truth and the supreme God. Thus it is that human fulfillment constitutes, as it were, a summary of our duties. But there is much more: this harmonious enrichment of nature by personal and responsible effort is ordered to a further perfection. By reason of their union with Christ, the source of life, human beings attain to new fulfillment of themselves, to a transcendent humanism which gives them the greatest possible perfection:

633 PP 15-16, The Social Teaching of the Church Series, 6. p. 10ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226-227.

634 PP 62-64 pp. 238-239. The world is sick with its oppressive situations of structural injustices. In other words, it is ill adjusted to function as it is meant to do in the delivery of goods.

this is the highest goal of personal development.<sup>635</sup>

The best form of self-fulfillment, as the highest good of the individual human person, is self-education. This method of education is the meaning of all genuine forms of education as real types of self-education. Self education is in the present context focused on economic industrialization. It is a call to developing nations to practice effective learning from the success stories of industrialized countries of the world.

Weigel indicated new success stories about development from Southeast Asia in Singapore and Malaysia as well as Hong Kong. McGurn singled out Hong Kong as a demonstration of effective learning about industrial success stories as he added South Korea and Taiwan among the southeastern nations of Asia that have managed to achieve spectacular growth<sup>636</sup> despite many challenges. Describing Hong Kong as an island of plenty in terms of food on the shelves, abundant water, though the city has no water supply of its own, and no shortage of commodities despite a near absence of natural resources,<sup>637</sup> the author showed how during the last four decades “the four dragons of Asia (Hong Kong, Singapore, Taiwan and Korea) have all achieved world-class economic status in scarcely more than a generation . . . .”<sup>638</sup> The

635 PP 16, The Social Teaching of the Church Series, 6, p. 11.\* The underlining is mine. This text is also available in Walsh, Proclaiming Justice and Peace, p. 227.

636 W. McGurn, SRS in Weigel, A Century of Catholic Social Thought, p. 167.

637 W. McGurn, SRS in Weigel, A Century of Catholic Social Thought, p. 169.

638 W. McGurn, SRS in Weigel, A Century of Catholic Social Thought, p. 171. It is clear that these Asian countries are more economically prosperous. How they have managed well to keep their traditions while doing so may be briefly illustrated by means of similar success stories of the Asian communities in Eastern Africa. These communities came to the region at the end of the nineteenth century. They were working as coolies or poor railway construction laborers. When the railway work was over, they decided to settle and start doing business in semi-permanent iron sheet structures. True to their traditional attires these Asian pioneers in Africa wore cheap clothing and saris. In my hometown of Fort-Hall (presently Muranga), the Asian community owned only one jacket in common. They shared the jacket in turns to go on official errands to the capital city of

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Nairobi. The descendants of one of these pioneers own the largest supermarket in Eastern and Central Africa.

William McGurn refers to such a moral sense of parsimony or tradition-based mentality of modest living or saving today for a better tomorrow. He does so when he speaks of humble self-made business people walking barefoot and wearing cheap T-shirts but proud of their workforce in Hong Kong. As the author wrote in his article “*Sollicitudo Rei Socialis*”, in Weigel, *A Century of Catholic Social Thought*, p. 170: “In Hong Kong, entrepreneurs are likely to be barefoot and in T-shirts... They are likely to take you through their factory, talk proudly about the number of the people they employ, and pause over the minute aspect of their enterprise to explain precisely how everything works together.”

As we have already seen, according to Adam Smith, along with diligence and coordinated work relationships, parsimony is key to success in business enterprise. As Smith put it in his book “Wealth of Nations, Book II, Chapter III, <http://www.adamsmith.org/smith/quotes.htm>, p.1: “Parsimony and not industry is the immediate cause of the increase of capital. Industry indeed provides the subject which parsimony accumulates. But whether industry might acquire, if parsimony did not save and store up, the capital would never be greater.”

As we have already observed, a systemic lack of material goods or generalized poverty is in fact a prime way spiritual values such as respect for human dignity are undermined. There is no contradiction then in a socio-ethically well inculturated liberal capitalism as an effective means to increase material goods with a view to reduce poverty and achieve integral development. That means, properly understood, there is no intrinsic or necessary connection between increased material well-being and the loss of spiritual traditions. On the contrary, according to Paul VI, spiritual values and practices can be enhanced by an affluent material well-being. It is the abuse of capitalism that is wrong. This happens when capitalism ends in an exaggerated or excessive self-indulgent fashion, i.e., consumerist materialism. We reiterate, as earlier on, that “*abusus non tollit usum.*” That means, in a well-aculturated way, capitalism need not necessarily mean the loss of communal identities underlying the spiritual traditions upon which integral development is anchored in Africa today. The above-mentioned spiritual traditions, such as communal identities like ethnic groups, are subsumed in Kenya under the national motto: “*Harambee.*” This motto is included in the Kenya emblem. It means pooling together in financial and human resources to build the nation. Under the tradition-based motto enormous self-help development projects have been realized since the state of Kenya became an independent nation. Examples of such development projects include schools, hospitals, and higher institutes of science and technology as well as water and irrigation schemes. As

secret of their success, as also in the earlier case of Japan, lies in the reliance on their own human capital and right to self-reliance or moral and rational autonomy. Under such moral and rational autonomy, the human right to self-reliance or personal initiative implies ownership of one's ideas and acting accordingly in an original way. The theoretical assumption or working hypothesis in the all important question of the human right to moral and rational autonomy—the keys to a complete understanding of integral human development—is that “you are how you think.”<sup>639</sup>

In their adherence to relevant socio-cultural roots and faithfulness to a perceived law of graduality, the Japanese nation, as well as the other dragons of Southeast Asia, has successfully mastered the effective learning of Western industrialization in a creative and critical

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Pope Paul VI disapproved any essential connection between affluent or material well-being, he advised third world countries to inculcate well the transfer of technology to their respective nation-states in his encyclical letter “On the Development of Peoples 47”, in Walsh, Proclaiming Justice and Peace, p. 153: “The poor countries 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 property of itself precludes the activity of the human spirit. Indeed, with 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 world 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 in order to develop them along with their own indigenous developments.” \*(The underlining is mine.)

639 I owe this insight to Prof K. Wambari. See K. Wambari, Personal Development, in Wambari, Readings in Introduction to Critical Thinking (Kijabe: AIC Kijabe Printing Press, 1992), p. VII: “self-realization as an individual enables one to emerge on one's own and achieve some kind of autonomy thus being ushered into post conventional stage... Emerging into this stage is a result of original critical thinking grounded on the conviction that one ought to think for oneself concerning what one really ought to do and be\* and that one's convictions are one's guide in life.” \*The underlining is mine.

fashion. They have done so by means of the relevant original adaptation of transfer of modern technology management in the light of their time-honored traditions. The creative thinking is fundamentally lacking in the passive African experience of being taught by Western technicians and theoretical development experts from Europe and America. The developmental policies and targets have consequently failed in spite of colossal amounts of money being transferred to the third world countries of Africa and Latin America in particular. We have already indicated how “the U.S Agency for International Development in its Woods Report . . . concluded that not a single one of the recipients of U.S assistance had moved from underdeveloped to developed status over the past two decades.”<sup>640</sup> According to Paul VI, there is, in this connection, the need of a differentiated effective learning of the actual meaning of industrialization:

The introduction of industry is a necessity for economic growth and human progress; it is also a sign of development and contributes to it. By persistent work and use of their intelligence people gradually wrest nature’s secrets from her and find a better application for her riches. As their self-mastery increases, they develop a taste for research and discovery, an ability to take a calculated risk, boldness in enterprises, generosity in what they do and a sense of responsibility.<sup>641</sup>

John Paul II in his social encyclical Sollicitudo Rei Socialis (1978) reiterated the main thrust of the above message in Populorum Progressio during the commemoration of its twentieth anniversary. The main ethical social economic claim of the encyclical is that the human right to self-reliance or personal initiative in the ethical form of moral and rational autonomy is the key to understanding any meaningful human development. That means, among other factors, the “right of economic initiative”<sup>642</sup> is the secret behind the success stories of human devel-

640 W. McGurn, SRS in Weigel, A Century of Catholic Social Thought, p. 167.

641 PP 25, The Social Teaching of the Church Series, 6, p. 14ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 229.

642 SRS 15, The Social Teaching of the Church Series, 9, p. 20ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226ff.

opment of the nation-states of southeastern Asia, even in the initial humble form of small scale, self-employed entrepreneurs:

In Hong Kong, entrepreneurs are likely to be barefoot and in T-shirts. . . They are likely to take you through their factory, talk proudly about the number of people they employ, and pause over the minute aspect of their enterprise to explain precisely how everything works together. Even the lowest entrepreneur is as proud of what he makes as an artist is of his paintings, and with good reason.<sup>643</sup>

We contend that, as we will observe in the next sub-theme, the above stated teachings by George Weigel, Michael Novak, and William McGurn on the right to economic initiative as the key to individual good and the common good were also highlighted by Pope John Paul II in his Sollicitudo Rei Socialis (1987): “It should be noted that in today’s world, among other rights, the right of economic initiative is often suppressed. Yet it is a right which is important not only for the individual but also for the common good.”<sup>644</sup> The recent introduction of the Western type of the economic right to personal initiative in mainland China has engendered social progress much in the same way as it had earlier on brought industrial development in the southeastern countries of Asia. It is for this reason that we now turn our attention to the social encyclical, Sollicitudo Rei Socialis, of John Paul II.

#### **6.4. John Paul II and the Human Rights-based Development**

Pope John Paul II wrote his social encyclical on the human development of peoples, Sollicitudo Rei Socialis (1987), twenty years after the prognosis or optimistic forecast in Populorum Progressio by Paul VI of development in the so-called third world countries. The overall picture was, twenty years later, rather negative. The supreme pontiff attributed the ensuing underdevelopment partly to the post-World War II formation of antagonistic blocs of super powers with their various

643 McGurn, in Weigel, A Century of Catholic Social Thought, p. 170.

644 SRS 15, The Social Teaching of the Church Series, 9, p. 20ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226ff.

wars by proxy in the developing nations.<sup>645</sup> Another obstacle to internal development of peoples in the third world countries is the vicious circle of international debt, the servicing of which sees the meager savings made by the developing nations exported to the International Monetary Fund and World Bank in New York.<sup>646</sup> The pope proposed the cancellation of the international debt, in favor of the developing nations, in the Old Testament Spirit of Jubilee Year celebrations.<sup>647</sup>

However, the main obstacles to the human development in third world countries are not simply such external factors. The real pitfalls on the way to development are principally internal to the tradition-constituted mode of thinking. This way of thinking engenders the corresponding socio-cultural attitude to life in general and to human-rights as the moral imperatives of a holistically understood concept of human development in particular. Such anachronistic tradition-constituted mentalities and dispositional attitudes may be compared to the recent recourse to the so-called ideology of African socialism in such nation-states as Tanzania and Zambia.<sup>648</sup>

In Zambia, the above mentioned ideology was known as African Humanism. It was considered as an adaptation of traditional African social systems. This traditional system of African socialism, for instance referred to the past period of history of black people when

645 SRS 11-16 and 20-22, The Social Teaching of the Church Series, 9, pp. 18-22 and 25-28. This text is also available in Walsh, Proclaiming Justice and Peace, pp. 400-403 and 405-407 respectively.

646 SRS 43, The Social Teaching of the Church Series, 9, p. 56ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 425.

647 SRS 47, The Social Teaching of the Church Series, 9, p. 61ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 427ff.

648 Kariuki, "Ideologies, Mentalities and Human Development: The Search for Happiness in Kenya," in African Christian Studies, Vol. 18, No. 2, June 2002 (Nairobi, Quarterly Journal of the Faculty of Theology, Catholic University of Eastern Africa), p. 64. See also J. Kariuki, "L'Afrique Orientale," in Ethique et Développement: L'apport des communautés chrétiennes en Afrique, Collection Théologique (Rome: Institute International Jacques Mountain, 1995), pp. 145-163.



African elders sat down to deliberate a certain case. They sat together in an unbroken circle and came out with a unanimous decision or an emerging consensus on a particular issue. Reference was also made to the traditional common land-tenure by the clan where the individual and his family had only the right of use of the land. Without due historical consciousness of the pertinent traditional African beliefs and practices, the latter were displaced into modern African socialism. This new African worldview advocated the unitary system of government without any civil rights to form opposition parties. The opposition parties were adversely viewed as delaying tactics in the urgent process of building the nation as one body politique. In the name of the traditional common ownership of productive property, such as land, state ownership or nationalization of the means of production was rigorously carried out. To facilitate such common ownership of land, people in Tanzania were uprooted from their traditional homesteads and settled together to work for the state. This meant killing the spirit informing the human right to economic initiative. However, John Paul II considered this human right as crucial to any meaningful appreciation of human development.<sup>649</sup>

649 SRS 15, The Social Teaching of the Church Series, 9, p. 20ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 402ff. The political economic and cultural reawakening in the prevalent African social consciousness (*mwamko wa utu*) needs to be really or broadly emphasized from an inculturated and holistic as well as theological viewpoint. This is the only way in which it can attain its aspired goal, i.e., social reconstruction toward integral development. The aim of the desired African theology of integral development would then be to inculturate what is known in Western thought as a democratic triangle, i.e., a morally sound or balanced relationship between the political state and the economic market as well as civil society in Kenya. The Bishops of Kenya indicate three basic socio-ethical values or African roots from which we can ground an inculturated African theology of integral development in their pastoral letter Kenya Episcopal Conference, “Pastoral Letter of the Bishops of Kenya in Respect of the Events of 1 August, 1982,” in Mejia, The Conscience of Society, p. 59: “democracy, religiousness, and justice.” The application of the aforementioned basic socio-ethical values are attempted within the above stated threefold interpersonal field of action, i.e., politics, business and religion

So it came to pass that the novel social economic system of human experimentation in Tanzania and Zambia failed. It did so for its fundamental lack of personal incentives to work, such as the God-given right to self-reliance on the fruits of one's own labor, rather than simply depending on the state for one's basic means of livelihood, i.e., this reliance on the state largesse is undignified for an able-bodied adult person.<sup>650</sup>

In sum, socio-cultural factors internal to a nation's worldview and life style are accountable for the failure or success in development projects. That is why different countries faced with more or less

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in the last chapter. This interdisciplinary endeavor is understood as a socio-ethical call to conversion from corrupt politics and dishonest business as well as unfunded or dishonest religion. The latter is seen in such hypocritical or self-contradictory behavior as the recent slaughter among Christian neighbors in the same worshipping community. The slaughter is recurrent in recent tribal wars. That means that the call to conversion is a moral demand or biblical mandate for development-conscious good governance with a preferential option for the poor and the marginalized members of society. It is also then a call to transact business enterprise in an ethically responsible manner for the public good in which genuine self-interest consists. Ultimately, it is as well a call to practice a true religion which is well-known for linking Christian faith with social justice. This religion understands in a clear way the redemptive works of social justice as God's work and eschatological anticipation of divine justice and the kingdom of God at the parousia, i.e., end of times. As Anthony J. Tambasco sums it up in his article "Option for the Poor" in R. Bruce Douglas, (ed.), The Deeper Meaning of Economic Life: Critical Essays on the U.S. Catholic Bishops' Pastoral Letter on the Economy (Washington D.C.: Georgetown University Press, 1986), p. 43: "What this means is that the kingdom of God is not just coming in the future but has already begun to change things, here and now, as a consequence of the life, death, and resurrection of Jesus. This movement of change in the present anticipation of the kingdom comes especially as good news for the poor. For it provides new possibilities of justice and for conquering of poverty now in this world. Eschatology thus offers a vision of the future which can serve as a source of hope in the midst of pessimism. It draws those of us who live in the present to begin works of justice as God's work in this world."\* \*(The underlining is mine.)

650 RN 13, The Social Teaching of the Church Series, 1, p. 8. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 400ff.

the same kind of external factors react differently to the success of some and failure of others in the development efforts. Again, classical examples are given from the two Asian islands of the predominantly Catholic nation-state of the Philippines and the former British colony of Hong Kong. Hong Kong, adhering to the capitalist model of development and thus rather Protestant and liberalist in outlook of social economic growth and the other three economic dragons of Southeast Asia, i.e., Singapore, Taiwan and Korea, “have all achieved world-class economic status in scarcely more than a generation, while the Catholic Philippines lurches from government to government with its people living in unspeakable poverty and all this despite an elite largely educated at America’s leading universities, a plethora of natural resources, a hard-working and English-speaking labor force and despite billions upon billions of dollars in foreign aid over the last two decades.”<sup>651</sup>

The main difference between the Protestant work ethic and the Catholic morality according to McGurn is Catholic teachings’ reservations on the issue of individual competition in a market economy. To the staunch Catholic, it smacks of individualism or selfishness, instead of the universal brotherhood with which the social teaching of the Church invites all men and women of goodwill to form a worldwide family of human solidarity. This Catholic family life mentality “encourages brothers, sisters, and parents to sacrifice for one another and expect order to emanate downward from a loving father and mother.”<sup>652</sup> The author compared and contrasted the Catholic family life education ethic with the Protestant work ethic akin to the competitive spirit of capitalism as he indicated, “not so capitalism. It reorders society from the bottom up rather than the top down, elevating conflict from a personal irritant to a public principle.”<sup>653</sup> Whereas the Protestant work ethics adheres to the capitalist model or *laissez-faire*

651 McGurn, in Weigel, A Century of Catholic Social Thought, p. 171.

652 McGurn, in Weigel, A Century of Catholic Social Thought, p. 172.

653 Ibid.

mentality of development from below, on the contrary, the Catholic work ethics depicts a welfare mentality of development from above. Both ethical systems promote the economic right to personal initiative. They recommend effective learning of success stories from the industrialized nations and other development agents like the IMF and the World Bank. The main pitfall of this Western industrial model of development is that it has come to mean indoctrination, i.e., mimicry or uncritical and uncreative transfer of technology instead of the cross-cultural internalized learning recommended by Paul VI.

In sum, according to the aforementioned author, the typical Catholic mistake made here is applying right principles of interpersonal relations to the public realm or the arena of social relations: “Society is not a family made up of children looking to their parents for comfort and sustenance; society is made up of adults.”<sup>654</sup>

It may be worth recalling how Martin Luther encouraged such an adult-to-adult relationship in the reading of the Holy Bible where the ploughman no less than the pope are equally placed in their divine inspiration concerning the vital meaning of the Word of God.<sup>655</sup>

654 McGurn, in Weigel, A Century of Catholic Social Thought, p. 172. In their economic mentality, Catholics tend to be different than Protestants. That means that the Catholic economic mentality prefers the use of resources rather than their constant accumulation. The latter is the savings mentality or parsimony, which is the spirit of capitalism. It is the secret of success of the capitalist business enterprise. That means that the savings mentality is crucial for the production and maintenance of assets or wealth at the individual and national levels of interpersonal relationships. It simply means saving today for a better tomorrow. Parsimony was the name given by the author of capitalism, i.e., Adam Smith, for the savings mentality. This mentality is a key to the realization of the individual fortune underlying the acquisition of the wealth of nations. As he put it in his book “The Wealth of Nations, Book I, Chapter III,” <http://www.adamsmith.org/s>, p. 7: “Parsimony and not industry\* is the immediate cause of the increase of capital. Industry, indeed, provides the subject which parsimony accumulates. But whether industry might acquire it if parsimony did not save and store up, the capital would never be greater.” \*(The underlining is mine.)

655 Helmar Junghans, Die Reformation in Augenzeugen Berichten (Dusseldorf:

The above stated family life mentality underlying the misconception of a nation-state in the governmental relationship with its citizens conditioned considerably the undermining of the inherent right to economic initiative in the collective type of *Ujamaa* (familiness) or African socialism. This type of scientific socialism came to mean the “leveling down” of poverty or much underdevelopment for the two decades since its inception in 1967.

However, as we will demonstrate in the last chapter, a reawakening in social consciousness (*mwamko wa utu*) toward social reconstruction of developing nations in the African context on the all important moral basis of the human right to economic initiative is rekindling hope for a better future of integral human development. It may, for that purpose, serve a noble socio-academic purpose to capture the moral principle of social renewal and complete human development, built on the human right to economic initiative as understood by John Paul in Solicitududo Rei Socialis as follows:

It should be noted that in today’s world, among other rights, the right of economic initiative is often suppressed. Yet it is a right, which is important not only for the individual but also for the common good. Experience shows us that the denial of this right, or its limitation, in the name of an alleged “equality” of everyone in society, diminishes, or in practice absolutely destroys the spirit of initiative, that is to say *the creative subjectivity of the Citizen*. As a consequence, there arises, not so much a true equality as a “leveling down.” In the place of creative initiative there appears passivity, dependence and submission to the bureaucratic apparatus which, as the only “ordering” and “decision-making” body—if not also the “owner”—of the entire totality of goods and the means of production, puts everyone in a position of almost absolute dependency, which is similar to the traditional dependency of the worker—proletarian in capitalism. This provokes a sense of frustration or desperation and predisposes people to opt out of national life . . . .<sup>656</sup>

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Karl Rauch Verlag, 19677) p. 37ff.

656 SRS, 15, The Social Teaching of the Church Series, 9, p. 20ff. This text is also available in Walsh, Proclaiming Justice and Peace, p. 402ff.

In point of fact, it was just two years before the historic fall of the Berlin Wall in the year 1989 that the pope had spoken prophetically of the national alienation of people, frustrated by the paternalistic state-capitalism underlying the socialist suppression of the human right to economic initiative or self-reliance in the former Communist Soviet Bloc of Eastern and Central Europe. However, as the supreme pontiff noted, the inertia of social disintegration in the collectivist social system of state-ownership of the means of production had started much earlier worldwide<sup>657</sup> and, as we will indicate in the concluding chapter in Africa.

But first we will review two of the main criteria on the basis of which according to John Paul II, human rights are intrinsically related or necessarily connected with human development. These are the criteria of the interiority and morality of human development. They constitute the interior dimension and the moral imperative of human development respectively. That is to say, they constitute the subjective and objective aspects or various meanings of human development.

#### **6.4.1. The Subjective Meaning of Human Development**

The concept of human work, based on the unique attitudinal posture of man to work as dominion over the earth, in the view of John Paul II, constitutes the subjective meaning of human development. This is because human work is a basic dimension of human existence as self-control in his dominion over the earth: “man’s life is built up every day from work, from work it de-

657 CA 22-29, The Social Teaching of the Church Series, 10, pp. 26-33. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 448-454.

rives its specific dignity . . . .”<sup>658</sup> Indeed, the manifest image of human work as any purposive activity of the mind or bodily performance is one of the characteristics proper of distinguishing human beings from other creatures. In his biblical view, the pope added the anthropological note to the effect that even before original sin in the garden of Eden “man is made to be in the visible universe an image and likeness of God himself and he is placed in it in order to subdue the earth.”<sup>659</sup> It is through work that man subdues the earth. Hence, in an almost existentialist remark that “there is not a single one of our acts which does not at the same time create an image of man as we think he ought to be,”<sup>660</sup> John Paul II concluded:

Only man is capable of work, and only man works, at the same time by work occupying his existence on earth. Thus work bears a particular mark of man and of humanity, the mark of a person operating within a community of persons. And this mark depicts its interior characteristics; in a sense it constitutes its very nature.<sup>661</sup>

Therefore, the human right to work and to humane working conditions for the purposive activity of meeting basic human needs for food, clothing, and shelter are intrinsically related to any meaningful sense of human development or self-fulfillment. We understand this papal teaching to mean, for instance that an empty hungry stomach or a cold body shivering from cold weather for lack of clothing and shelter can hardly be said to characterize a self-actualized or developed human being. Fur-

658 LE 1.1, in Walsh and Davies, Proclaiming Justice and Peace, p. 335.

659 Ibid.

660 Sartre, Existentialism and Human Emotions, p. 17.

661 LE O., in Walsh and Davies, Proclaiming Justice and Peace, p. 354.

thermore, on a higher level of human development as abundance of material well being, the human right to work also entails, for instance the claim to a just wage. On the basis of such a wage, as already mentioned in chapter two, with a moral sense of savings and self-discipline, the diligent worker is empowered to own productive property for social security against sickness as well as other misfortunes in life. Such a life of harmonious serene tranquility, on a higher plane of human development as socio-cultural advancement in life-education or ongoing formation, is still open to the infinite horizon of the self-unfolding of the human mind in search of further knowledge of the liberating truth: “and you will know the truth, and the truth will set you free.”<sup>662</sup> This value-added quality of life is, in part, the subjective meaning of human development.

Moreover, on the religious level of human development as spiritual perfection or self-fulfillment here on earth and forever in heaven the rights to work and to a just wage enable us to give disinterestedly to the needy and the poor. That means that such a disinterested love for others, especially the needy and poor neighbors, is again God’s holy will for our complete human development. It constitutes a further dimension of the subjective meaning of human development. However, as the Romans said, *nemo dat quod non habet*, that is to say, nobody gives what he or she does not have. It is only from what we have rightly earned in pursuit of our fundamental human right to work under humane working conditions, such as a just wage, that we can achieve complete human development in giving generously and happily to the poor: “It is more blessed to give than to receive.”<sup>663</sup>

As John Paul summed up succinctly the actual meaning of the subjective connotation of human development:

Development which is not only economic must be measured and oriented according to the real vocation of people seen in their totality,

662 Jn 8: 32.

663 Acts 20:35.



and namely according to their interior dimension. There is no doubt that they need created goods and the products of industry, which is constantly being enriched by scientific and technological progress. And the ever greater availability of material goods not only meets needs but also opens new horizons. The danger at the misuse of material goods and the appearance of artificial needs should in no way hinder the regard we have for the goods and resources placed at our disposal and the use we make of them. On the contrary, we must see them as a gift from God and as a response to the human vocation, which is fully realized in course.<sup>664</sup>

As we will demonstrate in the next concluding chapter, from an African ethical perspective, the subjective dimension of human development consists similarly in self-help and self giving or selfless service to others, i.e., the moral satisfaction in making the best possible use of the talents and time God has left at our disposal. The responsible exploitation of talents and conscientious use of the times at one's disposal is accomplished, most of all, out of the faith motive of the fear of the Lord. This fear of the Lord is the beginning of the African Christian wisdom so as to avoid the divine reproach to us in the Bible: "why have you been standing here idle all day?" (Mt 20:6).

#### **6.4.2. The Objective Meaning of Human Development**

We suggest that under the above stated sub-theme, John Paul sought to focus the reader's ethical understanding of the concept of human development under its objective aspect. This aspect refers to the purposes, ends, and goals fundamentally meant to be realized in the process of understanding and achieving human development. According to John Paul II, the moral imperative and the normative end or ethical objective of human development are freedom and well being.<sup>665</sup> Freedom and well being are the elements that characterize properly human actions directed toward the realization of oneself in

664 SRS 15, The Social Teaching of the Church Series, 9, p. 36ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 403.

665 RH 17.3 in Walsh and Davies, Proclaiming Justice and Peace, p. 339.

the achievement of the common good. In the words of Sollicitudo Rei Socialis, one of the hallmarks of the actual situation of human development in the contemporary world is the emerging consensus among large numbers of men and women today on the inestimable worth of their own human dignity and that of other human beings: “this awareness is expressed, for example, in the more lively concern that human rights should be respected, and in the more vigorous rejection of their violation.”<sup>666</sup> That means, human rights inasmuch as they are essentially directed toward the realization of individual freedoms for the enhancement of self-esteem and promotion of human dignity in a community of persons constitute an important moral dimension or a significant socio-ethical indicator of achievement of the common good and human development in the world today. The realization of human dignity and the achievement of the common good are then important aspects of the objective meaning of human development.

The peak moment of social awareness about the ethical importance of human rights as key to human development was reached in the contemporary world in the post-bellum Universal Declaration of Human Rights in 1948 along with their juridical ratification as civil rights in the member nations of the United Nations. Redemptor Hominis (1979), the inaugural encyclical letter of John Paul II, captures the contemporary awareness of inviolable human dignity. This dignity is to be promoted in the due process of one’s profession or work. It is to be protected, for instance, by means of the legal recognition of the universal human right to work as a fundamental civil right in particular nation-states worldwide. The promotion of human dignity is then a key element in the objective meaning of human development. The international action is in view of achieving the objective meaning of human work by the legal means of enshrining the civil right to work in the public laws of the various nation-states. The international legal process is meant as an important worldwide aspect of human develop-

666 SRS 26, The Social Teaching of the Church Series, 9, p. 32. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 409ff.

ment to safeguard human dignity or to protect individual freedoms and to enhance the universal concept of the common good or social well being worldwide:

The century has so far been a century of great calamities for man, of great devastations, not only material ones but also moral ones, indeed perhaps above all moral ones. Admittedly it is not easy to compare one age or one century with another under this aspect, since that depends also on changing historical standards. Nevertheless, without applying these comparisons, one still cannot fail to see that this century has so far been one in which people have provided many injustices and suffering for themselves. Has this process been decisively curbed? In any case, we cannot fail to recall at this point, with esteem and hope for the future the magnificent effort made to give life to the United Nations Organization, an effort conducive to the definition and establishment of man's objective and inviolable rights, with the member states obliging each other to observe vigorously. This commitment has been accepted and notified by almost all present day states and this should constitute a guarantee that human rights will become throughout the world a fundamental principle of work for man's welfare.<sup>667</sup>

The human rights in question here apply not only to individuals but also to nations, e.g., their sovereignty regardless of the small size of the states in question. These rights include as well the international right to be left alone in domestic affairs, except in extenuating circumstances like genocide in Rwanda and Dafur in Western Sudan. Also worthy of special recognition in this connection is the basic human right to life against all belligerent forms of covert or overt wars even by proxy out of the overall conviction that peace is indivisible: "It is either for all or for none. It demands an ever greater degree of vigorous respect for justice and consequently a fair distribution of the results of true development."<sup>668</sup> Development is the new name of peace, according to Paul VI in his social encyclical Populorum Progressio.<sup>669</sup>

667 RH 17, in Walsh and Davies, Proclaiming Justice and Peace, p. 338.

668 SRS 26, The Social Teaching of the Church Series, 9, p. 33. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 409ff.

669 PP 76, The Social Teaching of the Church Series, 6, p. 36. This text is also avail-

In summation, individuals as well as peoples or nations have a right to their own full development, “which while including, as already said, the economic and social aspects should also include individual cultural identity and openness to the transcendent. Not even the need for development can be used as an excuse for imposing on others one’s own way of life or one’s own religious belief.”<sup>670</sup> It is in this all-important socio-ethical sense, we can truly say that human rights constitute the objective meaning of human development as the title of the above mentioned sub-theme states.

Human rights are normative actions with reference to human development as a means related to its end. That means, in the mind of John Paul II, any type of development “which did not respect and promote human rights, personal and social economic and political, including the right of nations and of peoples”<sup>671</sup> would not “be really worthy of people”<sup>672</sup>

As was the case with the racially discriminating apartheid system of civil governance in South Africa, we can readily appreciate “the intrinsic contradiction of a development limited only to its economic element.”<sup>673</sup> This consists in the economism or the promotion of monetary gain in the wealth of a nation-state regardless of how well or badly it is distributed among the citizenry at large. In retrospect, the objective meaning of human development includes the protection of the person-centered and universally valid human rights. John Paul II concluded, in this connection, on an important socio-ethical issue of the objective moral character of human development in political economic terms of the value-pregnant respect for and promotion of hu-

able in Walsh, Proclaiming Justice and Peace, p. 241ff.

670 SRS, 32, The Social Teaching of the Church Series, 9, p. 41. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 415ff.

671 SRS, 33, The Social Teaching of the Church Series, 9, p. 42. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 416ff.

672 Ibid.

673 Ibid.

man rights in the following words:

The intrinsic connection between authentic development and respect for human rights once again reveals the moral character of development: the true elevation of people, in conformity with the natural and historical vocation of each individual, is not attained only by exploiting the abundance of goods and services, or by having available perfect infrastructures.<sup>674</sup>

## 6.5. Benedict XVI and Human Rights-based Development

Pope Benedict XVI wrote his social encyclical Caritas in Veritate: On Integral Human Development in Charity and Truth<sup>675</sup> (2009) to review the first papal encyclical by Pope Paul VI concerning the development of peoples in the so-called third world, Populorum Progressio (1967). The supreme pontiff reviews the encyclical with a view to applying its social teaching in the modern world. As we have already seen in the previous section, Benedict XVI acknowledges that this tradition of commemorating the publication of the encyclical letter Populorum Progressio was begun by John Paul II. The latter pope did so in his encyclical letter on social concern, Sollicitudo Rei Socialis, (1987). He was then commemorating the twentieth anniversary of the inauguration of the encyclical letter Populorum Progressio. Following the same tradition, Benedict XVI creatively evaluates the key theme of Populorum Progressio. This theme relates to the concept of the integral human development, i.e., the development of the whole person and all peoples. The development in question is a gift from God, who is love. In all truth, God is the source of all good things, including integral human development. As Benedict XVI says, “Charity in truth,

674 Ibid.

675 Pope Benedict XVI, Caritas in Veritate: On Integral Human Development in Charity and Truth (Vatican City: Libreria Editrice Vaticano, 2009) References to Caritas in Veritate will be given by citing the paragraph numbers preceded by the initials CV.

to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity.<sup>676</sup>

The supreme pontiff seeks then to apply the core concept of the integral human development and other related ideas in the modern world. This world is, after more than forty years since the publication of the encyclical letter Populorum Progressio, among other socio-political and cultural factors, characterized today by globalization and a widely spread economic crisis.<sup>677</sup>

As his predecessor succeeded in doing so, for the purpose of the present study, Benedict XVI also seeks to critically assess the reasons behind the persisting underdevelopment in the third and fourth regions of the earth. That means that the underdevelopment has persisted in spite of constant financial and technological development aid from the first world countries. The pope concedes like his predecessor John Paul II that there are external factors contributing to the underdevelopment of the third and fourth countries of the world. Among the external factors are the high tariffs to be paid for agricultural products and other export goods from the developing countries to the industrialized Western nations. The tariffs hinder third and fourth world products from having a strong foothold in European and American markets.<sup>678</sup> There were also tumultuous passages from colonialism to independence and wars by proxy during the cold war between the former Soviet Union and the western nations for the control of natural resources, for instance, in the Democratic Republic of Congo, Angola, Mozambique, and Namibia, as well as Ethiopia. That means that in these countries there was no peace, which is paramount or necessary for development.

Besides the external factors hampering economic growth in developing countries there are also more important internal factors.

676 CV 1, p. 1

677 CV 9, p.4

678 CV 33, p.17

These factors relate to the ways of thinking of an individual or of a particular people in socio-ethical terms of culture and mentalities or attitudes toward life. The human person is the protagonist of his or her own destiny, according to Benedict XVI, in spite of the aforementioned factors controlling his or her behavior. The pope said, “As everybody knows we are all capable of making free and responsible choices.”<sup>679</sup> It is, then, through personal initiative as well as critical and creative thinking that the human being becomes an architect of his or her own development. This process of development takes place at the microeconomic level of self-fulfillment. It also takes place at the macroeconomic level of integral development. That means that it is mainly the lack of a personal stance in thinking as well as individual initiative in behavior that underlies underdevelopment in the modern world, in general, and in the third and fourth regions of the earth, in particular. The lack of the spirit of personal initiative, for instance, in entrepreneurial transactions, was bolstered by neo-colonialism. This type of colonialism engenders a dependence mentality, which is a grave irresponsibility on the part of a political leadership in the developing countries. It fosters an irresponsible lack of ownership or self-appropriation of development efforts, for instance, in such unethical behavior as the misappropriation of financial development aid on the part of the political leadership or the local agents of the development projects. As Pope Benedict put it with reference to the prognosis or optimistic forecast of development in the third world countries in Populorum Progressio by Paul VI:

Other causes, however, mentioned only in passing in the Encyclical, have since emerged with greater clarity. A case in point would be the evaluation of the process of decolonization, then at its height. Paul VI hoped to see the journey towards autonomy unfold freely and in peace. More than forty years later, we must acknowledge how difficult this journey has been, both because of new forms of colonization and continued dependence on old and new foreign powers and because

679 CV 68 p. 38. See also CV 17: “each one remains whatever the influences affecting him, the principal agent of his own success or failure.”

of grave irresponsibility within the very countries that have achieved independence.<sup>680</sup>

However, the ultimate determinants of underdevelopment are not primarily of the material order such as the political and economic blunders in civic action or economic enterprise as above stated. In the first place, these determinants are of the spiritual order such as the inordinate will “which often neglects the duties of solidarity.”<sup>681</sup> Such a will responds to the moral duties of solidarity like Cain did: “Am I my brother’s keeper?” (Gn 4:9) This means the negligence is owing to an ill-will, which is not well informed or ordered according to the inherent inclinations of natural law as a reflection of the eternal law of God. It is because of the obvious prevalence of such ill-will, which is not well motivated by the right reason in a moral process of critical and creative thinking, that Paul VI noted that the world is sick “because of the lack of thinking.”<sup>682</sup> In sum, the highest form of the integral human development is consequently the realization of the universal brotherhood/sisterhood of all men and women of good will. Pope Paul VI viewed this spiritual form of development as a human response to the divine call to achieve on the natural plane of interpersonal action “self-fulfillment in a transcendent humanism which gives [to men] his greatest possible perfection: this is the highest goal of personal development.”<sup>683</sup>

On the social question of the original source of the above stated universal brother/sisterhood, Benedict asks rather rhetorically well:

Will it ever be possible to obtain this brotherhood by human effort alone? As society becomes evermore globalized, it makes us neighbors\* but does not make us brothers\*. Reason, by itself, is capable of grasping the equality between men and of giving stability to their

680 CV 33, p. 17

681 CV 19, p. 10

682 CV 53, p. 30. See also PP 85, in Pope Paul VI, *On the Development of Peoples*, p. 38.

683 CV 18, p. 9ff



civic coexistence\*, but it cannot establish fraternity\*. This originates in a transcendent vocation from God the Father\*, who loved us first, teaching us through the Son what fraternal charity is\*.<sup>684</sup>

It is for the above stated reasons the encyclical letter Caritas in Veritate was written. This encyclical is then a moral lesson about what charity is. The response to the central question of investigation in the latter is sought in socio-ethical terms of the advantages or benefits accruing from a dutiful internalization of the gospel platitude “*caritas Christi urget nos*” (2 Cor 5: 14). That means that Christ’s charity urges us to establish “authentic fraternity.”<sup>685</sup> This gospel mandate is a logical consequence of making Christ’s charity our own.

The encyclical is then concerned with delineating the characteristics proper of the integral human development whose highest model of perfection is authentic fraternity. This fraternity is the fullness of charity in all truth. We shall then attempt to delineate the message of Caritas in Veritate against the historical background of the message of Populorum Progressio. That means the former was intended to commemorate the fortieth anniversary of the latter. We shall cover the message of Caritas in Veritate in a two-fold division as follows:

- i) Charity and Rights-based Development
- ii) Means-end Relationship between the Human Family and Development of People

### **6.5.1. Charity and Rights-based Development**

Charity, which is everything, has its divine origin in God, who is love and as such he is “all in all” (2 Cor 25:28): “everything has its origin in God’s love, everything is shaped by it, and everything is directed towards it.”<sup>686</sup> It is in this all-inclusive theological meaning of charity that Benedict XVI avers that it “is at the heart of the Church’s

684 CV 19, p.10. \*The underlining is mine.

685 CV 20, p.10

686 CV 2, p.1.

social doctrine.”<sup>687</sup> One way in which the pope adopts the moral theological concept of charity is in reading the signs of the times in the modern world, whose main characteristic proper is globalization. As such it is value-neutral. It is neither good nor bad in itself. It becomes what we shall have made of it.<sup>688</sup>

Hence, the urgency of charity as a felt need to animate the global process of a cross-cultural encounter of value-pregnant minds and moral goods so as to become a civilization of love is well underlined in the encyclical. The hallmark of such a civilization of love is human solidarity imbued with fraternity or the universal brotherhood/sisterhood of all men and women of good will. That means that globalization makes us good neighbors whereas charity converts us to true brothers and sisters.<sup>689</sup>

Another characteristic proper of globalization in the political economic and socio-cultural field is liberalization. This is a legal or constitutional process of establishing a rights-based state government as well as a free market (*soko huru*) and an active civil society. The ensuing democratic triangle or well-balanced and autonomous relationships among the three sectors of society is the key to the realization of integral human development, i.e., the development of the whole person and all people.<sup>690</sup> The aforementioned sectors of society at large include the civil government as a community of rights and the economic market as a free enterprise and the civil society as a participatory democracy.

Benedict XVI illustrated effectively a three-fold rights-based development of the whole person and all peoples as follows:

- i) Family life education and rights-based development

687 Ibid

688 CV 42, p.23

689 CV 19, p. 10

690 CV 79, p.45.

- ii) Bioethics and rights-based development
- iii) Freedom of religion and rights-based development

### **6.5.1.1. Family Life Education and Rights-based Development**

The issue of family life education relates, in Kenya, to the moral teaching and the technical knowledge concerning responsible parenthood. That means that it is not enough to have children. It is also necessary to nurture and bring them up as well as educate them. In this way, they will grow to be responsible adults. As such they may, in turn, contribute to the development of the whole person and all peoples.

It is within the whole stated context of a relevant socio-ethical consequentialism that the moral claim is made, for instance, that it would be irresponsible even for a married couple to bear children they would not be in a position to nurture. To prevent the conception or birth of such an unwanted baby, recourse is not to be had to the contraceptive pill or to abortion, respectively.

It is against the aforementioned contraceptive behavior and anti-birth mentality as well as other anti-life tendencies such as euthanasia that the social teaching of the Church promotes the right to life from conception to natural death, “especially in cases where it is impeded in a variety of ways.”<sup>691</sup> The above indicated notion of socio-ethical consequentialism is simply the moral claim that the prevailing contextual circumstances within which a human choice is made are the ultimate determinants of the goodness or badness of the act.

The right to life and its impact on the development of people in the economically backward third and fourth regions of the earth may be appreciated, for instance, from the viewpoint of the “high rates of infant mortality.”<sup>692</sup> The high mortality rates are due to poverty or lack of proper medical care such as inoculations for a newborn baby in re-

691 CV 28, p. 14

692 Ibid.

mote or neglected regions of Kenya. The corresponding high population decrease, as it happened also in the recent widespread HIV/AIDS pandemic, has engendered increasing poverty. The latter owes to lack of manpower.

As stated above the rising promotion of contraception and abortion as systemic practices of birth control on the part of the economically developed countries of the world has imbued the states with a neo-colonial attitude. That means that the nations seek to impose their anti-birth mentality and abortifacient methods on the poor third and fourth regions of the world. For example, some non-governmental organizations from the economically advanced Western nations demand abortion as a condition for receiving development aid. At times they practice sterilization even without informing the women concerned.<sup>693</sup>

Pope Benedict XVI has also reckoned with the undesirable socio-ethical consequences or adverse effects of the denial or suppression of the right to life. For instance, when the fundamental value of life is compromised, the ensuing moral relativism finds it easier to deny man's other true goods such as old age. The respect of people in their old age and poverty strengthens the moral fiber of society as a whole in its openness to life in all its forms and readiness for mutual help. This mutuality of interpersonal relationships is key to the realization of fraternity in human solidarity or the universal brotherhood/sisterhood of all men and women of good will. The latter fraternity is then the highest good or final goal of a rights-based development as an intrinsic part of the integral human development. For instance, the respect wealthy people have for the poor empowers them to be more parsimonious or sacrificing today for a better tomorrow for all of humankind. As Benedict concludes his treatise on the right to life as a key to the realization of true development:

The acceptance of life strengthens moral fiber and makes people capable of mutual help. By cultivating openness to life, wealthy people

693 Ibid.

can better understand the needs of the poor ones, they can avoid employing huge economic and intellectual resources to satisfy the selfish desires of their own citizens, and instead, they can promote the virtuous action within the perspective of production that is morally sound and marked by solidarity, respecting the fundamental right to life of every people and every individual\*.<sup>694</sup>

In sum, Benedict XVI concludes that the above stated social teaching about responsible parenthood and the regulation of births concurs with the unitive and procreative view of humanity's sexuality as an expression of mutual love and acceptance of life born out of love. This view was reiterated by Paul VI in his encyclical letter Humanae Vitae (1968). As the encyclical indicated, it is the matrimonial right of a married couple to regulate births as they deem fit according to methods that leave the sexual act always open to life. Examples of such natural methods of birth control are the rhythm and Billings ovulation methods. As Benedict XVI said, "The encyclical *Humanae Vitae* emphasizes both the unitive and procreative meaning of sexuality, thereby locating at the foundation of society the married couple, man and woman, who accept one another mutually, in distinction and in complementarity: a couple, therefore, that is open to life."<sup>695</sup>

### **6.5.1.2 Bioethics and Rights-based Development**

For the purposes of the present study, bioethics is the interdisciplinary inquiry about ethical disputes relating to biology and medicine in modern technology. An example of such controversial views is the biotechnological claim that humanity can re-create itself through the scientific discoveries of technology. Benedict XVI objects to such a manipulative view of human nature and shows its negative impact on the important issue of the integral human development:

The development of peoples is intimately linked to the development of individuals. The human person by nature is actively involved in

694 CV 28, p. 14

695 CV 15, p.8.

his own development. The development in question is not simply the result of natural mechanisms, since as everybody knows we are all capable of making free and responsible choices. Nor is it merely at the mercy of our caprice, since we all know that we are a gift, not something self-generated. Our freedom is profoundly shaped by our being, and by its limits.<sup>696</sup>

No one shapes his own conscience arbitrarily, but we all build our own “I” on the basis of a “self” that is given to us. Not only are other persons outside our control but also each one of us is outside his or her own control: *“A person’s development is compromised, if he claims to be solely responsible for producing what he becomes.”*<sup>697</sup>

As already mentioned, the problem statement concerning the issue of technological development is intimately connected with its creative application within the interdisciplinary scope of biology or its related life sciences in general. It is an issue of the supremacy of mind over matter. It underlies, in this sense, the transformative concept of human labor or work, through which a man becomes what he does. As an aspect of human labor *“technology, in this sense, is a response to God’s command to till and keep the land (cf. Gen 2:15) that he has entrusted to humanity, and it must serve to reinforce the covenant between human beings and the environment, a covenant that should mirror God’s creative love.”*<sup>698</sup> That means, according to Benedict XVI, technology is an efficient instrument at the service of human freedom seeking to give a new shape to things. As the pope said, “produced through human creativity as a tool of personal freedom, technology can be understood as a manifestation of absolute freedom, the freedom that seeks to prescind from the limits inherent in things.”<sup>699</sup>

The ethical relevance of our stewardship over the created universe underlies the emerging priority of “being” over “doing” in understand-

696 CV 68, p. 40.

697 Ibid..

698 CV 69, p. 40..

699 CV 70, p. 40..

ing the true meaning and scope of integral human development. That means that in the view of Benedict XVI, “true development does not consist primarily in ‘doing’. The key to development is a mind capable of thinking in technological terms and grasping the fully human meaning of human activities, within the context of the holistic meaning of the individual’s being.”\*700

The practical implication of the foregoing reference to “the individual’s being”<sup>701</sup> is that decision-making as the end-result of genuine moral responsibility is the true meaning of the human right to the freedom of choice and action. This meaning of the human freedom as ethical accountability is a call to the education of conscience with regard to “an ethically responsible use of technology.”<sup>702</sup>

In sum, we can appreciate here the human right to the freedom of thought and choice or decision-making along with the consequent action as key to the realization of a rights-based integral human development. This endeavor is what the title of the present sub-topic, in part, indicates.

However, Benedict XVI has effectively demonstrated how such a rights-based development calls for moral integrity to qualify as a true development. As the pope avers “*development will be never fully guaranteed...without upright men and women...whose consciences are finely attuned to the requirements of the common good.*”<sup>703</sup>

In the same way, as above illustrated, Benedict XVI endeavors furthermore to show, for instance, how even the international rights of nations such as the right to national sovereignty are necessary but not sufficient to sustain peace-building efforts as an intrinsic part of the integral human development. As he sums up:

700 CV 70, p. 41..

701 Ibid

702 Ibid

703 CV 71, p. 41.

Even peace can run the risk of being considered a technical product, merely the outcome of agreements between governments or of initiatives aimed at ensuring effective economic aid. It is true that *peace-building* requires the constant interplay of diplomatic contacts, economic, technological and cultural exchanges, agreements on common projects, as well as joint strategies to curb the threat of military conflict and to root out the underlying causes of terrorism. Nevertheless, if such efforts are to have lasting effects, they must be based on values rooted in the truth of human life... One must align oneself, so to speak, with the unsung efforts of so many individuals deeply committed to bring peoples together and to facilitating development on the basis of love and mutual understanding.<sup>\*704</sup>

### **6.5.1.3. Freedom of Religion and Rights-based Development**

As it was most conspicuously the case, in the former Soviet Union the denial of the right to religious freedom was thought to underlie human emancipation toward the realization of integral human development. However, Benedict XVI is quick to clarify one thing. That means that it is not only such a state abolition of the freedom of religion that is in question. The modern toleration of religious indifference or practical atheism contributes to the conspiracy to deny the universal human right to religious freedom.

It is well known that the secret of success in Western capitalistic liberalism is the ability of this political economic system to unleash human potential. Benedict XVI then laments that those institutions, such as the state and the family, who do not look with favor on the right to religious freedom deprive their members of creative spiritual and human resources. They do so to the detriment of the integral human development of their members. That means that the Church is equally competent to unleash the human potential for such creative resources. As the pope concludes, “When the state promotes, teaches, or actually imposes forms of practical atheism, it deprives its citizens of the moral and spiritual strength that is indispensable for attaining

704 CV 72, p. 41.



integral human development and it impedes them from moving forward with renewed dynamism as they strive to offer a more generous human response to divine love.”<sup>705</sup>

In conclusion, at the level of international relations, Benedict regrets the self-appropriation of the right to export agnostic and reductive views on the separation of Church and state to the developing countries on the part of the more politically powerful and economically advanced Western nations. As the supreme pontiff laments the moral impoverishment of the developing countries by the super-developed European and North American nations:

In the context of cultural, commercial or political relations, it also sometimes happens that economically developed or emerging countries export this reductive vision of the person and his destiny to poor countries. This is the damage that “super-development” causes to authentic development when it is accompanied by “moral underdevelopment.”<sup>706</sup>

### **6.5.2. Means–end Relationship Between the Human Family and Development of People**

The rationale of the above stated topic is, in the first place, to show how the authentic development of people is based on the objectivity and inviolability of rights. The latter are the reverse side of duties. That means that the central question of investigation here is to ask how rights underlie duties for them to be universally valid. In other words, duties set limits on rights for them not to become mere license or deviation from good behavior. These limits follow the natural inclinations inherent or common to all men and women inasmuch as they are human persons. For instance, to make a proper use of the right to food is to appropriate to oneself in an ordinate way or reasonable manner the available means of livelihood. It means, for example, avoiding excessive greed and stealing in pursuit of the right to food. In this

705 CV 29, p. 16.

706 Ibid

moral sense or ethical restraint, duties reinforce rights whenever they are pursued in a well ordered way so as to serve the common good.<sup>707</sup>

However, the main question in this section is to ask, in the first place, how rights and duties are directly related to the issue of the development of peoples. In response, we may observe the negative meaning of rights. In this sense, rights demand non-interference in pursuing them. However, in their positive meaning, rights require the duty to assist in realizing them wherever possible to help. It is in this positive sense of rights, for instance, according to Benedict XVI, that the developing nations have demanded under the auspices of the United Nations Organization “that the international community take up the duty of helping them to be artisans of their own destiny, that is, to take up duties of their own.”<sup>708</sup>

In the second place, the rationale of this section is to demonstrate how the development of people takes place through human family. This is the permanent and monogamous union between a man and a woman for their mutual love and procreation of children. The latter are not a liability even in their increasing numbers. They are an asset for the authentic development of people. If we took the example of the Peoples Republic of China, we may appreciate how a rising population growth means an increasing manpower or combined efforts for economic and industrial production. If we contrast such a youthful population growth with the aging population increase in Western nations, we may, in part, understand the cause-explanation for the waning welfare in Europe and North America. As Pope Benedict XVI clarifies the issue of a high population growth and an increasing economic production:<sup>709</sup>

To consider population increase as the primary cause of underdevelopment is a mistake, even from an economic point of view.

707 CV 43, p. 26.

708 Ibid.

709 CV 44. p. 26.

Suffice it to consider, on the one hand, the significant reduction in infant mortality and the rise in average life expectancy found in economically developed countries, and on the other hand, the signs of crisis observable in societies that are registering an alarming decline in their birth rate.<sup>710</sup>

In counting the adverse effects following the crisis of the human family in the economically prosperous nations in Western Europe and North America owing to their declining birth rates, Benedict XVI includes, as already mentioned, such social economic disadvantages as the overburdensome increases in the cost of making use of the welfare services.<sup>711</sup> In this economic sense, the higher cost of living entails less savings or financial resources for future investment as well as a reduced skilled labor owing to a narrowing “brain pool” for eventual economic production and integral human development.<sup>712</sup>

The prescribed cure for the family crisis is, according to Benedict XVI, the affirmative action of the state. That means that the state government is to enact policies to promote “*the centrality and integrity of the family* founded on marriage between a man and a woman, the primary vital cell of society, and to assume responsibility for its economic and fiscal needs, while respecting its essentially relational character.”<sup>713</sup> These policies are then enacted with a view to promoting the development of people.

Another prescribed cure is the self-reliance or mutual cooperation among isolated miniscule families in Western nations. This isolation or self-enclosure away from others is a kind of spiritual poverty or inability to communicate and love. This cure for the endangered family is, again according to Benedict XVI, God-given in the modern form of cooperative ventures or small self-help groups prevalent also

710 Ibid.

711 CV 44, p. 27.

712 Ibid

713 CV 44, p. 27.

in Africa today. The social menace of endangered family life is that its crisis persists to the detriment of integral human development, i.e., the development of the whole person and all peoples. As Pope Benedict XVI avers:

Today humanity appears much more interactive than in the past: this shared sense of being close to one another must be transformed into true communion. The development of peoples depends, above all, on a recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side.<sup>714</sup>

In sum, according to Benedict XVI, the above mentioned cure finds its inspiration and guidance in Christian revelation.<sup>715</sup> In the light of this revelation, the human community (i.e., sociality) does not annihilate the individual (i.e., personality) because the relation between them is one between a distinct totality and another (i.e., kingdom of ends as a community of rights). This intrinsic or inseparable relationship between the sociality and the individuality of the human person is symbolically reflected in a mysterious way “by the relationship between the Persons of the Trinity within the one divine substance.”<sup>716</sup> What this symbolic relationship means for the practical purposes of the divine willed realization of the integral human development of the whole person and all peoples is that “God desires to incorporate us into this reality of communion as well: ‘that they may be one even as we are one’ (Jn 17:22).”

In a nutshell, the whole Trinitarian view and theological scope of writing the encyclical *Caritas in Veritate* is to highlight the Christian faith conviction that truth sets us free (Jn 8:32). It sees us free by creating a communion of minds thinking in unison of love toward the creation of a new human person in a new human community. And

714 CV 53, p. 32

715 Ibid

716 CV 54, p. 32

this is the whole theological meaning of integral development as the self-realization of the whole person and development of all peoples. It is also the whole biblical meaning of evangelization as working for justice, i.e., development and liberation, as well we will see in the next concluding topic.

### **6.5.2.1. Evangelization and Development of People in Charity and Truth**

The purpose of this sub-topic is to show how the evangelization of peoples or the worldwide proclamation of good news plays an irreplaceable role in working for justice toward the development of the whole person and all peoples so as to build a civil society in love and truth. That means that the ensuing civilization of love is above all made possible by the intellectual virtue of truth, which makes Christ's love communicable to the human person in the modern world. It makes love a communicable or cross-cultural experience of many people. The shared experience of Christ's love in the proclamation of the gospel is then essential for building a good society or for realizing the true integral human development of the whole person and all peoples. In this biblical sense, charity is in truth enfleshed with works of justice, which are in the eyes of faith viewed as God's work. It becomes then dialogue between the knowledge of God and the practice of good works. These works constitute the building blocs of a civil society bent on actualizing the integral human development of the whole person and all peoples.

In a nutshell, without the objective truth of things (i.e., *veritas verum*), the Christian proclamation of good news and everyday testimony of charity would be limited in scope or outreach to the world at large. In other words, according to Benedict XVI, evangelization would be “excluded from the plans and processes of promoting human development of universal range”, in dialogue between knowledge and

praxis.”<sup>717</sup> That means, in the first place, that the proclamation and implementation of charity and truth constitute the ethical groundwork upon which the social teaching of the church is based. This teaching is given with a view to realizing justice in the world in moral terms of the common good as well as the integral development of the whole person and all peoples.

However, we should make a clear moral distinction concerning the intrinsic or inseparable relationship between charity and justice. That means that I cannot pretend to give in charity what I have denied someone in justice. In other words, before giving someone what is due to me in charity, I should first give him or her what is due to him or her in justice. On the one hand, in this ethical sense, charity means giving to others what I am entitled to possess in as much as it is mine. It is giving to others what is due to me in justice. On the other hand, justice means *unicuique suum*, i.e., giving to everyone his or her due. It is for this reason that the Pope Benedict XVI acknowledges the ethical supremacy of charity over justice without which the former would be mimicry. As the supreme pontiff elaborates the Latin saying: *ubi societas, ibi jus*: where a society is, there is justice:

I cannot “give” what is mine to the other, without first giving him what pertains to him in justice. If we love others with charity, then first of all we are just towards them. Not only is justice not extraneous to charity, not only is it not an alternative or parallel path to charity: justice is inseparable from charity, and intrinsic to it. Justice is the primary way of charity or, in Paul VI’s words, “the minimum measure” of it, an integral part of the love “in deed and in truth”(1Jn 3:18)... On the one hand, charity demands justice; recognition and respect for the legitimate rights of individuals and peoples. It strives to build the *earthly city* according to law and justice. On the other hand, charity transcends justice and completes it in the logic of giving and forgiving.<sup>718</sup>

717 CV 4, p. 2.\*The underlining is mine.

718 CV 6, p.3.

In the second place, we can conclude that to love someone genuinely is to arrange the necessary means so as to make it happen. Similarly, to love, say, the common good is to take the necessary measures for it to be realized, for instance, to pay state taxes. For the purposes of this study, in general, and the present topic, in particular, the common good is understood as the sum total of particular goods for the sake of which it is pursued. That means that to choose the common good is to contribute to particular good owing to others. It is as such a work of justice. It entails also acceptance of the self-sacrificing attitude of not simply “minding your own business.” This is the benevolent desire to take pleasure in seeing others particular goods thrive alongside my own. It is as such a work of charity. According to Benedict XVI, this is the institutional or political way of connecting faith with justice for the establishment of a God-fearing earthly city, i.e., *polis*, in anticipation of the eternal city of God, i.e., *basileia*, in the future.<sup>719</sup>

To desire the *common good* and strive towards it is a *requirement of justice and charity*. To take a stand for the common good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society...making it a *polis* or “city.” The more we strive to secure a common good corresponding to the real needs of our neighbors, the more effectively we love them. Every Christian is called to practice this charity... This is the institutional path—we might also call it the political path—of charity, outside the institutional mediation of the *polis*. When animated by charity, commitment to the common good has greater worth than a merely secular and political stand would have. Like all commitments to justice, it has a place within the testimony of divine charity that paves the way for eternity through temporal action. Man’s earthly activity, when inspired and sustained by charity, contributes to the building of the universal *city of God*, which is the goal of the history of the human family.<sup>720</sup>

In conclusion, we can say again that the message of the encyclical letter *Caritas in Veritate* is a call to implement the principles of in-

719 CV 7, p. 3.

720 CV 7, p.3ff.

tegral human development on the basis of a faith-conviction concerning “the indispensable importance of the Gospel for building a society according to freedom and justice, in the ideal and historical perspective of a civilization animated by love.”<sup>721</sup> The proclamation of the gospel or evangelization will make Christ’s love for humankind more tangible to men and women in the modern world. As we have already seen, the principles of integral human development are then charity and truth as well as justice and peace. These principles of socio-ethical virtues animate the end result of integral human development, i.e., human solidarity, so as to become a fraternity or the universal brother/sisterhood of all men and women of good will.

In the above stated fraternity every man and woman is called by God to develop or fulfill himself or herself in the company of his or her fellow human beings. In this theological sense the integral human development is a vocation from a transcendent call whose ultimate meaning is a mystery to be lived in faith. That means that it is not exhaustible by unaided reason or pure knowledge. This ultimate meaning is the final goal of integral human development as the self-actualization of the whole person and development of all peoples. Benedict summarized it succinctly from Paul’s message in Populorum Progressio: “There is no humanism but that which is open to the Absolute, and is conscious of a vocation which gives human life its true meaning.”<sup>722</sup> This theological vision of the common good and integral human development is the content of evangelization with reference to their underlying principles of freedom, truth, and charity as well as justice and peace in the interdisciplinary context of the social teaching of the Church as, in part, the title of the present sub-topic indicates.

Because of the increasing global significance of walking the above stated institutional or political path toward the realization of a universal common good and integral human development, according

721 CV 13, p. 7.

722 CV 16, p. 9.



to Benedict XVI, there is a felt need for a worldwide political authority. The proposed new order would take the universally binding form of a reformed or all-inclusive United Nations Organization.<sup>723</sup> This organization would function as an executive forum of international relations along with its executive institutions like FAO (Food and Agriculture Organization) and UNESCO (United Nations Educational, Scientific and Cultural Organization).

## **6.6. Conclusion**

We have so far shown in this chapter the intrinsic relationship or necessary connection between human rights and human development as a remedial means-end interlinkage, i.e., the rationale of this chapter was to provide the rights-based development as the best remedy for underdevelopment. This was after establishing the subjective and the objective dimensions of human development in terms of the model or exemplary concepts of human work and human rights, respectively. That is to say, so far we have attempted delineating a rights-based core concept of human development as a paradigmatic model of integral development. In the last chapter, we will seek among other contributions, an application of the rights-based holistic understanding of human development in a socio-cultural and political economic African context, i.e., Kenya. This application is attempted with a view to overcoming underdevelopment and over time realizing integral development in the African context.

723 CV 67, p.40.