Catholic Social Teaching and The Capability Approach to Human Development: A Critical Analysis and Constructive Proposal

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CATHOLIC SOCIAL TEACHING AND THE CAPABILITY APPROACH TO HUMAN DEVELOPMENT:
A CRITICAL ANALYSIS AND CONSTRUCTIVE PROPOSAL

A Dissertation
Submitted to the McAnulty College and Graduate School of Liberal Arts

Duquesne University

In partial fulfillment of the requirements for
the degree of Doctor of Philosophy

By
Mary Filice

August 2013
CATHOLIC SOCIAL TEACHING AND THE CAPABILITY APPROACH TO HUMAN DEVELOPMENT:
A CRITICAL ANALYSIS AND CONSTRUCTIVE PROPOSAL

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Approved April 24, 2013
ABSTRACT

CATHOLIC SOCIAL TEACHING AND THE CAPABILITY APPROACH TO
HUMAN DEVELOPMENT:
A CRITICAL ANALYSIS AND CONSTRUCTIVE PROPOSAL

By
Mary Filice
August 2013

Dissertation supervised by Dr. James P. Bailey

This aim of this dissertation is to present the argument that Catholic Social Teaching’s focus on integral human flourishing can make theoretical contributions to the field of Human Development as well as practical contributions to social and political initiatives currently underway. The most powerful vehicle of communication for reporting the global position on poverty is the Human Development Report produced by the United Nations Development Programme, which adopts the Capability Approach as its evaluative framework for measuring individual well being. I propose that Catholic Social Teaching can protect the Capability Approach from its potential to lean towards individualism through the inclusion of the principles of solidarity and the common good, participation and community, and the virtue of charity.
I present my argument by first separately examining the main principles of both the Capability Approach and Catholic Social Teaching. I then have a dialogue between the two in order to show where there is common ground and then state the case for the individualistic tendency of the Capability Approach. Drawing from four major documents on human development, *Gaudium et Spes (The Church in the Modern World)*, *Populorum Progressio (on the Development of Peoples)*, *Sollitudo Rei Socialis (On Social Concern)*, and *Caritas in Veritate (Charity in Truth)*, I develop my argument for the above contributions that can be made by Catholic Social Teaching.

Included is a chapter depicting Catholic Social Teaching in action, which offers examples of four organizations that use the principles presented with the organizations’ work that strives for human flourishing. I conclude with a practical application of a program I have developed for low income women that combines the two: Catholic Social Teaching and the Capability Approach, with the goal of demonstrating that the two can work together and following Nussbaum’s understanding that development discussion should be female focused.
ACKNOWLEDGEMENTS

I thank you for the opportunity to write this dissertation and pursue this research. I embarked upon the journey of developing a women’s program more than ten years ago without knowing that the Capability Approach existed. Through the guidance of Dr. Bailey, I began enquiring about the theory, where and how it was being implemented. I was first met with hesitation by the Human Development and Capability Association, since their interest in religion was simply from the perspective of how religion affects development and not what any one faith’s principles could offer to the discussion. Over the years and through participation in the organization, I and other like minded academics have encouraged them to be more open to hearing and appreciating what Catholic Social Teaching has to offer. I now am the coordinator for the Religion and Culture Thematic Group and also sit on the Ethics Thematic Committee, where various social sciences come together to learn from each other. It has been a slow process in making inroads in this secular organization, but it has been well worth the journey.
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Introduction

Over the past two decades, the main concern of Human Development has been on the focus of growth and progress for humanity. The most powerful vehicle of communication for reporting the global position on poverty has been the *Human Development Report* produced by the United Nations Development Programme (UNDP). With the objective of human development being “to create an enabling environment for people to enjoy long, healthy and creative lives,” the U.N. has adopted the Capability Approach (CA) as its framework for the evaluation of individual well-being. The CA is a normative method for thinking about poverty, inequality and human development with its main focus being on enhancing or expanding people’s capabilities. It is a multidimensional approach that is concerned with the nature of lives that people are living as well as with assessing human wellbeing by identifying components that traditional economic measurements do not capture. I will argue that Catholic Social Teaching’s focus on integral human flourishing can make theoretical contributions to the field of Human Development as well as practical contributions to social and political initiatives currently underway. Catholic Social Teaching’s contributions to Human Development discussions have been touched upon by Severine Deneulin in two brief articles: One article looks at the Second Vatican Council’s Pastoral Constitution on the Church in the Modern World: *Guadium et Spes*, and the other examines insights from

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Pope Paul VI’s *Populorum Progressio*. She suggests that although Catholic Social Teaching (CST) and secular development thinking appear to be similar on the surface, faith communities have a certain set of values and practices that challenge the existing values and practices of economic and social order. I intend to expand upon Deneulin’s work through an analysis of several key principles of CST, highlighting a weakness in the CA and where, I believe, CST can make a significant addition. I substantiate my position by including an actual program I have designed that caters to disadvantaged women that is built upon the main principles of CST and uses Martha Nussbaum’s CA’s list as a guide.

Since Amartya Sen’s Capability Approach has greatly inspired the Human Development program and has provided the basis of a paradigm in economics and in the social sciences in general, I begin with his methodology before turning to Martha Nussbaum’s work, which build’s upon and complements Sen’s. I am especially interested in her contribution in the field of women and human development. This area of interest stems from both the growing recognition of the importance of women in economic and social development, as well as from a personal commitment I have made to improve the lives of women. For over ten years now, I have been involved with a women’s respite program that supports impoverished women in Columbus and the surrounding areas. I hold that Nussbaum’s research, closely allied with key principles of Catholic social teaching, can help develop a program to help the women in this group to see themselves as ends in their own right rather than the ends of others.

The second chapter offers a brief history of CST, explaining how we come to have this body of social principles and moral teaching that is articulated in the papal,
conciliar, and other official documents issued since the late nineteenth century that deal with the economic, political, and social order. Rooted in the Hebrew and Christian Scriptures as well as in traditional philosophical and theological teachings of the Church, it entails principles such as: human dignity, community and the common good, rights and responsibilities, option for the poor and vulnerable, participation, dignity of work and rights of workers, stewardship of creation, solidarity, role of government, and promotion of peace. Having laid down the foundation in his encyclical *Rerum Novarum* in 1891, Pope Leo XIII set a precedent for the necessity of the Church to play her part through rational argument in the human development discussion. In a stream of documents emerging from the Church that continue to the present day, Catholic Tradition recognizes human fulfillment and development occurring in a social setting. It places the human person and society in relationship with the light of the Gospel. While what is written recalls the teachings of Jesus, it entails elements that are present in both Jewish and Muslim faiths allowing the potential to have discourse across social traditions, religious beliefs and practices. It invites all people, of all faiths, to do all they can to bring about an authentic civilization oriented ever more towards integral human development in solidarity.

The question becomes how might the Church speak about human development with secular institutions that are usually thought of as political, economical or social.

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Chapter three examines what the Church has stated when it comes specifically to human development. I accomplish this by referring to four documents: *Gaudium et Spes (The Church in the Modern World)*, *Populorum Progressio (on the Development of Peoples)*, *Sollitudo Rei Socialis (On Social Concern)*, and *Caritas in Veritate (Charity in Truth)*. Once having laid out the Church’s teachings, I address my main argument as to the belief that CST does have a place at the Human Development discussion table since it has the potential to protect the Capabilities Approach from its possible skew toward individualism. I substantiate my argument by first identifying similarities between the two and conclude that CST can make contributions to the human development discussion through the introduction of the principles of solidarity and the common good, community and participation, and the virtue of charity.

The fourth chapter observes CST as it is lived by the faithful. Through sharing the stories of four organizations, I intend to explain what it means to live by Catholic Social Tradition, and through example, demonstrate how it does make an impact on human development.

The fifth and final chapter takes on a personal tone. Here, I focus specifically on women’s development and share a practical application of the combination of the Capability Approach and Catholic Social Teaching to a program I have developed. After laying out the reasons to focus on women from a cross section of disciplines: theology, philosophy, economics, and sociology, I conclude with the presentation of a successful program that has addressed the development of disadvantaged and marginalized women for over ten years by drawing from the principles of Catholic Social Teaching and using the guidelines of the Capability Approach to measure success and develop programs.
The goals of this dissertation are threefold: first, to identify similarities between The Capability Approach and key principles of Catholic Social Teaching, since both are interested in human rights that are linked to the idea of human dignity; second, to illustrate how the Capability Approach is augmented and transformed by Catholic Social Teaching’s emphasis on community and relationship; finally, to appropriate Nussbaum’s version of the Capabilities Approach and her study on women and human development, along with several key themes in Catholic Social Teaching in order to present a business proposal for a program for disadvantaged women in the United States. I shall argue that political, economic and social thought in the United States should focus on low income women and the problems they face due to their gender inequality, living situations, inadequate education and their lack of community. If these women lack the basic social minimums needed to help them to be able to do and be in a life worthy of dignity, then they are not able to contribute productively to their family, community, city, and world. I argue that in the United States, women are the hub of society and have traditionally kept the family and household humming, have taken care of the children ensuring they are healthy, educated and happy, have been the social conveners for the family, and most often are the ones that have promoted a spiritual realm that the family adopts. I predicate this statement on three sources: Nussbaum’s research from *Women and Human Development*, Pope John Paul II’s numerous writings which address the role of women, and empirical evidence. My conclusion is that the focus needs to be on disadvantaged women. Not only is it imperative for their development, but for the sake of the institution of marriage, the development of the children, the building up of community, and the attendance of local houses of worship.\textsuperscript{4}

\textsuperscript{4} The preceding statement stems from three sources being used for this project. The first is
Martha Nussbaum’s discussion on women as both givers of love and care from *Women and Human Development* (242). She states that “in virtually all cultures a woman’s traditional role involves the rearing of children and care for home, husband, and family.” She proceeds to state that a woman’s role is mostly associated with significant moral virtues that are critical in human development. These are virtues that are most often responsible for developing concern for others, the willingness to sacrifice one’s own interests for those of others, the ability to read a situation, and the talent of being able to recognize the needs of others. Nussbaum believes that the moral virtues are exercised and strengthened through the traditional roles women have. She draws from John Rawls’s *A Theory of Justice* to surmise that “the family both fosters and undermines human capabilities” (270). Rawls’s takes this further and states that the family is part of the basic structure of society with one of its main roles being to bring order to production and reproduction in society, and to pass this on from generation to generation.

The second source is Pope John Paul II’s numerous writings which address the role of women as it pertains to “social and ethical dimensions, which deals with human relations and spiritual values…..beginning with the daily relationships between people, especially within the family, society certainly owes much to the ‘genius of women’” (Letter of Pope John Paul II to Women, 9). Described as the heart of the family, John Paul II states that women bring the richness of their sensitivity, intuitiveness, generosity, and fidelity both to the family and out to society (Letter to Women, 2). John Paul II wrote extensively on the invaluable role of women in the family and in society, acknowledging their “true genius” in every aspect of the life of society (*Evangelium vitae*). Pope Benedict builds upon this in his “Statement on Marriage” given on April 15, 2008 when he visits the United Nations to address world peace, respect for human dignity, the dangers of greed, exploitation, and violence. He sees the natural family as “the intimate communion of life and love” that “constitutes the primary place of humanization for the person and society”. Beginning with Paul VI’s *Humanae vitae, Gaudium et spes*, and continuing to the present day, Catholic Social Teaching recognizes the dignity of women and their special role in the family, which is seen as the first cell of society and the domestic church.

The third source used to substantiate this statement is empirical evidence and sociologists’ analysis. The National Center on Caregiving states that women traditionally represent the majority of care providers in the United States. Sociologists Linda Waite and Maggie Gallagher in *The Case for Marriage* note that although the two-career families are here to stay, the so-called traditional family is far from extinct. It is just no longer the dominant model of family life, but it does still exist. The two-career families now have the wives that works full-time, but “still generally do the majority of the house-work” (171). They note that during the last 50 years since women have moved more into the workforce, they continue to perform all their traditional tasks in the home such as cleaning, cooking, shopping, care giving, and are now basically working two shifts (181). In Waite’s *New Families, No Families?*, she notes that women are now more expected to “share the economic responsibilities as well as still perform the majority of the domestic tasks that ensure that family members go to work or school clean, clothed, fed, and rested and come home to a place where they provide each other care and comfort” (xiii).
Chapter 1

The Capability Approach: Amartya Sen and Martha Nussbaum’s Alternative to Standard Economic Frameworks for Thinking about Human Development.

Foundations

The Capability Approach, which over the past decade has come to the attention of scholars, specialists, and professionals across disciplinary lines, has its inception in the works of economist and social choice theorist Amartya Sen. Having studied the income and commodity theories of Adam Smith that focus on necessities and living conditions, as well as Karl Marx’s analysis of the organization of labor, which focuses on the freedom to enter markets, Sen came to the conclusion that “economic unfreedom can breed social unfreedom, just as social or political unfreedom can also foster economic unfreedom.” Enhancing his conclusion with Aristotle’s theory of political distribution, which analyzes eudaimonia or human flourishing, and with the more contemporary works of John Rawls’s Theory of Justice, Sen came to view development as “an integrated process of expansion of substantive freedoms that connect with one another.”

Thus, Sen concludes that the human development process is one that integrates economic, social and political considerations. It refers to a physical, intellectual, and relational experience of human beings who live together in a given social context.

From the inception of the United Nation Development Program in 1965 until 1989, the economic community primarily measured human development by monitoring income statistics that measure total income or output of a society, like Gross National

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6 Ibid., 8.
Product (GNP) or Gross Domestic Product (GDP). Pakistani economist and previous World Bank Director of Policy Planning (1970-1982) as well as Pakistani Finance Minister (1982-1988), Mahbub ul Haq wanted to see the world’s economic and social progress assessed in a different way. As the one who had been in charge of the World Bank’s annual *World Development Reports*, he realized that there was more that needed to be taken into consideration than just the usual income and economic growth to consider if a country was more “developed.” In 1989 as Special Advisor to the United Nations Development Program, Mabub ul Haq became the brainchild of the *Human Development Report*. He turned to his long time friend and fellow student from Cambridge, Amartya Sen, who for several years already had been lecturing on social choice and freedoms. Together, they noted the inadequacies of being able to fully capture the social progress that a nation makes with the current modes of measurement being used. These traditional methods failed to capture income distribution issues, as well as fell short in recognizing that non-income influences such as disability, propensity toward and exposure to disease, and the absence of schools all affect an individual’s well-being and freedom. The result of this conclusion led Sen to develop the Capability Approach: a method of monitoring development not based on traditional welfare economics that measures well-being in terms of income and commodity command, but one that requires a different vision and language of economic discourse, and a change in evaluating human flourishing and well being. The outcome of his analysis has led to the belief that national development is human development. Therefore as an economist, Sen

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concluded that true measurement of human development requires an alternate approach based on a conceptual foundation for human development that focuses on human functioning and the capability to achieve valuable functions. The first *Human Development Report* in 1990 offered a clear and fundamental vocalization of the concept of human development with the following words:

People are the real wealth of a nation. The basic objective of development is to create an enabling environment for people to live long, healthy and creative lives. This may appear to be a simple truth. But it is often forgotten in the immediate concern with the accumulation of commodities and financial wealth.\(^{10}\)

As a Nobel Prize winner in 1998, Amartya Sen came to be referred to as the economist who restored an ethical dimension to economics by combining his knowledge in economics and philosophy.\(^{11}\) He developed his line of thought gradually and has refined his methodology over the past two decades. Like other economists, he recognizes that economic growth and the expansion of commodities and services are necessary, yet like Aristotle, he sees these as means to something else. In measuring an individual’s

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quality of life, he instead examines the capacity to convert income and commodities into what the person desires to achieve or be. He believes it is instrumental to look at how well individuals are able to function with the goods and services that are at their disposal.\textsuperscript{12} Like philosophers, he is interested in happiness and desires, yet recognizes that the focus should be on what individuals are able to do and be, their quality of life, and on eliminating obstacles that inhibit people’s freedom to achieve the lives they desire.\textsuperscript{13} Well being, both that of an individual as well as that of a society, is judged based on a person’s functionings and capabilities. He came to these conclusions when he realized that although we inhabit a world of unparalleled wealth, affluence, and luxury, there still remains deprivation, destitution and oppression. He began to question why there still remains poverty throughout the world as well as lack of elementary needs, famines, hunger, violation of political freedoms and basic liberties, neglect of and abuse of women’s interests and agency, threats to the environment as well as to the sustainability of economic and social lives of individuals.\textsuperscript{14} He argues that to overcome these problems one must first examine the role freedom of agency plays in countering the various afflictions. He concludes that social, political and economic opportunities actually qualify or constrain one’s freedom of agency, thus recognizing a complementarity between individual agency and social arrangements. He stresses that it is “important to give simultaneous recognition to the centrality of individual freedom and to the force of social influences on the extent and reach of individual freedom.”\textsuperscript{15} Thus in


\textsuperscript{13} Sen, Development as Freedom, Preface.

\textsuperscript{14} Ibid.

\textsuperscript{15} Ibid.
order to combat the persistent outstanding problems, Sen concludes that *individual* freedom needs to be recognized as a *social* commitment. In Amartya Sen’s approach, expanding freedom becomes both the goal as well as the primary means of development. Removing “unfreedoms” that inhibit an individual’s choice or leaves them with stumbling blocks when it comes to exercising their agency is seen as being “*constitutive* of development.”“\(^\text{16}\) Expanding actual functionings, which allow individuals to be and do what they want, constitutes what makes a life valuable. Freedoms are the principal determinant as to whether an individual has the capabilities to realize the kind of life he or she values or has reason to value."\(^\text{17}\) Thus, capabilities represent an individual’s real opportunities to achieve these functionings that lead to what the individual values. Sen realizes that by diverting the focus traditionally placed on the resources, such as income and expenditures, to the actual opportunities an individual has in achieving the valued functions offers a more reliable mode of monitoring well-being. In doing this, Sen notices that social factors such as gender norms, habits of the community, traditions and social norms, all play into the ease in which an individual has in converting his or her resources into functionings, and as a result, into his or her well being."\(^\text{18}\)

For economists who have been trained in quantitative measurement practices based on mathematical frameworks, Sen’s approach could be challenging. The well being evaluation of a community, society or individual is a qualitative exercise not practiced in traditional welfare economics. This requires a change of mindset and practice that necessitates including a conversion factor that could convert income based

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\(^{16}\) Ibid.

\(^{17}\) Ibid., 18.

quantitative formulas and take into consideration individuals’ functionings and capabilities. Social factors of a community become important features with respect to being able to convert resources into functionings. This can be seen even in a developed country such as the United States.

Although the United States has an abundance of resources at its disposal, the number of individuals suffering from isolation, depression, and anxiety has become an increasingly prevalent health issue throughout the country. Studies have shown that the larger the social circle individuals have, the healthier they are and the longer they live.\(^\text{19}\) In a hyper-individualistic society, such as that which the United States is moving towards, a person may find himself or herself without friends and networks of social support. It has been found that in those societies that display strong norms of sharing, even those categorized by traditional welfare economics as being poor, may escape deprivation.\(^\text{20}\) The focus then becomes the inequalities within a community. The question is asked, \textit{what is causing one individual to be deprived of the capability of functioning in a manner he or she wants to do or be so?} Restrictive gender norms that inhibit women from converting their resources into functionings as easy as men can, are an example of such causes.

Sabina Alkire, director of the Oxford Poverty and Human Development Initiative (OPHI), a research centre within the Department of International Development, University of Oxford, has also noted that it is not just a social culture that has an impact on the ability to convert resources into functions, but also cultural functionings


\(^{20}\) Severine Deneulin and Manu V. Mathai, 2.
themselves. In her analysis of an NGO project in Pakistan, she compared a standard social cost-benefit analysis with a capability social cost-benefit evaluation and found that although they were not able to efficiently generate income in the region, the community being reviewed was able to create functionings such as being respected by others, taking part in social events, and being able to fulfill religious duties. The result was an increase in the self worth of individuals living in this community.\textsuperscript{21} Whereas welfare economics would only be interested in the material dimensions of well-being, the capability approach places as much emphasis on the non-material dimension. Thus, social factors as well as the ability to participate in cultural activities such as worship, festivities, the arts, music, and dance have important implications in human development. The capability approach stresses that traditional quantitative methods based on mathematical frameworks used in welfare economics should be used alongside qualitative ones that estimate people’s functionings and capabilities based on income corrected for some conversion factors. This would ensure that all dimensions of well-being have been included in evaluating whether progress in human development has actually been made.

**Human Development Report**

Amartya Sen’s research has helped shape the definition of human development, which was first stated in the 1990 United Nations Development Programme’s *Human Development Reports*. It continues to influence its concept and measurement. Originating as a one page appendix to the first report, the definition has evolved and narrowed into what human development actually denotes. It began as the following:

Human development is a process of enlarging people's choices. The most critical ones

\textsuperscript{21} Ibid.
are to lead a long and healthy life, to be educated, and to enjoy a decent standard of living. Additional choices include political freedom, guaranteed human rights and self respect - what Adam Smith called the ability to mix with others without being "ashamed to appear in public". It is sometimes suggested that income is a good proxy for all other human choices since access to income permits exercise of every other option. This is only partly true for a variety of reasons:

- Income is a means, not an end. It may be used for essential medicines or narcotic drugs. Well-being of a society depends on the uses to which income is put, not on the level of income itself.
- Country experience demonstrates several cases of high levels of human development at modest income levels and poor levels of human development at fairly high income levels.
- Present income of a country may offer little guidance to its future growth prospects.

If it has already invested in its people, its potential income may be much higher than what its current income level shows, and vice versa.

- Multiple human problems in many industrial, rich nations show that high income levels, by themselves, are no guarantee for human progress.

The simple truth is that there is no automatic link between income growth and human progress. The main preoccupation of development analysis should be how such
a link can be created and reinforced. The term *human development* here denotes both the *process* of widening people's choices and the *level* of their achieved wellbeing.

It also helps to distinguish clearly between two sides of human development. One is the formation of human capabilities, such as improved health or knowledge. The other is the use that people make of their acquired capabilities, for work or leisure.22

During the next twenty years, this definition has proven to be dynamic, yet fairly stable, as it has emerged to include several of the original concepts of human development and incorporated relevant aspects highlighted as being instrumental in the process and goal of human development. The following is a summary of the key features that continue to be emphasized:

1. People are the real wealth of a nation.
2. The end of development must be human well-being.
3. Human development is a process of enlarging people’s choices.
4. There is a distinction between the formation of human capabilities that enable individuals to act – responsibly or not-, and how they actually act to advance their own well-being, contribute to economic growth, and pursue leisure activities.
5. Human development links together economic systems to human lives by examining how commodities can expand human capabilities and how people can use the capabilities.

6. Human development is concerned about both opportunity freedom (choice) and process freedom (development as a participatory and dynamic process).

7. Human development applies to countries at all levels of development, with no exceptions.\textsuperscript{23}

With each year’s report, the definition takes on a more formalized and narrow stance. Participation of both individuals and groups, sustainability to ensure human security, productivity, equity and empowerment, gender, globalization, technology, democracy, human rights, cultural liberty, and human poverty are all issues that were addressed over the years and impacted the restatements with each report. By 2004, two criteria became helpful in identifying the most important capabilities for assessing whether there has been meaningful global progress in achieving human well-being: 1. Are the capabilities universally valued? 2. Are the capabilities basic to life? In 2005 it was clearly stated within United Nations development discussions that human development is about freedom; it is about building capabilities that allow individuals a range of things they can do and be. It is about the realization of one’s potential and about having the freedom to exercise one’s real choices in his or her own life. By 2009, people and their freedom became the center of development. Human development was defined as being “about people realizing their potential, increasing their choices and enjoying the freedom to lead lives they value.”\textsuperscript{24}

When Amartya Sen was asked by Mahbub ul Haq in 1989 to collaborate with him to determine indicators of human development for the purpose of developing a general

\textsuperscript{23} Sabina Alkire, 4-5.
index for global assessment, he realized that he was involved in an exercise of specific relevance. The focus was to determine a minimal basic quality of life that could be calculable from statistics in a manner that Gross National Product failed to capture. Normally, Sen is against the fixing of a final list of capabilities that would be taken as absolutely complete and totally set. Understanding the practical purpose towards which ul Haq was aiming, he helped develop the index and the definition for human development. True to his wisdom, the dimensions have changed due to public reasoning and social values. He believes that evaluation and assessment “have the exacting task of pointing to the relevance of what we are free to do and free to be (the capabilities in general), as opposed to the material goods we have and the commodities we can command.”25 He explains that capabilities should be used for different purposes, and that what is focused on cannot be independent of what is being done and why. Social conditions and priorities of a region or specific communities may vary, thus Sen places great emphasis on public discussion and reasoning, which he believes “can lead to a better understanding of the role, reach, and the significance of particular capabilities.”26

In Sabina Alkire’s June 2010 research paper on human development which examines the twenty year progression of its dimensions and the context of the reports that address particular themes that are intended to inspire and steer future policies, she recognizes several patterns. The first is that there is a clear, common definition of human development as “enlarging people’s choices” with a gradual increasing of emphasis on the language of freedoms and capabilities with each year’s report. The second observation is that although the dimensions mentioned each year vary, there is some

26 Ibid., 80.
consistency among them; health, education and living standards have been included every year, and process freedoms of one kind or another have been included each year except 2001.\footnote{An explanation of what constitutes a process freedom can be found further into this chapter.} The remaining categories, such as work and employment, the environment, human rights, physical security, social freedoms, cultural liberties and the language used have evolved over time. Therefore, she supports Sen’s position that there are no fixed lists of capabilities that would demand attention in any theory of justice or social assessment.\footnote{Ibid., 78.} Over the twenty years since its inception, the list of dimensions has included: health and life, education, decent standard of living, political freedom and process freedoms, creativity and productivity, environment, social and relational, and culture and arts. Although human rights has been a dimension on its own, the topic has also infused itself in the description or language used for other specific capabilities. Alkire was able to recognize five features that are important in developing a list of relevant capabilities:

1. The list must be flexible.

2. The focal point must be that of people’s lives and capabilities.

3. The discussion should include the creation of capabilities and the use to which people put these freedoms.

4. The description of enlarging people’s choices must be complemented by procedural principles such as equity, efficiency, sustainability, and respect for human rights and responsibility.
5. Attention to people as agents who create and maintain positive outcomes must be sustained alongside attention to people as beneficiaries of development. According to Alkire, Sen’s capability approach provides the most visible philosophical foundation for the concept of human development. Key features of the Capability Approach are:

1. A focus on people as the ‘ends’ of development; clarity about ends and means. People-centered.

2. A substantive notion of freedom related to well-being (capabilities) and agency (empowerment).

3. A focus on that freedom being ‘real’ - not just paper freedom but an actual possibility.

4. A well-being objective that includes multiple capabilities - that need not be unidimensional.

5. Constant curiosity regarding the causal interconnections between different dimensions of human development and between economic growth and human development.

6. A focus on supporting people as active agents, not passive victims, of development.

7. An ability to prioritize capabilities for poor people across time while keeping in view the development of rich persons and of non-material capabilities.

The most recent statement of human development issued by the United Nations Development Programme in 2010 is the most abbreviated and concise version of the

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29 Sabina Alkire, 15-16.
30 Ibid., 24-25.
conceptual statement and reads: “Human Development aims to expand people’s freedoms- the worthwhile capabilities people value- and to empower people to engage actively in development processes, on a shared planet. And it seeks to do so in ways that appropriately advance equity, efficiency, sustainability and other key principles. People are both the beneficiaries and the agents of long term, equitable human development, both as individuals and as groups. Hence human development is development by the people of the people and for the people.” 31 Therefore, it has been concluded that human development has three components:

1. Capabilities: focus on expanding people’s real freedoms so that they can flourish. This speaks to the individual’s well-being and is often referred to as opportunity freedoms.

2. Process Freedoms: focus on enabling individuals and groups to act—to drive valuable outcomes. This speaks to the individual’s empowerment and agency.

3. Principles of Justice: focus on expanding equity, sustaining outcomes over time and respecting human rights and other goals of society. This speaks to giving priority to the poor and marginalized, promoting justice for all, and ensuring responsibility and respect for human rights.

Freedom

As a social choice theorist, it is not surprising to find out that at the heart of Sen’s capability approach is the notion of freedom. He once stated that the social choice theory “goes to the very foundations of democracy.” 32 It is preoccupied with the link between individual values and collective choice. He draws on social choice theory in developing

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the Capability Approach. He advocates the policy of expanding the freedoms that people have reason to choose and value; he stresses the need to focus on the freedom one has to live a good and worthwhile life. Expanding these freedoms should be the goal of any economic, political or social policy, since it has been shown that beyond a certain basic level, happiness is not found in what individuals have but in what they are.33 For Sen, “freedoms are not only the primary ends of development, they are also among its principal means.”34 Due to the connected nature of different types of freedom and the instrumental role they play in the process of development, Sen stresses an agent oriented view to human development that offers individuals opportunities to effectively shape their own destiny and help each other rather than being mere passive recipients.35 His definition of “agent” relates to “someone who acts and brings about change, and whose achievements can be judged in terms of her own values and objectives.”36 He sees freedom and agency as being instrumental in the concept of development, with much emphasis being placed on an individual’s role as a member of the public and as a participant in economic, social, and political actions. Both of these have a bearing on public policy issues, which in turn have an influence on an individual’s participatory capabilities; it is a two way relationship.

Freedoms are seen as being both opportunity and process types. Opportunity freedoms are practical or real freedoms that allow people the actual ability to achieve

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34 Sen, Development as Freedom, 10.
35 Sen lists five types of freedom that he describes as being “instrumental” in perspective in his studies: political freedoms, economic facilities, social opportunities, transparency guarantees, and protective security. He describes these as rights and opportunities that help individuals advance his or her capability. They also complement each other and thus become interrelated. They not only have joint importance, but link with the enhancement of human freedom in general. Thus, the connections are seen as being central to the understanding of the instrumental role of freedom. Ibid.
36 Ibid., 19
something. They are freedoms that enable people to realize the outcomes they value and have reason to value such as the opportunity to have worthwhile employment, or to live in peaceful and crime-free communities. They also allow people who choose not to enjoy them to forgo a particular freedom which could lead them to benefit from a certain functioning. Thus, “capabilities are the opportunity or real freedom to enjoy functionings.”37 Process freedoms, on the other hand, are those freedoms that enable individuals to be agents of their own development. They are those freedoms that empower individuals within both their family life and communities to participate in practices that affect their lives, such as public debate, voting, and other democratic practices. Human development is interested in ensuring that each individual has a voice and is able to rule themselves, either directly through participation or indirectly through representation.

 Freedoms can be seen as having two roles: evaluation and effectiveness. If you look from the evaluation perspective, requirements of development are assessed in terms of removing the unfreedoms that cause individuals in a specific society to suffer. Societies are evaluated by the substantive freedoms that its members enjoy, which lead them to do the things they have reason to value. This leads to freedom’s second role of being the principal determinant of an individual’s initiative and social effectiveness. The broader the freedom an individual enjoys, the greater the ability to help himself/herself as well as influence their society. Sen sees this as being central to the process of

37 Sabina Alkire, 41. Functionings are beings and doings that individuals have reason to value and constitute what makes a life valuable.
development.\textsuperscript{38} Therefore, enhancement and expansion of human freedom are both the main objects and the primary means of development.\textsuperscript{39}

**The Idea of Justice**

When it comes to Sen’s theory of justice, he presents a broad conjecture that aims not at achieving a perfectly just society, but one that proposes to enhance justice and remove injustices. At the heart of his theory is the necessity for public reasoning and the acknowledgement that there could exist different and competing points of view as to what constitutes a just position. He states that “justice is ultimately connected with the way people’s lives go.”\textsuperscript{40} As such, Sen’s understanding of justice focuses on the lives and freedoms that individuals can respectively exercise or are able to lead, rather than focusing on the nature or establishment of just institutions, as many of the principal theories of justice do.\textsuperscript{41} In Sen’s theory, the principles of justice are not defined in terms of institutions, but rather in terms of the lives and freedoms of the individuals involved. This, he stresses, has direct impact on the political and moral philosophy of a society. He defends the moral appropriateness of the concepts of functioning and capability.

Institutions have a contributing role in the pursuit of justice, which should be determined together with the individuals’ social behaviors and goals. They facilitate the


\textsuperscript{39} Freedom is also at the heart of market liberalism, which also aims to increase people’s choices and freedoms in life. The difference between market liberalism’s philosophy of freedom and that endorsed by human development and the capability approach is that the latter’s idea moves beyond the former’s. Those who endorse market liberalism believe in an economic ideology in which markets are restricted as little as possible; thus, markets free from interference. The human development and capability approach also endorses this negative freedom from interference, but also moves beyond to subscribe to a positive freedom for individuals to do or be what he or she values. Therefore, the more important freedom, or the freedom that matters for the latter is the freedom that one has to live a good and worthwhile life. Expanding this freedom should be the primary goal of public, economic, and social policy.

\textsuperscript{40} Amartya Sen, *The Idea of Justice*, (Cambridge, Ma: The Belknap Press, 2009), x.

\textsuperscript{41} Sen specifically points out John Rawls’ approach of ‘justice as fairness’ which highlights a set of ‘principles of justice’ concerned with setting up just institutions that require that people’s behavior complies with the demands of proper functioning of the institutions. See note 129.
ability to decipher the priorities of a community as well as what its participants have reason to value. In his theory, laid out in greater detail in 2009 in his *The Idea of Justice*, this is done through public discussion in a democratic environment. Through public reasoning and the ability to have reasoned engagement with enhanced informational availability and interactive discussion, Sen stresses that different voices from diverse cross sections of society can actually be heard. He believes that his capability perspective can cut across cultural and national boundaries.42

This understanding of democracy is adopted from John Stuart Mill’s “government by discussion,” which aims at advancing rather than perfecting democracy and justice by inviting ideas that could plausibly inspire and influence actions in a community.43 He draws from Enlightenment philosophers, such as Smith, Marx, and Mill, who endorsed a social choice theory that made comparisons between various ways individuals lived their lives, influenced by the institutions in their community as well as by their actual behavior, social interactions, and other important factors.44 Central to his idea of justice is the recognition that there can be a strong sense of injustice in a community or society, yet there is not one particular ground as the main reason for the conclusion of the injustice. He calls this plural grounding; “there could be different arguments suggesting disparate conclusions, and evaluations of justice may be anything but straightforward.”45 Therefore, reasoning must be brought into play in determining both justice and injustice.

44 The alternative to this theory would be that adopted by Thomas Hobbes, John Locke, Jean-Jacques Rousseau, Immanuel Kant and most recently by John Rawls in his, *Theory of Justice*; the Social Contract theory. As the dominant moral and political theory adopted by contemporary political philosophy, it believes that just institutions are the principal task of a theory of justice.
His theory of justice is based on comparative assessments of social alternatives on the values and priorities of the people involved in the community examined. It is a theory that is not confined to an ideal social arrangement or to specific choices of institutions, but rather one that takes into account the individual lives that people can actually live, and recognizes the importance of their lives and experiences. Having the freedom to choose the life one lives and to make a contribution to one’s well-being is recognized as being a significant aspect of human life. Freedom to choose offers individuals the opportunity to decide what he or she should do, but with this comes the responsibility for the choice and the recognition that he or she is accountable.46

In addition to the Enlightenment philosophers, Sen also attributes Martha Nussbaum with having influence on his work on justice, especially in the areas on freedom and capability.47 Her work on human development, gender studies and human rights, along with her research on Aristotelian ideas on capacity and flourishing have become relevant in Sen’s thinking.

**Martha Nussbaum on Amartya Sen**

To get a better understanding of Martha Nussbaum’s evolution of Amartya Sen’s work, it is best to comprehend the perspective of each individual. Although both have collaborated on and advanced the exposure and understanding of the Capability Approach, it is important to recognize that they advance from different disciplines, which leads them to desiring diverse goals. Nussbaum approaches the discussion from the perspective of moral-legal-political philosophy with the aspiration of developing a partial theory of justice. Sen, on the other hand, is an economist focusing on social choice,

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46 Ibid., 18-19.
47 Ibid., xxiii.
which stems from mathematical reasoning. He is much more attuned to quantitative empirical applications and measurement with the goal of applying his empirical findings to improving the lives of individuals living in poverty and destitution. His field utilizes formal, non-narrative models substantiated by mathematical logic and empirical evidence, making his work attractive to economists and, as such, to the United Nations Development Program which built their Human Development Reports on his approach.

Nussbaum, on the other hand, works in the humanities where the power of narratives and stories speak to the individual’s dreams, hopes, motivations and decisions. As such, her version is more appealing to those in the field of social studies, like Des Gasper, Professor of Human Development, Development Ethics & Public Policy, and Irene van Staveren, Professor of Pluralist Development Economics with a focus on ethics and economics, both from the Institute of Social Studies in The Hague.

Sen’s goal was to develop a broad normative framework for the evaluation and assessment of individual well-being and social arrangements, the design of policies, and proposals about social change in society. He wanted to help clarify interpretations of “development,” which could be used for different purposes and contexts. As already stated, his abstract capability theory has been able to direct our attention to other types of important information that had not been captured in the more narrowed, traditional modes used in welfare and policy economics to date, yet it appears to be incomplete for those

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49 Both these individuals work for the Institute of Social Studies, which is deemed to be Europe’s leading center for human development studies. Des Gasper is currently dean of studies and has research interests in: development theory and development ethics; public policy analysis, including policy argumentation, evaluation, ‘logical framework analysis’, and methodologies of policy analysis. Irene van Staveren is Special Chair of Economics and Christian Ethics with an emphasis on feminist development economics.

50 Ibid., 94
interested in offering a prescription to what constitutes human well-being. Sen developed his approach to highlight capabilities that need expansion and need attention in order to promote the development process. He argues that the assessment of which capabilities to value and focus on should be discussed and debated by the citizens involved for two reasons: 1. A stock list has the possibility of omitting a capability that could be important, and 2. If they do not, then those in power could select capabilities that advance their personal views. Herein lies the critique made by Martha Nussbaum: she believes that a list is actually vital to avoiding both the issue of possibly omitting important capabilities, as well as disproportionately focusing on those capabilities that would benefit the few with power at the expense of the minority. Martha Nussbaum proposes an approach that stresses that there be an ethical underpinning to all decisions geared towards development planning and public policy. She moves beyond both the mechanical analysis of economists and the abstract capability theory presented by Sen to offer a richer, fuller, and more realistic depiction of what constitutes human development. Nussbaum identifies a list of central human capabilities that she argues should be pursued for each and every person, and she believes would receive overlapping consensus among individuals who would otherwise have a very different understanding of the “good.”

Martha Nussbaum methodology is philosophical, making the argument that it be based on a universal account of central human functions. This claim is what postulates

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52 Martha Nussbaum, Women and Human Development: The Capabilities Approach, (New York: Cambridge University Press, 2000), 70-86. More is said about Nussbaum’s list under the heading “Nussbaum’s List of Capabilities” that follows.
53 Ibid., Nussbaum explains that her approach is closely allied with political liberalism as it is used by John Rawls in Political Liberalism. Rawls introduces the political conception of justice that people with conflicting, but reasonable, metaphysical and/or religious views would accept to regulate the basic structure of society. His account of liberalism is that it seeks to arrive at a consensus without appealing to
Nussbaum’s theory, by many, as being a richer, fuller version of the Capability Approach.\(^{54}\) Like Sen, she espouses the “principle of each person is an end” in their own right and none as a mere tool of the end of others, which she further expands as a “principle of each person’s capability.”\(^ {55}\) This further articulation signifies that Nussbaum is interested in ensuring that the capabilities in question are sought for each and every individual, and not first and foremost for groups, families, communities, or states. She utilizes the concept of a threshold level of each capability, beneath which true human functioning is not available to its citizens. Social goals of a community should be set in terms of getting all individuals above this capability threshold. Nussbaum stresses that her project is one that should be adopted and implemented worldwide by all governments as a bare minimum of what respect for human dignity requires. She argues that her approach produces “a form of universalism that is sensitive to pluralism and cultural difference.”\(^ {56}\) Like Sen, she focuses on human capabilities that people are actually able to do and to be, yet not just for the purposes of comparison of quality of life among nations, but to provide a political proposal that is a partial theory of justice.

The need for cross-cultural norms leads Nussbaum to make her case from the position she calls “the argument from culture,” which stresses that cultures are scenes of

\(^{54}\) It is important to note that the following has been said mostly by those in the humanities such as Der Gasper, Lisa Cahill, and David A. Crocker, but also gains support by economist such as Sabina Alkire, Severine Deneulin, and Irene van Staveren.


debate and contestation. She recognizes that there are several basic goals and desires to human flourishing that are present across different classes and contexts, yet understands that the circumstances that affect the inner lives of individuals that originate from culture affect what they hope for, love, fear, as well as what they are able to do. Thus, pluralism and respect for difference become universal values themselves that require defense and a normative articulation. Her project looks to critical moral principles that can actually unite or bring a broad consensus among nations about what capabilities play a role in the well-being of citizens.

Nussbaum believes that there are certain basic goals of human development that are common across different classes and contexts of groups, regardless of what helped shape their desires or choices. Recognizing that there could be a danger to some forms of universalism if one thinks in obtuse ways across cultural boundaries and does not take complexities of cultures into consideration, she stands behind her claim that some universal values may be necessary while still being able to maintain the interesting differences and rich textures of values throughout the world. She holds that there are cross cultural sources of basic principles, and that a broad consensus among nations can be made as to what is “the norm.” Economic growth cannot be the only goal that each nation strives for its citizens. Not to say that it is not important and that it does not play a role in a person’s well being but when growth alone becomes the focus, issues such as literacy and health care, which affect all citizens, are ignored. She asks critical questions: 1. What politics should be pursued for each and every citizen, 2. What constraints should there be on economic growth, 3. What is the economy supposed to be doing for its

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57 Ibid., 13.
58 Ibid., 32.
citizens, and 4. What are all individuals entitled to by virtue of being human. Nussbaum concludes that all citizens should be able to live with numerous opportunities and liberties and be able to live lives worthy of the dignity of human beings. In her opinion, this should be the goal that guides all economic choices.

Nussbaum on Aristotle

Nussbaum takes an Aristotelian approach in developing her defense of universal values. In *Quality of Life*, she justifies her understanding of Aristotle’s ethics of virtue being that, “there is no incompatibility between basing an ethical theory on the virtues and defending the singleness and objectivity of the human good.” Her belief is that Aristotle saw the two as being mutually supportive. Aristotle defended an ethical theory based on the virtues, but also thought that there could be a single objective account of the human good or human flourishing. His conclusion was not based on his perception of local traditions and practices, but from features he believed lay beneath all local traditions whether they are recognized or not. Nussbaum realized that where a relativist would look at various societies and notice the variety of virtues and the complex connections between them, believing that each is a reflection of the local traditions and values tied to forms of life that would differ over time and place, Aristotle singles out spheres of human experience that could be found in any human life. He believed that in such experiences any individual would have to make some kind of choice and act in some

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60 Ibid., 243. According to Nussbaum, this view is not consistent with contemporary theorists like Alasdair MacIntyre, Bernard Williams, and Pilippa Foot who connect virtue ethics with a relativist denial that ethics offers any transcultural norms. These philosophers justify their claims through universal human examples of criticisms made of different local conceptions of the good. Each of these writers states that any insight made by pursuing ethical questions in an Aristotelian virtue-based manner always leans towards relativism. This is a critique Séverine Deneulin has recently brought forward on Nussbaum more recent work and will be discussed further here.
way rather than some other.\textsuperscript{61} These are situations such as how to deal with one’s own death, one’s bodily appetites and its management, one’s property and its use, the distribution of social goods, telling the truth, being kind to others, and cultivating a sense of play and delight. Aristotle found that these are experiences and situations that exist no matter where one lives or in what time period one is alive. He recognized that questions pertaining to these situations will exist as long as one is living a human life. In asking what decision and what response is a good or defective one in each sphere of experience, Aristotle arrives at the various virtues. Although the name given to each virtue is actually cultured-bound, Nussbaum insists that his approach begins from a place of universal experience and choice. She believes that a relativist cannot find a society that does not contain anything similar to the experiences listed or that corresponds to any given virtue they would single out in another society.\textsuperscript{62} As well, that relativist cannot locate an individual that has not had to choose to include any one of the virtues in his or her life, or choose to act instead in a deficient manner; it comes down to the fact that individuals have to make choices and act one way or another in each of these spheres of experiences. Aristotle explained that either they acted properly or improperly. In each case the virtue was tied to a sphere of experience or by what is described by Nussbaum as

\textsuperscript{61} Ibid., 245.
\textsuperscript{62} Ibid., 244-247. Although this statement may seem confusing, it is Nussbaum’s way of arguing against the relativist perception that states that “the only appropriate criteria of ethical goodness are local ones, internal to the traditions and practices of each local society or group” (243). This opinion connects virtue ethics with a relativist denial that ethics offers any transcultural norms. She instead supports Aristotle’s theory that defends an ethical theory based on the virtues as he explains them: features of humanness that lie beneath all local traditions. For Aristotle, human good is ethical theory based on the virtues. To arrive at the virtues, he singles out experiences that are found in every society and are seen as human activities and choices that are made across cultures. Therefore, Nussbaum believes that a relativist will not find a society that has a unique ethical experience that does not correspond to these “features of humanness.”
the “grounding experiences.” By mapping out spheres of grounding experience’s progress in ethics, a correct, fuller specification of a virtue is understood. Through this exercise, Aristotle was better able to identify with problems human beings encountered in their lives and with one another, and as a result, began to become conscious of what it might be to act well in the face of these various choices. As such, Aristotle believed that laws should be revisable and not fixed, since he saw evidence that there was progress towards greater “correctedness” in ethical conceptions. Ethical progress is stifled if tradition is to be held fixed. He realized that what humanity wanted was not to conform with the past, but to the good. Thus, the system of law should allow for progress in ethics when it is agreed that a change is good. With regards to the question of whether there could be an objective human morality based upon the idea of virtuous action, Nussbaum draws her conclusion from his claim that “further developed, it will retain the grounding in actual human experiences that is the strong point of virtue ethics, while gaining the ability to criticize local and traditional moralities in the name of a more inclusive account of the circumstances of human life, and of the needs for human functioning that these circumstances call forth.” Hence she argues that there are “certain universal norms of human capability that should be central for political purposes” that “can provide the

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63 Ibid., 247.
64 Aristotle, Nicomachean Ethics, trans. W. D. Ross, The Internet Classic Archive; [Database online]; accessed 7 November 2011; available from http://classics.mit.edu/Aristotle/nicomachaen.1.i.html. In Books I:13- II:9, Aristotle suggests that the reference of the virtue terms is fixed by spheres of choice that are usually connected with our finitude and limitation that we encounter in virtue of shared conditions of human existence. He suggests that there is progress in ethics just as there is progress in scientific understanding. To further the understanding of a specific virtue, he mapped the spheres of the grounding experiences in order to understand what problems human beings encounter in their lives with one another, and what circumstances they face in making choices in their lives. In doing this, he came to understand what it might be to act well in the face of these circumstances. The more detailed analysis of the specific virtues is given in Books III-IV.
65 Ibid., 249.
66 Ibid., 250.
underpinning for a set of constitutional guarantees in all nations.”67 Influenced by Aristotle, she makes cross-cultural comparisons and develops a set of cross-cultural categories she believes are not only defensible but necessary in order to prevent abuses. The result is a list of central capabilities that she endorses as a list of rights. She defends these as being central capabilities that “may not be infringed upon to pursue other types of social advantage.”68

It has been argued that Nussbaum’s approach has shifted from one rooted predominantly in an Aristotelian ethical tradition towards one that is more Rawlsian of value pluralism and political liberalism.69 Séverine Deneulin states that in moving in this direction Nussbaum has become constrained by ethical individualism. According to Nussbaum herself, this shift came about in 1994 when she publically endorsed a Rawlsian type of political liberalism, which significantly altered her understanding of the political role of the capabilities list.70 I would like to address this critique by further examining Aristotle directly to better understand how much of Nussbaum’s approach continues to entail an Aristotelian foundation.71

Before moving on to this, I believe it would be helpful to not only explain certain aspects of Rawls but Kant’s influence on Nussbaum’s thought, which elucidates the approach’s possible tendency to individualism. In Creating Capacities: The Human

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67 Nussbaum, Women and Human Development, 35.
68 Ibid., 14.
71 Ibid., 108. Nussbaum herself has admitted to intentionally moving away from Aristotle in order to be able to create a view that could be endorsed by a more democratic and genuinely liberal society. The question becomes whether she has departed so far that she is now leaning towards a more relativistic theory that holds a thick vague theory of the good and accommodates value pluralism and the respect of people’s freedom not constrained by concerns for human development, but rather freedom as the ultimate human good itself. If this is the case, then Nussbaum has ended up exactly where she was avoiding to go in the first place.
development Approach, Nussbaum explains her endorsement of Rawl’s idea of political liberalism. She holds that since all societies include both a plurality of religious and secular views about what constitutes a meaningful and purposeful life that it would then not be prudent to espouse a political theory that leans towards one side or the other.\textsuperscript{72} She goes on to say that “the deeper moral problem is that any such doctrine is insufficiently respectful of citizens who hold a different view.”\textsuperscript{73} Although she stands firm in the belief that a political view has to take a moral position based on “some definite values, such as impartiality and equal respect for human dignity,” government should almost never step in when it is religious and metaphysical issues that gives credence and value to meaning in life, if this is what is dividing citizens and hindering equal respect for persons. These definite values, she advises, would best be of the “thicker” ethical doctrines of Kantianism or Aristotelianism rather than “thinner controversial” metaphysical or epistemological notions.\textsuperscript{74} In her view, Kantianism and Aristotelianism are by far theories that would gain the most widespread approval by a diverse group of citizens, keeping in mind that the CA is only to be used as a political tool and not as a “guide to life.”\textsuperscript{75} Borrowing from Rawls’ theory of justice, Nussbaum argues that the CA can be a result of what Rawl’s describes as an “overlapping consensus,” with the respect of plurality being the central aim of her approach.\textsuperscript{76}

Nussbaum explicates that, since the mid 1990’s, her approach is closely allied with political liberalism as it is used by John Rawls in \textit{Political Liberalism}. Rawls

\textsuperscript{73} Ibid.
\textsuperscript{74} Ibid., 90.
\textsuperscript{75} Ibid.
\textsuperscript{76} Ibid., 93
introduces a political conception of justice that he believes people with conflicting, but reasonable, metaphysical and/or religious views would accept to regulate the basic structure of society. His account of liberalism is that it seeks to arrive at a consensus without appealing to any one metaphysical source. Rawls believes that there is a possibility of a liberal consensus regardless of the "deep" religious or metaphysical values that the parties endorse (so long as these remain open to compromise, i.e., are "reasonable"). The ideal result is therefore conceived as an "overlapping consensus" because different and often conflicting accounts of morality, nature, etc. are intended to "overlap" with each other on the question of governance. For Nussbaum, the outcome of adopting this exercise moves her approach from what she in her early period referred to as a “thick vague theory of the good” based on a comprehensive vision of the human good, to a list similar to Rawls’ list of primary goods; a concept which she originally rejected. Séverine Deneulin argues that in appropriating Rawls’ method of “overlapping consensus,” that Nussbaum has moved towards a more fully-fledged theory of justice rather than one to be used as a framework for citizens to use to hold governments responsible and accountable for what they should do. It has become a theory that accommodates value pluralism, supporting the individual’s freedom to live a life of their choice without any constraints that ensure the human good is being met. As Deneulin explains, although the CA has always emphasized the centrality of freedom, this new version values a life freely chosen rather than as originally stated: freedom as the expression of practical reason. The later explains freedom leading to “the outcome of

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77 Nussbaum, Women and Human Development, 5, 76.
78 Deneulin, “Recovering Nussbaum’s Aristotelian Roots,” 2. Note as well that Sen is a critic of Rawls’ theory of the primary goods.
79 Ibid., 1.
a deliberation of what constitutes the best decision in the context of the human good,” instead of the newer emphasis which offers no protection for individuals from the destruction of what they might value being and doing.  

Nussbaum states that hers and Rawls’ theories of political liberalism, believed to offer a good basis for political principles in a pluralistic society, could be endorsed by those who hold the major secular ethical views of Kantianism, mainly due to the centrality of reason and the notion of “each person is an end and not a means. It is beyond this project to discuss Kant’s influence on Rawls, but I will offer a brief overview of the Kantian affect on Nussbaum’s philosophy with regards to these two main features.

Nussbaum expresses her CA as being closely linked to the deontological views of Kant that begin from a conception of duty or right action that allows the pursuit of the good only within the constraints of the right. She holds that Kant’s view allows a moral individual to seek happiness but only within the parameters of morality built upon respect and impartiality. Nussbaum’s reading of Kant states that “social welfare should never be pursued in a way that violates people’s fundamental entitlements.” These natural entitlements require social contracts to protect them, due to the fact that they are insecure in the state of nature. Kant’s conception of personhood is identified with reason,

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80 Ibid.
81 Nussbaum, Creating Capabilities (Cambridge, MA: The Belknap Press of Harvard University Press, 2011), 87. Nussbaum explains that Rawls’ Kantian conception of the person is based solely on rationality, which causes a problem when addressing people with severe cognitive disabilities. She holds that for Rawls, they don’t count as persons under his view since they cannot enter into agreements or contracts and therefore not owed political justice. Nussbaum addressed this further in Frontiers of Justice. Nussbaum also makes it clear that there is much more from Kant’s political and ethical philosophy that has influenced her, such as his notion on freedom, equality, and dignity, but the two main influences come from his notion of reason and his categorical imperative of “humanity as an end in itself.”
82 Ibid., 94. Kant’s deontological approach is one of two philosophical approaches in ethics and politics. The other is the consequentialist approach that is used to measure the goodness of a choice by enquiring whether, and to what extent, it maximizes the best outcome. This approach would begin with a view of what is good and then define the correct choice based on this good.
83 Ibid.
84 Ibid.
primarily with the capacity for moral judgment. It is reason that sets humanity apart from nonhuman animals and from its own animality. He views humanity as being divided between two realms: that of natural necessity, and that of rational or moral freedom. The state of nature, referred to above, is that realm that houses the animal side of human life. It is only due to the fact that humanity’s capacity for moral rationality that it is able to rise above this animal or state of nature and exist in a “realm of ends.” Therefore, moral capacity is seen as the source for humanity’s dignity and both are completely separate from the natural world. As long as humanity lives completely in the realm of nature, it cannot be an end in itself nor have a dignity. Thus, morality provides for human neediness. At the same time, the individual as the rational and moral aspect of the human being becomes the goal. Reason becomes the motivating factor for morality which deserves respect. All of humanity has this capacity to reason, and as such, all of humanity deserves to be respected as an end. No rational being would ever agree to being used and thus, must always be treated as an end in itself.

Nussbaum borrows from Kant’s theory of humanity as an end in itself to arrive at her own principle of each person as end that she makes central to her approach, but she does find fault with it. She believes that Kant denies the fact that human dignity is the dignity of a type of animal that is mortal, finite and vulnerable. She states that it is not purely rational and always moral. The second fault she notes is his error to deny animals any dignity, which completely distorts humanity’s relation to all other creatures. In doing so, Kant places a higher worth of the lives of humanity to that of other animals. The third item she notes as being problematic is that Kant holds that the core of human personality

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86 Ibid., 132.
is self-sufficient instead of being needy, and active instead of passive. She believes that this distorts the nature of human morality and rationality, which are themselves material and animal prone to deterioration and impediment due to aging, accidents, and disease. The fourth and final flaw she finds is in Kant’s position to view the core of humanity as being atemporal. In the Kantian view, moral agency does not grow, mature, or decline in its dignity. Nussbaum notes that this mindset negates the fact that there are various cycles of human life that entail periods of extreme dependency similar to those experienced and depicted by individuals with mental or physical disabilities. If Nussbaum was to adopt Kant’s theory of \textit{humanity as an end in itself} as it stands, she would not have been able to address what she describes as Rawls’ unsolved problems that challenge his theory: disability, nationality, and species membership. Instead, she extends the core ideas of Rawl’s and Kant’s theory in order to arrive at her own \textit{principle of each person as end} to deal with these issues.\footnote{This is the entire purpose in Nussbaum’s \textit{Frontiers of Justice}}

Now back to Aristotle’s influence. How much Aristotelianism remains in Nussbaum’s approach?

\textbf{Aristotle}

In analyzing Aristotle, it is important to keep in mind the historical context and the world in which he lived. In viewing his theories within the framework of the broader history of Greek political and ethical thought, one can gain better insight into his general philosophical method. To begin with, the Greeks excluded women and slaves from having full rights of citizenship and as such, this in itself would exclude Aristotle from
According to political scientist, Richard Mulgan, based on Aristotle’s *Politics*, the philosopher’s political views were very close to his contemporaries, believing in free Greek cities and leaning towards, what we would view as a “moderate or mixed constitution,” which Aristotle refers to as the “constitution” or “polity.” The constitution laid out a way of life for its citizens, defined by him as “a certain ordering of the inhabitants of the city-state” (III.1.1274b32-41). Citizens (male residents) get to enjoy full political rights (III.1.1275b17–20). It is Aristotle’s theory of justice, as noted in his *Nicomachean Ethics* book V, that lays out the foundation for his theory of the constitution, which in turn is used by politicians to ensure proper measures are taken to maintain the laws, customs, and institutions set up for the good of its citizens.

The constitution defines the aim of the city-state, which exists for the sake of the good life; a theme that runs throughout *Politics* (I.2.1252b29-30, III.6.1278b17-24,9.1280b39, VII. 2.1325a7-10).

In *Politics* I.2, Aristotle defends his thesis that humanity is by nature a political animal that naturally wants to live in community or together. He furthers this discussion when addressing the purpose for a city-state, which he states allows citizens the common advantage to come together in order to attain the noble life. For, “this is above all the end for all both in common and separately” (9III.6.1278b19-24). The integral claim of the philosopher’s theory of constitutions and citizenship lies in the following quote:

Constitutions which aim at the common advantage are correct and just without qualification, whereas those which aim only at the advantage of the rulers are

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89 Ibid., 84.
deviant and unjust, because they involve despotic rule which is inappropriate for a community of free persons (III.6.1279a17-21).

Although this passage is in the context in which he is speaking about the different forms of rule, it is important to note the aim of the constitution, which is “at the common advantage,” “for a community of free persons.” The philosopher explains that justice as a virtue entails commitment on the part of one’s actions towards the common good.

Aristotle draws from his theory of justice, both universal and particular, as set forth in *Nichomachean Ethics* book V to develop his constitutional theory. When referring to universal justice, the philosopher is referring to lawfulness as complete virtue towards others. Therefore, an individual is just if he exercises all the virtues of character not only towards his friends, but towards himself. Hence, the term “universal.” The concept of “lawfulness implies that action has been taken in accordance with complete virtue. The philosopher is clear to make the point that this is the type of justice that we are to strive for (V. 1129aa-1130 a15). It is this concept of universal justice that should undergird a constitution to ensure that it is just.91

Particular justice instead concerns itself with fairness and equality and speaks to justice of distribution or rectification. This type of justice is determined without any regards to an individual’s feelings or motives but instead involves treating equal persons equally and unequal persons unequally. According to Aristotle, distributions relate to “honors or wealth or anything else that can be divided among the members of a community” in proportion to their merit or desert.92

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92 Ibid., 75. The quote comes from *Nicomachean Ethics* 5. 1.1130b31
Aristotle’s argument is that the goal of the city-state is the good life. In his view it is a life consisting of noble actions. In order for this to be accessible, Aristotle states that the ideal constitution should be developed in a way that each and every individual will possess moral virtue and most favorable resources, location, and population to carry it out and therefore be able to achieve a successful life and complete happiness (Politics VII.13.1332a32-8). In Aristotle’s ideal city-state, all citizens will hold political office and possess private property. It is not a just city-state if only some of its citizens are happy, but all of its citizens.93

One can see why Nussbaum is attracted to Aristotle’s philosophy, with its role of human nature in politics, the relation of the individual to the state, the part morality plays, and his theory of justice and constitutions, but the question is still pending whether Nussbaum’s approach is truly Aristotelian, now that she has moved towards a more politically liberal Rawlsian philosophy.94

As noted, Aristotle’s aim with the constitution is one that is “at the common advantage,” “for a community of free persons” in order to ensure that all citizens are able to possess moral virtue and attain complete happiness. His attention is not on the individual, but ensuring that all are happy, which is accomplished by focusing on the “common advantage.” Nussbaum, with her theory of each person as an end instead focuses on the individual rather than the group or community. In Nussbaum’s liberal

93 Fred Miller, "Aristotle's Political Theory."
agenda, the values of freedom, choice and happiness are not with the common good in
mind, but rather with what is preferred by the individual.

Similar to Aristotle, Nussbaum recognizes humanity as a social being and
incorporates affiliation as one of the capabilities on her list. Unlike Aristotle, affiliation
is seen as an architectonic capability meant to both organize and suffuse all the other
capabilities, making their pursuit truly human. 95 Both practical reason and affiliation
play a central role in this way, in that all other capabilities should be available to the
individual in a manner that involves both reason and affiliation if the individual so
chooses. In this regard, affiliation provides a means for individuals to pursue whatever
conception of the good they choose. 96 This may or may not be tied to the wellbeing of
other individuals or the community as a whole. This is a personal decision for each
individual. For Aristotle, the free and full realization of human flourishing cannot
happen in the private realm, but rather is only possible in a public life. Affiliation is part
of what a good life is. It is constitutive of human living since human flourishing requires
the foundation of community or the polis. He views flourishing, not from the point of
view of the individual but a flourishing of the entire community together. If flourishing
occurs in community with others, then the good of the individual is always tied to the
good of the community. Being that humanity is social, it strives not just for a good life
but for a good life with others. It is here that individuals develop the social bonds that
allow them to expand their moral action.

The other capability that Nussbaum describes as being architectonic is practical
reason. Nussbaum notes that good policy is one “that respects an individual’s practical

95 Nussbaum, Women and Human Development, 82.
96 Denuelin, “Recovering Nussbaum’s Aristotelian Roots.”
reason; this is just another way of alluding to the centrality of choice in the whole notion of capability as freedom.\textsuperscript{97} Seen this way, practical reason is just to be viewed as a capability that helps organize the rest of the capabilities. She further explains that it offers the opportunity to choose and order the functionings and plan one’s own life. Thus, the emphasis is placed not on practical reason but on the freedom of choice. Séverine Deneulin explains that by viewing practical reason as mostly an architectonic capability, Nussbaum separates freedom from the common good, which Aristotle would never do. In his explanation of practical reason, Aristotle views it as a good to be protected. If virtue is what makes a goal right, practical wisdom is what leads things to it (\textit{NE} V.1144a7-8). It has been explained that practical reason or deliberation advances from a goal that is more specific than the goal of achieving happiness by acting virtuous. A good person begins from a worthwhile concrete end or goal, since his habits and orientation have given him what is necessary to recognize that this end is realizable, and utilizes his capacity to reason to get him there.\textsuperscript{98} 

Richard Mulgan has also questioned Nussbaum’s interpretation of Aristotle. He recognizes that she revises or extends his position, but that she may be doing so to such an extent that her theory no longer contains an Aristotelian foundation.\textsuperscript{99} Mulgan examines Nussbaum’s argument for utilization of Aristotle as a source for her theory, believing that Aristotle would be viewed as a social democrat in our contemporary world.

\textsuperscript{97} Nussbaum, \textit{Creating Capabilities}, 39. 
\textsuperscript{99} Mulgan, “Was Aristotle an ‘Aristotelian Social Democrat’?”
He provides five main points from Aristotle’s theory that he holds are the main reasons
Nussbaum draws from Aristotle:\textsuperscript{100}

1. The purpose of the polis or the political community is to provide the good life for its citizens.
2. The good life requires both a necessary level of material welfare and also extensive education which the political community will therefore need to provide.
3. Distributive justice requires that citizens receive goods and education in terms of their differing needs.
4. Everyone (free Greek males) has the natural capacity to live the good life of his choice.
5. It is the role of the state to give everyone the appropriate goods and education needed to live the good life of his choice, depending on each person’s needs and social circumstances.

The first difference that Mulgan points out is the importance Aristotle places on family and the significance it has in providing moral education, in addition to what the state provides. This differs greatly to Nussbaum’s theory where family can actually play a negative role in a woman’s life by not allowing her the freedom to be able to do and be what she desires due to the position she has as mother and wife. This is discussed extensively in her essay “The Feminist Critique of Liberalism,” where she presents the argument for individualism not from the perspective of solitary, egoism, or self sufficiency, which she admits would be destructive, but understood as a recognition of the separateness of individuals, “who always continue to have their separate brains and voices and stomachs, however much they love one another.”\textsuperscript{101} She states that this type of individualism is crucial for women, since their needs and personae have often been subsumed by the greater good of the family, community, or state. Nussbaum believes


that education is extremely important but does not state that the family is the one to be
the primary teacher. This is more of a Catholic perspective, which sees the family as the
domestic church and the first cell of society.¹⁰²

The second difference he notes is that although Aristotle’s city-state should
provide the resources for happiness to all citizens, it is important to examine who he
would constitute as citizens. Right off the top, he excludes women and slaves due to their
inferiority, and resident aliens. He then excludes those who engage in menial laboring or
commercial activates since this does not allow these men the level of leisure required for
a good life. This work is seen as being demeaning and brutalizing and incompatible with
living a virtuous and truly human life. In addition, these men must have property.
Aristotle therefore excludes a large part of the population from what is included under the
constitution. He acknowledges that some, like the menial laborers and craftsmen that are
citizens will have illegitimate citizenship as per the constitution, not due to their natural
deficiency but due to their socioeconomic circumstances.¹⁰³ Therefore, only free Greek
males who are able to enjoy the required high level of leisure can constitute a property
owning citizen body. Aristotle admits that if those workers were given the right material
and education that they could possibly achieve a virtuous life, but excludes them
anyways.

Mulgan notes that Nussbaum recognizes the problem with Aristotle’s theory by
understanding that humanity will experience some form of difficult labor and not
everyone is wealthy. She relaxes these two constraints but she does not admit that
Aristotle is truly not an egalitarian. Regardless of his stance on women and slaves, which

¹⁰² John Paul II, Letter To Families, St. Peter’s, Rome. 2 February 1994.
we have already stated as being incorrect, in stating that all free men are capable of a life of virtue if they receive the right material and education and then not providing appropriate amendments in the constitution for them to be able to achieve such a life is evident of his true position. He does not actually want equality.

Nussbaum directly responds to Muglan’s claims in an article published in the journal *Ethics*. She clearly states that there is a need to revise Aristotelian ideas in the direction of liberalism in order to be beneficial for her approach but she holds that his philosophy provides a good starting point. She argues that in *Politics* 13245a23-5 Aristotle states that “the job of political arrangement is one that focuses on providing the necessary conditions of the good human life to ‘anyone whatsoever.’” She then goes on to explain that she has further investigated what the philosopher meant by “anyone whatsoever” and has concluded that this meant “anyone who has (as women and natural slaves do not) the basic capacities to perform the judicial and legislative functions associated with citizenship.” In making this statement, Nussbaum is actually confirming Mulgan’s theory, even though she acknowledges that she does not agree with Aristotle. Her reason for making this statement about the meaning of “anyone whatsoever” was actually to counter the next criticism.

Mulgan’s final point is with Aristotle’s willingness to extend citizenship and for distributing resources to those who are less fortunate. Mulgan questions the philosopher’s motives. Aristotle points to Sparta’s experience with its citizens and the

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104 Martha Nussbaum, “Aristotle, Politics, and Human Capabilities: A Response to Antony, Arneson, Charlesworth, and Mulgan,”. The author stresses that she is most troubled with Aristotle’s acceptance of excluding craftsmen and metics (resident aliens) from citizenship when he himself was a metic. He refers to metics as “an alien without honor.” She finds this puzzling since he is one himself, but holds that the philosopher may be silent on this subject in fear of being exiled.
105 Ibid., 111.
decline in their way of life in order to make his point clear (Politics 2.91270a30-b7).

One would think that it would be from the position of justice and fairness that he would want to ensure that those less well off would have access to resources but his philosophy is rather that in including these individuals would keep them happy and maintain stability within the state. Thus, Mulgan believes that Aristotle actually wants to extend citizenship for security and sustainability of the state rather than for equality.\(^\text{107}\)

Nussbaum acknowledges that Aristotle does at times specify that the reason to extend citizenship is for stability, but she also makes the argument that the philosopher does not waiver on a major theme that runs through his conception of the ideal city, being that “one cannot provide *eudaimônia* to a city as a whole without providing it to each and every one of its members” (Politics 1261b16-27, 1261a17ff).\(^\text{108}\)

Nussbaum stands firm in the notion that her approach entails an Aristotelian foundation based on a “young Marx’s own reading of Aristotle,” but that her current political-liberal view are more closely aligned with those of Jacque Maritain.\(^\text{109}\) She believes that Maritain is actually the originator of the concept of “overlapping consensus,” although he never uses the phase. She extends to him the title as the first political liberal. Nussbaum holds that he is the one who first introduced the idea into new-Aristotelianism. Kant, Marx, Rawls, and Aristotle: Nussbaum points to a common thread that runs through each of their philosophies. Each of them holds a disdain for the concept that wealth is an end in itself, and that the accumulation of it should be an

\(^{107}\) Ibid., 90.


\(^{109}\) Ibid., 103, 105.
appropriate end for political pursuit.\textsuperscript{110} She recognizes that the first three on this list are all drawn to Aristotle due to his “proper goal of politics: to support a rich ‘plurality of human life-activities’.”\textsuperscript{111} She agrees with this statement and adds that human activity should never be assessed by its ability to accumulate wealth but rather wealth should be a means to human activity. Each of these philosophers argues that human dignity is an end in itself and that an individual should never be viewed as a means to other ends. Therefore, in a globalized world that she assesses as being focused on the pursuit of wealth, Nussbaum maintains that Aristotle’s philosophy is a good starting point. The author of this dissertation agrees that Aristotle is an excellent starting point and that the discussion on human development could benefit greatly from including much of his philosophy but that it does need tweaking and evolving. Nussbaum appears to have done this, but has done so by choosing nuggets of his philosophy that exclude his main point of looking to the common good of the state. In doing so, I would agree with both Deneulin and Mulgan in that Nussbaum has drifted away too far from Aristotelian when she made the decision in the mid 1990s to shift to political liberalism with a more individualistic focus that would better accommodate value pluralism and respect individual freedom to live a life of their choice.

Nussbaum on Women

Nussbaum’s Aristotelian moral inquiry focuses on women as a result of observing that there is a strong correlation between poverty and gender inequality. Unequal social and political circumstances give women unequal human capabilities. She has found that

\textsuperscript{110} Ibid., 105.
\textsuperscript{111} Ibid.
often women are not treated as ends in their own right, but instead as mere instruments of the ends of others: caregivers, sexual outlets, reproducers, agents of general prosperity.\textsuperscript{112} Once the purpose is gone, the need for the person is as well. It is startling to find out that according to the 2010 \textit{Human Development Report} of the United Nations Development Programme, that there is not one country in the world that treats its women as well as its men.\textsuperscript{113} The report notes that the disadvantages facing women and girls are a major source of inequality. All too often, women and girls are discriminated against in health, education and the labor market, with negative repercussions resulting for their freedoms. Thus statistics show that for the very fact of being a female, women throughout the world lack the essential support for leading lives that are fully human. Nussbaum believes this statement to be true even in those countries that espouse to be a constitutional democracy, as does India. Although women are equals in theory, they continue to lack support, just because they are women. Nussbaum argues that for this reason, international and economic thought must be feminist. Special attention should be given to the distinct problems women face because of their sex in order to gain a better understanding of the general issues of poverty and development. By assessing institutions and making recommendations based on the problems women face, she believes that poverty and development can be addressed. Her project focuses on the urgent needs and interests of women in the developing world, specifically choosing India which is not only one of the poorest countries in the world, but one which has the lowest sex ratio of the developing

\textsuperscript{112} Nussbaum, \textit{Women and Human Development}, 2.

\textsuperscript{113} United Nations Development Programme, \textit{Human Development Report:2010}, Table 4 Gender Inequality Index. The United States ranked 37\textsuperscript{th} out of 137 countries surveyed.
countries. She examines the concrete material and social contexts of poor Indian women in order to frame her universal normative approach, stating that their problems should hold the center of the scene from which cross-cultural norms of justice, equality, and rights can be made. At the same time, she believes that one should be sensitive to local particularity and to ways in which options, beliefs and preferences are shaped by one’s circumstances. She develops her universalism by framing it in terms of general human powers and their development, which she argues offers the best framework within to discover ideas about difference and its possibilities. Respect for these differences is itself a universal value that requires a normative articulation and defense. She recognizes that the world is becoming more globalized, and that it is non-moral interests rather than customs and traditions that are bringing people throughout the world together. In a nutshell, this is what Nussbaum’s approach is all about: developing a universal human development ethic based on a normative foundation of existence of functioning and capability above a threshold level, to be used in determining development policy and practice.

Martha Nussbaum holds that there are certain general values that cannot, and should not be debatable when assessing women’s lives: the dignity of the person, the integrity of the body, basic political rights and liberties, and basic economic opportunities. She realizes that her universal framework will be argued against on three respectable fronts: the argument from culture, the argument from diversity, and the

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114 Nussbaum, Women and Human Development, 3. Researchers claim that where equal nutrition and health care are present, women live on average slightly longer than men. Therefore, the sex ratio should be 102.2 women to 100 men. In India, the sex ratio is 92.7 women to 100 men. It is found that there is a higher mortality rate of women compared to men up until the late thirties. The mortality rate differentials are especially greater in the younger years where it is found that girls die in far greater numbers than boys.

115 Ibid., 41.
argument from paternalism.\textsuperscript{116} To make it clear, Nussbaum recognizes the value of protecting and promoting traditions as long as it is within a lifestyle that allows women to make the choice to live by such traditions. Citing actual examples of women living in India, the author describes several incidences in which women had been given traditional upbringings and taught not to question adult male authority, but rather to be subservient, silent and innocent. Through women’s development groups, Nussbaum found that some women were afraid to speak up against the environment they lived in, while dwelling in a traditional world under the veil of misery. These women believed that nothing would ever change, or that things could even get worse for them if they attempted to alter the way things were. She found that these women who had no formal education, no property rights, no legal right of divorce, no choice to work outside the home if desired without the fear of being beaten, with the help from a local government agency were able to come together to discuss their situation and decide what actions were required to remedy their lifestyles and choices. In doing so they realized which traditions were actually traditions of deference to be valued and cherished, and which were traditions that housed unfair treatment by males. She concluded that “a culture with old or change-resistant elements is frequently a ploy of imperialism and chauvinism.”\textsuperscript{117}

Cultures should be dynamic and change should be a basic element that all of them entail. As already noted, Aristotle realized “People seek not the way of their ancestors, but the good.”\textsuperscript{118} Nussbaum sees individuals as resourceful borrowers of ideas. This is especially so in this world of fast spreading globalization. This is another reason that she

\textsuperscript{116} Ibid., 41-59.  
\textsuperscript{117} Ibid., 47.  
\textsuperscript{118} Ibid., 49. Nussbaum draws from Aristotle’s Politics, 1268a39 ff in arriving at her conclusions to develop her universal framework.
chooses India as her test ground, being that it is one of the most diverse nation in the world. It has seventeen official national languages, four institutionalized religions with their own legal systems, huge regional differences and differences of class and caste, differences between urban and rural, matrilineal and patrilineal traditions, secularism and religiosity, and rationalism and mysticism. It is a nation in which no one culture can be singled out. It is a population where one cannot specifically point out an “Indian” woman based on the variety of cultures and traditions that are present throughout the land. Each way of life has the ability to influence the other, just as different cultures and traditions throughout the world have the ability to influence other regions throughout the globe.

Nussbaum does not buy into cultural relativism that thinks that a normative criterion comes from within a society. In our fast-paced, modern world that shares ideas of every culture through various modes of social media, the appeal to cultural relativism gets debunked. Nussbaum holds that it is virtually impossible to find a society throughout the world that has not been exposed to the ideas of feminism, democracy, and egalitarian welfarism.\textsuperscript{119} Once these notions are introduced, change is restricted under the guise of maintaining culture and tradition. She finds normative relativism to be self-subverting since it asks a community to defer to local norms that are actually non-relativistic.\textsuperscript{120}

\textsuperscript{119} Ibid., 49.

\textsuperscript{120} Normative ethical relativism is a theory which claims that there are no universally valid moral principles. Normative ethical relativism theory says that the moral rightness and wrongness of actions varies from society to society and that there are no absolute universal moral standards binding on all men at all times. The theory claims that all thinking about the basic principles of morality (Ethics) is always relative. Each culture establishes the basic values and principles that serve as the foundation for morality. The theory claims that this is the case now, has always been the case and will always be the case. The theory claims not only that different cultures have different views but that it is impossible for there ever to be a single set of ethical principles for the entire world because there are no universal principles that could apply to all peoples of the earth. The theory holds that all such thinking about ethical principles is just a reflection of the power holders of a particular culture. So, each culture does and always will make its own ethical principles. Any attempt of those from one culture to apply their principles to other peoples of other cultures is only a political move and an assertion of power. The following explanation is from
What is actually happening is that tolerance of diversity is being confused with relativism. In India, Nussbaum has found that on the pretence of tolerating diversity of others, relativism has been sold as a way of showing respect to the ways of others. It has given each tradition the last word on moral truth. In doing so, she finds that there is a vast amount of intolerance of diversity that aims to limit the intolerance of cultures. Therefore, both the argument from culture and the call for moral relativism don’t stand up to Nussbaum’s support for universal values.

The second argument she understands could be presented to her is that of professing the good of diversity.\(^{121}\) Nussbaum begins by acknowledging the beauty and richness that lies in a diverse world where different languages and cultures enrich humankind, yet she makes this declaration with a caveat: the types of diversity within this world should be compatible with human dignity and other basic values.\(^{122}\) Those that do not are those that espouse traits that harm people. Her experience is that there are certain cultural practices that do this under the premise of advocating a system that might appear different yet adds a distinctive richness and a facet to the world, however entails practices that contradict the universal values she advocates. Such an example would be the practice of the division of labor between men and women in Indian brick kiln sites, or the traditional practice of wife beating in some Indian cultures. Both of these examples hold on to practices simply because they have always been so. Nussbaum’s universal framework supports a wide latitude of diversity, yet provides benchmarks to indicate whether certain cultural practices should be preserved or be allowed to die off.

\(^{121}\) Nussbaum, *Women and Human Development*, 50.
\(^{122}\) Ibid., 51.
The third argument she anticipates is one that the United States, or first world countries are quite often accused of; this is when various societies throughout the world advocate what is good for other societies. This argument is the argument from paternalism.\textsuperscript{123} Such an argument believes that individuals are the best judges of what is good for them, and in being told what is good for them, they are being shown little respect for their freedom as agents. Each individual should be able to act on his or her own choice. This discussion actually strengthens Nussbaum’s argument for universal values, since having the opportunity to think and choose for oneself is one of her stated ideals. She contends that any “viable cross-cultural proposal should bear firmly in mind” the significant point of respecting the variety of ways individuals actually choose to live their lives in a pluralistic society.\textsuperscript{124} Freedom and choice are two principles that Nussbaum believes must be included in any form of universalism. However, she endorses the fact that some forms of paternalism can be supported as long as they hold up these values on an equal basis.

Many times the freedom of choice has to also have a material precondition. Nussbaum found that this is the case for women in certain impoverished areas of India who have been offered the choice to attend school, but unfortunately are unable to do so due to their economic dependency on their brothers, or because of the fact that the corrupt local government does not ensure that there are instructors to teach.\textsuperscript{125} India is a democratic constitution that professes the equal rights of women, but regrettably practices and policies are not in place to effectively enforce the laws that ensure women’s ability to exercise this right. This is not the picture of freedom and liberty, because material and

\textsuperscript{123} Ibid.
\textsuperscript{124} Ibid.
\textsuperscript{125} Ibid., 53.
institutional resources are lacking to ensure these rights are being honored. In this case, Nussbaum stresses the need for more universalism and a paternalism that would endorse interference with some activities that some individuals would choose. Such has been the case in the United States when it introduced affirmative action or when one examines the current tax system.\textsuperscript{126}

Unlike the United States, India has laws that premise to protect value systems that are themselves highly paternalistic, claiming to promote women’s good. In reality, these laws treat women as unequal, take away their property rights, employment rights, full civil capacity and the liberties that come along with all these rights. The laws are created to protect traditional practices or religious systems, and are not open to any form of scrutiny that would compare them to universal norms of equality and liberty, professing that it would be paternalistic to tell people how to conduct their lives, and appear to be religiously and culturally intolerant.\textsuperscript{127} In such a case, the existing value systems themselves appear to be paternalistic since they maintain laws that treat individuals with insufficient or unequal respect. An example of this is the failure to be able to prosecute rape within a marriage. There is an unequal legal condition in the Indian rule of law of marriage that protects various forms of traditional sex hierarchy and allows women to be harmed. In such circumstances, Nussbaum supports paternalism in the form of state

\textsuperscript{126} Affirmative action began as a debate in 1972 to take positive steps to increase the representation of women and minorities in areas of employment, education, and business from which they have been historically excluded. Because these steps may involve preferential selection—selection on the basis of race, gender, or ethnicity—affirmative action has generated intense controversy. This is mainly due to the fact that it appears to go against the rights of liberty and freedom that the United States espouses, yet the argument is that it is required in order to remedy underutilization of discriminated individuals. Affirmative action exemplifies Nussbaum’s argument that some forms of paternalism are necessary in order to uphold the value of freedom and liberty for all on an equal basis.

\textsuperscript{127} Nussbaum, \textit{Women and Human Development}, 52.
interference under the Indian Constitution that states equal rights for women.\textsuperscript{128}

Unfortunately, there currently is not a strong enforcement of laws that protect women against rape or sexual harassment, or programs that aim to help women in attributes such as increasing female literacy, gaining economic stability, or searching for employment opportunities. Such is an example of a society that professes equality and liberty for all, yet does not have the systems and support structure in place for the women of this society to exercise their rights.

Nussbaum draws from Rawls’ “fair value” principle to support her argument that government interference with certain activities that certain people have to choose is required.\textsuperscript{129} In this case, she holds that more universalism is needed, in a form that she admits would be described as paternalistic.\textsuperscript{130} This debate actually strengthens her argument to develop a universal normative that would offer individuals the freedom to pursue what they conceive as being of value while preserving liberties and opportunities for each and every person. There still needs to be limits set to protect the equal worth of others. Thus, Nussbaum does not see any good reason to reject all universal accounts when there are strong reasons to actually pursue this venue, keeping in mind like Sen, the

\begin{itemize}
\item \textsuperscript{128} Ibid., 54.
\item \textsuperscript{129} John Rawls, \textit{A Theory of Justice}, (Cambridge, MA: Harvard University Press, 1971). Rawls attempts to secure the possibility of a liberal consensus regardless of religious or metaphysical values that parties endorse (so long as these remain open to compromise, i.e., are "reasonable"). The ideal result is therefore conceived as an "overlapping consensus" because different and often conflicting accounts of morality, nature, etc. are intended to "overlap" with each other on the question of governance. His principles of justice (with the first principle having priority over the second, and the first half of the second having priority over the latter half):1. Each person has an equal claim to a fully adequate scheme of basic rights and liberties, which scheme is compatible with the same scheme for all; and in this scheme the equal political liberties, and only those liberties, are to be guaranteed their fair value. 2. Social and economic inequalities are to satisfy two conditions: first, they are to be attached to positions and offices open to all under conditions of fair equality of opportunity; and second, they are to be to the greatest benefit of the least advantaged members of society.
\item \textsuperscript{130} Nussbaum, \textit{Women and Human Development}, 55-56.
\end{itemize}
need to respect each and every person as an end rather than as an agent or supporter of the end of others.

The Principle of Each Person as End

Nussbaum’s focus on the individual is similar to that of Sen. She professes that her principle of each person as end requires no metaphysical tradition or biases against love and care. Her proposal stems strictly from the notion that “each person is valuable and worthy of respect as an end.” Thus, “we must conclude that we should look not just to the total or the average, but to the functioning of each and every person.” She holds that methods that focus on raising the general or average well-being of the population do not improve the situation of the least well-off in society unless they concentrate on improving the quality of lives for these individuals. Her focus is therefore on the individual. This does not mean that each person has exactly what everyone else has. It means that each person has access to what every other person in that same society has, and if they so choose, they can make sacrifices for others and give up what is justly theirs. But this would be by one’s own choice. By making the political focus the individual and not the general public, Nussbaum believes that it stresses the fact that every citizen is worthy of concern and respect, and should be treated as an end rather than as an agent or supporter of other individuals. She states that each citizen has but one life to live and should be given the opportunity to choose how they live it and permitted to explore the good in their own way.\textsuperscript{132}

\textsuperscript{131} Nussbaum, \textit{Women and Human Development}, 56.
\textsuperscript{132} Ibid.
Nussbaum’s approach is developed so that if a woman so chooses to live a traditional hierarchical lifestyle, she should be able to do so. Her proposal supports diversity and the necessity to provide space in which diverse human activity can flourish. Yet, she stresses that there are some practices argued under the premise of tradition that are evil and harmful to individuals. Such cases substantiate her position to set universal criteria against which to assess practices, in order to be able to decide whether the practices are worth preserving or eliminating due to the injustices they promote. The criteria need to take into consideration that there are numerous conceptions of the good that individuals may want to seek. It should be used to promote a political climate that allows each individual to pursue their own good, regardless of whether it is religiously or secularly based, as long as it does not harm others. The goal is to provide an atmosphere she describes as having space for each individual to make his or her own choice. She stresses that this stems from the respect for the dignity of persons as chooser. If this is so, then there is a universal need to defend a wide range of freedoms and liberties in addition to enabling the material conditions that are necessary to ensure these freedoms and liberties can be enacted. This requires respecting each individual as a separate end, acknowledging that each person lives a separate bodily life, and enquiring as to how each individual can have the preconditions of liberty and self-determination.  

133 These are things that a utilitarian approach would not take into consideration, since it enquires about the aggregate or average utility of the populations without having respect for the individual and the problems he or she might have.

A utilitarian approach does not distinguish between male and female, and therefore can mask bad conditions. It does not highlight trade-offs between diverse

133 Ibid., 60.
goods due to its goal of producing the largest social total rather than focusing on the marginalized or most deprived who most often do not have the opportunities that the majority of the population may have. Using a utilitarian approach alone would not ensure enough attention is given to political and religious liberty, in addition to not having relevant information necessary to make critical decisions in the area of health, education, housing, and work. It confines an enquiry, preventing the ability to understand people’s satisfaction and dissatisfaction, how individuals feel about what is happening to them, and what they are able to do and to be. All of this information is relevant in development discussions.\textsuperscript{134}

\textbf{Nussbaum’s List of Capabilities}

This argument has led Nussbaum to create a list of central abilities and opportunities that she professes offer the relevant space within which one can make comparisons of quality of life across societies. It is a means to establish an environment in which each individual is ensured that the conditions are there for them to follow through on whatever he or she desires in his or her own life. She sees these capabilities

\begin{quote}
\textsuperscript{134} There is a third alternative that measures justice based on examination of a group of basic resources, enquiring if there is a fair distribution amongst society. The most famous in this category is John Rawls’ theory that presents a list of “primary goods,” that he believes all rational individuals, regardless of their plans, desire as prerequisites for carrying out their plans. Taken from a political point of view, the basic idea is that whatever a citizen pursues, he or she should be able to come to a working political agreement about the central importance of the basic resources needed and have a rough criteria about their fair distribution. Rawls, like Nussbaum, is attentive to pluralism and paternalism, while standing firm on the importance of freedom and opportunities for each individual, as well as the necessity of having the material basis to ensure each individual’s choice can be followed through. Nussbaum finds Rawls theory to be defective in that it measures who is better or worse off in terms of resources, neglecting the fact that different individuals value different resources depending on their needs and their abilities to convert the resources into what would be a valuable function to them. She holds that a resource based theory is not able to diagnose when there are obstacles preventing individuals the opportunity to do or be what they desire, and thus does not adequately respect the various struggles that each individual may encounter in their developmental goal. This could be the case even when there are resources available. Unless an individual is seen in his or her environment or social context, obstacles or struggles for liberty, opportunity, and material well-being will be overlooked. Nussbaum, \textit{Women and Human Development}, 65-69.
\end{quote}
as benchmarks that contain a plurality of distinct items that will not only focus on how individuals feel, but on what they are actually able to do and to be.

Although Nussbaum began her research independently of Sen while studying the works of Aristotle and Marx, she recognized early on that Amartya Sen’s focus on the valuational aspect of development also spoke to Aristotelian/ Marxist traditions and their concept of human existence and flourishing. Respecting his work for its purpose of measuring well-being while also raising important themes such as agency, entitlement and capability, she realized that her version could go further. She envisioned her approach as having philosophical underpinnings that would make ethical claims, and she would be willing to take a stand about the content of the good life and on what the central capabilities are. While continuing to draw on Aristotle’s ethics, Nussbaum deepens and systematizes Sen’s concept that was developed to demarcate the space within which quality of life assessment could be made. Her goal was to develop a concept that would be used as “a foundation for basic political principles that should underwrite constitutional guarantees,” and more precisely place the focus on women’s lives Her approach offers a richer, more realistic picture of individuals by directing the audience to examine real lives in their own habitat and social settings. The question asked is not only if the individual is satisfied, or if he or she is able to command resources, but what is he or she able to do and be. She examines this from a political perspective, enquiring what would be of central importance in human life in order to arrive at a working list of

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135 Des Gasper, “Policy Arena: Sen’s Capability Approach and Nussbaum’s Capabilities Ethic,” *Journal of International Development* 9, no. 2 (1997): 281-302. Gasper explains that Nussbaum made Sen aware of the Aristotelian connection in his work in the mid 1980’s. Sen was very grateful to her and from that point onwards was attentive to the importance and contribution of Aristotelianism and its concept of “the good life” for humans, which requires “the possession and appropriate use of a distinctive range of powers, including reason which helps to foster powers from potentials and to use them well.”

functions. From here she incorporates her findings to arrive at her central list in order to be able to both measure an individual’s quality of life by comparing that individual’s to that of others, and arrive at a necessary condition of justice in core areas of human functioning. The latter reason is mainly for public political purposes to ensure arrangements are made by a government to deliver to its citizens a basic threshold level of capability. Nussbaum adds, that if individuals fall below this threshold, then their situation is both “unjust and tragic, in need of urgent attention,”\textsuperscript{137}

Nussbaum argues that there are certain functions that are central in human life, since they suffuse all the other capabilities that permit living a fully human life. The existence of these functions must not just be present but must be at hand in a manner that will enable a human being to develop and exercise his or her human powers. They must be at a level that allows one to live a life worthy of human dignity, permeated with practical reasoning, and encouraging sociability. The thought that is front and center in Nussbaum’s methodology is that each and every human being is “a dignified free being who shapes his or her own life in cooperation and reciprocity with others, rather than being passively shaped or pushed around by the world.”\textsuperscript{138} Thus, imperative in her methodology is the emphasis of human dignity, practical reasoning, and sociability.

When Nussbaum speaks of human dignity, she is again extracting and building upon Aristotle’s comparison of the dignity of a human person to the “awe-inspiring sublimity of nature.”\textsuperscript{139} She explains that each individual’s goals, tasks, and activities are

\textsuperscript{137} Nussbaum, Women and Human Development, 71.
\textsuperscript{138} Ibid., 72.
\textsuperscript{139} Ibid., Nussbaum refers here to Aristotle’s explanation of the noble that shines through each human being, and causes one to look on with awe and a desire to protect that individual. In addition, she like Aristotle believes that the powers of a human being, which make them superior to nature, cannot flourish without material support. She is also drawing from Seneca’s Moral Epistle 41 that compares the human as being “above” nature.
awe-inspiringly above the mechanics of nature, but are in need of support at times in order to accomplish their goals. Each human being is to be viewed as an end, having worth and agency. He or she cannot be a mere object or exploited for the use of others, but is a bearer of value, worthy of regard, and an end in his or her own right. Only if seen in this light, is an individual in a position to live a truly human life. Nussbaum believes that this view is one that crosses both religious and secular worlds, in addition to cultural boundaries. As a result, she develops the idea of a threshold beneath which certain levels of capability in various areas of life, a person is not able to live a truly human existence. She identifies this as the principle of each person’s capability.  

With the ultimate political goal being the promotion of the capabilities of each and every individual, Nussbaum arrives at a list of central elements of what she believes is truly human functioning that can receive a consensus across cultural barriers. Her list is based on opportunities for functioning rather than actual functions, with the hope of having it be endorsed for political purposes as a moral basis of central constitutional guarantees. In other words, she develops a list of rights that all people should have regardless of what constitutes their view of a good life.  

Focusing on the opportunity to function rather than the actual function offers individuals the space to pursue whichever function they value. Each capability is viewed as having value on its own in making a life fully human, since each has a central role in everything else that an individual plans to do. Thus, the role of a threshold level of capabilities is to offer substantial freedom: freedom for each individual to be able to do and be what they want.

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140 This is a renaming or derivation of her principle of each person as end previously mentioned.  
141 Martha Nussbaum, Frontiers of Justice: Disability, Nationality, Species Membership, 78. In this text, the author revises and expands upon Women and Human Development, and clearly states that she intends her list to be used as a human rights approach.
Nussbaum is not promoting this list as a complete theory of justice, but rather as a basis for deriving a social minimum or threshold of human capabilities that social and political institutions can use to develop their programs and laws. She hopes that the public sphere will use incentives and motivators to steer the private sector to pursue the building up of these capabilities. Her list is on its third revision, which does not surprise her since she realizes that the intuitive idea of what constitutes human functioning and capability needs continued reflection and testing against humanity’s insight. It is open ended and will most likely undergo further modification in the future. Whereas some items, like bodily integrity are timeless, others will most likely be contested and reworked. In order to ensure that the list be one of cross-cultural norms that includes a place for the respect for pluralism and are fully universal, the author insists on six things.\

1. The list is open-ended and subject to ongoing revision and rethinking.

2. Items on the list are specified in an abstract and general way in order to leave room for a nation’s citizens and their courts to specify their own definitions, taking their histories and special circumstances into account.

3. The list is a freestanding, partial, moral conception explicitly created for political purposes only.

4. The appropriate political goal is capability and not functioning in order to protect pluralism.

5. The major freedoms that protect pluralism, such as freedoms of speech, association, and conscience, are to remain central items on the list.

\[142\] Ibid., 78.
6. There must be a “strong separation between issues of justification and issues of implementation.”

Nussbaum’s most recent list is a result of numerous years of cross-cultural discussions that take into question varying views of human life and include the input from a mixture of voices. Because of her method, she feels that she, like Rawls, presents an overlapping consensus that individuals can agree to regardless of their metaphysical view of the world, ethical or religious views, or their view of humanity or human nature.\textsuperscript{143} Her point is that the individual communities can interpret the moral core of their political ideas based on their own foundations or various views. Together, the members of these communities can determine what constitutes a threshold level for each of the central capabilities through deliberation and their own interpretation of each capability, to be used for political and institutional purposes. The most current list of central human capabilities has been modified and extended to be able to handle three specific unsolved problems of justice that she believes other theoretical approaches have had difficulty with: Impairment and disability, nationality, and species membership. It is a list of ten separate components that she holds are of central importance, distinct in quality yet related, and cannot be traded off: \textsuperscript{144}

1. \textit{Life}. Being able to live to the end of a human life of normal length; not dying prematurely, or before one’s life is so reduced as to be not worth living.

2. \textit{Bodily Health}. Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.

\textsuperscript{143} See note 53 for an explanation of overlapping consensus.
\textsuperscript{144} Martha Nussbaum, \textit{Creating Capabilities}, 33-34. The following list is as it is printed in the author’s most recent text.
3. **Bodily Integrity.** Being able to move freely from place to place; to be secure against violent assault, including sexual assault and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.

4. **Senses, Imagination, and Thought.** Being able to use the senses, to imagine, think, and reason—and to do these things in a “truly human” way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing works and events of one’s own choice: religious, literary, musical, and so forth. Being able to use one’s mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech, and freedom of religious exercise. Being able to have pleasurable experiences and to avoid non-beneficial pain.

5. **Emotions.** Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger. Not having one’s emotional development blighted by fear and anxiety. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development.)

6. **Practical Reason.** Being able to form a conception of the good and to engage in critical reflection about the planning of one’s life. (This entails protection for the liberty of conscience and religious observance.)

7. **Affiliation.**
8. Being able to live with and toward others, to recognize and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another. (Protecting this capability means protecting institutions that constitute and nourish such forms of affiliation, and also protecting the freedom of assembly and political speech.)

9. Having the social bases of self-respect and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails provisions of nondiscrimination on the basis of race, sex, sexual orientation, ethnicity, caste, religion, national origin.

10. Other Species. Being able to live with concern for and in relation to animals, plants, and the world of nature.

11. Play. Being able to laugh, to play, to enjoy recreational activities.

12. Control over One’s Environment.

13. Political. Being able to participate effectively in political choices that govern one’s life; having the right of political participation, protections of free speech and association.

14. Material. Being able to hold property (both land and movable goods), and having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having the freedom from unwarranted search and seizure. In work, being able to work as a human being, exercising practical reason and entering into meaningful relationships of mutual recognition with other workers.
Although Nussbaum emphatically stresses the importance of each and every one of these capabilities and notes that it is wrong to satisfy one by giving a larger amount to another, she does admit that two capabilities stand out in importance: practical reason and affiliation. Both of these attributes are infused within all the rest, if they are all to be considered seriously for pursuing a truly human life. Both, seen also as a good, are imbued in each of the other capabilities in order to make them a matter of choice rather than function. They also act to organize and suffuse each other with the other capabilities, making their quest truly human. This way, the goal becomes one of human development allowing individuals to make choices in accordance with their own conception of the good.¹⁴⁵

As already stated these items are all of central importance, distinct in quality, and related to one another in many complex ways. This is made understandable when using the example of the connection between women’s literacy and the other items. Promoting literacy leads to enabling the promotion of women’s control over their environment, as well as promoting their effective right of political participation, and employment opportunities outside the home. These are connected to exit options that help them protect themselves from assaults, or access to reproductive health which is related to bodily integrity. The need of one item cannot be satisfied at the expense of another. All are of central importance.

¹⁴⁵ Placing the emphasis on capability rather than functioning is what Nussbaum believes makes the functions human rather than animal. She selectively draws from Marx’s philosophical views on human flourishing that describe humans as conscious species-beings as well as fundamentally social beings to give support for her argument. Commenting on this selective adoption of Marxist philosophy is beyond the scope of this project, but is well documented by Lawrence Wilde in his article, “Marx, Morality, and the Global Justice Debate” in Global Discourse: A Development Journal of Research in Politics and International Relations, June 3, 2011.
Nussbaum credits basic intuition when stating that there is a moral claim that certain human abilities should be developed. For political purposes, she stresses that this argument begins from an ethical perspective and not a metaphysical premise. She is not stating that all human abilities exert a moral claim but certain human powers, which she refers to as “basic capabilities.” Once nourished, these abilities are transformed into high-level capabilities that bear fruit. These are rudimentary functions, such as seeing and hearing, that stem from innate human equipment that is necessary for developing more advanced capabilities. From this understanding of such basic human powers stems a sense of worth and dignity for the human person, which she believes gives rise to both social and political responsibilities to ensure the conversion of these abilities into functionings. This is most evident when observing a baby that has the capability for speech, love, gratitude, work, and practical reasoning, but needs nourishment in order to develop each into a more advanced capability.

A second type of capability is that of “internal capabilities” which are states of a person that are ready to be exercised for a requisite function, yet most often develop only with the support from their surrounding environment. These developed states of a person are there within the individual, yet mature with the support from their environment, such as to play, to love, and to have sex. These internal capabilities which combine with appropriate external conditions for the exercise of a specific function are referred to as “combined capabilities.” Nussbaum’s list is therefore a list of combined capabilities, which requires not only advocacy of the items on the list but also laying down the groundwork necessary to ensure a conducive environment exists in order to be able to

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146 Nussbaum, Women and Human Development, 83.
147 Ibid., 84-85.
exercise practical reason and the other major functions. She stresses that both material and social circumstances be adequate enough to “train” internal capabilities as well as allowing them to “express themselves once trained.”\textsuperscript{148} She equates a focus on social and material goals to a focus on human equality. It removes any discrimination of race, religion, sex, nationality, or ethnicity, and places the goal on expanding the capabilities for all citizens by promoting a greater measure of material equality for all. It is then up to each individual to use practical reason to determine their own course. The political and social goal should be enlarging capabilities rather than functioning, respecting individuals’ sense of worth and dignity in the process.\textsuperscript{149}

Focusing on capabilities rather than functioning encourages government and policy makers to take into consideration human dignity. It places the focus on treating people with respect and dignity and allowing them to use practical reason in making their own decisions. Only then does Nussbaum believe that all the other capabilities can be approached in a fully human manner. It is left to the individual whether or not they choose to surrender any one capability.\textsuperscript{150} Her list is to be used as a facilitator for political and policy making purposes and not as dictatorial catalog of what individuals must do.

\textsuperscript{148} Ibid., 86.
\textsuperscript{149} The focus on capabilities rather than functioning removes any concerns about paternalism and pluralism which aim to steer individuals into functioning in a manner deemed acceptable by a group. Making capabilities rather than functioning the appropriate political goal allows individuals the freedom to make their own decision of what to do and be. It should also be noted that Nussbaum does believe that focusing on functioning is extremely important in childhood development in order to produce a mature adult capability. Her argument here is based on adult capabilities, which do have a correlation with how these adults were treated as children. The author does not advocate a narrow focus on literacy and basic skills at the childhood stage due to the long term impact this has on adult capabilities, but she does recognize the importance of functioning at this stage in life. Her example is the ability to play. If this ability is not fostered at the childhood stage of development, then it has a direct impact on the adult’s capability for leisurely play and self-expression.
\textsuperscript{150} Note that Nussbaum is not advocating complete removal of government intervention for ensuring functionings for individuals. She clearly states examples of the necessity to require certain functions if only to ensure the presence of a capability.
Nussbaum also connects capabilities with human rights: political and civil liberties, as well as economic and social rights. She equates political and civil liberties to combined capabilities: the right to political participation, the right to religious free exercise, the right of free speech. To ensure each of these functions for each individual is the same as placing them in a position of combined capability to function in the respective manner. Only if there are measures put into place, will individuals become capable of exercising these functions. Nussbaum believes policy makers can begin thinking of what it is to secure a right to someone when they place the capability as a benchmark. This is also the case when speaking of rights such as religious freedom, which she relates to a “basic capability.” She states that individuals have a justified claim to religious freedom just by virtue of being human. Again, setting this “basic capability” as a benchmark ensures the right to religious freedom.

The second type of rights she relates to capabilities are the rights to property and economic advantage. For the purpose of this comparison, Nussbaum is not concerned primarily in defending the moral claim by virtue of being human but rather how a society gives its citizens the right to both property and economic advantages.\textsuperscript{151} She believes that the capability approach examines how individuals are actually enabled to live. In approaching economic and material rights this way, policy makers are better able to establish the rationale for allocating unequal amounts of funding for programs that

\textsuperscript{151} The reason Nussbaum defends her moral claim from the point of view of how a society gives its citizens their rights rather than from a moral claim by virtue of being human is because of the importance political liberties have on the well-being of a human, both for the fulfillment of needs as well as for the formulation of needs. It is not that she discounts the latter position, but recognizes in the international and multidisciplinary discussion of human development the central importance that political liberties take. She is making the argument that her capabilities can and should actually be recognized as rights by all nations. As a philosopher, her defense for morality stems completely from the fact that humans have justified claim to certain capabilities by virtue of being human. It is simply for the argument of comparing her list to rights that she is defending her position from the point of view of how a society gives its citizens these rights.
support the disadvantaged in order to assist them in their transition to full capability.

She is not professing doing away with the language of rights, but rather supplementing it with the understanding of the capabilities approach. Her main goal for her theory is to “provide political principles that can underlie national constitutions” leaving the actual implementation to the citizens of each society.¹⁵²

Nussbaum leaves the determination of the realizability of each of the capabilities to the individual societies. She understands that there are numerous ways based on local customs, tastes, and traditions that each of the capabilities can and should be achieved. But she sets them as goals; goals for the political establishment to focus on in order to offer its citizens the choice of whether to pursue the function in question or not. The content of the capabilities presents the citizens with a central opportunity to exercise their liberties and practical reason, in addition to providing a moral core for a political view. It offers the prospect of bringing together people, who would otherwise have varying views of the good, through a political overlapping consensus. Lastly, Nussbaum’s approach offers a philosophical grounding for constitutional principles and she insists the implementation of such principles most often must be left to the internal politics of the nation in question.

Nussbaum’s list of capabilities are a list of cross-cultural norms that she maintains are required to protect diversity, pluralism, and personal freedom by treating each and every individual as an agent and an end. She insists that her list protects instead of closes off the areas of human freedom. Although the approach is applicable for human development in general, her focus on women highlights the inadequacy of less adequate approaches that focus on economic growth and language of preference satisfaction that

¹⁵² Nussbaum, Women and Human Development, 105.
are shaped by a legacy of injustice and hierarchy that still prevails. Nussbaum’s approach instead examines what women are actually able to do and to be, and highlights the lack of support caused by the fact that they are women. Her argument is that women have the potential to become capable of all the human functions on this list if only they are given the proper nutrition, education, and other necessary support. Failure in the ability to reach a threshold level in any one of the items on Nussbaum’s list is a problem of justice.¹⁵³

Chapter 2

Catholic Social Teaching- A brief history and Nine Key Themes

Introduction

In order to be able to argue that Catholic Social Teaching’s focus on integral human flourishing can make theoretical contributions to the field of Human Development as well as practical contributions to social and political initiatives currently underway, I hold that it is helpful to gain an understanding of the history and development of the literature of Catholic social teaching that has been used as inspiration and guidance for social engagement. In the following chapter I hope to give insight into the evolution of Catholic social teaching, the continuity of its rich tradition, and the sources that it draws upon. I conclude with a chart that summaries nine key themes of Catholic Social Teaching, the sub themes that these key principles address, along with the corresponding texts from which they are developed. The purpose of this chart is to offer the reader a summary at a glance of a topic that is both central and essential to the Catholic faith, yet can be both overwhelming and difficult to comprehend. In laying out Catholic Social teaching is this way, I hope to make it both more understandable and recognizable as a way in which Christians can contribute to the secular discussion of human development, in addition to affirming that this is our mandate: to live out our Christian values in the

\[154\] The continuity of Catholic Social Teaching, in itself, is a topic that has been debated and beyond the scope of this dissertation. Kenneth Himes addresses this issue in the introduction of Modern Catholic Social Teaching (Washington, DC: Georgetown University Press, 2005), a text referenced several times throughout this chapter. Himes acknowledges the French Dominican theologian, Marie-Domînie Chenu’s disagreement to there being a continuity and instead emphasizes a discontinuity between pre- and post conciliar social teaching. Himes holds that it is specifically in rebuttal to Chenu that Pope John Paul II frequently stresses the continuity of the tradition. I have chosen to agree with there being a continuity and as such present this chapter through this lens.
world, and to “open your mouth on behalf of the dumb, and for the rights of the destitute; open your mouth, decree what is just, defend the needy and the poor!”\textsuperscript{155}

Over the past one hundred years popes, bishops, and other Church leaders have examined the signs of the times and developed a body of documents referred to as Catholic Social Teaching. Reflecting on the intersection between faith, politics, and economics, both clergy and laity have taken a more socially responsible stance toward political and economic issues that affect the lives of all individuals. A growing concern for social justice has led Catholics to draw from this body of literature and converge with people of different faiths and beliefs to work towards achieving a right ordering of society. This insightful collection of responses to social concerns such as poverty, violence, and justice are written with the purpose of providing leadership and guidance for all.

Modern Catholic Social Teaching is a body of social principles and moral teaching that is articulated in the papal, conciliar, and other official documents issued since the late nineteenth century and deals with the economic, political, and social order. Although its teaching is rooted in the Hebrew and Christian Scriptures as well as in traditional philosophical and theological teachings of the Church, its initiation can be credited to several influential individuals who prepared the way for the Church to take a stand for social justice. One of the most influential of these individuals is Archbishop Wilhelm Emmanuel von Ketteler of Mainz (1811-1877), who is recognized within the

\textsuperscript{155} In John 13: 34-35, the “new commandment” passage, Christ instructs his disciples to “love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another.” The second part of this sentence stems from Prov 31:8-9. Unless otherwise indicated, all bible references are to \textit{The New American Bible: The Catholic Bible Personal Study Edition} (New York: Oxford University Press, 1995).
Catholic Church as being the original social reformer who spoke authoritatively on behalf of the working class and inspired others to examine poverty with new eyes.\textsuperscript{156}

During a time of industrial revolution that brought both improvements to the conditions of life for many yet harm to a hard-pressed working class, Ketteler was instrumental in campaigning for the well-being of the poor, and identifying the Church as a potential and pivotal agent of social change. He was clear to highlight that poverty should not be viewed as a punishment for laziness, sin, or vice, but rather as a result of systemic injustice that deprives individuals of opportunities to improve their lives. Efforts were made to emphasize justice in addition to charity, with indirect attempts to change social structures that included civil laws and government budget priorities so that all individuals could have a better and fairer chance of living a good life. Drawing inspiration from scripture and theological sources such as St. Thomas Aquinas, Ketteler concluded that “his duty as a church leader must be to denounce extreme inequality, cutthroat competition, and misguided notions of unlimited property rights that had the effect of sacrificing the legitimate needs of the community to the interests and ever greater profits of a few super-wealthy captains of industry.”\textsuperscript{157}

At the same time in other parts of Europe, there were other Catholic figures such as Antoine-Frederic Ozaman (1813-1853) founder of the St. Vincent de Paul Society, Charles de Montalembert (1810-1870) and Albert de Mun (1841-1914), advocates for the poor as well as proponents for Catholic intervention to social injustices, and the greatest


\textsuperscript{157} Ibid., 45. Massaro explains the distinction between charity and justice. Where charity is defined as “an unsystematic, episodic, and largely personal issue,” the Church today looks to supplement these activities with those that contribute to the promotion of justice: “efforts to change social structures (including civil laws and government budget priorities) so that all people may have a better and fairer chance of living a good life” (10).
example of social Catholicism during this time, Cardinal Henry Edward Manning (1808-1892) who later became the Archbishop of Westminster in London. Throughout his life, Manning spoke out against social injustices and aggressively worked at educating Catholic members about their responsibility to live true to the demands of the Gospel. In his position as Archbishop, he was finally able to live out his belief by taking money that was allocated for the construction of the new cathedral and handing it over for the construction of twenty new schools for children from poor families. He was also known for supporting labor unions, workers’ rights, and influencing politicians to shoulder a greater share of social obligations to assist the impoverished. It was Catholic individuals such as these who understood and lived the Gospel message, becoming examples and inspiration for the Catholic Church. Through their words and actions, these individuals paved the way for the Church to take a stand for workers, the hungry, and the poor, demanding social responsibility and reform. Manning’s proposals for worker justice were finally adopted by Pope Leo XIII in *Rerum Novarum* (1891) who created the first of a body of social literature, which was intended to inspire individuals to examine the economic and political challenges of the day.  

As the initial text of modern Catholic Social Teaching, Pope Leo’s encyclical has since become both the prototype and has set the tone for the substantial body of literature on social questions plaguing the world in modern times. Although the authors of these documents have been few (8), they have relied on advisors, consultants, pastoral ministers, and ghostwriters to share the opinions and ideals of the Church. Others like myself, have used these documents for the purpose intended: to enlighten, inspire, and

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158 Ibid., 46.
guide moral reform on social matters. They both motivate and give direction that enables one to be better equipped to enter into a discussion on social justice.¹⁵⁹

The selection of texts that make up what is referred to and usually studied as Catholic Social Teaching is actually not agreed upon. The list varies amongst scholars and Church leaders, but one thing that most do agree upon is that it began with *Rerum Novarum.*¹⁶⁰ From that point onward, each of the subsequent documents has gradually brought us closer to where the Church stands today on economic, political, and social issues as it aims to speak to the broad audience of “all people of good will.”¹⁶¹ The dominant view is that the goal of these documents is not to offer specific solutions, but rather to lay out the values and perspectives by which a person of faith may enter into discussions relating to social issues, and understand what is at stake for humanity at

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¹⁵⁹ Kenneth R. Himes, ed. *Modern Catholic Social Teaching: Commentaries and Interpretations,* (Washington D.C.: Georgetown University Press, 2005), 3. Kenneth Himes makes the distinction between Catholic Social Teaching and Catholic Social Thought. Where Catholic Social Teaching refers to an official body of literature on social questions produced by those who hold an official teaching position within the Church, Catholic Social Thought refers to the diverse Catholic thinkers who have contributed ideas and insight to the history of political, economic, and cultural thought, addressing social questions of their time from the perspective of faith. Catholic Social Teaching is intended to enlighten, inspire, and guide those interested in moral reform on social matters (4).

¹⁶⁰ Michael J. Schuck, “Early Modern Roman Catholic Social Thought, 1740-1890” in *Modern Catholic Social Teaching,* 99-124. I state that most believe that Catholic Social Teaching began with Pope Leo XIII’s encyclical *Rerum novarum,* but it is important to note that there is a school of thought that holds that there was a dominant movement that predates the pope, making the onset of Catholic Social Teaching wider and having a deeper base than most think. Michael Schuck argues that the standard identification of modern Roman Catholic Social Teaching that it began with RV, with the focus on economic morality has been for a purpose. He holds that by repeating this notion it reinforces Pope Leo XIII’s position as initiator of CST, the belief that Europe was the epicenter, and economic morality was the main social question. Schuck argues that there were actually many who contributed to CST, and that there was a “vast array of social-moral problems occasioned by not only economic crises but also the religious, political, familial, and cultural tensions” (100). Without these other contributors, he thinks that RV would not have been written. His argument is that it is important to recognize this wider array of writings so that “the community’s memory from a forgetfulness” is protected (100). He reiterates Robert Michel’s argument as well that states it is important to recall these additional contributions in order to ensure a generative rather than a hegemonic power.

¹⁶¹ Address first used by Pope John XXIII in his 1963 *Pacem in Terris* (Peace on Earth) where he specifically extends his message beyond the world’s Catholics to “all men of goodwill.”
large. Stemming from the natural law tradition, it is believed that the message is therefore universal and able to speak to people of all faiths. They recurrently address topics such as “labor, just wages, duties of the state, poverty, and human rights,” topics which affect all of humankind.163

Sources

In its inception with Rerum Novarum in 1891, Catholic Social Teaching was a synthesis of faith and reason drawing from both Holy Scripture and Catholic natural law tradition that was mediated through Scholastic philosophy and theology. Although the role of natural law has since diminished, modern social encyclicals continue to place much emphasis on applying rational analysis to the multifaceted problems of the world. With this appreciation, since Vatican II there has been a directive that scripture was to be the “soul of sacred theology” to be used for the purpose of “perfecting moral theology,” in conjunction with reason that has developed from tradition, experience, and dialogue with other disciplines.164 Therefore, it is fair to say that there are four sources that have contributed to the growth and development of Catholic Social Teaching: Scripture, Reason, Tradition, and Experience.165

1. Scripture

From the very first social encyclical Rerum novarum, one recognizes Luke’s message in Pope Leo XIII’s suggestion that worldly goods need to be used for the benefit

162 It has been correctly brought to my attention by Dr. Bailey that although this is the dominant view, that there are some important exception that would present solutions that go beyond mere values and perspectives. Such is the case of advocating a “living wage,” or stressing the importance of labor unions. See Quigley, William P. “The Living Wage and Catholic Social Teaching.” America vol 195 no. 5 (28 August 2006): 10-15.
164 Ibid., 9.
165 Massaro, Living Justice: Catholic Social Teaching in Action, 57
of others and that there is an obligation to give alms. As well, he draws from Paul’s letter to the Romans when speaking of the equal dignity of all humanity.¹⁶⁶ According to Pope John Paul II, the purpose of social encyclicals is to “form our conscience” and “always be in our memory.”¹⁶⁷ For this reason, popes continue to weave scriptural messages throughout social encyclicals with the desire to inspire imaginations and help shape the audience’s lives. They employ biblical themes and stories as a way to motivate individuals’ moral activities or to act as a “moral reminder.”¹⁶⁸ Thus, for the purposes of Christian social ethics, the Bible is the starting point, since it is here that God reveals something to all believers about the morality of human behavior.¹⁶⁹

In 1986, The U.S. bishops promulgated a pastoral letter on the United States economy and Catholic Social Teaching acknowledging the complexities of economics, while stressing the necessity of living out the Gospel message. Not intending to be an economic blueprint, it instead raises important social and moral questions asking Christians to turn to Scripture for guidance and to attend to “the Bible’s deeper vision of God, of the purpose of creation, and of the dignity of human life in society.”¹⁷⁰ Rooted in the Bible, the letter lays out six themes that provide a foundation for theological reflection in order to “discover what our economic life must serve, what standards it must

¹⁶⁶ Himes, Modern Catholic Social Teaching, 9. The paragraphs referred to here is Rerum novarum 19, 24, and 37 which draw from Luke 11:41, Acts 4:34, and Rom. 10:12).
¹⁶⁸ Ibid., 11.
¹⁶⁹ It would be misleading to stress this as being the primary role of Scripture. Morality and social ethics are but a small fragment of the concerns of Scripture. Scripture should be seen first of all as the inspired revelation of God’s Word. “The Catholic Church desires that the Scriptures be understood so that the Lord might be revealed to humanity, and humanity, due to this revelation, in return might fulfill its reason for existence: to know, love, and serve God in this life and be happy with Him forever in the next” (http://www.christendom-wake.org/pages/misc/eric-scripture.htm). Scripture tells us how God graciously deals with fallen humanity. First and foremost it is about redemption and salvation.
meet.”

These six themes represent a good summary of social themes of the Bible drawn from by the various popes who have written the social encyclicals for the purpose of examining our own actions in our economic, political, and social lives.

Before turning to these six themes, it is important to obtain a Biblical understanding of the term *justice*. Not professing to offer actual instruction or rules for dealing with the complex social problems, the Bible presents a foundation for living a Judeo-Christian life. It tells us something about the kind of God we love and worship. It informs us that God is interested in our world, our lives, our history, and how we live it in community. In response, we are commanded to love God with our whole heart, mind, and soul, and our neighbor as ourselves. What exactly does that mean? How do we live our faith doing justice to our God? These are key questions when reflecting upon social ethics. In order to be able to answer this question, one must first gain an understanding of the various Biblical notions of *justice*, which may or may not converge with the term justice used in social ethics.

Surprisingly, there is a surplus of meaning for the word since there were several Hebrew and Greek words for the word justice, which have a much broader meaning than the contemporary term used in the phrases “legal justice” or “social justice.” There does not appear to be a one-to-one correlation in English. The most common words in Hebrew are *mišpāt* and *sēdāqāh*, and in Greek, *dikaiosynē*, translated into English as “loving-kindness,” “mercy,” “steadfast love,” “fidelity,” and “righteousness.” In Scripture, these terms do not have a clear distinction between what we translate as “justice,” “charity,” or “holiness.” All three concepts get muddled together, or as John R.

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171 Ibid., 12.
173 Ibid.
Donahue describes it, it results “in a virtual Biblical dialect.”\textsuperscript{174} Besides being used in legal codes to describe ordinances that regulate communal living as the term is used in Exodus 21:1-23, or for restitution for injury done to persons or property, it is also used in Paul’s Letter to the Hebrews to describe scales or weights used for fair measurement, or to describe a path that leads to a goal. As in Isaiah, Jeremiah, Amos, Hosea, Micah, and Ezekiel, it is used to condemn actions of violence and fraud, situations that brought harm to the weakest members of society, and conditions that disrupt life in community.

Yahweh’s saving deeds are called “just” because they restore the community when it is threatened. His \textit{justice} is equal to his steadfast love, mercy, and faith.\textsuperscript{175} Therefore, the Biblical notion of \textit{justice} describes a “fidelity to the demands of a relationship”, whether it be with God, other individuals, or groups of people.\textsuperscript{176}

The New Testament offers us insight into a vision of \textit{justice} through the person of Jesus Christ. By entering our time and space armed with parables and miracles, Christ reveals something about the Kingdom of God and the power of God’s active love and \textit{justice} in our world. Confronting injustices head on, Christ reaches out to the weak, the estranged, the poor, reconciling and restoring a right relationship. He exemplifies a ministry of \textit{justice} by helping his fellow human and establishing solidarity with the victims of injustice. In his letters to the various communities, Paul also expresses his concern for \textit{justice}. He advises them to share resources, talent, and money when forming their community so no one will go without. He couples his discussion of \textit{justice} with themes of freedom and reconciliation.\textsuperscript{177} Donahue explains that biblical concern for

\begin{footnotes}
\item Donahue, \textit{The Bible and Catholic Social Teaching}, 14.
\item Ibid.
\item Ibid.
\item Ibid.
\item Massaro, \textit{Living Justice: Catholic Social Teaching in Action}, 60.
\end{footnotes}
justice has three elements that supplement action: 1. It is embedded in those narratives that form a people’s self-identity; 2. The actions that manifest concern for the weak and vulnerable become mandated in law; and 3. It always has a “prophetic dimension,” by virtue of entering into conflict with oppressive structures of injustice. ¹⁷⁸

In understanding the Biblical notion of justice, one can better appreciate the six social themes of the Bible. The first theme derives from the Creation story where humanity is created in God’s image, which stamps it with inalienable dignity. ¹⁷⁹ By being created in the image of God, all humanity, regardless of race, gender, social status, religion, or nationality is worthy of respect and reverence. Genesis 2:4-3:24 explains the origin of the sexes which are differentiated yet not subordinated: equal, “bone of my bone, flesh of my flesh.” On an anthropological level, when the two unite becoming one, there is the presence of both male and female in every human. According to Baldwin Professor of Sacred Literature, Phyllis Trible, this narrative which stresses the complementarity of the sexes, on the social level signifies that the human condition can never be defined in terms of a dominant characteristic or activity of either of the sexes. ¹⁸⁰

It is also in Genesis that one can find the argument for the common claim of all humanity to the world’s resources, with the accompanying assertions made on ecological concerns. Genesis 1:1-2:4 reveals that all has its origins in God, and it is all “good” but humanity, created in His image is “very good” (Gn 1:31). This goodness is a divine proclamation, which requires a response by humanity of reverence and praise. God enlightens us through His own description, that it is all “good.” Since all that is created

¹⁷⁸ Donahue, The Bible and Catholic Social Teaching, 15.
¹⁷⁹ Genesis 1:26. “Let us make humankind in our image, according to our likeness and let them have dominion...”
owes its existence to the Creator God, humanity thus shares a solidarity and commonality with both inanimate and animate objects. But it is important to keep in mind that humanity is given the responsibility of having *dominion* over His creation, “to cultivate and care for it” (Gn. 2:15). Therefore, humanity is presented with all that goodness that God has created, which comes with a mandate: it has a responsibility to take reverential care for it. Hence the accompanying assertions made for ecological concerns. It is humanity’s responsibility to cultivate and care for the universe in which we live in.

The Creation stories bring to light a very important fact of humanity. God created humanity with the potential of having intellect and free will. This is most evident in the mythical story of “The Fall.” As do the stories until this point, the sin of Adam and Eve has implication for the theological grounding of social justice. Without presenting the abundant studies conducted on the writings of Augustine and St. Paul on this topic, which are beyond the scope of this dissertation, Genesis 2:4 – 3:24 tells us about humanity’s creation and responsibility in the midst of a world full of temptation. The story introduces the duality and potentiality that exists within the world: good and evil. What is just as important is that in the Hebrew culture, “to know” is an experiential and not just an intellectual exercise, so to understand good, one must do good. According to this story, the ultimate temptation is to “be like God” (Gn. 3:5). Unfortunately, we find out that moving beyond the human condition and aspiring divine powers to know all and to be “like Him” means being separated from Him and divorced from a life in community.

The rest of the story, as well as the rest of the Bible, is truly a recipe to get back into that life of community and establish a unified relationship with God. Genesis 3:8-24,

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181 Donahue. *The Bible and Catholic Social Teaching*, 17.
182 The New Jerome Biblical Commentary, 1990, s.v. “Genesis 2:8-9”.

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exemplifies the destruction of the harmonious life granted to humanity upon its creation, and the breakdown of community between humanity and nature as well as between man and woman, all resulting from humanity’s free will to choose to sin. Donahue brings to light a very insightful point. Sinning can occur in choosing to act a certain way, as Eve did, or in not choosing to make a stand for what is right, as Adam did. This is quite a revelation for the topic of social justice. This confliction within the human condition between good and bad culminates in Genesis 4-11 with the fate of Babylon. Here we are given a glimpse into what happens when individuals strive to overstep their humanity and claim autonomous power resulting in violence between brothers, as is the case with Cane and Abel, and idolatrous pretentions, as is the case with the Tower of Babel. The result is ultimate destruction. Therefore, this first theme which is drawn from the Genesis story and used in social encyclicals gives us the understanding that humanity is God’s representative and conversation partner on earth. It has been instilled with a fundamental dignity to be honored and cherished. In return, humanity must understand that all that God created is a gift to be respected. This includes their brothers and sisters, whom they are to treat with mutual respect and support, and with whom they are to coexist in an interdependent manner.

The second theme originating from the Bible used to address contemporary social issues is that of a community built upon a covenant with God, based on justice and mutual concern for all. The Biblical stories depicting the Exodus out of Egypt to the Mosaic Covenant serve as a basis upon which not only the historical people of Israel, but the early Christian Church would draw upon as an example to develop a community built

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183 Donahue. *The Bible and Catholic Social Teaching*, 17.
184 Ibid., 18.
upon justice and concern for the marginalized. They offer a vision that can be used to inform religious belief and social practice.\textsuperscript{185} These stories have a powerful influence on the rest of the Biblical authors, as well as later Jewish and Christian thinkers since they disclose a Biblical justice mediated by God’s self-disclosure which requires a human response. Yahweh promises to free His chosen people from an oppressive and cruel Pharaoh who acts like a god, but asks them to experience this freedom through a commitment to Him and their neighbors. The Exodus story has become the central motif for both the Old and New Testament’s prototype of God’s saving action in history. The Israelites recognize this deliverance from an oppressive, evil, and unjust social structure as the decisive moment that shaped their national identity and destiny. It has become the basis of the Jewish faith in God’s will and power to save them. The Exodus story has become the paradigm of salvation from injustice and economic exploitation for Liberation Theology.\textsuperscript{186} The narrative not only speaks to the freedom of a people from oppression, but for the freedom for a formation of a community built upon God’s unique definition of justice. This form of justice is revealed through four codes of law, which

\textsuperscript{185} Congregation for the Doctrine of the Faith, \textit{Instruction on Certain Aspects of the “Theology of Liberation,”} Rome 6 August 1984, IV. The Exodus story is often used by theologies of liberation to depict God’s saving action in delivering the Hebrews from oppression. It is the story of salvation from slavery and oppression.

\textsuperscript{186} Peter Hebblethwaite, “Let My People Go: The Exodus and Liberation Theology,” in \textit{Religion, State and Society} vol 21 no. 1 (1993), 105-114. Hebblethwaite, a British priest, editor, journalist and biographer points out that there is a scholarly consensus that the Exodus is an account of a way out of slavery, but holds that there is “clearly more than one version of the Exodus” (106). His argument is that there are actually 4 versions, and the political dimension that is strongly stressed in the first remains and is present throughout the other 3, yet recedes into the background by the 4th. He begins with Gustavo Gutiérrez’s account, which Hebblethwaite describes as offering “the classic text which assigns an exemplary role to the Exodus,” as a “political action,” a “breaking away from a situation of despoliation and misery and the beginning of the construction of a just and comradely society” (107). With each version and throughout the years the political realm dissipates and the spiritual or more religious component rises. The author examines liberation theology and the Exodus event as it was used in the CELAM meetings at Medellin in 1968 to Pope John Paul II’s use in his \textit{Certain Aspects of Liberation Theology} dated 3 September 1984 that explains that it “cannot be reduced to a liberation which is principally or exclusively political in nature,” but rather “closely related” to “redemption” (108).
place great emphasis on concern for the weak and powerless: the Covenant Code (Exod. 20:22-23:33), the Decalogue (Exod. 20:1-17 & Deut. 5:6-21), the Deuteronomic Code (Deut. 12-26), and the Holiness Code (Lev. 17-26). What becomes evident is that the journey to freedom is made on the back of commitment: fidelity to God and neighbor.

Even though Deuteronomy clearly states, “there will never cease to be some in need on the earth,” these stories depict an ideal portrait of a community of God, called from demeaning servitude to live a life of justice and compassion by opening up their hands to the poor and needy (Deut. 15:11). God’s role is one of protector of the poor, for God is the “compassionate” one (Exod. 22:27). God will lead you to the “Promised land” if you follow His laws on the proper administration of justice. Fidelity to the Covenant and these laws results in a more just and compassionate land.

Deuteronomy, in Rabbinical Hebrew known as "Mishneh Torah,” received its English title from the name which the book bears in the Septuagint (Δευτερονόμιον) and in the Vulgate (Deuteronomium); and this is based upon the erroneous Septuagint rendering of "mishnch ha-torah ha-zot" which grammatically means "a copy of this law.” Recognized by modern scholars as originating in traditions from the northern Kingdom of Israel and brought south to the Kingdom of Judah in the wake of the Assyrian destruction of Samaria in the 8th century BCE, it then adapted to a program of nationalist reform in the time of King Josiah in the late 7th century, with the final form of the modern book emerging during the return from the Babylonian exile during the late 6th century. From a historical perspective, this code offers evidence of a continued concern in Israelite law for the disadvantaged and suffering person, with attempts to

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187 Donahue. The Bible and Catholic Social Teaching, 19.
institutionalize and put into law and practice God’s covenantal ideal. Its writer's aim through two historical retrospects (i.-iii., ix. 9-x. 11), and in passing allusions elsewhere (as xi. 2-6; xxiii. 4, 5; xxiv. 9), is to appeal to history for the sake of the lessons deducible from it. He not only collects or repeats a series of legal enactments, but he offers further details about them by developing them with reference to the moral and religious purposes which they subserve, and to the motives from which the Israelite ought to obey them.

The final code we have is the “Holiness Code” that was compiled after the Babylonian Exile and is typically attributed to priestly tradition. Laying greater emphasis on the individual than the other codes, Leviticus rests upon two crucial beliefs: the first, that the world was created "very good" and retains the capacity to achieve that state, although it is vulnerable to sin and the second, that the faithful enactment of ritual makes God's presence available, while ignoring or breaching it compromises the harmony between God and the world. Similar to Deuteronomy, it lays out detailed provisions for the poor, with great concern placed on the repayment of debts. Like the other codes, Leviticus continues to be not only a document that offers us historical insight to the people of Israel, but confirms that religious belief can be translated into law and customs that can guide humanity and protect the marginalized. The codes can also act as a vision of a society where the way the vulnerable and poor are treated becomes the “touchstone of the right relationship.”

The third theme from the Bible judged relevant in addressing contemporary social issues is the proclamation of God’s Kingdom by Jesus. Jesus of Nazareth was in the

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189 Donahue. *The Bible and Catholic Social Teaching*, 20.
190 Jewish Encyclopedia.com.
191 Ibid.
tradition of the great prophets who served as the conscience of Israel, with a further assertion that the reign of God has already begun on Earth. In the biblical tradition, the principal role of the prophet was to speak for God, make known His divine will, and be a messenger. Backed by the Spirit of God, the prophet’s gift was a force working towards the fulfillment of a hope or destiny that focused on God’s grand design and plan of salvation. In order ensure the realization of the prophets’ predictions, they cajoled, threatened, and reprimanded their people for their lack of trust in God and their repeated lapse into idolatry. They especially drew attention to the advantage being taken of the helpless, the orphans, the widows, and the migrants. The prophets were the troublemakers in the eyes of the Israelite rulers.  

The prophets helped to keep alive Israel’s beginnings and stories, using their traditions of Jewish history to explain the present. Current events were truly their main concern. They became agents of change through their charismatic personalities and their gift of interpreting history in a manner that their traditions provided a foundation upon which their future could be built upon. Although Jesus did not use the familiar prophetic formulas that Moses, Amos, Isaiah, and the rest employed, he still made known God’s hidden purpose by not abolishing the law, but by bringing new levels of meaning to their traditions, and interpreting Scriptures and applying them in ways not done so

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194 Abraham J. Heschel, *The Prophets* 1st Perennial Classics ed. (New York: HarperCollins, 2001). Heschel held that religiosity demands involvement in political affairs, and the prophets role were not only as messengers but witnesses who were able to make God heard and to reveal God’s will and inner life (xiii). He describes the prophet as “an individual who said no to his society, condemning its habits and assumptions, its complacency, waywardness, and syncretism….His fundamental objective was to reconcile man and God” (xxix). An example of the prophet being an agent of change is seen in the prophet Hosea, who Heschel describes as being “sent primarily, not to announce doom, but to effect return and reconciliation” (52). Other examples of prophets being agents of change are Joseph, son of Jacob, Elijah, and Elisha.
until then. He was the voice of conscience, reassuring the troubled and troubling the complacent and self-righteous.\textsuperscript{195}

John Donahue explains that the prophet’s role is to summon people to return to God when they forget their origins or lose sight of their ideals. With the dual purpose of speaking on behalf of God and on behalf of those who have no one to speak for them, such as the powerless and poor, the prophets have provided a language that has been adopted by many in the Catholic, Protestant, and Jewish realms that are interested in social justice. Like the prophets, the people of these faiths are interested in highlighting the abuse of justice by the powerful and rendering a voice to the voiceless. In order to do this effectively, Donahue draws attention to four guidelines that should be kept in mind. First, the prophets are generally conservative with their goal of keeping tradition alive. Second, although the context of the message may change, there is continuity in the message: defending the poor and powerless and attacking the unjust practices of the powerful and wealthy. Third, prophets are not against cultic worship, but only the corruption it could lead to. Fourth, their message is to reform, not to revolutionize. They criticize the misuse of power by those with clout and not the fact that there is authority itself. They speak up when individuals have no control over their destiny or are suppressed by cruel authority.\textsuperscript{196}

Armed with miracles and parables, Christ’s entrance to this world brought with it social implications that continue to influence the Catholic understanding of justice. Calling people to recognize and practice a renewed dedication to the primacy of God in

\textsuperscript{195} Marthaler, \textit{The Creed}, 262. Each of the Gospels recognizes Jesus as a prophet but he does not use what Heschel refers to as the Old Testament prophetic formulas in making his messages known. Other than this, he stood firmly in the tradition of the Old Testament prophets.

\textsuperscript{196} Donahue, \textit{The Bible and Catholic Social Teaching}, 22.
their lives and the commandment of love and concern for their neighbor, Jesus’ message of the Kingdom is that it has already begun and that they should live in response to it. Donahue explains that this eschatological message offers humanity a “view from the future,” or a view of what life should be like in the present.197 The dual commandment of love of God and neighbor is made perfect in love and forgiveness of enemies (Mt. 5:43-48). In “The Lord’s Prayer,” he calls people to conversion and to change the way they live their lives by making sure that God’s Will is accomplished, and that His Kingdom will come on Earth. In his “Sermon on the Mount,” Matthew incorporates both Jesus’ miracle stories and parables presenting the ethics of the Kingdom. Jesus stresses that the Kingdom of God will confront the values and conditions that cause the poor and oppressed to be marginalized. Referring to both the Kingdom of the Father and the kingdom of the Son of Man, Matthew denotes that there are two different realities, yet at the same time they are related. The kingdom of the Son of Man, inspired by “The Book of Daniel” where Daniel’s community refers to a redeemed Israel, is now referring to the Church.198

Matthew, more than the other Gospel writers, is known as the evangelist that presents Jesus’ teachings on the ethics of God’s Kingdom.199 Berard Marthaler notes that the first part of Matthew’s Gospel is comprised of five discourses that taken together offer a manual of instruction for how to live in a Christian community. The first of these

197 Ibid., 25.
198 Marthaler, The Creed, 221-222. In saying that Matthew, by borrowing Daniel’s theme of “the kingdom of the Son of Man” as now referring to the Church, it is important to understand that this does not indicate the Church as we know it today, but Church as The People of God, or a Christian community. In addition to the two kingdom concept, an important facet of The Book of Daniel is that for Daniel, the Jews who remained faithful in the time of persecution were the wise persons (11:33-35). The actions of Daniel and his companions demonstrated their desire to remain faithful to their Jewish religion. This same message is found in Matthew’s Gospel.
199 Ibid., 221.
discourses is “The Sermon on the Mount,” which has already been explained as being the foundations of the Kingdom of God (Mt. 5-7). The Beatitudes discuss both the rewards and ethical demands of Christian discipleship (Mt. 5:3-10). For Jesus, the poor and the oppressed are the “blessed” since in God’s Kingdom the promise of happiness awaits. There is praise for those disciples who exhibit the expected attributes of a disciple: justice, mercy, simplicity, and peacemaking. They are to be the “salt of the earth… The light of the world” (Mt. 5:13-16). By their deeds they are to influence the world for good. Christ does not want to do away with the Mosaic Law but wants to fulfill it (Mt. 5:17). To do this, he asks his disciples to go beyond the Law and be satisfied with nothing less than perfection, calling on them to emulate the Father in showing love for all, both friends and enemies, the just and the unjust, build their communities on the values he presents in the Beatitudes, forgive the faults of others, and the Father will forgive you yours. It is not enough for Jesus that his disciples follow the law. He urges them to work towards higher ideals, such as marriage without divorce, and recognizing that his or her word is his or her pledge and it is not enough to just refrain from perjury only when under oath (Mt. 5:19, 33-37). It is examples such as these that distinguish a disciple. Jesus instructs his followers to pray and be completely dependent on God in pursuit of His Kingdom. They are called to put their values in proper order and not deviate their attention from this goal. The Kingdom demands complete reliance on God rather than on wealth, for earthly goods are perishable and will not satisfy one’s inner cravings for knowledge and vision. He calls them to emulate the divine way of holiness in order to better experience aspects of the Kingdom as it comes to be realized in this world. Jesus concludes with further directives for his disciples: be lenient toward

\[200\] Ibid., 224.
one another and more harsh in self-criticism, be careful not to expose the Gospel message to ridicule by wasting their time with people who are not open to the Word, and of course, The Golden Rule, “Do to others whatever you would have them do to you” (Mt. 7). His words are a challenge to action.

The second discourse is the “missionary sermon” which commissions his Twelve disciples to continue his proclamation of the imminence of the Kingdom of Heaven, just as he and John the Baptist have done (Mt 9:35-10:42). This discourse is often drawn upon to substantiate the third theme from the bible, the proclamation of God’s reign, when addressing complex economic and social issues. He informs us that this is not an easy feat, for even he, the Son of God, was persecuted for standing up for the values of the Kingdom (Mt 10:16). His life becomes the example of the cost of discipleship and for one who sides with the poor and marginalized.

The third discourse in Matthew’s Gospel includes the parables of the Kingdom, which challenge the normal expectations of Jesus’ listeners since they contain reversals of what one might expect. These literary forms, that were a common vehicle used by him, were meant to tease the mind into different patterns of thought. He employed parables to teach about the Kingdom and about how disciples should live. Although these were fictitious stories, they were true to life, with an unexpected twist at the end intended to incite further reflection and thought on the matter at hand. He used similes to make his point by way of comparison: “The Kingdom of God is like…..” Through the ten parables included in Matthew’s Gospel, we are able to see Jesus’ attempt to confront the establishment. By jolting his audience, he exposes a sham, challenges deeply held values and priorities, and invites them to draw upon their imagination to a different way

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201 Ibid., 225.
of thinking and a new vision of social justice. Sharing stories of groups of persons that are bonded by a common concern, such as those at a wedding, or workers in a vineyard, Jesus hopes to highlight the social character of the Kingdom, making it clear that the kingdom is about a public affair. His miracles are evidence that the reign of God is already at hand, and living as such, means understanding that there is an active force in the world, reconciling and creating a sense of solidarity among the people. Although it is a public affair, it has the capability to alter the private situation of individuals.

In Matthew’s fourth discourse, Jesus educates us on “Who is the greatest in the kingdom of heaven” (Mt. 18:1-35). Like his message in his parables, Jesus turns conventional wisdom on its head, making the humblest and the lowly the greatest. The children are held up as a model for the disciples not due to their innocence, but due to their complete dependence on, and trust in, their parents. Jesus teaches that his disciples must be like this with respect to God. When someone is of simple faith, like a child, that individual can be easily lead astray or tempted. Jesus warns those who cause them to sin, “woe,” it would be better “to be thrown into fiery Gehenna” for these simple ones have their angels in heaven who look upon the face of the heavenly Father watching over them, working to bring them back into their fold (Mt. 18:6-14). Matthew then shares the steps to be taken with the individual who has sinned and has offended someone within the community, followed by the parable of the unforgiving servant (Mt. 18:15-35). To be drawn out of this is that we are called to forgive our enemies and those who hurt us. Therefore, connecting this with the first discourse, which informs us that the kingdom becomes a reality by building a society upon the values of the Beatitudes, justice, mercy, justice, mercy.

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Ibid., 220.
Ibid.
simplicity, and peace, then we now are informed that the means to these values is forgiveness.\textsuperscript{204} The final message in this discourse is that the heavenly Father will treat you exactly the same way you treat others. If you treat others with anger, then God will treat you the same, but if you forgive your brother or sister from your heart, then the same will be done for you (Mt. 18:35).

The fifth and final discourse shared with us by Matthew is what Marthaler refers to as the “eschatological sermon” (Mt. 24:1- 25:46). It begins with the answer to the question presented in Matthew 24:3b, “Tell us, when will this (the destruction of the temple) happen, and what sign will there be of your coming (Jesus), and of the end of the age?” Using a device of Old Testament prophecy whereby certainty that a predicted event will occur by depicting it as being imminent, Matthew tells us that Christ says to be vigilant, “for you know neither the day nor the hour” (Mt. 25:13). Readiness must be accompanied by faithful performance of the duties assigned (love of God and neighbor) (Mt. 24:45). Reverting once again to the use of parables, Jesus contrasts between the wise man, one who does good deeds, and the fool, or the sheep and the goats. Those who use their special talents, each given according to his or her ability, faithfully during this journey of waiting are lead to participation in the fullness of the Kingdom. On the other hand, those who are lazy, misuse, or are inactive with their gifts will be excluded and thrown into darkness (Mt. 25:14). The conclusion of this discourse portrays the final judgment that will accompany the parousia or coming of Christ. The righteous and the wicked, described as the sheep and the goats, will be judged according to their acts of mercy that have been done for the least of our brothers and sisters. Feeding the hungry, giving drink to the thirsty, welcoming the stranger, and clothing the naked are examples.

\textsuperscript{204} Ibid., 223.
of a disciple’s mission. All the nations will be judged by their treatment of others, and for those who do the Word of God, a glorious and eternal life awaits.\(^{205}\)

Jesus’ life is the archetype for both what it means to love God and neighbor, as well as what the cost of discipleship will be for those who take the side of the poor and marginalized. The fourth theme from the Bible considered pertinent when addressing contemporary social issues is the early Church’s formation of a community of disciples. As was noted in the discussion of the Exodus story, God wants the loyalty of a free people in a society that accepts God’s message rather than exploits and oppresses the weak. Being familiar with the Exodus events brings greater insight not only to many New Testament stories, but to the notion of the centrality of the person of Jesus to the message he brings as well. Jesus is the new Savior or the new Moses, who comes with the message of forgiveness, love, and obedience to God. He announces a new order of things, with the promise of a new Kingdom that begins in the here and now. In following his ways and forming a new society built upon his values, he assures his disciples that they will be free from slavery and will enjoy everlasting life. Therefore, discipleship should be translated into action on behalf of the powerless and the poor, which leads me to the fifth important theme from the Bible for the case of social concerns: manifesting Christ’s message of concern for the poor and marginalized within a community. Since these two themes are related, they will be addressed together.\(^{206}\)

As already noted about Matthew’s discourses and especially in “The Sermon on the Mount,” Jesus stresses that faith translates into action. According to Daniel Harrington, it is important for a contemporary reader to understand that Matthew is

\(^{205}\) Ibid. 226.  
\(^{206}\) Ibid., 100-101.
addressing a predominantly Jewish Christian audience and uses Jewish rhetoric and themes that did not need explanation. In Jewish tradition faith represents a way of apprehending reality, or a mode of examining the totality of one’s relationship, actions, and attitudes toward God and the world in which a person finds himself or herself. In the Hebrew language there is no one noun for “belief” or “faith,” instead they are verbs that suggest trust and confidence that one puts in a person or his or her word because he or she is judged dependable and trustworthy. In the Old Testament, the Israelites committed themselves to Yahweh and accepted God’s word with full confidence. In the early Jewish Christian community, Matthew, in keeping with Jewish tradition, teaches that this act of faith becomes an active response to God who asks his people to form a covenant community of responsible care for each other. Belief and discipleship translate into action that depicts faith, justice, and mercy for the powerless and poor people in the community. John Donahue reveals that there are those who extend a universalistic reading to Matthew, radiating discipleship “to all the nations” that show actions that alleviate injustices in the world.

Like Matthew, James letter is written to an early Jewish Christian community still attached to the traditions and culture of the House of Israel. Addressing a northern community outside Palestine who, for the greater part, were poor and oppressed, James

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208 Ibid., 21.
209 Donahue, *The Bible and Catholic Social Teaching*, 26. The author is referring to biblical scholar and Catholic priest John Meier who has taken the stance that Matthew is actually addressing a mostly Christian-Gentile community that no longer had links to Judaism. In doing so, he holds that the Gospel message has a universalistic view to be manifested to the world and not just the Israelite community. This same opinion, which is actually a minority, can be found in the works of W. Trilling, Poul Nepper-Christensen, G. Strecker and D.R.F. Hare discussed in Anthony Ovayero Ewherido’s *Matthew’s Gospel and Judaism in the Late First Century C.E* (New York: Peter Lang Publishing, 2006), 21.
offers ethical advice and admonitions. With instructions intended to build up the community and socialize the individual, James message is one of a community ethic that challenges individuals to have concern for one another and be aware that they are the “first fruits of his (God’s) creatures” (Jas. 1:18).\(^{210}\) He exhorts his audience to not delude themselves and instead “be doers of the word and not hearers only” (Jas. 1:22). Persevere and be perfect in the law, be quick to listen, slow to speak, slow to anger. Condemning oppression or neglect of the poor, and affirming their exaltation and assurance of their eschatological vindication, James tells us that genuine religion is to “care for the orphans and widows in their affliction and to keep oneself unstained by the world” (Jas. 1:27). He reprimands the rich for demonstrating prejudices towards the poor and dishonoring them, for the deprived are actually the rich ones because they have been chosen by God to inherit the Kingdom (Jas. 2:1-7). The heart of his letter states that faith without works is dead, challenging us all to put faith into action (Jas. 2:14-26). This letter that transcends time puts social issues at the forefront: avoid discrimination, have concern for the poor and disadvantaged, and have regard for your brothers and sisters. James teaches that there is a community dimension to Christianity that calls disciples to see themselves as belonging to both a Christian and world community with a responsibility to one and all.\(^{211}\)

Besides James, Luke the Evangelist, who is the only one who gives us the story of “The Good Samaritan,” offers his audience an explicit proclamation on wealth, poverty, and the use of resources. In his gospel account of Jesus’ life and ministry, Luke places Jesus squarely in the prophetic tradition of the Old Testament emphasizing his

\(^{210}\) Catholic Encyclopedia, “Epistle of James”.

\(^{211}\) NJBC., “The Epistle of James”.

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compassion for the weak, the suffering, and the outcast.\textsuperscript{212} Philosopher, Nicholas Wolterstorff has argued that Scripture, particularly the Gospel of Luke, offers an explicit theory of human and natural rights and is specifically concerned with social justice.\textsuperscript{213} He holds that the Gospel of Luke presents a vision of justice rooted in a relationship to God. This relationship calls us to respond to the divine will. He explains that Luke’s expression of Jesus’ message refers to how one is to relate to one’s fellow human beings: the blind, the lame, the prisoners, the poor, the women, and the children.

In his companion volume to his Gospel, Luke’s Acts presents a community setting of the early Church that shares its goods in common and takes care of its people. Presented as a biblical history, Acts describes how the salvation promised to Israel in the Old Testament and accomplished by Jesus now extends worldwide under the guidance of the Holy Spirit. Luke outlines chief characteristics of a Jewish community that must be present: adherence to the teaching of the twelve apostles and the centering of its religious life in the Eucharistic liturgy, a system of distribution of goods that led wealthier Christians to sell their possessions when the needs of the community’s poor required it, and continued attendance at the temple. Luke presents discipleship within a community atmosphere whereby renunciation of one’s goods and adoption of Jesus’ lifestyle is expected. John Donahue brings to light the audience Luke is addressing, which is no longer representative of only the disadvantaged and poor, but people of relative means

\textsuperscript{212} Marthaler, \textit{The Creed}, 126-127.
\textsuperscript{213} Harrold W. Attridge, “Wolterstorff, Rights, Wrongs, and the Bible,” \textit{Journal of Religious Ethics} 37, no. 2 (June 2009) : 209-219. Nicholas Wolterstorff, professor of philosophical theology at Yale University is well known for his writings on the place of faith in liberal democracy. In his most recent book \textit{Justice: Rights and Wrongs} published by Princeton University Press, the author discusses the strengths and weaknesses of secular and faith based conceptions of justice in the public sphere, arguing for the relevance of religiously shaped discourse in deliberative democracies. He holds that including religious principles could actually make an important contribution to overcoming the present-day divide between religious discourse and human rights.
and higher social status. As a result, in order to appeal to their situation Luke adjusts the radical message of his gospel to relinquish all possessions, to one that stresses an obligation in justice as almsgiving. Hospitality, works of mercy, and the proper use of wealth for the service of others become Luke’s message for the Christian community.

The final biblical theme highlighted by the U. S. bishops in their pastoral letter *Economic Justice for All*, is the historical legacy of hope and courage witnessed in the midst of failure and suffering. Although the Apostle Paul uses the Greek term *dikaiosynē*, which translates into justice, more than any other New Testament author, it is within his theology that we find inference for issues of social justice. Unlike most theologians who draw a radical individualistic view from Paul’s writings on faith and works, and justification by faith, John Donahue instead recognizes Paul’s dealings with the Christ event as being a foundation for Christian faith that demands responsibility for the world.

The promise of salvation that Jesus proclaimed has both a subjective and objective dimension. It comes to us through the subjective element of *metanoia*, repentance, or change of attitude, or as Paul sees it, through an objective redemption that is affected, not by our own initiative but through Christ’s victory over sin and the forces of evil. Until now, I have focused on the subjective interpretation of Jesus’ preaching on love of neighbor and concern for the world, especially for the underprivileged. By word and example, Jesus teaches us what it means to be truly human and created in God’s image, even demonstrating the supreme model of the extreme example of being willing to suffer for the sake of others. This subjective reading of Jesus teaches humanity what it

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214 Donahue, *The Bible and Catholic Social Teaching*, 11.
should mean to be human, and hopefully sparks within his disciples a response to God’s call to love.

Paul ensures that we do not limit ourselves to this subjective rendering, which would reduce Jesus’ ministry to being simply one of leadership, direction, or assistance, like that received by a moral philosopher or spiritual guide. For Paul, having faith in Christ’s death and resurrection means having faith in the victory over the ultimate sin, death. As Christians we are called to be witnesses to the mission of the victory over death and the transforming power of the resurrection when we are baptized and raised in Christ. In Paul’s Letter to the Romans he explains that in dying and rising to new life in Christ through baptism, we are already in this victory and experiencing his power (Rom 6:3-14). The transforming power of the resurrection offers humanity hope and confidence that evil and sin will not prevail. To pursue the quest for justice in faith, it requires a complete reorientation of one’s life in community by taking responsibility for one’s actions as children of God, and brothers and sisters to one another. Paul’s eschatology teaches that we live between the “already” and the “not yet” (Phil. 3:12-16). Professing that the people in Christ are a new creation (2 Cor. 5:17), living in a new age possessing the Spirit, (1 Cor. 10:11; Rom 8:9) and participating in a new covenant (1 Cor. 11:25), Paul stresses that they should offer themselves to God and become instruments of righteousness and servants of justice (Rom. 6:13, 18) in order to build the kind of community that should exist in the world. As a model in Christ, Paul lives out his theological vision throughout his career organizing collections for the poor churches, circulating goods among the people in order to establish solidarity between them, and teaching that social distinctions between classes have no place in a Christian assembly.
“For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free person, there is not male and female; for you are all one in Christ Jesus” (Gal. 3:27-28). Although Paul’s theology focuses on eschatology and soteriology, his message is how to live in the here and now, which is in the “already” and the “not yet.” Central to his teachings for the building up of a Christian community is justice and concern for the more vulnerable and weaker members. His goal was to create a community in which economic and social differences do not invalidate Jesus’ teachings of love of God and neighbor.

Monika Hellwig holds that at the heart of being Christian is the belief that Jesus is the definitive self revelation of God, and that he holds the essential meaning of human life expounded to us through Scripture.215 For this reason, it is essential that there is an ongoing dialogue between the Bible and issues of social justice. From Genesis, through the Law given at Mount Sinai, throughout the Prophets, a new people, and the messianic age, God has continued to call humanity to have dominion in the world. Jesus’ proclamation that the Kingdom is at hand challenges humanity to become stewards and take responsibility for life in the world by living out an unconditioned love of God and unrestricted love of neighbor.216

Thomas Massaro notes that on many occasions, scripture has been cited within encyclicals in order to justify a judgment or position.217 Whether it is quoted directly or alluded to through familiar parables, scripture has been employed within encyclicals, its message has been extended, and God’s principles of justice and mercy have been applied

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216 Marthaler, Creed, 226.
217 Massaro, Catholic Social Teaching in Action: Living Justice, 60.
to our contemporary secular world. Massaro states that scripture shapes Catholic thought and practice by permeating church activities and shaping the narrative of our God’s relationship to the faithful. He holds that scripture should be viewed not so much as blueprints, but “rather an overall portrayal of what values and goals to pursue in shaping a praiseworthy moral life.”²¹⁸ The author has comprised the following list of Scripture passages that have been dominant in social encyclicals and documents:²¹⁹

Old Testament:

Genesis 1:1-31
God made the heavens and the earth and it was good.

Genesis 1:26-31
God created man and woman in his image.

Genesis 2:1-3
God rests on the seventh day.

Genesis 2:15
Humans are commanded to care for God’s creation.

Genesis 4:8-15
I am my brother’s and sister’s keeper.

Genesis 12:1-3
God blessed Israel so that all nations would be blessed through it.

Exodus 3:7-8
Then the Lord said: “I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians.”

Leviticus 25:8-50
Description of the “Year of Jubilee” and the principles of periodic debt forgiveness and the redemption of alienated property.

²¹⁸ Ibid., 61.
²¹⁹ Ibid., 62-64. Massaro states that this list of scriptural passages are especially important for social ethics and that each entry contains insights into the obligation to pursue social justice and right human relationship.
Deuteronomy 15:1-11
You shall have a relaxation of debt…There shall be no one of you in need….I command you to open your hand to the poor and needy.

Deuteronomy 24:14
You shall not defraud a poor and needy hired servant…You shall pay him each day’s wages before sundown on the day itself.

Psalm 41:1
Happy is he who has regard for the lowly and the poor.

Psalm 72:2, 7
He shall govern your people with righteousness…justice shall flower in his day, and profound peace…

Proverbs 21:13
He who shuts his ears to the cry of the poor will himself also call and not be heard

Proverbs 31:9
Open your mouth, decree what is just, defend the needy and the poor!

Isaiah 1:16
Make justice your aim: redress the wronged, hear the orphan’s plea, defend the widow.

Isaiah 2:4 (also Micah 4:3)
…they shall beat their swords into plowshares…

Isaiah 32:17
Justice will bring about peace; right will produce calm and security.

Jeremiah 22:13
Woe to him who builds his house on wrong, his terraces on injustice; who works his neighbor without pay and gives him no wages.

Amos 5:24
Let justice surge like water and goodness like an unfailing stream.

Micah 6:8
What the Lord requires of you: only to do the right and to love goodness and to walk humbly with your God.

New Testament:

Matthew 6:24
No one can serve two masters…You cannot give yourself to God and money.
Matthew 20:1-16
Jesus offers the parable of the laborers in the vineyard. The workers receive equal pay despite their different efforts, demonstrating the mysterious justice of God.

Matthew 22:21
Give to Caesar what is Caesar’s, but give to God what is God’s.

Matthew 25:31-46
The parable of the last judgment. Whatever we do to the least of our neighbors, we do to Christ.

Mark 10:43
Anyone among you who aspires to greatness…must serve the needs of all.

Mark 12:28-34
The “Great Commandment” links love of God and love of neighbor.

Luke 1:46-55
The Magnifacat of Mary: God raises up the poor and lowers the rich.

Luke 4:16-30
Jesus announces his mission, “to bring good news to the poor; to proclaim liberty to captives.”

Luke 6:20-26
The Beatitudes of Jesus begin with “Blest are you poor…”

Luke 6:27-31
Jesus’ teaching on non-violence: “Love your enemies…turn the other cheek.”

Luke 10:25-37
The parable of the good Samaritan. A call to love all neighbors.

Luke 12:15-21
The parable of the rich landowner. One’s worth is not determined by possessions.

Luke 16:19-31
The parable of ‘the rich man and Lazarus the beggar.’

John 13:3-7
The humble Jesus, the servant of all, washes the feet of the apostles and invites all to do the same.

The early Christians shared all goods in common.
Romans 12:4-8 (also 1 Corinthians 12:4-11)  
All God’s gifts are meant for service.

Romans 12:21  
Overcome evil with good.

1 Corinthians 12:12-26  
Analogy of the body. If one suffers, all the members suffer with it.

2 Corinthians 8-9  
St. Paul urges generous sharing of offerings and resources among communities to meet the needs of the poor.

Galatians 3:28 (also Colossians 3:11)  
Human distinctions are unimportant. “All are one in Christ Jesus.”

Galatians 5  
A message of Christian liberty and hope. Use well the freedom Christ won for all. Live in accord with the Spirit and avoid all vices.

1 Timothy 6:10  
The love of money is the root of all evil.

1 Timothy 6:17-19  
Advice to the rich to be generous and ready to share.

James 1:22  
Faith without works is as dead as a body without a life.

James 5:1-6  
Harsh warnings to the rich. “Here crying aloud are the wages you withheld from the farmhands who harvested your fields…You lived in wanton luxury on the earth; you fattened yourself for the day of slaughter.”

1 John 4:20-21.  
Whoever loves God must also love his brother.

2. Reason

Like science, politics, and philosophy, theology strives to know the fundamental reason for and meaning of the world. Each discipline, in its own way and utilizing its
own methods, searches for the explanation for humanity’s place in the order of the universe. Catholic theology recognizes that God is “The God of Faith and Reason.” The search for truth entails combining what is revealed in the Bible with insights gained by other means of human knowledge, specifically through human reason. This overlap between revelation and reason has carefully been employed by the authors of modern social encyclicals and theologians to analyze and address complex contemporary social issues.

It lies well beyond the scope of this work to discuss the use of reason in theological writings in great detail, but a brief overview is called for. According to Pope Benedict XVI, “the Church's social teaching argues on the basis of reason and natural law, namely, on the basis of what is in accord with the nature of every human being.”

With the objective to contribute through rational argument, the Church aspires to reawaken a spiritual energy without which, she believes justice cannot thrive and prevail. Wishing to help form consciences in political life and society in general, the Church hopes to offer insight into what justice is through the use of practical reason. Building upon Pope John Paul II’s discussion in his encyclical *Faith and Reason*, Pope Benedict

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221 John Paul II. *Fides et Ratio: Faith and Reason* (Rome, Saint Peter’s, 14 September 1998). Pope John Paul II’s encyclical *Fides et Ratio* notes the primacy of revelation in the Church’s quest for truth. He states that reason alone is not sufficient because its central weakness is its susceptibility to sin, and therefore, faith is necessary to discover the full truth. But he defends the capacity of human reason to know the truth. This confidence in reason is an integral part of the Catholic intellectual tradition. He makes it clear that Truth is known through a combination of faith and reason. The absence of either one will diminish humanity’s ability to know itself, the world and God (n. 16).

VXI states that faith helps purify practical reason. It liberates it from its blind spots so that it can be more fully itself, work more effectively, and see its proper object.\textsuperscript{223}

The Church recognizes that it is not her job to ensure the just ordering of society. Quoting Jesus from Matthew 22:15-22, Pope Benedict reiterates the understanding that there is a distinction between Church and State, yet acknowledges that they are interrelated.\textsuperscript{224} The State is accountable in ensuring that justice is achieved in the temporal world, whereas the Church, as the social expression of Christian faith, is responsible to offer her members through reason and ethical formation, contributions towards understanding the requirements of justice and achieving them politically.

The concept of reason and tying it to the idea of justice is found very early in the Greek culture.\textsuperscript{225} As early as 850 B.C. there is evidence of the belief that the reasonable person is the just person, because that person knows what his or her obligations are and how to perform them. The problem in the Greek development of this notion was that it was not clear if the obligations resulted from how things had always been done, or whether they possessed a natural and divine sanction. With Hellenism, Rome assimilated the Greek notion of reason, assuming that humanity is a knowing being capable of figuring out how this world works (reason) that formed the world of Greece and Rome. When this idea merged with the Judeo-Christian culture there was a “revolution of thought and action.”\textsuperscript{226} The question became how the notion that the mind and the world fit and that the mind is capable of figuring out how the world works, could stand beside

\textsuperscript{223} Ibid.
\textsuperscript{224} Ibid. Mt. 22:15-22 is Jesus’ response to the question posed to him by the Pharisees which asked if it is lawful to pay the census tax to Caesar or not. Jesus’ reply is to “repay to Caesar what belongs to Caesar and to God what belongs to God.
\textsuperscript{225} R. W. Carstens, Notes on Humanity: Faith, Reason, Certainty, 2nd ed. (Maryland: University Press of America, 2003), 10. The author explains that in the Iliad (c 850-550 B.C) there is evidence of the cultural attempt to explain the dignity of the human mind as well as its limitations.
\textsuperscript{226} Ibid., 33.
the Hebraic-Christian notion of faith that is “the substance of things hoped for, the
evidence of things that appear not” (Heb. 1:1). The merging of all these cultures became
the basis of the civilization that would dominate the western world for more than a
thousand years: natural law reasoning.

Natural law reasoning has been employed as a form of argumentation in
theological writing for centuries. Although its influence on Catholic Social Teaching has
diminished over the years, the essence of natural law is still important for Catholic
ethics.227 Stephen Pope explains that CST, from its beginnings, has been influenced by
natural law “traditions”.228 He explicates that popes have selectively integrated various
modes of natural law, recognizing a clear divide between those prior to Gaudium et spes
and those following it.

Pope holds that the writings prior to Vatican II were more philosophical and
primarily drew from a neoscholastic framework that rested upon the doctrine of creation.
This form of natural law finds its origins in Greek and Roman philosophy and law.
Aristotle’s teachings of “doing the right or the just act” distinguishing between what is
“just by nature” from what is “just by convention,” and the Roman’s differentiation
between the civil law and the law common to all nations, stemmed from the belief that
there were rules of behavior that were based on objective, eternal norms that were
established by nature and human reason.229 Early Christians attributed the source of
natural law to God. Augustine, who argued for Christians to “use the riches of pagan
philosophy more effectively to preach the gospel” and Justinian I, whose work

227 Massaro, Living Justice, 65.
228 Stephen J. Pope, “Natural Law in Catholic Social Teachings,” in Modern Catholic Social
229 Ibid., 41.
incorporated natural law into his Codex, were instrumental in handing down the doctrine into the medieval period.\textsuperscript{230} By the twelfth century the legal scholar Gratian, also known as “the father of Canon Law,” included natural law as one of the two laws that guided humanity and defined it as “what is contained in the ‘Law and the Gospels.’”\textsuperscript{231} Medieval canon lawyers began to expand the definition of natural law as “the law common to all peoples” to include subjective rights such as “liberty, power or faculty,” which eventually come to be understood in the more contemporary term as “natural rights.”\textsuperscript{232}

The West’s pre-eminent theorist of the natural law, Thomas Aquinas, regarded it as being “nothing else than the rational creature’s participation in the eternal law,” which is ultimately God’s wisdom.\textsuperscript{233} This eternal law is believed to be in the very constitution of humanity. It is a law laid down by the Creator that reflects the ordination and direction of all things towards an end.\textsuperscript{234} It is the directive norm of all movement and action willed to humanity at the same time God willed creation to exist. This directive is believed to be in harmony with humanity’s free intelligent nature; actions chosen that conform to the eternal law are considered to be morally good and right, whereas as those actions that

\textsuperscript{230} Ibid., 43. Pope explains that there were two reasons that the church turned to natural law: 1. The central normative document of faith that humanity is created in the image of God, and 2. Although scripture speaks about moral and social issues, it does not provide either a moral philosophy or body of law that can be used to govern political communities (42).

\textsuperscript{231} Ibid.

\textsuperscript{232} Ibid.

\textsuperscript{233} Thomas Aquinas, \textit{Summa Theologiae} II-II, Q. 91, a.2

\textsuperscript{234} Lisa Sowle Cahill, “Toward a Christian Theory of Human Rights,” \textit{The Journal of Religious Ethics} 8, no. 2 (Fall 1980): 277-301. Cahill explains that theological ethics are framed in terms of both a teleological and deontological model of moral agency. Both models can be seen as a starting point in moral discourse but can always move to include elements associated with the other. In the \textit{telos} model, the moral agent is called to fuller self-realization in love of God and other persons. In deontological models, the individual is “obligated” to that destiny by the claim of the Creator and Redeemer where genuine realization of personhood is fulfilled.
conflict with humanity’s nature are seen to be immoral and wrong.\textsuperscript{235} Thus, Aquinas held that natural law is observed when a person is engaged in correct practical reasoning about what is good in a certain situation and follows through in accord with a rational decision. Reason, known otherwise as the manifesting norm, is one of the three constituents of natural law. The other two being the discriminating norm, which is human nature itself as objectively considered, and the binding or obligatory norm, which is the Divine authority or conscience.\textsuperscript{236}

The theory states that all of our natural moral obligations or duties derive from one supreme and universal principle that makes up the natural law. Aquinas starts from the premise that reason acts as the dictator of conduct towards a good. He concludes that, “the supreme principle of moral action must have the good as its central idea…. the supreme principle, from which all the other principles and precepts are derived, is that good is to be done, and evil avoided.”\textsuperscript{237} Natural law is universal and applies to all of humanity, excluding infants, children, and insane individuals. It is immutable since it rests upon the absolute ground of the eternal law which cannot cease to exist or change. This characteristic of immutability does not apply to the imperfect formulas that express the law, but to the moral standard itself.\textsuperscript{238}

According to Aquinas, all human law should derive from the natural law that ordains humanity to live in society. Society requires an authority that should possess the moral power to direct its citizens towards a common good. The human laws established will be seen as being suitable and legitimate if they correspond with and enforce the

\textsuperscript{235} Jack Donnelly, “Natural Law and Right in Aquinas’ Political Thought,” \textit{The Western Political Quarterly} 33, no. 4 (December 1980): 521.
\textsuperscript{236} \textit{Catholic Encyclopedia}, “Natural Law.”
\textsuperscript{237} Ibid. This quote derives from Aquinas, \textit{Summa}, I-II, Q, xciv, a. 2.
\textsuperscript{238} Ibid.
natural law. If they conflict with it, then they should be null and void. Unfortunately, since they are human laws and are limited in scope due to the fallible intellects of the human beings who enforce it, they are bound to be unjust at times. Aquinas advises humanity in such a case to set aside this human law and instead follow the dictates of justice and the common good.  

For Aquinas natural law is believed to be the true law because through it God imposes upon humanity, which has been endowed with reason, its obligations and prescriptions of their duties. Human law has the general legal mission of making humanity good, restrain the wicked, and train it to be more virtuous.

With the rise of modernity came a new modern theory of natural law. Pope attributes four factors that influence this movement away from Aquinas’ theory. The first was inspired by nominalism, which initiated a shift away from an ethics based on universal characteristics of human nature to a focus on subjective rights of an individual and voluntarism. This new focus gave priority to the will instead of Aquinas’ primacy to reason, and examined the good instead of what is true. This new focus removed Aquinas’ teachings of virtues from the center of the conversation and replaced it with the discussions of obligations and law.

The fifteenth to the early seventeenth centuries saw the rise of a second Scholasticism, which helped further develop the theory. With the European exploitations of Native Americans came the development of the account of universal human dignity, and with Jesuit Francisco Suarez came the understanding that although human nature carried natural inclinations to the good, its binding force to that good derives only from

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239 Aquinas, *Summa*, II-II. 120. 1
240 Donnelly, “Natural Law and Right in Aquinas’ Political Thought,” 521.
241 Pope, “Natural Law in Catholic Social Teachings,” 45.
242 Ibid.

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the will of God. The most influential individual from this Scholastic period was Hugo Grotius who is known for laying the foundation for international law based on rights stemming from natural law. He saw these rights as being universal qualities possessed by all of humanity that can be established by reason. He saw them as being morally binding even if there were no God. Therefore, in order to establish a just society there is a necessity to protect these rights.

The fourth and final influence to the development of modern natural law theory comes from the works of the liberal rights theorists such as Thomas Hobbes and John Locke who begin to break from the classical Aristotelian/Aquinas teleological philosophy and move towards a philosophy that held that each “individual is first and foremost self-seeking, not naturally inclined to ‘do good and avoid evil.’” Hobbes held that humanity possesses liberty that entails no natural duties to any other individual and is not tied to any moral limits. Rights are completely separate from the law, since rights consist in having the freedom to do whatever the law does not forbid one to do. Law, therefore, is only “an expression of the will of the sovereign.” Laws are seen to be put in place in order to maintain peace and uphold contracts. John Locke expands upon the social contract view of law for the sake of security and establishes a natural law theory based on positive laws that held that the role of government is first and foremost to protect the individual’s life, liberty, and home. These classical Liberalists had much influence over modern natural lawyers and other influential modern social thinkers such as Immanuel Kant, Rousseau, and Hume who all believed in the individualistic basis of

\[\text{Ibid., 46.}\]
\[\text{Ibid.}\]
\[\text{Ibid., 47.}\]
\[\text{Ibid.}\]
\[\text{Ibid., 48.}\]
natural rights and their priority to natural law. Stephen Pope holds that Kant’s understanding of rationality, his ethics based on the respect of every person, his principle of individual rights, and his assertion of the dignity of the human person were instrumental in shaping phenomenology and personalism, which have made their way into the post Gaudium et spes CST documents. Thus, Pope divides CST into earlier writings that draw from the doctrine of creation and use natural law arguments in a direct and explicit manner consistent with an Aristotilian/Aquinas philosophical framework, and those more recent ones that predominantly employ the Bible and draw from the Doctrine of Christ, selectively employing natural law stemming from a combination a philosophical theories of neoscholasticism, existentialism, personalism, and phenomenology.

3. Tradition

As previously stated, social encyclicals which are primarily concerned with the challenges of political and economic life in the contemporary world find their inception over one hundred years ago in 1891 with Pope Leo XIII’s Rerum Novarum: The Condition of Labor. When individuals speak of Catholic Social Teaching, they are most likely referring to eleven to fifteen major documents written since, that break new ground and introduce original and novel ways of addressing the challenges of the day. But Christian theology’s reflection and comments on issues of life in society can be traced

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248 I state there being between eleven to fifteen social encyclicals because the list varies depending upon the reference source. There are mainly eleven that are found on all lists, but then some include others, like Pope Benedict’s Deus Caritas Est, that touches upon social justice themes, but does not devote its entirety to them.
back much further than 1891. This ongoing reflection that began with the Fathers of the Church is referred to as tradition.\footnote{Massaro, Living Justice, 68-71.}

Although there are few written sources that have survived from the Patristics on topics relating to peace and justice, it is possible to trace some of their stances in the footnotes of the major social encyclicals. These Fathers of the Church, such as Clement of Alexandria, Tertullian, Origen, Athenasius, Basil the Great, Ambrose of Milan, Augustine of Hippo, and Jerome, were all great teachers, preachers, and theologians during the second to sixth century who addressed how people could live their lives in a politically and economically divided world, all the while being true to their faith. Father Thomas Massaro, professor of moral theology at Boston College states that while these writers were able to enlighten their audience regarding the social implications of the faith that one derives from Scripture, they did little in offering the practical steps necessary in improving the injustices that existed in society. The popes draw from these men for the purpose of reminding the faithful about the basic religious virtues, but do not receive directives or blueprints for how to live a faithful and just life in society.\footnote{Johan Leemans, Brian J. Matz, and Johan Verstraeten eds., Reading Patristic Texts on Social Ethics: Issues and Challenges for Twenty-First-Century Christian Social Thought, (Washington, Catholic University Of America Press: 2011), 209-232. The Fourth Part of this book contains two articles that reflect of the themes of the Church Fathers and how they might impact our contemporary social thought. The first, by Richard Schenk and the second by Johan Leemans and Johan Verstraeten both present negative opinions about the outcome of purpose of this text, which is to gather together 110 citations or allusions by the Church Fathers. The conclusion in both articles was that there is little to gain and not must prospect for a genuine dialogue between patristic and Catholic social thought. The main reason is due to the differences that exist between the Patristic time period and the modern era. Whether one stresses the more radical features of the Fathers’ teaching on property and renunciation or their social conservatism on issues such as slavery, their issues were very different from contemporary issues.}

The Patristic era in philosophy and theology leaned towards Platonism, underestimating the importance of Aristotle’s preference for the investigation of the facts and laws of the physical world and his knowledge of ethics. Towards the beginning of
the sixth century a new breed of thinkers began to emerge that continued to draw from Platonism, but began to incorporate some Aristotelian philosophy. These intellectuals acted as a link between the Patristics and what came to be known as the Scholastics, keeping the tradition of early Christian speculation, principles, and thought alive.

With the reign of Charlamagne, the eighth and ninth centuries saw what came to be known as the Carolingian revival of learning. This era brought together a new breed of philosophers that ushered in a new phase of Christian thought that has come to be known as Scholasticism. Scholastic philosophy, with its emphasis placed on dialectical reasoning, came to be characterized as being a species of Christian Rationalism. This trait came to mark the most definitive feature of Scholasticism as compared to Patristic philosophy, which was predominantly described as being intuitional and mystic. In addition to introducing the use of reason in the discussion of spiritual truth, and the application of dialectic to theology, there began to be a willingness on the part of these learned and holy men to go outside the ecclesiastical tradition that had been accepted until then and gain knowledge, not only from Aristotle, but also from the Arabians and the Jews, whose works had begun to penetrate in Latin translations into the schools of Christian Europe due to the taking of Constantinople in 1204. This led to an extraordinary intellectual activity during the thirteenth century in medieval Europe.

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251 Daniel A. Wren, “Medieval or Modern? A Scholastic’s View of Business Ethics, circa 1430,” *Journal of Business Ethics* 28, no. 2, (November 2000): 109. Boethius, Cassiodorus, St. Isidore of Seville, Venerable Bede etc., helped to hand down the traditions of the Patristics into the Scholastic era the current of Platonism along with other modes of enquiry. Boethius’ philosophical works include the translation from the Greek of Aristotle’s logical treatises, St. Isidore was the first to introduce Aristotle to his countrymen compiling a summa of universal knowledge, and Venerable Bede’s largest work was De Naturâ Rerum or “The Nature of Things,” which dealt with science, as science was then understood.


The most notable and most often quoted of these school men was St. Thomas Aquinas (1225-1274). Aquinas’ writing can be described as being an assortment of sort, since he had a talent of merging together Aristotelian, Platonic, and Socratic thought into both an inductive and deductive style, that was at the same time both analytic and synthetic. 254 He had the gift to unite various traditions of thought into a unified whole. This is most notably evident in his multi-volume masterpiece which immortalized him, his Summa Theologica where he builds upon the traditions of Greek and Roman ancient scholars, scripture, and Patristic scholarship. 255

Aquinas’ impact on intellectual life has been expressed as being the most influential since Aristotle. Not only during his lifetime did popes and universities profit from his wisdom and prudence, but his theology and his principles on the relations of faith and reason, and his systematic theology continue to be proclaimed by popes, theologians, and academics until this day. His approach of summarizing the major arguments on contemporary controversial issues and applying his principles to arrive at clear conclusions grounded in logic and reason have earned him the recognition to be honored at every general council since his death. His carefully reasoned arguments on divisive matters such as private ownership of property, and just war have garnered this angelic doctor the title of “the great luminary of the Catholic Church”. 256

As key sources of Christian ethics, the Church recognizes the intimate relationship between Scripture and Tradition. They are interdependent. Tradition takes

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256 John F. Sheehy, *The Church’s History of Injustice and Why This Priest Left*, (Maryland: University Press of America, 1999), 42. The title of Luminary of the Catholic Church was given to him by Stephen Tempier, Bishop of Paris who is known for his March 7, 1277 prohibition of the teaching of 219 philosophical and theological theses that were being discussed and disputed in the faculty of arts under his jurisdiction.
the Word of God and hands it off to an unending succession of preachers to be preserved until the end of time.\textsuperscript{257} \textit{Dei Verbum (Dogmatic Constitution on Divine Revelation)}, one of Vatican II’s most authoritative and important documents with its purpose being to spell out the Church’s understanding of the nature of revelation, discusses the process whereby God communicates with human beings. It touches on questions about Scripture, Tradition and the teaching authority of the Church. It is within the second chapter that one will find a discussion on the relationship between Scripture and Tradition in the context of the transmission of Revelation within the Church. Most significant here is the moving way that the document identifies the close relationship between Scripture and Tradition. It speaks of one “divine wellspring” making up a single “deposit of faith” entrusted to the Church (n.9-10).\textsuperscript{258}

4. Experience

The fourth and final source that has contributed to the growth and development of Catholic Social Teaching is that of the role of human experience. In the Introduction to its \textit{Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)}, it states that "In every age, the church carries the responsibility of reading the signs of the times and interpreting them in the light of the Gospel."\textsuperscript{259} As the guide to the faith, as well as being part of the whole human family, the Church hopes to enter into dialogue with the people about all the various problems in the world, in order to throw the light of the

\textsuperscript{257} Zenit, “Vatican II, 40 Years Later: ‘Dei Verbum’: Scott Hahn on the Dogmatic Constitution of Divine Revelation,” 23 May 2003 [journal on-line]; http://www.zenit.org/article-7370?L=English.gifml; Internet; accessed 30 October 2011. Schott Hahn is a professor of Scripture and Theology at the Franciscan University of Steubenville and holds the Pio Cardinal Laghi Chair at the Pontifical College Josephinum. This was his response to the question regarding the vitality of Tradition in relation to Scripture.


Gospel on them and supply humanity with the resources that she has received through God. The human person and his or her experience are key to this discussion. Therefore, one of the tasks of Catholic Social Teaching is to aid individuals to read and interpret “the signs of the times.”

On the 70th anniversary of Pope Leo’s XIII’s landmark encyclical Rerum Novarum, Belgian priest and Cardinal Joseph Cardijn asked Pope John XXIII to commemorate the anniversary with a social encyclical of his own. As someone who dedicated his life to the salvation of the working class of the world, and was founder of The Young Christian Workers, Cardijn provided the pope with a twenty page memorandum outlining issues he believed should be addressed along with a three-part method of moral decision making he had developed while he was a chaplain to groups of Christian factory workers for them to use to make improvements to their working conditions. Much to Cardijn’s surprise, when the pope issued his social encyclical, Mater et Magistra (Christianity and Social Progress) in 1961, it contained a slightly more elaborate version of what Cardijn had presented earlier. Paragraph 236 outlines:

“The there are three stages which should normally be followed in the reduction of social principles into practice. First, one reviews the concrete situation; secondly, one forms a judgment on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: look, judge, act.”

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260 Ibid., 3.
From that point onward the Church adopted the *See-Judge-Act* method as part of Catholic Social Teaching and practice. For the past fifty years, Pope John XXIII’s version of Cardijn’s method has had a great influence on the theory and practice of social justice, especially among Catholics: See the world around you, Judge the world around you in light of the Gospel, and act to make the world a better place. A more elaborate version of this same process that also draws upon Bernard Lonergan’s analysis of human knowing is the four-step schema referred to as one of three titles: *pastoral circle, circle of praxis, or hermeneutical circle*. As a method being adopted by numerous institutions to understand and criticize societies responsibly and act effectively for the common good, the process stresses the vital two-way relationship between action and reflection in four steps: 1. Experience, 2. Social Analysis, 3. Theological Reflection, and 4. Pastoral planning.  

1. **Experience:** This first step, also known as Insertion is where one is asked to experience the problem or issue at hand. It asks to place oneself into the local situation to experience poverty, injustice, violence, and marginalization either vicariously or actually, in order to gather data about the social problems and their effects. Keeping one’s eyes open to new experiences or surroundings provides much information to be reflected upon.  

2. **Social Analysis:** This second step also known as Descriptive Analysis is where one would describe the power situation. Although it appears to be the least obvious of the steps, it is the most crucial, since it is only when observers analyze the situation that they get a better understanding of all the factors behind it. Through empirical studies of the economics, political, social and...

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cultural realities of a society, observers find out about the causes of injustices, how things operate, and the history behind the issues. Experts in various fields, such as sociologists, economists, and financial analysts might have to be brought in at this stage, in order to arrive at an independent and critical conclusion.

3. Theological Reflection: This third step is where one finds the proper tools to make good judgments about social realities. Existing societies are challenged on moral grounds in light of the living faith. The experiences from the first step and the data collected in the second step are now viewed through the lens of the Gospel, Tradition and reason. This is where Catholic Social Teaching can be most helpful by asking new questions and presenting novel and alternative possibilities, including radically new structures.

4. Pastoral Planning: Once the new knowledge is gained in step #3, it is time to determine the appropriate response. A course of action is laid out as a result of all the previous steps taken. Policies, strategies, and actions are decided upon in order to transform society from its unjust present condition to a better, more just condition.

The process presented above is ultimately envisioned to be an ongoing process of learning about the world and seeking to act more effectively based on an increasing amount of information. The experience dimension of social ethics hopes to provide knowledge and understanding to be better equipped for future social efforts.

Having presented both a brief historical development and the four sources that contribute to the social teaching of the Catholic Church, it is evident that something that
is as central and essential to our faith can be overwhelming and difficult to comprehend in its entirety. Recognizing this reality, different organizations have summarized lists of major subject matters or principles that are designated as core Catholic Social Themes. There is no one official canon or list of themes, and lists vary with every commentator but there is an overall agreement about the basic themes that stand out. For the purpose of this project, the author of this dissertation has adopted the list of nine themes of Catholic Social Teaching as outlined by the Pontifical Council For Justice and Peace and included a summary chart compiled from the council’s document: “The Social Agenda.”263

In June of 2004, this same council took it upon itself to issue a “Compendium of the Social Doctrine of the Church” in hopes of systematically presenting the foundations of Catholic social doctrine to those hoping to gain a deeper understanding.264 Their goal is to share it with the faithful and “to all people of good will,” as nourishment and assistance for human and spiritual development in the world. It teaches that Catholic Social Teaching places humanity and society in relationship with the light of the Gospel message, and therefore stresses the importance of the moral values, founded on natural

263 Pontifical Council for Justice and Peace, “The Social Agenda: A Collection of Magisterial Texts,” (Rome, Vatican City: Libreria Editrice Vatican, 2000); available from http://www.thesocialagenda.org/; Internet; accessed 1 November 2011. The Pontifical Council for Justice and Peace (Justitia et Pax) is part of the Roman Curia dedicated to action-oriented studies for the international promotion of justice, peace, and human rights from the perspective of the Roman Catholic Church. Created by Pope Paul VI after being proposed by the Second Vatican Council, this body of the universal Church’s role is “to stimulate the Catholic Community to foster progress in needy regions and social justice on the international scene” (Gaudium et Spes, No. 90). The primary work of the Pontifical Council is to engage in action-oriented studies based on both the papal and Episcopal social teaching of the Church by cooperating with various religious orders and advocacy groups, as well as scholarly, ecumenical, and international organizations.

law and reason that can help create greater justice and bring about “an authentic
civilization oriented ever more towards integral human development in solidarity.”

To follow, you will find a chart I created that lists these nine main themes along
with “sub themes” that they address. The third column indicates the documents that have
addressed these themes. My hope is present a succinct summary of themes of CST and
the corresponding documents that have addressed the social issues.

\footnote{Ibid. Introduction.}
# Nine Key Themes of Catholic Social Teaching

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|                       | B. Society Founded on Truth                | Pacem in Terris, nn. 35, 86  
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Chapter Three

Catholic Social Teaching, Communitarian Ethics and a Warning to Capability Thought

Catholic Social Teaching and Human Development

Prior to advancing my thesis that CST has the potential to protect the CA’s possibility of latent individualism, it is imperative to know that Catholic Social Teaching has been issuing statements on human development since 1891 with the purpose of calling all its members to work to better the lives of those experiencing injustices. Although the term “human development” is not found in each document, per se, each one is concerned with the many facets of the contemporary world that have an impact on the development of humanity. Therefore, participating in the human development discussion itself is not an original idea, but requesting an actual seat at the table with this secular organization that has never welcomed a religious approach in order to make constructive contributions, is. This goes beyond addressing the topic in an ideological manner, but actually getting a seat within the discussion and putting a proposal into action.

With Rerum Novarum, Pope Leo XIII opened the door to the discussion of human development with his concern for the plight of the working class in late nineteenth century Europe, and for the role government has in ensuring public and individual well-being. He made note of the inhumane conditions the working poor were enduring, and stated that they should be receiving what would enable them to be housed, clothed,

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266 The following chapter has been inspired by Pope Benedict XVI’s encyclical, Caritas in Veritate. In it, the pope explains that in order to promote integral human development there is a necessity to foster the interaction of diverse levels of human knowledge. He calls for various disciplines to work together through an orderly, interdisciplinary exchange with the goal of sharing knowledge through a respectful and admirable understanding and acknowledgment of the competence of every level of knowledge. He insists that this exercise be “‘seasoned’ with the ‘salt’ of charity,” for “the demands of love do not contradict the demands of reason.” n décid XVI, Caritas in Veritate, 30.

secure, and to live without hardship. There are four papal texts that focus primarily on human development: one conciliar document, and three encyclicals. Each of these documents reflects the issues of the time in which it was written, builds upon the tradition, and adds new dimensions to it. Each further develops teachings that also speak to principles of the CA’s such as freedom, liberty, and human dignity, plus offer a measure of protection against the CA’s potential to skew towards individualism with CST’s emphasis on community and relationship.

Gaudium et Spes (The Church in the Modern World)

Addressing “the whole of humanity,” on December 7, 1965 the Second Vatican Council promulgated its message of joy and hope for all humankind as it faced the struggles of the modern age (2, 9). Calling for a development based on an unqualified acceptance of the inherent dignity of the human person, the document states that the Church, unlike the CA, concerns herself with building up the solidarity of the human community, in addition to the humanization of all human activity and work. Taking a reading of “the signs of the times,” the council interpreted them by maintaining the focus on “each individual human person in her or his totality, body and soul, heart and conscience, mind and will” (3, 4). In a time period that entailed profound social and cultural transformations, the council comments on humanity’s desire to live a life that is

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268 Ibid., 51.
full, free, and worthy of human nature. They even address the question that they believe many people are asking: What is humanity?

To attain a better understanding of the council’s message, it is essential to be familiar with the contemporary context in which the document was written. Vatican II emerged at the end of a turbulent, bloody period of two World Wars that witnessed the terrors of the Holocaust as well as the use of nuclear weapons. It was the first time ever that humanity had the power to extinguish the human race; something only God had had the power to do until this point. The actions and decisions made over the previous half century became the topic of discussion in moral conversations and public debates, resulting with the creation of the United Nations in 1945 and the issuance of the “Declaration of Human Rights” in 1948 that stipulated the dignity of the person as the common standard of achievement towards which all peoples and all nations should be held accountable.

Around the same time in the United States, there was a civil rights movement ensuing, which challenged an ingrained cultural system based on racial distinctions. Again, human rights were being examined as well as the issue of human dignity. On another front, the Soviet Union had entered an arms race with the United States with the goal of deterring war, while also competing scientifically by putting the first satellite into space.

In the late 1950’s and early 1960’s, African nations achieved independence from European colonial powers, Cuba became a communist country, OPEC was established, the Berlin Wall was built, and the Cuban missile crisis was averted. In a series of steps

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270 Ibid.
271 Ibid., 267. Hollenbach is referring here to the “Declaration of Human Rights,” which was adopted by the United Nations General Assembly on December 10, 1948. Arising directly from the experiences of the Second World War, it was the first global expression of rights to which all human beings are inherently entitled. Beginning as 30 articles, it has since been elaborated in subsequent international treaties, regional human rights instruments, national constitutions and laws.
between 1950 and 1965, the United States had gradually engaged itself militarily in Vietnam causing an antiwar movement throughout the United States and Western Europe. All this being said, the council opened during a point in history when the world was mostly at peace, the West was experiencing new levels of prosperity, and with the invocation of the “Declaration of Human Rights,” there was hope for the overcoming of poverty throughout the world.\textsuperscript{272} It was a time of political, economic, and cultural change throughout the world, and the Second Vatican Council hoped to address the questions that came along with these changes in the light of the Gospel in \textit{Gaudium et Spes}.

The document was quite positive in its reading of the social situation of the human community, recognizing that “in no other age has humanity enjoyed such an abundance of wealth, resources and economic well-being” (4). This brought reason for hope for the human race which aspires to freedom, and appears to be slowly unifying into one human family as communication spreads throughout the world, across national and cultural boundaries.\textsuperscript{273} At the same time, the council identifies the negative signs that accompany the changes taking place: widespread hunger and disease, the widening of an unjust gap between rich and poor nations, a new form of enslavement through social and psychological manipulation by the media, political control by authoritarian regimes, deep ideological rifts that threaten social and political discourse, and a spiritual uneasiness (4-90). Not only did the council recognize an ambivalence when taking a reading of the social temperament of the times, but it found a conflicting attitude within humanity. The social uncertainty that accompanied the changes was manifesting itself within the human

\textsuperscript{272} Ibid., 268.  
\textsuperscript{273} Ibid., 272.
spirit. It noticed an age old dilemma individuals were encountering, resulting from the tension between living and making decisions in a limited, concrete, changing world while feeling unlimited in their desires and their sense of being destined for a higher life (10). The traditional values that had always been drawn upon did not seem to apply to the rapidly changing circumstances. David Hollenbach notes that “this inner spiritual dynamic leads to a tension between a transcendent drive to deeper meaning and the fragility and contingency of all social and cultural values.”

It is within this context that the Council frames its message. Human development and humanity’s ability to rise to its destiny is achieved through life in society (25). It is in the sphere of public life that the instrumental needs of food, shelter, familial nurturance, basic education, and the protection of public safety are met, but it is also here where intrinsically valuable relationships develop that assist human flourishing. Social isolation, or as Hollenbach describes it, “lack of contact or of sustained interaction with individuals and institutions that represent mainstream society,” is a major contributing factor that stands in the way of effective efforts to alleviate the plight of disadvantaged individuals.

*Gaudium et Spes* goes on to state that the betterment of the human condition is brought about through an authentic belief in God, and through social justice.

With its goal to reach out to “all humanity,” *Gaudium et Spes* couples religious arguments with reasoned reflection on human experience. It presents a commentary that is understandable to those both within and outside the Christian community, yet remains faithful to Christianity. Recognizing a mutual relationship between the Church and the

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274 Ibid.
world, the council holds that the Church can contribute to making people and history
more human by communicating divine life to humanity in a way that heals and elevates
the dignity of the human person, consolidates society, and endows individuals’ daily
activities with a deeper sense and meaning (40). At the same time, the Church benefits
from the history and development of humankind through its experiences, from scientific
progress, and from new discoveries from various cultures, all which shed greater light on
human nature and present “new avenues to truth” (44).

Deriving from the love of the Father and founded by Christ in our space and time,
the Church recognizes its saving and eschatological purpose, which will only be fully
achieved in the next life. But while on earth, its members who are called to form a
family, are consolidated and perfected by the unity that Christ established among them as
children of God. The Church’s mission is a religious endeavor that entrusts itself with
the task of manifesting the mystery of God and the meaning of humanity’s own existence
to itself. In proclaiming human rights to safeguard personal dignity and human freedom,
and recognizing the requirements of the common good, the Church hopes to help foster
and support political, economic, and social institutions that are compatible with its
mission (41, 42).

The first chapter of Gaudium et Spes focuses on the dignity of the human person
which stems directly from being created in the image of God, “able to know and love
their creator” (12). The human person is a social being, whose innermost nature is to live
in communion with others where he or she will develop his or her skills and attain his or
her fulfillment. Social life and communal solidarity are of the utmost importance for the
realization of human dignity. It is in worldly activities such as social, economic,
political, and cultural life that human creativity can be seen as the continuation of the creative activity of God. The dignity of the person applies to the body, the intellect, and the human conscience, which requires the capacity for freedom to direct oneself toward goodness. It is expressed in a call to obedience to conscience, which is the most secret core and sanctuary of a person where one is alone with God.277

Gaudium et Spes professes both a commitment to dialogue with all persons of goodwill while expressing fidelity to the gospel and love for the other through the care and respect for all persons, and reverence for their dignity. It calls for the building up of bonds of solidarity among all humanity and an ethic that will enable each individual to participate in a life in community in a manner that will be appropriate for their dignity.278

The council emphasizes the need to transcend an individualist morality with a stress being placed on the common good (30). The principle of solidarity helps us to envision a world of growing interdependence that can be directed toward greater justice. CST believes that the best way to live out the Gospel message of justice and love is to contribute to the common good according to one’s means and the needs of others, promote and assist public and private organizations that devote themselves to the betterment of living conditions, and count social obligation among a chief duty (30). The document goes on in greater detail about some urgent problems that affect humanity: the state of marriage and family, the cultural situation, the economic and social life, the political community, and the state of peace throughout the world. The council holds that there is the need for integral human development that is person-centered and includes

277 Ibid., 274-276.
278 Ibid., 280.
spiritual development, but it is never individualistic. It is always from the perspective of the common good.

It concludes by explaining the role that individual Christians and local churches have throughout the world in fostering a world that is better suited to the surpassing dignity of humanity, and in striving for a universal community based on solidarity and love for all. The horrors of World War II demonstrate the outcome that can result when people of good faith stand by and do nothing against the evil misuse of power. *Gaudium et spes*’s message is that the people of God must be actively involved in bringing about a more just and loving world for all.279

*Populorum Progressio (On the Development of Peoples)*

Pope Paul VI’s third encyclical letter, *Populorum Progressio*, has been designated as “Catholic Social Teaching’s Magna Carta on Development.”280 Written in March of 1967, a little over a year after the end of the Second Vatican Council during a time period that was hailed by the United Nations as the “Decade of Development,” *Populorum Progressio* was the pope’s response to social conflicts which he saw now as having worldwide dimensions.281 The global situation was similar to that described above during the writing of *Gaudium et Spes*, but Giovanni Battista Monatini was a different pope from

John XXIII. Taking on the name Paul VI, Monatini was sending a message to the world that he would be an activist like the Apostle Paul who proclaimed the Gospel mission throughout the world.\textsuperscript{282} Although the globe was experiencing exciting economic, cultural and social progress as a result of rapid communication and increased travel that connected people and information throughout the world, the pope recognized that this “development” was not benefiting everyone or all nations equally. This period of economic expansion, industrialization, scientific and technological discoveries, and international trade left a clear divide between the developed and developing countries, creating a First and Second World rivalry. Those nations coming out of colonial shackles, now being referred to as the Third World, were ambivalent towards the experience. They were pleased to be freed from being “forced to maintain one-crop agricultural policies and one-commodity trading,” but acknowledged that they had not benefitted from the scientific and technological resources that could contribute to human development.\textsuperscript{283} The direction the globe was taking was one that left a large segment of the world’s population out of the process of development, while exposing them to economic domination and exploitation and widening the gap between the poorer and the richer nations due to unjust economic structures. Pope Paul VI challenged the richer, developed nations to focus on the integral human development of the poor nations.\textsuperscript{284}

Bringing a growing awareness to the dreadful living conditions for so many people throughout the world, this encyclical teaches that the goal is not just to eradicate hunger or reduce poverty, but to build a world where the rich and the poor can all come together

\textsuperscript{282} Figueroa Deck, “Commentary on Populorum Progressio, 295.
\textsuperscript{283} Ibid., 297.
\textsuperscript{284} Paul VI, Populorum Progressio: On the Development of Peoples, St. Peter’s, Rome, March 26, 1967.
to sit at the same table (47). This perspective recognizes that development has to be addressed on a global level through a cooperation and solidarity that demands a focus on the common good of all nations and all people. Development is not just about economic growth alone, but must entail the entire person (14). Authentic development is integral development. It involves the promotion of the good for all humanity and for all aspects that advance development of the person: spiritual, economic, education, political, and social.

After a brief introduction and an explanation of the Church’s concern for the progressive development of peoples, the pope lays out what he believes full, complete human development requires: “social and economic structures and processes that accord with man's nature and activity,” as well as a responsibility on the part of the individual, who is endowed with intellect and free will, for his or her self-fulfillment (6). During his travels to Latin America, Africa, the Middle East, and Asia, he noticed that while people hope “to do more, learn more, and have more so that they might increase their personal worth,” their inhabitants, impoverished and disunited, “are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of the human person” (6, 9). Not only are they having to deal with prevailing unjust economic systems that serve to widen the disparity between the rich and poor nations, they must also contend with the conflicts encountered when traditional cultures that emphasize family, community, hierarchy, and religion appear rigid and out of place with modernity.285 The pope recommends rethinking how traditional values are affected and changed under advanced techniques of modern industrialization and social progress in order to better incorporate positive, older moral,

spiritual and religious values that are having a difficult time finding any place in the new scheme of modernity that is ever so rankled with isolating tendencies, rather than risk losing them (10).

Pope Paul VI identifies that while it is not the role of the Church to get involved in politics, she will focus in a special way on the poor and continue to foster human progress as she always has by bringing faith in Christ, erecting sacred edifices, promoting and constructing hospitals, sanitariums, schools and universities (12). But the global situation requires more than just the Church. The pope calls for a “concerted effort of everyone, a thorough examination of every facet of the problem—social, economic, cultural and spiritual” (13). At the present time, the pope believes that one of the things the Church can offer to help humanity attain its full realization is a global perspective on the human person and human realities (13). This global perspective means acknowledging the interconnectedness of all and understanding the complexities this entails.

The pope’s idea of development is one that is rooted in Christian humanism. Stressing that there is an essential link between humanism and development, Pope Paul VI quotes the “eminent specialist,” French Dominican social scientist and philosopher Louis-Joseph Lebret (14). Lebret introduced the Church to the concept of having “the economy at the service of man" and advanced the notion of the "human economy" which aims at “developing the whole person and every person.”

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behind this encyclical, Lebret’s influence is recognized in the pope’s message that the solution is not merely economic, but human betterment (73). It is not about having more, but about becoming and being more. It is about growing in humanity by cultivating the abilities and aptitudes that God has bestowed upon each individual, through education and other opportunities that can enhance the process (15). Thus human life is a vocation that each person entails, therefore each individual has a responsibility to work his or her way towards meeting the goal the Creator has set out for each and every one of God’s children. The full expression of this goal of human development is found in Jesus Christ.

Pope Paul VI was also heavily influenced by French philosopher, political thinker, and Thomist, Jacques Maritain. Much of Maritain’s philosophy can be recognized in a great deal of the pope’s social teaching documents. Two works in particular are relevant: True Humanism (1936) and The Person and the Common Good (1946). Seeing himself as working in continuity with the thought of Thomas Aquinas, Maritain presented his rejection of modernity’s individualism and addressed contemporary problems by developing certain aspects of Thomistic philosophy. He was critical of modernity’s emphasis on epistemology over metaphysics and made it his task to “renovate” Aquinas’ thought of presenting a metaphysics that deals with being as being. Also like Aquinas, he believed that there is no conflict between faith and true reason. He held that faith was open to rational discussion, believing that the existence of God, in addition to numerous fundamental religious beliefs, could actually be philosophically demonstrated.\(^{287}\) For Maritain, religious belief was about Truth. It is not about my or your opinion, or about a private preference. Religious belief is about the true

God. His moral and political philosophy is described as being within the Aristotelian-Thomistic natural law tradition, with the essential element in his moral philosophy lying in human freedom. For Maritain, the “end” of humanity is to be free. This does not mean complete freedom from control or influence or pure rational autonomy, but the cognizance that “the human person is in accord with his or her nature.” The irony in his belief is that the freer humanity is to develop its moral, spiritual, and intellectual self, the freer it becomes. Therefore, his moral philosophy should be considered in conjunction to his analysis of human nature. For Maritain, human beings are both persons and individuals. The person should be recognized as a “whole,” an object of dignity to be treated as an end, who has a transcendent destiny. He or she is also an individual who is related to a common, social order to which he or she has obligations. In both the material and social order, the individual participates in a common good. Thus to be a human being, it is necessary to be both a person having value and worth who is capable of intellectual activity and freedom, as well as an individual related to a common, social order. Describing his philosophy as “integral Christian Humanism,” Maritain holds that a human being is an entity entailing both material and spiritual dimensions, and as a unified whole participates in society in a common good. The object of his political philosophy was to lay out the necessary conditions required to make the individual more fully human in all aspects. It looks to unite the different dimensions of the human person without ignoring or reducing the value of either. In establishing their laws, political institutions must recognize that “while one’s private good as an individual is subordinate

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288 Ibid.
289 Ibid.
290 Ibid., Stanford Encyclopedia of Philosophy is quoting here from Maritain’s Les droits de l’homme, p.84.
to the (temporal) common good of the community, as a person with a supernatural end, one’s “spiritual good” is superior to society.” The CA would never agree with this statement since the common good is never taken into consideration. The main focus for the CA is on how each individual is doing and not a group or community.

Both Lebret’s and Maritain’s influences are recognized in the pope’s teaching on the principles of solidarity and the common good. In viewing human life as a vocation or a call by God to live a fully human life in His image, the pope teaches that God is the source and finality of all that is (21). Growth in humanity is a transcendent activity fully realized through a union with Jesus Christ. This goal is accomplished by utilizing the attributes God gifts to each person in order to develop in community. It is not an isolated endeavor but rather is accomplished through solidarity with others. In *Populorum Progressio*, Pope Paul VI teaches that each and every individual is linked to other human beings and therefore, each and every one of us has a duty to all others. Therefore, development is always both a personal and communal exercise accomplished in solidarity with others with the common good in mind. He warns that materialism and individualistic thinking works against human development both for the individual and the other. It causes avarice and moral underdevelopment both in nations and individuals. The pope notes that materialism can enslave humanity causing the hardening of hearts, the closing of minds, and the goal of self-interest rather than friendship (19). When the pursuit of material possessions becomes the main objective, it prevents humanity’s growth as a human being and acts as an obstacle to its true dignity. He adopts John XXIII’s “observe, judge, act” method as a way of ensuring that real life actions are in line

291 Ibid.
with faith. He stresses that this is especially true when it comes to social, economic, and political decisions. This litmus test continues to be promoted in many of Paul VI’s writings and, as already explained, was adopted by local churches throughout Latin America, Africa, and Asia as well as by the U.S. Catholic bishops.\textsuperscript{293}

In calling attention to the fact that development throughout the world was not benefitting all humanity or nations equally and actually worsening the marginalization of the poor, Paul VI points out what conditions are necessary for growth in solidarity and to free people from the injustices that inhibit genuine human values and true human development. He calls for a new humanism that will enable individuals to “enjoy the higher values of love and friendship, of prayer and contemplation, and thus find themselves” \(20\). In noting this, he states his outlook on development, industrialization and work, the problem with current demographics, and the need for collaboration throughout the world. Allan Figueroa Deck believes that Pope Paul VI’s most noteworthy declaration that should be taken away from \textit{Populorum Progressio} comes from chapter 43, “There can be no progress toward complete development of man without the simultaneous development of all humanity in the spirit of solidarity.”\textsuperscript{294}

\textit{Sollitudo Rei Socialis (On Social Concern)}

In order to better understand the message John Paul II presents in his seventh encyclical, it is helpful to be familiar with the context in which it developed. Written in 1987, twenty years after \textit{Populorum Progressio}, which affirmed that development was the new name for peace, the pope recognized that there still was much disunity and

\textsuperscript{293} Ibid., 300.

\textsuperscript{294} Ibid., 303.
tension within the world: the Soviet Union and the nations of the Warsaw Pact vs. the United States and the countries of NATO, an acceleration of the arms race by the two superpowers, a growing chasm between the rich and poor nations, a widening gap among the rich and poor within nations, a division amid first world wealthier nations and third world poorer nations, and a newfound “fourth world” of extreme poverty existing within wealthier nations. Overall, the pope presents a solemn view of the state of global development in this encyclical that was written to commemorate the twenty year anniversary of Pope Paul VI’s *Populorum Progressio* that emphasized the moral dimension of development.

Just as significant when deciphering his message is Pope John Paul II’s biography. Karol Józef Wojtyła was born on May 18, 1920 in Wadowice, Poland where he was raised and went to school, gaining the reputation of being the best student in town, an enthusiastic athlete, and an amateur actor. Having lost his mother at the age of 10, he was raised by his father in a community inhabited by both Jews and Christians, with one of his closest friends being the son of the leader of the Jewish community. Upon graduating from high school in 1938, he and his father moved to Kraków for Karol to pursue his academics and theatrical studies at the school for drama at Jagiellonian University. Unfortunately, the school was closed a year later by Nazi German Occupation Forces when they invaded Poland. It opened again at the beginning of 1942, operating clandestinely for the next three years with 136 professors and 800 students, Karol Wojtyła being one of them. Having to take on manual labor during this time, in

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order to not be deported to Germany, Wojtyla found himself alone by 1941 when the last of his relatives, his father, died. His eldest brother Edmund, a doctor, had died in 1932 and his sister Olga had died before he was born. That same year, in 1941, Karol Wojtyla co-founded the Rhapsodic Theater Company, which had to operate underground due to the Nazi occupation, described as:

“…a means and way of perfection, by transmitting the word of God pre-eminently through the spoken word, relying on the power of words to communicate a thought and elicit an emotion. What happened in the consciousness of the audience was of primary importance for them, as the 'theater of the word' would become a 'theater of the inner self', concerned with exploring the inner drama of human existence within the Divine drama of revelation, redemption, and human history.”  

The following year in 1942, Karol received his calling to join the priesthood and began courses in the concealed seminary of Krakow. While living the secret double life of worker/seminarian, Wojtyla barely survived a fatal accident that had left him for dead if not for a German officer who transported him to a hospital where he was cared for and brought back to health. While there, he had time to think about his destiny. Would it be the altar or the stage? His survival confirmed to him that he should pursue a priestly vocation. On August 6, 1944, known as “Black Sunday,” Karol Wojtyla dodged the Nazis who were rounding up all the young men in town in order to avoid an uprising similar to what had happened several days earlier in Warsaw, by hiding in the house of

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297 Epiphany Studio Production, *What is Rhapsodic Theater* in “About us” (Saint Paul, MN: Epiphany Studio Production, 2003), [Database on-line]; available from http://epiphanystudio.com/what_is_rhapsodic_theater_. As described on their website, the founding of this clandestine Rhapsodic Theater Company in Nazi occupied Poland, 1941, by Dr. Mieczyslaw Kotlarczyk and Karol Wojtyla (later Pope John Paul II) was meant to be a new genre of dramatic expression which served to uplift the purpose of the theater and elevate its elements to new heights of artistic perfection. This “Theater of the Word” used a dramatic theory filled with principles of art, aesthetics, drama, poetry, philosophy, theology, and even linguistics, enriched and penetrated by the beauty and ultimate truth of the Catholic-Christian faith.

the local bishop. For the next several months, young seminarians, who had escaped being captured by the German Gestapo, re-formed secretly at Archbishop Adam Stefan Sapieha’s residence. By January 17, 1945 the Red army arrived, the German occupation fled the city, and the seminarians reclaimed their school.\footnote{George Weigel, \textit{Witness To Hope}, 44.} That same month, Wojtyla repayed for his life being saved by the enemy by picking up a collapsed Jewish refugee, who had escaped a Nazi concentration camp, and carried her to safety. In an interview given by the then fourteen year old Edith Zierer on September 8, 1946 to “Voices of the Holocaust,” it appears that he saved her life.\footnote{David P. Boder, “Interview with Edith Zierer,” given in Bellevue, France 8 September 1946 (Chicago: Paul V. Galvin Library, 2009) [database on-line]; accessed 1 December 2011; available from http://voices.iit.edu/commentary?doc=ziererE&name=Edith+Zierer+; Internet.} By November 1, 1946, Karol Wojtyla was ordained a priest.

In a short span of twenty-six years, Karol Wojtyla experienced more than most do in a lifetime. In addition to losing all his loved ones, the actor/author/poet/quarryman/soldier/blaster/manual laborer/priest who had survived the Second World War by hiding, after being nursed back to health by the enemy, saved a Jewish girl and hid other Jewish individuals from the Nazis, found time to learn eight languages and phonetically speak an additional twenty-five.\footnote{Cultural Catholic, “Pope John Paul II: 264th Pontiff,” (New London, NH: Cultural Catholic) [database on-line]; accessed 1 December 2011; available from http://www.culturalcatholic.com/PopeJohnPaulII.htm; Internet.} Two weeks after being ordained, he left for graduate theological studies in Rome, had the opportunity to travel and visit France, Belgium, and Holland in 1947, and then went back to Rome in June 1948 to complete the first of two doctorates with a thesis on the subject of faith in the works of St. John of the Cross. In March 1949 he returned as vicar to his beloved, “liberated” Poland hoping to find a free and independent homeland, yet discovered it had been re-shackled by communism.

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\item George Weigel, \textit{Witness To Hope}, 44.
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According to renowned biographer and specialist of Pope John Paul II, George Weigel, all of these experiences “chiseled him into an early maturity,” leading him to the altar to pledge to spend himself in service to others. The horrors of World War II, the Archbishop Sapieha’s heroic model for living out one’s faith, and his most enlightening experience of the world of manual labor all contributed to what Weigel describes as the “grist” for Wojtyla’s “literary mill,” as well as being a profound influence that would shape the social doctrine of the Catholic Church. On July 23, 1951, his good friend and mentor Cardinal Sapieha died, and once again Karol Wojtyla felt orphaned. Although the Cardinal’s position was not filled for another twelve years, the de facto Archbishop Baziak ordered him that same year to continue his studies to obtain another doctorate in philosophy and theology, writing a habilitation thesis in order to secure a teaching position at the university level. It was a very difficult time of radical oppression for the Polish Church from the Stalinist regime. The government was attempting to penetrate and control the church, and Baziak needed an intelligent, hard working priest in the university.

Both of Wojtyla’s topics for his doctoral theses continued to be studied and developed throughout his lifetime, and are reflected in the author’s plays, stories and poetry written under two pseudonyms, Andrzej Jawień and Stanisław Andrzej Gruda, and his religious writings. His first dissertation, *Faith According to St. John of the Cross* (1948), led Wojtyla to two fundamental principles that are consistently present in his

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302 George Weigel, *Witness To Hope*, 87.
303 Ibid., 46.
304 In the European and Asian school systems, a thesis written for a habilitation is a dissertation that is completed independently and without the help of a director. It is the highest academic qualification a scholar can achieve since it requires better quality and greater quantity than a research PhD dissertation.
305 Ibid., 124-125.
writings on social issues: 1. persons can only find themselves in a sincere gift of self, and 2. the personalistic norm. This attraction to St John of the Cross and the world of intense religious contemplation began during these same early years when the Nazis were attacking Poland’s Catholic clergy. When the clergy were removed from the parish of St. Stanislaw Kostka in Debnikion May 23, 1941 during one of the Gestapo raids, one of the young lay men and Karol Wojtyla were asked to continue the youth ministry which came to be known as “The Living Rosary.”

The lead organizer of “The Living Rosary,” Jan Tyranowski, was a gifted mystic who introduced Wojtyla to the Carmelite mysticism based on the spirituality of abandonment. Tyranowski taught him that “‘religious truths’ were ‘not interdictions [or] limitations’ but the means to form ‘a life which through mercy becomes [a ] participation in the life of God’.” Wojtyla learned that knowledge about God came about through a personal endeavor. One not only can come to know God, but can live with God. “The depth of an individual’s conversion to Christ was the key index of achievement.”

Wojtyla’s experience within this group taught him about the apostolic possibilities of a lay vocation, and that holiness did not reside just within the clergy. Jan Tyranowski, who was a tailor by trade and not a seminarian, demonstrated to the future pope that everyone has the potential to live a very personal experience of God. Tyranowski showed Wojtyla that a life through mercy was a life that used prayer as a means of entering God’s

307 George Weigel, Witness To Hope, 60. The “Living Rosary” was the brainchild of Jan Tyranowski and had Karol Wojtyla as one of the first leaders. It was a group of 40-60 young men that broke off into smaller groups of fifteen that were led by a slightly older young man who acted as a mentor and spiritual director. Each of the leaders was trained by Tyranowski to be “animators,” was taught the fundamentals of spiritual life and methods for systematically examining and improving his daily life, and how to live and pray in the presence of God.
308 Ibid.
309 Ibid., 61.
presence. For the tailor, prayer is an experience that animates every aspect of life, not just in the moments of contemplation. The most notable example of Carmelite mysticism intriguing Wojtyla was St. John of the Cross’s “dark night” experiences.

The introduction to the work of St. John of the Cross forever changed Karol Wojtyla, and the saint’s theology became a cornerstone upon which he developed his own. The spirituality of abandonment is one which seeks a communion with God through a purification of the soul. This spiritual tradition teaches that God is beyond imagery, concepts, and feeling, and can only be known in the complete self-surrender and abandonment of oneself in an act of complete love. St. John speaks of the darkness when one feels alone and without God, as Jesus did in the desert and on the cross. It is in those times of feeling utter abandonment and radical emptiness, when one can imitate Christ and hand over one’s worldly security to the merciful God. St. John says that then one comes to truly live in God and comes to know Him. The irony is that in the abandonment of self and coming to know Him, one comes to find oneself as well. Wojtyla and the young men of “The Living Rosary” had every reason to have these feelings of abandonment during the madness of the Nazi occupation, but for Wojtyla, this experience became a defining characteristic of his own discipleship for the rest of his life.\(^{310}\)

The principle of abandonment of self is closely related to the other principle Wojtyla gained through St. John’s writings and further developed during his studies of Immanuel Kant: the personalistic norm. Although this term is first seen in his work, Love and Responsibility, the philosophy germinated from his St. John of the Cross readings and developed during the research for his second dissertation in 1953, The Ethical System.

\(^{310}\) Ibid., 61-62.
of Max Scheler as Means of Constructing a Christian Ethics. The seed of much of his later thought about love and personal subjectivity derives from St. John of the Cross’s commentary about how God “gives himself with a free and gracious will, so too the soul (possessing a will more generous and free the more it is united with God) gives to God, God himself in God; and this is a true and complete gift of the soul to God.”311 In his first dissertation, Wojtyla concludes two things: 1. “The soul becomes ‘God by participation’ and therefore by participation it possesses divinity itself, and 2. “The will gives to the Beloved through love nothing less than that which it had received from him: the gift of participated divinity. Hence the soul gives God to himself and through himself because the motion of the Holy Spirit is continuously transformed.”312 Years later, Wojtlyla extends this teaching in his second dissertation to reach his subsequent principle, the “personalist norm.” This becomes his entry point for thinking about the ethics of human sexuality. He argues that the moral imperative to avoid “using” others is the ethical basis of freedom. It is this same freedom spoken about above. Freedom allows humanity to interact with others without reducing them to objects by manipulating them. Therefore, individuals avoid using each other when two genuine freedoms meet each other in pursuit of a good they hold in common. This encounter of these two freedoms is love rather than using, and becomes the expression of the personalist norm in all relationships. Thus, love is the opposite of using.313 Persons created in the image of God, are not only good, but very, very good. They are not to be used as an object or

312 Ibid., 28.
313 George Weigel, *Witness To Hope*, 141.
means to an end, but rather are to be respected and loved. In the loving of the other and giving the sincere gift of self, one comes to fully find himself or herself.\textsuperscript{314}

The development of principle of the “personalist norm” was not an easy journey for this doctoral student. Wojtyła’s goal was to link a realist objectivity he had learned from his studies of Aquinas’ and Aristotle’s philosophies, which were built on the foundations of cosmology, with the contemporary philosophy of the phenomenologists whose emphasis was on human experience and human subjectivity. The doctoral student found that when he began to take a closer look at the world based on his belief that an “objective” reality disclosed important things about the virtues and the pursuit of happiness and moral duties, he realized that they fall short and become inadequate in a contemporary world that was dealing with modern science and technology. Beginning at the world and moving to the person left little room for human freedom and the assumptions on which he had based his beliefs that he acquired from the ancients and medieval philosophers. He realized instead that he must start from “things as they are” in order to understand how we ought to act. He came to the realization that the moral questions of good and evil, virtue and duty needed to be approached in this manner. He gained this insight from his study of Max Scheler who had further developed the philosophical method of the founder of phenomenology, Edmund Husserl.\textsuperscript{315} As a result,

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\textsuperscript{314} Gaudium et Spes, no. 24. A fundamental expression for this paradoxical idea is “humanity can fully discover their true selves only in sincere self-giving.” Human beings were the only creatures created by God that He wanted for their own sake. If they seek their lives selfishly, they will lose them; if they are generous in giving them, they will find them. This is rooted in the gospel: cf. Mt. 16:25; Mk 8:35; Lk 17:33.
\textsuperscript{315} George Weigel, Witness To Hope, 125-130. The study of phenomenology examines things as a whole and experiences of life as they come to individuals. It is the study of conscious experience. There are several types of phenomenology. Scheler was an existentialist; A type of phenomenology founded by Søren Kierkegaard. Kierkegaard believed that the individual is solely responsible for giving his or her own life meaning and for living that life passionately and sincerely, in spite of many existential obstacles and distractions including despair, angst, absurdity, alienation, and boredom.
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the man who one day would become pope came to the opinion that the crisis of the modern world was due to a crisis of ideas. The heart of the crisis was in the very idea of the human person, which had become flawed.\textsuperscript{316}

For the rest of his life, as both Karol Wojtyła and continuing into his role of Pope John Paul II, this disciple strived to address every major issue on the human agenda, standing firm on his conviction that the horrors of the twentieth-century were products of defective concepts of the human person. Whether it was Nazism, communism, racialism, nationalism, or utilitarianism, the seed that developed the ideology was a flawed perception of the human person. After his election and in conjunction with an effort to address the sexual revolution and its relationship to the moral life, Pope John Paul II hopes were to enlighten the world and help them to “become more conscious of the \textit{humanum}, of the very purpose and meaning of human life.”\textsuperscript{317} The secret lies in the mystery in the incarnation. God revealed His mystery through the Word made flesh. Christ not only reveals the face of God, but fully reveals humanity to itself through the revelation both in his body and through the mystery of divine love. In this mystery is our “supreme calling” to participate in this divine Trinitarian love. Pope John Paul II surmises that “man became the image of God not only through his own humanity, but also through the communion of persons, which man and woman form right from the beginning.”\textsuperscript{318}

\textsuperscript{316} Ibid., 7. Pope John Paul II understood that history was driven by cultures and the ideas that formed those cultures. If the idea of the human person that steered that culture was flawed then it would bring forth destructive goals, or it would be incapable to realizing hopes, even if these goals were presented in noble and humanistic terms; as were Hitler’s ideas.

\textsuperscript{317} John Paul II, \textit{Man and Woman He Created Them}, xxvii.

\textsuperscript{318} Ibid., 9:3. Pope John Paul II teaches that through communion with others we become more and participate in divine love. The ultimate participation comes from humanity’s participation in creation, which makes visible the reality of the divine mystery through the gift of sexual difference and the call of the two to become “one flesh.”
This belief is the basis upon which Pope John Paul II’s makes his statements on contemporary social concerns plaguing the world in his encyclical *Sollicitudo Rei Socialis*. With this encyclical, the pope sets out to accomplish three goals: 1. Mark the twentieth anniversary of *Populorum Progressio*, 2. Update the Church’s social doctrine in light of the accelerating quest for freedom throughout the world and the new, Third World-dominated demographics of world Catholicism, and 3. Get the Roman Curia to accept his post-Constantinian view of the Church’s role in the world as an authentic development of Vatican II.\(^{319}\) The focus for this exercise will be on his second goal. This pope was different from those before him for he had a “culturally driven view of the dynamics of social change” which gave him a distinct opinion of how the Church should relate in the world of politics and economics.\(^{320}\) He knew that this perception would challenge traditional curialism and as such, he decided to have elaborate consultations and discussion with the Roman Curia in drafting the social encyclical in order to “teach” this new vision of the “Church in the Modern World” to the bureaucracy.\(^{321}\) He also knew that this was his opportunity to “go further” with the topic of development than his predecessor, Pope Paul VI did.\(^{322}\)

The pope’s decision to “go further” came about after taking a hard, long look at the world’s socio-political-economic climate since *Populorum Progressio* (PP), examining the moral core of authentic human development, recognizing the obstacles to economic and political development, and noticing the false meanings of development that

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\(^{319}\) George Weigel, *Witness To Hope*, 557.  
\(^{320}\) Ibid., 558.  
\(^{321}\) Ibid., This action not only brought more of the Curia on board, but helped the pope meet his third goal of getting the Roman Curia to accept a Vatican II vision as set out in *Gaudium et Spes (Pastoral Constitution on the Church in the Modern World).*  
\(^{322}\) Ibid.
circulated the globe. In going further, he hoped to articulate a vision of authentic human
development and lay down moral guidelines for political and economic reform required
for implementing his vision.  

*Sollicitudo Rei Socialis* (SRS) was much more vocal in the area of economic and
political development than PP ever was. PP did not comment on the relationship between
the various political systems, whereas SRS clearly stated that the superpower conflict was
a result of ideologies or “logic of blocs” that he opposed and were hindering human
initiatives. He also denounced both totalitarian and authoritarian regimes, endorsing
rather a culture of participation where individuals’ personal initiatives would not be
suppressed. Both nations and individuals have a right to full development, advocating
for democratic institutions that promote the moral virtue of solidarity. The pope stressed
the teaching that civil society is essential to development, going further than PP by
blaming insecure civil liberties as well as defective economics for the underdevelopment
that exists in the world (SRS 15). True development must be achieved within the
framework of solidarity and freedom, without sacrificing either (SRS 33). This is his
answer to overcoming the widening gap between the rich and the poor.  

John Paul II recognizes that if individuals are to develop then the focus cannot
just be on a nation’s economic development. He accuses both the developed West and
East of this; while the West is guilty of selfish isolationism and irresponsible liberal
capitalism, the East is charged with ignoring its duty to cooperate in relieving human
misery and cold hearted Marxist collectivism. Both are condemned for deserting their
moral duty to their people. There are consequences to having this tunnel vision. Instead

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of advocating a self-governing, autonomous behavior that promotes freedom required to promote the creative subjectivity of an individual, focusing simply on economics induces people into becoming machines.\textsuperscript{325} He calls for the removal of the societal structures of sin that inhibit individuals’ exercise of initiative and full authentic human development.

In defining authentic human development, the pope introduces a new label for a false notion of development known as \textit{super-development}, described as “an excessive availability of every kind of material goods for the benefit of certain social groups” (SRS 28). He believes that the economic concept itself, linked to the world development, has entered into crisis. Individuals have become slaves to their purchases and possessions, searching for instant gratification, which ultimately ends in dissatisfaction. The mere accumulation of “stuff” cannot fully satisfy humanity, and therefore the pope feels it necessary to develop a moral understanding of development based on Paul VI’s having and being distinction. Having, can only help perfect an individual if it leads to the realization of the human vocation. John Paul does not discount the importance of the economic dimension of development, but emphasizes that the key element is the interior dimension that is grounded in the bodily and spiritual nature of humanity created in the image of God and in being given dominion over all that is created.\textsuperscript{326}

This leads to another new element introduced by this pope: the ecological element. The true awareness of the common good leads the pope to emphasize three things. He first points out that we cannot simply use the earth and God’s creation, which has its own dignity apart from its instrumental value. Everything has its own “nature of being” and its own “mutual connection” to an ordered system in the cosmos (SRS 34).

\textsuperscript{325} Curran, Himes, Shannon, \textit{Sollicitudo Rei Socialis}, 421.
\textsuperscript{326} Ibid., 422.
The second point responsibility and stewardship accompany the notion of having dominion. Natural resources are limited and are not to be used as if they were inexhaustible. If humanity does not act responsibly, it has the potential to seriously endanger nature’s availability both for this generation and for those to come. The third point he makes towards his environmental concerns is that even on an ecological level, one must take into account the quality of life that derives from industrialization, which requires respect for moral demands. One such example is the pollution of the environment, with its serious consequences for the health of the population (SRS 34).

Although John Paul, like the popes before him, does not offer any technical solutions for authentic human development, he does explain that Catholic Social Teaching is not an ideology that stands between capitalism and Marxism (SRS 41). It is to be seen as a branch of moral theology to be used as a guide to Christian behavior in this complex world of politics, economics, and social. As an “expert in humanity,” the Church is obligated to contribute to this development, not only as a teacher but financially by selling some of her assets to help those who are suffering (SRS 31, 41). This gesture exemplifies John Paul II’s belief and faith he places in the virtue of solidarity, which he now labels as a veritable synonym for development (SRS 39). It is a word that promotes and connotes both charity and justice in an interdependent world that commits itself to the common good.

*Caritas in Veritate (Charity in Truth)*

Pope Benedict XVI’s third encyclical which was initially written to commemorate the 40th anniversary of Pope Paul VI’s 1967 social encyclical *Populorum Progressio*
(PP), and moreover to apply the teaching of that encyclical to the modern day, turned out to be a timely document developed on the eve of what has come to be known as the global economic crisis. \(^{327}\) Promulgated on July 7, 2009 and written in the tradition of the social encyclicals of his predecessors, Benedict addresses what he believes to be the central social question of our day: What is the true meaning human development?

This fourth document, and most current encyclical written specifically on the topic of human development examines the situation at the beginning of the twenty-first century and makes note of what has transpired since the writing of PP. It concludes that due to developments in science and technology, in addition to the context of international trade and finance, characterized by increasing mobility both of financial capital and means of production that are both material and immaterial, the “world’s wealth is growing in absolute terms, but inequalities are on the increase.”\(^{328}\) Thus, what is different from the three previous documents from the outset is that Pope Benedict XVI is not only addressing the issue of human development, but even more precisely, it is authentic human development in a globalized world marked by interdependence.

When Benedict first sat down in July of 2007 to draft this document meant to commemorate Paul VI’s articulated vision of development, he began by examining how...
many of Paul’s goals had been met.\textsuperscript{329} He soon realized that there was reason for the Church to be concerned. The view of development was being guided by economics and profits in a purely technological and economically focused society that found it difficult to set realistic goals and make good use of the instruments at its disposal. Understanding that profits are useful and serve as a means towards an end that provides what is needed to develop, there is a risk in destroying wealth and creating more poverty when profits become the ultimate goal. Since PP, true growth has occurred in the world, but in problematic and disparate ways. Benedict notes that many billions of people have been lifted from misery, and more countries than ever are included in international politics, yet there are malfunctions and problems that plague global interrelations and cause damaging effects on the real economy. Financial dealings are being mismanaged, economies are being poorly overseen, there is large-scale migration of peoples, and unregulated exploitation of the earth’s resources, all of which have a negative impact on the future good of humanity. The pope concluded that a new holistic understanding and a new humanistic synthesis was required that adopted a realistic attitude of the responsibilities that humanity is called upon by a “world in need of profound cultural renewal.”\textsuperscript{330} He saw this crisis as an opportunity for discernment in which to shape a new vision for future, re-plan the journey, discover new forms of commitment, build on positive experiences and reject the negative ones.

\textsuperscript{329} Ibid., 21. Pope Paul VI understood development to mean “rescuing people” from hunger, deprivation, endemic diseases and illiteracy. He taught that from an economic viewpoint it meant that all participated on equal grounds in the international economic process; from a social perspective it meant evolving societies through solidarity and education; and from a political perspective, it meant consolidating democratic regimes that were capable of ensuring freedom and peace.

\textsuperscript{330} Ibid.
Benedict recognizes that there are negative consequences related to this global growth that is marked by irregularities and imbalances. In *Caritas in Veritate* (CV), the pope highlights ten challenges that the world currently faces that stand in the way of authentic human development:

1. In rich countries, new sectors of society are falling into poverty and new forms of poverty are emerging. Some enjoy a “superdevelopment” of a wasteful and consumerist kind, which forms unacceptable situations of dehumanizing deprivation (CV 22).

2. There is an excessive zeal in rich countries to protect knowledge through an unduly rigid assertion of the right to intellectual property, especially in the field of health care causing the cost of healthcare to be unaffordable for some (CV22).

3. In poor countries, cultural models and social norms of behavior persist which hinder the process of development (CV 22)

4. The traditional ways of development that focus on merely economic and technological advances are insufficient, not working, and are actually causing irregularities and imbalances (CV 23).

5. In order to gain a greater competitive edge in the global market, organizations are downsizing social security systems, resulting in greater dangers for the rights of workers, for fundamental human rights, and for the solidarity associated with traditional forms of the social State (25).

6. Mobility of labor as a result of deregulations has resulted in some positive aspects of wealth production and cultural exchange, but has also caused
uncertainty in working conditions, psychological instability, and difficulty in forging coherent life-plans such as marriage. The freedom and creativity of a person and his or her family and social relationships are undermined causing spiritual suffering (25).

7. Interaction between cultures has increased giving rise to new openings for intercultural dialogue that contain a twofold danger. The first is a cultural eclecticism in which cultures are placed alongside one another and viewed as substantially equivalent and interchangeable, yielding to a relativism. The second is a cultural leveling and indiscriminate acceptance of types of conduct and life-styles that lose sight of the profound significance of the culture of different nations and traditions by which the individual defines himself or herself in relation to life’s fundamental questions. Both of these dangers separate culture from human nature. Culture is the manner in which individuals define themselves within a nature that transcends them. The result is the risks of enslavement and manipulation due to being reduced to a cultural statistic (26).

8. Hunger is not so much a result of a lack of material things as a shortage of social resources, the most important of which are institutional. The world is lacking a network of economic institutions capable of guaranteeing regular access to sufficient food and water and addressing the primary needs and necessitates ensuing from genuine food crises (27)

9. There still exists a lack of respect for life. The concept of poverty and underdevelopment should be broadened to include the high infant mortality
rates, practices of demographic control by governments, promotion of 
contraception, the imposition of abortions, legislation that is contrary to life, 
and cultures shaped by moral attitudes that don’t respect life and promote an 
anti-birth mentality under the guise of cultural progress (28)

10. Religious indifference and religious fanaticism are two ideologies causing the 
denial of the rights to religious freedom (29).

Benedict’s new vision for human development is one that is guided by love, truth, 
and solidarity. He teaches that all three of these values must inform all aspects of social, 
political, and economic life in this multi-layered, interdependent, globalized world. He 
follows and develops the thoughts of John Paul II, particularly in the emphasis on the life 
issues such as abortion, euthanasia, embryo-destructive stem-cell research, and social 
justice issues, leading him to make comments on environmental questions which suggest 
that people who don’t care much about unborn children are unlikely to make serious 
contributions to a human ecology that takes care of the natural world. He writes that 
two criteria govern moral action: justice and the common good (CV 6). But charity or 
love goes beyond justice, yet never lacks it. Christians are called to charity illumined by 
the light of reason and faith, even by the institutional path that affects the life of the 
"polis," that is, of social coexistence (CV 7). All humanity has a role to play in 
guaranteeing that institutions operate to benefit the common good. The pope criticizes 
modern societies that appeal to rights without acknowledging their corresponding duties.

331 George Weigel, “Caritas in Veritate in Gold and Red : The revenge of Justice and Peace (or so 
they may think)” National Review Online, 7 July 2009 [journal on-line]; available from 
On-line, 7 July 2009 [journal on-line]; available from 
I believe that this is a possible danger for the CA. Nussbaum presents the theory as a list of rights to be used globally, but never speaks of the corresponding duties that need to be met alongside these rights.

Expanding upon John Paul II’s emphasis on the “law of the gift,” Benedict further elucidates the topic of duties. He explains that the gratuitousness that is present in our daily lives in various forms most often goes unrecognized due to rich nations’ consumerist and utilitarian views of life. In the same manner as John Paul II, Benedict depicts the human being as gift, “which expresses and makes present his transcendent dimension” (CV 34). Instead, the contemporary individual has come to believe that he or she is the sole author of himself or herself, his or her life and society. This notion derives from being selfishly closed in upon oneself and is a consequence of such. Benedict explains that in faith terms, this is a result of original sin. These false convictions of self-sufficiency are causing humanity to confuse happiness and salvation with material prosperity that can lead some to make economic and political decisions without including God and their faith in the equation. The pope warns that this leads to impoverishing of the weak and diminishing personal and social freedom and responsibility. Markets and politics must incorporate certain elements of distributive and social justice and direct themselves toward the common good. This must be extended on a global level, emphasizing that the international community has a duty towards solidarity, ensuring appropriate attention be given to the needs of workers and immigrants, with rich countries offering development assistance to poorer ones.333 There must be a sense of responsibility on the part of everyone with regard for everyone. Otherwise, globalization

without charity in truth could cause unprecedented damage to authentic human development, and create new divisions within the human family (CV 33).

How Catholic Social Teaching can transform the Capability Approach

This brings me to the main argument of this chapter. Since the late 1980’s The Capabilities Approach has been the predominant paradigm utilized for policy debate in human development, even inspiring the United Nations to create the Human Development Index, which measures human development, capturing capabilities in health, education, and income. It has brought together political theorists, economists, philosophers and a range of individuals in the social sciences at the same table to discuss human development and well being. As seen from the brief outline above, a formal discussion on human development began over a hundred years ago in what has come to be known as Catholic Social Teaching, with Pope Leo XIII’s encyclical on his concern for the marginalized working class in Europe. Since then, the Church has developed a body of social teaching on matters of poverty and wealth, economics, social organization and the role of the state, and four documents in particular that directly address human development. I support the argument that Catholic Social Teaching’s focus on integral human flourishing can make theoretical contributions to the field of development economics as well as practical contributions to social and political initiatives currently underway. For this reason, specialists in this area of study should be included at the secular human development table. From the perspective of CST, the goal of applying its principles to the secular discussion is not a novel idea. The main purpose for its development "is simply to help purify reason and to contribute, here and now, to the
acknowledgment and attainment of what is just.” The challenge lies in convincing those of the secular world sitting at the table that CST not only has something constructive to offer, but in the case of the Capability Approach, can provide a measure of protection to its possible skew toward individualism through its principles of solidarity and the common good, community and participation, and the virtue of charity.

With the main question of the CA being what the individual is able to be or do, the approach could have the tendency to become individualistic. It tends to pay insufficient attention to groups or social structures and rather focuses on each person as an end. Although the theory does address affiliation as one of its capabilities that must be met, it is not considered from the same perspective that theology does. It is instead viewed as an architectonic capability that could influences other capabilities. Nussbaum sees it as having the potential of being either fertile or corrosive, and believed to be like the other capabilities, pursued if one wants to or not. This is very different from the theological viewpoint that holds affiliation as being instrumental for the development of humanity.

*Gaudium et Spes*, addressing *all* of humanity, professes both a commitment to dialogue with *all* persons of goodwill while expressing fidelity to the gospel and respect for the other through the care and respect for *all* persons, and respect for their dignity. It does not stipulate restricting the dialogue amongst members of Catholic institutions, other Christian organizations, or other faith based groups. It calls for dialogue with *all* persons of goodwill with the goal of building up of bonds of solidarity among *all* humanity, and an ethic that will enable each individual to participate in a life in community in a manner that will be appropriate for their dignity. Its message is that the people of God must be

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actively involved in bringing about a more just and loving world. I believe this includes participating in the global, secular discussion on human development currently underway, that brings together a cross discipline of economics, philosophy, political theory, sociology and development studies.

In order to substantiate this argument, I identify similarities between The Capability Approach (CA), and several key principles of Catholic Social Teaching (CST), drawing specifically from the four documents on human development presented, but also referring to other Catholic Social documents, and conclude this argument with contributions that Catholic Social Teaching can make to the human development discussion, where I hold that the Capability Approach falls short. I am able to make this comparison since both the CA and CST embrace the belief that integral human flourishing, which encompasses much more than just economic advances, is a good standard for assessing the progress of nations. As Pope Benedict concludes, “The truth of development consists in its completeness: if it does not involve the whole man and every man, it is not true development.”

Both the CA and CST view human development as a vocation. In *Populorum Progressio* (PP), Paul VI teaches that progress is a vocation since every individual is called upon to develop and fulfill himself or herself. Each person is born to seek self-fulfillment. Bestowed with gifts such as intellect, free will, and love, each one is

\[\text{335} \text{ Severine Deneulin, “Thinking About International Development: Insights from The Encyclical Populorum Progressio,” Exerceo, (July 2008); available at www.exerceojournal.org.}\]

\[\text{336} \text{ Benedict XVI, Caritas in Veritate, 18.}\]

\[\text{337} \text{ To the best of my knowledge, secular human development schools of thought do not categorize human development as a “vocation.” This is a claim I make based on its definition. The secular definition of vocation as per The Merriam-Webster dictionary states that a “vocation” is a “summons or strong inclination to a particular state or course of action” with its origin having been derived from the Latin word meaning a “call.” The difference in the religious definition is that this call is believed to come from God. This will be discussed in greater detail towards the end of this chapter.}\]

\[\text{338} \text{ Paul VI, Populorum Progressio, 15.}\]
responsible for his or her self-fulfillment, and thus, this vocation requires a free and responsible answer to this progress. Humanity is “the steward of the value and intrinsic beauty of all creation,” including humanity itself.\textsuperscript{339} Therefore, human flourishing is to be the end of development and of all economic, political, and social activity, and the standard by which it is to be evaluated.\textsuperscript{340} In \textit{Development as Freedom}, Amartya Sen defines development as a process of expanding the real freedoms that individuals enjoy. He pinpoints individual agency as being central to addressing progress and notes that freedom of agency is both qualified and constrained by the economic, political, and social opportunities that are available to individuals.\textsuperscript{341} Therefore, both recognize human development as a process that requires real human capabilities for individuals to do and be in a way informed by the “intuitive idea of a life that is worthy of the dignity of the human being.”\textsuperscript{342}

Both the CA and CST speak of the inherent dignity of the person. The recognition of the inalienable value and intrinsic dignity of every human being, and the understanding that this is the foundation of the rights and ethical imperatives by which society is to be structured was first formulized in CST with \textit{Rerum Novarum} (RV). It is here that Pope Leo XIII first acknowledges the excesses of liberal-capitalist, the exploitation and dire poverty of workers, and the concentration of privilege and wealth in

\textsuperscript{339} The Offices of the Congregation for the Doctrine of the Faith, \textit{Instruction Dignitas Personae on Certain Bioethical Questions}, Saint Peters, Rome, 8 September 2008, Feast of the Nativity of the Blessed Virgin Mary, 36. The following statement derives from the document’s conclusion. The text teaches that humanity participates with God in creating and transforming creation “by ordering its many resources towards the dignity and wellbeing of all of human beings and of the human person in his entirety.” This is accomplished through using all the gifts which God has bestowed upon humanity: life, knowledge, freedom and love. It stresses that appropriate appreciation should also be given not only to humanity’s intellectual activities, but also to practical ones, such as work and technological endeavors.

\textsuperscript{340} Paul VI, \textit{Populorum Progressio}, 14.

\textsuperscript{341} Sen, \textit{Development as Freedom}, Preface and Introduction.

\textsuperscript{342} Nussbaum, \textit{Women and Human Development}, 5.
the hands of a few. CST continues to profess that all of humanity is created equal and owed respect because each and every human being carries within him or her, in an indelible way, his or her own dignity and value. CST elevates the affirmation of the dignity of humanity recognized through reason in the secular discussion by examining it through the wider horizon of faith. CST states that, “Every human life, from the moment of conception until natural death, is sacred because the human person has been willed for its own sake in the image and likeness of the living and holy God.” Either way, whether recognized through reason alone, as is done in the secular discussion, or through both faith and reason, this inherent dignity carries with it certain basic rights and responsibilities which are to be exercised within a social framework.

Both Amartya Sen and Martha Nussbaum developed their theories based on the understanding that in order for there to be true human development there must be a social framework in place that allows individuals the freedom to pursue what they enjoy to do and be. Nussbaum takes this one step further than Sen by stipulating a list of social minimums or capabilities that should be respected and implemented by governments of all nations, as a bare minimum of what respect for human dignity requires. When something stands in the way of development leaving the individual with little choice and opportunity of exercising his or her reasoned agency, Sen calls this an “unfreedom.”

As an economist, Sen focuses on economic “unfreedom” explaining that the “freedom of

344 The Offices of the Congregation for the Doctrine of the Faith, Instruction Dignitas Personae on Certain Bioethical Questions.
345 Catechism of the Catholic Church (CCC), 2319.
346 Nussbaum, Women and Human Development. 5.
347 Sen, Development as Freedom, xii, 3-4,8,15-17, 29, 30, 33.
exchange and transaction is itself part and parcel of the basic liberties that people have reason to value.”\textsuperscript{348} He notes that market mechanism is a manner in which humanity lives, interacts, and functions in society, so it is not just a mode of economic growth but acts as a significant contribution to human development. The challenge becomes when there are explicit or implicit bondages that deny access to the open labor markets, or denial to product markets. These economic “unfreedoms” breed social “unfreedoms,” just as social or political “unfreedoms” can foster economic “unfreedom.”\textsuperscript{349} Sen sees denial of the constitutive elements of human freedom as a handicap for individuals. Pope John Paul II calls these “unfreedoms” structures of sin.

The term “structures of sin” was first coined by Pope John Paul II in \textit{Sollicitudo Rei Socialis} where he states that they are “rooted in personal sin, and thus always linked to the concrete acts of individuals who introduce these structures, consolidate them and make them difficult to remove.”\textsuperscript{350} He notes that these structures interfere in a way that slow down the course of development and obstruct its full achievement. His solution is to single out the moral causes that lead the persons responsible to behave in a manner to produce the primary structures that lead to oppression.\textsuperscript{351} John Paul attributes this to two reasons: the all-consuming desire for profit, and the thirst for power. These do not apply only to individuals but to nations and blocs as well.\textsuperscript{352} He notes that it is not enough to just point out what stands in the way of full development of the whole individual and of

\begin{footnotes}
\item[348] Ibid., 8.
\item[349] Ibid. The unfreedom lies within political, economic, and social structures themselves. Sen recognizes the following as major sources of unfreedoms: poverty, tyranny, poor economic opportunities, systematic social deprivation, neglect of public facilities as well as intolerance or over-activity of repressive states (3).
\item[350] John Paul II, \textit{Sollicitudo Rei Socialis}, 36. The notion of structural sin or structural injustices was actually first introduced by Pope Paul VI in \textit{Populorum Progressio} in referring to structures in society that prevent people from attaining human flourishing (6).
\item[351] Ibid., 35.
\item[352] Ibid., 37.
\end{footnotes}
all people but to identify the root cause. The pope holds that it is necessary to distinguish the true nature of the evil, which is the moral evil that does not respect the inherent dignity of each and every human, and does not believe in justice for all. It is the evil that does not recognize the person as an end, but rather as a means to an end or personal happiness. Like Paul VI does in PP, John Paul II warns about this type of individualistic thinking that works against development. His solution to overcoming these structures of sin is through the exercise of solidarity. Benedict VXI echoes this in Caritas in Veritate adding that there are two criteria that guide moral action: justice and the common good.

The CA and CST both speak of justice. Sen’s “Idea of Justice” stems from the premise that there can be no ideal state of justice. He questions theories that present the possibility of a perfect model of justice, to the point where he believes that it could be dangerous or could stifle advances in justice to think this way. He notes that there will always be demands of justice that are plural or rivals.\textsuperscript{353} He does not think that the emphasis should be on developing institution that would be given credit for reducing injustices, but rather connects injustices with behavioral transgression. He suggests a comparative theory of justice using practical reasoning in order to reduce injustice and advance justice, instead of aiming for the construction of a perfectly just society that he believes is unachievable. Like others interested in justice, Sen demands equality. The

\textsuperscript{353} Sen, Idea of Justice, 2, 12-15. To illustrate the possibility of having competing reasons for justice that rival each other, the author uses a story of three children and a flute. Based on the belief that there could be an ideal theory of justice, each one of these children could debate that they deserve to have the flute drawing from three different theories. Thus, this would leave the other two unjustified based on their own theory. Sen openly accuses other theories, such as John Rawls’ “Theory of Justice,” as having no place for the world’s poor since it does not take into consideration pluralistic notions of justice or morality or actual behavior of individuals (57, 60-61, 67, 291-292.)
two words, justice and equality have come to be viewed as being interchangeable, but the content of that equality varies. For Sen, it is equality of freedom.\textsuperscript{354}

Martha Nussbaum does not intend to provide a complete account of justice, but does address the idea justice in both \textit{Women and Human Development}, and \textit{Frontiers of Justice}. Her argument on justice relies completely on the intuitive idea of human dignity and treating each and every individual as an end and not as a mere tool of the ends of others.\textsuperscript{355} Her approach leads to the notion that justice, at a minimum, requires that societies ensure for each and every individual the required capabilities to function at a threshold level in every way that is required for truly human functioning. She moves beyond Sen’s idea of justice being freedom by developing her list of essential capabilities that each and every individual must have, arguing that a life without any one of her capabilities is a life not worthy of human dignity.\textsuperscript{356} Poverty is defined as falling below the threshold level in any one of the capabilities on Nussbaum’s list.

CST would agree with Sen on the topic of the dangers of ideologies as well recognize that there will never be a perfectly just society. As already pointed out in the discussion on \textit{Sollicitudo Rei Socialis}, John Paul II noted the dangers that could arise with ideologies such as Marxism and liberal capitalism. CST is not an ideology but an “accurate formulation of the results of a careful reflection on the complex realities of human existence.”\textsuperscript{357} It is a branch of moral theology to be used as a guide of behavior.

\begin{thebibliography}{9}
\bibitem{355} Nussbaum, \textit{Frontiers of Justice}, 70. The author’s list of capabilities is one that CST would also agree with as being instrumental in human development, and should constitute as basic rights. More will be said about this list in the final chapter where Nussbaum’s list is combined with major principles of CST to develop a program.
\bibitem{356} Ibid., 78. See also, Martha Nussbaum, \textit{Sex and Social Justice}, 46. Here Nussbaum explains that what lies at the heart of her approach is the idea of citizens as being free and dignified human beings.
\end{thebibliography}
when making political, economical, and social decision.\textsuperscript{358} The benchmark for this guide to be used for purposes of comparability is Jesus Christ who presents to us the image of a fully human person.

Scripture informs us of the fact that there will always be the poor amongst us due to the tragedy of sin.\textsuperscript{359} This fact does not absolve humanity from helping the poor, but rather should act as a reminder that humanity’s work towards the plight of the poor is never done. Benedict explains that justice, the “recognition and respect for the legitimate rights of individuals and peoples” that endeavors to develop a society according laws and justice, is what is needed.\textsuperscript{360} It is this moral virtue that seeks to establish a harmony amongst humanity and encourages equity both for individuals and the common good.\textsuperscript{361} As a criterion that governs moral action and is instrumental for integral human development, Benedict would agree with Sen’s comment that justice entails equality of freedom, for in CV he cites Pope Paul VI’s PP that explains Paul’s elucidation of development as a vocation that requires freedom, Truth, and Charity.\textsuperscript{362} In 2006, Benedict stated that justice should be the determining reference of a state and the main concern of politics. Politics is more than just about rules and laws in public life. Its foundation and its aim are found in justice that is defined through reason, and CST would add faith.\textsuperscript{363}

\textsuperscript{358} John Paul II, \textit{Sollicitudo Rei Socialis}, 41. See also summary in this chapter.
\textsuperscript{359} Jn. 12:8, Deut. 15:11, Matt. 26:11, Mark 14:7. See also, Pontifical Council for Justice and Peace, \textit{Compendium of the Social Doctrine of the Church},
\textsuperscript{361} CCC, 1807.
\textsuperscript{362} Benedict XVI, \textit{Caritas in Veritate}.16. It is important to know that “freedom” in CST is not just a right that an individual claims for him or herself, but entails a duty that one would undertake with regard to others.
\textsuperscript{363} Benedict XVI, \textit{Deus Caritas Est}, 26, 28 a.
In *Women and Human Development*, Nussbaum’s benchmark to ensure that justice is being served is to measure the capabilities of poor women in India. Her reasoning for focusing on this demographic is that India ranks 138th out of 175 on the list of the poorest nations in the world and their women do even worse than their men in almost all categories. 364 Therefore, women in India represent the poorest of the poor in this world, having to face unequal obstacles to even those that that are endured by the poorest males in this world. Thus, Nussbaum states that in order to measure if justice is being served by a political system, then it must be measured by the opportunities and liberties that these women are able to have and the lives they are able to live, which should be worthy of the dignity of all human beings. 365

For CCT, the basic test to measure if justice is being served is to examine how society treats the most vulnerable and poor. In PP, Paul VI grounds his argument about human development on Scripture, which reveals Christ’s universal message that is focused in a special way on the poor. 366 It is believed that on Judgment Day God will ask each and every one of us what we did to help the poorest members of society. The principle of The Option for the Poor develops from the Principle of Solidarity, which states that one must demonstrate solidarity with and compassion for the poor through words, prayers and deeds. Paul VI notes that the Church has opted for the poor throughout history, admitting to falling short at times, but states that the enormity of the

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365 Ibid., 33.
366 Figueroa Deck, “Commentary on Populorum Progressio,” 298. Figueroa Deck is clear to specify that the Principle of the Option for the Poor is a policy Paul VI expands upon in three more of his documents during his pontificate: *Octogesima Adveniens*(OA), *Justitia in Mundo*, and *Evangeli Nuntiandi*. Unfortunately, this is more than what can be discussed in this essay, but it is important to stress that it leads to the statement in OA, “The Gospel instructs us in the preferential respect due to the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others” (23).
problems that confront the poor and oppressed today are too much for any one institution to address on its own. In PP he stresses that it can no longer be seen as a nation by nation problem, or country by country issue, but must be viewed as a global urgency that requires a “concerted effort of everyone, a thorough examination of every fact of the problem—social, economic, cultural and spiritual.”\textsuperscript{367} Always keeping in mind that the Church and State are distinct from one another and that each has its own sphere of expertise, the pope does make a point of declaring that the Church does live among society and has a duty to speak up when society is not treating the most vulnerable with justice and the dignity deserved, in order to help each and every individual reach their full realization.\textsuperscript{368}

By examining the policies of public and private institutions through the lens of the marginalized and monitoring economic relationships in terms of their effects on the poor, injustices are highlighted that leave individuals without a home, families without food on their table, and many who are denied health care in this world. The Option for the Poor plays an important part in CST’s efforts to promote a society built on solidarity and the common good for all. A productive and healthy community that can help promote human development for its citizens can only be achieved if special attention is given to those living on the margins, those with special needs, and those who are poor.\textsuperscript{369}

As one can see, there are similarities between the secular discussion on integral human flourishing and the insights laid out by CST. Others, like myself, have come to believe that Catholic Social Teaching, with its certain set of values, practices, and

\textsuperscript{367} Paul VI, \textit{Populorum Progressio}, 13
\textsuperscript{368} Ibid.
principles, has much to offer secular thinkers. Dr. Séverine Deneulin, whose research specialty is in development theory and ethics currently examining the roles of religion and values in development, believes that CST can challenge existing values and practices of the contemporary economic and social order by offering new insight.\textsuperscript{370} Father Frank McHugh, priest, ethicist, and political economist, also holds that CST can contribute to the discussion on poverty, life issues, and human rights.\textsuperscript{371} McHugh explains that CST offers “a visionary apprehension of the telos of human life, formulated at one level, in terms of the common good and human dignity… and at another level, in terms of ‘the Kingdom’ as eschatological end and present reality,” along with its set of foundational principles of solidarity, justice, and subsidiarity.\textsuperscript{372} The author of this dissertation holds that the virtue of solidarity and a focus on the common good offers a distinctive contribution to the secular discussion on human development and corrects the shortcoming of the capability approach that it is trapped in its own ethical individualism.\textsuperscript{373}

Sen and Nussbaum’s theories focus on the individual’s well being. It is not to say that they do not place value on social relations and affiliation, which is one of the items on Nussbaum’s must have list, but the benchmark is how social structures and institutions provide for the individual’s well-being. Both authors place priority on practical reason

\textsuperscript{370} Deneulin, “Thinking about International Development: Insights from The Encyclical Populorum Progressio.”

\textsuperscript{371} Francis P. McHugh, Catholic Social Thought: Renovating the Tradition, A Keyguide to Resources (Leuven: Peeters Publishing, 2008), Preface, 5. Fr. McHugh has spent numerous years steering, stimulating, and participating in research and discussions on the theory and practice of Catholic Social Teaching, particularly in relation to public policy “involving Christian and secular thinkers, professional economists and practicing financiers, politicians, theologians, social scientists, activists from secular and ecclesiastical groupings, and people from other (including 3\textsuperscript{rd} World ) countries.”

\textsuperscript{372} Ibid., 15.

\textsuperscript{373} Séverine Deneulin, Human Development: Benedict XVI vs. Amartya Sen, 2011, University of Bath, UK. Deneulin argues that the Capability Approach is solely interested in assessing social and institutional structures based on their consequences for individual well-being and not for how they affect the whole.
and affiliations, but this is from the perspective of the planning of one’s life and not for what is good for “the group.” Deneulin is quick to comment that this stands in stark contrast to CST, which teaches that “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.” It notes that an isolationist or individualist perspective can lead to one of the deepest forms of poverty.

Pope Benedict reminds us of Pope Paul VI’s warning in PP that “the world is in trouble because of the lack of thinking” and that “a new trajectory of thinking is needed in order to arrive at a better understanding of the implications of our being one family.” This message is ever more relevant as the world continues on its course of globalization which is making possible, more than ever, interaction among the peoples of the world. The pope calls for an integration that can signify solidarity rather than marginalization, but notes that this requires “a deeper critical evaluation of the category of relation.”

CST teaches that the human creature is defined through its interpersonal relations, and thus, the more authentically he or she experiences these relations, the further he or she progresses on his or her journey of human development. Therefore, it is not by isolationist or individualistic thinking that humanity finds its worth and develops, but by placing itself in relation with others and with God. Thus, the starting point of human

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374 Ibid. See also, Nussbaum, *Women and Human Development*, 79, and Sen, *Idea of Justice*, 176-178. As an economist, Sen is clear to state that individuals will most often make choices that maximize their outcome, but he states that individuals have the ability to consider and respond to different kinds of reasoning that would take justice into consideration. The argument made here by me is that the focus is on the individual and not enough emphasis on assessing society and institutions on the common good. Sen believes that when individuals are able to reason and scrutinize their own decisions with those of others and take justice and rationality into consideration, that one would not necessarily “act single-mindedly according to your own goals” (191-192).


376 Ibid., 53.

377 Ibid.
reasoning must therefore be the vision of a social community built up in a spirit of respect for the common good that encourages a solidarity of universal brotherhood and sisterhood.

The Common Good

Though an in depth overview of the development of the idea of the common good within CST is beyond the scope of this project, a clear delineation of the notion’s key components and where they came from shows the way in which Catholicism’s emphasis on structures of society and relationships provides a crucial counterpoint to the capability model’s focus on individuals. The principle of the common good is not about what people happen to want or be, as is the case with the CA, but about what would be authentically good for individuals and the social environment that would enable true human development.

The conception of the common good took its roots over two millennia ago from Western classical Greek moral philosophy. Aristotle, Plato, and other philosophers debated what constituted the vision of the “good life.” Aristotle concluded that “a good life is oriented to goods shared with others- the common good of the larger society of which one is a part.”\(^{378}\) It appeared that the good of the individual and the good of the community were linked, and the “polis” was the place where citizens could make decisions about their self-governance and their life in common “for the sake of noble actions, not just companionship.”\(^{379}\) Therefore, to pursue the common good was


understood to mean the pursuit of the general welfare of the polis. In the fourth century, Augustine built upon this Greek political understanding by adding a divine perceptive. He insisted that the “full and complete common good” could only partially exist in our earthly realm, and only fully in the eternal Kingdom. By the 13th century, Aquinas clarifies that the ultimate good that humanity seeks will only be achieved in the fullness of God. He concludes that since the common good entails a divine aim, it must transcend the limits of human political rulers and cannot be simply a political aim. The Enlightenment era of the 18th century brought with it a new emphasis on human reason and scientific investigation and with this came the debates on freedom, liberty, equality, and individual rights, which eventually made their way into the social teaching on the common good. In 1941, one of the leading modern proponents of the ideas of St. Thomas Aquinas, Jacques Maritain, established the link between the common good and human rights. Maritain noted that individuals in their communities require protection to both exist and thrive. As interdependence around the world expands, the notion of striving for the common good took on universal complexities. With Gaudium et Spes we begin to see the topic of responsibility that must accompany the notion of rights. The common good requires all to contribute according to his or her means and the needs of others, and to promote and assist those public and private organizations that are devoted to bettering the conditions of life.

To strive for the common good is, among other things, to desire the other’s good and to take effective steps to secure it. This principle does not refer solely to the

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380 Ibid.
382 Vatican II, Gaudium et Spes, 26.
383 Ibid., 30.
individual but must be linked to living in society. It relates to the “good of all of us”: individuals, families, and groups within society. It is a good that is sought out for not for one’s own sake, but for all those living within the general public in question to pursue their good authentically and effectively. Pope Benedict states that “to desire the common good and strive towards it is a requirement of justice and charity.”\(^{384}\) To acknowledge the common good is to recognize that there are several proper goals in life that go beyond our own private benefits.

Pope John XXIII defines the common good in *Mater et Magistra* as “the sum total of those conditions of social living whereby men are enabled more fully and more readily to achieve their own perfection.”\(^{385}\) With the explosion of globalization that has brought to light the existence of new neighbors and the need for worldwide interdependence, it cannot be assumed that globalization alone will bring a sense of universal brotherhood and sisterhood. This can only be brought about if those in public authority exercise their goals with the view of the common good in mind. They must take into consideration all those social conditions that support the full development of the human person and all humanity as a whole, something the CA does not do.

As explained, like Nussbaum CST draws from Aristotle’s teaching that human persons are naturally social and that life together in society requires that someone should take responsibility for the common good.\(^{386}\) The concept can be found in St. Thomas’ *Summa Theologiae*, in his sections relating to government and the virtue of justice. He

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\(^{386}\) Kevin P. Doran, “Solidarity: A Synthesis of Personalism and Communalism in the Thought of Karol Wojtyla/Pope John Paul II,” *American University Studies*, vol. 190, no. VII (New York: Peter Lang, 1996), 106. In explaining the principle of the common good, Doran explains that Pope John Paul II turns to St. Thomas, who is actually citing Aristotle’s explanation of human persons as naturally social creatures. This can be found in *ST*, Ia, Q.96, 4ans.
explains that although when we speak of the common good, we most often think of how this will impact our own good and in protecting this good, because we are social, this good must be directed. Otherwise, one’s end goal may not be the particular good that the other seeks. Thus, the common good must be in the interest of all the members of a community, and thus must be the responsibility of all the people. Therefore, the main function of the law and government must be to promote the common good and the applicable virtues required to achieve it. Individualism and selfish interest are obstacles that stand in the way of achieving this common good.

The common good, which embraces the sum of the conditions of the social life whereby all individuals in a society are more sufficiently and able to achieve their own perfection, is closely linked to the good of individuals and groups of individuals. This is an important point emphasized repeatedly in CST in order to safeguard that the state does not absorb the individual or group in the process of achieving its goal. The state’s sole raison d’être is to ensure the safety of the commonwealth and to make sure that no one class, group, or individual is threatened or suffers at the benefit of another. A balance must be sought in order to guarantee that individuals do not get hurt and that they are afforded the freedom of action that justice requires. In Rerum Novarum, Pope Leo XIII states that the responsibility for achieving the common good must be primarily that of the state. It has a moral function to be an instrument to promote human dignity and safeguard human rights, all for the building of the common good. Having said this, every individual member and group also has to play his, hers, and its part to ensure that the ultimate human good is achieved. With the assistance of the government, each individual

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387 Ibid., 107.
388 Pope Leo XIII, Rerum Novarum, 35.
has the responsibility of promoting and fulfilling the common good. The common good is the fruit of the virtue of solidarity.

Solidarity

The virtue of solidarity presupposes an “other,” whom “I’ am engaged in relationship with. David Hollenbach stresses that solidarity cannot be just an “affective sensitivity to the needs of others,” but requires an intellectual understanding and recognition that interdependence has to be reciprocated “if the equal human dignity of the participants is to be respected in action.”389 Like the common good that must be viewed as both an individual a community goal, solidarity is a virtue of both persons and communities. If it is absent, then society will fall short of achieving the common good and the quality of everyone’s life is diminished. In order to achieve the common good, justice demands at least a minimal level of solidarity in order to enable all the members of a society to live with basic dignity.390

It was not until Sollicitudo Rei Socialis (SRS) that Pope John Paul II calls solidarity a virtue. Prior to this, it had been referred to as an attitude, duty and/or principle.391 In Centesimus Annus, he states that it is “one of the fundamental principles of the Christian view of social and political organization” and is uniquely well suited to

389 Hollenbach, 189. Hollenbach’s theory is that people must recognize the positive experience and values that arise from bonds of social connection amongst individuals. It is here that persons learn from each other, and therefore come to an understanding of what constitutes the good life which cannot be envisioned apart from their connections.

390 It is important to note that there is the possibility of various levels of solidarity and as a result would impact a community in different degrees. Both Aquinas and Aristotle acknowledge that the common good is not an all-or nothing affair. See Hollenbach’s discussion on justice as a prerequisite for the good that is common, The Common Good and Christian Ethics, 190-200.

391 The first appearance of the word “Solidarity” in Church documents can be found in Pope Pius XII’s Summi Pontificatus, issued in 1939. This information was traced by René Coste’s work in Dictionnaire de Spiritualité where he offers a full treatment of the usage, citing and understanding of the word in papal documents. More can be found on Coste’s finding in Marie Vianney Bilgrien’s, Solidarity, 4. See note 394.
the modern context of socio-economic life that is growing in interdependence. He notes that the interdependence resulting from Globalization is good for development, but that it does not come without its challenges for human society as a whole. Although it brings together relationships of politics, economics, and cultures in a new and complex mode, there is a moral consequence of the process that requires moral measurement and direction. Like the pope, Rev. J. Bryan Hehir believes that this direction requires a vision of justice based on the unique human dignity of each person and respect for the basic rights of the person, and that solidarity provides the basic foundation for this vision. Marie Vianney Bilgrien holds that if it is seen as an attitude, duty or principle it can operate in a manner that calls forward the appropriate values and actions required for working together and being mutually supportive of one another, but it is only when solidarity is recognized as a virtue will it be known for the power it has to transform humanity and make it good.

Prior to explicating Pope John Paul II’s extensive treatment of solidarity as a virtue required in a world of interdependence, I would like to present his understanding of the word understood as a an attitude, a duty, and a principle, both for the enlightenment of the reader of this dissertation, in addition to support its thesis: That CST has much to offer the secular discussion on human development. The pope’s interest in the idea of solidarity can be seen long before he wrote SRS. As far back as 1969, one can

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393 Bryan Hehir, foreword to Jeffry Odell Korgen, *Solidarity Will Transform The World: Stories of Hope from Catholic Relief Services* (New York: Orbis, 2007), x. J. Bryan Hehir is the Parker Gilbert Montgomery Professor of the Practice of Religion and Public Life at Harvard University as well as the Secretary for Health Care and Social Services in the Archdiocese of Boston. His research and writing focus on ethics and foreign policy and the role of religion in world politics and in American society.
find Karol Wojtyla writing about the importance of solidarity for the development of the human person in his book “The Acting Person.”\textsuperscript{395} In developing his theory of participation, the pope explains that solidarity is the primary authentic attitude toward life in society, where individual freedom is used to serve the common good, and the community supports and upholds the individuals as they develop into a truly human maturity. Solidarity is what allows humanity to find its fulfillment of self in complementing the other. He stresses its importance for the development of the human person, and makes the statement that “morality intrinsically determines the humanity and the personal nature of man.”\textsuperscript{396} “I act, therefore I am.”\textsuperscript{397} A person’s actions determine how a person will be, or become.

Wojtyla saw solidarity as the attitude that occurs in community due to the focus on the common good. It not only initiates participation for the individual but also persuades him or her to fulfill his or her obligations and responsibilities as members of that community. Vianney Bilgrien describes the practice as being “circular” in that when the person interacts with the community, with the common good always being the reference point, his or her dignity is ever more being realized and his or her person more self-authenticated, while at the same time working in complementarity with others.

\textsuperscript{395} Weigel, \textit{Witness to Hope}, 173-176. In “The Acting Person,” Wojtyla offers his anthropology of the person built upon a philosophical foundation. His reason for writing it was to offer a “coherent, intellectually sophisticated, public account of the philosophical basis of Vatican II’s teaching on freedom and its relationship to truth” (173). On page 279 he explains that the fundamental objective of Vatican II was “to make life more human.” It was important for him to make clear philosophically that humanity’s journey for meaning is directed toward the good, and that each individual who looks for the good wants to direct himself or herself to something that is “objectively” good. Freedom impels humanity to take the question of what truly is “good” and what is “truth.” It is in the subjective-ness of the experience in community that the individual comes to know himself or herself and the fact that “things don’t simply ‘happen’ to me. I am the subject, not merely the object, of actions. I make things happen, because I think through a decision and then freely act on it. Therefore, I am somebody, not simply something” (175). Through freedom, humanity decreases the gap between who it is and who it ought to be.

\textsuperscript{396} Vianney Bilgrien, \textit{Solidarity}, 17.

\textsuperscript{397} Ibid.
Wojtyla explains that it is more than just a conformity, but an actual ethic or disposition, since when one acts for others, a transformation begins that could bring about numerous possibilities. For him solidarity is about human development, wholeness, and human dignity. He states that human dignity presupposes relationships and solidarity is what is at work within these relationships that most brings about that dignity.

The pope’s focus on human dignity and its connection with work became the focal point in his encyclical, *Laborem Exercens*. He continues to stress the dignity of the person and calls for a “new movement of solidarity” amongst the workers and with the workers. Building upon Pope Leo XIII’s teachings on solidarity, John Paul II calls for this attitude to be practiced not only between persons, but between all nations and social classes. He believes there should be an international collaboration between communities and countries to work together in mutual dependence for the common good of all. This is the beginning of what gradually becomes the pope’s discussion on interdependence that more fully conveys human dignity, rights, and the need to work together for the common good in an ever more globalized world.

In 1987, Pope John Paul II calls “Development and Solidarity the Two Keys to Peace.” In a theme that is further developed in SRS, John Paul II explains that by committing to the notion that all of humanity is one human family and living by practicing the attitude of solidarity, a more peaceful world can be brought about. He asks all to acknowledge this solidarity by promoting the equal dignity of all humanity that has

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398 Ibid., 18-19.
400 Ibid., 18.
been endowed with fundamental and inalienable human rights. He believes that once individuals recognize that we all have a common humanity, then attitudes can be shaped "towards life in the light of the solidarity that makes us one." 403

Both solidarity and development are seen as being necessary to achieve peace within our ever increasing interdependent world. The pope explains that solidarity is ethical since it involves "an affirmation of value" about persons. 404 He holds that this belief has ethical implications not only for human life but for international relations as well. In recognizing the common bonds of humanity, one better understands the need to live in harmony and promote the good of the other. As a result, development then adopts a new meaning. It becomes more than just about economics. It takes on the question of peace, since this is what is required to achieve the good for the other and for the whole human race. With the fullness of true solidarity, there would be no exploitation or misuse of development programs for the benefit of a few. Instead, citizens throughout the world develop and benefit. Solidarity offers the ethical basis from which development is offered amongst brothers and sisters, so that all can live more fully while celebrating their diversity and complementarity. The result is a more tranquil and peaceful world. 405

Solidarity as an attitude refers to a cognitive and emotional judgment about a person, group, or thing that helps humanity to accept and realize its role in its community. This attitude helps it to understand that living in community entails relationships and responsibilities, and the importance of dialogue in determining what the individual’s role in that community and the working together for the common good entails. As an attitude, solidarity is a predisposition to react in a way that places the common good always in the

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403 Ibid., 2.
404 Ibid., 7.
405 Ibid.
forefront of one’s actions, in order to determine what one’s responsibilities are. It assists
the individual to look beyond the self to see what will benefit the whole community. In
order to do this, the individual must participate in the community in order to define one’s
share of the common good and realize what is required of one to further this common
good. Vianney Bilgrien explains that the pope sees participation and the common good
as two sides of the attitude of solidarity, with the dimensions of compassion, generosity,
fidelity, forgiveness, an understanding of oppression and an openness to unpopular
movements that strive for justice as its sentiments.  

Both Paul VI and John Paul II refer to solidarity as a duty as well. They see it as
a moral duty or obligation for all in order to help solve the problems of this ever
increasing interdependent world. The emphasis when speaking of solidarity as a duty is
placed on the moral order of things. It reminds individuals that when making decisions in
order to work out solutions with one another, the moral value is implied. When used in
this manner, both popes are speaking about a necessary ethic for all of humanity that
cannot be dispensed with.

Vianney Bilgrien acknowledges Pedro Tuset Del Pino’s writings on SRS and the
pope’s understanding of solidarity recognized as a duty. Del Pino also believes that
solidarity is a duty and ethic for everyone that cannot be withheld. He recognizes that it
can be challenging to work towards solidarity, but that is like most duties. What occurs
in the process is that one learns about human worth and dignity since one is forced to

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407 Ibid., 57. Pedro Tuset Del Pino is a professor of law at Universidad Central de Barcelona
specializing in labor and disability. He is also a minister of social justice serving his fourth term. All
attempts have been made to examine his actual writings but they could not be found in English. Vianney
Bilgrien is Spanish speaking and the Director of Hispanic Ministry for the Diocese of Baker, Oregon. I
must rely on her account of Del Pino’s work.
expand relationships and look outside oneself. He notes that by the very fact that the
world is becoming more interdependent that this moral ethic that recognizes that “the
goods of creation are meant for all” is working. 408 This understanding requires a
response to the moral duty to be aware of our interdependence and to act in solidarity to ease the burden on those less fortunate. It is a moral duty for individuals, organizations, societies, nations, and the entire human race. Del Pino explains that it is a duty that obliges all to recognize this universality and to act accordingly. It stems from the duty to love your neighbor as yourself.

Del Pino holds that in order for this duty to be exercised it must be carried out with a sense of equality and mutuality. Only then can justice and solidarity begin to solve problems, and alleviate the misery of the marginalized in the world. This can only occur in community, since people and nations do not develop in a vacuum. They must have a social dimension that involves others in order to reach an authentic awareness that we are truly one family. He also warns that those states and nations that are less fortunate must become less dependent on the wealthier ones and take hold of their own rights. They cannot experience authentic development if they are subsisting at the expense of others or under others. They cannot have others make decisions for them. Only when they claim their own rights will they have their own dignity and be able to see themselves in relations to those better off. 409

In addition to designating solidarity a virtue, Pope John Paul II also refers to it as a principle in his encyclical Cestesimus Annus (CA), written after SRS. Vianney Bilgrien believes that this is due to the fact that the pope’s purpose in this document was to trace

408 Ibid.
409 Ibid., 60-61.
the social doctrine from RN to CA, and chose to employ the word as it was first addressed by Leo XIII in RN. She recognizes that when the pope reflects on CST and what has been written before him, he tends to use the word “principle.” Used in this connotation the concept is being applied as a “norm for acting,” “something first in a certain order, upon which everything else follows,” or as a “guide.”410 It can be seen as a principle based on a morality that recognizes the inequality in the world that results in injustices. Or it can be seen as a principle based on the understanding of the unity of the single human family into which all are born. Either way one understands solidarity, there is an accompanying acknowledgement that all of humanity is worthy of respect and has human dignity. This notion implies a fundamental equality of all and the obligation to help and care for those who are suffering, oppressed, and cannot take care of themselves.411

Seen as a principle, solidarity takes on a more powerful function than when seen as a duty. As a duty, solidarity tells us what to do, but does not command that love be considered into this duty. As a principle, it becomes a long standing concept that has been built upon over time. It is more than just a duty because it is based on a recognition that we are all joined together in this world, and that the stewardship of our world and all that is in it is for all of our benefit. It removes individualism and harks back to the notion that we all live in community and have a responsibility to it.

Whether understood as an attitude, a duty, or a principle none has the power to transform both persons and societies as much as understanding solidarity as a virtue.

Christopher P. Vogt holds that a conceptual shift to conceive of solidarity primarily as a

410 Ibid., 63.
411 Ibid., 74-75.
virtue would force us to ask what changes need to take place within real persons and real structures in society.\footnote{Christopher P. Vogt, “Fostering A Catholic Commitment To The Common Good: An Approach Rooted In Virtue Ethics” Theological Studies 68 no. 2 (2007): 399.}

In this age of interconnections and worldwide globalization, Vogt holds that the virtue of solidarity can overcome prevailing narcissism and individualism that stand in the way of achieving the common good.\footnote{Vogt believes that there is a second obstacle that stands in the way of working towards the common good. He makes the comment that the Church, with its compelling statement in \textit{Gaudium et Spes} to read the signs of the times by the light of the gospel to bring about the renewal of human society has actually been “unable to leverage the political will necessary to make significant progress toward the realization of that vision.” The author holds that if the Church were to link her vision with the practice of key Christian virtues that this could lead to concrete realization. I agree with his argument, but believe that this can only happen if those of us who believe in this vision are welcomed to the discussion and do not have to profess our argument from the sidelines. In \textit{Caritas in Veritate}, 56, Pope Benedict XVI notes that “Secularism and fundamentalism exclude the possibility of fruitful dialogue and effective cooperation between reason and religious faith,” and believes that “Christian religions and other religions can offer their contribution to development.” He warns that denying the input of religious groups from participation in public life has negative consequences for true development, and excluding them from the public square hurts “an encounter between persons and their collaboration for the progress of humanity.”}

In \textit{The Common Good and Christian Ethics}, David Hollenbach also addresses the cost to the common good and the individual due to what’s come to be a reigning Western belief that one “good” cannot be favored over another, and that each individual is fully and completely responsible for his or her own success or failure.\footnote{This is also a criticism made by Pope Benedict XVI in \textit{Caritas in Veritate}, 34. He accuses humanity of being incorrectly convinced that it is “the sole author of himself, his life and society,” and that it is self-sufficient and that by its own actions alone achieve happiness and salvation.}

What he calls the “eclipse of the common good” is the result of the conviction that the pursuit of the common good should be subordinate to the respect for equality and pluralism.\footnote{Hollenbach, \textit{The Common Good and Christian Ethics}, 10.}

Hollenbach notes that this philosophy, such as that followed by the CA, that puts precedence to protecting private space and autonomous choice places much stress on social unity and community building, that are in themselves key elements in the common good of a community. He has found through a survey of Americans an “individualistic view of human existence that has bong been evident…believe they are in charge of their
own destinies.” This conclusion implies that the individual is not vulnerable to social outcomes and natural circumstances. It does not matter what others may do, since “I” have the freedom to shape “my” life according to the values I believe to be important. This philosophy is that which is adopted by the Capability Approach: the focus is on ensuring that the individual is able to do and be what he or she desires rather than focusing on the common good. It does not link together the well being of the individual to the well being of society.

To the degree that Catholic Social Teaching focuses on the individual, it is often with an eye to the community, as is evidenced in the history of thinking about solidarity. Pope John Paul II, Hollenbach, Vogt, and Vianney Bilgrien, all state that the virtue of solidarity with its focus on the common good has the potential to transform individuals, communities, and the world. Vogt points out that the first change that would happen is that the focus would be off of the institutions and social systems and instead placed onto what changes need to take place within the individual. This would entail a change of heart, a conversion. Solidarity as a virtue implies that an individual must work in order to perfect himself or herself. From the Catechism of the Catholic Church, we learn that a “virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions,” with the goal of a virtuous life to become like God. As a human virtue, solidarity is a “firm attitude, a stable disposition, and a habitual perfections of intellect and will that would govern our actions, order our passions, and guide our

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416 Ibid., 26-27.
417 Vogt, Fostering A Catholic Commitment to the Common Good, 399.
418 Catechism of the Catholic Church, 1803.
conduct according to reason and faith."\textsuperscript{419} It is a moral virtue that comes about through human effort and the result of morally good acts. Our virtuous acts determine who we become.

Vogt explains that this work involves educating ourselves about the world and how humanity interacts with one another. This enquiry must take special notice of the marginalized and less fortunate in the world, for they are most often excluded or ignored. Quoting Jon Sorbino, Vogt explains that this approach must be accompanied with the acknowledgement for one’s own need to be evangelized by the poor, the need to establish new relationships with them, and the importance of cultivating a dialogue that would be mutually beneficial.\textsuperscript{420} Vogt explains that this attentiveness not only brings one to the awareness of the actual, specific, and concrete injustices in our world, but helps to discern what “moral patterns of relationship should replace the existent structures” that are flawed and work against human development.\textsuperscript{421} It also, cannot be restrained to an intellectual enquiry, but demands an engagement with the oppressed where one comes to an understanding by first acting. Vogt agrees with Sorbino when he says that “to know how human beings should be interdependent cannot stand independently of acting alongside the vulnerable and developing feeling of concern for them.”\textsuperscript{422} Although the author explains that the ultimate goal is that structures of society be reformed in order to promote more morally positive relationships and respect for the dignity of humanity, he emphasizes that it begins with individuals. By the CA adopting the principles of solidarity and the common good individuals could be persuaded to look outside

\textsuperscript{419} Ibid., 1804.  
\textsuperscript{420} Vogt, \textit{Fostering A Catholic Commitment to the Common Good}, 403.  
\textsuperscript{421} Ibid.  
\textsuperscript{422} Ibid., 404.
themselves, recognize their interconnectedness with others, and hopefully be motivated into action to remove injustices.

Noting Pope John Paul II’s words, Hollenbach explains that the virtue of solidarity is not to be enacted by individual persons one at a time, but within economic, cultural, political, and social groups that help shape society. Like Vogt, Hollenbach believes it is a virtue that demands intellectual recognition of the necessity for interdependence amongst humanity, and the need for reciprocity of the equal dignity of all to be respected. Vogt explains it as requiring a “proactive, universal respect,” guided by the correct perception and an accurate analysis of human interrelationship. For Hollenbach, this requires more. It necessitates having an “intellectual solidarity.”

Hollenbach addresses the reality that exists within our growing interconnected world filled with diverse ideas of the good life and how Christians could bring their vision into a religiously pluralistic community. His solution is what he calls “intellectual solidarity.” For Hollenbach, the solution lies in “active dialogue of mutual listening and speaking across the boundaries of religion and culture.” This exercise entails a broadening of the mind and the demands for a contentious thinking of members of a society to enquire what their distinctive understanding of the good means for the life of a community made up of individuals with diverse cultures and traditions. The author lays out several dispositions that must be present if this exercise is to be fruitful: deliberation, reciprocity, and civility.

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426 Ibid., 137.
427 Ibid., 138.
One cannot enter into discussion with others that hold different traditions with a bias of suspicion or fear. Instead, Hollenbach recommends approaching discussions from the vantage of hospitality and open-mindedness to learning about the other. In searching for the common good, the author recommends the need for deliberative democracy where citizens that hold diverse moral beliefs about public issues due to their religious and philosophical visions of the good, come together to find new areas of agreement with hope to establish the idea of a common good that each can aim for if we are all to coexist in this world. Hollenbach stresses that this entails not only discussion but arguments as well, since it is not assumed that the other will easily accept “my” proposal.428

The second disposition required in discussions between those with different ideas of the good is civility as explained in the classical sense. Hollenach makes clear that this is more than just a “nicety” or “politeness.”429 He refers to it as a personal virtue that motivates individuals to commit to work with others in a spirit of reciprocity and mutual respect. This definition is grounded in the belief that all of humanity if free, equal, and entitled to participate in determining what the structures of their social world should be and what their rights and duties are.430

The “spirit of reciprocity” in which Hollenbach speaks of for the classical sense of civility, is the final disposition that the author believes needs to be present in these discussions. It is a reciprocity that holds that if an individual proposes or advocates for a policy, institution, or political process, then he or she must be committed to act in accord with them if they are accepted. This is a main component of civility that demonstrates mutual respect for the process of political deliberation and the understanding that there

428 Ibid., 138-145.
429 Ibid., 145.
430 Ibid., 145.
are consequences for the way one goes about the political process. It also calls for respect for freedom and equality that promote tolerance, mutual cooperation, interaction, and interdependence. Hollenbach explains that in approaching dialogue in this manner, civility grows out of connections established, and that awareness develops that humanity needs each other to live good lives and that their contributions to the good of others is required if a world that is good for all is the goal. Hollenbach believes that a commitment to such dialogue with mutual inquiry and respect can lead to the discovery that “there is a truth about the human good that must be pursued and that makes a claim on the minds and hearts of all persons.” He states that dialogue is both the means and the end. It is both the instrument towards the common good, but it is also good in itself.

Like these others, when writing SRS John Paul II understood that authentic development of humanity and a society that would respect and promote all of the dimensions of the human person could not focus primarily on making changes in political or economic institutions, but making the required moral changes within individuals which could only come about by virtue. This moral change, or conversion, occurs when the individual begins to act good with the focus being on the good. It is these actions that effect change in the person. Influenced by Aquinas’ teachings, the pope reminds his audience that in working towards the good and prevailing with perseverance through all the difficulties associated with it to reach it, the individual is transformed and becomes good. It is the virtue of solidarity that allows the individual to recognize the growing

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431 Ibid., 146. Hollenbach notes that one of the main objectives of Vatican II was to engage in dialogue with those of diverse religious and cultural traditions if the goal of solidarity was to be achieved (146-152). In Gaudium et Spe, the council presents three topics that could be used in a discussion with those of other conviction yet still find some common ground: the dignity of the human person, the importance of the vocation to community in solidarity, and the religious significance of this-worldly activity.

432 Ibid., 157.

433 Vianney Bilgrien, Solidarity, 92.
interdependence among individuals and nations due to relationships in the economic, cultural, political and social realms. The response becomes a moral and social attitude of solidarity and a commitment to the common good. Like Vogt who states that the virtue of solidarity is accompanied by compassion and hospitality, or Hollenbach who highlights open mindedness and civility, Vianney Bilgrien adds, empathy and mercy to the list of dispositions that move solidarity into action and direct individuals and society to work for the common good of all and of all the God has created.

In Catholic Social Thought: Renovating the Tradition, Francis McHugh places solidarity as the primary principle in CST, but only when understood in its fullest theological sense as charity. Pope Benedict XVI states that charity or love, according to the teaching of Jesus, is at the heart of all of the CST. This force, which has “its origins in God, Eternal Love and Absolute Truth,” leads individuals to choose justice and peace. Humanity receives it and is shaped by it, but is also directed towards it and gives it to others. The pope teaches that in this increasingly globalized world it must accompany both justice and the common good for it offers theological and salvific value to both. He warns that it is only in charity that is enlightened by reason and faith that is it possible to achieve development goals that are more humane and have humanizing value. Charity holds a central place within development. Lack of it causes a weakness in the will that often disregards ones duties to solidarity. He warns that globalization without charity in truth could be damaging and lead to new divisions within the human

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434 Ibid., 96.
435 Ibid., 106.
436 McHugh, Catholic Social Thought, 26.
437 Benedict XVI, Caritas in Veritate, 2.
438 Ibid., 9.
family.\textsuperscript{439} Globalization could become a group of “anonymous impersonal forces or structures independent of the human will,” rather than a process that has an ethical criterion due to the unity of the human family and its development towards what is good.\textsuperscript{440} The pope believes that difficulties such as self-centeredness, protectionist, or focus on private interests, all of which are possible results of the CA, in addition to the dangers of globalization can only be overcome if humanity can appropriate an ethical spirit that directs globalization towards the humanizing goal of solidarity.\textsuperscript{441}

McHugh recognizes that discussion between CST and other disciplines brings with it both opportunities and tensions. Economics, politics and other social sciences offer a vast amount of new information and empirical evidence to the world of CST, but also present strain on the discussion due to their lack of emphasis on the unified whole that is so instrumental to the principles of CST. As one who has spent his career on the social role of the Catholic Church and has taught Catholic Social Thought over numerous years to a variety of audiences, McHugh advises what he calls Middle-level thinkers not to be overawed or overwhelmed, and never to water down the corpus and discount the “Gestalt” in order have the discussion.\textsuperscript{442} He says this gives too much away to secularism and restricts the role and potential of our Christian faith to “permeate and

\textsuperscript{439} Ibid., 33.
\textsuperscript{440} Ibid., 42.
\textsuperscript{441} Ibid.
\textsuperscript{442} Ibid., For McHugh, middle-level thinkers are those individuals both inside and outside the clergy that have had a key role in shaping Catholic Social Thought despite encountering controversy and resistance in the Catholic world. It is those who have analyzed, reflected upon, and had the courage to imagine relationships and social life somewhere between values/ideals on the one hand, and historic situation or concrete action or decision on the other” (11). The author explains that these types of thinkers are willing to look at empirical sources and divers models or theories across broad spectrums at micro, national, and international levels, and tend to be, by nature, “relatively contingent, pluralistic and divergent,” and therefore, can be a matter of concern for some socially concerned Catholics.
fertilize social thought as well as action." I agree with the author when he states that this does an injustice to both CST and to the discussion on human development.

Nussbaum’s CA’s focus on how each individual in doing instead of concerning itself with what the structure or group is doing could have the potential of becoming individualistic, resulting in destructive characteristics such as self-centeredness and protectionism, both which work against human flourishing. Within this chapter, I have stressed the importance of the principles of solidarity and the common good, coupled with the virtue of charity believing that they have the capability of allowing the individual to recognize humanity’s growing interdependence and the need for affiliation, not just as a choice of one amongst other capabilities, but as a necessity for the flourishing of humanity. CST’s emphasis on solidarity helps the individual understand that the good of each person is always linked with the good shared with others in community. It goes on to teach that the highest good common to the life of all is God’s own self; love, charity.

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443 McHugh, Catholic Social Thought, 11-14.
Chapter 4

Catholic Social Teaching As Lived By the Faithful

In *Inequality & Christian Ethics*, Douglas Hicks argues that Christian ethics can influence the problems of inequality in a positive manner at three distinctive levels: First, by providing a moral vision and justification for how inequality matters and why public response is needed; second, by offering moral examples of Christians who addressed issues of inequality, such as Martin Luther King and Desmond Tutu, and finally, by providing a moral call to action. The author of this dissertation holds that Catholic Social Teaching can also contribute to the global discussion on human development sighting three reasons: First, principles of CST have similarities to The Capability Approach, the mode of measurement currently being used by the United Nations to develop the Human Development Report; second, the contributions it can make to the global discussion through the principles of human dignity, solidarity and the common good, community and participation, and rights and responsibilities; and third, evidence that its teachings have already produced positive results through their implementation in programs throughout the world. Having already demonstrated the first two of these in the previous chapter, this chapter will present four practical examples of CST as it is being lived by the faithful that have put its principles into action. For the purpose of limited time and space, these four have been chosen to demonstrate the positive contributions made to human development when those principles unique to CST as compared to the CA (Solidarity, Common Good, Participation, Rights and Responsibilities) are included.

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Georgetown University Professor, Kathleen Maas Weigert explains that although CST has its roots in scripture and papal documents, it is left to ordinary individuals and believers to bring life to, contribute, and develop it in our contemporary society. Weigert recognizes that it is a challenge for ordinary Catholics to understand how the Gospel message and Church’s teaching call all to serve and build a more just world, but more challenging is how we live out the Catholic Social Tradition in our ordinary lives. Thomas Massaro notes that over the past few generations, both Catholic clergy and laity have taken a more socially responsible stand toward economic, political, and social issues across the globe, and have teamed together with people of all faiths to promote social justice and advocate for reforms. In 1969, the United States Catholic Bishops recognized this as well and created the Catholic Campaign for Human Development (CCHD) offering individuals “concrete opportunities to live out the love of God and neighbor in ways that express our baptismal call and continuing Eucharistic transformation.” As an instrument of the Catholic Church working to carry out

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445 Kathleen Mass Weigert and Alexia K. Kelley Eds, Living the Catholic Social Tradition: Cases and Commentary (Lanham, MA: Rowman & Littlefield Publisher, 2005), 9. The coeditors of this collection of essays and case studies have put together a combination of literature reflecting various theories and studies that help to understand the Catholic social tradition and how it can make a positive impact on social thought and action. Weigert, currently research professor and provost advisor at Loyola University, was the first director of the Center for Social Justice Research, Teaching and Service at Georgetown University as well as a research professor in both the Department of Sociology and Anthropology and the Program on Justice and Peace. In addition, she co-designed The University of Notre Dame’s concentration in Catholic Social Tradition. Kelley has a vast amount of experience in CST. While she is currently the president and CEO of the Foundations and Donors Interested in Catholic Activities, her expertise in CST has been evident in her work with the US Conference of Catholic Bishops, the White House’s Office of Faith-based and Neighborhood Partnerships, and the NGO she co-founded, Catholics in Alliance for the Common Good, where she supported lay Catholic engagement on Catholic social teaching and related issues of human life and dignity, poverty, the environment, and peace 9.

446 Massaro, CST in Action: Living Justice. 6.

447 United States Conference of Catholic Bishops, “Catholic Campaign for Human Development,” database on-line, available from http://www.usccb.org/about/catholic-campaign-for-human-development/. CCHD offers grants and funds for community programs that encourage independence and that support self-sufficiency; such projects as, “voter registration, community organizations, community-run schools, minority-owned cooperatives and credit unions, capital for industrial development and job training programs, and setting up of rural cooperatives.”
Christ’s mission in society, CCHD is dedicated to educating individuals on poverty and all its causes in order to help promote justice, encourage the marginalized to find their voice, and assist them to act for themselves. With the goal of breaking the cycle of poverty by helping low income individuals to take part in the decision making that affects their lives, families, and communities, CCHD has empowered numerous people to participate fully in society, recognize their freedom, and exercise their rights.

This is not the first time that the Catholic Church has been involved in ensuring social justice is being served. Many social institutions and practices that have become common place in our modern world find their foundation and roots in the teachings and activities of the Catholic Church: hospitals, health care, labor unions, orphanages, group insurance policies, child welfare agencies, schools and universities. Through outreach programs in their own communities, local churches have cared for the hungry, homeless, lonely, and depressed. They have sponsored works of mercy, visited the sick and those in jail, all with the aim of making sure that no one falls through the cracks and is forgotten. With a commitment to justice coupled with the virtue of love, the Church has been committed to transforming the world to ensure that society is structured in such a way that even the most vulnerable’s well being will be considered.” She has not always done this well.

448 CCHD cites Luke 4:18, “... to bring good news to the poor ... release to captives ... sight to the blind, and let the oppressed go free.” as their inspiration. They also cite Pope John Paul’s 1987 encyclical, Sollicitudo Rei Socialis, 39 as motivation: Positive signs in the contemporary world are the growing awareness of the solidarity of the poor among themselves, their efforts to support one another, and their public demonstrations on the social scene which, without recourse to violence, present their own needs and rights...By virtue of their own evangelical duty, the church feels called to take her stand beside the poor, to discern the justice of their requests, and to help satisfy them, without losing sight of the good of groups in the context of the common good.


450 Massaro, CST in Action: Living Justice, 8-9.

451 Thomas Massaro, “From Industrialization to Globalization,” Living the Catholic Social Tradition: Cases and Commentary, eds. Kathleen Mass Weigert and Alexia K. Kelley, (Lanham, MA: Rowman & Littlefield Publisher, 2005), 44. It should be noted that the Church has not always taken such a strong commitment to “ensuring that society is structured in such a way that even the most vulnerable’s well being will be considered.”
a way that even the most vulnerable’s well being will be considered. The Church’s commitment to structural change and advocacy for institutions and government to respond to the needs and dignity of all have become a major part of her social mission.\textsuperscript{452}

In \textit{Ecclesiam Suam}, Pope Paul VI stressed the need to apply the principle of dialogue to the Church’s relationship to the world in order to address the suffering and poverty that exists.\textsuperscript{453} He continues the theme of dialogue in \textit{Populorum Progressio}, calling for conversations and discussions between cultures and individuals to instill a brotherhood and unity based on the dignity of each and every individual with the goal of building solidarity and achieving integral human development.\textsuperscript{454} In more recent documents the Church has reached out to her faithful, asking them to get more involved in the world of economics, politics, and culture, and to practice social responsibility with the aim of improving the world for all. Thomas Massaro highlights several pioneers, both clergy and layman, who courageously took it upon themselves to revitalize societal structures and initiated profound social movements that made even the Church take note.\textsuperscript{455} In the early nineteenth century during the industrial revolution, individuals like Archbishop Wilhelm Emmanuel von Ketteler (1811-1877) foresaw the systematic injustices that were coming about for the working class and took steps to become their advocate in order to fight for better wages and offer them more opportunities to help them improve their lives. Taking an authoritative stand on social questions and social

\begin{footnotes}
\footnote{\textsuperscript{452} Massaro, \textit{CST in Action: Living Justice}, 12.}
\footnote{\textsuperscript{454} Pope Paul VI. \textit{Populorum Progressio}, 73. Note that \textit{Ecclesiam Suam} was promulgated on August 6, 1964, and \textit{PP} on March 26, 1967. In between these two encyclicals was the Vatican II document, \textit{Gaudium et Spes}, issued December 7, 1965, which also contained this same theme of a relationship between the Church and the world in order to address suffering and poverty, build unity, solidarity, and achieving integral human development.}
\footnote{\textsuperscript{455} Ibid., 43.}
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reform, the archbishop became heavily involved in economic issues to the point of standing up for the workingmen of his country. Founding five co-operative associations of workers through generous funds from Christian capitalists interested in “restoring social justice on a more equal scale,” Von Ketteler began to advocate for labor and trade unions fighting for workers rights. In his 1864 book “The Labour Question and Christianity,” the archbishop criticizes the modern treatment of labor and points out the uselessness of the remedies in place at that time. In 1869, he went to the extent of preaching from the pulpit for the need for urgent reforms, arguing for increased wages, shorter hours of work, the ban of child labor in factories, and the prohibition of women’s and young girls’ labor, with the objective of influencing the public authorities.

Others who paved the way for contemporary proponents of CST were Antoine-Frédéric Ozanan (1813-1853), one of the founders of the St. Vincent de Paul Society, Charles de Montalembert (1810 – 1870) and Albert de Mun (1841-1914), writers/orators/politicians, Dorothy Day (1897- 1980), founder of the Catholic Worker, and Agnes Gonxha Bojaxhiu (1910-1997) better known to us as Mother Teresa, founder of Missionaries of Charity, an organization that ministered to the poor, sick, orphaned, and dying. The common trait in each of these individuals is the courage to stand up and make a change for the betterment of the poor and marginalized in our world, and the lack of fear to speak out against social injustices.

456 Catholic Encyclopedia, “Wilhelm Emmanuel, Baron von Ketteler.” Note that Ketteler did not want to take funds from the government to help develop the co-op associations, believing that by not having the government fund them, it would not have a say in how to run them. He believed it was the Church’s job to remove the economic evils in the name of faith, moral, and charity, not the government’s. Having the people themselves fund it, would allow them to fight for their rights. Von Ketteler believed that it was within his rights to teach social reform from the pulpit, since he held that this reform begins in the soul of the individual.

457 Ibid.
Kathleen Maas Weigert in *Living the Catholic Social Tradition* enquires as to how, as Catholics, we are to engage in the tradition of CST. Her response is to begin as the Church does, by reading the signs of the times, interpreting them through a faithful lens, and getting involved in the world of politics, economics, and culture in order to be able to influence their structural arrangements in order to help create a more just society.\(^\text{458}\) She argues that as believers, it is our responsibility to enter the world of politics “in the fullest meaning of that term,” precisely because it is here that the decisions are made that impact the lives and opportunities of its citizens.\(^\text{459}\) She is quite critical of the contemporary notion of watching out for what is good for “me” and my loved ones. In adhering with the papal documents on human development, the author emphasizes that CST calls for getting involved in the larger context and focusing attention and actions on building solidarity, emphasizing subsidiarity, and working towards the common good.\(^\text{460}\) She states that involvement must be accompanied by courage and patience, in order to develop the structures that offer the opportunities necessary for authentic human development for the whole person and all persons.\(^\text{461}\)

Thomas Massaro agrees that an imperative first step in this process is to take an authentically Catholic approach to reading the signs of the times. Recognizing an


\(^\text{459}\) Ibid.

\(^\text{460}\) J. Verstraeten, “Solidarity and Subsidiarity,” *Principles Of Catholic Social Teaching*, ed. David A. Boileau (Milwaukee: Marquette University Press, 1994), 133. This is the first time there has been a mention of subsidiarity in this paper, which is a key principle of Catholic Social Teaching on some lists, but one that I believe is a moral principle that follows from the understanding of the principles of the common good and solidarity and has been discussed when arguing the imperativeness for all to have a voice. Todd David Whitmore, in *Living the Catholic Social Tradition* (75), explains that it is a regulative principle that emphasizes the need to give the poor a voice and regulates how individuals, organizations, and institutions are to interact with each other in their exercise of solidarity. J. Verstraeten, explains that there is a profound connectedness to the basis of human dignity with both the principles of solidarity and subsidiarity. Where the former refers to the social responsibility of humanity and rejects individualism, the latter refers to the responsibility of individuals and communities and implies a rejection of collectivism.

increase of activity at all levels of social justice initiatives, the author witnesses that individuals can get involved either at an organizational level, such as Catholic Charities, Catholic Healthcare Association, or Caritas International, or at an individual level as did Dorothy Day, Mother Teresa, or the unknown individual assisting the hungry and homeless in your neighborhood. Either way, after reading the signs of the times, the goal is to combine charity and justice in responding to the current needs of humanity in this world. Massaro explains that it is the leaders of the Church that have laid out our social responsibility, but it is all people of faith that make the difference in improving the conditions of human life.  

Massaro highlights three themes that he sees as being currently prominent in the world and that the people of the Church should take note of: the complex phenomenon of globalization of the economy, the still unresolved issue of the equitable treatment of women, and the natural environment. In approaching each of these issues, the author recommends we pattern our own paths of justice and charity upon exemplars such as those already mentioned above. He holds that emulating the fidelity to a call from God and recognizing the distinctive style of engagement with the world that those who have come before us, makes one realize the difference between taking Catholic social action versus secular efforts, or even other religious organizations. The uniqueness lies in what he refers to as the “incarnational” view of reality which seriously considers the material world and the possible effects it can have on human flourishing. The second distinct characteristic of the Catholic approach is in the mindfulness that human destiny is tied ultimately to the Kingdom of God, and that Jesus calls all to be concerned for our

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462 Massaro, “From Industrialization to Globalization,” 53.
463 Ibid., 55.
neighbor. Viewing the action of engagement through the Catholic lens helps one discern not only what needs to be done, but how it needs to be done. Massaro explains that all efforts of justice and charity then become shaped by this “incarnational” view that informs us of God’s love for humanity and all of creation.

Massaro makes one last suggestion: never think that we are bringing God into any place or to any individual for the first time, for God has already been there well before us. This is a misconception that some may fall into if the Catholic incarnational vision is not kept at the forefront. One must always remember that God, as Creator and redeemer of all things, abandons no one and is already at work in everyone’s lives. Massaro stresses that our mission is to make God’s presence known.

Four Cases of Applied Principles of CST

In each of the four cases, it is evident to see that the principle of the option for the poor and vulnerable is being exercised. Since the first “traditionally” recognized text on CST *Rerum Novarum*, the Church has acknowledged that the poor have a special status in consideration of social issues. In this document, Pope Leo XIII underlines the dignity of the poor and the working class, with subsequent texts by future popes further developing the notion that God is on the side of the poor. The Church teaches that equal treatment is desired, but when the structures of society are such that they do not adequately protect the poor and weak members of society, the Church holds that it is just to give them more

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464 Ibid.
465 Ibid., 56.
help according to their need. Each of the following example answers the call made in *Gaudium et Spes*:

Faced with a world today where so many people are suffering from want, the council asks individuals and governments to remember the saying of the Fathers: "Feed the people dying of hunger, because if you do not feed them you are killing them," and it urges them according to their ability to share and dispose of their goods to help others, above all by giving them aid which will enable them to help and develop themselves (69).

In *Living The Catholic Social Tradition*, the editors present eight case studies of individuals who dared to be “creative in charity” and took to the streets to get close to those who suffer in order to “offer them a hand up rather than a hand out.” In the introduction to the case studies, Rev. Vitillo borrows the phrase “creative in charity” from Pope John Paul II. At the closing of the Great Jubilee 2000, the pope took the opportunity to challenge individual Catholics to address the underlying causes that are responsible for the plight of the less fortunate in society. In an apostolic letter he tells them that it is time for a new “creativity” in charity. It must be creative not only in its effectiveness but they must be willing to “get close” to those who suffer so that “the hand that helps is seen not as a humiliating handout but as sharing between brothers and sisters.” The pope’s focus in this letter is on the future that lies ahead for humanity and the need to put in practice, in resolution and action, the grace received (3). He calls all to be witnesses to love, and references Christ to “love one another as I have loved you” (42, 467).  

467 Ibid., 37.  
468 Robert J. Vitillo, “Introduction to Case Studies,” *Living the Catholic Social Tradition: Cases and Commentary*, eds. Kathleen Mass Weigert and Alexia K. Kelley, (Lanham, MA: Rowman & Littlefield Publisher, 2005), 90; Massaro, *Catholic Social Teaching in Action*, 12-13. The phrase “a hand up rather than a handout” comes from Martin Luther King’s philosophy that stated that it is necessary to combine charitable activities with a commitment to empowerment. Although he never referenced CST, the minister often shared similar insights of solidarity, empowerment, equality, justice, and the necessity to correct unjust social structures.  
Jn 13:35). John Paul II holds that this is the challenge as we “courageously face a situation which is becoming increasingly diversified and demanding, in the context of ‘globalization’ and of the consequent new and uncertain mingling of peoples and cultures” (40). He explains that this should be done with the respect due to the different paths of different people and with sensitivity to the diversity of cultures, but all the while remaining true to your faith and living the Gospel message (40). It requires a commitment to practical and concrete love for every human being by compassionately responding to a world that is burdened by the contradictions of an economic, cultural and technological progress. We currently have in the world a system that “offers immense possibilities to a fortunate few, while leaving millions of others not only on the margins of progress but in living conditions far below the minimum demanded by human dignity” (50). For witness to be effective, it is imperative that Christians make great attempts to explain properly the reasons for the Church's position, “stressing that it is not a case of imposing on non-believers a vision based on faith, but of interpreting and defending the values rooted in the very nature of the human person” (51). In efforts to implement CST this way, charity will become service to culture, politics, the economy, and the family, so that the fundamental principles upon which depend the authentic development of humanity and the future of civilization will be respected (51). Finally, the pope explains that our Christian mission entails the willingness to build relationships of openness and dialogue with the followers of other religions and other beliefs, while bearing clear witness to the hope that is within us as Christians (55,56). Rev. Vitillo shares several case studies that he believes bring about a strong sense of hope and power, and reveal what can happen when individuals and organizations are “committed to secure a ‘place at
the table’ of social-policymakers and elected officials” eager to rebuild the social structure of our contemporary world.\(^{470}\)

Before sharing several examples, it is interesting to note that the protagonist in each of the following two cases presented from *Living the Catholic Social Tradition* was able to become an example of applied CST in the world through the generous funding from the Catholic Campaign for Human Development (CCHD).

1. Mahailo Temali and the Neighborhood Development Center (NDC)\(^{471}\)

Mahailo Temali is the son of an immigrant family from Serbia, who grew up witnessing the support the Serbian Orthodox Church gave his family and other immigrants. Motivated by his Christian faith and the Church of his youth, Temali founded the Neighborhood Development Center (NDC), a non-profit organization that assists small business entrepreneurs in twelve low-income neighborhoods in the St. Paul and Minneapolis, Minnesota area. Following the call to combine charity and justice, Temali realized that it was not enough to provide the funding for these individuals in need, but to help them develop the skills that would enable them to start and or carry on their business ventures. Building a program upon the CST principles of community and participation, working in solidarity, and opting to help those most vulnerable, in 1993 Temali put into action CST as a response to challenges faced in low-income urban neighborhoods that were having difficulty attracting businesses.

\(^{470}\) Vitillo, “Introduction to Case Studies,” 90.

\(^{471}\) Steven M. Rodenborn, “The Neighborhood Development Center,” *Living the Catholic Social Tradition: Cases and Commentary*, eds. Kathleen Mass Weigert and Alexia K. Kelley, (Lanham, MA: Rowman & Littlefield Publisher, 2005), 115-124. This next section is a summary of Rodenborn’s study performed in the Summit-University neighborhood of St. Paul, MN with data made available to him by NDC.
With an influx of immigrants in the 1990s and with not all of them being documented, Mahailo Temali noticed that certain areas within St. Paul and Minneapolis had higher rates of poverty and unemployment as compared to the averages of both of these cities, which are generally known to be prosperous and successful economic hubs in the upper Midwest. After performing some enquiries and doing some research, Temali realized that within a ten year period, the neighborhoods in question had had dramatic shifts in demographics from being predominantly white neighborhoods, to now comprising large percentages of immigrants, people of color, both Latino and African American, Native Americans, Hmong, and Somalians. In the Twin Cities inner city, public school system, Temali found that 65% of the school district in St. Paul and 71% in Minneapolis were currently registered minorities, versus 50% and 42% just ten years prior. In addition, he found that 37% of these inner city students were not able to speak English and 62% of the students from both these cities were designated as coming from low-income homes. On the other hand, he found that in the more affluent suburbs there was only 5% of the student population that constituted a minority. It was within these challenges that NDC developed its program and hoped to serve its community in the same way that the church community offered assistance to Temali’s parents when they first arrived.

Although NDC had no apparent religious affiliation, nearly half of the staff was raised in the Catholic Church while the rest was grounded in various traditions and operated from a variety of motivations. Several staff members admitted that while they no longer had an affiliation with the Catholic Church, they were influenced by CST and recognized how its principles had been instilled in NDC’s mission that is seen as being
revolutionary, since it addresses and transforms the unjust distribution of resources in society and works for justice with the urban poor. Mihailo Temali’s attributes his motivation to “the call of Christianity”; “What you do for the poorest, you do for me. What you do for the least educated, you do for me. When you have clothed the naked, you have clothed me.” The founder states that this is his inspiration, which he holds can also be found in the work that NDC performs in the community.

The author of the survey of this organization, Steven Rodenborn, recognizes significant elements of CST as being clearly present in the mission of NDC: the call for economic justice, the encouragement of fair distribution of wealth and resource ownership, the success of the individual over the protection of capital investment, and the principle of subsidiarity. Influenced by his own personal experience, Temali set out to establish a sense of community and valuable networks since it is both of these that he recognized were invaluable to his newly immigrated family who had no resources and connection years earlier. Rodenborn suggests that Temali’s own personal experience as an immigrant and his religion significantly enriched the efforts of NDC.

It is this sense of community and network building that I hold is a strength of CST when compared to the CA. Bringing together individuals from various lands feeds humanity’s call to be with others. We must always remember that individual persons are not only sacred but they are also social. How society is organized and comes together will ultimately have a direct affect on human dignity and the capacity of individuals to grow in community. It supplies a support network of individuals going through similar experiences, and provides the outlet for individuals to exercise their rights and a duty to participate in society, working together for the common good and well-being of all.

Ibid., 123.
NDC’s mission is to “empower entrepreneurs and community partners to transform low income neighborhood economies from within.” They accomplish this by offering emerging entrepreneurs tools, such as training, lending, and technical assistance, in order to bring them into the mainstream economy. Due to their lack of education and experience, and because of the language and cultural barriers the immigrants from this population encountered, NDC found that many small businesses from these neighborhoods were being excluded from what the rest of their city had to offer its citizens. The organization found an underground economy of home-based businesses that rarely employed more than just the entrepreneur and catered solely to their little community. The result was an isolated, disjointed community that had little to no infrastructure, abandoned buildings, and rising crime. There was no incentive to come together to form any kind of local leadership, or build any sense of community pride. NDC has strived to offer the entrepreneurs programs that could supply the necessities to overcome the challenges they had.

Focusing on each individual neighborhood, NDC brought in a sixteen week program that offered the entrepreneurs of each neighborhood training on how to operate a small business. Headed by a professional business trainer, each entrepreneur arrived weekly to learn about management, bookkeeping, marketing, and other business skills that could help them enter mainstream America. Once they completed the program they were offered continuing assistance to help with any obstacles faced in the day to day business world. By bringing the programs to each of the neighborhood, Temali aimed to build community spirit and pride of ownership. He helped them to realize that their

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neighborhood was their home and that it was their responsibility to look out for the 
betterment of it. Another program offered was to those individuals who were 
experiencing language and culture barriers, and required help getting around the 
bureaucracy and legal system of the United States. For these individuals, NDC offered 
an “Ethnic Entrepreneur Training Program.” A final program was offered to those 
entrepreneurs interested in opening food related businesses, helping them by teaming 
them up with more knowledgeable individuals in the industry in order to deal with 
complicated governmental regulations and answer questions. Finally, once entrepreneurs 
completed the programs, they qualified for loans and finance assistance to help them 
realize their goals, which is something most of them could not qualify for at a regular 
finance institution. One of the most important features of these loans was that if there 
were ever a period that the business may default on their loan, NDC was willing to stand 
by that business by either restructuring the loan or forgiving some of it because priority 
was given to the success of a new business over the timely repayment of a loan. NDC’s 
aim is to keep as many businesses in the neighborhood as possible, creating employment 
opportunities, renting buildings, developing role models, and building vibrant 
communities.

NDC, drawing from CST, has developed a program aimed at revitalizing the 
social and economic structure of inner city neighborhoods. Over the years, it has 
touched the lives of thousands of individuals and helped create hundreds of business 
establishments.\footnote{Ibid.} Seventy-seven percent of these businesses have been founded by 
individuals of color and close to 50% have been women. On average, $10,000,000 
anually has been reinvested into the local economy, creating an increase in commercial
traffic, and a decrease in building vacancy. All this is a result of Mahailo Temali’s willingness to be creative with his charity, and offering a hand up in addition to a hand out. He has incorporated the principles of solidarity, community and participation, and rights and responsibility into his program ensuring that the entrepreneurs of the low income communities his organization serves have the right to life that their inherent human dignity deserves.

2. Coalition of Immokalee Workers\textsuperscript{475}

The following case study draws its inspiration from Pope John XXIII’s \textit{Pacem in Terris}, which states that “the dignity of the human person involves the right to take an active part in public affairs and to contribute one’s part to the common good.”\textsuperscript{476} The Coalition of Immokalee Workers (CIW) is a community-based organization of mainly Latino, Mayan Indian, and Haitian immigrants working in low-wage jobs throughout the state of Florida. Drawing from the CST principles of human dignity, solidarity, and the removal of unjust structures, this organization was created to advance the well-being of farm workers and their families in the southwestern city of Immokalee, Florida. As per their web page, its members are fighting for, “a fair wage for the work we do, more respect on the part of our bosses and the industries where we work, better and cheaper housing, stronger laws and stronger enforcement against those who would violate workers’ rights, the right to


\textsuperscript{476} Ibid., 152; John XXIII, \textit{Pacem et Terris}, (26).
organize on our jobs without fear of retaliation, and an end to involuntary servitude in the
fields."

Prior to the early 1990s, Immokalee was an isolated agricultural town that
provided over one third of the tomatoes in Florida but seemed a world apart from the rest
of the state. Housing over 10,000 agricultural workers who were underpaid in sub-
standard living conditions, the town and its farm workers received recognition from Fr.
Sanders. Beginning his work there with the goal of providing charity in the 1970’s,
Sanders gradually came to understand what Thomas Massaro’s message has been, that
charity needs to be coupled with justice. After opening up a social services center to
address the direct service needs of the farm-working populations, the priest realized that
although the farm laborers contributed to the growing profits of the agricultural industry,
their wages had remained unchanged for years. All the while, the cost of living kept
increasing, making it increasingly difficult for workers and their families to make ends
meet. Several workers from the agency along with farm workers who had experience
with the Haitian Peasant Movement, ecclesial base communities in Latin America, and
some other Catholic Social Justice organizations came together to develop an organized
community of workers who could act as a unified force on the workers’ behalf.

Workers began to attend trilingual meetings held in the basement of a Catholic
church to discuss how to better their community and their lives. This offered the laborers
the unprecedented opportunity to discuss with others the concerns and issues that were
affecting them. Being able to communicate with those of other cultures and ethnic
backgrounds allowed workers to notice that their experience was not isolated. They

\[477\] Coalition of Immokalee Workers, “About CIW,” [database on-line] (Immokalee, Fl: 1993,
accessed 11 February 2012); available from http://ciw-online.org/about.html.
shared a common struggle to be able to meet the basic needs required to live, while their wages remained low, and they were being forced to live and work in poor conditions. The coalition allowed farm workers of various origins the ability to unite as an organized voice to advocate for their well being. It gave them what they needed to become a powerful force for significant, concrete change.

Late in 1995, a major grower in the area decided to drop the hourly picking wage from $4.25 to $3.85 putting even more strain on the workers and their families. This decision triggered a retaliation from the workers who decided to demonstrate against the wage cut by initiating a 5 day, community-wide work stoppage against all the growers that hired laborers from Immokalee. By acting collectively, no one leader stood out. Each laborer became a leader for their shared cause. Although this first protest did not result in an increase in wages, it did bring more workers into the fold of the coalition, and initiated interaction between workers and crew leaders. After two more work stoppages, an unprecedented month-long hunger strike by six members in 1998, and an historic 230-mile march from Ft. Myers to Orlando in 2000, the workers finally got their message across and ended over 20 years of declining wages in the tomato industry. In 1998 they won industry-wide raises of 13-25% and a new-found political and social awareness from the rest of the country. Although the rates were still below poverty level, improvement was occurring slowly. Unfortunately, the farm workers were gearing up for another battle.

In 1997 with the increase in illegal immigration, the phenomenon of modern-day slavery was taking hold in Florida's fields. Groups were being accused of keeping, beating, and stealing from Immokalee laborers. “Employers were charged with
beating workers who were unwilling to work or who attempted to leave their employment post, holding their workers in debt, and chaining and locking workers inside u-haul trucks as punishment. CIW began a worker led anti-slavery campaign to help fight this crime by uncovering, investigating, and assisting in the federal prosecution of slavery rings preying on hundreds of farm workers. Since 1997 nine operations have been found guilty of involuntary servitude and peonage in Florida and with the help of CIW, well over 1,000 workers have been freed.

CIW’s most recent battle has been against the several major fast-food industries, such as Taco Bell, Wendy’s and McDonald’s, and the supermarkets Publix, Ahold, Kroger and Wal-Mart for either purchasing their produce from growers who have no interest in upholding human rights, or placing pressure on the growers to keep the costs of their fruits and vegetables as low as possible, which in turn means low wages and greater demands on the workers. In 2001, the group began organizing national boycotts on several of these organizations gaining support from religious groups, students, labor groups, and communities. Success from their endeavors was achieved in 2005 when Taco Bell became the first fast food chain to meet all of the demands for wages and working condition for Florida tomato pickers. For the workers, this was seen as the single greatest achievement since the early struggles of the United Farm Workers in the 1960s. This success has led to the creation of The Alliance for Fair Food that

478 Ibid.
479 United Farm Workers, “History,” [database on-line] (Keene, CA: 2006, accessed 11 February 2012); available from http://www.ufw.org/_page.php?menu=research&inc=research_history.html. The UFW experienced their own growing pains in the early 1960s, when its leader, Cesar Chavez called upon allies in other unions, in churches and in community groups affiliated with the growing civil rights movement, to put enough pressure on politicians to end the exploitive and submissive practices being enacted against California farm workers. Instead of resorting to the use of violence, as most of his followers wanted, Chavez fasted for 25 days during the winter of 1968 to rededicate his movement to the principals of nonviolence practiced by M.K. Gandhi and Dr. Martin Luther King Jr. A month before his death, Dr.
advocates for the respect for human rights from the country’s food industry for both its employees and for the farm workers in the fields. In 2007 McDonald’s, the largest fast food giant, agreed to collaborate with CIW in developing an industry-wide third party for monitoring systems to ensure conditions in the fields are up to standards and to investigate abuses. CIW’s work, built upon the principles of CST, continues to be successful, with the constant growth in collaborations from major fast food restaurants and supermarket chains.

Immokalee, situated in Florida’s most important center for agricultural production, is the state's largest farm worker community. It currently has approximately 4,000 members working for large agricultural corporations in the tomato and citrus harvests, traveling along the entire East Coast following the harvest in season. Many also move out of agriculture and into other low wage industries that are critical for the community including the construction, nursery, and tourist industries. For the past seventeen years, CIW has been committed to ensuring that social change for the betterment of human development comes about for the farm workers of the Immokalee community and their families. The Coalition describes the process of ensuring their outcome as: Awareness + Commitment = Change. This model is very similar to the method introduced by Pope John XXIII’s *Mater et Magistra* 236-241: see-judge-act.480

The pope states that CST encourages those of educational principles to be put into action most particularly by the layperson, for it is he or she who lives in the world. First, the individual reviews the concrete situation. CIW also states that it has to begin with the

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480 Pope John XXIII. *Mater Et Magistra*, 236.
individual because it is here that the base of social change occurs. By holding weekly education sessions, each worker becomes enlightened as to the conditions of their work and the state of their community. Each member is encouraged to participate as both educator and decision maker, and in doing so gains a better awareness of his or her dignity and worth as a human being and as a worker. In addition to analyzing their own environment, CIW shares inspirational stories of leaders such as Mahatma Gandhi, Martin Luther King, Jr., and Cesar Chavez. The hope is that they gain an awareness of their important place as decision makers in their stand for justice and human dignity in society. This helps the workers in the pope’s second step of judging. CIW holds that participatory education and an increased level of awareness through the weekly meetings most often lead to a commitment to action on the part of the worker. This newfound education enables the workers to be able to make informative and rational decisions regarding their future. Action is the third stage of the pope’s method. A change in each person leads to a change in the community.

CIW’s process has brought together a coalition of farm workers that has brought national awareness to the plight of their experience. They have won over the support of citizens across the country willing to stand in solidarity to fight for workers’ justice, and have now made inroads for change at the local, state, and national levels with public officials. CIW recognizes one of their greatest achievements as being the “ability to build a community of leaders who actively participate in an analysis of the social and economic systems that affect them,” meeting one of the guidelines in *Pacem in Terris*,

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481 Kathleen Dolan Seipel, “Coalition of Immokalee Workers,” 159.
26, “the dignity of the human person involves the right to take an active part in public affairs and to contribute one’s part to the common good.”

The next two examples of applied principles of CST come from Solidarity Will Transform the World. In the forward to Jeffry Odell Korgen’s stories of individuals served by Catholic Relief Services (CRS), Rev. Bryan Hehir explains that CRS is directed and guided completely by CST, mostly influenced by Pope John Paul II’s renewal and renovation of the concept of solidarity. Hehir recognizes that in a world that is coming together through globalization, the relationships of politics, economics, and culture are becoming ever more complex, with the outcomes not benefitting everyone in the same way. He recommends that solidarity, as defined by CST, can provide the moral direction and moral measurement to ensure a justice based on the unique human dignity of each individual and the respect for their basic rights. CRS draws upon CST to serve as the foundation for its guiding principles, informing it as to what a just world might look like. It believes that these principles are shared across religious and cultural boundaries and speak to values that are common among individuals striving to work towards true justice and lasting peace.

Inspired by the Gospel of Jesus Christ, CRS vows “to cherish, preserve and uphold the sacredness and dignity of all human life, foster charity and justice, and embody Catholic social and moral teaching.” They are committed to promoting

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482 Ibid., 162.
484 J. Bryan Hehir, Introduction to Solidarity Will Transform the World, ix.
human development worldwide, by combating disease and poverty, responding to human challenges, and engaging individuals in a common enterprise toward a more just and peaceful society. Non-discriminating and all inclusive, CRS pledges to work with all organizations and institutions at the local, national, and international level in order to ensure that our interdependent world moves ever closer toward greater justice and peace. Korgen shares stories of what can happen when the resources of the Catholic Church team up with the social, physical, political and environmental assets of communities living in poverty throughout the world.487

CRS has built its plan of action for providing help to the most vulnerable in society based on respecting the dignity of each and every individual and seeks creative responses to overcoming poverty. This is accomplished by establishing partnerships with the low-income beneficiaries of their program and building upon the gifts, talents, and resources that already exist in the community in order to foster development rather than dependency.488 Basing its approach to global poverty on Pope Paul VI’s Populorum Progressio teaching of “integral development,” CRS does not restrict its efforts to helping downtrodden communities to just growing their economy, but looks to help their citizens foster growth of their whole person. CRS, under the guidance of CST, sees human development as needing to be steered by the disadvantaged themselves. Receiving their cue from the World Synod of Catholic Bishops’ 1971 document Justice in the World, CRS holds that “all peoples should be able to become the principal

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487 Jeffry Odell Korgen, Solidarity will Transform the World, 4.
488 Ibid.
architects of their own economic and social development,” and as a sign of solidarity encourage partnerships with those they hope to help.\textsuperscript{489}

The five stories shared by Korgen regarding the work the CRS performs echo themes of CST already discussed: solidarity, preferential option for the poor; community, citizenship, rights and responsibilities, common good, and the dignity of work and the rights of workers.\textsuperscript{490} Most emphatically, running through each and every story is the principle of solidarity as described by Thomas Massaro. It “calls attention to the simple and easily observable fact that people are interdependent; they rely on each other for almost all their biological and social needs…We cannot realize our full potential or appreciate the full meaning of our dignity unless we share our lives with others and cooperate on projects that hold the promise of mutual benefit.”\textsuperscript{491} Hence the motto of the CRS: \textit{Solidarity Will Transform the World}.

3. Peace Building in Rwanda\textsuperscript{492}

The following story is of the work performed by the CRS after the devastating systematic extermination of an entire ethnic group. It shares the extraordinary peace building efforts of the CRS as it collaborated with the Catholic Church in Rwanda to develop and strengthen the resources of the their people after one of the most brutal mass killings of all time, which included several Hutus staff members from CRS. It’s the story of the roles that dialogue, forgiveness, and reconciliation play for nation building, solidarity, and peace.

\footnotesize{\textsuperscript{489} World Synod of Catholic Bishops, \textit{Justice in the World}, St. Peter’s, Rome, 30 November 1971, 71b.  
\textsuperscript{490} Korgen, \textit{Solidarity Will Transform the World}, 6.  
\textsuperscript{491} Ibid., 7. The original quote derives from Thomas Massaro, \textit{CST in Action: Living Justice}, 84.  
\textsuperscript{492} Ibid., 97-122.}
The Rwandan genocide that took place in the three month span from April to June in 1994, claimed the lives of 800,000 to 1,000,000 Tutsis and moderate Hutus, representing over ten percent of the population.\textsuperscript{493} The genocide came after years of ethnic tension between the majority Hutus and minority Tutsis, which climaxed with the death of President Juvenal Habyarimana, a Hutu, when his plane was shot down. Although the inception of the tension can be traced back to 1916 when Belgian colonists used identity cards that designated the Tutsis to be superior to the Hutus and therefore offering them better jobs, access to superior education, and a more favorable standard of living, resentment culminated in 1959 with the first riots killing over 20,000 Tutsis. The strain kept building, the economic situation worsened, and ideologies began forming.\textsuperscript{494}

In 1990, a Tutsi-led rebel army called the Rwandan Patriotic Front (RPF) attempted to take over the Hutu-led government setting off a civil war. By 1993 tensions had intensified with many Hutus leaning toward the extremist Hutu Power. At the same time, the Hutu Power had both the state-controlled and the independent media behind them asserting that the Tutsis had plans to enslave the Hutu and must be stopped. The death of Habyarimana was assumed to be an assassination and set off a vicious reaction from Hutu groups, leading to a Hutu Power led genocide with the support of the national government as well as local military, civil officials, and mass media. In April 1994, Hutu civilians were ordered by their government and local militias to pick up their machetes


\textsuperscript{494} Note that already discussed is the warning that Pope John Paul II gave of the danger that ideologies present to a society. Here is a prime example of the negative outcome that can occur when ideologies are taken to the extreme.
and swords and exterminate their Tutsi neighbors.\textsuperscript{495} The country, the CRS, and the Catholic Church in Rwanda were devastated and broken. Long time neighbors were dead and gone, CRS Hutu staff had been killed along with the many years of economic development that had been established, and within the Church herself, some priests and nuns had participated and even orchestrated killings. Many were killed, and Rwanda was in disarray. This is where CRS’s story of hope and action begins.

The healing and redevelopment process for this community began to truly take hold in 1996 when Pope John Paul II requested that all local churches begin to make preparations for the Great Jubilee in 2000. CRS-Rwanda saw this as an opportunity for healing. Partnering with the Rwandan Bishops’ Conference, they began organizing a Jubilee commission by inviting three individuals from each of the nine dioceses throughout the region. The group, consisting of both Tutsis and Hutus, came together weekly to discuss the Rwandan history and genocide. The decision was made to go out to the communities that had been touched by the genocide and include the individuals and families in these discussions at the ground level. CRS organized a Jubilee Synod to reach out to twenty thousand communities, setting up groups of twenty-five families in each to discuss the role that ethnicity had in the genocide, and encouraging individuals to be honest at all levels. Needless to say, the exercise began with distrust and apprehension from all sides. Individuals were being asked to sit next to the criminals who murdered their mothers, fathers, spouses, and/or children. The goal was to repent and tell the truth.

Korgen shares the story of three individuals who personally went through this exercise: Mary, a Tutsi who lost her husband and seven children, and Innocent and

Athanase who participated in the murder of her family. All three credit their experience in the Jubilee Synod for initiating their healing process. Within the two years between the genocide and the inception of this program, isolation, loneliness, fear, distrust, insomnia, guilt and despair set in, which kept them from living a fulfilled life. These three individuals acknowledged participation in this group as launching the process of reconciliation through dialogue, truth, and forgiveness. The most interesting thing that Korgen found in his research about CRS was that these three individuals’ story was not unique. Travelling throughout Rwanda with CRS, Korgen heard this same story of admission and healing throughout the parishes: confessions of murder, handing over Tutsi neighbors and friends, turning one’s back to those in need, and looting. Each spoke of asking for forgiveness both in front of the group and then individually at the homes of the survivors. Most were granted forgiveness.

The Synod concluded that this CRS-facilitated process was successful mainly due to truth-telling, public confessions, and requests for forgiveness, which have led the peacemaking and healing processes. In 2001, the Archbishop of Kigali, the community where the genocide began, asked the diocesan Justice and Peace commission to adopt the Synod’s program and with the CRS begin training church leaders throughout Rwanda in this peacemaking program. At the time of Korgen’s report, over three thousand leaders had been trained in the diocese and twenty thousand nationwide. CRS brought in community trauma experts, conflict management teams, CST specialists, and human rights professionals to work with the Rwandan to help them see themselves as neither Tutsi nor Hutu, but rather as Rwandan equals.
Many of the survivors attribute scripture and CST for encouraging acts of confession and forgiveness. Several individuals who did not actually pick up the weapon that killed their neighbor did not realize they had contributed to the genocide or committed a sin. It was not until they listened to messages like that from the Book of Obadiah that speaks of the shame of those who stood by the slaughter and violence done to Jacob, and the understanding that they are just like one of them, that these individuals realized they were as much killers as the rest of them.\textsuperscript{496} It was scripture such as this and the commitment of CST to human rights that led individuals to approach their neighbors and friends and admit that they were the ones who pointed out their family members or did not give them a place to hide. Matthew 6:14, sparked these victims to forgive others’ trespasses, for if one does not give pardon, one will not be pardoned by God for his or her own trespasses.\textsuperscript{497} Korgen shares that the victims come to understand that they are not without sin, and how they forgive others on earth will affect their own development and salvation.

The final point of this story of the CRS is the impact its reconciliation and peace building program has had in the secular arena. One of the members of the Justice and Peace commission of the Rusumo parish in Rwanda, who had been trained by the CRS, was also the chief justice of the Gacaca court that has been responsible in trying over 800,000 cases relating to the 1994 genocide. Jean de Dieu Ntirenganya attributes the lessons of community trauma healing and the role of forgiveness he learned from CRS and that he has now applied to his courts system, for the positive changes he witnesses in

\textsuperscript{496} Obad. 10-11. “Because of violence to your brother Jacob, disgrace shall cover you and you shall be destroyed forever. On the day when you stood by, on the day when aliens carried off his possessions, and strangers entered his gates and cast lots over Jerusalem, you too were one of them.”

\textsuperscript{497} Matt. 6:14-15. “If you forgive others their transgressions, your heavenly Father will forgive you but if you do not forgive others, neither will your Father forgive your transgressions.”
the citizens of his community. Acknowledging that hundreds of parish Justice and Peace commission and community leaders that were trained by CRS have now become elected judges in the local courts, Ntirenganya admits that the CRS training has augmented the government’s training for judges and the process of confession and sentencing. In the courtroom, the “judges encourage Rwandans to confess any crimes they might have committed during the genocide and ask pardon of survivors in public.”

The CRS-Rwanda has noticed that the people of Rwanda are beginning to transfer their compliance from the leaders of their community to the principles of CST. They are understanding the importance and significance of peace and human rights. The peace building process has helped the community comprehend what the root cause of the genocide was. The author notes that “Rwandans are the first people in human history to rebuild a nation composed of the perpetrators of genocide and the surviving victims” through the process of dialogue, reconciliation, and forgiveness that has led to solidarity and peace.

4. The Solidarity Economy: Coffee Farming in Nicaragua

This final story addresses the interconnectedness of this globalized world. I speak from the heart, since I am one of those individuals who has an addiction to coffee without ever considering the trickle effects my dependence for coffee has on those who look to it as a mode of survival. As end users of products, many of us do not take the time to think

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498 Korgen, Solidarity Will Transform the World, 112-114. The author notes that in the province of Ruhuha alone, there are 563 judges that have been elected from those that have been trained by CRS. Nationwide, 80% of judges are members of a justice and peace commission at the parish level.
499 Ibid., 113.
500 Ibid., 112.
501 Ibid., 123-150.
of those who actually produce the items we consume. All we come to appreciate or criticize is the end product in itself, without any thought being given to the human stories of strife and survival that go into the product we come to hold in our hands. Since 2001, the CRS has been working to change this in the coffee industry. It has partnered with small, family run, coffee farms in Nicaragua to develop an agricultural and solidarity project that makes the supply chain of the globalized coffee industry transparent, while at the same time develop the skills and income of these farmers who make one of the world’s “most intriguing new products...Fair Trade coffee.”

In 2001, while consumers in first world countries like the United States, Canada, and throughout Europe were paying ever increasing amounts at their specialty coffee shops for cappuccinos and lattes, thousand of coffee farmers in Central America were facing bankruptcy and losing their farms. The CRS’s plan to help these coffee farmers out of poverty and protect them from this happening again in the future was the formation of what they referred to as “the solidarity economy.” The goal of this type of economy is to put a “face” onto the inner workings of the global economy. It introduces the various facets of the supply chain of an economy, such as producers, suppliers, service providers, and customers through the product’s packaging, education literature, media

502 Ibid., 126.
503 Néstor Osorio, “The Global Coffee Crisis: A Threat to Sustainable Development,” (London: International Coffee Organization, 2002); accessed 20 February 2012 [database on-line]; available from dev.ico.org/documents/globalcrisise.pdf. The crisis was caused by the imbalance between supply and demand for coffee worldwide. Total production in coffee year 2001/02 (October-September) was estimated at 113 million bags (60-kg bags) while world consumption was just over 106 million bags. On top of that, world stocks amounted to some 40 million bags. Coffee production had been rising at an average annual rate of 3.6%, but demand had been increasing by only 1.5%. At the origin of this coffee glut lay in the rapid expansion of production in Vietnam and new plantations in Brazil, which harvested a record crop in 2001. The value of retail sales in 2001 exceeded US$70 billion but coffee producing countries only receive US$5.5 billion. Prices on world markets, which averaged around 120 US cents/lb in the 1980s, dropped to around 50 cents, the lowest in real terms for 100 years.
504 Korgen, Solidarity Will Transform the World, 126.
and advertising, and even through the face to face visits amongst each other. This relationship building experience has come to be valued as a productive economic factor resulting in both corporate and human synergies.

CRS saw the solidarity economic model as the way to protect small farmers in Nicaragua from abrupt shifts in the global market place, as well as help them rise above poverty. They organized over 230 small coffee farmers throughout the area, representing twelve hundred families, with one third to one half of the farms being run by women, and “collapsed the coffee supply chain” by bringing the U.S. coffee consumer closer to the individuals which were active in farming, picking, and processing the coffee.\(^\text{505}\) This was accomplished through posters, production simulations on the CRS fair-trade website, providing information on packaging, and even bringing sales people to the actual farms to meet the people behind the product. By dividing the small farms (usually one to three acres each) into seven cooperatives, and then teaming up with a larger umbrella cooperative, the farmers have seen an increase in profits due to the selling power of teaming up together. It has allowed these farmers to purchase their own land, or additional land, or even venture off into new products. Sold under the Fair Trade label, CRS hopes to “shop with solidarity and build community,” by partnering with those that are closest to the individuals they serve at both ends of the supply chain.\(^\text{506}\) In the case of coffee in Nicaragua, it means that the roasters of the coffee agree to pay a fixed, floor price to those farmers that find themselves marginalized and poor.\(^\text{507}\) Therefore, it

\(^{\text{505}}\) Ibid., 127.


\(^{\text{507}}\) Korgen, *Solidarity Will Transform the World*, 128. The minimum Fair Trade price for CRS coffee is set by the Fair Trade Labeling Organization in Bonn, Germany. More information can be found at www.fairtrade.net.
protects them from market fluctuations, ensuring them a living wage in order to provide for their families. Some organizations from first world countries, such as Higher Grounds Trading Company, even agree to pay a fixed amount above this floor. CRS has now extended this program to other small scale coffee growers throughout the world in poverty stricken countries such as Rwanda, Kenya, and Ethiopia, continuing to team up with organizations such as Green Mountain Coffee in order help the farmers increase their income.  

The additional income also allows farmers to diversify into other agricultural products that could add value to their products, bringing in even more income. Some items that have been introduced in addition to the coffee have been “cash crops” such as cacao, bananas, and beans, small livestock, such as poultry, sheep, and goats, and beekeeping and honey production. An additional project created by CRS is geared mainly towards the women of the farm families. They are encouraged to gather in small groups of up to twenty, to contribute some of the family savings to a group fund. The accumulated savings is then used to offer loans to the members for such things as tuition for quality schools, medical expenses, and to pay off debt. The result has been a strong solidarity amongst the women and within the community, which has transferred over into a commitment to paying off loans, and an overall improvement in the participants’ standard of living. A solidarity economy has allowed the members to dream and hope for things they could not have imagined having before.

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509 Ibid.
Two dreams have evolved from this project. The first is the possibility of saving enough capital to build a health center in the community, and the second is the dream of peace in a community that has been affected by civil war. Now previous rivals work side by side for the solidarity economy and see themselves as brothers and sisters from the same cooperative, all aspiring for the well-being of their community.510 Participating in the Fair Trade program and with the support provided by CRS and the professional assistance of experts it offers, such as scientists, roasters, and engineers from the United States, these coffee farmers have hope for a more positive future and a better life.

Conclusion

In a statement issued on October 24, 2011, the Pontifical Council for Justice and Peace stated that “The world situation requires the concerted effort of everyone, a thorough examination of every facet of the problem- social, economic, cultural and spiritual.”511 Although the Church has no desire to be directly involved in the political activities of any nation, they do hope to “carry forward the work of Christ under the lead of the befriending Spirit,” and thus calls all humanity to examine the “principles and the cultural and moral values at the basis of social coexistence.”512 Reiterating a statement made by the G20 leaders in 2009, the council agrees that “the economic crisis demonstrates the importance of ushering in a new era of sustainable global economic activity grounded in responsibility.”513

510 Korgen, Solidarity Will Transform the World, 135.
512 Ibid.
513 Ibid.
Throughout this chapter, I have attempted to provide examples of organizations that are doing this by drawing from principles of Catholic Social Teaching. Each of the examples demonstrate how individuals and communities can share in and be responsible for promoting the common good, and contribute to human development by being faithful to their ethical and religious vocation. The Council’s concluding remarks state that “we should not be afraid to propose new ideas, even if they might destabilize pre-existing balances of power that prevail.”514 In Caritas in Veritate, Pope Benedict XVI encourages all of us, like those presented here, to be agents of change in the social, political, economic, and professional realms by having the courage to serve and promote the common good which is a requirement of justice and charity.515 As is evident in the examples presented within this chapter, the legacy of Catholic Social Teaching offers the coordinates that may prove useful in guiding globalization in a way that advances human flourishing.516

514 Ibid.
515 Benedict XVI, Caritas in Veritate, 7,34.
516 Kenneth R. Himes, “Globalization With a Human Face: Catholic Social Teaching and Globalization,” Theological Studies 69 (2008). Kenneth Himes uses the term “ethical Coordinates that may prove useful in guiding globalization” in this article that argues that CST has much to offer, but also must examine its own tradition to adequately address the changing global reality taking place if it is to assess globalization and the challenges it presents. The author concludes that CST requires further development of its tradition if it is to have an impact and if it hopes to guide globalization on a path that aids humanity in its development and achievement of “joys and hopes.”
Chapter 5

Women Affirming Women: Catholic Communitarianism Maximizing the Capabilities Approach

In May of 2000, Pope John Paul II stated that “A society will be judged on the basis of how it treats its weakest members.”\textsuperscript{517} For Martha Nussbaum, this means taking a hard look at the lives of the women within a society, in order to be able to confront and address the general issues of poverty and development that exist within that society.\textsuperscript{518} Nussbaum’s study of human capabilities as the basis for fundamental political principles focuses on the lives of women in developing countries. It presents the capabilities approach for a broad interdisciplinary audience, with a view to shaping public policy from a philosophical perspective. Recognizing that women are all too often treated as mere instruments of the ends of others instead of being treated as ends in their own right, persons with a dignity who deserve respect from laws and institutions, Nussbaum argues that international political and economic thought should be feminist. In making this statement, she adds that it should be attentive to the special problems women face due to sexual inequality. As presented throughout this dissertation, Nussbaum proposes an approach to international development that is philosophical and based on a universalist account of central human functions. The goal of her project is “to provide the philosophical underpinning for an account of the basic constitutional principles that should be respected and implemented by the governments of all nations, as a bare minimum of what respect for human dignity requires.”\textsuperscript{519} Her inductively, universal approach focuses on human capabilities informed by an intuitive idea of a life that is

\textsuperscript{518} Nussbaum, \textit{Women and Human Development}, 4.
\textsuperscript{519} Ibid., 5.
worthy of the dignity of the human being. As presented within this dissertation, based on what people are actually able to do and to be, Nussbaum identifies a list of ten central human capabilities that should be pursued for each and every person, treating each as an end and none as a mere tool. Each capability represents a minimum threshold beneath which truly human functioning is not available to citizens, and as such, society’s goal is to get its citizens above this capability threshold. In addition, the approach can be used to make comparisons of the quality of life among nations in order to provide information to be used to arrive at constructive political proposals. Nussbaum responds to empirical facts and to what she has seen in India. She focuses on empirical facts and on real cases to help her audience identify the important features that a political theory should not ignore, whether examining the problems of poor in either developing or developed nations. Her belief is that the lives of poor women should always hold center stage when framing a philosophical approach to development.

In *Women’s Capabilities and Social Justice*, Nussbaum notes that in much of the world there is a lack of support for the fundamental functions of a woman’s life. Facing greater obstacles, women throughout the world are less nourished, less healthy, and more vulnerable to physical violence and sexual abuse as compared to their male counterparts. In many parts of the world, they are not as literate and are without pre-professional or technical education, causing them to be unable to financially care for themselves and their children. Even if they can read, frequently they are excluded from effective participation in political life. In many parts of the world, women are still not able to have the same property rights as men, enter into contracts, friendships, or choose their own religious preference. With sometimes having the double duty of primary

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520 Ibid., 78. See also Chapter 1 of this dissertation.
caregiver/housekeeper and outside employment, Nussbaum holds that many of these women throughout the world find themselves lacking “opportunities for play and the cultivation of their imaginative and cognitive faculties.”\textsuperscript{521} When women are treated as mere instruments of the ends of others, whether they are seen as reproducers, caregivers, sexual outlets, or agents of income prosperity, they have fewer opportunities than men to live free, enjoyable, and rewarding lives filled with love and satisfaction.\textsuperscript{522} The author has found a strong correlation between gender inequality and poverty. When the two are combined, she has found that there is a resulting failure of central human capabilities. Therefore, unless the special problems women face due to their gender is addressed, the issues of poverty and development cannot be well confronted.\textsuperscript{523}

In Nussbaum’s version of Amartya Sen’s Capability Approach that is currently being used for assessment in the UNDP’s \textit{Human Development Reports}, the approach is twofold: first, there are functions that are central in human life, in that an absence of such function indicates an absence of a good human life, and second, the functions listed must be able to be exercised in a truly human way and not merely in an animal way. This would mean allowing the individual to be able to develop and exercise his or her own human powers cultivated by appropriate education, leisure, self expression, expressive and associational liberty, freedom of worship, and valuable associations with others.\textsuperscript{524} Nussbaum’s list offers a focus for a quality of life assessment and for political planning in a pluralist society. The author stresses that each capability on her list is a separate

\textsuperscript{521} Nussbaum, \textit{Women’s Capabilities and Social Justice}, 220.
\textsuperscript{522} Nussbaum’s approach makes each person a bearer of value and an end. Otherwise, she finds that women are especially left out when the good of a group is promoted, without enquiring about the hierarchies of power and opportunities that are internal to the group. The CA instead, demands that each and every individual is treated as worthy of regard and is put in a position to live a true human life.
\textsuperscript{523} Ibid., 222.
\textsuperscript{524} Ibid., 231.
component and that all are of central importance and distinct in quality. One cannot be satisfied that one capability has been taken care of by fulfilling and exceeding the amount of another. At the same time, they are all related to one another in various complex ways. Of the ten listed, there are two that stand out due to the fact that they organize and permeate all the rest: practical reason and affiliation.\textsuperscript{525} Both of these capabilities systematize and infuse all the other capabilities that are necessary in making a truly human pursuit to development.

Nussbaum enquires about the connection between capabilities and care. When it comes to providing care, she comments on society’s traditional exploitation of women as principal caregivers, many times depriving them of other important capabilities.\textsuperscript{526} She notes that every single human being enters his or her life as a helpless child and if he or she lives long enough, will often end his or her life in helplessness. Most of us, at some point during the prime of our lives will experience periods of dependency. For this reason, Nussbaum believes that political thought should acknowledge that during certain phases of our lives, and for some during all phases, there is a need to be dependent on others for our care. Ultimately, the political decisions made by a society will shape the social institutions within that society.

Basing her approach on Aristotle’s understanding of humanity as first and foremost having been created an animal being who is both needy and characterized by dignity, she sees society as something that precedes the individual.\textsuperscript{527} Therefore, her methodology attends to the topic of care in various ways.\textsuperscript{528}

\begin{itemize}
\item \textsuperscript{525} Ibid., 233.
\item \textsuperscript{526} Ibid., 236.
\item \textsuperscript{527} From Aristotle’s \textit{Politics}, “Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that
- Is a woman able to live to the end of her life without dying prematurely or before her life is so reduced that it is not worth living?

- Is she able to have good health, including reproductive health, adequate nourishment and shelter?

- Is she able to move freely from place to place, safe from violent assault, including sexual and domestic violence? Does she have opportunities for sexual satisfaction and for choices in matters of reproduction?

- Is she able to use her senses, imagination, thoughts and ability to reason? Is she being given the opportunity of education in the maths, sciences, religion, music, literary disciplines?

- Is she able to have attachments to things and people outside herself, in order to develop her emotions?

- Is she able to form a conception of the good and to engage in critical reflection about planning her own life?

- Is she able to live with others to demonstrate and show concern for another human being? Is she able to engage in different forms of social interaction that will allow her to develop compassion, friendship, and have the capability for justice?

- Is she able to be treated as a dignified being whose worth is equal to that of others? Does she have the social basis of self-respect and non-humiliation?

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precedes the individual. Anyone who either cannot lead the common life or is so self-sufficient as not to need to, and therefore does not partake of society, is either a beast or a god.”

528 Nussbaum, *Women’s Capabilities and Social Justice*, 232. This list derives from Nussbaum’s list of capabilities for all individuals that is meant for both males and females. It is in this case being asked specifically of a woman’s life since her argument is that the women in society are the marginalized of the marginalized.
- Is she able to live with concern for and in relation to animals, plants, and the world of nature?
- Is she able to laugh, play, and enjoy recreational activities?
- Is she able to participate effectively in political choices that govern her own life?
- Is she free to speak her mind?
- Is she able to hold both land and material property?
- Is she able to look for work freely and on an equal basis with others?

Of these questions, Nussbaum holds that those which answer to a woman’s capability to establish affiliation with an “other” are the most important because it is in these situations that she develops compassion and self-respect. The answers to each of these questions help determine whether society provides an environment that is conducive to promoting the development of their women, which Nussbaum believes are the most vulnerable in any society. If the women are taken care of and are not deprived of their capabilities, then all are taken care of. Therefore, she concludes that “care must be provided in such a way that the capability for self-respect of the receiver (the woman) is not injured, and also in such a way that the care-giver is not exploited and discriminated against on account of performing that role.”

Nussbaum’s argument is that her list of capabilities protects spheres of human freedom. Each capability should be used to evaluate women’s lives throughout the world, albeit with a particular emphasis on women, since they are the ones in every society who struggle for equality. She holds that women throughout the world, in both

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529 Ibid., 236.
developing and developed nations, lack support for central human functions and to some extent it is due to the mere fact that they were born female. She recommends that her list be used as a norm for women’s development, since she believes her approach will more clearly show the inadequacies of other, more general approaches being used.

Economists Valérie Bérenger and Audrey Verdier-Couchane have examined the standard of living and quality of life for women in over 170 different countries using the CA and an aggregation methodology. Their hope was to move beyond criticisms of the United Nations Development Programme indices for its analysis of gender inequality, which assert that the indices contain difficulties with regards to their choice of indicators and their weighting, the concept of “inequality” and its interpretation, and the limited use of the current indices. They used their own “Relative Women Disadvantage Index”, coupled with an existing “Women’s Quality-of-life” index, to measure gender inequality in three areas: health, education, and participation. They believe that both these indices are strongly correlated and can offer insight for improving human development. An interesting finding from their research is that women’s well-being is determined not only by their own well-being, but also by the well-being of their children. In both cases, altruistic dimensions were taken into account. Utilizing empirical data, the economists conclude that national development programs need to incorporate and promote gender equality. They note that throughout the world, there is increased attentiveness to the difficulties that exist due to discrimination, and the understanding that in promoting

530 Valérie Bérenger and Audrey Verdier-Chouchane, “From the Relative Women Disadvantage Index to Women’s Quality-of-Life,” Journal of Human Development and Capabilities 12, no. 2 (May 2011): 203-233. The authors use the CA and an aggregation methodology to attempt to move beyond a criticism of the United Nations Development Programme indices for its analysis of gender inequality. They use their own “Relative Women Disadvantage Index”, couples with an existing “Women’s Quality-of-life” index, to measure gender inequality in three areas: health, education, and participation. They believe that both these indices are strongly correlated and can offer insight for improvement.
gender equality and granting greater power to women benefits both the economy and society. \textsuperscript{531} The authors state that “the feminization of poverty,” which would underscore women as being the primary victims of socio-cultural deprivation and restricted access to resources, leads to the conclusion that poverty would be reduced if society were to remove these factors. \textsuperscript{532} They hold that if national statistical institutes were to measure development disaggregated by sex, that a more accurate picture of up to date situations would be available, which would better inform those making political decisions about the planning, implementation and evaluation of strategies geared towards gender equality. The role government plays in alleviating gender inequality is central, since societies are imperfect and markets are incomplete. Bérenger and Verdier-Couchane recommend that governments could help by reallocating resources and creating an environment where both sexes have the same opportunities. They believe that it is up to civil society and non-government organizations to change the perception of the role of women in society and to disclose both the economic and social benefits that would result if there were to exist an equality of opportunity between men and women. \textsuperscript{533}

In a side-note, Beranger and Verdier-Couchane found a very strong correlation between women’s quality-of-life and the education domain. Education is a key variable to achieving a good quality of life, since it determines both the woman’s standard of living and quality of life. But, they recommend that if education and the elimination of female illiteracy are the first steps in a program designed for the emancipation of women, then promotion of gender equality should not be confined just to education. The women could find themselves educated, yet with no labor market, or if they do enter the labor

\textsuperscript{531} Ibid., 218. 
\textsuperscript{532} Ibid. 
\textsuperscript{533} Ibid.
force, their prospects for salary increase, growth, and promotions are very low. For example, without gender equality beyond access to education a woman who may desire to set up her own business would find it difficult to do so due to the problems she may face in obtaining capital.

Tindara Addabbo, Diego Lanzi and Antonella Picchio are economists who also have taken an innovative approach to gender auditing using the CA but have expanded their scope by “taking into account women’s multidimensional well-being and the contribution of their unpaid work to other people’s well being.”\textsuperscript{534} They employed a macro-economic feminist perspective in order to transpose the CA into the policy sphere. Using their methodology, gender budgets are utilized to reflect upon social and individual well-being, with greater insight being garnered in the division of labor, the distribution of resources, and the distribution of both individual and public responsibilities.

The uniqueness of these economists’ approach is in the inclusion of gender difference that is rooted in an area they believe lies at the core of all gender inequalities: the daily process of social reproduction. This methodology takes into account such issues as the maintenance of bodies, personalities, domestic spaces, and relationships. The authors examine women’s unpaid work of social reproduction, and enquire of their contribution to the quality of life for all household members, including men and children. In extending the enquiry in this way, the authors were able to ask fundamental questions regarding not only gender disadvantages in social bargaining, but also revealed hidden “normal” vulnerabilities.\textsuperscript{535} Their mode of enquiry extended beyond the family network


\textsuperscript{535} The term “normal” is used by the authors to designate a vulnerability to ‘core human values and functionings’ made up for through unpaid housework and caring, yet not recognizing the limitation of
and into both market and non-market activities of the state, firms and other families, and both profit and non-profit activities. It became apparent that “the distribution of domestic responsibilities toward well-being ultimately becomes a problem to be argued in the public sphere in order to design and implement welfare policy.”536 Their argument is that gender equity requires not only government spending and policy geared towards the development of women, but also the promotion of network linkages such as local administrations, households, non-profit associations, and firms that interact in order to insure that skills, resources, and entitlements are converted into capabilities for each and every woman.537

In assessing the impact of public policies on both women and men, the economists noticed that women’s living conditions are indicative of how inequalities can result in the limitations of opportunities in the spectrum of human development. From a feminist political-economic perspective, the authors note that unpaid work, which comes with unequal distribution by gender, plays an important part in their analysis. They concluded that by neglecting unpaid work in the calculations of human development, one risks leaving out the real social costs of public policies and important social justice issues connected to the greater unpaid workload for women in many societies.538 They state that traditional gender budgets that focus on the utilization of resources with the sole objective of gender equity and efficiency of gender policy, will not expand the necessary multidimensional notion of well-being that would enable women and the community to benefit. Their recommendation is a change from the traditional vision of women’s well

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537 Ibid., 494-497.
538 Ibid., 481.
being defined by a vector of functionings, to a fuller perspective that would widen the equal opportunity space and encourage a change in political perception. This new approach includes viewing well being with regards to the woman’s living conditions, her social reproduction examined within a structural picture of the economic system as compared to men, and her experiences within daily life as compared to men within her community. This approach has led the economists to fine tune their audits by selecting three dimensions of human development: access to public and private material resources; control over and access to non-material and cognitive resources such as knowledge, education, and services; and finally participation.

During their analysis, the authors noticed that women’s disadvantages in their composite well-being space was much greater than that of men within the same sample area. If the social transformation process of public resources and entitlements to individual well-being were to ameliorate this problem, the authors note that it would require a “good context analysis of group behavior, social and cultural norms, women’s entitlements, the organization of socially reproductive activities, as well as cultural models and social identities.”

Needless to say, it would take policy interventions in human development that impact the physical, intellectual, and relational experience of women who live together in a given social context, taking into consideration the capability of caring since it has been concluded that it plays a crucial role in the transformation process of both individual and collective well-being.

The authors note that the capability of caring has the capacity of expanding potentialities and sustaining other functionings since it is a highly relational capability and a transformative functioning itself. It not only empowers a flourishing process for

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539 Ibid., 486.
the recipient, but to a different degree, it does the same for the provider. In order to be effective, the economists recognize that it must be composed along with other capabilities in a harmonious manner, so not to become a cause of deprivation for the caregiver in other dimensions of her well-being. Three conclusions were made about the capability of caring: 1. It is hard work, 2. It has a hidden major contribution to the economy that requires resources and time to be formed and sustained, and 3. It requires time, self-confidence, adequate space, resources, and it is not to be degraded to a state of isolation, depression and self-destruction.\(^{540}\) Addabbo, Lanzi, and Picchio conclude that the process of developing and forming each of the capabilities required for women’s well-being, including the capability of caring, requires various contributions, cooperation and sharing of responsibilities among the various public departments and institutions that support the capabilities.

In line with the arguments presented throughout this dissertation, professor of theology at Boston College, Lisa Sowle Cahill recognizes that Nussbaum’s CA offers valuable resources for feminist theory and politics but argues that her emphasis on the individual excludes the importance that society and social institutions have in helping to develop the individual’s identity, and in providing an environment that is conducive to meaningful individual freedom.\(^{541}\) Cahill, like myself, holds that it would be useful to bring Nussbaum’s CA into conversation with Catholic Social Teaching since CST focuses more on the sociality of the individual and the value it offers in human development. CST views the individual as “inherently embedded in and even constituted

\(^{540}\) Ibid., 487.
by social relationships,” as well as recognizes the positive role that religion plays in helping to form both communities as well as the identities of individuals within those communities.\(^542\)

Sowle Cahill holds that for Nussbaum’s approach to become persuasive and successful in communitarian and religious cultures throughout the world, she needs to adjust her approach by having it become both more social and more receptive to positive possibilities that religion can offer. The theologian states that religion, even with its tradition of not fully endorsing the participation of women as much as men, still prompts or assists with social reform toward gender equality.\(^543\) Cahill believes that CST, especially through the writings of John Paul II on the topic of advocacy for the poor and his teaching on the dignity and vocation of women, and Nussbaum, with her commitment to women, can converge to offer a “a feminist theory and politics that is committed to women’s equality and liberty, that values social traditions and connections, and that incorporates religious belief and practice in a way that can reform institutions in order to better provide justice for women.”\(^544\)

To substantiate her argument, Cahill examines the points of compatibility and contrast between the CA and CST. She notes that: 1. Both defend moral realism, and 2. A key source of a morality is the fact of human embodiment.\(^545\) Both of these statements speak to points already declared within this dissertation. Cahill states that there is a trend in Catholic social ethics that desires to restore a kind of moral realism that has

\(^{542}\) Ibid.  
\(^{543}\) Ibid., Cahill teaches that religion has the potential to encourage or support social reform toward gender equality through religious images, narratives, and practices that depict equal participation amongst men and women. She also holds that Nussbaum’s approach can provide to the Catholic social tradition a great investment in and commitment to the equality of women.  
\(^{544}\) Ibid., 84.  
\(^{545}\) Ibid.
traditionally been referred to as “natural law,” rooted in Aquinas and traced back to Aristotle. Nussbaum, as we have already discussed, also draws from Aristotle and a natural law theory that teaches that humanity “shares several basic characteristics and experiences that are recognizable by reason, indicative of happiness, and part of the good life for human beings,” many recognized as needs and capacities: food, shelter, sex, procreation, and the need to nurture and educate developing offspring, as well as to live cooperatively in society to secure basic needs.”

For both CST and Nussbaum, morality and justice are founded upon a proper understanding of the human person, an understanding that seeks to ensure that each individual is a rightful participant in the common good. Both CST and the CA believe that at some basic level, there are shared values and norms that could guide social organizations and the behavior of humanity. For Cahill however, interreligious cooperation, as well as dialogue or collaboration between the secular world and the religious are both a necessity and possibility in ensuring that a more just social order is achieved. Drawing from a Christian view of natural law, Cahill states that humanity’s morality and justice derive from the Creator, towards whom all are ultimately oriented.

Nussbaum would never agree with Cahill’s teaching of the derivation of morality and justice due to her skepticism of religion and metaphysics, but does concur that there are certain requirements that are basic to humanity for human flourishing that are evident to all persons through reason. Cahill believes that Nussbaum would also agree with hers and Pope John Paul II’s criticism of the current attack on morality by postmodern cultural relativists that supports a “laissez-faire combination of trendy postmodern deconstruction

\[^{546}\] Ibid.
\[^{547}\] Ibid.
\[^{548}\] Ibid.
and old-fashioned political liberalism” that recognizes moral values as being relative to cultures, individual preferences, and choice. This point of concurrence for both is ever so important when combined with their other points of agreement: the basic rights of women, the focus on the poor and marginalized, and the suspicion of First World political agendas.

Cahill notes that there are also several differences between CST and Nussbaum’s theory. As already discussed, the CA focuses on the individual and individual rights, yet CST places just as much emphasis on the sociality and social interdependence of that individual, seeing these as being fundamental to developing both personhood and social justice. Being that humans are sexual and reproductive creatures, sociality and social interdependence are key to developing one’s personal identity and establishing social roles and relations through which embodiment is experienced. In CST, the most important of these social structures through which humanity experiences its social nature of sexual and reproductive embodiment is that of kinship and family. Cahill accuses the Catholic tradition of unfortunately placing too much emphasis on the women’s sexual and reproductive embodiment as compared to that of men, which has led to defining her role primarily in such terms. She believes that the result has been a stereotype of women’s roles in society based on this link between women’s sexual embodiment and reproduction. The outcome has been that women’s roles in society are traditionally seen as being less socially important as compared to the roles of men.

While Nussbaum includes “affiliation” as one of her necessary basic categories, she does so through a liberal scope of personal choice that does not take into

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549 Ibid., 85.
550 Ibid.
consideration the social roles sex and reproduction have for human development. Nussbaum’s focus is on ensuring that each and every woman has the capability of living a life with and for others, without ever specifying what types of social relationship and communities best aid in her development. Cahill points out that the philosopher actually sees “marriage, parenthood, and family largely in terms of their repressive effects on women, not in terms of their possible role as embodied developments of sexuality, in a life ‘with and for others.’”\(^{551}\) The theologian concludes that CST and Nussbaum both have something to offer the other: CST has the greater recognition of the sociality of individuals, and the social dimensions of human embodiment, and Nussbaum has her commitment to ensuring women’s basic human needs and rights are always at the forefront without being subordinated to their reproductive roles. She believes that this exchange can produce innovative, constructive, and productive models for the furthering of gender justice and development throughout the world. Her plan is to explore CST’s theory of the common good, and Nussbaum’s liberalism with the goal of developing a receptivity of Nussbaum’s liberal feminist philosophy to a discussion of social justice that requires community membership and participation, and at the same time, develop and emphasize the participation and parity of women in CST’s theory of the common good.\(^{552}\)

There are two other points of comparability and difference that Cahill points out. Both CST and Nussbaum’s Capability Approach recognize the importance of emotion, especially that of compassion, in searching for structural justice. Nussbaum believes that this is critical for developing just individuals as well as structures.\(^{553}\) What she does not

\(^{551}\) Ibid., 86.
\(^{552}\) Ibid., 91-101.
\(^{553}\) Ibid., 87-88. Nussbaum insists that emotions are an important part of a worthwhile life that form a cognitive connection to others. They help develop a moral view by both being the “fuel that powers
realize is the role religion can play in shaping compassionate attitudes and condemning unjust structures through its traditions, teachings, and rituals.

Cahill’s exploration of Nussbaum’s liberalism brings to light the emphasis Nussbaum places on free choice and the accurate condemnation of traditional, cultural subordination of women’s well being to the family’s, society’s, or religious good. The theologian also makes a claim I have made throughout this dissertation that the CA could benefit and be enhanced by enquiring how one of Nussbaum’s main tenants of treating each person as an end and not as a means to happiness for others, would become more valuable by including the CST principle of social participation and responsibility. This would mean combining Nussbaum’s understanding of justice based on the principles of political liberalism that focus on individual liberty as a personal controlling value, and enhancing it with the CST understanding that respect for a individual also signifies the need to recognize his or her “social interdependence, social responsibilities, and right to social participation.”

Cahill explains what she perceives as Nussbaum’s weakness of her strictly liberal view by sharing political theorist John Gray’s explanation of the prime values of liberalism, which offers a distinctive view of humanity and society, as entailing the elements of individualism, egalitarianism, universalism, and meliorism. The liberal tradition is individualist since it views the person as having moral primacy over that of the collective society. It is egalitarian in that it views all of humanity as entailing the same moral status, denying more weight to the legal or political differences in the moral

the psychological mechanism of a reasoning creature,” as well as being the intricate parts of reasoning itself. She holds that if there is a lack of development of emotion within an individual then a part of that individual’s reasoning capacity will be omitted.

554 Ibid. 88.
worth of all individuals. It is universalist in that it asserts a moral unity of all humanity, placing a secondary emphasis on historical connections and cultural traditions. Finally, it is viewed as meliorist because it asserts that all social institutions and political arrangements have the potential for improvement.\footnote{Cahill holds that Nussbaum’s philosophy includes all these elements, emphasizing universal equality as an argument for social and political change for women, but she believes that the philosopher’s emphasis on the individual challenges and weakens the other three elements.}

The theologian argues that parts of Nussbaum’s philosophy may work in theory, but not in practice. She believes that the philosopher is not taking into account that choice is always exercised within social structures. The freedom of some will almost always cancel out the equality of all, due to the maximizing component of these structures. They are set up in a way that the maximization of freedom and power will most often only be achieved by a few individuals while the majority of the population will actually be limited or held back. The same is true for the universal component she strives for. Although in theory this is admirable, it will not work in practice due to the fact that the privileged in society most often dodge their share of equal contribution to justice. Cahill’s final insight is in the ameliorative component. Again, in theory this is correct, but in practice it would mean restricting the freedom and equal access to civil and political rights elements of liberalism. In order to improve social and political arrangements, it would mean having to actually address the social structures that support and maintain unequal social status. In order to combat unequal allocation of basic material and social goods by institutions, which constrain the exercise of freedom and equality for some, it would require limiting the freedom for others. Cahill explains that

\footnote{Ibid.}
an example of this is seen in the “exclusive focus on the free and autonomous individual (that) is partly responsible for the continuing hold of patriarchy in so called ‘liberal’ societies.”\textsuperscript{556} She states that even though women are given civil rights they continue to be discriminated against within their own families and society. They are not truly free. Inequities cannot be addressed simply by appealing to the principle of liberty. The author argues that CST can provide what is required to instill social change that can bring about real genuine equality and human development: the recognition of the intrinsically social nature of humanity.\textsuperscript{557} More specifically, the author holds that Nussbaum’s liberalism does not do justice to women’s social relations implied by her sexual embodiment, with respect to her family relations, or the role that participation in community has in both changing individuals and social structures so that they can become more just.

Pope John Paul II’s “Letter to Women” issued at the Fourth World Conference on Women in 1995 addresses women, noting the progress of various sectors of society, nations and states, and all of humanity that should be deeply indebted to the contribution of women. He states that more important than those made by science and technology are the contributions made to the social and ethical dimensions that begin with women’s daily relationships between them and others, and in particular within their family and society.\textsuperscript{558} He speaks of the “genius of woman” that becomes evident when she places herself at the service of others in her everyday life.\textsuperscript{559}

\textsuperscript{556} Ibid.
\textsuperscript{557} Ibid., 89. Cahill believes that Nussbaum places greater weight to civil and political rights than to having access to material and political goods, which are also needed in order for a woman to be able to function. When Nussbaum uses the term “right,” it is most often used in regards to political participation, free speech, and freedom of association. She never discusses the rights of groups.
\textsuperscript{559} Ibid., 12.
Written as an expression of solidarity and gratitude for every woman, the pope’s letter conveys the Church’s contribution to upholding the dignity, role, and rights of women throughout the world. John Paul II begins the letter by giving thanks to the Trinity for the “mystery of woman” and all that makes up her “feminine dignity” and the “great works of God,” that have been brought about throughout history through and in her.\textsuperscript{560} He thanks mothers for the unique way they shelter human beings within themselves, and are “God’s own smile upon the newborn child.”\textsuperscript{561} He recognizes that in this experience they come to know both joy and labor. He expresses gratitude for guiding their children and helping them to grow as they travel their life’s journey. He thanks the wives for being willing to join their futures to that of their husbands “in a relationship of mutual giving, at the service of love and life.”\textsuperscript{562} He shows appreciation for daughters and sisters for bringing sensitivity, intuitiveness, generosity and fidelity into both their families and out to society. To the working women, he acknowledges that as active and present members of society, they make an indispensable contribution to every aspect of life: social, economic, cultural, artistic and political. He especially recognizes their ability to unite reason and feelings, and their way of life that is often more open to the sense of “mystery” and more humane economic and political structures, compared to that of their male counterpart.\textsuperscript{563} Finally, he expresses thanks to the consecrated women for their willingness to open themselves with obedience and fidelity to God’s gift of love. He credits them for helping the Church and all of humanity “to experience a ‘spousal

\textsuperscript{560} Ibid., 1.  
\textsuperscript{561} Ibid., 2.  
\textsuperscript{562} Ibid.  
\textsuperscript{563} Ibid.
relationship to God,” that expresses fellowship and love.\textsuperscript{564} All in all, he thanks every woman for the “simple fact of being a woman.”\textsuperscript{565} He holds that women enrich the world’s understanding and contribute in a positive way to human relations by making them more honest and authentic.

Pope John Paul II acknowledges that throughout history there have been obstacles placed before women, hindering their ability to become who they are called to be. Their dignity has often been unacknowledged and taken for granted and they have often been reduced to servitude. He apologizes that the Church has unfortunately contributed to this mentality and to the marginalization of women stating that this way of thinking and acting that is a result of years of cultural conditioning and has been passed down through the centuries must stop. Women must be “set free” from exploitation and domination. His solution is to make a “renewed commitment of fidelity to the Gospel vision,” and live out the attitude that Jesus had for women.\textsuperscript{566} The pope explains that the only way to solve this is to transcend the norms of our culture. He suggests that humanity treat women as Jesus did. Jesus attended to women with openness, respect, acceptance and tenderness. “He honored the dignity which women have always possessed according to God’s plan.”\textsuperscript{567}

The pope asks us to examine history and recognize the contributions women have made in spite of their disadvantages, exclusion from equal educational opportunities, underestimation, being ignored and not being given credit for their intellectual contributions. Although their achievements may not have always been recorded, the

\textsuperscript{564} Ibid.
\textsuperscript{565} Ibid.
\textsuperscript{566} Ibid., 3.
\textsuperscript{567} Ibid.
pope recognizes their influences that have helped shape the lives of each generation. He notes that humanity owes a debt to these women who often continue to be valued for their physical traits rather than their skills, professionalism, intellect, and sensitivity.\textsuperscript{568} John Paul II asks that the focus be placed on women’s dignity of their being.

The only way this dignity can be recognized is by removing the many obstacles that stand in the way of their full integration in the social, political, and economic spheres of society. The pope begins with the discussion of motherhood and the stigmatism placed on the very gift of motherhood. Although humanity owes its existence to this gift, there is much discrimination against those women who choose to be wives and mothers. As a matter of justice as well as necessity, the pope recommends addressing the “urgent need to achieve real equality in every area: equal pay……, protection for working mothers, fairness in career advancement, equality of spouses with regard to family rights and the recognition of everything that is part of the rights and duties of citizens in a democratic State.”\textsuperscript{569}

Pope John Paul II makes a bold statement when he affirms that women will play a big part in the solutions of the future to problems such as the lack of leisure time, a denigration of the quality of life, migration, social services, health care, ecology, and more. Their greater presence will prove to be very valuable in being able to combat the contradictions of our present society that are built upon the criteria of efficiency and productivity. He holds that women’s input can help cultivate a greater civilization of love.\textsuperscript{570}

\textsuperscript{568} Ibid.
\textsuperscript{569} Ibid., 4.
\textsuperscript{570} Pope John Paul II frequently references to a "civilization of love" throughout his 26 year papacy beginning with his first encyclical, \textit{Redemptor Hominis} where he explains that for humanity to
He states that this journey of liberation for women is both difficult and complicated, but is one worth pursuing. It will take more than just condemnation of discrimination and injustices, but rather an effective and intelligent “campaign for the promotion of women” in “all areas of women’s life and beginning with a universal recognition of the dignity of women.” For the pope this means examining the “ultimate anthropological basis of the dignity of women” as part of God’s plan for humanity that was revealed to humanity in Genesis.

In Genesis we are told that God created humanity in His own image. Both male and female were created as part of His plan. Being that they are both created in His image they are different and distinct as compared to the rest of creation. From the beginning the man realizes that he is surrounded by other creatures, but he still feels that he is alone. God intervenes and explains that it is not good to be alone. He makes him a “helper fit for him.” Therefore, from the beginning woman is designated as “a helper,” but the pope ensures that this principle of help is not to be viewed as being one-sided but mutual help. Man and woman complement each other.

The concept of help is not to be understood merely as a verb “to act,” but comprehended as it applies to the noun “being.” The notion of help has an ontological connotation since the fullness of humanity is realized through the duality of both the understand itself, its history, and what its calling is it must welcome love into its life (10). Justice and love are two sides of the same coin that enrich each other. We cannot have justice for all unless it is accompanied by love for all. In his “Letter to Families,” the pope stresses that “making a sincere self-gift ... is the most important dimension of the civilization of love” (14). He teaches that the family is the center and the heart of the civilization of love and where humanity first experiences communion and comes to know how to share, gift, and receive. Within the family humanity learns about the law of free giving. The pope refers to the family as the first cell of society since it is the first and irreplaceable school of social life, an example and stimulus for the broader community of relationships marked by respect, justice, dialogue and love. It is the foundation of a “civilization of love.”

571 John Paul II, Letter To Women, 6.
572 Ibid., 7.
masculine and the feminine.\textsuperscript{573} Through the gift of procreation, together they are to “fill the earth and subdue it” and together, as free and rational creatures, they are given dominion over the earth and responsibility for its resources. Finally, the pope speaks of their “most natural relationship” that “enables each to experience their interpersonal and reciprocal relationship as gift:” “the unity of the two.” Through this unity which entails responsibility, both male and female are enriched. By being given the responsibility of procreation and family life, humanity is entrusted with the “creation of history itself.”\textsuperscript{574}

Created in the image, each one of us is called to be adopted sons or daughters in Christ. Pope John Paul II reminds his audience that humanity is the only creature created by God that is willed for its own sake and cannot fully “find itself” except through the sincere gift of self. The pope hopes that emphasis in the future will shift to the “genius of women” that is revealed when women are offered the opportunity to be of service to others to reveal the gift of their womanhood.

Feminist ethicist, Susanne DeCrane recognizes that several feminists such as Lisa Sowle Cahill and Martha Nussbaum might have a well deserved suspicion of anthropological claims such as those presented by Pope John Paul II but holds that the use of an anthropology and accompanying minimal claims about the human person are necessary for theological ethics.\textsuperscript{575} The goal is to develop an anthropology that can

\begin{itemize}
\item \textsuperscript{573} Ibid.
\item \textsuperscript{574} Ibid., 8.
\item \textsuperscript{575} Susanne M. DeCrane, \textit{Aquinas, Feminism, and the Common Good} (Washington, D.C.: Georgetown University Press, 2004), 25. The author explains that postmodern and post-liberal theologies most often conclude the impossibility of positing anything that could resemble a universal claim, including any universal anthropological claim. There is a tendency to judge anthropologies developed and used in the past as being deeply flawed and privileging a small group who meet a certain anthropological criteria. This most often serves to justify excluding many individuals from full participation in and benefitting from the community they inhabit due to their status which lies beneath the anthropological norm. Many feminists attribute an anthropology developed on the \textit{imago dei}, while affirming the equivalence of maleness and femaleness in the image of God, at the same time correlating femaleness with a lower part of
\end{itemize}
provide a resource for condemning the denigration of women and any situation that would place women in a position that would allow such denegation, but at the same time allow women the opportunities to live as women in their own particular cultures. She accomplishes this by identifying several constitutive elements that are universally dependable as truth statements about what it means to be human and enjoy the events and situations that garner authentic “good” human life. Although she uses the lives and experiences of women, the author notes that what she proposes as a universal human phenomenon must always reference what it is reasonable to believe is common generally to all humanity. Another important element to her theory is that in order to ensure that the anthropology is not oppressive, its constants proposed as being universally true for all must at all times be accompanied by a conditionality. For DeCrane, acceptance of this feature signifies what she believes is a much needed humility and willingness to acknowledge humanity and any claims associated with it as always being in a process of evolution. Therefore, the ethicist advances her project by pointing to ranges of experiences that human beings share across cultures and genders.

Feminist scholars such as Margaret Farley, Lisa Sowle Cahill and Martha Nussbaum agree with DeCrane’s notion of a necessity for a minimal anthropological account based on “the experience of what it means as a person to rejoice and to be sorrowful, to be protected or violated, nurtured or stifled, understood or misjudged, respected or used.”

DeCrane notes that Cahill and Nussbaum both agree that when an human nature based on a scheme that values mind over body, which means reason over passion which is traditionally where sin is believed to be found.

Ibid., 27.

Ibid. The author’s requirements of humility and willingness to acknowledge to understand the human being and claims made about human beings as always being in a process of evolution are to protect against any tendencies of arrogance in any anthropological presumptions.

Ibid., 30.
individual is experiencing oppression and suffering he or she is not philosophizing about what put them in their situation but rather states his or her distress, pain, and agony. Developing minimal anthropological claims that crosses time and place can ground the ability to identify injustices and demand justice. The author reverts to the Catholic tradition of the Common Good, feminist scholarship on the Common good, and Martha Nussbaum to identify anthropological dimensions for her feminist hermeneutics.

With her focus being on women, DeCrane conducts an inductive exercise to develop a minimal anthropological claim of a universal nature in order to be able to identify injustices and demand justice on behalf of women, as well as to be used for shaping a more just state of affairs globally. In carrying out this exercise, the author hopes to “identify the human, the human good, and those things that destroy human life and dignity (that) are ethical foundations that are needed to address the situations of women whose lives are played out in situations of systematic as well as situational injustice,” in order to promote human development.

When referring to “women’s experience,” DeCrane is focusing on forms of oppression and destruction that are unique to women’s lives and most often go unnoticed by traditional standards. These experiences are used as negative indicators for the “good” that is missing from their lives and must be achieved in order to live a life of dignity and development. Borrowing from the theologian Maria Pilar Aquino, DeCrane acknowledges that the social sciences are also an important tool for understanding and transforming the distinct patterns of suffering for poor and oppressed females. In addition, she notes they offer the opportunity to “name” their experience and speak “in

\[579\] Ibid., 32.
\[580\] Ibid.
their own voice." Having been used to living in a certain culturally accepted negative environment, these women have internalized their patterns of suffering as being an acceptable part of their lives. Using a system of shared framing experiences and moral common ground based on Aquinas’ and Aristotle’s method of inductive objectivity and realism, DeCrane proposes her feminist “hermeneutical method to help a community determine whether and to what extent the Christian tradition is a usable source for the full human flourishing of women, and if it can provide resources for resistance and hope specifically on behalf of women.

DeCrane systematically approaches her goal following these steps:

1. She begins by examining women’s experiences of suffering.
2. She assesses and critiques these situations using Nussbaum’s CA and her list of capabilities.
3. She examines the text using tools of critical analysis.
4. She develops a reconstructed interpretation of the text or tradition.
5. She addresses the ethical and political implications of the reconstructed interpretation and develops a strategy of praxis based on the principal of the Common Good and regularly reviews and assesses the effects of the new system in light of the functioning capabilities of women per the CA.

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581 Ibid., 33.
582 Ibid., 39.
583 Ibid., 37. DeCrane, agrees with Lisa Sowle’s Cahill’s critique of Nussbaum, in that the philosopher does not include two functioning capabilities that are equally fundamental to the good human life: kinship and religion. Like Cahill, DeCrane points to the necessity of including kinship understood as “being able to participate in reproduction in the context of stable, affiliative relationships of support,” and adding to religion “being able to acknowledge, appreciate, and respond to the transcendent.” Both of these functionings are included in DeCrane’s assessment model.
584 Ibid., 40-41.
For the purpose of this dissertation and to substantiate my argument that Catholic Social Teaching should have a seat at the Human Development discussion table, I have taken on Pope John Paul II’s challenge to be “creative in charity.”\textsuperscript{585} Drawing from Susanne DeCrane’s model, combining principles of Catholic Social Teaching with Martha Nussbaum’s list of capabilities, I have developed a program that addresses what Thomas Massaro refers to as the “still unresolved issue of the equitable treatment of women.”\textsuperscript{586} Before I share my program, I would like to explain why I choose to focus on women.

Why Women?

Sheryl WuDunn, co-author of \textit{Half The Sky: Turning Oppression into Opportunity for Women Worldwide}, insightfully explains, “In the nineteenth century, the central moral challenge was slavery. In the twentieth century, it was the battle against totalitarianism. It is believed, by some, that in this century the paramount moral challenge will be the struggle for gender equality around the world.”\textsuperscript{587} In this book, the husband and wife team, as well as Pulitzer Prize winners Nicholas D. Kristof and Shery WuDunn borrow an old Chinese proverb that states, “Women hold up half the sky,” to summarize what they refer to as their “journey of awakening.”\textsuperscript{588} As journalists, in addition to WuDunn being a business executive, the two set out in the 1980’s with the intent of probing “serious issues” throughout the world. They thought they would seek out nuclear

\textsuperscript{585} John Paul II,
\textsuperscript{586} Massaro, \textit{Catholic Social Teaching in Action: Living Justice}, 167.
\textsuperscript{588} Ibid., Introduction xiii.
nonproliferation and foreign policy issues, never intending to find what they thought to be a fringe problem instead being “this century’s paramount moral challenge.”\textsuperscript{589}

The couples’ first inclination to the possibility of there being something more came in WuDunn’s ancestral homeland, China, where the two had moved after being married and found themselves looking onto Tiananmen Square, protesters, and troops firing automatic weapons; a story that transfixed the world. It was a massacre that killed between four and eight hundred people. What came to be known as the human rights story of the year opened the doors to another obscure demographic study that highlighted yet another human rights violation. The couple stumbled upon a study that stated that 39,000 baby girls die annually in China due to the fact of just being born female. If they had been born male, the parents would choose to provide the medical attention necessary to keep them alive, but since they were female and not valued the same as males, aid was not given. The journalist team realized that more infant girls die “unnecessarily every week in China than protesters died in the one incident at Tiananmen,” yet the world is not aware.\textsuperscript{590} They began to become conscious of the fact that their journalist priorities were skewed. Their investigations began.

Kristoff and WuDunn saw a pattern throughout the world, especially in poor nations. Governments, including the United States and other western countries have chosen to not get directly involved in the mass abuses, violence, and killings that are inflicted upon women daily. They saw particular abuse in South Asia and the Muslim world, in India where they punish women by burning them for inadequate dowries, in Islamabad and Rawalpindi, and in Pakistan where thousands of women and girls are

\textsuperscript{589} Ibid., Introduction xvii.
\textsuperscript{590} Ibid., Introduction xiv.
doused with gas or seared with acid for being disobedient. In China girls are routinely kidnapped and trafficked into prostitution, and in the United States, millions of women and girls are beaten or experience other forms of violence and mistreatment from husbands and boyfriends, are forced into prostitution, or one out of every sixth is raped at some point in her life. In the United States, one of the most prevalent problems throughout all fifty states is human trafficking. The average age of females is between 12 and 14 years old, though there have been cases of girls as young as 9 years old being trafficked more often for sexual servitude, and to a lesser extent for forced labor. For these authors, helping women is believed to be a successful poverty-fighting strategy needed to be implemented throughout the world.

The United Nations and the World Bank have recognized and appreciated the potential resource that women and girls represent since the early 1990’s. Lawrence Summers, the then World Bank Chief Economist in his 1992 report stated that “Investment in girls’ education may well be the highest –return investment available in the developing world……The question is not whether countries can afford this investment, but whether countries can afford not to educate more girls.” Summers explains that enhancing women’s contribution to development is as much an economic issue as a social one. There are enormous benefits to both when investing in women. In analyzing the links between women’s education and development, the author states five main points, that he believes, taken together present a forceful stance for taking action:

591 Ibid., The authors have obtained their figures for the United States from the National Violence Against Women Survey.
1. Comparisons of the female fraction of the population in different countries suggest that as many as 100 million women are missing worldwide primarily due to higher death rates for young girls than boys. Higher death rates are symptomatic of a much more general pattern of female deprivation in the developing world, especially in South Asia.

2. Underinvestment in females is not an unavoidable outcome, nor is it made necessary by any religious or cultural tradition. It is rather an economic problem that results from a vicious cycle caused by distorted incentives. The expectation that girls will grow to do little other than serve their husbands and families reduces parents’ incentive to invest in their daughter’s human capital. Uneducated women then have few alternatives and so the expectation becomes self fulfilling, trapping women in a continuous circle of neglect.

3. Increasing educational opportunities for females offers the best prospect for cutting into this vicious cycle. As an economic investment, increased outlays directed at educating females may well yield the highest return of all investments available considering both private benefits and returns to other family members.

4. Experience suggests that female education programs are relatively inexpensive compared to other development investments and could quickly increase female enrollment rates.

5. Major initiatives to increase female education have the potential to transform society over time. If a larger fraction of girls had gone to school a generation
ago, millions of infant deaths each year could have been averted and tens of millions of families could have been healthier and happier.\textsuperscript{595}

Universal education has been a central part of the United Nations since its inclusion in its Millennium Development Goals, but there is growing recognition that there must be a focus on females.\textsuperscript{596} There is an understanding that it is one of the most effective ways to generate a significant increase in social and economic development. Obstacles to female’s education have long been seen as a significant barrier to not only their social and economic progress, but to societies’ progress. It has been found that not only does a female’s education provide a return in income and growth, but is evident in terms of health, AIDS prevention, empowerment, and prevention of violence against women.\textsuperscript{597} Therefore, with the goal of both economic progress and development, broadening females’ access to quality education throughout the world has become a vital requirement.

The Harvard Kennedy School of Corporate Social Responsibility (CSR) has come to realize that there are considerable benefits that derive from placing the focus of females:

1. Lower infant, child and maternal mortality rates: It has been found that with each additional year of education that a female completes that the child mortality rates decreases by 18 per 1000.

\textsuperscript{595} Ibid.
2. Decreased HIV/AIDS infection: The Global Coalition on Women and AIDS has reported that if every child were to receive a complete primary education there would be a decrease in new HIV cases of at least 7 million per decade.

3. Improved women’s labor force participation and income potential: It has been estimated that with each additional year of schooling that income rises by 10 to 20 percent.\(^{598}\)

4. Better educated girls grow up to be healthier females, thus decreasing the long term mortality risk for her children: If a child loses his or her mother there is a higher likelihood that the child will become vulnerable to health or wellbeing challenges.

5. A female receiving education develops her own skill set: in the process of attaining an education, girls and women also expand their professional and social skills.

In addition to the wide-ranging benefits that CSR has found, it has also recognized that there are numerous challenges and barriers that contribute to the current state of crisis for females throughout the world and that the hardships borne from these obstructions are far reaching beyond the girls and women themselves. These challenges are logistic, technical, cultural, and religious in nature. Explained as a “vicious cycle,” CSR holds that the burdens being carried by these females are subsequently being passed on to their children, families, and other members of their communities.\(^{599}\) Several examples of the negative impact to the ecosystem of people surrounding a woman that lacks education are:

\(^{598}\) Ibid.
\(^{599}\) Ibid.
1. Her children are twice as likely to be out of school as children whose mother has some education.

2. She will have a higher fertility rate.

3. She will have lower opportunities for financial independence and earning power.

4. She will have higher chance of contracting HIV/AIDS, and a higher infant, child and maternal mortality rate.\(^\text{600}\)

Therefore, educating women thus becomes a matter of life and death.

Nicholas Kristof and Sheryl WuDunn hold that this movement of educating women to “emancipate women and fight global poverty by unlocking women’s power as economic catalysts” is a way of turning oppression into an opportunity for women globally. For the purpose of this project, the author of this dissertation has taken Pope John Paul II’s challenge to be “creative in charity.” I too believe that “women will play a big part in the solutions of the future to problems,” but in order to do so they must have the many obstacles in their way removed. Tending to the teachings of these economists, philosophers, theologians, and writers, I have developed a program based on The Capability Approach’s measurement guide of the major capabilities that must be present in order for a person to be able to be and live a truly human life, as well as on the principles of Catholic Social Teaching discussed throughout this dissertation: Human Dignity, Community and the Common Good, Rights and Responsibilities, Option for the Poor and Vulnerable, Participation, Dignity of Work and Rights of Workers, Stewardship of Creation, Solidarity, Role of Government, and Promotion of Peace. With this successful program, I hold that Catholic Social Teaching does have a place within the

\(^{600}\) Ibid.
human development discussion. Whether it is by implementing key principles within our program or just by living them, through the primary modes of community building and education, our program has been able to change women’s lives for the better. We strive to remove obstacles that hinder women’s development, and make participants aware of the capabilities that are before them. The most import feature of our program is the building of community; for the human person is social by nature and is born into a fabric of relationships. The person needs others in order to thrive, since life is not lived in isolation but for the formation of social unity.601

**Women Affirming Women: A Practical Application**

Although the United States is one of the economic leaders of the world, it is not void of its poor: As per a recent report on income and poverty it shows that: 602

- In 2010, 46.9 million people were in poverty, up from 37.3 million in 2007 -- the fourth consecutive annual increase in the number of people in poverty. This is the largest number in the 52 years for which poverty rates have been published.
- The 2010 poverty rate was 15.1 percent, up from 12.5 percent in 1997. This is the highest poverty rate since 1993, but 7.3 percentage points lower than the poverty rate in 1959, the first year for poverty estimates.
- The 2010 poverty rate for Hispanics was 26.6 percent, for Blacks 27.4 percent.
- In 2010, the poverty rate increased for children under age 18 from 20.7 percent to 22.0 percent.

601 Center for Concern, “The Principle of the Common Good.”
20.5 million Americans live in extreme poverty. This means their family’s cash income is less than half of the poverty line, or about $10,000 a year for a family of four.

- 49.9 million people or 16.3 percent of the American people, do not have medical insurance
- Females make up 51 percent of those in poverty
- Poverty is three times more prevalent in a family where there is a female householder and no husband or male presence than in families where there is a male householder and no wife or female presence.

Although each of these statistics is staggering considering the wealth and abundance that exists in the United States, it is the last two points that are of most interest for the purpose of this project. Women make up more than half of the poor, and single mothers have it the worse. Most are not aware that: Women are the only minority group that actually constitutes the majority of the U.S population; Women make up a mere 17% of the House of Representatives; 90% of reported rape victims and 95% of domestic abuse victims are female; and finally, women are only paid 77 cents to every man's dollar. Low income women are the marginalized of the marginalized.

The test ground for my project is the greater Columbus, Ohio area, which encompasses the capital of, and the largest city in the state of Ohio as well as its surrounding metropolitan area. It is the sixteenth most populated city in the United States and is most often chosen as a testing ground since it is seen to be “typical” of the nation.

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The population in 2011 for the greater Columbus area was approximately 1,800,000 with 51.2% being female, and the poverty level for females being at 16.3%, which is above the state poverty level of 15.4%. African-American and Hispanic women are more likely than white, non-Hispanic women to be heads of households; many of these women support families on their own. Of the low income population, 28.1% are Black or African American, and 25.8% are Hispanic or Latino origin. Therefore, close to 54% of low income women are either Black/African American or Hispanic/Latino origin. The state unemployment for 2011 was 9.8%, yet this population has an unemployment rate of 43.2%.

The project is named “Women Affirming Women” and is the result of over 10 years of research into the various factors that affect the quality of life of marginalized women. A strategic program has been developed geared towards improving the lives of disadvantaged women by using the list of capabilities, both as an education tool and a means of measurement as to what must be available for each woman, but enhance the CA’s potential downfall of endorsing individuality by putting in practice the principles of solidarity and the common good, community and participation, and the virtue of charity. By adopting Martha Nussbaum and Amyrta Sen’s philosophy of their Capability Approach as an alternative measurement to the utilitarian-economic approaches that

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605 National Women’s Law Center (NWLC), “Calculations from U.S. Census Bureau, Current Population Survey, 2011 Annual Social and Economic Supplement, Table POV-04: Families by Age of Householder, Number of Children, and Family Structure,” available at http://www.census.gov/hhes/www/cpstable0s/032011/povtoc.htm. (accessed Sept. 27, 2012). Of course, married women may also be the sole supporters of their families, but this is not as common. Most households where women are heads of household, they do have a second earner.
currently dominate social programs and policies of development and coupling this with these key principles of Catholic Social Thought, WAW ensures that the focus remains on the main elements of a woman’s life that will allow them true human development.

The approach taken is similar to the systematic approach laid out by DeCrane. The program has been built upon a respite program developed by the Sisters of St. Francis of Penance and Christian Charity in Stella Niagara, New York. It brings together compassionate and passionate volunteers to work together to create a facility that is a welcoming environment for women in need or who desire to belong to a network within a familial atmosphere. With the goal of achieving a truly holistic program, a community collaborative model is envisioned, which brings together services, other non-profit organizations, and business providers willing to support our vision of ensuring women meet the listed capabilities and embody genuine ethical standards and concerns that are in line with Women Affirming Women’s mission:

To be a superior program for low income and disadvantaged women that will help improve their quality of life. To provide a service-oriented and safe environment for women to expand their knowledge and to develop into the humans they are called to be. To be an all inclusive and non-discriminating community that gently

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606 The Sisters of St. Francis of Penance and Christian Charity is an international congregation founded in the Netherlands by Mother Magdalen (Catherine) Damen and brought to Buffalo, New York, in the United State in 1874 by three missionary Sisters, accompanied by the General Superior Mother Aloysia Lenders. Influenced by Franciscan spirituality, the novitiate moved to Stella Niagara in the Town of Lewiston in 1908 to be near the calming influence of water and to continue the respect for the land and the many varieties of wildlife, and to pay attention to its beauty as expressed the tradition of St. Francis of Assisi. In 1989, a ministry to low income single mothers was begun by Sister Diane Gianadda, a social worker. While visiting a single mother and her four children on Buffalo's East Side, the woman shared with the sister that on this hot July afternoon, "It's too dangerous for them to play outside. Too many drug dealers," she remarked, exhausted. "How I wish I could have just a little rest." It was then that the idea of a "vacation" or "time away" for single mothers, The Women's Respite Program was born. Since then, over 250 single mothers who bear the responsibility of rearing their children alone, with limited financial and emotional resources, and who are in need of rest and renewal, have attended the four-day, overnight Women's Respite Program held at the Center of Renewal at Stella Niagara. Many of the mothers who attend the program have never had the opportunity to spend any time away from their children, and to take time for themselves. All are referred by social service agencies as mothers greatly in need of a break.
guides women to gain the confidence needed to address life’s daily issues and to recognize the real opportunities that are available to them.

With the tag line reading, “Serving Women ~ Renewing Spirit ~ Building Community,” Women Affirming Women (WAW) stresses the Catholic proclamation that human life is sacred and that the dignity of the person must always be at the core of a moral vision for society. We currently offer two programs: One is a four day respite that removes the women from their stressful, isolated environments, with the goal of building community, establishing a sense of solidarity, and celebrating her human dignity. Second, is an monthly after respite event that builds upon the four day experience, plus adds education and services that helps women become aware of Nussbaum’s list of capabilities and helps them to achieve them. We open and close each event with optional prayer that focuses on our belief in the sanctity of human life, the inherent dignity of the human person, the value of community, relationships, and love, and our connection with each other through our adoption as God’s children. It is this foundation that guides all of our programs and our teachings.

Although Nussbaum would never agree with an anthropology developed on the *imago dei*, WAW employs this philosophy in its teachings of development, rights, and justice. Where Nussbaum only recognizes the social component and moral transformative effect that religion can have through the cultivation of compassion as a social virtue, WAW, like DeCrane, acknowledges humanity as being in a process of evolution, and draws from the *imago dei* and CST to help the women “name their

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607 Rom. 8:16.
experiences” and speak “in their own voice” in order to help her recognize the barriers that are holding her back.\textsuperscript{608}

Like Hollenbach, WAW recognizes the social isolation of this population of women. Not only is there a deep economic and social division between this group and the more affluent residents in Columbus, but there exists a divide amongst themselves, a lack of trust, and a deprivation of information and opportunities that mainstream Americans have access to. Through community building and relationship development, Women Affirming Women hopes to teach that each of us is not only a sacred being but a social one.\textsuperscript{609} We can only flourish in community, and the good of each of us is always intimately related to the good of the whole community. Once this is understood, interdependence begins to grow amongst a population that has felt isolated and alone; invisible to society. Over time, the women begin to see that there are more similarities than differences between all women. The hardness of heart and form begins to soften, not only amongst themselves, but between the participants and the volunteers who aim to serve. The results from the building up of community and relationships exemplifies the work of the Holy Spirit that has the power to change a tainted nature and renew the heart, clarify one’s understanding and correct judgment, and instill a new will filled with passion and purpose.\textsuperscript{610} The fruit of building community and relationships is the ability to feel the love of God and humanity.

\textsuperscript{608} Nussbaum, \textit{Women and Human Development}, 206.

\textsuperscript{609} WAW looks to CST for the teachings regarding the sociality of the person, the interdependence of persons and groups within the common good, and the social relations implied by the body. It values the focus CST places on the family, the rights of the family, duty of society and government to protect families and its teachings of family as “domestic church”. All of this is incorporated in our philosophy. Where CST is weak is in its teachings of women’s rights, and its oppressive use of gender in the role women have to men. This shortfall is made up by Nussbaum’s strong attentiveness to women’s rights. See Cahill, \textit{Justice for Women}, 93.

\textsuperscript{610} Ezek. 36:26.
Society, economics, and politics are supposed to exist and be created in a manner that aids the capacity of individuals to grow in community. Its purpose is to protect human life and human dignity and promote the common good, but individuals must understand that this can only be achieved if human rights are protected and responsibilities are met. The women are taught that each and every one of them has a fundamental right to the ten capabilities listed on Martha Nussbaum’s list, but they are also taught that there are corresponding duties and responsibilities to those rights towards each other, their families, their communities, and the world.\textsuperscript{611} We aim to foster development rather than dependency, and teach that with each right comes a responsibility to care for and promote the common good.

There are many issues that these women are dealing with, but one of the main factors contributing to their disadvantaged and isolated lifestyle is the lack of information reaching them and the inability to know where or how to begin to better their lives and those of their children. There are many government and non government programs in their area ready and willing to help and protect human life, and developed to assure that people are living healthy and happy lives, but this information is not reaching them. Unfortunately, many within this population are not even enjoying a minimum level of participation in the economic, political, and cultural life of the communities in which they reside. Information in not trickling down to them, or if it is, there is no mode of access to the services for most of them. As a result, most of these women are excluded from work, being able to vote, or enjoying the cultural life of society. The consequence is a lack of

\textsuperscript{611} Catholic Charities Office for Social Justice, “Key Principles of Catholic Social Teaching.” The teaching of women’s rights is an area that we believe CST is weak. Here we borrow more from Nussbaum’s attentiveness to women’s rights.
dignity, self respect, and despair. The result is what Cahill describes as constrained freedom within social structures.\footnote{612}{Cahill, Justice For Women, 88-89.}

If we were to focus only on the CA’s list of capabilities, these women would continue to suffer from social isolation, already defined as a “lack of contact or of sustained interaction with individuals and institutions that represent mainstream society.”\footnote{613}{David Hollenbach, The Common Good & Christian Ethics, 175.} Hollenbach explains that social isolation’s principal symptom is a lack of jobs. A continued disengagement and inability to find work leads this group of urban poor to simply give up trying to find work. The consequence becomes more than just an economic issue but one, which over time becomes about behavior, motivation, and qualifications. Citing William Julius Wilson, African American sociologist and author of \textit{The Truly Disadvantaged: The Inner City, The Underclass, and Public Policy}, Hollenbach describes this problem as “ghetto related behavior,” that develops into “social patterns that cut them off from goods available in the larger society.”\footnote{614}{Ibid., 176.} It is the acceptable behavior of dropping out of school, single parenting, multiple boyfriends, multiple fathers of their children, numerous children, drug use, and crime. Wilson attributes the behavior to joblessness, which in turn is a result of the systematic blockage of opportunities for this population of women. Giving up and giving in is part of the culture that these women live in. Therefore, social isolation becomes a matter of economics and failure to meet the required capabilities to ensure human development.

We address the joblessness issue and lack of ability to connect with services at the monthly After Respites by providing lists of employers that are hiring, connecting them with a job preparatory organization to help with their presentation and interview skills,

\footnote{612}{Cahill, Justice For Women, 88-89.}
\footnote{613}{David Hollenbach, The Common Good & Christian Ethics, 175.}
\footnote{614}{Ibid., 176.}
encourage and support continued education, and help those wanting to become entrepreneurs obtain funding in order to do so.\textsuperscript{615}

With the state unemployment for 2011 being 9.8%, this population has an unemployment rate of 43.2%. Catholic Social Teaching believes that the economy must serve individuals and not the other way around. Unfortunately, this group within our society is not being served properly because they are not being reached. Each individual has a right to productive work, to decent and fair wages, to organize and join unions, and to private property and to economic initiative. It is each of these that contribute to the development of human dignity and which should be protected, but the majority of these women are not being reached, or taught even the basics required to function and exist in society. Government and other non-government organizations have failed this group, which is the marginalized of the marginalized. WAW strives to be the link between the two. The most recent example is with our partnership with the Susan G. Komen Foundation that strives to fight breast cancer.

In 2012, two representatives from WAW were certified to become Community Health Advisors.\textsuperscript{616} The Komen foundation has realized that although African American women have the lowest rate of diagnosed breast cancer, their mortality statistics are higher. The state of Ohio ranks below average for breast cancer incidence (121.9/100,000 women in Ohio compared to 123.6/100,000 in the U.S.), but fourth in the country for breast cancer mortality. The disparity is especially seen at the county level.

\textsuperscript{615} Over the past two years, WAW has helped several women start their own businesses through encouragement and support, and connecting them with ECDI that has helped them with funding. We advertise and promote them on our website and Facebook page.

\textsuperscript{616} It has been an honor to be chosen for this position that aims to fight breast cancer throughout the United States. Our two representatives are amongst 30 chosen in Ohio, and 500 that will eventually be trained throughout the 50 states. This opportunity has confirmed to us that our research is correct and that we are playing a crucial role in improving the quality of life for disadvantaged women in the Columbus area.
within our region that has a high rate of African American women and reports a higher burden of breast cancer deaths compared to both state and national averages (35.1/100,000).\textsuperscript{617} The reason for this is due to the lack of education for early detection and breast health awareness. Crucial, life-saving information and services are not reaching underserved women in need. As an affiliate, our representatives have been trained to provide peer-to-peer breast health, support and outreach in underserved areas. The goal is to empower these women with critical breast health knowledge and resources that can save their lives.

The government has a positive moral function to be an instrument to promote human dignity, protect human rights, and build the common good. It is supposed to assist its citizens in fulfilling their responsibilities and to be able to contribute, themselves, to society by fulfilling their own responsibilities and also promoting the common good. This is not being accomplished as best as it can. This group is being overlooked and neglected. Oh yes, there are many programs available to them, but the problem is that they lack the skills and the means to take advantage of such programs that should be helping them in bettering their lives and those of their families.

Another partnership we have established is with the Economic, Community, and Development Institute (ECDI). This is a non government agency that \textit{“invests in people to create measurable and enduring social and economic change.”}\textsuperscript{618} This organization aims to lead low-income Ohioans out of poverty. It provides services that the government falls short of providing for its people. Through this partnership, we have provided some

\textsuperscript{617} Susan G. Komen, \textit{Fighting Breast Cancer in Our Community}, Columbus breast Health Summit & Community Health Advisor Training, August 2, 2012. Internal Literature.

\textsuperscript{618} Economic, Community, and Development Institute mission statement can be found at: http://www.ecdi.org/about/index.html
of our ladies with the training, tools, and assistance they need to earn living wage incomes. “The Institute provides foundational financial literacy training, innovative microenterprise development training and capitalization programs, business incubation services that provide clients access markets, educational access grants, down payment assistance to first time homebuyers and home repair programs for senior citizens and disabled individuals.” 619 We most recently helped two of our women with the start up of their own business: One now has a flourishing nail business, and the other has her own daycare. 620

The population we work with is not only women, but more specifically, mothers. Unlike Nussbaum, we celebrate the fact that we are mothers and the important role we play in our children’s lives and in God’s plan for creation. 621 But like Nussbaum, we recognize that with this group comes the forms of oppression and destruction that are unique to their lives and most often go unnoticed by their traditional standards and culture. 622 Nussbaum’s capabilities are used as benchmarks for educating our ladies on what should be available to them. Through discussions, education, and service connection, DeCrane’s model is adopted. Their experiences are used as “negative

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619 Ibid.
620 See Appendix B for copy of our Newsletter which highlights Amber for the success of her new business. We supported Amber and connected her with ECDI that provided the low interest loan that she could never have received had she gone through normal channels. WAW walked the journey with her, overseeing her decisions, and championing her all the way. Amber continues to attend our monthly After Respite events and has returned as a volunteer leader at our four day respite with her goal of giving back and being a leader herself.
621 Nussbaum’s philosophy is often noted for underplaying the significance of care and emotions, which are features most often attributed to mothers. In Sex and Social Justice, she argues that mothers often put aside their wants for the good of the family (62).
622 Our experience is in line with DeCrane’s teachings of women’s experiences and traditional standards that are accepted, yet holding women back from fully developing. With our population, tradition and culture play an enormous role in the women’s inability to recognize that a better life is possible.
indicators” as to the “good” that is missing from their lives and that they have a right to if they are to live a life of dignity and development.623

As Christians, we are called to be stewards of creation and to protect each and every individual and our planet. We are our brothers’ and sisters’ keepers; one human family. We must begin by ensuring that our neighbors are loved and that the poverty outside our doors is being addressed. The Center of Concern states that “the human person must be surrounded by a set of rights and duties that are guaranteed so that there are minimum standards that support life in society.”624 Women Affirming Women utilizes Martha Nussbaum’s list of capabilities or what she views as rights and measurement guides to fulfill this condition.

The four day respite is instrumental in helping the women understand that each and every person should be treated as an end and not a mere tool or means for others. It is here that they come to realize that we are all children of God, brothers and sisters in Christ, loved unconditionally. It is here that they come to realize how unique and special each and every one of them is, and that they are not alone in their struggles. They are worth working for, and will have their sisters’ support along the way. These four days allows the women a chance to take a breath. It is in that breath that they find the love of God. It is in the breath, that they find time to recognize the spirit of Christ within their sisters. It is here that they begin to see a hopeful future and recognize that they have an important place as decision makers in their stand for justice and human dignity in their lives and in society.

624 Center for Concern, “The Principle of the Common Good.”
There is no formal education being taught within the four days, but lessons are being garnered. The women walk away learning to love themselves and their neighbors, they gain insight into bodily health, and grow in integrity. Through crafts and “playtime” they re-learn to use their imaginations, their thoughts, and their senses. They share their common stories, which help them connect with their emotions and each other. The four days helps them to find their voice and most importantly, establish a bond and affiliation amongst each other. Both the volunteers and the participants experience John Paul II’s teachings of the sincere gift of self. Women arrive not knowing each other, but leave as sisters that have allowed themselves to love and be loved, and in the process have come to find themselves. They recognize a solidarity that exists amongst them and the recognition that they are not alone in this world. They do not have to deal with the hardships in their lives on their own. As described by Cahill in *Justice for Women*, membership in community, in this case WAW, helps form the person, through responses of compassion amongst its members.\(^{625}\) It is through this framework of solidarity and the common good, community and participation, and freedom enjoyed through true love, that authentic development is achieved.

Drawing from John Paul II’s understanding of solidarity as the attitude that occurs in community due to the focus on the common good, we emphasize participation in our monthly After Respite Program for our women and persuade them to fulfill her obligations and responsibilities as members of the greater community outside our group. We borrow Vianney Bilgrien description of the practice as being “circular” in that when the person interacts with the community, with the common good always being the reference point, that her dignity is ever more being realized and her person more self-

\(^{625}\) Cahill, *Justice for women*, 99.
authenticated, while at the same time working in complementarity with others. It is more than just a conformity, but an actual ethic or disposition. We witness that when one acts for others, a transformation begins that could bring about numerous possibilities. This is what we strive for. Solidarity is about human development, wholeness, and human dignity.

In the fall of 2012, Women Affirming Women began offering the After Respite Program that aims to continue the relationship building that began at the four day respite, provide education, and introduce the ladies to the services and organizations that can help them and their families to better their lives. Our approach is to offer education and services within a social environment, with the constant goal of building and maintaining community. We keep in mind the functions that are central in human life as per the CA, in that an absence of such function indicates an absence of human life, and examine if the functions are able to be exercised in a truly human way and not merely in an animal way. Through education we aim to broaden women’s opportunities as well as challenge and transcend the vicious cycles and norms of culture that have held many of these women down. It is here that we strive to build a community of leaders who can actively participate in society.

The program has been a great success. In 2012 WAW was recognized by Franklin County Children Services by being awarded the Community Leadership Award for investing time, support and community leadership for the advancement of neighborhood services and family development. In 2013 Women Affirming Women will be partnering with Center for Latin Hope to develop a Hispanic themed respite for low income Hispanic moms, and in addition, will be going “international” and developing a
program in Toronto, Canada where we have partnered with Toronto Community Housing; the second largest public housing organization in North America that supports over 150,000 low income individuals. We have developed a program guided by love, the principles of solidarity and the common good, community and participation, and professes humanity as gift.

Women Affirming Women has partnered with 19 low income communities in the Columbus area to enter their neighborhoods to provide a welcoming, safe environment to build community and help enhance the lives of low income women by educating them on what it means to live a truly human life, and by helping them to recognize and break through the barriers that hold them back. We focus on the main elements that aid in shaping their lives in order to achieve economic stability, independence and self confidence; all traits that lead women to become leaders in their communities. In teaming up with organizations such as the Economic, Community and Development Institute that is helping our women get business loans and grants, VSP Vision Care, that has given our ladies free eye exams and glasses for them and their families, and the Susan G. Komen Foundation that provides life saving health education, we are working together with our ladies to help better their lives and the lives of their families. In recognizing the role women play in society, we understand that by serving the women, we in turn are serving the entire community. In helping to improve the quality of life for these women, there is a positive effect on their families, churches, schools, children and community. This is accomplished through WAW’s programs that draw from Sen and Nussbaum’s secular theory, the CA, enhanced by the principles of Catholic Social Teaching of solidarity and the common good, community and participation, and the virtue of charity.
that combat the possible individualism that could develop when the CA model alone is employed.\textsuperscript{626}

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\textsuperscript{626} Tracy McVeigh, “World Poverty is Shrinking Rapidly, New Index Reveals,” \textit{The Guardian| The Observer}, (16 March 2013) [journal on-line]; available from http://www.guardian.co.uk/society/2013/mar/17/aid-trade-reduce-acute-poverty; Internet; accessed 17 March 2013. The following article announces that some of the poorest people in the world are becoming significantly less poor,” and attribute this to three main reasons: the power of people themselves, women empowering each other, and civil society pulling itself up. The system of measurement used was developed by Dr. Sabina Alkire, and Dr. Maria Emma Santos using the Capability Approach. The article states that based on Alkire and Santos’ report, the “most impoverished in the world could see acute poverty eradicated within 20 years.” Recognizing that women empowering other women, or as we state, Women Affirming Women, is one of the main contributions to this human flourishing substantiates that our program is both needed and serving a purpose.
Conclusion

The aim of this dissertation has been to present the argument that Catholic Social Teaching’s focus on integral human flourishing can make theoretical contributions to the field of Human Development as well as practical contributions to social and political initiatives currently underway. My colleague from the Human Development and Capability Association, Severine Deneulin has previously touched upon the possibility of Catholic Social Teaching’s ability to make a contribution to the human development discussion, but concluded that although CST and secular development thinking appear to be similar on the surface, faith communities have several values and practices that challenge the values and practices of economic and social order. I might agree with my peer that there could be a challenge, but I state that it is one that could broaden the vision of the Human Development discussion and protect the Capability approach from its potential to lean towards individualism.

Over the years, Catholic Social Teaching has expanded its philosophy by taking an international scope in order to be able to state what is necessary to achieve a global common good as well as to gain a better awareness of new threats that may exist that endanger or prevent human development. Continuing to abide to Pope Leo XIII’s affirmation about the political implications of human dignity, CST asserts that “Man precedes the State,” signifying that the value of humanity must always be the standard by which political, economic, and cultural institutions should be evaluated. Its principles are aimed at developing social, economic, and political relationships that are conducive to this goal, as well as the formation of social structures and institutions that are based on

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justice and respect for human dignity. It is for this reason that I believe that Catholic Social Teaching, with its history, expertise, and contributions made throughout the years to the poor and marginalized has much to offer to the field of Human Development.

To substantiate this claim, I have attempted to have a discussion between Catholic Social Teaching and the dominant measurement guide used by the United Nations to assess human well being and development, the Capability Approach. The common ground to begin this discussion is the fact that both Catholic Social Teaching and the Capability Approach embrace the belief that integral human flourishing, which encompasses much more than just economic advances, is a good standard for assessing the progress of nations. In the course of this discussion, I have demonstrated how several of the principles of Catholic Social Teaching can also be found within the Capability Approach, but I conclude that Catholic Social Teaching can make a distinctive contribution to the secular discussion by adopting several of its key principles that would protect the CA from its possible skew toward individualism. The virtue of solidarity and a focus on the common good remedy the shortcoming made within the Capability Approach that instead places its emphasis on ethical individualism, neglecting to acknowledge that humans are not simply subjects who happen to dwell beside other subjects, but rather are part of a family or interconnected race that works together in communion. The Capabilities Approach’s isolationist or individualist perspective can have the tendency to keep individuals in deep poverty. Catholic Social Teaching instead functions under the understanding that the good of each human person is intimately related to the good of the whole community. Its communitarian ethics that focuses on solidarity and the connectedness of humanity, the common good understood as "the sum

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628 Social Action Office, An Introduction to Catholic Social Teaching, 1.
total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily" only ever achieved together as a community, and the virtue of charity will eliminate any individualism inherent in the CA.\textsuperscript{629}

Having stated my argument, I offered several practical applications that have utilized principles of Catholic Social Teaching in society, and close with my own personal practical application of a program that utilizes the Capability Approach that is deliberately augmented by CST’s principles of solidarity and the common good, community and participation, and the virtue of charity to better address and aim to help remove the barriers that stand before disadvantaged women in the Columbus, Ohio area and hold them back from experiencing true human development. Like Martha Nussbaum, my focus is on women because I too believe that low income women are the marginalized of the marginalized. If low income women are taken care of and it can be confirmed that they are able to live truly human lives, then it is safe to make the statement that their children, families, churches and communities are as well.

\textsuperscript{629} John XXIII. \textit{Pacem et Terris}, 55.
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Appendix A

Women Affirming Women Business Plan

“Our Mission

TO BE a superior program for low income and disadvantaged women that will help improve their quality of life;

TO PROVIDE a service-oriented and safe environment for women to expand their knowledge and to develop into the leaders they are called to be;

TO BE an all inclusive and non-discriminating community that gently guides women to gain the confidence needed to address life’s daily issues and to recognize the real opportunities that are available to them.

Why Women?

We acknowledge a fundamental understanding that from birth and through to death, that women are the caretakers and hub of society. By helping and supporting women and their children, we are investing in the future of our community.

Why do women need to share with family or friends?

Women today, especially in low income areas, carry the majority of the burden in their communities. Research findings indicate there is a growing need of a decrease of something that is vital to women’s mental health and that has sustained women through difficult times in previous generations:

The Companionship Of Other Women.
Why Women?

Until recently, women were mostly home during the day, either living with or close to other women. When women entered the workforce and in many instances became the sole provider for the family, they had to forge the connection to those other women due to lack of time and energy. This means that along with losing the companionships, they lost the emotional support that went along with it. In a majority of the cases, with no male presence in the home, women are left to deal with the burden of insufficient income, housing issues, and the stresses of daily life on their own.

In recognizing the role women play in society, we understand that by serving the women, we in turn are serving the entire community. In helping to improve the quality of life for these women, there is a positive affect on their families, churches, schools, children and community.

Rita’s Place
Vision Statement

• Rita’s Place will tend to the emotional, physical, and spiritual needs and desires of low income and disadvantaged women;
• Rita’s Place will offer a familial atmosphere for women to participate in, which will offer them support and a network within their community to help them manage a sustainable lifestyle;
• Rita’s Place will build alliances with surrounding businesses and service providers who will be brought in to support, educate, care, and help formulate a warm and pleasant environment for low income women;
• Rita’s Place will cultivate a loving and supportive environment of women affirming other women;
• Rita’s Place will be a place, conveniently located in communities, where women can come to share in the companionship of other women;
• Rita’s Place will guide women by teaching healing principles and offering resources and education that they can use to nurture their own health, restore balance, and create greater joy and fulfillment in their lives;
• Rita’s Place will be located in various locations throughout the city, state, country.

Rita’s Haven
Vision

• Rita’s Haven will be a retreat center in a nurturing and inspiring environment that will be both income and non-income generating;
• Rita’s Haven will be a retreat center where those women from Rita’s Place can come to enjoy rest, relaxation, and rejuvenation;
• Rita’s Haven will help people experience physical healing, emotional freedom, spiritual awakening and come to an awareness of the importance of community;
• Rita’s Haven will also function as a retreat center for those women who don’t qualify under the guidelines of low income for a nominal fee;
• Rita’s Haven will cater to corporations to encourage group retreats for team building and strategic purposes for a nominal fee;
• Rita’s Haven will be a one day or multi-day program offering various workshops and seminar retreats incorporating WAW’s philosophy;
• Rita’s Haven will offer spa services, mind/body classes, healthy, nutritious meals, meditation-walking groups, rest and anything else that might cater to the mind, body and spirit;
• Rita’s Haven will offer distance retreats that will travel to “far away places” for those wanting to explore the experience of a retreat more exotically.

Rita’s Friends
Vision

• Rita’s Friends will be a retail establishment in a trendy part of town that will exhibit and sell creations made by participants and supporters of our program;
• Rita’s Friends will work mostly on a consignment basis, dividing the proceeds between the artist and our program;
• Rita’s Friends will carry items that honor women and friendships;
• Rita’s Friends will highlight one artist per month with a celebration and an honorarium to display her creations;
• Rita’s Friends will be an income generating entity that will help support the non-income generating portion of our program.

Background

Women Affirming Women is a result of over 10 years of research into the various factors that affect the quality of life of marginalized women. Relying on the intuitive idea of human dignity, and adhering to the World Health Organization’s Report on Human development, a strategic plan has been developed in order to support a program geared towards improving women’s social goals in order to meet a capability threshold that will allow them, true human development.

By adopting Martha Nussbaum and Amartya Sen’s philosophy of their Capability Approach as an alternative measurement to the economic-utilitarian approaches that currently dominate social programs and policies of development, and coupling this with the key principles of Catholic Social Thought, a program has been devised that focuses on the main elements of a woman’s life.
Building upon a ten year old Womens Respite Program founded by female members of St. Stephen’s, compassionate and passionate volunteers work together to create a facility that is a welcoming environment for women in need or desire to belong to a network within a familial atmosphere. With the goal of achieving a truly holistic program, a community collaborative model is envisioned, which brings together services and business providers willing to support our vision and embody genuine ethical standard and concerns that are in line with Women Affirming Women’s mission.

Who We Are

Board Of Directors
Mary Filice- CEO/President
Connie Hieatt- Vice President
Ellen Fox- Secretary
Cheryl Mathews-Braun- Treasurer

Advisors
Jeanne Caliguire: OSU Internal Medicine at Stoneridge
Bert Filice, Executive V.P. Anchor Hocking
Barbara Finn: Ohio Dominican University
Melissa Rapp: Marketing and Media Relations Consultant
Denise Ryan: LSW St. Stephen’s Community House
Michael Scoliere, Partner, Linebarger Goggan Blair & Sampson LLP
Savy Wright: President and CEO, Northbridge

Current Working Relationships
Anchor Hocking
Charles Penzone’s Economic and Community Development Institute (EDCI)
Homeport Community Life
Ohio Dominican University
St. Stephen’s Community House

Where Our Women Come From

- Central Community House
- Clintonville Beechwold Community Resources Center
- Columbus City Schools
- Columbus Coalition Against Family Violence
- Columbus Health Dept.
- Dress for Success
- Franklin County Children’s Services
- Gladden Community House
- Greater Linden Development Corp
- Homeport.
- National Youth Advocate Program
- New Directions Career Center
- Schoeinger Funeral Home
- SS. Augustine and Gabriel Parish
- St. Stephen's Community House North
- St. Stephen's Community House East
- The Storehouse
- YWCA
**Capability Approach**

An approach developed by Martha Nussbaum and Amyra Sen as an alternative to economic based measurements of human development. Development is instead focused on comparative measurement of quality of life based on core human entitlements that should be respected and taken into consideration when implementing social justice programs.

Relying on the intuitive idea of human dignity and acknowledging that every person should be treated as an end and not a mere tool or means for other, the capability approach addresses ten central requirements of life that need to be met at a minimum threshold in order to maintain true human functioning:

1. Life
2. Bodily Health
3. Bodily Integrity
4. Senses, Imagination, and Thought
5. Emotions
6. Practical Reason
7. Affiliation
8. Other Species
9. Play
10. Control over One's Environment.

**Corporate Programs**

- Income generating
- Tailored programs that meet the needs of individual groups, departments, or organizations
- Educational workshops designed to nurture the mind, body, and spirit
- Goal is to increase productivity and wellness in the workplace
- Stress management techniques which incorporate Harvard Medical School’s relaxation response
- Motivational seminars
- Learning to find your purpose in life
- Executive well being: learning to balance personal and professional life
- Yoga
- Meditation
- Mini spa treatments
- Nutrition for the body and mind
Appendix B

WAW Fall 2012 Newsletter

Respite 2012 Wrap-Up

Kudos! We have successfully completed another Women’s Respite. This year we had 21 beautiful attendees. All of the ladies were open and enthusiastic, despite not knowing what we had in store for them. Needless to say, they were very excited when they learned their four day mini-vacation theme was a cruise on the “Celebration.” They enjoyed a pool party, heard a magnificent bedtime story, received massages and manicures, made some art work and jewelry, shopped and ate until their hearts were content. At the talent show, the ladies let their hair down and danced the night away, until they received a special visit from Sister Mary Barbara. On Saturday, when they entered the dining room for lunch, they were caught by surprise with a spectacular birthday celebration complete with birthday gift bags for each. What an incredible party it was! The entire four days were filled with women eager to share with one another, pray together, play together and discover the beauty within themselves. It was truly a celebration of “Women Affirming Women.”

Job well done to all of the dedicated committees and team members that worked very hard to make this an awesome Respite. We truly appreciate all who volunteered your time, your services, gave monetary donations, items and supplies. Without all of you and your support, this would not be possible. Thank you for making this a successful Women’s Respite.

Barb Rohr and Terri Davis
Women’s Respite Co Chairs

Expand

In January 2013 we are kicking off an informational meeting up in Toronto to see what kind of volunteer interest there is. We are aiming for a summer respite in 2013. Angela Forgione, Mary Filice’s sister, came down from Canada this year and spent four days at our Respite. Based on her experiences that week, she is excited to introduce our program up there.

We are also in discussion with Gianella Martinez, president of The Center for Latin Hope, with plans to develop a Latin culture based respite for low income women/mothers for the summer or fall of 2013.
President's Piece  Mary Filice, CEO & President

“If you think in terms of a year, plant a seed; if in terms of ten years, plant trees; if in terms of 100 years, teach the people.”  Confucius

At Women Affirming Women we take things moment by moment, but we dream big! It has been one full year since WAW went out from under St. Stephen’s banner in order to fulfill our dreams. I believe we have been successful in planting our seeds that will most definitely bear fruit in the years ahead.

We had yet another extremely successful Women’s Respite this past July which brought beautiful ladies for a well deserved reprieve from the day to day turmoil of their disadvantaged lives. Terri Davis and Barb Rohr did a fabulous job as co-chairs, bringing together more than 65 volunteers that contributed 2,300+ hours to ensure that our women were served, their spirits were renewed and community building amongst friends was developed.

The seeds I speak of have been planted throughout the city through 19 new partnerships with low income communities. We have also joined forces with like-minded organizations such as the Susan G. Komen Foundation, the Economic and Community Development Institute (ECDI) and Thirty-One Gifts in order to provide education, services and products aimed at assisting our participants with improving their quality of life and breaking through barriers that might be holding them back.

On September 13, WAW held its first After-Respite reunion. Women from previous Respites came together for a social evening of sharing, laughing, and of course, eating! Our guest speaker, Patty Tumen from ECDI signed up women for Medicaid and explained the low interest and grant opportunities they have for women interested in starting up their own businesses. Two of our women are currently in the process of taking advantage of this great offer. Our intent is to hold these social events monthly with the goal of continuing the community spirit, but supplementing this with education and information about services that our ladies might not be aware of.

I close with Confucius’ 100 year plan: Teach people.

This is a major tenet for us at Women Affirming Women as well. We hope to teach our ladies that each and every one of them is loved, is worth working for, and never has to walk her journey alone.

Mary Filice

RESPITE 2013 VOLUNTEER KICKOFF MEETING

Monday, January 14, 2013
Ohio Dominican University
Community Room (#16 on campus map)
7:00 - 9:00 p.m
Directions and Campus Map
http://www.ohiodominican.edu/About-ODU/Campus-Map/
WAW WONDERFULS

Amber Franklin

This month we would like to feature former Women’s Respite participant Amber Franklin who has opened her own daycare, Amber’s Angels. Congratulations Amber on your new venture!! Following are thoughts from Amber on her pursuit of her dream.

All my life I knew I wanted to work with young children. It seemed like it would be simple to just go out and do, but not for me. I had my first child when I was 19, right after high school, so my plans to go to college didn’t happen. My first real job was at Chase where I worked for 12 years. I ended up having two more children, making me a mother of three.

Years passed but my dream of working with children remained alive. In July 2010 I went to the Women’s Respite where I was able to rest, think and pray. That weekend I realized wanted to make changes in my life, I left the retreat and changes began. I started working harder in school, I started taking better care of myself and I started reading more. The following year I quit my job at Chase to follow my dream and open my own daycare. It might have seemed crazy because I am a single mother of three and the road ahead would not be easy, but I had prayed and thought about it for months.

This fall I went back to the After-Respite Reunion where Mary Filice shared information with me about different programs that would motivate me to start my own business. Because of her encouragement and my desire to follow my dream, Amber’s Angels opened on October 5. I currently have three full time children and three before and after school.

I would like to encourage anyone who has a dream that they think can’t come to pass, remember that with God all things are possible. Pray, listen to hear from God, and if you get the go ahead... move on it.

Amber Franklin

Thanks for Support of WAW Fundraiser

“Girls in the Garden,” our first annual fundraiser, was held at Franklin Park Conservatory and Botanical Gardens on September 23. We would like to thank all the mothers, daughters, sisters and friends that came out to make this event such a great success. Pat Wynn Brown was in peak performance as she entertained and made us laugh. How delightful to see 125 women falling off the edge of their seats with laughter from Pat’s “wacky Hair Folly-clus tales.” The proceeds from this afternoon will enable us to move forward with our After-Respite Programs. Thank you to all of our sponsors, volunteers and attendees for your support. We couldn’t have done it without you!
Women Affirming Women
4618 Gwynedd Court
Dublin, OH 43016

2013 Women's Respite
Set up: July 16, 2013
Retreat: July 17 - 20, 2013
St. Therese’s Retreat Center, Columbus, OH

We are funded completely by donations from people like you. Donate online at WomenAffirmingWomen.org or send your tax deductible donation check payable to:

Women Affirming Women,
1959 Suffolk Road,
Columbus, OH 43221

FOR MORE INFORMATION, CONTACT US
Website: WomenAffirmingWomen.org
E-mail: info@WomenAffirmingWomen.org

MISSION STATEMENT
To build community and enhance the lives of low-income women by helping them to see what it means to live a truly human life and to recognize and break through the barriers that hold them back. As an all-inclusive and non-discriminating community, we focus on the main elements that aid in shaping their lives in order to achieve economic stability, independence and self-confidence - all traits that lead women to become leaders in their communities.

Join the Kroger Community Rewards Program. For more information, go to WomenAffirmingWomen.org, keyword: Kroger

Women Affirming Women
Mary Filice, President/CEO
Connie Heatt, Vice President
Ellen Fox, Secretary
Cheryl Mathews-Braun, Treasurer
Connie Heatt, Editor
Vera Filice, Graphic Designer
Appendix C

Letters of Recommendations Used for Grant Purposes

1.
January 17, 2013

To whom it may concern,

I am writing this letter in regards to the Women's Respite Program and how it benefited my life. I'm a single mother with 10 children. I currently have 6 children living at home with me. With a limited income, I cannot afford to get a vacation. Going to the women's respite has allowed me to be able to embrace me as a women. It's what I needed.

To take advantage of getting a rest empowered me to go back and be a strong mother for my children. So I'm saying that this program really help me!!! I have since came back to be a part of the team. This has been the best thing ever. Right now to support these women in showing them support, love and friendship continues to feed me. I am able to help other moms to be the best moms they can be.

I have come back to participate as a key member of both the recruiting team with Denise Ryan their social worker, and am this year a co-chair on the activities team, working side by side with the Vice President of Women Affirming Women, Connie Hieatt. I am able not only to give back, but continue to learn from other women who have faith in me and love me. This makes me want to work harder for me and my children. It shows me what I can do. It has helped me to better direct my kid's lives. It has not made me afraid to get involved in other organizations such as Nationwide's Children's Hospital's Family and Faculty program where me and my kids were featured in their October 2012 monthly newsletter. The Women's Respite Program and the After Respite Program helped open my eyes and life to what can be and supports me.

In God,

Karen Ezirim
1767 e.24th Av
Columbus, Ohio
43219
614-406-7834
2.

January 18, 2013

To: United Way

Re: Recommendation for the Women Affirming Women, Women’s Respite Program

To Whom It May Concern:

I was a former participant of the women’s respite program. I was fortunate to attend while the program was in its grassroots stage over 10 years ago. I lived in the South Linden area and was recruited by Denise Ryan the social worker at St. Stephen’s Community House. It’s difficult to even put into words just how I was loved by the Respite Program and all the women, black and white who served me. When I arrived there, from the first day I felt loved and cared for. During that time, I was a mess; A woman depressed and angry and abused. I had five children at home and I was just worn out. Each day I was there, I became more alive and felt more love than ever. Everyday, I was able to rest and be served, hand and foot by women that looked beyond my faults and saw my needs. It was like “Heaven on Earth” to me! My time there gave me support and strength for all the struggles I had to face when I got home. It gave me wings to fly again. I will never forget my experience there and how it changed my life.

I decided after I left The Respite Program that I wanted to go back and “Pay it forward” to other women. So the next year, I was able to began to take part on the recruiting team and involved in getting other women to experience what I had. At the time, I not only lived in South Linden, but I had worked and served other women as Director of the Urban Concern Parent Partnership Program for over twenty years. That was a great joy and opportunity for the women recruited as well as for me. As a woman who has worked with women in the community for so many years, I highly recommend the Women’s Respite Program as a program that has given its all to change the lives of many women and given us all LOVE and wings to fly through all the many struggles we may face in life.

Best regards,

Wilma Collins
1787 Audrey Rd,
Columbus, Oh
43224
614-339-6297
For the past 13 years, the Women’s Respite Program has collaborated with St. Stephen’s Community House to offer this free four-day retreat to our women enrolled in our Family Services Program, specifically the Family to Family Program. The Family to Family Program is partnered with Franklin County Children Services to offer a designed program to strengthen families in the Greater Linden community of Columbus.

The Women’s Respite Program has enhanced the services we provide to the women and therefore to our families in a number of ways. It gives the women a chance to “retreat” from their families for four days. Given a safe environment, it offers the women an opportunity to gain a new perspective on their personal goals as well as their families’ goals. While attending the retreat, the women experience a time to be creative with arts and crafts projects, rejuvenate with offered massages, pedicures, or manicures, or just time to be quiet and reflect. This retreat offers a time to learn to love themselves, accept themselves, share strengths and know they are all sisters and they are not alone on this journey. Building relationships amongst the women in turn builds trust, therefore builds community and strengthens families.

This past year, Women Affirming Women was recognized for their work with this program by being awarded the 2012 Community Leadership Award for investing time, support and community leadership for the advancement of neighborhood serviced and family development. They have been and continue to be a valued partner for St. Stephen’s Community House. We look forward to a continued partnership with Women Affirming Women and the Women’s Respite Program and are in full support of the programs offered. Should you have any questions, please feel free to contact me.

Sincerely,

Denise Ryan, LSW
Family to Family Site Coordinator
(614)294.6347, ext. 130
dryan@saintstephensch.org
4.

To Whom It May Concern:

I have been involved with the Women’s Respite program since it first began, over 13 years ago. I first came when my grand daughter was just a baby and now she comes to the planning meetings with me. I was in one of the first groups of participants and loved it so much that I have been a volunteer ever since. I’ve been on so many committees, but this year I am the Co-chair overseeing the entire four days. I have learned so much and made many friends through this program. For years we kept asking for something once the ladies left the four day retreat.

This past September we held the first After Respite Program to see if women would come. The reaction was great as if the women couldn’t wait. Women from all 13 years are called back for a reunion each month to reconnect and at the same time learn something, find out about a service that we didn’t know about, or just have fun and do a craft that opens up our minds and creativity.

I live in the South Linden area and have been involved in recruiting from this area for years. Besides heading up the entire Respite Program, my job for the After Respite is to keep the ladies informed about any job opportunities available. Ellen Rankin from Columbus Public Health sends us job opportunities daily and I make sure that the ladies are informed of them.

This is an excellent program that we have been waiting for for a long time. If you need any other information, please contact me. I highly recommend this program.

Regards,

Angela Jefferson
2878 Langfield Dr.
Columbus Oh
43209
614-596-4223
Jeffersonal@hotmail.com