

Fall 2009

Human Development as Integral Development: The Social Teaching of the Church in an African Context

Joseph Kariuki Kamau

Follow this and additional works at: <https://dsc.duq.edu/etd>

Recommended Citation

Kamau, J. (2009). Human Development as Integral Development: The Social Teaching of the Church in an African Context (Doctoral dissertation, Duquesne University). Retrieved from <https://dsc.duq.edu/etd/727>

This Immediate Access is brought to you for free and open access by Duquesne Scholarship Collection. It has been accepted for inclusion in Electronic Theses and Dissertations by an authorized administrator of Duquesne Scholarship Collection. For more information, please contact phillips@duq.edu.

HUMAN DEVELOPMENT AS INTEGRAL DEVELOPMENT
THE SOCIAL TEACHING OF THE CHURCH
IN AN AFRICAN CONTEXT

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

Kamau Joseph Kariuki

December 2009

Copyright by
Kamau Joseph Kariuki

2009

HUMAN DEVELOPMENT AS INTEGRAL DEVELOPMENT
THE SOCIAL TEACHING OF THE CHURCH
IN AN AFRICAN CONTEXT

By

Kamau Joseph Kariuki

Approved November 18, 2009

Approved: _____
Dr. Gerald Boodoo, Dissertation Director

Approved: _____
Dr. George S. Worgul, Jr., First Reader

Approved: _____
Dr. Daniel Scheid, Second Reader

Approved: _____
Dr. George S. Worgul, Jr.
Chair of the Theology Department

Approved: _____
Christopher M. Duncan, Ph.D.
Dean, McNulty College and Graduate School of Liberal Arts

ABSTRACT

HUMAN DEVELOPMENT AS INTEGRAL DEVELOPMENT
THE SOCIAL TEACHING OF THE CHURCH
IN AN AFRICAN CONTEXT

By

Kamau Joseph Kariuki

December 2009

Dissertation supervised by Gerald Boodoo, Ph.D.

It has been commonly held that the main cause of underdevelopment is the lack of capital. This dissertation is based on the observation that underdevelopment still persists in Kenya despite billions of dollars in foreign aid from Western Europe and North America. The main focus of this dissertation is an attempt to understand an effective remedial action to such an economic situation of underdevelopment. The dissertation seeks to find the remedy for underdevelopment by the methodological means of demonstrating how a holistic understanding of human development entails integral development in Kenya.

The thesis and the overview of this dissertation are in the introduction. The claim that Kenya is still a developing nation is demonstrated in the first chapter. Chapter two seeks a holistic understanding of human development as integral development with a

view to overcoming underdevelopment in the methodological light of the pre-Vatican II social teaching of the Church. Chapter three illustrates such a holistic understanding as a rights-based concept of human development. Chapter four attempts to specify the post-conciliar holistic understanding of human development as integral development with a view to overcoming underdevelopment. Chapter five seeks the remedy for underdevelopment within the conceptual framework of a rights-based understanding of human development as integral development.

The concluding chapter six seeks to contextualize the findings of the dissertation within the historical background of the nation-state of Kenya. It proposes a cross-cultural encounter between African socialism and Western liberalism. This chapter concludes with other propositions for a mutual complementation or reciprocal enrichment between the African *Weltanschauung* and Western thought, for example, in the interdisciplinary field of inculturated African ethics.

ACKNOWLEDGEMENTS

Mtoto umleavyo ndivyo akuavyo. This Swahili proverb epitomizes the African life history of this author. It simply means a child grows up in the same way as he or she has been reared in the wider African context of the extended family. That is where one can truly say, “I am We.” The life stories narrated by my grandfather Paul Ngochi Wa Kanja by the fireside in the cold mornings of the highlands of the Mount Kenya region impressed my imaginative thought. The strict disciplinary code of my trust-filled and beloved late mother, Dominica Wanjiku Wa Kamau, which were modeled, above all, on her authentic religious beliefs and deep ecclesial commitment, streamlined my childish thought patterns and behavior. And I am also grateful to my father, Michael Kamau Wa Ngochi. The philosophy of life that gave vital meaning to my dear late father’s humble service to respectful British colonial officers made me appreciate his own philosophy of life: *servire est regnare* (i.e., to serve is to rule). May God rest my beloved mother and jolly father in eternal peace in Heaven.

I am indebted to the late Dominican Swiss scholar A.F. Utz, my intellectual mentor, whose interdisciplinary broad-minded approach to social issues was followed in this work. I also owe to the Fribourg University professor his scholarly methodological stance in view of the social issues discussed in the study.

I am grateful in a special way to Dr. James Hanigan, the former chair of the Department of Theology at Duquesne University. His learned and edifying constructive criticism in the important task of clarification of the rationale and main issues in the present dissertation is well appreciated. My enormous thanks also go to Dr. Gerald

Boodoo, the director of this dissertation, for his insight and expertise in guiding me to the realization of this work. I thank also Dr. George S. Worgul, Jr., and Dr. Daniel Scheid for reading my dissertation. I appreciate that the late Dr. Albert C. Labriolla, previous acting dean of the McAnulty College and Graduate School of Liberal Arts at Duquesne University, as well as his successor, Dr. D. Evan Stoddard, and the present Dean, Dr. Christopher M. Duncan, permitted me to complete the present dissertation. I thank again Dr. George Worgul, chair of the Theology Department, for his moral support in the completion of the work. I will also always gratefully remember my beloved late Pastor Rev. Fr. James Susanny of Saint Joseph's Church in Duquesne, Pennsylvania, for accommodating and intellectually challenging me to bring this dissertation to its logical conclusion. May the Good Lord rest his soul in eternal peace. I am grateful to my African brother and colleague in the professional ministry of university teaching, Dr. Mathew Theuri, for contributing so much in broadening my academic exposure.

I am also grateful to my beloved cousin and fellow priest, Dr. Benedict Mwangi, for his moral and material support during my writing of this dissertation. Above all, I am full of gratitude for Craig and his beloved spouse, Lisa, as well as their dear children, Ian and Lauren Galik, for the welcoming accommodations. May the gracious Lord reward you enormously for your hospitality, generosity, and love. *Ahsante sana*, i.e., thank you very much! In the same vein, I am grateful to Mr. Michael and his beloved late spouse, June Petrozza, for their welcoming reception at their home. The physical exercises I enjoyed in swimming pools in your company made me realize the truth of the Latin saying, *anima sana in corpore sano* (a healthy mind in a healthy body). May God rest the soul of June Petrozza in eternal peace in Heaven. Similarly, I salute my soul brother Mr.

Gordon and his spouse, Karen, and their diligent son Gordon Everett Jr. for assistance offered in the implementation of corrective remarks. Mrs. Karen Everett, *huruka uhoru*—RIP. I thank also Mr. Louis Tarasi for providing me with editorial staff for implementation of corrective remarks. I am also grateful to Susan Giegel and Jacqueline Mwangi as well as Patricia Leer of Plum, Texas, for their meticulous proofreading of the present dissertation.

TABLE OF CONTENTS

	Page
Abstract.....	iv
Acknowledgement	vi
Abbreviations.....	xiv
0.0 Introduction.....	1
0.1 The Thesis and Overview of Dissertation.....	1
0.1.1. The Thesis of Dissertation	1
0.1.2. The Overview of Dissertation.....	2
1.0 Chapter One: Socio-Cultural Background of an African Context: Kenya 1960-2007.....	6
1.1 African Context and Underdevelopment	6
1.1.1. Background and Rationale: Meaning of Underdevelopment.....	6
1.1.1.1. Geographical Setting of the African Context.....	7
1.1.1.2. Eastern African Context and Sub-Saharan Heritage.....	10
1.2. Historical Scope of the African Context.....	13
1.2.1. Colonial Heritage and English Liberalism	16
1.2.2. Post-Colonial Independence and Neo-Liberal Capitalism.....	24
1.3. The Causes of Underdevelopment: Ideologies, Mentalities, and the Search for Happiness	38
1.3.1. Background.....	38
1.3.1.2. Dominant Ideology	41
1.4. Social Indicators of a Developing Economy	45

1.4.1.	Poverty: The Widening Rich-Poor Gap.....	45
1.4.2.	Population: High Rates of Growth.....	50
1.4.3.	Undiversified and Uneven Investment.....	55
1.4.4.	Culture: The Colonialist Legacy.....	57
1.4.5.	Ethnicity: Mosaic Societies.....	59
1.4.6.	Ideology: Commitment to Change.....	62
1.5.	A Call to Change.....	65
1.6.	Local Roman Catholic Contribution and Kenya Episcopal Conference	68
1.7	Conclusion	88
2.0.	Chapter Two: The Pre-Vatican II Social Teaching of the Church and the Holistic Understanding of Human Development.....	91
2.1.	Preamble	91
2.2.	Leo XIII and the Church’s Holistic Understanding of Human Development.....	101
2.2.1.	Background.....	101
2.2.2.	Church’s Holistic Understanding of Human Development	102
2.3.	Pius XI and the Church’s Holistic Understanding of Human Development .	119
2.3.1.	Background.....	119
2.3.2.	Church’s Holistic Understanding of Human Development	119
2.4.	Pius XII and the Church’s Holistic Understanding of Human Development.....	137
2.4.1.	Background.....	137
2.4.2.	Church’s Holistic Understanding of Human Development	137

2.5.	Conclusion	148
3.0.	Chapter Three: The Church's Pre-Vatican II Remedy for Underdevelopment: Human Rights-based Development	150
3.1.	Human Rights-based Development	150
3.1.1.	Human Rights and Theological Religious Significance	150
3.1.2.	Human Rights-based Development	156
3.2.	Leo XIII and Human Rights-based Development	171
3.2.1.	The Church's Teaching.....	173
3.2.2.	The State Intervention.....	183
3.2.3.	The Employer's Contribution	185
3.2.4.	Workers' Initiative	191
3.3.	Pius XI and Human Rights-based Development	192
3.3.1.	The Right of Property and the Priority of Labor over Capital.....	193
3.3.2.	The Human Right to a Just Wage and the Emancipation of the Proletariat ..	198
3.4.	Pius XII and Human Rights-based Development	200
3.4.1.	The Modern Suppression of Natural Rights	200
3.4.2.	The Capitalist System and the Worker	201
3.5.	Conclusion	203
4.0.	Chapter Four: The Post-Conciliar Social Teaching of the Church and the Holistic Understanding of Human Development.....	204
4.1.	Preamble	204
4.2.	John XXIII and the Church's Holistic Understanding of Human Development.....	204

4.2.1.	Background.....	204
4.2.2.	Church’s Holistic Understanding of Human Development.....	206
4.3.	Paul VI and the Church’s Holistic Understanding of Human Development.....	217
4.3.1.	Background.....	217
4.3.2.	Church’s Holistic Understanding of Human Development.....	217
4.4.	John Paul II and the Church’s Holistic Understanding of Human Development.....	224
4.4.1.	Background.....	224
4.4.2.	Church’s Holistic Understanding of Human Development.....	225
4.5.	Conclusion.....	232
5.0.	Chapter Five: the Church’s Post-Conciliar Remedy for Underdevelopment: Human Rights-based Development.....	234
5.1.	Preamble.....	234
5.2.	John XXIII and Human Rights-based Development.....	237
5.2.1.	Means-ends Relationship between Rights and Development.....	237
5.2.2.	World Peace and Integral Development.....	240
5.3.	Paul VI and Human Rights-based Development.....	242
5.3.1.	The Church’s Competence in the Social Question.....	242
5.3.2.	The Church’s Remedy for Underdevelopment.....	249
5.4.	John Paul II and Human Rights-based Development.....	256
5.4.1.	The Subjective Meaning of Human Development.....	263
5.4.2.	The Objective Meaning of Human Development.....	265
5.5.	Benedict XVI and Human Rights-based Development.....	269

5.5.1	Charity and Rights-based Development	274
5.5.1.1.	Family Life Education and Rights-based Development	275
5.5.1.2.	Bioethics and Rights-based Development	278
5.5.1.3.	Freedom of Religion and Rights-based Development	280
5.5.2.	Means-end Relationship Between the Human Family and Development of People	281
5.5.2.1.	Evangelization and Development of People in Charity and Truth	285
5.6.	Conclusion	289
6.0.	Chapter Six: Missing Links in the Social Teaching of the Church and the Proposed Remedy for Underdevelopment	291
6.1.	Problem Statement: Central Question of Investigation	291
6.2.	Remedy for Underdevelopment	294
6.2.1.	Background	294
6.2.2.	Inculturated African Ethics of Human Development	300
6.2.3.	Family Life Education and Small Christian Communities	304
6.2.4.	African Theology of Integral Development	312
6.3.	Conclusion	323
	Sources of Original Texts of Encyclicals	331
	Primary Sources	332
	Selected Bibliography	343

LIST OF ABBREVIATIONS

AAS	<u>Acta Apostolic Sedis</u>	(1909- today)
AP/1X	<u>Pii IX Pontificis Maximi Acta. Romae</u>	(1854 -1878)
ASS	<u>Acta Sanctae Sedis</u>	(1865-1908)
CA	<u>Centesimus Annus</u>	
CFL	<u>Christifideles Laici</u>	
CMS	<u>Christian Meaning of Suffering</u>	
CT	<u>Catechesi Tradendae</u>	
DH	<u>Dignitatis Humanae</u>	
DM	<u>Dives in Misericordia</u>	
DV	<u>Dominum et Vivificantem</u>	
EA	<u>Ecclesia in Africa</u>	
EN	<u>Evangelii Nuntiandi</u>	
EV	<u>Evangelium Vitae</u>	
GNP	<u>Gross National Product</u>	
GS	<u>Gaudium et Spes</u>	
HV	<u>Humanae Vitae</u>	
IMF	<u>International Monetary Fund</u>	
KEC	<u>Kenya Episcopal Conference</u>	
LE	<u>Laborem Exercens</u>	
LG	<u>Lumen Gentium</u>	
MC	<u>Marialis Cultus</u>	

MM	<u>Mater et Magistra</u>
OA	<u>Octogesima Adveniens</u>
PDV	<u>Pastor Dabo Vobis</u>
PP	<u>Populorum Progressio</u>
PT	<u>Pacem in Terris</u>
OA	<u>Quadragesimo Anno</u>
MD	<u>Mulieris Dignitatem</u>
RM	<u>Redemptoris Missio</u>
RN	<u>Rerum Novarum</u>
RH	<u>Redemptor Hominis</u>
SCCs	<u>The Small Christian Communities</u>
SECAM	<u>Symposium of Episcopal Conference of Africa and Madagascar</u>
SRS	<u>Sollicitudo Rei Socialis</u>
TE	<u>To the Elderly</u>
TMA	<u>Tertio Millenio Adveniente</u>
UNCTAD	<u>United Nations, Conference on Trade and Development</u>
UNESCO	<u>United Nations, Educational, Scientific, and Cultural Organization</u>
USCC	<u>United States Catholic Conference</u>
UUS	<u>Ut Unum Sint</u>

0. 0. INTRODUCTION

0.1. The Thesis and Overview of Dissertation

0.1.1. The Thesis of this Dissertation

The title of this dissertation is Human Development as Integral Development: The Social Teaching of the Church in an African Context. As such, the thesis of this dissertation is that in order to overcome underdevelopment we must achieve integral development, which is based on the reason-based and faith-inspired social teaching of the Catholic Church.

This dissertation is an attempt to critically assess and creatively comprehend a holistic understanding of human development in Kenya in the redemptive light of the recent social teaching of the Church. The dissertation does this by using an interdisciplinary approach, which brings success-oriented and rights-based political economic liberalism into dialogue or cross-cultural encounter with communitarian African socialism.

Properly understood, this approach leads, in the light of the recent social teaching of the Church, toward the realization of the rationale by grounding it consistently in a holistic and, in part, rights-oriented moral understanding of integral development. Ultimately, the rationale of the present study, in holistically understanding human development as integral development, proposes this model of development as the most effective way of implementing a contextualized or progressive rights-promoting philosophy of liberalism in Africa today.

The thesis of this dissertation also attempts, by implication, to facilitate the realization of a universally intelligible moral understanding of a rights-based model of

human development by means of cross-cultural encounters between all men and women of goodwill worldwide with a view to realizing integral development. The proposed encounter is, for example, to take place between the Christian-western understandings of human development, underlying the political economic philosophy of liberalism, on the one hand, and the traditional African *Weltanschauung* of human solidarity, highlighting social values, on the other.

0.1.2. The Overview of Dissertation

As already mentioned, the thesis of the present dissertation is to attempt to delineate a holistic moral understanding of human development as underlying the idea of integral development. This understanding is gained in the light of the recent social teaching of the Church, on the one hand, and ethical terms of the dominant ideology of the political economic liberalism, on the other.

In an apparent natural flow of main ideas, the thesis of this dissertation is presented by means of six chapters presented in the following order: The problem of underdevelopment within the African socio-cultural context of Kenya and the local Roman Catholic response; the pre and post-conciliar (Vatican II) Church's holistic understanding of human development as integral development; and a proposed remedy for underdevelopment in Kenya with a view to realizing the human rights-based integral development.

Chapter one is discursive in argumentation and social analytic in approach, i.e., it consists of a social analysis and critical assessment of the dominant notions of human development and well-being or happiness in the African social economic context of Kenya. It is the starting point toward understanding the core meaning of the dissertation's

thesis: the complete achievement of human development by means of holistic understanding of human development as integral development. Chapter one conclusively seeks the meaning of human development in the gospel light of the local Roman Catholic contribution to the social teaching of the Church. Chapter two achieves what chapter one does in the light of pre-Vatican II social teaching. That means, the recent social teaching of the Church since the publication of the encyclical letter Rerum Novarum (1891) of Pope Leo XIII up to the commemoration of the fiftieth anniversary of the encyclical in a radio-message, La Sollenita della Pentecoste (1941), by Pope Pius XII. Chapter three achieves what chapters one and two do in the light of post-conciliar social teaching. This means the recent social teaching of the Church since the commemoration of the seventieth anniversary of the publication of Rerum Novarum in the encyclical letter Mater et Magistra (1961) of Pope John XXIII up to the latest encyclical letter, Caritas in Veritate (2009), by Pope Benedict XVI on the social context of the practice of love.

Chapter four interprets *sub aspectu moralitatis*, i.e., from an ethical perspective, in part, the meaning of integral development in the socio-economic holistic terms of human development. The underlying moral theological critique is given in view of proposing effective remedial action against the abuse of human rights leading to underdevelopment. This is achieved in the light of pre-Vatican II by means of a proper understanding of the action as a normative course of action required by fidelity to the gospel in favor of integral development. Chapter five achieves what chapter four does in the light of the post-conciliar social teaching, which means the recent social teaching of the Church since the *aggiornamento* Pope John XXIII to the present Pope Benedict XVI.

The fourth and fifth chapters are explanatory and critical in their methodological approach and hermeneutical in stance. That is to say, the chapters attempt to interpret the notions of human development and integral development in the light of the recent social teaching of the Church.

Chapter six applies the foregoing moral theological insights and socio-ethical critique against liberalism within a specific African context, Kenya. It proposes the moral goal or ethical standard of human development in terms of integral development and seeks to establish how these notions and insights do or do not apply in the specific African context.

This last chapter recalls the first chapter in its socio-analytic content and comparative methodological scope. This is done by means of an appropriate “social analysis” of the contemporary African situation in the light of the recent social teaching of the Church. The “social analysis” is also achieved against the historical background of modern liberalism as highlighted in chapter one, in particular, and in the entire corpus of this dissertation, in general. This is furthermore accomplished with a view to realizing the inadequate views of natural rights and human development advocated in particular aspects of the political economic liberalism. These views are considered as the main stumbling block against the complete realization of integral development by means of a holistic understanding of human development.

In summation, with a view to realizing the thesis of this dissertation, chapter one reviews from the relevant historical and socio-cultural as well as religious context the concept of human development in Kenya from 1960. This will be achieved in the light of the recent social teaching in chapters two and three. It will be done with a view to

understanding in chapters four and five how a holistically understood idea of a rights-based human development is conducive to integral development. In the concluding chapter six, the interdisciplinary scope of the practical application of the findings in the dissertation within the African context of Kenya is made against the recent historical background of colonial heritage characterized by the British utilitarian theory of social economic political liberalism.

1.0. CHAPTER ONE: THE SOCIO-CULTURAL CONTEXT OF KENYA FROM 1960 AND THE LOCAL ROMAN CATHOLIC CONTRIBUTION

1.1. African Context and Underdevelopment

1.1.1. Background and Rationale: Meaning of Underdevelopment

The starting point of this chapter is the observation that underdevelopment still persists in a number of third and fourth regions of the earth.¹ Its rationale is to demonstrate the extent to which such a global issue can be more broadly understood in Kenya within the African context of the relevant socio-cultural background. In this chapter, the question of investigation is posed from a social ethical point of view. It is meant to ask how the social economic underdevelopment in Kenya can be attributed in part to the politico-cultural background of the African context.

The concept underdevelopment of denotes generalized poverty. As Mwangi described it thus:

Poverty is the absence of the material goods needed to sustain one's life at a level and in a manner that accords with the dignity of the human person. Therefore, poverty affects everything that is human. Poverty also results in a lack of power, a lack of the social capabilities to participate in the political and economic arenas. More than being merely a socioeconomic or a political problem, poverty raises important religious and ethical questions as well, questions about human dignity, human rights and justice.²

¹ John Paul II, On Social Concern: Sollicitudo Rei Socialis 14, The Social Teaching of the Church 9 (Nairobi: Paulines Publications Africa, 1987), p.19ff. References to the encyclical Sollicitudo Rei Socialis will be given by the initials SRS followed by the paragraph and page numbers. The third and fourth regions of the earth refer to the countries that are on the way to development such as Kenya, Uganda, and Tanzania, and those which have fallen behind their way to development, for instance, Somalia, owing to social economic and political barriers. Such barriers are the lack of a stable central government due to intermittent clan wars, which make it unsafe to work for meaningful development in Somalia. The fourth regions of the earth represent not only such less advanced countries, for instance, in Africa and Latin America, but also the pockets of enormous poverty in countries of medium and high income such as Great Britain and the USA.

² Mathew T. Mwangi, The Meaning, Causes and Solutions of Poverty in the papal Encyclicals(1878-1992) and the Documents of Vatican II: An African Theological Critique (Ann Arbor, Michigan: UIM Services, 1992), p. 258.

An example of the all-inclusive aspect of poverty was elaborated in a recent United Nations' report.³ In this chapter we will explore the overall rationale of this dissertation.

In the next section we will explore how underdevelopment can be broadly understood in Kenya. This aim will be attained, in part, in terms of ideologies and mentalities of the Kenyans seeking happiness, which is to say, well being in the search for integral development. For the purposes of a proper methodological approach, a concise geographical and historical background of the African context of the nation-state of Kenya will be given prior to the exploration as follows.

1.1.1.1. Geographical Setting of the African Context

Kenya lies between four degrees north and four degrees south latitude and between thirty-four and forty-one degrees east longitude.⁴ As such, the equator divides it into two equal parts. The country lies on the east of the African continent. Its surface area is 582,646 square kilometers. Kenya is known as a land of contradiction, meaning the geography of Kenya is diverse. This can be seen in its different physical features and climatic variations. The country is hot and humid at the coast. The weather is temperate inland. There are perpetual glaciers at the top of the second highest mountain in Africa. This is Mount Kenya at 5,199 meters above sea level. Low plains rise from the coastal belt below 152 meters above sea level to the central highlands over 900 meters above sea level. The highlands are bisected by the Great Rift Valley running from the Dead Sea, in the Middle East, to the east coast of Mozambique in Africa. This valley is a fertile plateau or extensive level ground of high rising land to the west of the country at an altitude of

³Daily Nation Newspaper, Nairobi, February 28 2007, p.1"UN Report-Big Divide: Kenya's richest and poorest: New study reveals shocking inequity and says 50 per cent live in poverty."

⁴<http://Kenya.rcbowen.com/geography>, p.1

3,085 meters in Eldoret.⁵ The Mau Forest in southeastern Rift Valley is the biggest forest range in East Africa. It forms, together with Kakamega Forest to the west of the country, part of a thick equatorial forest beginning all the way from Congo.

The main occupation in Kenya is mixed farming, i.e., practicing agriculture and animal husbandry. The above mentioned Kenyan highlands are some of the most productive regions in Africa. Tea and coffee are grown in the highland for export. Maize and beans, which are the staple foods of the people, also thrive in the highlands. In four-fifths of Kenyan territory there is insufficient rainfall,⁶ which means that social economic inequalities are accountable, in part, to the different climatic factors in various regions of the country. For instance, the productive highlands in the west of the Rift Valley and the Mount Kenya region with plentiful rainfall compare adversely with the dry North-Eastern Province. As Tames expresses the comparative analysis:

Regional differences are significantly related to rainfall. North-East Province, with two percent of the country's population spread over more than twenty percent of its territory, receives 300 millimeters of rainfall a year, Central Province more than three times as much. Not surprisingly small holders growing tea and coffee are clustered heavily in that area.⁷

⁵ [http: Kenya.- rc bowen.com/geography/climate.html](http://kenya.rcbowen.com/geography/climate.html), p.1.

⁶ Richard Tames, Case Studies of Emergent Nations (London – Blackie, 1982) p.16.

⁷ Tames, Case Studies of Emergent Nations, p. 20. . Tea and coffee are cash crops, which are grown for export as well as for home consumption. The foreign exchange earned is used to import manufactured goods and industrial products such as tractors for commercial farming and trucks for transportation of goods. Besides such cash crops as tea and coffee as well as rice and wheat, farmers in Kenya also grow sustainable crops, such as corn and beans which constitute the staple food of the majority of the population. Except in times of severe drought, the country is self-sufficient in food crops. See also Tames, Case Studies of Emergent Nations, p. 2. According to available stateistics primary products contribute well over 80% of all exports. On the problem of globalization and economic imperialism in the international context of the foreign exchange of goods, we have argued in the concluding chapter of the dissertation that no modern nation-state is completely self-sufficient, which means the delivery of goods for the satisfaction of the needs of the people. As we have also shown in the concluding chapter President George Bush admitted that even America is addicted to foreign oil. It is heavily dependent, for instance, on the exploitation of foreign oil in African countries including Nigeria and Angola. But the exploitation of oil, for instance, in Nigeria, has resulted in the degradation of the environment, such as the ecological poisoning of rivers, which makes them unsuitable for human consumption and fish life. The unfair distribution of revenue occurring from the sale of crude oil, especially among the inhabitants surrounding the oil producing foreign companies and their constructions, has resulted in sporadic wars between the central government and local militants. The latter are fighting for a fair share of the wealth from the oil so as to reduce poverty arising from the expropriation of their land and the poisoning of the environment.

Similarly, we will also note that the prices of primary products, such as tea and coffee, fluctuate and remain generally low. They are not enough to meet the basic needs of the rising population. Some farmers have uprooted their coffee plantations because of meager profit margins. The end result is generalized poverty: “poverty of the very poor is not a matter of relativities but of absolutes for most of Kenya’s people life is hard and many do not have an adequately balanced diet.”⁸

Ultimately, we will also observe that owing to, in part, harsh weather conditions, there is a scarcity of resources such as agricultural land and forest reserves for water catchment and timber industry in Kenya. This scarcity has at times, for instance, led to intertribal fighting for insufficient water pods and rivers as well as limited grazing land. At other times, power hungry politicians foment the ethnic clashes. These politicians incite one tribe to fight against a different ethnic community. The morally deficient politicians make the claim especially in the fertile Rift Valley that invaders from outside the region have unjustly grabbed ancestral land belonging exclusively to the indigenous people. The introduction of multiparty politics in 1992 in Kenya led to the ethnic cleansing of some tribes. These tribes are perceived to be opposed to the parliamentary re-election of divisive politicians. At such times of ethnic cleansing, houses and granaries are burnt and able-bodied persons killed.⁹ This devastation or wanton destruction of lives and property has taken place since 1992. It happened every five years during the general elections except in 2002. It has resulted in generalized poverty and structural injustice,

⁸ Tames, Case Studies of Emergent Nations, p. 22. See also p.163 in this work: Ways and means of avoiding the scourge of poverty in adverse environmental and climatic conditions are illustrated, for instance, in the endeavor to reclaim arid and semi-desert lands through irrigation schemes in Kenya.

⁹ Human Rights Watch, Slaughter Among Neighbors (New Haven: Yale University Press, 1995), p. 101ff.

which then results in discriminated and displaced people. These marginalized people are forced to live in shanty makeshifts in major towns like Nakuru and Nairobi.

1.1.1.2. Eastern African Context and Sub-Saharan Heritage

The Eastern Africa context of the nation-state of Kenya can, among other things, be well indicated by the prevalence of cross-border languages and cultures. The linguistic and cultural prevalence can be traced back to the inherited colonial borders at the time of independence. These borders divided into different nation-states some tribes speaking an identical African language and practicing a common culture. An example of such borders is Kenya's southern frontier with Tanzania. This border divides the Maasai into two nations. Similarly, in the western frontier there is the Bukusu ethnic community in Kenya and Uganda.

According to some African statesmen a common language within a nation or across borders is a national asset and an interregional common good.¹⁰ Such a language raises a national awareness or forges interregional cooperation. This cooperation would overcome poverty and achieve greater national and interregional economic development. A prominent example of the above was Pan-African leader Julius Nyerere of Tanzania. He used a common language, i.e., Kiswahili, to forge national unity in Tanzania and promote interregional cooperation in Eastern Africa. He meant to widen the circle of human solidarity from Tanzania to the entire region of Eastern Africa. Nyerere was a staunch spokesman for the unity of Eastern Africa. To build the Eastern African community, he withstood the divisive politics of the cold war between the super powers.

¹⁰ http://en.wikipedia.org/wiki/African_language, p.4.

As he prophetically warned in 1961 against the divisive war by proxy for political influence in third world countries like Kenya, Uganda, and Tanzania:

The poor countries of the world should be very careful not to allow themselves to be used as the tools of any of the rich countries of the world, however much the rich countries may seek to fool them that they are on their side ... the rich countries – both capitalist and communist – are using their wealth to dominate the poor countries.... If we in Africa were left on our own, we would achieve unity on our continent, but ... I do not believe we are going to be left alone.¹¹

The Kiswahili language is commonly spoken in Kenya, Tanzania and Uganda in Eastern Africa. It is also understood and spoken to a considerable extent in Burundi and Rwanda as well as the Eastern region of the Democratic Republic of Congo. The *lingua franca* facilitated considerably the emergence of the colonial East African Federation. The federation was comprised of a postal union in 1911 and a customs union in 1917.¹² Joint boards, such as the East African Railways and Harbors, controlled the various communication systems.

It is with the foregoing geopolitical or colonial background that the Kiswahili language continued to play its dominant socio-cultural and economic role in the post-

¹¹ “World Assembly Forum No.40. September 1961” in Tames, Case Studies of Emergent Nations, pp. 39-40.

¹² Tames, Case Studies of Emergent Nations, p. 39. Kenya serves as the economic hub for Eastern and Central Africa. That means more trade (*a la* globalization) would bring more foreign exchange, which would mean better lives for Kenyans. In this way, we can say that economic development (i.e., growth) is an intrinsic or necessary part of integral development. The latter means social progress or the self-fulfillment of the whole person (i.e., mind, body, and soul), all peoples and entire nations. For instance, the development of the mind in the intellectual form of education is a condition *sine qua non* for integral development, which includes economic development in a parts-whole relationship. Economic development is not then a sufficient causal element of integral development. For instance, even in the face of enormous economic development in the form of superb superstructure in the former Apartheid South Africa there was not integral development. That means that the majority of the people were excluded from active participation in the national life of the state. In sum, in the parts-whole relationship between economic development and integral development, the primacy of the whole as a final cause over the parts as consequent effects is clear. As Paul VI said in his, On the Development of Peoples 35, p. 19ff: “we can even say that economic growth is dependent on social progress, the goal to which it aspires, and that basic education is the first objective for any nation seeking to develop itself. Lack of education is as serious as the lack of food; the illiterate is a starved spirit. When someone learns how to read and write, he is equipped to do a job and shoulder a profession, to develop self-confidence and realize that he can progress along with others.”

independence Kenya, Uganda and Tanzania since the 1960s, for example, in the continuation of common services, such as telecommunications, within the newly found East African community based at Arusha in Tanzania. However, owing to borrowed or foreign-based ideological differences the East African community collapsed in 1977. These ideological differences emanated to a greater extent from the cold war between the communist and capitalist nations. As a consequence of the historical fall of the Berlin Wall in 1989, marking the end of the Cold War, there were more rapprochements between the East African countries in the 1990s. The new political initiative took the form of a preferential trade agreement. It is a revival of the colonial customs union meant to facilitate the free movement of goods within the new Eastern African common market. It is still gathering momentum. It comprises Kenya, Uganda and Tanzania and recently Rwanda and Burundi.

Ultimately, for the purposes of the present dissertation, we will observe a common Sub-Saharan feature in Kenya and other neighboring Eastern African countries. This is the geophysical feature of climate change. That means, a desertification of the Sub-Saharan savannahs or grasslands is gradually taking place in Kenya and its neighbors owing partly to global warming and overgrazing to support an ever-rising population. This climatic change is also due to the deforestation or falling of woodland trees for firewood and clearance of farming grounds for the growing population. The over cultivation of wetlands, such as Mau Forest, has caused the drying up or disappearance of wells, springs, and rivers. The disastrous consequence of the lack of proper management of land and animal husbandry is that there has been scarce rainfalls and prolonged drought. The adverse climatic effect on the ecosystem is that the Sahara desert has been

constantly expanding southward. It has been expanding to southern Sudan and its neighboring countries, such as Chad, Kenya and Uganda. The Sahara desert is also becoming drier than ever before, owing to global warming. In Kenya, as well as other sub-Saharan countries, farmers are experimenting with cross-fertilized drought resistant crops, such as cassava and maize so as to avoid famine and overcome generalized poverty.

1.2. Historical Scope of the African Context

The European super powers divided the African states along their existing borders. They did so in the Berlin Conference in 1884–1885. The Eastern African territory was assigned to Germany and England. However, the Arab sultan of Zanzibar laid a prior claim to the same territory. These conflicting claims called for a military intervention. On August 7, 1885, five German warships arrived at Zanzibar.¹³ They threatened the sultan with orders from Bismarck. He was called to surrender to the German emperor his Eastern African mainland territories. Failure to do so would have caused the bombardment of the sultan's palace. In the meantime, Britain intervened. It brokered a tripartite diplomatic compromise. The sultan gave up most of his Eastern African mainland territory. The compromise also stipulated the formation of a joint Anglo-German boundary commission. This commission devised the division of the territory ranging from the Indian Ocean and the Great Lakes region.

Furthermore, in November 1886, the super powers conceded that the sultan would be left with a ten-mile wide coastal strip. It was also agreed that along the southern border of the sultanate coastal strip, a line would be drawn up to Mountain Kilimanjaro.

¹³ <http://www.ezakwantu.com/Gallery%20History%20of%20Kenya.htm>,p.1

It would go further to Lake Victoria at latitude four degrees south.¹⁴ The British territory would be to the north of the line. The German sphere of influence would lie south of the latitude. This latitude still marks the border between Kenya and Tanzania.

The British government mandated a commercial company to administer and develop the British East African territory. The company was set up in 1888. It was known as the Imperial British East Africa Company. To export raw materials, such as cotton, from Uganda, the company built a railway line from the coast to Lake Victoria. In this way, Uganda also came under the influence of the British Empire in East Africa. The British government also made a historic decision at the beginning of the twentieth century. It decided to initiate commercial farming by European settlers in Kenya's highlands. As we have already seen, these highlands are fertile ground for farming. The climate is also temperate in the highlands.

The newly arrived farmers of European origin excised extensive African land for cultivation and animal husbandry. The indigenous population was confined to remote African reserves. This marginalization of the African population, among other factors, brought about a shortage of labor force on the European farms. To make up for the shortage, the African "natives" were subjected to hut and poll taxes.¹⁵ This taxation policy forced them to take up wage labor so as to pay the taxes. The forced labor and imposed taxes caused a generalized resentment against the settlers, in particular, and the colonial government in general. This resentment was accentuated prior to the "Devonshire Declaration" by the British government in 1923.¹⁶ The declaration was meant as a warning or reminder that "primarily Kenya is an African country and . . . the

¹⁴ Ibid.

¹⁵ Tames, Case Studies of Emergent Nations, p. 8.

¹⁶ Ibid

interests of the African natives must be paramount . . . and when those interests and those of the immigrant races should conflict, the former should prevail.”¹⁷ This means that the white settlers alone were, since 1919, allowed to elect members to the legislative council. In this way, the legislative power was not given to the other two races in the colony. These other races are the native Africans and the trading Asians. Moreover, as previously mentioned, the native Africans had seen about 16,000 square miles of their best land excised to the European settlers.¹⁸ They were constantly harassed and inspected by policemen as well as arrested without warrants for failure to carry identity cards or produce receipts of payment for hut and poll taxes.

As early as 1921 the indigenous people asserted their African right to representation in the legislative council. They also claimed the human right to recovery of their land. This is the land appropriated unfairly by white settlers. The claims went generally unheeded by the colonial government during the 1930s and 1940s. However, in the early 1950s the British colonial rule was faced with an alarming challenge. The historical challenge was by 1952 a movement of armed freedom fighters. They called themselves Mau Mau. The noble aim of their struggle was to gain political independence. Another end of the freedom fighters’ movement was the recovery of land expropriated to the white settlers. The Mau Mau struggle for independence lasted from 1952 through 1960. In this year, a conference in London gave Africans the majority of seats in the legislative assembly. This conference was meant to pave the way for national independence in 1963. It is against the foregoing brief colonial historical background that

¹⁷ Ibid.

¹⁸ Ibid.

the focus of this dissertation is the post-independence period of development in Kenya since 1960 to 2009.

1.2.1. Colonial Heritage and English Liberalism

The rationale of the present section is to relate the above stated colonial heritage to its theoretical source of origin. This source is the philosophy of English Liberalism, which means the dominant social economic and political ideology in England determined to a great extent the imperial policies in Kenya. It did so also elsewhere in the British territories. As J. Salwyn Schapiro illustrates from the example of the progressive liberal ideology in Britain after the Second World War:

As usual in Britain when a liberal advance was made at home, a like advance was made in the Empire. Southern Ireland, renamed “Eire”, and Burma were granted complete independence. India, Pakistan and Ceylon were granted dominion status. Ghana (formally the Gold Coast in Africa) became the first Negro colony to attain virtual independence as a Dominion. The admission of non-Europeans on the basis of equality with whites marked a notable liberalization of the commonwealth.¹⁹

It can also be argued that by their association with whites, the native Africans came to learn and appreciate the liberal values of freedom and self-governance. For example, during the First World War (1914-1918), the conscripted African British subjects joined the English soldiers in fighting against the German invaders. This war was waged along the southern border between Kenya and Tanganyika. The African soldiers learned in combat the liberal values of national sovereignty and self-rule or government by the consent of the governed. After the war, the veterans fomented the initial liberation movement against the British occupation in Kenya. As Tames indicates:

African discontent was organized, on lines suggested by early Indian welfare associations, by the Kikuyu, a section of Kenya’s largest ethnic group, the Bantu, and the one directly affected by the arrival of the white farming elite which had dispossessed it of its tribal homelands. The Kikuyu Association, established by ex-servicemen in 1920, was

¹⁹ J. Salwyn Schapiro, Liberalism: Its Meaning and History (New York : Van Nostrand Reinhold. Co, 1958), p.47

followed in 1924 by the Kikuyu Central Association whose general secretary from 1928 onward was Johnstone (later Jomo) Kenyatta.²⁰

Similarly, after the Second World War (1939-1945), many soldiers who were honorably discharged from the King's African Rifles (KAR) made good use of their worldwide military experiences to advance the cause of armed struggle against British colonial rule in Kenya. These African soldiers had been deployed in various parts of the African continent, such as Ethiopia and Madagascar. They were also sent abroad to the Middle East and Burma. Upon their return home, these ex-servicemen masterminded the armed Mau Mau liberation movement. The aim of the movement was national independence and the redress of political economic structural injustices. In military terms, the Mau Mau rebellion lasted from 1952 to 1957. This followed the capture and hanging by the rope of its Field Marshal, Dedan Kimathi, in 1956. However, the Mau Mau rebellion proved to the British government that the prevalent liberal idea in England "that white supremacy was acceptable to the African inhabitants of Kenya was . . . quite demonstrably false."²¹ It paved the way, as previously mentioned, to the London Conference in 1960. This conference gave majority seats to the African people in the colonial legislative council. It prepared the ground for an internal African self-government in 1961. The way was then cleared for the people to gain complete political independence in 1963.

We will also observe that many of the first post-independence leaders were educated to accept as good liberal political economic policies. For instance, the first president of Kenya, Jomo Kenyatta, retained the detested "authority of British-appointed

²⁰ Tames, Case Studies of Emergent Nations, p. 8

²¹ Tames, Case Studies of Emergent Nations, p. 10.

chiefs.”²² He appointed some of the colonial chiefs and other functionaries as his senior executive officers. This tendency to accept liberal policies may be attributed, in part, to his liberal education in the prestigious London School of Economics as well as his travels to and acquaintances in Europe. As Tames described Kenyatta’s lifestyle in Europe:

From 1929 to 1946 Kenyatta traveled, studied and lived in Europe, marrying an Englishwoman and writing a study of the Kikuyu, *Facing Mount Kenya* which was both an anthropological treatise and political tract. Upon his return to Africa he became leader of the Kenya African Union (KAU) the leading political organization opposed to colonial policies.²³

Ultimately, we will observe the most widespread and effective way in which colonialism left its lasting mark on the African psyche. This means, according to Nyerere, envying the affluent Western lifestyle and its underlying liberal values.

In the old days the African had never aspired to the possession of personal wealth for the purpose of dominating any of his fellows ... but then came the foreign capitalist. They were wealthy and the African naturally started wanting to be wealthy too.... our first step, therefore, must be to re-educate ourselves, to regain our former attitude of mind.²⁴

Nyerere proposes the re-education or social consciencization of the African mind as an effective remedy against underdevelopment. This remedy is proposed as a cross-cultural encounter between the traditional African worldview and the Western philosophy of the political economic liberalism.

The philosophy of liberalism traces, from a political point of view, its origin to John Locke (1632-1704). In his theory of the state, Locke claims that the civil government arises as a consequence of a mutual consent by the governed. This government is then limited and democratic in scope. It does not abrogate the natural rights of individuals. It regulates them to avoid conflict and maximize the public good. Among the individual rights is the right to legitimate defense against an authoritarian

²² Tames, *Case Studies of Emergent Nations*, p. 9.

²³ Ibid.

²⁴ Tames, *Case Studies of Emergent Nations*, p. 26. The critique is not against liberalism as such (i.e., desire for self-governance). It is about free market capitalism (i.e., desire for unlimited wealth).

government. The state government is then accountable to the people composing the civil society of a nation. Such accountability was conducted through the House of Lords and House of Commons in England. It is similarly carried out by means of regular general elections to legislative bodies, such as Congress and Senate as well as Parliament elsewhere in the world.

In brief, the starting point of the philosophy of liberalism is the centrality of man in the universe, i.e., a belief in the inestimable worth of the human dignity. The seat of this dignity is seen in the individual conscience. Freedom of conscience as the absolute norm of moral goodness and intellectual autonomy is, among other tenets, a fundamental value in the philosophy of liberalism. This freedom is governed by objective or universally valid natural laws discoverable by reason. Ultimately the freedom of conscience is inviolable, for instance, in religious beliefs. It calls for religious tolerance and ethical pluralism according to Locke.²⁵ As Schapiro describes liberalism:

What has characterized liberalism at all times is its unshaken belief in the necessity of freedom to achieve every desirable aim. A deep concern for the freedom of the individual inspired its opposition to absolute authority, be it that of the state or of the church or of a political party. The fundamental postulate of liberalism has been the moral worth, the absolute value and the essential dignity of the human personality. Every individual is therefore to be treated as an end in himself not as a means to advance the interests of others.²⁶

²⁵John Locke, Letter Concerning Toleration (London, 1800), pp.19-21, 85-87, 102-104. It is true that liberalism did not uphold all tolerance. For instance, it did not defend the rights of Catholics to become members of Parliament until 1829 in England. But it is also true that liberalism has been growing and now encompasses more and more people. This view is well articulated by Fukuyama as quoted in Alan Thomas Poverty and Development into the 21st Century (Glasgow: Oxford University Press, 2000), p.32: "Today virtually all advanced countries have adopted, or are trying to adopt, liberal democratic institutions, and a great number have simultaneously moved in the direction of market-oriented economics and integration into global capitalist division of labor... As modern technology unfolds, it shapes modern economics in a coherent fashion, interlocking them in a vast global economy. The increasing complexity and information intensity of modern life at the same time renders centralized economic planning extremely difficult. The enormous prosperity created by technology-driven capitalism, in turn, serves as an incubator for a liberal regime of universal and equal rights in which the struggle for recognition of human dignity culminates...The world's advanced countries have no alternative model of political and economic organization other than democratic capitalism to which they can aspire".

²⁶ Schapiro, Liberalism, p. 105.

Similarly, the philosophy of liberalism traces from an economic point of view its origin back to the British Scotsman Adam Smith (1723-1790). His liberal economic theory can be termed as the *laissez-faire* philosophy of capitalism. According to this philosophy, the capital or means of production and economic growth ought to be left free from state regulation. It should be in the hands of private individuals. It is in this way of individuals looking out for their own personal interests that the wealth of a nation accrues. As Smith stated:

Everyman as long as he does not violate the laws of justice, is left perfectly free to pursue his own interest his own way and bring both his industry and capital into competition with those of any other man, or order of men. The sovereign is completely discharged from a duty in the performance of which he must always be exposed to innumerable delusions, and for the performance of which no human wisdom or knowledge could ever be sufficient the duty of superintending the industry of private people, and of directing it toward the employment most suitable to the interest of society.²⁷

According to the above stated *laissez-faire* philosophy, the negative role of the state is to prevent encroachment upon private property. As we will see, it is for that reason it came to acquire the pejorative name of a “night watchman” state. This philosophy can be reviewed as an economic application of the Lockean political liberalism, which means the democratic concept of good governance as free mutual consent by the governed. Similarly, good entrepreneurial management would require a free or unregulated consent, i.e., wage contract between an individual employee and his or her employer. The regulatory mechanism was left to the impersonal natural laws of demand and supply. That is to say, for instance, in the troubled waters of the industrial

²⁷Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations* ed., E. Cannon (London1930), II, pp. 184-185; I, p. 421. See also Schapiro, *Liberalism*, p. 86ff. It is clear here that all government intervention is not bad. For instance, as it is the case with the economic recession in the USA today and elsewhere in the world, the Great Depression in 1929 led people to believe that the government’s regulatory power over economic enterprise works well to facilitate everyone’s advantage so as to avoid social instability.

revolution in the nineteenth century, desperate workers hired themselves for the lowest wage among competing poor people. This freedom of contract existed, then, between isolated competing individuals. It would be interfered with, according to the classical English Liberalism of the Manchester school of thought, if associations between either workers or employees were legalized by the state. As Schapiro evaluates the precarious condition of labor, “the School upheld the doctrine of *laissez-faire* and strongly opposed the intervention of the state on behalf of the workers, especially in the field of legislation of social legislation.”²⁸ The end result was social economic poverty of the majority of the people and material influence of the few rich Englishmen.

According to John Stuart Mill (1806-1873), the colonial English liberalism lost its moral authority following the wide gap between the rich and the poor. He conceived of a better democratic liberalism. In contradistinction to the century of the classical liberalism it would seek to promote the “greatest happiness of the greatest number.”²⁹ Mill repudiated the *laissez-faire* theory that the distribution of wealth depended solely on the impersonal or natural economic laws of supply and demand. The distribution called for a central planning or regulation on the part of a civil government;. “The power of the state was to be used to promote reforms in the economic order by removing the fear of underserved misfortune, the lot of many because of unemployment, sickness, low wages, and old age.”³⁰ That marked the transformation of the *laissez-faire* “night watchman” state into the liberal social welfare state. The latter has the positive role of catering to the public good of all individuals, especially the tenets of a comprehensive distributive justice: “It aimed to guarantee a minimal level of subsistence for all from the cradle to

²⁸ Schapiro, Liberalism p. 43.

²⁹ Schapiro, Liberalism p. 45.

³⁰ Schapiro, Liberalism p. 48.

grave. The guiding principle was to distribute the national income in a manner that would allot fair shares to all elements of the population.”³¹ It took root in Britain after the Second World War. The most intensive and comprehensive form of the interventionist welfare state in Britain and elsewhere in Western Europe as well as North America saw its heyday in the 1950s through 1970s.

The welfare state was able to reach its peak moment of reformative or progressive social programs by means of higher taxation of the wealthy to everyone’s advantage, i.e., raising the standard of living of the poor worker as tangible proof of distributive justice. In the end, the lessening of the extremes of wealth and poverty for the public good of all the civil society was the aim for which Adam Smith conceived his *laissez-faire* philosophy of social economics. It is for this reason that Edward H. Carr said that the “night watchman” state and the social welfare state are convertible.³² A reformative or legislative transformation of one to the other is the catalyst of change. As Carr said from historical background: “There is no more fascinating theme in contemporary history than to follow the stages through which the *laissez-faire* ‘night watchman state’ of the

³¹ Ibid. See also Schapiro, Liberalism, p. 86ff. The author discusses a distinctive American version of the welfare state known as the New Deal following the emergence of the Great Depression. It was related to the Keynesian economics propounding the social economic theory that it is the role of the government to spend when private institutions cannot deliver goods.

³² Edward E. Carr, “The Moral Bankruptcy of Liberalism” in Harold J. Schultz, ed., English Liberalism and the State: Individualism or Collectivism? (London: D.C. Heath and Company, 1972), p. 20. The aim of the welfare state is to even out class barriers owing to impoverishing social economic inequities. The welfare state is then a structural form of government intervention seeking to take all needs as a political agenda of its social economic policy. However, we should distinguish this form of a regular government intervention from the timely regulation a democratic government introduces to spend money in the private sector when the relevant private institutions cannot deliver goods. In this way, the regulation seeks to avoid economic failure and mass deprivation. An example of such a government’s intervention is the present stimulus plan to spend money in USA and elsewhere in the world to revitalize the production and supply of goods during the persisting and widespread economic recession.

nineteenth century has been transformed into the ‘welfare state’ of today at one and the same time its logical opposite and its logical contrary.”³³

According to Anton C. Zijderfeld, the social welfare state declined after the 1980s and notably following the fall the Berlin Wall in 1989.³⁴ This fall witnessed the demise of the socialist countries in Central and Eastern Europe. The decline of the welfare states in Western Europe and the fall of socialist states in Central and Eastern Europe had something in common. They witnessed the rise of a worldwide neo-liberal capitalism.

However, in contrast to the free market capitalists that we see today, Smith also believed in natural laws of justice, and moral development, and the general cohesion of national communities as supportive evidence is introduced as follows:

(i) Natural law of justice in Adam Smith’s “The rich divide with the poor the produce of all improvements. They are led by an invisible hand to make nearly the same distribution of the necessaries of life would have been divided into equal parts among all its inhabitants*.”³⁵ *The underlining is mine.

(ii) Moral development (i.e., ethical excellence) in Adam Smith’s “How selfish so ever man may be supposed to be, there are evidently some principle in his nature, which interest him in the fortune of others*, and their happiness necessary to him, though he derives nothing from it, except pleasure of seeing it.”³⁶ *The underlining is mine.

³³ Ibid.

³⁴ Anton c. Zijderfeld, The Warning of the Welfare State: The End of Comprehensive State Succor (New Brunswick: Transaction Publishers, 1999), p. IX ff.

³⁵ “The Theory of Moral Sentiments, Part IV, Chapter 1,
“<http://www.adamsmith.org/smith/quotes.html#jump1.p.1>. *The underlining is mine.”

³⁶ “The Theory of Moral Sentiments, Part I, Section I, Chapter 1,”
<http://www.adamsmith.org/smith/quotes.htm#jump1.p.1>. *The underlining is mine.

(iii)The general cohesion of national communities in Adam Smith’s “The uniform, constant and uninterrupted effort of every man to better his condition, the principle from which public and national, as well as private opulence is originally derived,* is frequently powerful enough to maintain the natural progress of things toward improvement...”³⁷

It is clear from the above stated social economic and practical as well as moral views that neo-liberalism is different than Adam Smith. This difference can be demonstrated, for instance, from the lack of a moral sense of social justice in an equitable distribution of wealth. For example, under the auspices of the neo-liberal market economy, the CEO pay was insensitively skyrocketing without question to the detriment of the public good in the affluent capitalist societies. In the USA, for instance: “Meanwhile, CEO pay clocked 53-1 times average employee pay in 2000; in 1980, the ratio was 42 – 1.”³⁸ This conspicuous lack of distributive justice is incompatible with Mr. Smith’s political economic as well as ethical view that liberty and justice are a necessary moral requirement for the prosperity of a nation-state as a whole. As he states: “If a nation could not prosper without the enjoyment of perfect liberty and perfect justice, there is not in the world a nation which could have prospered.”³⁹

1.2.2. Post-Colonial Independence and Neo-liberal Capitalism

We have observed in the previous section that the aim of the social welfare state in Western Europe and North America was to even out classifications between the rich and the poor. We have also seen how Kenya is adversely affected by enormous social economic inequalities. According to Tames, we have previously mentioned, the extreme inequalities are, in part, owing to inefficient social economic policies. As he said, “Kenya

³⁷ “The Wealth of Nations, Book II, Chapter III”, <http://adamsmith.org/smith/quotes.htm#jump1>, p.1.

³⁸ Citizen Works-The History of Corporations,” <http://www.citizenworks.org/corp/corphist.php>, p. 3.

³⁹ “Wealth of Nations, Book IV, Chapter IX,” <http://adamsmith.org/smith/quotes.htm#jump1>, p.1.

is certainly marked by many inequalities . . . some of these are . . . the outcome of post-independence policies.⁴⁰

We have also seen how social economic policies in the imperial European nations had repercussions in their respective colonies abroad. This colonial heritage or foreign influence perdured, in part, to the post-independence period. As Tames illustrates, colonialism leaves its mark not only on the structure of economies and the layout of transport systems but in terms of culture and institutions. Spanish-speaking Mexico and Cuba relate more readily to Spain than to other parts of Europe, whereas Kenya and Tanzania turn to the UK for imported TV programs, textbooks and technical experts.⁴¹

The purpose of this section is, then, to critically assess how the welfare state in Europe, in general, and England, in particular, in the 1960s and 1970s conditioned social economic policies in Kenya. The aim of the welfare state is to overcome the impoverishing social economic inequalities. This aim is achieved by means of a state subsidy, i.e., among other social economic and political systems as social security and medicare as well as free public schools, the public money distributed to individuals undergoing undeserved misfortunes. Examples of such misfortunes are unemployment or lack of jobs, sickness, low wages, and old age. In this way, the welfare state sought in the light of the prevalent social democratic liberalism, to guarantee the minimum level of subsistence for all. This was made possible by means of a higher taxation of the rich.⁴²

In a similar vein, the development aid from the rich Western nations and the World Bank, as well as the IMF to the poor third world countries was seen as key to social economic progress. However, for the purposes of the present dissertation, it may be

⁴⁰ Tames, Case Studies of Emergent Nations, p. 20.

⁴¹ Tames, Case Studies of Emergent Nations, p. 2.

⁴² Schapiro, Liberalism, p. 49.

conceded that the massive development aid failed in Kenya, in particular, and elsewhere in the third and fourth regions of the earth to alleviate generalized poverty, in general. This failure can be attributed, in part, to an attitude of mind or mentality underlying the social democratic ideology of the Western welfare state. That means, according to the tenets of the welfare state, that the public money shared especially among the marginalized poor people would promote everyone's personal advancement. This *épanouissement*, or flourishing of life, can be achieved either individually or collectively in cooperation with other like-minded persons. Tames critically assesses how Kenya aspired in the light of the so-called African socialism to promote in principle everyone's personal advancement.⁴³ In practice, the end result was the emergence of a new elite of a few people enriching themselves at the expense of the nation. Tames critiques the ideology of the African socialism as it applies in a westernized or liberalized economy in Kenya:

Within our concept of democratic African socialism, we have set ourselves to create a society in which people have abundant opportunities for personal advancement (President Kenyatta, October 1976). Providing the statement is amended to read *some* 'people have abundant opportunities for personal advancement' the claim it makes can fairly be accepted.⁴⁴

That is to say, African socialism as it applies in Kenya does not call for the collectivistic nationalization of the economic means of production. It does not restrain the democratic liberal capitalism as practiced in Western Europe and North America. Akin to the socialist trend of the welfare state in Western nations, African socialism meant that the government involves itself directly in all sectors of business enterprise.⁴⁵ One way in which the government of Kenya involved itself directly in business enterprise was the

⁴³ Tames, Case Studies of Emergent Nations, p. 14.

⁴⁴ Ibid.

⁴⁵ Tames, Case Studies of Emergent Nations, p. 15.

creation of parastatals, such as the ill-fated Kenya Meat Commission. It collapsed as many other government-related business enterprises because of greed in the form of widespread corruption and mismanagement. This mismanagement took at times the corrupt form of misappropriation of public funds, such as foreign development aid, as well as money collected through harambee, i.e., collective efforts for self-help projects.⁴⁶ The harambee collection is at times meant to complement the foreign development aid, for instance, in water or borehole projects.

As already mentioned, tax evasion as well as falsification of accounts by highly placed officials is among other corrupt practices on the part of the civil society and government agents in Kenya. Above all, tribalism and nepotism in the public and private sectors are concrete examples of self-seeking greed in the nation-state. We have already seen how Tames exemplifies such greed in the public sector among politicians and civil servants. This category of people often works in collusion so as to take advantage of their official positions and inside knowledge for personal gain. As he cites from the local Weekly Review of 22 September 1978:

What has produced problems in the allocation of land has not been the system, but those who are charged with making it work. . . . For several years now, the allocation of business and residential plots . . . has not been a straight affair . . . [when] plots are allocated . . . many of the choice plots have already been earmarked for a number of senior civil servants who have plots allocated to them in the names of their own children who are still minors.⁴⁷

To this day, Kenya is plagued with widespread corruption. This is the case, in part, as a consequence of the post-independent policy of direct government involvement in business enterprise. This is especially the case in the above mentioned parastatals, i.e., state-owned business enterprises or commercial companies. An example of such

⁴⁶ Tames, Case Studies of Emergent Nations, p. 13.

⁴⁷ Ibid.

parastatals is the collapsed Kenya Meat Commission. It collapsed, among other factors, because of the corrupt practice of some managers running the parastatal with a conflict of interest. Such managers were related to owners of private business enterprises dealing with the supply or sale of meat products. They practiced their private enterprise at the expense of the public parastatals. The parastatal managers were government agents. As such, the salary payment was guaranteed to the agents regardless of the poor performance of the parastatals or other public places. For this reason, absenteeism from public offices was high as the government officials were serving the personal interests in their own private business enterprises.

Direct government involvement in business enterprise was a post-colonial policy based on the concept of the liberal welfare state in the capitalist nations of Western Europe and North America. As the Kenyan official Development Plan 1997-1978 stated:

The forms of prevailing productive organization must include an increasing role of for the Government, expansion of the cooperative form of organization, encouragement and active promotion of self-help schemes and respect for private ownership. Private ownership has received active encouragement; at the same time, the Government has involved itself in all sectors of the economy to promote development as well as Kenyanization.⁴⁸

In sum, there is more greed or inordinate desire for money and wealth in Kenya. In business enterprise the greed may entail, for instance, the malpractice of self-enrichment by the unfair means of outdoing rival businessmen through bribery. This takes place, for instance, when a dishonest businessman bribes a hospital administrator or a school principal to win a tender to supply goods to the institution. The greed can also be seen in Kenya in other forms of malpractices, such as stealing from public coffers on the part of civil servants or politically connected businessmen and government leaders like cabinet ministers.

⁴⁸ Tames, Case Studies of Emergent Nations, p. 15.

A recent example of such a greed or excessive desire to enrich oneself overnight at the expense of the public good is the Goldenberg scandal in Kenya. This scandal was as we shall see later a fraud by high ranking corrupt civil servants and unpatriotic government ministers in collusion with unscrupulous prominent businessmen to steal over \$500 million from public coffers. The malpractice of greed in Kenya may take also the life-threatening form of breaking into people's houses and shops or stores. It can mean as well armed robbery to take away by force other peoples property and money. Often the greed in the nation-state manifests itself in the inordinate desire to enrich oneself along with one's kin and kith as well as tribal connection. In this way, the excessive desire to grab wealth at any rate or regardless of the moral demands of conscience may also take the socio-cultural form of nepotism and tribalism in the allocation of resources, for instance, on the part of civil servants. That means that the civil servants conceal the details of identity of their family members and relatives as well as tribesmen in allocating to them unfairly high income generating commercial and building plots set apart by municipalities or central government for public sale.

Similarly, in Kenya, there is political corruption in both the public sector as well as the private sector. The corruption entails, as such, a moral perversion or lack of personal integrity in the absence of sound ethical principles of a guileless and open or honest behavior. In the public sector corruption takes the form of such open or shameless malpractices as the rigging of electoral votes by exerting undue control or pressure over appointed officers to falsify the electoral results in favor of a politically well-connected candidate. It can also take the form of unethical behavior of buying votes by providing foodstuffs to people in famine stricken regions or bribing poor people with money so as

to influence them unfairly to vote for incompetent candidates. This corruption can also mean forcing political allegiance into opposition zones by neglecting their rightful social economic development and unfairly concentrating the latter in the pro-government zones.

The end-result of the above mentioned survival politics, in Kenya, is what is popularly known as politics of eating. That means that people vote for the government without taking into account any socio-ethical principles or political economic vision it may have. It is only from the unbecoming motive of punishment and reward that some people vote for a government in Kenya. They do so expecting favors from the government. In both the public and private sectors, the poor people are the hardest hit by the malpractice of corruption in Kenya. The poor and the marginalized members of society fall easily as victims of the greedy and corrupt people in the private sector, on the one side, and of the influential persons in the corridors of power in the public sector on the other. For instance, the out-of-school youth from poor families lack jobs and professional skills. This is because they have no connections or relatives to find jobs for them. They cannot also have access to expensive technical training colleges. They may even borrow the required tuition fees and still be barred from joining college because of corrupt practices of demanding exorbitant bribes on the part of greedy principals.

In the judiciary, guilty people can buy justice by bribing judges as the innocent poor people are unfairly condemned in Kenya. In the police force, money to bribe officers to let go public service buses overloaded by passengers is demanded and given openly. Similarly, in the civil service, in Kenya, people are made to bribe even for little services rendered in public offices, such as the replacement of a disfigured identity card. The exploitation of the agricultural sector by means of unfair prices of products is another

form of injustice in the country. Excessive government revenue from the sale of cash crops such as coffee as well as corrupt middlemen at the intermediary level of cooperative societies deprived the farmers of a just price for their produce. Many farmers had to cut down their coffee trees for lack of profit.

We have already seen how the liberal welfare state took it upon itself to guarantee in Western Europe and North America a minimum level of development for all. This aim was achieved by means of a fair distribution of the national income according to the needs of the various classes of the population. The attempt to distribute the wealth of a nation fairly according to the needs of individuals and various classes of people had also been made at a more intensive and comprehensive level in the former communist countries of Central and Eastern Europe. According to Zijderfeld, what these two views have historically in common is their gradual decline in significance in the 1980s in the former case in Western Europe and North America.⁴⁹ In the latter case, the common factor was the fall of the Berlin Wall in 1989 marking the demise of the communist regimes. This was because of, among other causes, the overriding view that the government is the provider and the general population or civil society is the recipient of development. This is well demonstrated, according to Zijderfeld, in the French term for a welfare state. It is *Etat Providence*.⁵⁰ Such a view of the state creates a dependent mentality. It deters active participation of the civil society in political and economic affairs for the realization of the common good. The latter is seen generally as the duty of the state. As a consequence, individuals saw, for instance, even the environmental care and safety of their own neighborhood as the sole responsibility of the state government.

⁴⁹ Zijderfeld, The Waning of The Welfare State, p. 161.

⁵⁰ Zijderfeld, The Waning of The Welfare State, p. 144.

The end result of the intensive and comprehensive welfare state taking care of individuals from the cradle to the grave was unbearable over-expenditure.

However, according to Zijderfeld, the main threat to civilization posed by the extreme socialist ideology of the welfare state was the loss of individuality or self-reliance and personal responsibility. According to the aforementioned author, this danger of losing individuality is seen, then, in “the ease with which most Europeans have accepted the encroachment of the state—its bureaucracy, its civil servants, and the state-supported professionals—upon their lives.”⁵¹ This entails on the personal level, the lack of individual initiative and self-responsibility. Zijderfeld gives the example in Holland of such a generalized value-neutral or socio-moral indifferent lack of personal responsibility in the heyday of the welfare state in Western Europe. It is the exemplary story of a free rider in a public train without any moral sense of guilt. This is, in part, owing to the overriding liberal idea of the state as an impersonal entity with which individuals can hardly identify themselves. With the privatization of public goods, such as the railway system in Western Europe, there has been a moral re-awakening of personal responsibilities at the social level. This privatization of state-owned public goods for the common good marked the inception of the neo-liberal capitalism in the late 1980s and notably after the fall of the Berlin Wall in 1989.

The misuse and destruction as well as stealing of public utilities, such as furniture and spare parts and vehicles, are some of the local examples of the lack of the above stated individual initiative and self-responsibility. This is because of the overriding idea of the state or municipality as an impersonal entity with which individuals can hardly identify themselves. These institutions are useful only as a source of one’s income and

⁵¹ Zijderfeld, The Waning of The Welfare State, p. 161.

provision of the public good. In the latter case they are thought of as inexhaustible in their resources. As such they do not stand in real need of personal contribution or individual initiative. It is for this reason that some irresponsible civil servants mishandle public assets. They claim that the ownership or proper care of such assets is nobody's business. Similarly, many people litter public roads and parks as well as gardens claiming that it is the municipalities' responsibility alone to collect garbage. It is none of their business.

The neo-liberal capitalism brought with it a significant individual moral understanding. That means, for instance, a privatized railway system is a personal property. It belongs to an individual or an association of individuals. As such it evokes a moral sense of strict justice. This justice entails giving to each one according to his or her due. A generalized failure to observe the basic moral tenets of social justice, for instance, in persistent and widespread free riding would end up in bankruptcy of such a privatized business to the detriment of all passengers. This public awareness has improved the railway system.

A hallmark of the privatization of public goods and services is the devolution of state power to the civil society. This society has been imbued with a dependent mentality in the heyday of the welfare state. With the emergence of the neo-liberal capitalism, people have taken it upon themselves the moral responsibility for the care and safety of their neighborhood. However, in taking the social responsibility for guaranteeing safety of their neighborhood into their own hands, individuals have found themselves limited. That means, for instance, individuals making their neighborhood drug free have found themselves just transferring the same problem to the next neighborhood. An adequate or

intensive and comprehensive remedy underlies the need for central planning on the part of a regulating authority at the local and national levels. There is no contradiction between individualization and socialization of public goods. The emergency of the neo-liberal capitalism is not a replacement of the coordinating role of the welfare state. It is rather to cut to size the overriding idea of the welfare state. This transformation of the welfare state would empower the civil society to act on its own in politics and economics. The society would do so according to the principle of subsidiarity. This principle calls for the devolution and delegation of powers. That means that the state does not usurp any role, which can be equally performed by a lower ranking organization of individuals or associations thereof.

The transformation of the welfare state in the light of neo-liberal capitalism is a new call for democratic liberalism, i.e., the renewal of the original Lockean idea of a limited government by the consent of the governed. This government is accountable to the civil society in politics and economics. Neo-liberal capitalism is, then, a timely attempt to set the government and society as well as the market on a well-balanced relationship to each other. This relationship is directed toward the achievement of integral development of a nation. It is meant to establish what Zijderveld calls the democratic triangle between the state government and civil society as well as the market.⁵² It is in the light of such a democratic liberalism that the World Bank and IMF demanded the privatization of the state-owned public goods and services, such as the Kenya railways in

⁵² Zijderveld, *The Waning of The Welfare State*, p. 128 ff Neo-liberal capitalism looks after one's good, which is not related to the common good. Nonetheless, according to Adam Smith, the invisible hand underlying the concepts of natural justice and natural law sees to it that the common good is catered for in the enjoyment of the individual good. As Smith puts it in his book "The Theory of Moral Sentiments, Part I, Section I, Chapter 1," <http://www.adamsmith.org/smith/quotes.htm>, p.1: "how selfish so ever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others and render their happiness necessary to him*, though he derives nothing from it, except the pleasure of seeing." *(The underlining is mine.)

Kenya, as a condition for continued granting of development aid. Similarly, the Western powers following the fall of the Berlin Wall in 1989 called for a democratic devolution of state powers, i.e., the decentralization of the executive powers of the central government down to the level of regional and local authorities. The devolution entails also the separation of powers between the executive and the legislative as well as the judiciary branches of the state government.

The above stated separation of powers has been lacking in Kenya since 1964.⁵³ Just after one year of political independence, the new Republic of Kenya became a *de facto* one-party state. The opposition party, i.e., the Kenya African Democratic Union (KADU), was merged with the ruling party, i.e., the Kenya African National Union (KANU). The unchallenged consolidation of executive power in the office of the president paved the way to dictatorial authoritarianism. This excessive power was exercised at the discretion of the president to the detriment of the judiciary and legislative branches of the state. For instance, some members of parliament were detained without trial because of their opposition to the Kenyatta regime. These members included the first vice president of Kenya, Oginga Odinga. The disgruntled vice president formed a new opposition party, i.e., the Kenya Peoples' Union (KPU). He accused the Kenyatta regime of elitism in his book *Not Yet Uhuru*.⁵⁴ The KPU was banned and Odinga detained without trial in 1969. Kenya reverted to the dictatorship of a one-party state. In July of the same year that Odinga was detained without trial, his tribesman and prominent cabinet minister for justice and constitutional affairs, Tom Mboya, was assassinated. This assassination was then seen, in part, as motivated by tribal chauvinism. This view was

⁵³ Tames, Case Studies of Emergent Nations, p. 11.

⁵⁴ *Ibid.*

based on the fact that the assassin was a Kikuyu. He was a member of the ruling tribe, Mboya was a Luo. However, the Kenyatta regime was not simply playing a tribal card. It was simply dictatorial authoritarianism at its worst. Other critics of the regime were also assassinated, such as Josiah Kariuki.⁵⁵ He was a Kikuyu. He was a spokesman of the oppressed poor people. His mutilated body was dumped into Ngong Forest, near Nairobi, in February 1975.

In a subsequent show of strength or ruthless autocratic authoritarianism, Kenyatta had other outspoken politicians and critical intellectuals, such as George Anyona and the novelist Ngugi wa Thiongo, detained without charge in 1977. After Kenyatta's death in August 1978, his successor Daniel Moi continued the autocratic rule. He made the nation-state of Kenya a *de jure* one-party state in 1982.

When the multiparty system of good governance was imposed by the Western nations, a new era dawned in Kenya in 1992. It dealt a deathblow to the autocratic authoritarianism under the Moi regime. The one-party state was outlawed. This constitutional amendment was demanded by the Western nations as a necessary condition for continued development aid. President Moi feared the reintroduction of mutlipartism. He had recourse to divisive politics along tribal lines. In this way, Moi hoped to derail the multiparty democracy. He fomented tribal clashes prior to the general elections in 1992. He pitted one ethnic community against another. In this unfair way of forcing his opponents out of their constituencies, Moi rigged the first multiparty elections in 1992. He repeated the same strategy in the next general elections in 1997. Moi was outwitted in 2002 by international observers and a coalition of opposition parties under a unified front,

⁵⁵ Tames, Case Studies of Emergent Nations, p. 12.

i.e., NARC. His protégé, Uhuru Kenyatta, was defeated during the presidential elections in December 2002. Mwai Kibaki emerged as the winner and the third president of Kenya.

One of the political weapons of Moi was development aid. He used development aid and government subsidy to intimidate political opponents. He warned them that failure to join his ruling party would be followed by dire consequences, for example, withdrawal of electricity or disconnecting the water supply to the opposition zones. For almost a quarter of a century Moi ruled with an iron fist. He displayed the state government as the sole provider of development projects. He could withdraw such projects from any opposition zone in the country at will. His dictatorial motto was *siasa imbaya maisha mbaya*, which means, “bad politics is followed by a bad life.” For Moi bad politics meant the failure to join his ruling party and to vote for its prospective members of parliament.

We have mentioned the manner in which the Western powers in conjunction with the World Bank and the IMF ruled against the unregulated executive powers of the presidency in the Kenya. This reaction gathered momentum in the 1980s. It found its peak moment after the fall of the Berlin Wall in 1989. The Western nations demanded constitutional reforms to devolve executive powers into a balanced separation of the three branches of the state government. The reform would be key to eliminating corruption and overcoming poverty. The government was reluctant to prosecute highly placed criminal perpetrators of corruption. For this reason, in part, Moi did not effect the constitutional reform to devolve executive powers into local and regional legislative bodies. The NARC government promised reform in 2002. It reneged on the promise in a referendum in 2005. The government sought through the referendum to retain the draconian executive powers

of the presidency. It was defeated in the referendum. This defeat did not augur well for the government in the general elections of 2007. It did not emerge as an outright or undisputed winner of the general elections. As a consequence, the impoverishing corruption still persists in the nation-state of Kenya.

1.3. The Causes of Underdevelopment: Ideologies, Mentalities, and the Search for Happiness

1.3.1. Background

Here we present the social economic conditions in Kenya within the social-cultural and political context of the country's recent past history as a developing nation. We will trace the causes of underdevelopment for the nation back to the colonialist legacy. The colonialist legacy is identified as a historical development of the cultural revolution following the liberal economic philosophy of capitalism.⁵⁶ This liberal ideology of capitalism led, in part, to the unfair distribution of income to the minority of a few entrepreneurs in the aftermath of the industrial revolution.

In this section, we give a social analysis with a view to outlining the problems and challenges of understanding human development in the emerging nation of Kenya in terms of the dominant ideologies and mentalities prevailing in the nation-state. Ideology is a manner of thinking or a set of ideas forming the basis of an economic or political system; accordingly, there is a contrast or distinction between an ideology and mentalities. Mentalities are general ways of understanding things or a set of unelaborated

⁵⁶ J. Rawls, A Theory of Justice, Revised Edition (Cambridge,MA: The Belknap Press of Harvard University Press, 1999), p. 22. A practical example of the extent to which colonialism is tied up with capitalism is the scramble for Africa in the late nineteenth century industrial Europe. This scramble culminated in the Berlin Conference in 1884-85. The meeting was called for a peaceful portioning of Africa into various European colonies with a view to a fair distribution of raw materials and minerals for their manufacture and sale in the capitalist factories and markets in Europe.

and even tacit beliefs, values and attitudes.⁵⁷ These ideologies and mentalities affect the behavior and lifestyle of the people. This section seeks to explore ways and means through which an ideology can promote or hinder human development understood as individual well being and social welfare. We contend that authentic human development is understood as integral development. Integral development means the development of the whole person, all peoples, and entire nations, i.e., a way of understanding the development of the whole person in relationship with other persons and the world. In light of the idea of integral development, the concept of well being or human happiness is illustrated herewith in a specific African context:

According to the African world-view happiness may be defined as a social well being. It means harmony in social life, and this takes place when things function as they ought, that is as is expected of them. The nature of things is what determines their proper function. For instance there is happiness in a fruitful marriage. This means that the marital relationship is harmonious. There is a peaceful co-existence, which is internalized in a radiant well being well beyond the couple itself.⁵⁸

In other words, the Kenyan mentality underlying the social happiness is expressed in the adage, "I am because we are." The underlying social concept of happiness is "I am we are."⁵⁹ This is a challenge to African people to be open to the needs of others. What is

⁵⁷ Joseph Kariuki, "*Ideologies, Mentalities and Human Development: Search for Happiness in Kenya*," in *African Christian Studies*, vol. 18 no. 12 June 2002, Nairobi, Quarterly Journal of Faculty of Theology (Catholic University of Eastern African), p. 57.

⁵⁸ Ibid.

⁵⁹ Mumia Abu-Jamal, *Life From Death Row* (NY: Hudson Wesley Publishing Company 1995), p. xi. The social nature of a human person is in a particular way manifested in his interactive or interpersonal behavior toward fellow human beings. This behavior or human action is intended to promote, among other aspirations, one's self-interest. The interest is achieved, for instance, in socio-ethical terms of meeting adequately basic needs such as food, clothing, and shelter as well as other human needs, i.e., love, worth, acceptance, and autonomy. That means, the adequate satisfaction of such needs brings about self-fulfillment, contentment, and joy. These qualities of life are intrinsic elements of self-interest. They are as such the quintessence of the pursuit of happiness, which is a state of joy following an adequate satisfaction of human needs. Since the above stated adequate satisfaction of human needs is not possible in one's isolation from other human beings, then an effective interpersonal harmonious relationship such as peace is a necessary means for a meaningful pursuit of happiness. As Smith thought the need for peace or harmonious relationship, among other social economic factors, to be a necessary condition to acquire wealth, which facilitates an adequate satisfaction of human need in a nation-state in his "Lecture in 1775...", <http://www.adamsmith.org/smith/quotes.htm>, p.1: "Little else is required to carry a state to the highest degree of opulence from the lowest barbarism but peace*, easy taxes, and a tolerable administration

emphasized by this adage from an African context is human solidarity, which has not yet been achieved. We can conclude that African philosophy underlies a fundamental belief system according to which the individual pursuit of happiness should reckon with the happiness of others. That means that what is good is not what is good for me but what is good for me in relationship with others. The African idea of happiness connotes also the concept of co-responsibility. Human beings are duty bound to sustain each other since we belong together in kinship. This implies from an African context that human persons are related to one another in kinship and social love: “cognatus ergo sum” (I am related, therefore I exist).⁶⁰ This social philosophy is one significant socio-ethical African way in which an attempt is made to cover the dualistic *lacuna* or value-gap in Descartes’ subjective moral epistemology. This Cartesian epistemology signifies the individualistic autonomy of reason bracketing everything including God, except its own self-existence: “Cogito ergo sum” (I think, therefore I exist).⁶¹ It is in this context that Western individualistic worldview, underlying the Cartesian epistemology “Cogito ergo sum,” can

of justice: all the rest being brought by the natural course of things.” *(The underling is mine.) It is in the above stated parts-whole relationship or means-end connection between harmonious relationships and happiness that the social nature of person, underlying the interactive human action, is part of happiness. But happiness is not necessarily harmonious relationships, which may, as such also mean absence of conflict-situations such as war at a time of peace. The latter may not be reducible to harmonious relationships simply understood as the absence of war. There is more to the idea of peace or harmonious relationships, underlying fundamental way the concept of happiness, than such an absence of war. As Vatican II put it in its document Austin Flannery, (ed.), Vatican II: The Conciliar and Post Conciliar Documents (Northport, New York: Costello Publishing Company, 1977), p986ff: “Peace is more than the absence of war...it is the fruit of that right ordering of things with which the divine founder has invested human society and which must be actualized by man thirsting after an ever more perfect reign of justice.”

It is then only within the above stated distinction concerning an all-inclusive part of happiness in a means-end connection that we can see how the social nature of person, underlying the interactive dimension of human action, is part of happiness. As Smith also put it in his book “The Theory of Moral Sentiments, Part II, Section III, <http://www.adamsmith.org/smith/quotes.htm>, p.1: “Man was made for human action, and to promote by extension of his faculties such changes both of himself and others, as may seem most favorable to the happiness of all*.” *(The underlining is mine.)

⁶⁰ John Pobee, *Toward an African Theology*, Nashville: Abingdon Press, 1979), p. 49.

⁶¹ Rene Descartes, “Meditations on the First Philosophy” in Wambari, *Readings in Introduction to Critical Thinking*, p. 42.

be complemented by the communitarian African *Weltanschauung*: “Cognatus ergo sum.” Individual happiness is not conceivable without the happiness of others.

1.3.1.2. Dominant Ideology

The present section deals with social economic conditions in Kenya within the social-cultural and political background of the country’s recent history as a developing nation. According to R. Tames, developing countries share to a greater or lesser extent six major characteristics: generalized poverty, high rates of population growth, undiversified and uneven development, the colonialist legacy, mosaic societies, and commitment to change.⁶² To show how these characteristics have hindered integral development, we will see in the next section, Tames made a core study of the Kenyan society. In his case study, Tames concluded that the dominant ideology in Kenya is economic liberalism or free enterprise as a perceived way to human development. We concur with Tames that these six major characteristics are part and parcel of factors hindering integral development in Kenya. In the present chapter, we have also viewed the philosophy of liberalism as a social economically significant political ideology. It promotes, we have already seen in the historical background, a free market or business enterprise by individuals unregulated by the central government.

However, if properly understood as a philosophical form of a social economically significant political ideology, liberalism may lead to the practice of good governance. This governance entails, as we shall see, a constitutional government by the consent of the governed. It is above all, therefore, a limited government to protect individual rights. What this means is that the recent social economic and political philosophy of liberalism

⁶² R. Tames, Case Studies of Emergent Nations, p. 1.

enhances the personal freedom of an individual against all types of authoritarianism or undue government interference in individual or corporate affairs, such as commerce and business transactions. Examples of such a governmental authoritarianism are aptly described by the Bishops of Kenya in the following words: “Freedom of expression, association, and movement for some has been notoriously restricted. There should be no reason to forbid Kenyan citizens to meet after 6 p.m. and to restrict their meetings to fewer than 10 people. Also any form of political dissent has been considered as subversive and seditious and as a personal attack on those in authority.”⁶³

Further to this, that the misunderstanding and abuse of the nineteenth century economic ideology of liberalism and its underlying mentalities have impeded people’s development in Kenya. The *laissez-faire* mentality seems to be predominant in popular thought in the nation state of Kenya. In this connection, the economic philosophy of liberalism is understood to mean, in Kenya, “*soko huru*,” i.e., practicing a free market economy. This so-called “economic freedom” in a business enterprise and “democratic liberalism” in a political system have impeded people’s development and left a distorted economy and political dissent. That is to say, in Kenya the economic freedom in business enterprise and democratic liberalism in political action have been abused, which has led to a distorted economy and political dissent. The economy is pervaded by a black-market (*magendo*) under the umbrella of individual initiative or self-help projects (*harambee*).⁶⁴

⁶³ Kenya Episcopal Conference, “Looking Towards the Future with Hope, Pastoral Letter” 6 January 1992, 1, in Mejia, The Conscience of the Society: The Social Teaching of the Catholic Bishops of Kenya 1960-1995 (Nairobi-Paulines Publications 1995), p.121. References to the Kenya Episcopal Conference will be given by the initials KEC and references to the text Looking Towards the Future with Hope will be given by the initials LFH.

⁶⁴ http://www.transparency.org/tool/kits/2001/monitor_harambee.html-The Corruption Fighters Tool Kit Harambee: A study of Kenyan Institution –Pooling Together or Pulling Apart, p. 2: “Harambee” “is uniquely Kenyan institution rooted in the African tradition of mutual social responsibility. The word Harambee is a colloquialism of Indian origin meaning ‘pooling effort’ “ (pooling together). So intertwined

This black market leads to corruption and dishonesty in business and politics alike. Instead of experiencing progressive or development-minded and cohesive political ideologies, the predominant economic ideologies and mentalities have led Kenyans to experience underdevelopment and social disintegration. This social phenomenon of disintegration means, “things fall apart.”⁶⁵

In Kenya, the social disintegration has led to economic depression as well as other impoverishing conditions of life, such as unequal distribution of wealth and natural resources. These conditions are most evident in party politics and struggles for the survival of the strongest even at the cost of violating the dictates of moral conscience. The result of the ideological thinking is the marginalization of political dissidents, on the one hand, and the structural inequalities of economic opportunity, on the other. Consequently, the country becomes less and less a promised land of opportunity. The lack of equal opportunity is reflected in the enormous brain drain of Kenyans with advanced technological science serving in foreign countries. Due to the “brain drain” of Kenyans, the country suffers from insufficient technical “know-how.” The brain drain in

is it with the nation’s history that the word appears on Kenya’s national coat of arms. As an institution, Harambee predates the birth of independent Kenya. In fact, Harambee was integral to the rise of African nationalism; the country’s first President Jomo Kenyatta, was sent to England on Harambee funds to petition the British Government for the return of African lands. Following independence, Harambee became integrated into the nation’s development strategy, as a form of cost-sharing between the government and project beneficiaries (the latter initially contributing their labor to road building or water pipe projects and the like). Soon, communities themselves began to initiate projects: fundraising for schools and health centers amongst other things. However, the passage of time has seen Harambee evolve from a community resource mobilization vehicle to a theatre of political contest. As Harambee projects have proliferated, the projects themselves have become bigger and grander. Where the original projects were typically grass roots-oriented (village polytechnics, dispensaries, primary schools), by the early 1970s, the institution had been taken over by local elites: fund-raising for hospitals replaced harambees for local health centers, post-secondary institutions replaced primary schools as a Harambee priority. The effect was, to quote the Harambee *pooling together or pulling apart* “study, twofold:”... two problems. *‘First the Government was expected to provide recurrent costs of projects whose establishment it had no control. Secondly, development patronage had become a very effective tool of political mobilization, which meant that any local notable could challenge establishment politicians.’* The study continues: *‘In response the Government introduced further legislation which required Harambee projects to be registered with the Ministry of Social Services in order to be eligible for Government assistance.’*”

⁶⁵ Chinua Achebe, Things Fall Apart (New York: Fawcett crest, 1959).p.4.

Kenya contributes considerably to the impediment of people's development in the nation-state.

In sum, privatization as a social economic form of self-reliance on a universal level entails the total mobilization of all interested parties. It means then more active participation in the political economic life of a nation-state. It can not be different, in principle, where there is a fair play or level ground among the interested parties. It is, however, in practice, different in Kenya following the prevalent false understanding of privatization. That means unregulated concentration of as much wealth in one's hands to the detriment of others.

Instead of unleashing the human potential toward more openness to the needs of others, as ought to be the case, privatization in Kenya often underlies the dominant grabbing mentality or the self-centered acquisitive greed without any regard for the moral demands of conscience.

However, in response to the misunderstanding of the concept of privatization, we make the clear distinction: *abusus non tollit usum*. In other words, the abuse of the idea of privatization does not take away the correct use of the concept. That means that privatization is a free competitive trade among individual entrepreneurs or their associations in a democratic triangle of autonomous or independent and well-balanced relationships between the three sectors of modern society, i.e., the state government and economic market as well as civil society.

There is clearly a close connection between good governance and economic prosperity. The remedy for the economic depression and political instability should be good governance. Good governance entails, in turn, a limited government, i.e.,

government is accountable to the governed through periodic popular elections. The lack of good governance, for instance in Kenya, causes economic depression and political dissent. This is owing to a false understanding of capitalism as unchecked concentration of as much wealth in one's own hands to the detriment of others. It is a grabbing mentality without any regard for the moral demands of conscience.

The grabbing mentality is an exaggerated desire to outdo others in a manner likely to lead to a breach of the public peace and harmonious cooperation among development-minded citizens. The ensuing lack of equality of opportunity as well as lack of fair distribution of income and wealth are serious pitfalls on the way to social progress and national development.

1.4. Social Indicators of a Developing Economy

On the issue of overcoming underdevelopment, Tames explained how developing countries share to a greater or lesser extent six major characteristics. He illustrated the social economic impact of the indicators of underdevelopment with reference to Kenya in the following ways: poverty, population, undiversified development, colonialist legacy, mosaic societies and commitment to social change. We will discuss how these major characteristics have hindered integral development in Kenya.

1.4.1. Poverty: The Widening Rich–Poor Gap

According to Tames, in contrast to the nations of Western Europe and North America, there is generalized poverty in the developing countries of the world.⁶⁶ Tames said that, among other factors, lack of education in third world countries like Kenya leads to some negative impact of underdevelopment. The lack of education and subsequent intellectual limitation of understanding social progress lead to the poor or unplanned

⁶⁶ Tames, Case Studies of Emergent Nations, p. 1.

investment in human capital for economic growth. As Pope Paul VI said, “lack of education is as serious as lack of food; the illiterate is a starved spirit. When someone knows how to read and write he is equipped to do a job and shoulder a profession to develop self-confidence and to realize that we can progress along with others.”⁶⁷ We concur with the two writers that education is an integral part or means to reduce social economic depression and political instability. In Kenya there is lack of social education, which would, among other factors, lead to a reduction of social economic depression and political instability.

Another characteristic, which has led to the social economic depression and political instability, is lack of political experience. According to Tames, generalized poverty in developing countries “reflects not only their resource endowment but also the relatively short time in which they have been in command of their affairs and thus able to give priority to the development.”⁶⁸ We concur with Tames that some African nations, such as the Democratic Republic of Congo, Somalia, Sudan, and Ethiopia have spent much of their economic resources in periodic civil wars due to the lack of a sustainable political stability and good governance. For example, in Ethiopia, during the civil war, priority could not be given to regional development in Eritrea and mainland Ethiopia.⁶⁹

⁶⁷ “Populorum Progressio” 35, in Walsh and Davies, Proclaiming Justice and Peace. Documents from John XXIII-John Paul II (Mystic, CT: Twenty Third Publications, 1985), p. 231. See also L’Osservatore Romano, Sept. 11, 1965; Documentation Catholique, #t.62, Paris, Cd. # 1674.75. References to the encyclical Populorum Progressio will be given by the initials PP followed by the paragraph and page numbers.

⁶⁸ Tames, Case Studies of Emergent Nations, p. 2. . The author illustrates how well in this way the lack of political experience, needed to consolidate the prevailing underdeveloped colonial mosaic states into modern cohesive and prosperous nations, can be better understood, among other political economic and social factors, as a result of colonialization.

⁶⁹ Martin Doornbos, *et al.*, (eds), Beyond Conflict in The Horn: Prospects For Peace Recovery and Development in Ethiopia, Somalia and The Sudan (Trenton NJ: The Red Sea. Press, 1992), p. 6. See also, Amare Tekle, (ed) Eritrea and Ethiopia: From Conflict to Cooperation, (Lawrenceville, NJ: The Red Sea Press, 1994), p. ixff.

Another factor that contributes to social economic depression and political instability is unfair distribution of wealth. To illustrate that such unfair distribution of wealth is a root cause of underdevelopment, L.R. Brown stated that generalized poverty is brought about by the widening gap between the rich and the poor in both the developing countries as well as the developed nations of the world.⁷⁰

We have observed that in the developing countries there is a generalized lack of competent financial administration or fiscal policy, which has led to unfair distribution of wealth between the rich and the poor so as to overcome class barriers. Today in Kenya, for example, due to this lack of both political experience and competent financial administration or fiscal policy, there is deficiency in accountability and transparency, which has led to poverty in the nation-state in Kenya. It is for this reason, we contend, that a development minded good governance is vital in the reduction of poverty and lowering economic inequality as well as unemployment in the developing countries. Some examples of economic inequality and concrete instances of lack of distributive justice in Kenya are best seen in the uneven distribution of development projects. The super development of Nairobi and its surrounding area of the Mount Kenya region compares adversely to the underdevelopment of many neglected arid areas like Turkana in the northern frontier of the country. The development of some regions to the detriment of others goes back to the colonial days. The colonial administration had divided the country into some native reserves, such as the Maasailand, to the Southern frontier of the country, inaccessible, by law, to the rest of the population in Kenya.⁷¹ Such tribal

⁷⁰ L.R. Brown, *World Without Borders*, (New York: Vintage Books, 1973), p. 41.

⁷¹ Thomas Spear, *et al*, (eds), *Being Maasai: Ethnicity and Identity in East Africa* (Athens: Ohio University Press, 1993), p. 231: “When the frontiers of Maasailand were effectively closed by the demarcation of reserve boundaries,* just before the first world war there were already numbers of resident Kikuyu who

reserves have lagged behind in the overall social economic development taking place in the rest of the nation-state. These areas were relegated to the degrading consumerist goods of tourist attractions as the founding father of the nation, Kenyatta, stated.⁷²

In the urban milieu of cities like Nairobi and Mombasa and major towns in developing countries, the above stated lack of distributive justice leads to the social marginalizing of human beings living under subhuman conditions as in *Mathare* and *Mukuru* on the outskirts of Nairobi.

Another social phenomenon covered by Tames, which contributes to the generalized poverty in developing countries, is the mass movement of displaced rural people from countryside to cities, like Nairobi and Mombasa, and other major towns.⁷³ This exodus is due to the undiversified or uneven development in the nation-state. According to Tames, urbanization serves as an index of industrialization and modernization.⁷⁴ But modernization as symbolized by the city fosters, especially among the rural youth, aspirations in excess of the real opportunities.⁷⁵ As Tames puts it, “the gap between rural and urban incomes, often as much as 300-400 percent, makes the city, despite its shanty towns and frustrations, attractive to displaced rural workers.”⁷⁶ In this issue of the pursuit of the urban myth of material plenty on the part of rural immigrants moving *en masse* to townships and urban centers, there is the negative impact of the ever

regarded themselves assimilated Maasai or adoptees and were so regarded by the Maasai.” *The underlining is mine.

⁷² Jomo Kenyatta, *Harambee!* (Nairobi: Oxford University Press, 1964) p. 112.

⁷³ Tames, *Case Studies of Emergent Nations*, p. 2. Richard Tames illustrates how well in this way the lack of political experience, needed to consolidate the prevailing underdeveloped colonial mosaic states into modern cohesive and prosperous nations, can be better understood, among other political economic and social factors, as a result of colonialization.

⁷⁴ *Ibid.*

⁷⁵ *Ibid.*

⁷⁶ *Ibid.*

rising rate of population growth leading to the scarcity of social economic resources nationwide.

The social as well as educational challenge of urban migration is to make perceptible, especially through the mass media, the great gap or discrepancy between aspirations and opportunities. That means that such a social awareness is not yet clear enough to act as a deterrent to continued urban migration. However, the economic basis of the socio-cultural phenomenon of urban migration and the consequent high rates of unemployment and poverty is the undiversified capital investment owing to the lack of a clear government policy to deter the recent trend. The aim of such an administrative policy is central planning to even out class barriers between the rich or affluent urban industrial centers and the social economically depressed rural agricultural areas. Another author, L. R .Brown, concluded the issue with a word of advice to policy makers in developing countries like Kenya: “as long as rural development continues at such a low pace, and investment continues to be a primary urban phenomenon, rapid urbanization will continue.”⁷⁷ Needless to say, such urban unemployment and poverty breed social unhappiness, political instability, and violent crime.

To avoid the danger of a similar social menace, among other factors, Pope John XXIII⁷⁸ discouraged the prevalence of an exaggerated social economic imbalance between the financially affluent industrial urban centers of Northern Italy, such as Turin and Milan, and Western Europe, on the one hand, and the economically depressed agricultural regions of Southern Italy, such as Regio Calabria and Sicily, and rural

⁷⁷ Brown, *World Without Borders*, p. 76.

⁷⁸ “Mater et Magistra” 122-125, in Walsh and Davies, *Proclaiming Justice and Peace*, p. 103. References to the encyclical *Mater et Magistra* will be given by the initials MM followed by the paragraph and page numbers.

Europe, on the other. According to John XXIII, there is no doubt that “farming has become a depressed occupation.”⁷⁹ The supreme pontiff recommended social insurance and government subsidy to farmers as well as a well developed infrastructure and provision of modern amenities of civilization, such as telecommunication along with household goods: “What can be done to reduce the disproportion between...agriculture...and industry? First, considerable thought must be given...for suitable development of...means of communication, drinking water, and housing.”⁸⁰

1.4.2. Population: High Rates of Growth

Kenya’s population, growing at 3.5% per annum, rates it among the fastest growing countries of the world. According to Tames, just over 10% of Kenya’s population lives in cities and urban centers.⁸¹ The social economic impact of such a high rate of population growth has contributed to poverty, famine, and unemployment. The lack of employment has contributed to a great extent to the uneven development confined to cities and urban centers. The overpopulation has outstripped available social economic resources, especially in rural areas. For instance, too many school leavers and university graduates struggle in vain to find even by corrupt means very few available jobs. These employment opportunities are confined mostly to the industrialized cities and urban centers. The mounting population is, in this way, directly associated with rising unemployment and increasing poverty. One of the undesirable side effects due to the high rate of population growth outstripping available social economic resources is hunger or lack of adequate food.

⁷⁹ MM 124, in Walsh and Davies, Proclaiming Justice and Peace, p.104

⁸⁰ MM 126-143, in Walsh and Davies, Proclaiming Justice and Peace, pp. 104-106. Tames, Case Studies of Emergent Nations, p. 2

⁸¹ Tames, Case Studies of Emergent Nations, p. 2

The lack of sufficient food or the lack of a balanced diet is the major threat to the quality of life or the pursuit of social well being in many parts of Kenya. Recently hunger has devastated populations in parts of the eastern and northern regions of Kenya, such as Turkana. The moral and social economic impact of overpopulation leads to landlessness in the fertile highlands of Kenya owing to the subdivision into smaller plots of the clans' land among the ever-increasing number of clansmen. The tendency has been, then, to migrate internally into other parts of the rural areas and urban centers of the nation-state of Kenya. This internal migration by members of some tribes into the sparsely populated land of other tribes has taken place ostensibly on the fair capitalistic basis of a willing buyer and willing seller. In spite of the fair deal, the transfer of the ownership of land from members of one tribe to other people hailing from a different tribe has oftentimes engendered envy against such entrepreneurial or diligent citizens making legitimate use of their freedom of movement or migration beyond their ancestral places of origin. The tribal ill feelings have periodically resulted in ethnic clashes. This denial of the human right to own productive property on the discriminatory tribal basis has meant at times ethnic cleansing. In such inter-tribal violence the able-bodied persons are killed and valuable property destroyed to the detriment of social peace and integral development. These skirmishes can, in this way, ultimately be viewed as moral consequences of the high population growth rate outstripping scarce or limited resources. The victims of ethnic violence end up in the utter poverty of alienated peasants. These small-scale farmers are forced out of their only productive or income-generating farm land property.⁸²

⁸² Human Rights Watch, Slaughter Among Neighbors, p.101ff. Inasmuch as tribal clashes are aspects of neo-colonial wars by proxy, they can also be seen in retrospect as a by product of colonization. This has

Besides the social question of distributive shares in limited resources, such as arable land to the detriment of sustainable development, there is also another ecological problem owing to overpopulation. The high population growth rate has also caused internal migration to the less fertile pastoral land where herdsmen look after cows, goats, and camels.

The overgrazing owing to the overpopulation has brought about the deforestation of the land. This ecological degradation or environmental devastation has caused climate changes resulting then in scarce rainfalls and persistent droughts. The ensuing desertification of the savannah or grassland has meant death of the animals for lack of water and green grass to eat as well as famine for the pastoralists because of the prolonged droughts.

been the case, for instance, in the recent war by proxy for the control of mineral resources by former and new colonial masters in the Democratic Republic of Congo. Similarly, the recent interethnic post-election violence in 2007, in Kenya, can be seen as a war by proxy of former colonial masters. The latter meant to impose upon the African people a presidential candidate of their choice to serve their own interest in the well strategically situated nation-state, which is the commercial hub of Eastern and Central Africa. The violence was ostensibly triggered to contest the election results. However, similar claims about rigging in a general election were settled without recourse to violence in Ghana. The non-violence approach to resolving disputes in Ghana appears to indicate non-interference in the internal affairs by neo-colonial masters feeling that their self-interests are less at stake there than in Kenya. There is evidence of financial kickbacks by politicians to youth to cause trouble during the post-election violence. The talks and reports of such evidence were assessed by the Commission of Inquiry into Post Election Violence in "Waki Report", <http://www.scribd.com/doc/8180738?waki-report>, p. 26: "These reports implicated politicians as the organizers of the violence and killing for political ends, and noted that the warriors and gangs of youth who took action were both paid and pressed into service". There is ample evidence that the political masterminds behind the post election violence solicited funds from their former and new colonial masters abroad prior to the 2007 election campaigns. As a part of this money solicited abroad was used to foment violence, then the tribal clashes during the post election violence can be viewed as a byproduct of colonization. This neo-colonial legacy was in part behind the recent slaughter among neighbors chopping off heads for cash donated by Western nations. There were monetary rewards for every head chopped off a victim of post election violence. A mother is said to have pleaded in vain for the heads of members of her family in the above stated Waki Report, p.496: "I asked one of the attacking youth why they were attacking us. I told him that if it was land they wanted, they should just let my family leave. All this time, they were shooting arrows at us and throwing stones while they made sounds like dogs. He then replied that they wanted five heads from my compound."

In Kenya, the social question of overpopulation has also entailed the urban problem of underemployment as well as security menace posed by violent crimes against the humanity of others, such as rape and torture. That means, owing mainly to the social economic problem of overpopulation in the rural countryside, that the unemployed and out-of-school youth have sought green pastures in the metropolitan city of Nairobi. The educated young men and women have as well in vain looked for jobs in other large urban centers in the republic of Kenya. Because of the limited places of work and corrupt ways of discriminatory and nepotistic methods of selection of job seekers, many qualified people are forced by social economic circumstances of survival to accept lesser-paying jobs below their academic standards or professional training. Some university graduates have hired themselves as taxi drivers with no fixed amount of a fair salary or just wage. Their remuneration is reckoned on the number of trips they make, for example, from Nairobi to other towns or urban centers. This method of remuneration is an incentive for the young drivers to over-speed and overload the public means of transportation with helpless passengers. Such a casual pricing of labor has caused many road accidents and casualties. This cruel way of reckoning the public taxi cab (*matatu*) driver's wage following the variable market law of supply and demand (*kibarua*) is also prevalent in other productive sectors in the nation-state. This unjust system of remuneration resembles very much the inhumane working conditions in which European laborers were subjected to during the industrial revolution. This revolution was the end result of the pursuit or implementation of the nineteenth century capitalist ideology of liberalism. As Bishop von Kettler of Mainz in Germany lamented:

As the price of goods is based on their cost of production, likewise, the price of labor is based on the cost of the barest necessities in food, clothing and shelter that are required to keep the worker alive. Just as the competing firm will do all in its power to reduce the

cost of production in order to win over the competition, so, also when there is oversupply of labor, there is the tendency among the workers to underbid their fellow workers and hiring themselves for the minimum level of what they need to live down to still lower level. The employers stand in the world market place and ask, "who will work for the lowest wage?"* The workers underbid one another, depending on how desperate each is for the work.* That is how it happens that from time to time - as with merchandise - we find those terrible situations where this human commodity is offered for sale at a price which is below the cost of producing it. Translated into human terms, we find a poor worker, desperate for work, accepting a wage that is not enough to provide even the bare necessities for himself and his family. Eventually, this means that the man and his wife and children are doing without that which is absolutely necessary for living like human beings in matters of food, clothing and shelter. To do without these essentials - even if for a few days - spells misery and suffering. That is the condition of working class. Workers are dependent on the wage paid for their labor and this wage is considered just like the price of any commodity - its price is determined daily by demand and supply conditions.⁸³

The end result of such economically and psychologically unhealthy conditions of work is social despair and public frustration. This alienation or disillusionment of individual job seekers in the midst of the material plenty in the hands of just a few affluent people in the city centers and other towns has raised feelings of animosity between the rich and the poor. It has created class barriers as a consequence of overpopulation of the poor. For example, the poor people in the outskirts of Nairobi city center inhabit the mushrooming makeshifts, i.e., unplanned and morally and psychologically as well as socially hazardous mud houses without sanitary facilities, for example, in Mathare Valley. This valley is adjacent to affluent pockets of wealthy people in their expensive mansions and luxurious palaces across the main Thika Road. That is to say, because of the enormous gap between the neighboring rich and poor people, the natural temptation is to resort to crime, such as robbery with violence by the poor against the rich. Such crimes against human dignity as prostitution are, among other social evils, also rampant in the slums as well as city centers and other urban milieu. The preponderance of such crimes and robbery with violence is grave especially where

⁸³ Rupert J. Ederer, The Social Teaching of Wilhelm von Ketteler (Washington D.C.: University Press of America, 1981), p. 322ff.

parasitism or financial over-dependence on friends and relatives is impractical owing to the overpopulation of unemployed poor citizens.⁸⁴

However, this parasitism is seen under the prevailing circumstances as a lesser evil or the only preventive measure against desperate recourse to the greater evil of prostitution or armed robbery for want of the basic means of livelihood, such as food. As we have already suggested, the plight of the hungry and malnourished majority poor argues furthermore for a biologically well-informed or scientifically reliable fertility awareness for effective birth-control, especially among youth, and responsible parenthood among adults so as to reduce overpopulation in Kenya. We envision the Billings ovulation method of birth control based on the observation of the menstrual cycle and periodic abstinence.

1.4.3. Undiversified and Uneven Investment

In many developing countries like Kenya, there is uneven distribution of capital investment in favor of cities and urban centers at the expense of rural development. Attempts to diversify agriculture have been undertaken in Kenya where according to available statistics, primary products, such as tea and coffee, constitute over 80% of all exports.⁸⁵

Tames, furthermore, critically assesses the key center-periphery position of Nairobi as a metropolitan city, which outstrips all other Kenyan main towns. It has been observed that the social economic and political dominant role of the capital city

⁸⁴ Paul VI, "Octagesimo Adveniens" in Walsh and Davies, *Proclaiming Justice and Peace*, pp. 170-172. The Latin text is available in AAS 63(1971), 401-441. This text is also available in A.F. Utz, *Die Katholische Sozialdoktrin in ihrer Geschlichen Entfaltung* (Aachen: Scientia Humana Institute, 1976), pp. 956-1009. See also Pope Paul VI, *On new social problems, Octogesima Adveniens* (Nairobi: Paulines, 1990) and J. Gremillion, *The Gospel of Peace and Justice*, pp. 485-11. References to *Octogesimo Adveniens* will be given by citing paragraph numbers preceded by initials OA.

⁸⁵ Tames, *Case Studies of Emergent Nations*, p.2. See also <http://www/answers.com/topic/Kenya.p.1.ff>.

contributes to a great extent to the general lack of distributive justice among Kenyans owing to the uneven development it has over time brought about. The result of such an urban bias in social economic planning, i.e., in favor of super development in the capital city, is the underdevelopment of rural areas. This is especially the case in the lack of equality of employment opportunity or careers open indiscriminately to talent. For example, the direct employers⁸⁶ or owners of industrial investments and commercial firms are mostly confined to the capital city of Nairobi and other major urban centers like the port of Mombasa on the coast of the Indian Ocean. The majority of job seekers or youth out-of-school is widely spread all over the countryside with hardly any employment facilities. As already indicated under the previous title, the number of the educated youth moving to the promising towns far exceeds the existing vacancies or available places of employment. As such, the youth movement results in the unemployment, impoverishment, and marginalization of people living in subhuman conditions in shanty towns in the outskirts of Nairobi as well as other urban centers and rural areas.

The social economic need to deter the urban migration in search of job opportunities motivated the first president of Kenya to make his nation-wide call to return to the land. To deter the negative social economic effect of the urban migration of youth and adults alike in search of job opportunities, the founding father of the Kenyan nation, Mzee Jomo Kenyatta, made the initial call to invest the unutilized human capital in the arable countryside: "*Rudi mashambani*"⁸⁷ (go back to the rural farmlands). The felt need to return back to the land in rural areas was met, in part, by means of a wise government policy. This was the policy of buying extensive estates or commercial farms formerly

⁸⁶ LE 16.4, in Walsh and Davies, Proclaiming Justice and Peace, p.376.

⁸⁷ Kenyatta, Harambee!, p. 60.

owned by British settlers, especially in the Kenyan highlands. These farmers had freely opted to emigrate to other parts of the Commonwealth as the country was preparing for its national independence as a sovereign state. With financial aid from Great Britain the well managed estates were bought fairly and subdivided for sale at cheaper rates as a social economic form of government subsidy or soft loan to prospective small-scale farmers. These social economic ventures into agricultural projects have been real success stories in the attempt to reduce poverty and to amend the uneven development in the economically deprived rural areas and the financially affluent industrial urban centers.

Education for justice is another major political strategy for social conscientization so that people may come to know and appreciate their human development. As Pope Paul VI said in his social encyclical on the development of peoples, development is the new name of peace, i.e., social harmony and individual happiness: “For, if the new name for peace is development, who would not wish to labor for it with all their power?”⁸⁸

The conclusion of this section highlights the need to diversify economic investment throughout the country so as to even out class barriers in a country sharply divided between an extremely wealthy few and a majority of downtrodden poor. Furthermore, this conclusion underlies also the need to correct the unfair income distribution between the affluent urban centers and the economically depressed rural areas.

1.4.4. Culture: The Colonialist Legacy

⁸⁸ PP 87 in Walsh and Davies, Proclaiming Justice and Peace, p.244.

For the purposes of the present sub-theme, culture means the popular or favorite way of doing things for a particular people in a specific social context.⁸⁹ Tames observed that colonialism leaves its mark not only on the structure of economies and the infrastructure of transport systems but also on culture, education, and social institutions.⁹⁰ As the author pointed out, to this day Kenya turns to the UK for imported TV programs, textbooks, and technical experts. This means that the impact of colonialism on the African culture is manifested by a poor self-image and cultural alienation. An example of cultural alienation is the social dichotomy of the African lifestyle, which is torn between the traditional African heritage and the modern, i.e., Western or European and American consumerist values. This social dichotomy of the African lifestyle is reflected in recent African literature, for example, *Things Fall Apart*⁹¹ by Chinua Achebe, *A Grain of Wheat*,⁹² and *The Devil on the Cross*⁹³ by Ngugi wa Thiongo.

An antidote for the modern phenomenon of cultural uprootedness is social education in the academic form and self-interrogating structure of critical and creative thinking as contemplated by Professor K. Wambari of Kenyatta University.⁹⁴ According to him, critical thinking is intended to encourage critical examination of the self, our nature, the world we inhabit, and our relationship to society. In this global context,

⁸⁹ Philip B. Gove, et al., (eds.) Websters Third New International Dictionary of the English Language, (Springfield, MA: Merriam Webster Inc. Publishers, 1981), p. 552. See also James F. Childress, et al., A New Dictionary of Christian Ethics (Publishing; the Westminster Press, 1986), p. 142.

⁹⁰ Tames, *Case Studies of Emergent Nations*, p. 3.

⁹¹ Chinua Achebe. Things Fall Apart (New York: Fawcett Crest, (1959), p. 4: "A note about the title. The title for Chinua Achebe's first novel: Things Fall Apart, reflects the author's awareness of debilitation* that Okwonkwo foresees,...for Things Fall Apart comes from the world of Teat's cataclysmic vision." *The underlining is mine.

⁹² Ngugi wa Thiongo, A Grain of Wheat (Oxford: Heinemann Publishers, 1967) p. iv: "Set in contemporary Kenya... as part of the history of our country, and the situation and problems that are real-sometimes too painfully real for the peasants who fought the British yet who now see all that they fought for being put on one side." *The underlining is mine.

⁹³ Ngugi wa Thiongo, Devil on the Cross (London: Heinemann Educational Books Ltd, 1985), p. 5: "To all Kenyans struggling against the neo-colonial stage of imperialism."

⁹⁴ Wambari, Readings in Introduction to Critical Thinking, p. ivff.

critical and creative social education is the best means toward the betterment of thinking capability and self-esteem or personal worth. The aim of education according to Wambari is self-development in terms of ethical values upon which to base our beliefs and actions.⁹⁵

1.4.5. Ethnicity: Mosaic Societies

For the purposes of the present sub-theme, ethnicity means the classification of the diverse African peoples of Kenya according to their various ethnological characteristics proper.⁹⁶ Examples of such characteristic features are the traditional belief systems and culture as well as diverse languages or mother tongues, *lugha ya mama*. In this ethnological sense of the term, ethnicity designates a tribal grouping of families coalescing into clans descended from a common ancestral origin (*mbari*) and forming a corporate organization in the social form of an organic body or a cohesive interpersonal community. In sum, ethnicity denotes an affiliation of closely related families and mutually supportive clans emerging into kinsfolk of human solidarity (*nyumba or ujamaa*).⁹⁷

In contrast to the above stated ethnological sense, there is also a value-laden and social politically significant connotation of the term. In this value-laden or ethically relevant sense, ethnicity symbolizes tribalism. This pejorative meaning of the term signifies the selective loyalty of a tribal grouping of a self-centered people to the detriment of the well being of others. In this biased sense, ethnicity entails discrimination on the basis of tribe, culture, and languages as well as sex. Among other social economic

⁹⁵ Ibid.

⁹⁶ Jeff M. Koinange, Koinange-wa-Mbiyu: Mau Mau's Misunderstood Leader, (Sussex, England: The Book Guild Ltd., 2000), p. 125 "Mbari: A Kikuyu Lineage."

⁹⁷ Koinange, Mbiu-wa-Koinange, p. 125.

and political as well as religious factors, the ethnic discrimination has led to tribal clashes.

The recent tribal clashes took place in 1999-2000. This ethnic cleansing preceded the general election to the national assembly in December 2001. The tribal clashes were bent on the ethnic cleansing in parts of the Rift Valley regions of Kenya. These clashes were a clear sign of prejudiced discrimination on the basis of tribe, creed, and sex. The main victims of the tribal clashes were women and children. One female victim said, “Once the clashes begin, households are burnt and it is the woman who takes charge and flees with her children wherever she goes. In most cases, the husband escapes to safety alone because he is overwhelmed by the situation he suddenly finds himself in.”⁹⁸

The tragedy women victims find themselves in as a result of such tribal clashes is sadly featured in the Daily Nation: “Women are victims in more ways than one in conflict situations. They are raped before their husbands and children; their daughters are raped and their sons and husbands are butchered as they watch helplessly.”⁹⁹

One way to minimize tribal biases and prejudices in the ethnic mosaic societies is through education. Tames notes that the perceived way to succeed in life or to even out tribal barriers and differences of language is academic performance. This performance is above all in the discipline of the commonly spoken national and inter-culturally unifying languages of Kiswahili and English: “in multilingual Kenya mastery of the most widely spoken languages Kiswahili and English is the passport to education and, therefore, to the highest position in the state.”¹⁰⁰ The difficult task of building the nation by means of providing the necessary environment for union of minds and conversion of hearts to form

⁹⁸ Daily Nation “A time to weep and to let go of the past”, Nairobi, March 8, 2000, p. 14.

⁹⁹ Ibid.

¹⁰⁰ Tames, Case Studies of Emergent Nations, p. 3.

a widely practiced patriotic awareness of a common social identity as a single nation-state requires a considerable duration of time, i.e., a long period spent on social education and ethics, among others, according to the time-honored law of gradualness or the steady step by step method of learning how to learn in a broadminded attitude of criticality and creativity.

In the forefront to cement the prevalent mosaic societies into modern African nation-states was the socialist president of Tanzania Dr. Julius Nyerere.¹⁰¹ The Pan-African leader succeeded considerably to even out tribal barriers and empower Tanzanians to experience harmonious and organic community awareness of persons as subjects or beneficiaries of human development (*Maendeleo*). In his conceptual framework of African socialism as *Ujamaa* (i.e., familiness), grounded upon the human need for self-esteem or moral idea of personhood (*Utu*), the clear thinking statesman made creative use of the generally understood and widely spoken *lingua franca* in Eastern Africa, i.e., *Kiswahili*. He did so to cement into the one nation of Tanzania the mosaic societies inherited from the former colonial mandate of Tanganyika. The ensuing social awareness of separate togetherness (human solidarity) based on the moral sense of self-worth in simply being a human person, as such, has empowered Tanzanians more than anywhere else in the African continent to experience the universal equality of human dignity as one nation under God. As their National Anthem declares: *Mungu ibariki Afrika—Oh God Bless Africa!*¹⁰²

¹⁰¹ Trevor Huddleston, “The Person Nyerere”, in Colin Legum, *et al.*, eds. *Mwalimu: The Influence of Nyerere*. Trenton, NJ: African World Press 1995), p. 1: “Nyerere ...a great human being who has always treasured his human-ness (his humanity if you like) more deeply, than his office; who has set an example not only of humanity but also of humility.”

¹⁰² Julius Nyerere, *Freedom and Development* (London: Oxford University Press, 1974), p. 58ff: “There is personal freedom for the individual; that is, his right to live in dignity and equality with all others, his right

1.4.6. Ideology: Commitment to Change

The possibility of change in ideology or re-thinking in policy and social management as a result of social education or knowledge of better political choice is illustrated with reference to the ideology of *Ujamaa* or African socialism in Tanzania. The emerging nation reshaped its colonialist legacy by turning to China rather than Britain for its social economic and cultural needs.¹⁰³

As a whole, Kenya is explicitly committed to the continuing transformation of society so that the emerging nation may harmoniously find its passage from the pre-independence mosaic societies or tribal sub-nations to its national consciousness as a sovereign identity. The ideological inspiration for change in Kenya is a self-styled African socialism.¹⁰⁴ The system of African socialism in Kenya stresses free enterprise or economic liberalism in business undertakings and democratic individualism in political affairs as social catalysts of change.¹⁰⁵ The social or political stability and economic progress engendered by the capitalist philosophy of liberalism are meant to curb among others demographic excess as well as to overcome the lack of technological expertise.

to freedom of speech, freedom to participate in the making of all decisions which affect his life. It is a question of consciousness among all people of the nation that they are free men.”

¹⁰³ Nyerere, *Freedom and Development*, p. 70: “By developing the people of Tanzania, we are developing Tanzania. For Tanzania is the people, and the person means everyone.” See also, Tames, *Case Studies of Emergent Nations*, p. 14.

¹⁰⁴ David Goldsworthy, *Tom Mboya: The Man Kenya Wanted to Forget* (London: Heinemann, 1982), p. 54: “Mboya describes himself as a democratic socialist.* His political thinking was basically pragmatic, concerned chiefly with questions of means*. He knew in fine factual detail the iniquities of existing arrangements in Kenya, and regarded his final goal of an egalitarian Kenya as self – justificatory. What really mattered to him was to think out the means of transition* from one society to the other. And on this question his thinking was a thoroughly ‘British’ mould.* Marxist revolutionary theory seemed to him to hold little relevance for Kenya’s situation. Nor did African traditional ideas give guidance for such a task. And Britian’s military defeat of Mau Mau showed that armed subversion was out of question*. . . . In sum, the framework for creation of a just society would come out through the displacement of the entrenched administrative –settler elite* and capture of the state. This would be effected by the process of legal decolonization*. The only feasible route to decolonization lay in the long-term creation and manipulation (i.e, democratization)* of institutions . . .and the whole process must be shaped by constant reference to the Western political universe, that is, the values of liberal democracy. *The underlining and brackets are mine.

¹⁰⁵ Ibid.

The above mentioned alternative African ideology is understood as a constructive theoretical critique or social ethical complement of the traditional or nineteenth century Western *laissez-faire* “night watchman” mentality underlying the nineteenth century utilitarian philosophy of liberalism or capitalist ideology in socio-economic enterprises.¹⁰⁶ African socialism is in favor of the communitarian human solidarity in social cooperation (*harambee*) or the concerted action in building the modern nation-state of Kenya so as to cater to its social progress and integral development. This communitarian human solidarity signifies, according to Harold J. Schultz and Michael Novak as well as Rawls, the “social welfare” mentality underlying the contemporary philosophy of a new democratic liberalism.¹⁰⁷ We seek to set the scene for a mutually edifying cross-cultural encounter between the traditional African socialism in favor of the communitarian worldview, on the one hand, and the Western “social welfare” mentality, underlying the contemporary philosophy of a new democratic liberalism on the other.

In sum, the type of liberalism we are championing is the democratic neo-liberalism emerging in the world since the fall of the Berlin Wall in 1989. Its aspired hallmark is the establishment of a democratic triangle or balance of power (i.e., autonomy) between a responsible or limited state government and free market based on privatization as well as an active civil society. The starting point or premises of the neo-liberalism is the historical consciousness or contention that the envisaged balance was in favor of the state government to the detriment of a free market economy and active participation in civil society in the twentieth century welfare state. The balance was in favor of a free market, i.e., unregulated or privatized trade to the detriment of a provident

¹⁰⁶ Harold J. Schultz, *English Liberalism and the State*, p. xi. See also Michael Novak, *The Catholic Ethic and Spirit of Capitalism* (New York: The Free Press, 1993), p. 27 and Rawls, *A Theory of Justice*, p. 57ff.

¹⁰⁷ Ibid.

state government and coordinated human solidarity in civil society in the nineteenth century industrial revolution.

The type of liberalism we are critiquing is then the classical liberalism of the Manchester School of Thought especially during the nineteenth century industrial revolution. This liberalism militates against the civil society, for instance, in its antagonism against organized labor on trade unions among isolated workers in the nineteenth century. It was also against the government regulatory system of the market economy so as to guarantee social welfare. However, the emerging twentieth century welfare state sought to take care of all needs in such a way that it created a dependence mentality in the civil society. It has also nationalized significant private assets and business enterprises in Europe. The over expenditure in such a social welfare state or big government taking care of needy people from the cradle to the grave led to its waning in the late twentieth century. It paved the way toward the neo-liberal government regulatory system of the free market economy when private institutions cannot deliver goods, for instance at a time of economic recession, so as to prevent mass deprivation in the civil society. That means, a moderate or timely state regulation of the market economy is what neo-liberalism advocates in the provident terms of privatization of free business enterprise (i.e., *soko huru*) as well as active participation in the political economic life of the state on the part of the civil society as a whole. The sound basis of such a liberal regulatory system is grounded then on the democratic triangle or balance and autonomous relationship between the state government and the free market as well as the society.

In a nutshell, liberalization is the key word in determining just how much of the capitalist *laissez faire* system can be retained and what can be substituted for it as a more just system or balanced autonomous relationship between the state, market, and society.

1.5. A Call to Change

The change in question is an intellectual as well as a moral conversion. It is an intellectual and moral making of a new human being in a new African society. This is the etymological or real meaning of education. For the term literally means *ex-ducere* (i.e., lead from). These are Latin terms meant to convey the idea of leading in a systematic way a human being from one state of life to another form of human existence. In our case, it is the intrapersonal transformation from dependence to independence of thought, action, and feeling. Education means ideally the creation or formation of a new human being in a new human community. In the process of the relevant social education and ethics, human beings are converted to different people altogether paving the way to new creation at large.

The ecclesial significance of the value-added or quality education for change is the desire of the Church to make its own the joys and sorrows of the Christian community. This ecclesial desire to teach and to identify itself with all nations is consistently expressed with a view to helping all people, especially the most vulnerable, to meet adequately both their material and spiritual needs.

The essence of African philosophy is in the above stated Christian social context well put in the adage: “I am because we are.”¹⁰⁸ Jean-Paul Sartre also thought: “The other makes me what I am.”¹⁰⁹ The above stated African philosophy of life viewed as an

¹⁰⁸ J. Mbiti, African Religion and Philosophy, (New York: Praeger Publishers, 1970), p. 108.

¹⁰⁹ J. P. Sartre, Existentialism and Humanism, (New York: Haskell House, 1977), p.45.

ethically relevant kinship relationship is aptly summed up in the words of wisdom: “*cognatus ergo sum*”¹¹⁰ (I am related or known to others, therefore I exist). This is meant as a corrective moral philosophy in the ethical terms of which the Cartesian individualistic dichotomy of mind and body or thought and action according to the well-known adage “*cogito ergo sum*” (I think, therefore I exist) is complemented.

In place of such a dichotomy of human reality as a self-enclosed thinking mind far removed from a sensuous body and other people as well as God, the African philosophy views humanity as an organic whole or stream of ancestral life. This conception of human reality conveys the social awareness of the common or divine origin and destiny of humanity: “I am because we are.”¹¹¹ The African philosophy is, in this way, a call to intellectual conversion from the Cartesian individualism of an independently existing or self-reflecting mind to the moral communitarianism of interpersonal relationship and the universal brotherhood or sisterhood of all men and women worldwide: “*cognatus ergo sum*” (I belong, therefore I exist).¹¹² In this way, the Cartesian dichotomy of body and mind,¹¹³ subsumed under the modern philosophical dictum, *cogito ergo sum* (I think therefore I exist), is complemented by the African realism that the other makes me what I am: “*cognatus ergo sum*” (I am because we exist).¹¹⁴ As Paul VI said, every man is my brother.¹¹⁵ Consequently, the acting human persons are called to direct their conversion to be an opening to the material and spiritual needs of all people on earth regardless of

¹¹⁰ Pobee, Toward an African Theology, p. 49. See also Donders, Non-Bourgeois Theology, p. 6.

¹¹¹ Mbiti, African Religions and Philosophy, p. 108.

¹¹² Pobee, Toward an African Theology, p. 49. See also Donders, Non-Bourgeois Theology, p. 6.

¹¹³ Descartes, “Meditations on First Philosophy,” in Wambari, Readings in Introduction to Critical Thinking, p. 42.

¹¹⁴ Pobee, Toward an African Theology, p. 49. See also Donders, Non-Bourgeois Theology, p. 6.

¹¹⁵ PP 13 in Walsh and Davies, Proclaiming Justice and Peace, p. 226. See also OA 23.1 in Walsh and Davies, Proclaiming Justice and Peace, p. 255.

creed, color, sex, talents, social and economic status.....” whatever you did for one of these brothers of mine, you did it for me.”(Mt 25:40).

Human beings are also called to direct their conversion to the integrity of creation through appropriate or a fair and ecologically sensitive relationship to nature. Another ethical way of respecting the divine-willed integral end of creation is by means of directing the goal of moral conversion to be a real attempt to share equitably the goods of the earth.¹¹⁶ In this way, the inculturated African ethics is a call to economic liberalism to direct the goal of its conversion to be a real concern with the global issues of distributive justice as an integral part of social justice.¹¹⁷ The inculturated African ethics is also a call to African traditional ethics to direct the goal of its conversion to pursue a more qualitative aspect of life and happiness beyond a mere physicalist reduction of ethical values. An example of such ethical physicalism would be having as many children as possible due to lack of knowledge of birth-control in human sexuality between couples. This lack of morally responsible knowledge of birth-control, such as the rhythm method or Billings fertility awareness, is practiced without due regard for the future education and well being of offspring. Such would be the goal of a relevant social education and ethics of integral human development in the light of social love.

Here we recall vividly, in this connection of the topic on responsible parenthood, how we conferred infant baptism for the first time after our ordination to the diaconate about twenty-eight years ago. There were several infants brought by their parents and sponsors as well as many relatives and friends. During the homily we reminded the parents that it is not enough to give birth to children or simply to be their biological

¹¹⁶ Rawls, A Theory of Justice, p. 4.

¹¹⁷ Rawls, A Theory of Justice, p. 57ff.

fathers and mothers. It is necessary that the parents serve as moral guardians and spiritual teachers to their children. It is in this integral development of their children in mind, body, and soul that, in part, responsible parenthood in a Christian family consists. As George N. Shuster wrote “responsible parenthood . . . was taken to mean that the procreation of children does not of itself constitute a successful marriage. Emphasis must be placed with equal force for the education of children brought into the world.”¹¹⁸ Because of the catechetical mission of parents, John Paul II saw the Christian family as the first school of spiritual values and social virtues, such as justice and peace.¹¹⁹

In the known African context of the nation-state of Kenya, the best means of ensuring integral human development is the special promotion of the already well delineated consciousness of personal initiative or self-reliance (i.e., socialism as *harambee* or self-help through collective efforts)¹²⁰ as well as the civil action to take an active part in public affairs in the universal spirit of human solidarity (*Ujamaa*, i.e., oneness of humankind as a world-wide family of all men and women under the common Fatherhood of God).¹²¹

1.6. Local Roman Catholic Contribution and Kenya Episcopal Conference

As the Epistle of James tells us, what leads us to such social evils as tribalism are the inordinate desires we harbor in our hearts against our brothers and sisters,¹²² i.e.,

¹¹⁸ Shuster, “Introduction in Donald N. Barrett (ed.) *The Problem of Population*, Vol. I (Notre Dame: University of Notre Dame Press, 2002), p. vii.

¹¹⁹ John Paul II, *Familiaris Consortio*, 37, p.56.

¹²⁰ Kenyatta, *Harambee!*, p. 6.

¹²¹ Nyerere, *Freedom and Development*. P. 70.

¹²² Jas. 4: 1-10. Emotions are spontaneous feelings or reactions to a person or an event. Examples of feelings are joy and sadness as well as love and hatred. Feelings are value-neutral. That means they are neither good nor bad. If they are well ordered some emotions can be conducive to good actions. If feelings are not well ordered they can lead to bad actions. In sum, it is not necessarily bad to be guided by emotions, which underlie value-neutral feelings.

being led by emotions and passions instead of reason and critical thinking. African believers must guard against tribal slurs belittling their fellow worshipers simply because they happen to belong to a different ethnic community. For instance, a local politician was referring negatively to the Luo tribe as being as black as the cooking pot (*nyungu*). The African Church should learn how to implement the conclusions of the Second Vatican Council concerning its prophetic role to rise above the ordinary affairs of the civil government in a clear separation of the Church and state. In a genuine prophetic spirit, the African Church is called to serve as a true conscience of the nation-state, in particular, and the civil society, at large. Pope Benedict XVI has clearly indicated how the Church can truly serve as the conscience of the nation.¹²³ However, most of the time, the African Church leadership appears compromised by the civil government, and especially when the African political leaders in question hail from the same ethnic community. Then the words of the Fathers of the third synod in 1971 are right in saying that those who dare to preach social justice must be prepared to practice strict justice in their own lifestyles.¹²⁴

The above stated unfair compromise between the Church and state actually happened in Kenya when the first Constitutional Minister and pro-Western liberal politician, Tom Mboya, was assassinated in 1969. An imminent civil strife was only forestalled when an illegal taking of a secret oath was tolerated by the civil state. The illegal oath was a concoction of raw meat and blood drinking, which a person called a curse upon him if he did not do everything he could to protect the national flag or the presidency from being taken over to other parts of the country. That means that the top-

¹²³ Benedict XVI, *Deus Caritas Est* 28 (Vatican City: Libreria Editrice Vaticana, 2006), p. 34

¹²⁴ JW 40, in Walsh and Davies, *Proclaiming Justice and Peace*, p. 277.

most leadership of the country should only and always be confined within the Mount Kenya region. This is the region where the tribes taking the oath of allegiance reside.

The overall immoral aim of the oath was then to bring together some tribes against others. Some prominent and well connected members of the local clergy saw absolutely nothing wrong with the formation of a brotherhood of kith and kin. That the illegal oath was made solely to arouse hatred against the perceived non-brothers belonging to other tribes did not bother them either. Through the swift action of such leadership as shown by the late Archbishop of Nairobi Cardinal M. Otunga, a Pastoral Letter from the entire Episcopal Conference was issued condemning the immorality of illegal oath-taking. The Jesuit social theologian and author of the Conscience of the Society remarked about the mysterious circumstances leading to the assassination of Mboya in connection with the second Pastoral Letter, Independence and Peace (1973), by the Catholic bishops of Kenya:

The insistence on peace is not only based on “recent world events” that are not specified in the letter (see No. 9), but also reflects a political tension that was growing in the country among political leaders. Tom Mboya, co-founder of KANU (Kenya African National Union), the former ruling party and its first chairman when the late Mzee Jomo Kenyatta was still in prison, had presented himself as a powerful political figure. In 1965, he presented his famous Sessional Paper on African Socialism. For a country member of the commonwealth contrasting with the majority of African socialist countries, this Sessional Paper was something so new that some saw in it a real threat. The fact is that Tom Mboya was mysteriously assassinated in a street of Nairobi in 1969. Though his murder was perceived by some as a political murder with blessing “from above”, it was also interpreted by others as tribal murder, since Tom Mboya was not a member of the Kikuyu tribe.¹²⁵

As we have already indicated, the assassination of the prominent politician forestalled a tribal civil strife that was assuaged in part by the Kenya Episcopal Conference. In a similar conciliatory role, Pope John Paul II thanked the national conference for its active part in resolving the tribal clashes during their *Ad Limina* visit to

¹²⁵ Mejia, *The Conscience of Society*, p. 29.

Rome on April 23, 1994: “In your pastoral letters and related statements you have spoken of the challenge facing your people with a courage and forthrightness that express your genuine love for Kenya and your concern for all its citizens. You have pointed out the evil of fomenting ethnic divisions for selfish purposes.”¹²⁶

The ecclesial act of Episcopal collegiality in post-independence Kenya in response to national issues of social economic and political as well as religious significance goes back to the tenth commemoration of the birth of the nation-state on December 8, 1973. In their Pastoral Letter on Independence and Peace, the bishops of Kenya addressed the social issue of the challenges to peace. They indicated how peace was being threatened by the emerging capitalistic greed and lack of social economic justice in the current unfair distribution of wealth.

When the social economic and political injustices are the undesirable outcome of selfish Church worshippers, the credibility of our Christian faith and witness is at stake. It is with their faith-commitment that Christians are called to grow in their everyday holiness in whatever God invites them to do out of love to their fellow brothers and sisters as a living witness of their selfless service to Christ. In the aforementioned tribal clashes in the year 1992, the local Bishop of the areas most affected by the fighting in Nakuru Diocese made daring or life-threatening pastoral visits to the front line of the battle zone accompanied by other native priests. They brought the good news in the words of Vatican Council II that the Church wanted to make its own the sorrows of its afflicted people.¹²⁷ The clergymen also donated provisions from all men and women of

¹²⁶ Ibid.

¹²⁷ “Gaudium et Spes” 1, in A. Flannery, Vatican Council 11: The Conciliar and Post Conciliar Documents (North Port, New York: Costello Pub. Co., 1975), p.903. The document Gaudium et Spes will be given by the initials GS followed by the paragraph and page numbers.

goodwill in the Diocese. Elsewhere the message to show human solidarity with the victims of the politically instigated and state-managed ethnic cleansing was the same. It is such good news made manifest or visible by social action on behalf of the afflicted and to the poor that gives a conspicuous faith-expression to the words of Jesus that “whatever you did to the least of my brothers that you did it to me.”(Mt 25.40). The spirit-filled and relief-giving message to the marginalized and suffering in most need of the words of faith, hope, and love give witness to the gospel message of Jesus. Only in this way of social love and human solidarity or *harambee* (i.e., separate-togetherness) would lasting world peace be established. As the Kenya Episcopal Conference declared:

But peace, as recent world events remind us vividly, is a frail and fragile possession. So much in us and about us conspires against peace and unity. Progress would be destroyed by greed for power and unfair sharing of the wealth of the country. The forces of discord that unleash themselves in the bloodshed and destruction of war (in such sad and largely unpublicized wars, genocide, and fratricide as have taken a terrible toll of human life even in our beloved Africa in recent years) are hidden in every human heart. Too often they surface, to the great distress of others, in the frequently lamented evils of exploitation, tribalism, nepotism, injustice in all its sordid and selfish guises. Then, indeed, the Christian witness to which we are all pledged is muted and reversed by behavior that our forefather-yet unaware of the Gospel and its challenge-would never have tolerated.¹²⁸

¹²⁸ KEC “Independence and Peace, Pastoral Letter of the Tenth Anniversary of Independence, December 18, 1973,” in Mejia, The Conscience of Society, p. 34. If proper freedom is viewed, for instance, in the USA as rampant individualism, then it may be possible to understand how the widespread secularity or practical atheism in the modern world is also a threat to Christian civilization. As Ronald Rolheiser puts it in his book Secularity and the Gospel, p. 27, “Nurtured in a culture that was born largely of a Judeo-Christian womb, many stand at the edge of their religious heritage, hypercritical about the religious family they have been born into, and convinced that their Christian roots are what stand between them and proper freedom, achievement, and enjoyment*.” *(The underlining is mine). Along with rampant individualism as well as greed in liberal capitalistic societies, the real threat to a belief in God in Western nation-states like the USA is practical atheism or living as if God did not exist. As Paul VI said in his encyclical letter On the Development of Peoples 47,p. 22there is not anything intrinsically incompatible between the materialist capitalism and belief in God On the Development of Peoples 47, p. 22, “Not that material prosperity of itself precludes the activity of the human spirit. On the contrary, the human spirit, increasingly free of its bondage to creatures, can be more easily drawn to the worship and contemplation of the creator. However, modern civilization itself often complicates the approach to God, not for any essential reason, but because it is excessively engrossed in earthly affairs”. Similarly, such a widespread materialistic greed has engendered unprecedented political economic corruption and moral degradation, which are a socio-cultural matter of a real pastoral and religious concern in Kenya as the Bishops of Kenya lament in their above stated pastoral letter.

According to the bishops of Kenya, the sad circumstances leading to genocide and fratricide in Africa today included as we have indicated,¹²⁹ the tragic finale with which Constitutional Affairs Minister Tom Mboya was assassinated in 1969. His politically connected and tribally motivated assassination after barely five years of independence did not augur well for the future of the African nation. As Mwangi said about the bleak African future, “In many ways, Kenya is a microcosm of a continent where events have conspired against progress, where the future remains a hostage of the past.”¹³⁰ Indeed, other state-connived assassinations of Christian-thinking and development-minded politicians included the popular Member of Parliament J. M. Kariuki. He was bodily mutilated prior to his execution with his body thrown to the hyenas of Ngong Hills in the vicinity of Nairobi in 1975. The animals would not feast on the corpse because of chemical mixtures poured on his face to disfigure it.

The malaise with political leadership in the African nation of Kenya reached its peak moment on August 1, 1982. On the night of the fateful day, *a coup d'etat* was successfully staged by young soldiers inspired by disgruntled politicians. However, the senior cadre re-staged a hit back that sent all the inexperienced young soldiers fleeing for their lives. As vice president under the aging and ailing head of state, Moi faced stiff opposition from some of his fellow cabinet ministers. The disgruntled politicians and notably the government ministers of state and defense, Koinange and Mungai, mounted a spirited campaign against Moi's succession of Kenyatta. The constitution of Kenya stipulated that the vice president automatically succeeds a deceased head of state for an

¹²⁹ KEC “Independence and Peace, Pastoral Letter of the Tenth Anniversary of Independence, December 18, 1973,” in Mejia, *The Conscience of Society*, p. 34.

¹³⁰ Mwangi, *The Meaning, Causes and Solutions of Poverty*, p. 260.

interim period of ninety days. Thereafter, a general election of a new president takes place.

On the night Kenyatta died, i.e., August 20, 1978, road blocks were mounted in Nakuru, the rural town of Moi, by paramilitary police in order to intercept the vice president and prevent him from proceeding to the Presidential State House in Nairobi. He was alerted about the plot and took what the *de jure* president used to call *panya* route (i.e. literally, a rat's escape route or shortcut from a dangerous chasing wildcat). Only in this cunning way was Moi able to find secretly his way back to the state house. He consolidated his grip of power during the interim period such that he was elected the president of the Republic of Kenya on October 10, 1978. His enemies never relented although not publicly or in an open manner. The common whisper among the majority of people in Kenya especially from the Mount Kenya region was "*no itu rirahituka*" (i.e., Moi is just a passing cloud soon to be no more!). But the cloud did not pass. Ever since crashing the military uprising on August 1, 1982, Moi held onto power in a ruthless way for almost a quarter of a century.

The second president of Kenya was referred to by one of his opponents, Oginga Odinga, as a long-necked giraffe. For five years Moi kept a farsighted eye on his potential enemies and any ambitious politicians, such as his own constitutional affairs minister, Charles Njonjo. The minister was instrumental to Moi's succession to the throne in Kenya. In his self-appraisal as a king-maker, he fell gradually out of favor with the president. The moment to act against the surmounting opposition to President Moi reached its peak moment in the aftermath of the attempted *coup d'etat*, on August 1, 1992. It is then that he not only crushed the military youth that meant to assassinate him

but also purged his government of all suspected or disgruntled elements, such as his constitutional affairs minister, Njonjo. It is for the above stated historical facts that the malaise with Moi's political leadership reached peak moments in August, 1982. Eventually he declared Kenya a *de iure* one-party state without any legal form of opposition parties. When the opposition parties were outlawed after the failed military uprising, the long period of political stalemate endured over twenty years. The political call then was to dance to the tune of the president or otherwise perish.

A month after the tragic events of the attempted assassination of the president of Kenya, the National Episcopal Conference issued a pastoral letter. In the pastoral letter from the bishops to the Catholic faithful in Kenya, In Respect of the Events of August 1, 1982, the Church shepherds lamented the loss of life and destruction of private property on the tragic night and following day.¹³¹ In the spirit of Pope Paul VI's Allocutio (1967) to the Diplomatic Corps accredited to the Holy See, the bishops decried the recourse to violence as a solution to social economic and political injustices.¹³² The reason for both the pastoral letter and papal address in decrying recourse to violence as a legitimate means to solve structural injustice was the risk of greater evil following such a recourse to violence. To settle disputes concerning the lack of social justice, for instance, in a particular nation-state in a peaceful manner, the bishops indicated the best way of leading people away from the temptation of violent conflict resolution tactics in a chapter in their

¹³¹ KEC, "In Respect of the Events of August 1, 1982", 13, in Mejia, The Conscience of Society, p. 57. References to the text In Respect of the Events of August 1, 1982, will be given by the initials REA. See also Utz, Die Katholische Sozialdoktrin, p. 124ff.

¹³² REA 18, in Mejia, The Conscience of Society, p. 59.

above stated pastoral letter entitled, “Justice for All: there cannot be peace without justice.”¹³³

Besides social justice, according to the Kenya Episcopal Conference, another important element of social harmony and world peace is an ethically well inculturated concept of universal brotherhood or human solidarity in the local context of African socialism. That is to say, another important element of social harmony and world peace is an ethically well inculturated concept and practice of African socialism “in consonance with African traditional values.”¹³⁴ According to the African traditional heritage, there are three values or roots, i.e., fundamental conditions for lasting peace and integral development in Kenya: “democracy, religiousness and justice.”¹³⁵ In view of the social teaching of the Kenya Episcopal Conference, the roots of our African way of life also develop into the spirit of love, peace, and unity and are reflected in the first verse of the Kenyan National Anthem (i.e., “may we dwell in unity, peace and liberty, plenty be found within our borders”).¹³⁶ In sum, the concrete meaning and particular purpose of these traditional values underlying the social virtues of democracy, religiousness, and justice, as Benedict XVI has taught, are to connect our Christian faith on an everyday basis with social justice. This justice is the fullness of love or charitable works of mercy to the needy in our midst both in the Church and civil society at large.¹³⁷ Although the traditional African values of democracy, religiousness, and justice upon which African socialism is ideally thought to be based cannot be found to be the case specifically in the particular African context under consideration in this dissertation, in our view, they may

¹³³ REA 19, in Mejia, *The Conscience of Society*, p. 59.

¹³⁴ REA 15, in Mejia, *The Conscience of Society*, p. 58.

¹³⁵ REA 18, in Mejia, *The Conscience of Society*, p. 59.

¹³⁶ REA 17, in Mejia, *The Conscience of Society*, p. 58.

¹³⁷ Benedict XVI, *Deus Caritas Est* 28, p. 28ff.

still be viewed as desirable or worthwhile aspirations or moral benchmarks of the “Kenya we want.”¹³⁸ These ethical standards may not be attained as such. Yet they underlie in an important sense, for example, the moral value of non-violence as an effective means to lasting social justice and public peace.¹³⁹ It is undeniable that these social values are conducive to tenable democracy or the active participation of all citizens in public affairs for *salus populi* (i.e., concrete social well being of the people).

Ostensibly, the pastoral letter in 1982, by the members of the Kenya Episcopal Conference, on justice and social harmony as the indispensable means to national peace against any form of recourse to violence for removing structural injustices may then be comparable to Pope Paul VI’s *Allocutio* or Address to the Diplomatic Corps in 1967 on the same issue.¹⁴⁰ Both the pastoral letter and the *Allocutio* warn us against the recourse to violence following the ethical motive or moral argument based on the value-judgment of a lesser evil.

According to the bishops of Kenya and Pope Paul VI, history is replete with examples of the greater misery following a hasty recourse to violence as a messianic way to even out class barriers. One of the major reasons in favor of a strategic tolerance of a lesser evil to avoid greater evil lies, according to Paul VI, in the historical fact that “*la violence, une fois dechainée, se contrôle difficilement. . .*”¹⁴¹ That means, once violence breaks out, it is ordinarily difficult to prevent the disturbance from spreading more suffering and more injustice, which are detrimental to people’s welfare and destructive of social structures. According to the bishops of Kenya and Paul VI, the best way to win

¹³⁸ The Theme of Civil Education in Kenya in 1970s.

¹³⁹ Paul VI, “Allocutio: Address to Diplomatic Corps, 7 January 1976,” in Utz, *Die Katholische Sozialdoktrin, in ihrer Geschlichen Entsaltung* (Aachen: Scientia Humana, 1976) pp. 124-131

¹⁴⁰ Ibid.

¹⁴¹ Paul VI, “Allocutio,” Utz, *Die Katholische Sozialdoktrin*, pp. 124-131.

peace effectively is to work for development so that by way of the material well being of all people, social harmony and justice may prevail.¹⁴² Against any apparent view of the apostolic advocacy of non-violent means to overcome structural injustices as mere rhetoric, Pope Paul VI is quick to respond. In doing so he points out that there is no question here of cowardice or recourse to rhetoric, i.e., mere talk and resignation to evil: “we want to be clearly understood: the present situation must be faced with courage and the injustices linked with it must be fought against and overcome.”¹⁴³ It is all a question of clear thinking or moral understanding in terms of storable goals and the realistic means to achieve them. History is replete with clear examples of non-violent means of the most far reaching revolutions, such as the recent fall of the Berlin Wall: “development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay.”¹⁴⁴

It is in the same vein that members of the Kenya Episcopal Conference warned the trigger-happy young soldiers behind the failed *coup d'etat* in 1982, in particular, and the populace in Kenya, in general, that the best way to overcome structural injustices and acquire lasting peace is not having recourse to violence. The best way to overcome structural injustices is working cooperatively for that integral development in which, according to Pope Paul VI, all of us are indispensable protagonists: “it is for each one of us to take our share in them with generosity, particularly those with education, position and opportunities afford the inside scope for action. May they show an example and give of their own possessions. . . . In doing so, they will live up to people’s expectations and

¹⁴² PP 32, The Social Teaching of the Church Series, 6, p. 17.

¹⁴³ Ibid.

¹⁴⁴ Ibid.

be fulfilled with the spirit of God, since it is “ferment of the Gospel which has aroused and continues to arouse in our hearts the irresistible requirement of our dignity!”¹⁴⁵

In summation, we contend that the three known African roots of complete human growth or integral development, i.e., democracy, religiousness, and justice, are a moral challenge, in the first place, to help the African person to meet his or her basic human need for actualization and expression of his or her fundamental human right to take an active part in politics and public affairs: “Participation in political authority and government took many forms in Africa. In each tribe every individual had a way of being heard or listened to.”¹⁴⁶ The second known root of complete African growth as a human being in a community of others, i.e., religiousness, empowers the African man or woman to enjoy his or her fundamental human right to religious liberty in order to render his or her duty to God and neighbor. This need to render duty to God and neighbor should be not only unhindered but looked favorably upon in doing so by the divine-willed political authority in an African context.¹⁴⁷

While, on the one hand, leaders were considered to represent the people, on the other hand, they were also considered to represent God, in so far as he had delegated to them the political authority that they exercised. They had a responsibility to God and to people. The value of such beliefs directed both leaders and their people to fulfill their duties for the common good. We concur with the social teaching of the Kenya Episcopal

¹⁴⁵ PP 32, The Social Teaching of the Church Series, 6, p. 17.

¹⁴⁶ Mejia, The Conscience of Society, p. 29.

¹⁴⁷ DH 6, in Flannery, Vatican Council II, p. 803. As the Roman saying goes, according to the African traditional heritage, *vox populi vox dei*, which means voice of the people is the voice of God. The liberal idea of government by the consensus of the governed would entail in an African context, for instance, that any self-imposed leader such as military dictator would not be from God. This is because he would be ruling with force against the will of the people. But this is not to speak positively of divinely willed politicians over and above the consent of the governed, which is one of the main things that liberalism and modernism rooted out.

Conference that such life-enhancing and community-minded traditional African values are relevant and fundamental elements of authentic integral development in an African context of the common good and social justice.

The third known root of integral human development in an African context, i.e., social justice, facilitates the Christian vision of equity according to African socialism. According to the traditional African belief, justice entails mutual concern in a fundamental equality of all before God and in the eyes of society: “Religion demands from all of us to be just in every way, whatever our situation or role in our Kenyan nation. God will then give us the blessing we pray for when we sing in our anthem: may we dwell in unity, peace and liberty, plenty be found within our borders.”¹⁴⁸

Here we make the clarification that the concept of African socialism, according to the traditional African worldview of equality of human dignity, is not identical to the applied concept of African socialism as a concrete program of action. Such a program or social manifesto came to be known as scientific, i.e., real socialism in the former Soviet Union and China. This brand of scientific socialism influenced the thinking behind what came to be popularly known as *Ujamaa*. African socialism as it applied in Tanzania was in the concrete or form of *kumi kumi* (i.e., ten by ten) or common life in working villages. The basic unit or cell of the life in common was ten families or homesteads under a popularly elected headman. This emerging leader was chosen by the local people for the purposes of division of labor and social organization. We understand the general concept of African socialism as the members of the Kenya Episcopal Conference do in view of a basic or God given equality of human dignity (*Utu*). We contend that this equality calls for a fair distribution of social goods, e.g., income and wealth of a nation.

¹⁴⁸ REA 17, in Mejia, The Conscience of Society, p. 58.

Last, but not least, for the purposes of this study, we will cite the encyclical letters and Episcopal messages related to the Kenyan bishops' reaction to the politically instigated and tribally motivated ethnic clashes prior to the general elections of members of parliament on December 29, 1992. The first of these series of pastoral letters and related messages was issued on January 6, 1992, heralding the new era of the reintroduction of multiparty politics in Kenya. This was to mark the first general election under the politics of a multiparty system since the country became a *de facto* one-party state just after one year of its political independence in 1964. It was a historical moment for the country. It was for that reason the Jesuit scholar and pastoral theologian R. Mejia could indeed say, "the year 1992 was an especially productive year for the pastoral teaching of the Bishops of Kenya. They wrote four letters, two press releases and one ecumenical memorandum to the President in union with other Christian Churches. The reason for this productivity is that the year 1992 has probably been the most critical year for Kenya since its independence."¹⁴⁹ With the ushering in of constitutional democracy and political pluralism by force from international pressures, the establishment felt scared. It took recourse to divisive politics and instigated the ethnic clashes to destabilize the country along tribal lines.

In the ensuing social disintegration the civil government could strengthen its hold on the developing nation-state: *divide et impera*. As the Jesuit social analyst again concluded, "the government accused the opposition of being behind the clashes, but evidence showed that it was rather members of the government and political leaders of the ruling party who were organizing them with the collaboration, at least passive, of the

¹⁴⁹ Mejia, *The Conscience of Society*, p. 117.

armed forces.”¹⁵⁰ That was what emerged from the inquiry made by the NCCK (i.e., National Christian Council of Kenya) and also from the report of the presidential commission appointed to inquire about the clashes. It was then a year of mixed feelings and tension as well as moral suspense as the bishops critically assessed the past perpetration of structural injustice. The bishops indicated their critical social analysis against this historical background of the underdevelopment of the nation-state in the light of the new hope for better things to come with the re-introduction of competitive politics. Indeed, the aim of multiparty politics, as it was imposed by the Western governments through their financial institutions, such as the World Bank and IMF as well as the latter’s ESAP (Economic Structural Adjustment Program), was the achievement of a better quality of life or higher standard of living in the long-term. As the bishops say in their initial pastoral letter of January 6, 1992, looking toward the future with hope, “A new era is starting in our country with the amendment of section 2A of the Kenya constitution . . . making Kenya a *de jure* multi-party state.”¹⁵¹

This new found hope is in contrast to the past experience of a generalized corruption and political manipulation of the judiciary system. The Bishops’ pastoral letter in 1992 was like a prophetic warning that went unheeded. With the constitutional overthrow of the old corrupt regime and its structural injustices, at the end of the year 2002, the first agenda in the new government was the fight against the generalized corruption in the civil government, in general, and the judiciary, in particular. An anti-corruption unit in the police force and civil government was instituted. The unit was

¹⁵⁰ Mejia, The Conscience of Society, p.117.

¹⁵¹ KEC, “Looking Towards the Future with Hope, Pastoral Letter of 6 January 1992,” 1, in Mejia, The Conscience of Society, p. 121. References to the text Looking towards the Future with Hope, will be given by the initials LFH.

geared toward the zero tolerance of corrupt practices in a heightened moral awareness of the general population in Kenya. It was also at the center of the prosecution of suspected prominent business people and civil servants involved in corrupt deals to steal money from public coffers. Such was the case, for instance, with the public inquiry into the Goldenberg scandal.¹⁵² The unit of inquiry also sent the majority of the high court judges and law court magistrates packing to go home because of their corrupt execution of justice in the past regime. It is a time for moral reckoning and social reconstruction in Kenya. The prophetic call of the Church as the moral conscience of the civil society went unheeded in 1992 long before the prosecution of alleged culprits in 2002 for social evils denounced a decade earlier by the bishops of Kenya. As we have already indicated, the prophetic warning of the bishops of Kenya in 1992¹⁵³ is the fundamental sense in which the Church can be truly said to be the conscience of society, according to Pope Benedict XVI.¹⁵⁴ The bishops lamented, among other injustices, the rampant structural injustices:

Respect for human rights is not reserved for any particular system of government but must be observed by all governments, Kenya is a signatory of the universal charter of Human Rights. However, complaints of the abuse of human rights in our country have been raised in the recent past at both national and international levels, and it would be wrong to ignore these.¹⁵⁵

¹⁵² The Goldenberg scandal was a fraud by high-ranking corrupt civil servants in collusion with unscrupulous prominent businessmen to steal over \$500 million from the public coffers. As the judicial inquiry into the Goldenberg Affair was on February 24, 2004, constituted and mandated to settle, according to the Daily Nation Newspaper, Friday, December 2, 2003, p. 12: “allegations of irregular payment of million of shillings in export compensation to Goldenberg International and associated companies in the early 1990s. It is investigating whether any gold and diamond jewelry was processed through customs as required, whether any export remittances were made to C.P.K. (Central Bank of Kenya) and if so, how much. It is also investigating how the government accepted and implemented a proposal to award export compensation for gold and diamond jewelry under the local Manufactures Compensation Act.” In its conclusive report the inquiry implicated important government ministers and high-ranking civil servants as well as prominent businessmen in acts of fraud punishable by law. However, because of the prevailing culture of impunity the accused were never charged or tried in a court of law.

¹⁵³ LFH5, in Mejia, *The Conscience of Society*, p. 123.

¹⁵⁴ Benedict XVI, *Deus Caritas Est* 28, p. 35.

¹⁵⁵ LFH 5, in Mejia, *The Conscience of Society*, p. 123.

In concrete terms, the bishops refer to certain misappropriation of political powers with references to, “Freedom of expression, association and movement for some has been notoriously restricted. There should be no reason to forbid Kenyan citizens to meet after 6 p.m. and to restrict their meetings to fewer than 10 people. Also any form of political dissent has been considered as subversive and seditious and as a personal attack on those in authority.”¹⁵⁶ A practical example of misapplication of political power by the members of parliament can be found in the excessive or selfish increment of their huge salaries and traveling allowances in 2002 and 2006. They voted for themselves¹⁵⁷ the huge salaries with fringe benefits while denying minimal salary increment to civil servants and the working Kenyan population at large. They have declined to pay taxes as the rest of the citizens honor the legal obligation in Kenya.

As the first president of the Republic of Kenya is reputed to have told AMECEA (i.e., Association of Members of Episcopal Conference of Eastern Africa) bishops at their Plenary Meeting in July 1976, in Nairobi: “The Church is the conscience of the society, and today society needs a conscience. Do not be afraid to speak.”¹⁵⁸ In speaking out against various structural injustices and criticizing the misappropriation of political powers, the Church indicates that it is a conscience of the society.

In the concluding part of this study, we will raise two concerns or outstanding questions for further research from the above quoted prophetic words of Mzee (i.e., elder) Kenyatta, the founding father of the nation-state of Kenya. The first of these would be to wonder how such visionary leaders came to succumb to the temptation to turn a blind eye

¹⁵⁶ Ibid.

¹⁵⁷ <http://www.guardian.co.uk/Kenya/story/O,,1761332,00.html>, p.1.

¹⁵⁸ KEC, “*Family and Responsible Parenthood*,” Pastoral Letter of Bishops of Kenya, 27 April 1979, 42, in Mejia, *The Conscience of Society*, p. 50.

to political machinations avowedly directed toward the murderous elimination of their life-long colleagues. The response of the local Church in Kenya is that it is not enough to point accusing fingers against anyone from the personal perspective of individual sin. It is more necessary to understand such issues from the objective viewpoint of the prevalent structural injustices. According to the social teachings of the Kenya Episcopal Conference, these are, in the first place, suggestive of or conducive to individual sin and the consequent collective guilt of people as a whole. This is the social dimension of sin.¹⁵⁹ How sinful structural injustices are in their conducive allurements to individual sin may be illustrated from the moral viewpoint of basic lack of social justice in a nation state. The notorious case of systematic deprivation of an entire people or race from enjoying their God-given ownership of social goods, such as income, wealth, and prosperity, in the former apartheid or racist South Africa of apartheid is a practical example of how sinful the underlying structural injustices could be.¹⁶⁰ Sartre depicted figuratively the escapist and appeasing moral viewpoint of individual sin on the part of a die-hard conformist or defender of such a systematic oppression of man by fellow man: “it is only human,”¹⁶¹ i.e., it is what everyone does.

The aforementioned confusion of the objective public realm with the subjective meaning of the perceived character assassination on the part of many African leaders opposed to any kind of criticism is simply misplaced. That means, according to the bishops of Kenya, the constructive criticism is mistakenly seen as an affront to one's

¹⁵⁹ Anthony J. Tambasco is a theologian who defines social sin, for instance, as “sinful economic structures [which] are not always eliminated by conversion of individuals”, in “Option for the Poor,” R. Bruce Douglas, The Deeper Meaning of Economic Life: Critical Essays on U.S. Catholic Bishops' Pastoral Letter on Economy (Washington, D.C.: Georgetown University Press, 1980); 47ff.

¹⁶⁰ Leslie Witz, Apartheid's Festival: Contesting South Africa's National Pasts, (Bloomington: Indiana University Press, 2003), p. 1ff.

¹⁶¹ Sartre, Existentialism and Humanism, p. 45.

personal interests: “also any form of political dissent has been considered as a personal attack on those in authority.”¹⁶² As we have already mentioned, W. McGurn regrets such a confusion as it “is particularly regrettable in that it is actually a misapplication of personal criteria to the public sphere.”¹⁶³ Paradoxically, this misapplication of personal criteria to the public sphere seems to also be recently infiltrating into the ways of thinking and doing things in the Episcopal hierarchy in Kenya.

In the present socio-cultural context the phrase “misapplication of personal criteria to the public sphere” refers to the patronizing way the male head of an African family was the unquestionable authority before whom every member of the household must be fearful or respectful if they expected to benefit from his largess within the traditional African society. Similarly, some modern dictatorial African heads of state have tended to carry over such a baggage of traditional African family ethos to the public sphere of their political authority. That means that every one must be obedient without question to such an authority if one wants to survive in post colonial Africa. This paternalistic method of punishment and reward to subdue adults down to the level of docile children is what is meant by the phrase “misapplication of personal criteria to the public sphere.”

The bishops were instrumental in the change from the old regime to the new civil government. One of the election pledges that the then opposition parties made during their united political campaigns was to spearhead a people-driven constitutional review on forming the new civil government of Kenya. One of the main objectives of the constitutional review was to divest the office of the president of the draconian powers it

¹⁶² LFH 6, in Mejia, *The Conscience of Society*, p. 123.

¹⁶³ McGurn, SRS, in Weigel, *A Century of Catholic Social Thought*, p. 172.

had used to assassinate political opponents at random as well as instigate the tribal clashes at the president's own pleasure. He is himself above the law of the land. However, since the new government came into power, it has been reluctant to relinquish some of the excessive powers. A national reconciliation committee headed by a Catholic bishop proposed the *status quo* or preservation of the dreaded draconian presidential powers. It had astonishingly recommended the previous constitutional agreements sanctioning the draconian powers to last up to the year 2012 to coincide with the office of the present president, who is a Catholic. The proposal to retain the draconian presidential powers in the newly proposed constitution was categorically rejected by the majority of the national delegates in the forum for constitutional review. The conservative proposal to ignore the past systematic abuses of the draconian presidential powers in the new draft constitution was overwhelmingly defeated in a national referendum.

In our view, if the Church in Kenya does not learn to respect the majority popular opinion, and let the people alone and free to decide on the future of the Kenya they want, it would appear to many observers that the country may inevitably be headed for troubled times as have many of the neighboring countries in Eastern Africa. They erred with the constitutional review process in their countries to their own detriment. As one experienced local journalist, Onyango – Obbibo, assessed the fateful situation from an observer's point of view:

Non-Kenyans reading the heated arguments and abuses that have marked the constitution-making process will be forgiven for asking: "why did it happen?" Does it mean that Kenya, even after the dramatic victory of the NARC (National Alliance of Rainbow Coalition) in December 2002, has failed to capitalize on its promising future? And is it sliding back into a "typical African basket case?"¹⁶⁴

¹⁶⁴ Daily Nation Newspaper, Thursday, January 22, 2006, p. 8.

With reference to clear examples of manipulated constitutional review processes in various parts of Africa, the previously cited journalist illustrated how Africa is about to lose credibility in the eyes of the outside world:

But to understand “why” there was tension over the new constitution, we must examine what happened during the “second democracy movement” in Africa whose first wave first swept around 1985. With the rare exception of Mr. Abdoulaye Wade’s victory in Senegal, most political developments after the defeat of the old dictatorships or authoritarian parties have neither moved in a straight line nor in progressive order. In Zambia, for example, after the great “democrat” Fredrick Chiluba defeated President Kenneth Kaunda, he turned into a more corrupt and repressive leader than Mr. Kaunda had been. He suppressed the press and stooped even lower when he stripped Mr. Kaunda of his citizenship. He was only ousted by his movement for Multiparty Democracy when he tried to change the constitution and give himself a third-term or to succeed himself as they say. The cruel rule of Dr. Kamuzu Banda in Malawi was ended by Mr. Bakili Muluzi. But Mr. Muluzi has elevated politics of patronage to dizzying heights. He even attempted to scrap the limits to his term so as to perpetuate himself in office. He only gave up the attempt after his United Democratic Front Party rebelled. In Uganda, the government of rebel leader Yoweri Museveni made tremendous achievements in nearly all sectors. But it lost great opportunities by imposing a virtual one party state over the country.¹⁶⁵

In summation, the journalist inferred correctly, in our view, that the Kenyan population voted the way it did in reducing the powers of the presidency in the constitutional draft because of their vivid historical consciousness of the extent they were abused during the dictatorial reigns of the former two heads of state. As such, the sovereign will of the people should be respected even by the Church hierarchy: “clearly, the vote against a powerful presidency at Bomas was inspired by the reality of the iron-fisted rule of the Moi and Kenyatta regimes.”¹⁶⁶

1.7. Conclusion

The starting point of this chapter was a succinct geopolitical and historical background of the socio-cultural context of underdevelopment in Kenya. This underdevelopment was identified as generalized poverty owing in part to retrogressive tribalism and political corruption. It persists to the detriment of the social economic

¹⁶⁵ Daily Nation Newspaper, Thursday, January 22, 2006, p. 8.

¹⁶⁶ Ibid.

stability and public peace in the nation-state. The local Roman Catholic contribution in overcoming the neo-colonial tribalism and political corruption was then considered *sub aspectu moralitatis*. That means that the contribution was evaluated from the religious and ethical or moral theological critique of the emerging capitalistic greed in the civil society in Kenya. This greed or excessive desire for material gain was seen by the Kenya Episcopal Conference as a social menace to public peace. It is also conducive to the prevalent unfair distribution of wealth in the nation-state.

The local Roman Catholic contribution consists then in the role of the Church serving as a conscience of the nation. It entails the gospel mandate of the universal Church to teach all nations (Mt 28:19). The parts-whole relationship between the local Roman contribution and the universal social teaching of the Church underlies the intrinsic connection between the present chapter and the next as well as the subsequent chapters. They are focused on the holistic understanding of human development as integral development on the local or national level in chapter one, in the first place, and at the worldwide scale or international level in chapter two and the subsequent chapters in the second place.

As Paul VI affirmed in Octogesima Adveniens the nature and scope of encyclical letters as well as papal documents are general and universal in their orientation and meaning. The local Churches are then expected to apply them variously according to the particular circumstances and felt needs.¹⁶⁷ These needs are, in present context of underdevelopment, neo-colonial tribalism as well as political corruption. They are aspects of bad governance in Kenya today. Hence, they call for a remedy which will be definitely

¹⁶⁷ On New Social Problems: Octogesima Adveniens 4, Social Teaching of the Church 7 (Nairobi: St. Paul Publications, 1971), p. 7

considered in the concluding chapter of the present dissertation. This remedy will be proposed in the socio-cultural and politico-economic form of constructive dialogue or socio-cultural encounter between the success-oriented liberalism and the communitarian African socialism in the light of the recent social teaching of the Church.

The above named local Roman contribution was then seen as a challenge to demonstrate how the breach of peace and the lack of social harmony engender politico-economic injustices in Kenya. According to the Kenya Episcopal Conference, the religious significance of such injustices is seen clearly where the malpractices of injustice are the adverse effects of biased Church worshippers, i.e., ethnic tribalism and generalized corruption are also practiced by some active members of the Church. In this connection, the logical relationship between the present chapter and the next as well as subsequent chapters can also be appreciated. According to the latter teaching, the mainstay of peace is working for development and practicing social justice.¹⁶⁸ That is to say, to advocate social justice the Church itself is called to practice strict justice within its own ranks and in its relationship to the world at large.¹⁶⁹ This moral argument is the common religious grounding of the present chapter and the next as well as the subsequent chapters.

¹⁶⁸ Pope Paul VI, On the Development of Peoples: Populorum Progressio 87, Social Teaching of the Church 6 (Nairobi: Paulines Publications, 1990), p.39. References to the encyclical Populorum Progressio will be given by the initials PP followed by the paragraph and page numbers. See also PP 32, p.18.

¹⁶⁹ Third Synod of Bishops, "Justice in the World" in Michael Walsh and Brian Davies, Proclaiming Justice and Peace: Documents from John XXXIII- John Paul II 40 (Mystic, CT: Twenty Third Publications, 1985), p. 197. References to the document Justice in the World will be given by the initials JW followed by the paragraph and page numbers.

2.0. CHAPTER TWO: THE PRE VATICAN II SOCIAL TEACHING OF THE CHURCH AND THE HOLISTIC UNDERSTANDING OF HUMAN DEVELOPMENT

2.1. Preamble

The rationale of the present chapter is to set the scene for the paradigm shift from the 19th century liberalist vision of an atomist “night-watchman state” to the recent 20th century understanding of a “welfare state.”¹ In this preamble, a two-fold working hypothesis or presumption is made. On the one hand, it is understood that the individualist symbolism of a “night-watchman state” underlies the social economic and political background of the pre-Vatican II social teaching of the Church on the holistic understanding of human development as integral development. It highlights the *laissez faire* mentality, for instance, of letting entrepreneurs free from government intervention in making a wage-contract between them and their dependent workers. This is the central question of investigation in the present chapter four.

On the other hand, it is understood that the progressively critiquing or self-improving recent 20th century liberalist paradigm of a “welfare state” underlies in a fundamental way the post conciliar social teaching of the Church. It signifies government entitlements, for instance, to universal health care and free elementary as well as secondary public education. This is the central question of investigation concerning the post conciliar social teaching of the Church and integral development.

The *aliquid* commune or continuous thread of thought throughout the recent social teaching of the Church as a whole (1888-2009) entails in an important sense as a two-fold gospel mandate (a) a human needs-based spiritual renewal of a person and (b)

¹ Harold J. Schulz, English Liberalism and the State, p. XI.

reconstruction of a development conscious social order.² In sum, the working hypothesis of the social teaching of the Church presupposes that to achieve the two-fold social ethical goal, it is necessary to practice social justice, i.e., the overall rationale of the present and the next chapters is to critically assess and creatively evaluate how the Church's holistic understanding of human development entails over time integral development in the recent social teaching of the Church.

To realize the foregoing rationale of the following chapters, the purpose of the above stated preamble is to make a moral attempt to identify the gospel values of integral development. This development is viewed as an integral part of social justice. The rationale of the social teaching of the Church is, in other words, to connect Christian faith with social justice. It is in this theological light of Christian faith that the Synod Fathers in 1971 taught how working for justice, for instance, in a fair distribution of wealth, is an integral part of evangelization.³ To be more specific, the overall rationale of the present and next chapters is to give a theological grounding of the evangelical vision of a holistic

² Perry J. Roets, Pillars of Catholic Social Teaching: A Brief Social Catechism (Lanham: International Scholars Publications, 1999), p.5. The rationale of splitting the recent social teaching of the Church is to highlight the underlying idea of change in historically conscious perspectives within the same enduring or perennial apostolic tradition.: "Go, therefore, and make disciples of all nations...teaching them to observe all that I have commanded you" (Matthew 28: 19ff). That means that there is an intrinsic link or continuous thread of thought between evangelization and working for justice in promoting human development and liberation. As Pope Paul VI taught in his Apostolic Exhortation "Evangelii Nuntiandi 31" in Michael Walsh, *et al.*(eds.) Proclaiming Justice and Peace: Documents from John XXIII-John Paul II (Mystic, CT: Twenty-Third Publications, 1984), p. 216: "between evangelization and human advancement--development and liberation-- there are profound links." Similarly, from the aforementioned historical consciousness and background understanding, William Murphy explains the main two characteristics of the recent social thought that justify its division into the pre-Vatican I and post conciliar teaching in his article "Rerum Novarum," in George Weigel, et al., (eds.), A Century of Catholic Social Thought: Essays on Rerum Novarum and Nine Other Key Documents (Washington, D.C.: Ethics and Public Policy Center, 1991), p.23: "First, it is historical. It develops in time. The principles become clear through experience and reflection on that experience. For example, Leo placed a strong emphasis on the natural right to private property and its importance as a way of guaranteeing human dignity. Subsequent pontiffs in no way deny or contradict that point. However, a certain shift* comes about with Paul VI and is further developed by John Paul allows us to see not only the legitimacy but also the limitations of private property." *(The underlining is mine)".

³ "Justice in the World ," 10, in Walsh and Davies, Proclaiming Justice and Peace, p. 270. References to Justice in the World will be given by citing the paragraph number preceded by the initials JW.

human development. This development is understood as integral development. It is, in part, to be understood as the universal biblical call⁴ to social justice and fraternal love.

As already mentioned, it is such a theological grounding of human development that forms a continuous thread of thought in the recent social teaching of the Church. For the purposes of the present dissertation, this teaching ranges from Leo XIII to Benedict XVI. In articulating the ecclesial holistic understanding of human development as an intrinsic part of integral development, the popes have something in common. This continuous thread of thought is captured in the Old Testament warning to the nation of Israel “unless the lord builds the house, they labor in vain who build”⁵

The common factor in the Church’s holistic understanding of human development during the recent Catholic social teaching is the religious awareness underlying the meaning of complete individual and social well being or human development. Such a development would be incomplete in its comprehensive meaning without a relevant religious awareness of God and one’s fellow human persons. It would be lacking in the holistic understanding proper to the value-laden concept of human development. For example, the Supreme Pontiffs Gregory XVI, Pius IX, and Leo XIII all blamed, in part, the religiously indifferent theories of naturalism, rationalism, and liberalism for the nineteenth century decline in human development. This decline took the form of the prevalent socio-political and economic upheavals culminating in the industrial revolution.

The reductionist view of human development as mere satisfaction of material needs was conditioned, in part, by the religious errors of the times. In this connection, Pope Gregory XVI lamented that owing to the rising religious indifference in the modern

⁴ Joseph A. Komonchak *et al*, (eds.), The New Dictionary of Theology (Collegeville, Minnesota: The Liturgical Press, 1987), p. 549.

⁵ *Psalms 127:1*.

world, it was becoming increasingly difficult for the Church to play its part hand-in-hand with the state in human development. In his encyclical Mirari Vos⁶ (1832), the pope continued to complain that the emerging sense of religious indifference had turned to hostility toward the Church, in general, and toward the supreme pontiff since the early years of his papacy, in particular. This spirit of religious indifference made it difficult for the Church and the state to be partners in human development understood in a holistic sense as the self-fulfillment and salvation of the whole person and all peoples in this life and the next.

Gregory XVI mourned for the past social order and for peace between the Church and the state. He compared the lost peace to the present malfunctioning of civil society because of structural injustices and sin against the divine institution denied of its natural and rightful contribution toward the common good and integral human development. The Pope Gregory XVI concluded his introductory remarks on the concern of the ordinary magisterium for the emerging religiously indifferent modern world with sorrowful words:

We come to you grieving and sorrowful because we know that you are concerned for the faith in these difficult times. Now is truly the time in which the powers of darkness winnow the elect like wheat. The earth mourns and fades away . . . and the earth is infected by the inhabitants thereof, because they have transgressed the laws, they have changed the ordinances, they have broken the everlasting covenant.⁷

In his Syllabus (1864) or summary statement of errors, Pius IX similarly assessed the prevalent religious errors of his time as opposed to a holistic understanding of human development on the part of the Church. They were grounded on a false philosophical

⁶ “Mirari Vos” I, in Carlen, The Papal Encyclicals, 33 [1:235]. See also Utz, Die Katholische Sozialdoktrin, p. 136. This encyclical letter is on the ecclesial concern of the teaching authority of the Church concerning the preservation of Christian faith in an emerging secular society with regards to erroneous popular views on liberty of conscience, freedom of opinion as well as the press, and the separation of church and state. The encyclical Mirari Vos will be given by the initials MV followed by the paragraph and page numbers. The text The Papal Encyclicals Vols. I-V (Salem, New York: Consortium Books, MacGrath Pub. Co., 1981) will be given by the initials PE followed by the paragraph and page numbers.

⁷ MV 1, in Carlen, PE, [1:235].

anthropology of the human reality and gave rise to a reductionist view of human development. This reductionist view does not consider the human being in his or her entirety as infinite in dimension and inestimable in dignity: *homo est quadammodo omnia*.⁸ This anti-religious, absolute, rationalistic naturalism, especially in the hostile form of the current moral indifferentism, had been earlier on addressed:

Now we consider another abundant source of evils, with which the church is afflicted at present: indifferentism. This perverse opinion is spread on all sides by the fraud of the wicked who claim that it is possible to obtain the eternal salvation of the soul by the profession of any kind of religion, as long as morality is maintained. Surely, in so clear a matter, you will drive this deadly error far from the people committed to your care . . . A schismatic flatters himself falsely if he asserts that he, too, has been washed in the waters of regeneration. Indeed Augustine would reply to such a man: “the branch has the same form when it has been cut off from the vine, but of what profit for it is the form if it does not live from the root?”⁹

In the same way Leo XIII continued to critique in a negative way the anti-religious views behind the nineteenth century socio-economic upheavals as a setback against any holistic understanding of human development. In his social encyclical on human freedom, Libertas Praesentatissimum (1888), the pope started where his predecessor Pius IX had left off in 1864 concerning errors that refer to modern liberalism:

⁸ For more detailed Thomistic explanation of the philosophico-anthropological doctrine of the infinitism of human reality see Bogliolo, Ontologia Entis Communis pp. 6, 110: “Doctrina S. Thomae de veritate entis innitur in conceptu quem Angelicus doctor habet de ente quod ab esse desumitur. Esse est enim forma formarum et ideo maxime intelligibile et radix omnis ‘intelligibilitatis.’ Intelligendo ergo ens in quantum est intelligimus quodammodo omnia. Ideo S. Thomas asserit cum Aristotele: “intellectus est quodammodo omnia” (cfr. Comm. In de Anima, III, Lect. 13, n. 787 ssq.). . See also the English translation of the text by Myroslaw A. Cizdyn, Metaphysics, pp. 22-23: “The spirit, not having qualitative limits has no closures, and is all-open. There exists nothing outside the spirit that is not also within it in a spiritual way. The more perfect and stronger a spirit is, the more capable it is of communion with other existents; indeed, it is in structural and actual communion with others. It is precisely this that occurs in man, insofar as he is a person. If fact, it is the person in the measure in which he is spiritual - and thus it is in communion in the measure in which he is a person, capable of communion-who is structurally in communion with the whole and with all.” *The underlining is mine. As we shall see in this dissertation, it is furthermore noted that Saint Augustine is reputed to have taught that our souls are restless until they come to find their rest in the Lord. The main reason why our souls are restless in this world and its material goods is, according to Saint Thomas Aquinas, I-II, 9, 1-5, because of the infinitude of the human soul. The latter is a spiritual entity. It is an omni-opening to the universal and total good. This good is God himself. That is why mere material benefits are not enough to satisfy the infinite human soul completely. As Aloysius Bogliolo puts it in his masterpiece, Metaphysics (Bengaluru: Theological Publications in India, 1987), p.26 ff., “More profoundly there exists in the intellectual knower a natural and necessary desire of good, insofar as it is good.”

⁹ MV 13, in Carlen, PE, 33 [1:237].

This shameful font of indifferentism gives rise to that absurd and erroneous proposition, which claims that liberty of conscience must be maintained for everyone. It spreads ruin in sacred and civil affairs, though some repeat over and over again with the greatest impudence that some advantage accrues to religion from it. "But the death of the soul is worse than freedom of error," as Augustine was wont to say. When all restraints are removed by which men are kept on the narrow path of truth, their nature, which is already inclined to evil, propels them to ruin. Then truly "the bottomless pit" is open from which John saw smoke ascending which obscured the sun, and out of which locusts flew forth to devastate the earth. Thence comes transformation of minds, corruption of youths, and contempt of pestilence more deadly to the state than any other. Experience shows, even from earliest times, those cities renowned for wealth, dominion, and glory perished as a result of this single evil, namely immoderate freedom of opinion, license of free speech, and desire for novelty.¹⁰

Concerning the religious errors inherent in the socio-economic and political theory of liberalism, Leo XIII had this to say. The denial of objective truth in favor of a culturally conditioned relative or subjective truth is a religious error of mind. The modern man has also to act as ever before freely but always in the light of the natural law of reason. The modern view of freedom as unbounded even by the natural law as a reflection of the eternal law of God is religiously erroneous:

From what has been said it follows that it is quite unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, or writing, or of worship, as if these were so many rights given by nature had really granted them, it would be lawful to refuse obedience to God, and there would be no restraint on human liberty. It like-wise follows that freedom in these things may be tolerated wherever there is just cause, but only with such moderation as will prevent its degenerating into license and excess. And, where such liberties are in use, men should estimate them as the church does; for liberty is to be

¹⁰ MV 14, in Carlen, PE, 33 [1:238]. What we are decrying here is not the liberty of conscience. This is what the Church retracted at Vatican II. At stake is the excessive individualism leading to moral relativism or absolute freedom of choice. For instance, if a person led by such a conscience is asked why he was doing what he had chosen to do, his answer would be simply because his conscience told him to do so. If asked again why his conscience had told him to do what he did, the answer would similarly be because his conscience told him to do so. The vicious circle of such an exaggerated subjective conscience is what is being decried. This is because such an excessively individualistic conscience is not grounded upon or informed by the objective truth as a reflection of natural law or right reason. In the second corrective comment concerning the extent to which it may be naïve to think the cause of war is the lack of faith in God, the following clarification is made: It should be clear that the causes of war are variable. For instance, the Second World War was waged by the Nazist and Fascist regimes, in Germany and Italy, which had in the first place, manifested their indifference and hostility toward religion. As they showed also, in the second place, disregard or hatred to other races, it appeared logical to think that the denial of the common fatherhood of God may lead, among other known causes, to the refusal of universal brotherhood of the entire humankind. Without such a distinction, it seems naïve to think that the cause of war is lack of faith in God, when there have been multiple wars and indignities to humans sometimes practiced by the Church. Among such wars, we may think of the Crusades, which the Church deemed a just cause to redeem the Holy Land from its Moslem occupation in the middle ages.

regarded as legitimate in so far only as it affords greater facility for doing good but no further.¹¹

John Paul II concurred with the Leonian view that truth is not necessarily democratic. In his centenary social encyclical Centesimus Annus (1991) he said,

Those who are convinced that they know the truth and firmly adhere to it are considered unreliable from a democratic point of view, since they do not accept that the majority determines truth, or that it is subject to variation according to different political trends. It must be observed in this regard that if there is no ultimate truth to guide and direct political activity, then ideas and convictions can easily be manipulated for reasons of power. As history demonstrates, a democracy without values easily turns into open or thinly disguised totalitarianism.¹²

The true foundations of genuine freedom, which is one of the necessary conditions for human action and therefore human development, are then the natural law, divine grace, and positive law of reason. This kind of authentic freedom is a reason-guided form of enlightened freedom. It is enlightened by the natural law. The natural law or right reason is a participation in the eternal law of God.¹³ As Leo XIII concluded:

For, to reject the supreme authority to God, and to cast off all obedience to him in public matters, or even in private and domestic affairs, is the greatest perversion of liberty and the worst kind of liberalism; and what we have said must be understood to apply to this alone in its fullest sense¹⁴

¹¹ “Libertas Praestantissimum” 42, in Carlen, PE, 103 [2:180]. References to the encyclical Libertas Praestantissimum will be given by the initials LP followed by the paragraph and page numbers. If properly understood the liberty of conscience as an important aspect of human liberty is, as such, according to Leo XIII in his encyclical letter “The Nature of Human Liberty,” Claudia Carlen, The Papal Encyclicals, Vol. 2 (Salem, NIA: Consortium Books, McMillan Pub. Co., 1981), p. 169: “...the highest of natural endowments, being the portion only of intellectual or rational natures, confers man this- dignity- that he is ‘in the hand of his counsel’ and has the power over his actions.” What the pre-Vatican II popes rebutted was the dominant enlightenment idea of conscience as a free arbiter or caprice without any further reference to the natural law. This law is to be properly understood as an active participation in the eternal law of God. It is for the above stated reasons that the Vatican Council II and the post conciliar popes taught that the liberty of conscience is important in the life of society and that it is intrinsically connected with the freedom of religion. This type of reason-based and God-fearing liberty of conscience is incompatible with the unconditional liberalist freedom of conscience underlying relativistic subjective morality which the pre-Vatican II popes combated. That means that the liberalist freedom of conscience is the untenable claim that John Murray put in Kenneth L. Grasso, “Dignitas Humanae”, George Weigel, *et al*, (eds.), A Century of Catholic Social Thought (Washington, D.C.: Ethics and Public Policy Center, 1991), p. 101ff.: “I have the right to do what my conscience tells me to do, simply because my conscience tells me to do so.”

¹² John Paul II, On the Human Person Centesimus Annus 46 (Nairobi: St Paul Publications- Africa, 1991), 97ff. This text is also available in Walsh, Proclaiming Justice and Peace, Revised and Expanded, (Mystic, CT: Twenty Third Publications, 1994), p.179.

¹³ LP 36, in Carlen, PE, 103 [2:179].

¹⁴ LP 37, in Carlen PE, 103 [2: 179].

Furthermore, in his inaugural manifesto Rerum Novarum, he indicated that an adequate answer to the prevalent social question of the lack in providing for the common good and integral human development entails all sectors of the civil society. That means, it includes also its religious dimension or the Church's contribution in the search after the public well being.¹⁵ Similarly, the social reform called for in civil society to provide for the common good and integral human development can have lasting meaning and durable importance if and only if it is grounded in the interior or moral renewal of heart. This renewal entails a turning back to God and to fellow human persons in their need for love, worth, and acceptance, as well as autonomy and respect, over and above the basic material needs for food, shelter, and clothing.¹⁶ Similarly Gregory XVI had recommended a morally sound social reconstruction following the nineteenth century social upheavals as the indicated way toward an understanding and actualization of holistic human development.¹⁷ In following in the footsteps of his predecessors, Pius XI saw in the same way the distributive justice as the key to achieving due social reconstruction and integral development.¹⁸

However, as the Synod of Bishops in 1971 realized, to preach social justice in the arrangement of distributive shares of social goods, such as income, wealth, and productive property, the religious institution called the Church must itself know and practice social justice for the actualization of a holistic meaning of human development

¹⁵ "Rerum Novarum" 13-16, in Carlen, PE, 115 [2:244-253]. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, pp. 21-25. See also Utz, Die Katholische Sozialdoktrin, pp. 508-553. References to the encyclical Rerum Novarum will be given by the initials RN followed by the paragraph and page numbers.

¹⁶ RN 4, in Carlen, PE, 115 [2:242].

¹⁷ MV 22-23, in Carlen PE, 33 [1:239-241].

¹⁸ QA 15, in Carlen, PE, 203 (3:417) and Utz, Die Katholische Sozialdoktrin, p.561.

to start with.¹⁹ Pius XII also saw the religious root causes of the Second World War, which was such a setback in development, in the modern indifference to or denial of the natural law of God.²⁰ Without such faith recognition of God, everything else, including the Church's holistic understanding of human development, becomes equivalent. So the whole religious question of moral motivation or the ultimate reason why one should strive after a holistic understanding of human development along with the call to the relevant action remains unresolved.

With the *aggiornamento*, Pope John XXIII, opening the windows of the Catholic Church to the winds of change in the modern world, saw that a universalized concept of the common good was needed for the holistic understanding and proper realization of

¹⁹ JW 40. See also JW 35-39 and 41-45. This text is also available in Walsh and Davies, Proclaiming Justice and Peace. The concluding chapter of this dissertation is a contributive attempt to answer the logical question arising from the 1971 Synod recommendation: "The Church must practice justice itself." And the question is what to say, for instance, when the Church refuses to allow its workers to unionize or when it restricts women from full participation. With reference to the first part of the question concerning church workers we may in the first place refer to our own experience in Kenya. Because of the social instability and high rates of unemployment, there is much movement in search of jobs. Since applicants may then join the workforce in the church which offers higher pay and better working conditions than other private or civil employers, they are not required to disown their membership in trade unions. The Church in Kenya allows even entry level candidates fresh from a training institution a chance to unionize. Such workers are, for instance, teachers in Catholic schools, secretaries in parish offices, and cooks and drivers. We may also refer, in the second place, to central Texas in the USA, where I am a resident. In this region church workers are not usually members of trade unions. Also, workers in other sectors of society in the rural and agricultural setting of the region are not unionized. This is because of the small scale of family firms and other private enterprises, as well as large ranches and farms employing only a few workers. The small scale of the workforce does not make membership in trade unions feasible. However, Church workers' wages per hour are generally higher than in the private sector. With regards to the second part of the question concerning the restriction of women to full participation, which is outside the proper scope of this dissertation, the Church in Kenya does well to borrow a page from the civil society. In case of disputes in a doubtful case, recourse is to be had to the High Court, which settles the issue with reference to the Constitution and precedent in related cases. In a similar case of a disputed question in the Church, the recourse is to be had to the inspired word of God or Holy Bible and the living tradition of the Church. For instance, when an important issue such as the priestly ordination of women was taken to the highest forum of the Church or the Apostolic See of Rome, it was deemed in the light of the Holy Bible and the living tradition of the Church to be out of discussion: *Roma locuta causa finita*, (i.e., When Rome has spoken the dispute is over.)

²⁰ Pius XII, Summi Pontificatus, October 20 1939, in Philip Hughes, The Popes' New Order (New York: The Macmillan Company, 1944) p. 34ff.

human development.²¹ This development is viewed later by Paul VI as the self-realization of the whole person, i.e., mind, body, and soul, as well as all peoples and entire nations.²² A universalized concept of the common good is conducive to integral development, i.e., a contemporary characteristic proper to the integral development is socialization or the advancing modern technical and scientific progress in bringing worldwide social relations closer together.²³ In our view, socialization is a way of promoting mutual understanding and growth through reciprocal social influence. In sum, then, the Church's role in the holistic understanding as well as the ensuing ecclesial commitment to human development at the universal level of cooperation in international justice and world peace is again, according to the Synod of Bishops in 1971 and Pope Paul VI's Evangelii Nuntiandi (1975), an integral religious part of evangelization.²⁴ Again Pope Paul VI in his encyclical letter Populorum Progressio (1967) spoke of a holistic understanding of the concept of human development as a religious part of God's plan for the human universe. This is the integral development of the whole person in his mind, body, and soul, as well as of all peoples and entire nations worldwide,²⁵ i.e., God's desire for man or woman is *épanouissement* or human flourishing of well being. Irenaeus is reputed to have said that the glory of God is man fully alive: "It is God's glory that man should live but it is man's life that he sees God. (Haer. IV, 20, 7)."²⁶ John Paul II added a religious as well as socio-economic and politico-cultural value to the holistic ecclesial understanding of human development. The value-added qualification of the Church's holistic understanding of

²¹ MM 80, in Walsh and Davies, Proclaiming Justice and Peace, p. 16.

²² PP 14, in Walsh and Davies, Proclaiming Justice and Peace, p. 92.

²³ MM 59, in Walsh and Davies, Proclaiming Justice and Peace, p.12.

²⁴ JW 6 and EN 31, in Walsh and Davies, Proclaiming Justice and Peace, p. 270 and 296ff.

²⁵ PP14, in Walsh and Davies, Proclaiming Justice and Peace, p. 146.

²⁶ Hans Von Compenhausen, The Fathers of the Church, (New York: Patho University Press, 1964), p. 21.

human development is a religious transcendence over the reductionist or liberalist contemporary economism. This economism reduces the human development to mere material satisfaction. “One does not live on bread alone, but by every word that comes from the mouth of God.”²⁷

The above stated religious transcendence of human development is proposed at the concluding chapter of the dissertation as an integral part of the transformative process of social conscientization. The process concerns the original meaning of the civil state as a custodian of human development. In addition to the foregoing common religious awareness underlying the Church’s holistic understanding of human development, the pre-Vatican II individual popes in their various encyclicals, exhortations, and allocutions paid more particular attention concerning such a phenomenon or social process as follows.

2.2. Leo XIII and the Church’s Holistic Understanding of Human Development

2.2.1. Background

In the methodological form of a brief introductory biographical note the following information is given. Vincenzo Gioacchino Pecci, as he was named on the day of his birth on March 2, 1810 entered the prestigious Jesuit College of Viterbo.²⁸ He furthered his education in Rome. This is where he obtained his doctorate degree in theology in 1832. He entered the diplomatic service of the Holy See. The reigning Pope Gregory XVI, his spiritual and intellectual mentor, sent him to the besieged papal state of Benevento. This was an enclosure within the Kingdom of Naples. Later he was sent to

²⁷ Mt 4:4. See also CA 29, in John Paul II, On the Human Person, Centesimus Annus (Nairobi: St Paul Publications. Africa 1991) p. 61ff. This text is also available in Walsh, Proclaiming Justice and Peace, p. 454.

²⁸ http://atheism.about.com/library/glossary/western/bldef_leoxiii.htm,p1

Brussels as nuncio in Belgium. He was sent there after being ordained as an archbishop of Damietta. It is here that Pecci gained precious pastoral experience in religious tolerance and socio-cultural pluralism. That means that by the time Pecci was appointed nuncio to Belgium the newly reviewed constitution of this modern industrializing nation guaranteed in 1832 the freedom of religion. He was elected pope on February 20, 1878. He was the first supreme pontiff to open Vatican Archives to outside scholars. This was part of his effort to bring the Church into dialogue within the modern world. Pope Leo XIII proposed new democratic reforms in labor rights and industrial relations. He had “a desire to bring about social and cultural as well as religious development among people.”²⁹

2.2.2. Church’s Holistic Understanding of Human Development

In the inaugural encyclical Inscrutabili (1878), Leo XIII started his consideration of the above stated understanding by way of reviewing the fundamental causes of world unrest as they undermine human development properly or holistically understood on the part of the Church. The causes of the social evils are the suppression of the whole truth about human reality and a general disdain of the natural law of reason as a reflection of the eternal law of God.

Along with that comes the consumerist mentality underlying “an insatiable craving for the things perishable and neglect of things eternal.”³⁰ The pope mentioned political mismanagement, economic waste, and corruption or theft of public money among the social evils, whose end result is the malfunctioning of the civil society as a

²⁹ William Murphy, “Rerum Novarum “ in George Weigel (ed) A Century of Catholic Study Social Thought (Washington, D.C. Ethics and Public Policy Center, 1991). p 166.

³⁰ Leo XIII, “Inscrutabili Dei Consilio,” AAS 10 (1877-1878) 585-592. in the Hughes, The Popes’ New Order, p. 4. The encyclical is on the Catholic Religion as a foundation of authentic civilisation. References to Inscrutabili, Dei Consilio will be given by citing the paragraph number preceded by the initials IDC.

whole in its inability to conceive and to realize a holistic understanding of human development. In part, the explanation for the stunted human development or the lack of it altogether is the denial of the religious liberty of the Church to do all that appertains to it without any unwarranted legal hindrances by the civil authority of the state. If given the fair chance or opportunity to pursue her freedom of choice and action, the Church proves herself in collaboration with the state as Mater et Magistra, that is, mother and teacher of true human progress, underlying, in part, the Church's holistic understanding of human development.³¹

In order to realize the proposed new social order of human development, the Church and its members are entitled to the free exercise of their fundamental human rights of religious affiliation and the academic right to the pursuit of truth in education and research work, as well as the right to choose a family way of life in a monogamous marriage.³² In this context, we will show how Leo XIII understood human rights as legitimate means to desirable ends. For instance, the labor right of collective bargaining serves to negotiate a just wage toward a fair distribution of income and wealth in a nation state. These are some elements of the Church's holistic understanding of human development. To be genuinely human, the concept of progress or improvement must be grounded in the virtue-ethics of truth and justice. The quintessence of the socio-ethical virtues is clearly distinguished in the popular saying "to all men their dues; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor, to everyone his or her due rights."³³ That means that the Church has a right to contribute

³¹ Hughes, The Popes' New Order, p.5ff.

³² Hughes, The Popes' New Order, p.3.

³³ Anton C. Zijderveld, The Waning of the Welfare State: The End of Comprehensive State Succor (New Brunswick: Transaction Publishers, 1999), p. IX ff.

in educating people to know the truth for their own self-liberation as an integral part of the holistic ecclesial understanding of human development. The Church has an inalienable right to the restoration of man or woman to his or her own original or God-given dignity as a human being. Such a restoration is yet another salvific aspect of the Church's holistic understanding of human development.³⁴ In sum, the contribution of the Church toward the conceptualization as well as the realization of a holistic understanding of human development is obvious to all sympathetic observers of good will. As Leo XIII asked rhetorically:

Who will deny the service of the Church in bringing truth to the peoples sunk in ignorance or superstition? Or its service in the abolition of slavery and the restoration of man to his original dignity as a human being? Or its care for the sciences and the arts, for education and for works of charity? If we compare the ages when the Church was universally revered as a mother with our own age, is it not 'beyond all question that our age is rushing wildly along the straight road to destruction'? Again, if we compare the civilization of peoples who have accepted the Church's ideals, with that of those 'on whom the Gospel light has never shone,' we see at once the benefit of the Church to civilization and progress.³⁵

The supreme pontiff reiterated again the indispensable role of religion in a holistic understanding of human development. He lamented, "How many revolutions, civil wars and social catastrophes would the world not have been spared! For the civil power would not have lost, 'that venerable and sacred glory, the lustrous gift of religion, which alone renders the state of subjection noble and worthy of man.'"³⁶ The Church's holistic understanding of human development is a call to action on the part of the civil governments "not to refuse the Church's valuable aid proffered them in a season of such

³⁴ Ibid.

³⁵ Ibid. See also IDC 5, in Carlen, PE, 78 [2:6].

³⁶ Hughes, The Popes' New Order, p.6. See also IDC 8, in Carlen, PE, 78 [2:7].

need but on the contrary, to unite them more closely with an institution that is the source of so much good for states.’³⁷

In conclusion, with a moral note of individuality, i.e., self-actualization in the ethical form of personal responsibility or self reliance as an essential element of human well being underlying the concept of a holistic ecclesial understanding of human development, Leo XIII ultimately turned his attention to three fundamental human rights and duties concerning men and women “not as grouped in the political societies called states, but as individual souls.”³⁸ These are related to the free practice of one’s faith or adherence to a religious affiliation of his or her own choice without undue interference or hindrances from the state. This free practice of one’s faith entails the religious duty of the individual Catholic believer to adhere freely and responsibly to the teaching of the Holy See in Rome. It also entails the duty to educate himself or herself in matters of faith and morals and to observe God’s plan in what relates to marriage and the family, especially with regard to the character training of youth. We will conclude that the enjoyment of the foregoing human rights along with the corresponding fulfillment of appropriate duties constitutes a main ingredient of a holistic ecclesial understanding of human development according to Pope Leo XIII in his inaugural encyclical Inscrutabili.

The above mentioned aspect of personal individuality is proposed, at the conclusion of the present dissertation, as the hallmark of genuine social progress as well as rights based integral development in the capitalist spirit of new liberalism. In another social encyclical, Quod Apostolici Muneris (1878), Leo XIII again critically assessed some erroneous solutions to the prevalent social question or the historically significant

³⁷ Ibid. See also IDC 12, in Carlen, PE, 78 [2:7-8].

³⁸ Ibid. See also IDC 15, in Carlen, PE, 78 [2:9].

issue of the maladjustment and failure of the civil state to promote the common good as an integral part of a holistic ecclesial understanding of human development. This letter was written just eight months after the inaugural encyclical Inscrutabili, so the former bears similarity to the latter in the restatement of the intrinsic relationship between a holistic understanding of human development, on the one hand, and the concept of religion on the other. The encyclical letter Quod Apostolici Muneris is a social analysis of Europe in terms of the prevalent main erroneous views of socialism and communism as variants of absolute or exaggerated rationalism. This social analysis of the prevalent main erroneous views is given in so far as these views have a negative impact on the Church's holistic understanding of human development.³⁹ The religious focus of the human development is its proposed primacy of the spiritual well being over the material welfare in such a holistic ecclesial understanding of human development. In the encyclical, Leo XIII made a renewed call to co-operative action by the civil government to strengthen the moral foundations of civilization and social order. We contend that the moral foundation of a civil society is in this way, an integral part of the public prosperity of nations. We suggest that this is also another important aspect of the holistic understanding of human development according to Leo XIII.

The above stated supremacy of the soul over matter is proposed, at the concluding chapter of this dissertation, as the social-pedagogical premises or methodological starting point of ethical formation and public opinion among other beliefs, for the so called whistle blowers so as to deter abuse of human rights in Kenya. The abuse of human rights leads to underdevelopment in Kenya. The social context within which Leo XIII examined the prevailing erroneous views of rationalism was in part also characterized by the

³⁹ Leo XIII, QAM, in Hughes, The Popes' New Order, p.53. See also QAM 2, in Carlen, PE, 79 [2:12].

emerging political and economic systems of socialism and communism. In his critique of the rationalist erroneous views of rationalism and communism, Leo XIII emphasized the religious foundations of the state, marriage, and property as integral parts of the Church's holistic understanding of human development. In this connection, the pope spoke, above all, against the socialist levelization of the egalitarian relationship between the citizen and the state. This is because, according to Leo XIII, the nation-state would be deprived of its natural right to demand the submission of the citizenry. The ensuing anarchical absence of a rule of law is not ideal for the facilitative role of the state to cater for the common good toward the conceptualization as well as the actualization of the Church's holistic understanding of human development.

However, as Leo XIII continued to observe, the main anti-religious reason of the socialist stance of mind is the emerging rationalism as the “ever widening acceptance of the theory that public authority, with its power of ruling, originates not from God but from the mass of the people—and this mass refusing to be bound by any law that it has not itself passed of its own freewill.”⁴⁰

Similarly, the lack of social stability in the basic unit of society, i.e., the family, would result in the absence of social cohesion. This social cohesion of the family is another necessary element in the Church's holistic understanding of human development. In the same way as the family would lose moral stability or social cohesion, similarly the moral sense of human dignity owing to the value-laden concepts of self-esteem and personal initiative or self-reliance would be lost to the socialist idea of the abolition of the right to private ownership. These concepts are key elements in the holistic ecclesial understanding of human development. This is because, in our view, it behooves the head

⁴⁰ Ibid. See also QAM 2, in Carlen, PE, 79 [2:12].

of a regular family to lay food on the table. It is his or her moral responsibility also to support all the other members of the family in pursuit of social, economic, and cultural goods, such as sufficient clothing, decent housing facilities and education of children.⁴¹

The ability for the head of the family to fulfill his or duties derives, in part, from a just wage. This wage is enough not only to enable the father or mother to provide for the material needs of all the members in a household but also to enable him or her to save enough money to buy productive property or to invest in income generating assets. With the accruing interest or monetary gain from such a property, the father or mother of the family can fend for himself or herself and all members of his household. This enhances his or her self-esteem or his or her moral sense of importance because it is otherwise undignified for an able-bodied adult to depend on others or even on the state machinery for his daily bread as it happened in the communist countries.

The underlined role and religious significance of the regular family is proposed, at the conclusion of the present dissertation, as an ideal pastoral agent. This agent is viewed as a moral catalyst of change by way of education for justice in Kenya. Leo XIII found the religious root causes of the socialist and communist revolutionary movement in the

⁴¹ As the popes contend a mother in a family should not be forced by economic factors or hardships to find a job. This is because she would accomplish a noble social mission in the raising and education of her children. She can equally work much in the same way as her husband and earn also a just wage. However, I have seen an American mother of nine children who freely stayed jobless at home until her last child joined college. Then she also joined college and graduated as a teacher to earn her wages. She pooled together her financial resources with her husband to provide food and education for her family members. Kenya is mainly an agricultural country. People also practice mixed farming. They are also engaged in animal husbandry as they also practice farming. In the past, men and young boys used to take the cows and goats to different places in search of pasture. Women and young girls remained at home to till the land and prepare food. After the introduction of job-employment and urbanization during the colonial days, men were forced to migrate to distant white farmers' large estates and urban centers to earn money to pay government tax and tuition fees as well as buy household goods such as furniture, dishes, and clothing together with footwear. Women tilled the ancestral land to provide food and nurturing for the children at home. Nowadays, couples generally live together either in urban centers doing same jobs for equal pay or in rural areas equally sharing in the farming and household tasks.

rationalist “subversion of the supernatural order and the enthronement of the unaided reason as man’s sole guide.”⁴²

The supreme pontiff saw in philosophical rationalism and liberalism the invisible hand of competitive market economy, which can result in unbridled economism. This market economy is socially divisive and politically oppressive in a way that would not conveniently facilitate the Church’s holistic understanding of human development. As the pope concluded on the influential issue of exaggerated liberalist rationalism, “it has been a popular movement because it flatters and stimulates the eagerness to outstrip others, which is interwoven with man’s nature.”⁴³

For the rest, Leo XIII depended on his predecessor’s descriptions of the three revolutionary movements, which, because of their anti-religious bias against the Church, failed to appreciate the latter’s holistic understanding of human development. In his

⁴² Ibid. See also QAM 2, in Carlen, PE, 79 [2:12]. For instance, at page 112ff. in this work, the reference to people living in communist states as being “spoon fed from state coffers” is made, in particular, in connection with the subversion or abolition of the right to the ownership of private property as necessary condition for a life of dignity. This right guarantees self-reliance. It safeguards the individual against undue dependence on the state. That means that it is unbecoming of an able-bodied adult to be unduly dependent on the state for his upkeep or maintenance of his own family. In general, there is obviously more to the nature and scope of socialism/communism than the abolition of the right to ownership of private and consequent adverse effects. A comprehensive study or general review of the strengths of socialism/communism, which is outside the scope of this dissertation, would include such ideas as human solidarity and universal destination of all created goods. The popes, especially the later ones, i.e., John XXIII, Paul VI, and John Paul II as well as Benedict XVI, are good at saying what the potential strengths of such socialist ideas are in their original contribution for the social teaching of the Church. In critiquing the socialist and communist regimes, we should not forget that there is untold human degradation in capitalist, liberal societies as well. For instance, John Desrochers confined himself to the social issue of child labor during the Industrial Revolution as follows in his book The Social Teaching of the Church (Madras, Bangalore: John Desrochers, C.S.C., 1982), p.38: “ During the Industrial Revolution children of 4 and 5 years of age were made to work underground in the mines 12 to 16 hours a day and paid scandalously low wages....The working day varied from 14 to 18 hours for children under 14 in other areas of employment.” As conclusively, Anthony J. Tambasco gives special reference to the present day negative by-products of the liberal capitalist economy at the international level of world trade in his article “Option for the Poor”, The Deeper Meaning of Economic Life, p. 46: “...dependencies created by multinational corporations which tend to compound the disadvantages of the poor in the Third World.”

⁴³ Ibid. See also QAM 2, in Carlen, PE, 79 [2:12].

Syllabus, the preceding Pope Pius IX described the erroneous religious views of rationalism and socialism as well as communism as follows.

1. In the first place, the absolute rationalism is an erroneous distortion of right reason “from which almost all other errors have their origin.”⁴⁴
2. In the second place, concerning socialism and communism, Pius IX gave reference to his encyclical letter Nostis et Nobiscum (1849).⁴⁵ He gave here the following warning against the dangers of socialism and communism as hindrances to the Church’s holistic understanding and implementation of integral human development, underlying spiritual values, e.g., social justice and the mutual respect of personal integrity:

You are aware indeed that the goal of this most iniquitous plot is to drive people to overthrow the entire order of human affairs and to draw them over to the wicked theories of this socialism and communism, by confusing them with perverted teachings. But these enemies realize that they cannot hope for any agreement with the Catholic Church, which allows neither tampering with truths proposed by faith, nor adding any new human fictions to them. This is why they try to draw the Italian people over to Protestantism, which in their deceit they repeatedly declare to be only another form of the same true religion of Christ, thereby just as pleasing to God. Meanwhile they know full well that the chief principle of the protestant tenets, i.e. that the holy scriptures are to be understood by the personal judgment of the individual, will greatly assist their impious cause. They are confident that they can first misuse the Holy Scriptures by wrong interpretation to spread their errors and claim God’s authority while doing so. Then they can cause men to call into doubt the common principles of justice and honor.⁴⁶

⁴⁴ „Quanta Cura,“ in Carlen, PE, 63 [1:382]. See also, Utz, Die Katholische Sozialdoktrin, p. 34. The encyclical Quanta Cura will be given by the initials QC followed by the paragraph and page numbers.

⁴⁵ Pius IX, Nostis et Nobiscum, On the Church in the Pontifical States December 8, 1849, AP IX., I 1 198-223. This text is available in Utz, Die Katholische Sozialdoktrin, pp. 2-33. It is also available in Carlen, PE, 44, [1:295-303]. References to the encyclical Nostis et Nobiscum will be given by the initials NN followed by the paragraph and page numbers.

⁴⁶ NN 6, in Carlen, PE, 44[1:296]. See also Utz Die Katholische Sozialdoktrin, p. 17. As mentioned under foot note number 42 in this chapter a similar reference to the harm that the liberal capitalist societies have done may be traced back to the nineteenth century Industrial Revolution. In the first place, it was greed of the employers, which made them insensitive to the basic needs of workers. The low wages and poor working conditions had reduced the alienated employees almost to the state of slavery. Philip Hughes, in The Popes’ New Order: A Systematic Summary of the Social Encyclicals and Addresses from Leo XIII to Pius XII (New York: The Macmillan Company, 1944), p. 208 referred to Leo XIII’s Rerum Novarum: “The hiring of labor, and the conduct of trade are concentrated in the hands of competitively few so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than slavery itself.” In the second place, in its classical liberal theory of *laissez faire*, the Manchester School of Economics had alienated workers from each other. It did so by denying workers their natural right of association for the purposes of collective bargaining. Without the latter, the isolated workers were

According to Leo XIII and his predecessor Pius IX, therefore, the Church's holistic understanding of human development entailed the rule of law and order in a civil society as well as the religious awareness of God, without whom everything would be equivalent or morally indifferent, that is to say, value-neutral.

Finally, in his social manifesto on labor rights, i.e., Rerum Novarum, Leo XIII indicated further the social economic and political indices of the Church's holistic understanding of human development.

In continuity with what he had said about the erroneous socialist ideas concerning ownership and marriage in Quod Apostolici Muneris, Leo XIII critically assessed the social conflict arising from the labor relations between the few wealthy capitalist employers and the vast majority of unpropertied workers or the proletariat. The profit motive of employers betrayed their greed and unchecked competition as the pope lamented in Rerum Novarum: “the hiring of labor, and the conduct of trade are concentrated in the hands of comparatively few, so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better

helpless and liable to exploitation by their employers. As Schapiro said in his book Liberalism: Its Meaning and History (New York, Cincinnati: Van Nostrand Reinhold Company, 1958), p.43: “the school upheld the doctrine of *laissez faire* and strongly opposed the intervention of the state on behalf of the workers, especially in the field of social legislation.” In the third place, nowadays the harm that the liberal capitalist societies have done may be subsumed, among other factors, under pollution of the environment and ecological degradation from their industrial emissions and waste. In the fourth place, on the level of human development, we may note the dependence mentality that the welfare state instills among able-bodied adults unwilling to work for themselves. They realize that the state is there to help them meet their basic human needs. The welfare state in the liberal capitalistic societies also tends to diminish the moral sense of the social responsibility of individuals to take charge of their common good. An example of such a public good is the environmental care of the neighborhood. The responsibility over such environmental matters as maintaining the surrounding area clear of garbage or keeping the neighborhood drug free is thought of as a duty of the municipality or the state. In the last place, excessive capitalist economic power tends to corrupt and gradually indulge egotistic greed. Such greed is detrimental to the socio-political stability as it brings about economic recession in liberal capitalistic societies such as USA with adverse effects all over the world.

than slavery itself.”⁴⁷ This means that the Church’s holistic understanding of human development cannot be just reduced to the liberalist model of economic growth regardless of how the accumulated wealth is evenly or fairly distributed, for instance, in terms of a just wage. Distributive justice in moral terms of a fair share in the national income, in the mind of Leo XIII, is an important ethical requirement for the Church’s holistic understanding of human development.

The needs of social justice do not have to follow the erroneous socialist attempt to solve the labor question with the abolition of private property so as to make everyone equally indigent! According to Leo XIII, such a radical solution is not worthy of the human dignity as standing in intrinsic need for self-love and self-reliance. This basic human need for self-reliance can be adequately met when the individual has the maintenance of his or her own family. And this maintenance of one’s family would be by means of a fair living wage, i.e., a wage which would enable an employee to lead a diligent life style. This means that the individual worker is furthermore entrusted with his or her own self-keep through his or her own freely chosen economy of life style instead of being spoon-fed from the state coffers in a totalitarian state without enjoying the right of ownership of private property. Such a property-ownership contributes to the economy of life and a moral sense of savings.

The entrepreneurial idea of self-reliance is proposed, at the concluding chapter of the dissertation, as key to the virtue ethics underlying the suggested communitarian idea of integral development. The Church’s holistic understanding of human development according to the Catholic social teaching, as propounded by Leo XIII, entails the satisfaction of the physical needs of food, clothing, and decent shelter, on the one hand,

⁴⁷ RN 3, in Carlen, PE, 115 [2:242]. See also QAM, in Hughes, The Popes’ New Order, p. 208ff

and the nourishing of the basic human needs for love, worth, acceptance, and autonomy by means of full employment and just wage on the other. A dignified or self-sufficient and self-rewarding way of life is, in part, the quintessence of the Church's holistic understanding of human development in the light of the Leonian Catholic social teaching.

The primary right to earn one's own living empowers one, consequently, to enjoy the full right to marry and to found a family as well as to maintain it. This social life of a marriage and founding a family as well as its maintenance are achieved by means of the individual ownership of productive property. Such an individual ownership of productive property would not be the case if the property ownership was a monopoly of the state. The property ownership by the state thus reduces the family to mere dependence on assistance from the civil government. According to Leo XIII, this undue dependence on state assistance is an affront to human dignity. An expanded meaning of the Church's holistic understanding of human development is the entitlement to what Pius XI called a family wage to enable each and every member of the basic social unit to lead a life of dignity.

Furthermore, according to Leo XIII, to lead a dignified way of life means to enjoy the social insurance or protection of life from such natural misfortunes as accident at one's place of work and sickness as well as old age. These social benefits were to be negotiated through the collective bargaining power of trade unions. The lack of the trade unions at the onset of the industrial revolution was the main handicap on the part of the workers in the civil society. As Hughes conceded, "the pope sees the beginning of trouble in the destruction of the old working men's guilds. No other protective organization took their place; hence by degrees it has come to pass that working men have been

surrendered, isolated and helpless, to the hard heartedness of employers and to the greed of unchecked competition.”⁴⁸ An important aspect of the Church’s holistic understanding of human development includes, therefore, the social insurance of workers’ lives against misfortune through collective bargaining between the employer and the employees. In sum, then, through the collective bargaining of trade unions, workers will, “in their own small ways, develop into owners.”⁴⁹ In this way, distributive justice will prevail and society will be better off. And this is, truly, one of the authentic meanings of the Church’s holistic understanding of human development. It is the self-development of the small scale workers rising to the ranks of self-made medium scale owners by means of a just wage and the moral sense of savings of the diligent individual worker.

As we will indicate, in the concluding chapter, Leo’s social vision of integral development as self-reliance corresponds adequately to the overall rationale of this dissertation in its interdisciplinary method and logical attempt to apply its findings from the social teaching of the Church to the nation-state of Kenya against the immediate historical background of the country. This background is identified as a colonial legacy of the utilitarian philosophy of a social economic political liberalism, on the one hand, and traditional African socialism on the other. And both are commonly understood as being grounded on the core concept of self-reliance (i.e., *Harambee*). As the American author Philip Hughes again summed up the Leonian holistic understanding of human development as the self-reliance entailed in the concept of self-development toward a decent and happy lifestyle:

Property will certainly become more equitably divided. The present evil state of things will tend to disappear, i.e., the division into two ‘widely differing casts . . . the one

⁴⁸ RN, in Hughes, The Popes’ New Order, p. 208. See also RN 3, in Carlen, PE, 115 [2:242].

⁴⁹ RN, in Hughes, The Popes’ New Order, p.223.

holding power because it holds wealth; which has in its grasp the whole of labor and trade; . . . manipulating for its own benefit . . . all the sources of supply; . . . and the other, a needy and powerless multitude, sick and sore in spirit, ever ready for disturbance.’ There will be, also, a greater abundance of the fruits of the earth; for ‘men always work harder and more readily when they work on that which belongs to them.’ Then, too, ‘men would cling to the country in which they were born, for no one would exchange his fatherland for a foreign country, if his own afforded him the means of a decent and happy life.’⁵⁰

The moral sense of partnership in development by means of co-responsibility or co-management in running the means of production in a true spirit of self-motivation and human solidarity as well as distributive justice is ultimately, then, also a significant aspect of the genuine meaning of the Church’s holistic understanding of human development in the context of industrial relations.

Leo XIII wrote his encyclical Rerum Novarum within the local context of industrial relationship in Italy in particular and Europe in general. However, sixteen months before his death, he wrote a silver jubilee letter to celebrate his twenty-fifth anniversary as a successor of St. Peter. The silver jubilee letter, Pervenuti, (1902), was on the international problem of world peace. This is an international problem because of the excessive nationalism of civil states led by competitive jealousy against each other. They do so even to the point of war preparedness for fear of being caught unawares or unarmed according to the old Roman mentality: *si vis pacem para bellum*.⁵¹ This mentality had it that if you want peace prepare for war. However, for Leo XIII such war-minded peace is

⁵⁰ Ibid.

⁵¹ We observe here furthermore that Leo XIII was correct in judging the Roman war-mentality--i. e., *si vis pacem para bellum*---dangerously fatal, especially in the recent nuclear arms race. The latter took place during the cold war between the superpowers of the world. The escalation of nuclear weapons led to the menace of annihilation of almost all humankind in a retaliatory use of the deadly weapons. Such a suicidal attitude or military approach to peace is then dangerously fatal. No responsible nuclear ethics would justify such a worldwide *periculum commune* or social menace. David Hollenbach states the justification for this absolutist approach to the use of nuclear weapons in his book, Nuclear Ethics: A Christian Moral Argument (New York) Ramsey: Paulist Press, 1983), p.47: “...nuclear weapons are weapons of mass destruction which are necessarily indiscriminate . Their use is judged greater than necessary to repel an enemy attack. The harm they cause is disproportionate to any good attainable by their use.”

no peace at all. In this way, the supreme pontiff anticipated what the Fathers of Vatican II also realized: peace is not just the mere absence of war.

Peace is the observance of the natural law principles of morality and justice in international relations. Otherwise, it will be maintained only by the force of war or at least the deterrent threat of the force of war. In that case, the law of the jungle or the survival of the strongest would reign supreme. The proverbial saying would be true that might is right. In the military might of the strongest, the weakest are ignored. Needless to say, this is to the detriment of world peace without which there would be no lasting integral development. Leo XIII judged the principle to be, in this way, dangerously fatal. He proposed what would be called by the Vatican II Council Fathers the preferential option for the poor or the marginalized members of a society in the light of the natural law principles of morality and justice. According to this alternative version of peace, “When there is a question of defending the rights of individuals, the poor and badly off have a claim to special consideration. The richer class has many ways of shielding themselves and stands less in need of help from the state; whereas the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the state.”⁵²

The new understanding of peace implies that development is the new name for peace.⁵³ Pope Paul VI laid it down that if you want peace, work for development.⁵⁴ This is, also, another clear case of the historical consciousness or the developing

⁵² RN 37, in Carlen, PE, 115 [2:251].

⁵³ PP 87, in Walsh and Davies, Proclaiming Justice and Peace, p. see also Weigel, A Century of Catholic Social Thought p. 5.

⁵⁴ Ibid.

understanding of human development and social progress as they relate to social economic well being over time.

At a time when the issue of a legitimate self-defense involved only bows and arrows or at most cannon gun powder, it made some sense to allow relatively few casualties or collateral damages. But when it comes to the present-day danger of mass destruction of human lives, the justification of nuclear weaponry for legitimate self-defense is self-defeating. The call for peace by working for peace at any cost was for that reason made by the popes in the recent social teaching of the Church.

As Saint James reminded us, the root causes of overt belligerent behavior are deep-seated in people's inordinate desires.⁵⁵ This is true so long as such destructive desires and subsequent plan of life dominate peoples' hearts and motivate them as groupings of individuals, terrorists, or nations. On the other hand, the aggrieved or endangered state is morally entitled to the legitimate defense of its national sovereignty and the prevention of injury to its subjects or other threatened innocent people on the others. It is worth noting, in this connection, that as it was the case with the right of the trade unions to call for a strike as a last resort, similarly, the legal use of weapons in defense is legitimate only as a last resort.

In sum, according to the last will of the aging pope, there is no better way of visualizing the Church's holistic understanding of human development than to work for justice and peace in the light of the natural law of human reason as well as the law of Christ. This law entails social love or the preferential option for the less fortunate members of society. This would bring about mutual trust in interpersonal and international relations so as to create the enabling conditions for universal brotherhood or

⁵⁵ Jas 1:14-15

sisterhood of all men and women of goodwill or human solidarity as the best form of the Church's holistic understanding of human development.

As an overview of Leo XIII's lifelong *Weltanschauung*, we will conclude that since early in his priestly ministry, as well as his service as bishop and cardinal at Perugia, his own vision of the Church's holistic understanding of human development was one that included not only material well being but also and above all the spiritual and socio-ethical values of culture and religion. For the supreme pontiff, a holistic understanding of human development meant above all a state of being more human rather than just having more possessions. It is what Pope John Paul II called the priority of being over having.⁵⁶ As Murphy observed well, "Peccis' pastoral ministry as a bishop was marked by . . . intellectual curiosity and wide-ranging interests and a desire to bring about social and cultural as well as religious development among the people."⁵⁷

The overriding motive of humanization or simply the state of being more human than just having mere possessions is proposed, at the conclusion of this dissertation, as an integral element of social conscientization. It is thereby suggested that such a process would best serve as a moral type of remedy or antidote against corruption or maladjustment and failure of civil society to deliver goods in Kenya.

⁵⁶ "Centesimus Annus" 11 and PP14, in Walsh, *Proclaiming Justice and Peace*, p. 440ff: " from this point forward, it will be necessary to keep in mind that the main thread in a certain sense the guiding principle of Pope Leo's encyclical and of all the Church's social doctrine is a correct view of human person and of his unique value inasmuch as "man ... is the only creature on earth which God willed for itself. God has imprinted His own image and likeness on man (cf. Gn1:26) conferring upon him an incomparable dignity as the encyclical frequently insists in effect beyond the rights which do not correspond to any work he performs but which flow from his essential dignity as a person."

⁵⁷ Weigel, *A Century of Catholic Social Thought* p. 9.

2.3. Pius XI and the Church's Holistic Understanding of Human Development

2.3.1. Background

A brief biographical note is given as follows. Achille Rotti was born a person of strong determination to a prosperous textile manufacturer in Milan in 1857. After his sacerdotal ordination in 1879, Rotti spent thirty years as a professional librarian. He served in the capacity at the Ambrosian library in Milan for seven years and then at the Vatican. It is here that he did scholarly research and acquired international recognition in library studies. Benedict XV appointed him the archbishop of Lepanto near Rome in 1921. He was elected in 1922 as Pope Pius XI to lead the Catholic Church out of the post-war period.

2.3.2. Church's Holistic Understanding of Human Development

The above stated holistic understanding of human development is found in Pope Pius XI's social encyclical letter Quadragesimo Anno (1931). The supreme pontiff issued the encyclical to celebrate the fortieth anniversary of Pope Leo XIII's social manifesto Rerum Novarum. This encyclical was written *sub aspectu moralitatis* to seek for a religious integration between the individual moral ways of life at the personal level and one's work ethics at the place of employment on the social level of human development.

The moral approach to the issue of a holistic understanding of human development was inspired by the then spiritual and intellectual mentor of Leo XIII, German Bishop Wilhem Emmanuel von Ketteler, with his faith-conviction that the human condition can be improved. This faith-conviction entails also the religious belief or socio-philosophical doctrine that humankind has a God-given power to aid in its own improvement here on earth. This biblical optimism is according to the gospel mandate in

the Book of Genesis “fill the earth and subdue it.”⁵⁸ In effect, the above mentioned biblical meliorism is the ecclesial self-awareness that the Church is an expert in humanity. This ecclesial expertise is gained from its long experience on issues relating to human nature over time. The Church’s expertise on issues of human nature can contribute to the growth in knowledge necessary for a virtuous way of life. Such a virtuous way of life is key to socio-ethical economic development. According to Weigel, Leo XIII was honest enough to acknowledge his intellectual indebtedness to the German social reformer von Kettler: “my great predecessor, the man from whom I learned.”⁵⁹

In the theological and moral context of Quadragesimo Anno, the Church’s holistic understanding of human development means the integration of the universal demands of social justice and the existing social order in a particular community of persons. In this case the integration of the universal demands of social justice and the existing social orders signified the excessive economic might with which the few propertied people wielded an unjustified political might that alienated the proletariat or the great majority of unpropertied people from the fundamental right to participate actively in public affairs.⁶⁰ According to Pope Pius XI, a program of social reconstruction for a fair redistribution of wealth in a new order of social relationships was called for. The pope’s new order was a religious vision of a new person in a new human society.

As we have indicated, the new order was to be realized through the integration of individual virtue as well as through spiritual renewal at the personal level of human development on the one hand. The new order was also to be realized through the value-

⁵⁸ Gn 1: 28.

⁵⁹ Weigel, A Century of Catholic Social Thought p.9

⁶⁰ QA 3-6, in Carlen, PE, 209[3:415-416]. See also in Utz, Die Katholische Sozialdoktrin, pp. 554-557.

laden social reconstruction of economic development at the community level on the other hand. The socio-ethical economic development reform was to be a reflection of the virtue ethics underlying the spiritual or moral renewal entailed in the personal transformation of the new man or woman in a new society. In this way, Pius XI concurred with his immediate predecessor Leo XIII that the key to social reform was the faith renewal of morals in the Christian practice of virtues. As the intellectual mentor of the latter pope was said to have argued well, “A person cannot be a Christian . . . if his convictions do not flow into social action, and if his social action is not guided by the Christian principles that shape his personal life.”⁶¹

We have already illustrated how the social reconstruction proposed in Quadragesimo Anno also involved what eventually Pope Paul VI would call a reversal in the order of priorities in the relationship between economics and politics. It would no longer be the case, as the materialist liberalists and Marxists would have us believe, that the ultimate determinant of a political system is necessarily its economic base. The priority of economics over politics was reversed in the pope’s new order to mean the priority of politics over economics.⁶² This new understanding of the priority of politics over economics underlines the indeterministic freedom of human action. The freedom is situated, to be sure, within a particular social economic environment and culture. However, the ultimate determinant of human action is self-initiative or free personal choice.⁶³ The indeterministic freedom of action underlies what in the social teaching of the Church is known as ethical personalism or the centrality of the human being in the

⁶¹ Weigel, A Century of Catholic Social Thought, p. 11.

⁶² OA 46, in Paul VI, On the New Social Problems, Octogesima Adveniens (St. Paul Publications Africa), pp. 35-37.

⁶³ K. Wambari, Readings in Introduction to Critical Thinking, (Kijabe: AIC Kijabe Printing Press 1992), p. v ff.

universe.⁶⁴ This centrality of man in the universe is the moral mediation point of reference between the concept of individuality and the idea of sociality in the personal dimension and the communitarian aspect of the holistic understanding of human development respectively.

The key concept of the ethical personalism or new individualism is proposed in the concluding chapter of this dissertation, as the moral mediation point in the cross-cultural encounter between the African philosophy of communitarianism and the Western liberalist idea of individuality. Furthermore, in his encyclical letter Divini Redemptoris (1935) on communism as a social menace to the well being of the entire humanity, Pius XI indicated the concept of integral well being as the quintessence of the Church's holistic understanding of human development.

The ethical perspective from which Pius XI attempted a devastating critique of communism as a public danger to the common good and to the holistic ecclesial understanding of human development was the social institution of the family. The pope viewed the family as the mediation structure between the manifest image of the human person and the idea of a civil society. As the basic unit of society, the family is the groundwork of the national well being and the common good. The family helps to meet natural needs for love, worth, belonging, and autonomy. It is not, therefore, a mere cultural artifice or socio-economically conditioned institution, as the communists would have us believe. Rather, it is derived from the social nature of man.

⁶⁴ CA 34, in Pope John Paul II, On the Human, The Social Teaching of the Church Series, 10, p. 38, on the centrality or priority of the human person over everything else, including profit-oriented business transactions: "Even prior to the logic of fair exchange of goods and the forms of justice appropriate to it, there exists something which is due to the persons because they are persons, by reason of their lofty dignity." This text is also available in Walsh and Davies, Proclaiming Justice and Peace.

That means that the family is founded on permanent marriage or an indissoluble contract of love between one man and one woman for a lifelong partnership of mutual help and nurturing of life born out of love through some form of sexual cooperation. This is according to the inherent nature of the marital act of love; willingly open to life out of the personal desire to ensure future generations.⁶⁵ It involves, therefore, responsible and economically able parenthood. As such the marriage contract is sealed between one man and one woman, who are not deprived of their moral freedom of choice. Otherwise the couple would be non-persons or not subjects or bearers of human rights. As A.F. Utz indicated, “wo keine Wahlmoeglichkeit gibt dort gibt es auch keine Sittlichkeit.”⁶⁶

The open and apostolic family is therefore proposed at the conclusion of this dissertation as an appropriate subject matter of a suggested matrimonial ethics. Such a virtue-ethics is geared toward an ecumenical or worldwide family life education as a catalyst of social change. The manifest symbolism of the human person within the communitarian society is the image of an organism like the human body as a whole in relationship to its parts or members. The part-whole relationship is the idea of the Church’s holistic understanding of human development. It is hereby that the human being is not seen as just a cog in the machine, which is the state monopolizing the economic means of production, i.e., capital under the communist regime. The idea of moral personalism is then replaced by the ethical notion of atheism in such a collectivistic society. This leads the way to moral relativism, as the existentialists saw it clearly: “If God does not exist then everything is possible.”⁶⁷

⁶⁵ Gn 1:28.

⁶⁶ Utz, Ethik (Heidelberg: Lowen, 1970), p. 71: “Where there is no possibility of choice to do otherwise there is no morality”.* *The translation is mine.

⁶⁷ J. P. Sartre, Existentialism and Human Emotions, p. 22

In a communist system, where people are reduced to state slavery, this subjugation of people would not augur well with the Church's holistic understanding of the development of the whole person, i.e., mind, body, and soul, all persons without discrimination as well as entire nations. The communist economic social order is, in this way, a totalitarian system of moral collectivism promising paradise or integral human development here on earth. But as history proved up to the fall of the Berlin wall in 1989, instead of the preached paradise on earth there emerged untold dehumanizing degradation of the acting person. As the work of social reconstruction of the former communist states began, the starting point of the Church's holistic understanding of human development was again well vindicated. It is the truth of things in general—*veritas rerum*—and the truth to oneself—*humilitas*—as a creature before his or her Creator. As such, he or she is, therefore, a person or bearer of God-given inalienable human rights.

The truth about the human person as a subject or holder of God given inalienable human rights is an essential element in the Church's holistic understanding of human development against the theoretical background of atheistic communism. This truth was reflected in the encyclical letter of Pius XI on atheistic communism, Divini Redemptoris, in 1937.

In sum, we can say that Pope Pius XI's systematic critique of the Marxist view of the human person and the family as well as civil society is anchored in the Church's holistic understanding of ethical personalism or the centrality of man or woman in the universe, i.e., everything in the universe is meant for the good of the human person. It underlies, then, the biblical optimism of creation in which God saw everything he had

made to be not just good but very good for the human person: “God looked at everything he had made, and he found it very good.”⁶⁸ It is in the same gospel light that Pius XI again undermined the collectivist doctrine of private property. While the universal destination of all created goods is a primary expectation for every man or woman, the truth of its very nature demands a rational order of distributive justice and public safety as well as world peace. This rational order of distributive justice is realized by means of the social institution of private property. In contradistinction to the Marxist claims, according to Leo XIII and Pius XI, men work best at what they consider their own. The institution of property would, in this way, better cater for the rational order of distributive justice than the Marxist thought would have us believe.

Part of the above stated order of distributive justice is God’s will for a fair share of what a person has justifiably appropriated to himself or herself by the legitimate means of one’s labor.⁶⁹ This is true, for instance, with regard to the effective occupation of a piece of land. For instance, it is the case with a farmer owning a piece of land by means of transforming it through his or her diligent agricultural industry and animal husbandry. In doing so, the farmer imprints, as it were, the transformed soil and developed land with his or her personal character.

Moreover, as we have already indicated, it is an affront to human dignity for an able-bodied man or woman to be dependent on the state largesse for his or her basic needs notwithstanding his or her own ability to provide the same on one’s own self-initiative. This dependency on the state largesse is not according to the natural demands

⁶⁸ Gn 1:31. We clarify that the biblical optimism of creation means that when God declares creation good, the reference is not made to the intrinsic goodness of the human person alone. The biblical teaching is that all creation is very good, not one creature alone. That means that biblical optimism of creation is not reducible to an egoistic or self-centered anthropological optimism.

⁶⁹ Gn 3:19.

of social justice or in line with the ethical and holistic understanding of the principle of subsidiarity. This principle requires that the members of a given civil society be afforded the fair and equal opportunity to exercise fully their own right to participate actively in public affairs. The principle of subsidiarity stipulates that the state should not in any way usurp or reserve to itself any service that the public ranking groupings of citizens or an individual could do as well. According to this principle, the state is then left with what it alone is best placed to do according to the social ethical needs of the common good and the natural demands of social justice.⁷⁰ The subsidiarity principle applies also to other larger institutional groupings of people, such as corporations, Churches, and clubs.

As above stated, the overall objective of the Church's holistic understanding of human development is then an attempt to work out an effective harmony between the rights and duties as well as the freedom and authority of citizens and the state in the immanent order of human reality. The freedom of individual citizens transcends the state. But the common good transcends the individual. As Leo XIII warned, "There is no need of positioning the state before the individual." Hence, the Church's holistic understanding of a human development as an effective harmony between human freedom and civil authority of citizens and the state is ultimately a supernatural faith-understanding of the harmonious relationship between nature and grace, creature and creator, and time and eternity.⁷¹

For the purposes of the overall rationale of this dissertation as, in part, an intellectual attempt to implement the social teaching of the Church in an African context, we will show how the holistic understanding of human development applies in a cultural

⁷⁰ QA 79, in Utz, *Katholische Sozialdoktrin*, p.603. See also QA 79, in Carlen, PE, 209 [3:428].

⁷¹ David F. Kelly, *The Emergency of Roman Catholic Medical Ethics in North America: An Historical Methodological-Bibliographical Study* (New York: The Edwin Mellen Press, 1979), p.449.

African context as follows. The way through which the holistic understanding applies, for instance, in its methodological understanding of the cultural African context, may be briefly illustrated in the following manner. Above all, this African social context is about some cultural barriers on the way to social economic progress in Africa today, such as the anachronism of significant elements of the African traditional heritage. An example is the tradition of marginalization of African women in education and development as well as some superstitious beliefs in magic and witchcraft.⁷² The aim or goal of the Church's holistic understanding of human development is, in this connection, to facilitate an interdisciplinary educational or transformative approach to the social question of progress for the human person on the one side and the civil society on the other.

The working hypothesis of the Church's holistic understanding of human development is again the faith conviction that only in the universal brotherhood and sisterhood of all men and women, or more simply in human solidarity and world peace, could such a social renewal of both the personal and social life of individuals and entire communities be achieved for the cultural and the politico-economic progress of all. However, the latter progressive understanding would be incomplete if it was reduced to the liberal or Marxist economism, i.e., rank materialism. This economic materialism in both the liberalist and communist theories of ownership of productive property is overcome by the inherent religious dimension of the Church's holistic understanding of human development. Such an understanding is, among other demands, manifested by the

⁷² Kwasi Wiredu, "What can Philosophy Do For Africa?" in Wambari, Readings in Introduction to Critical Thinking, pp. 9888-111.

ascetic ecclesial effort to give a living faith-witness to the universal call to holiness in everyday affairs or ordinary work and usual interpersonal relationships.⁷³

The religious call to everyday sanctity is a divine invitation to rise above the ordinary meaning of the normal things we deal with in life, such as private property that is to be held with an understanding of biblical stewardship as well as poverty of spirit or ascetic moral detachment: “Blessed are the poor in spirit for theirs is the kingdom of heaven.”⁷⁴ According to Pope Pius XI, the biblical meaning and purpose of the first beatitude in the Sermon on the Mount is to set the priority of spiritual well being over material well being: seek first the kingdom (of God) and his righteousness and all these things will be given to you besides.”⁷⁵

The priority of spiritual well being over material well being entails the faith-understanding that we pursue the latter in the gospel light of the universal principles of God’s commandments. The peak moment of the commandments is social love. This is seen above all in the voluntary spiritual and bodily works of mercy, much in the same way as the biblical good Samaritan did.⁷⁶ In this way, we may view the Church’s holistic understanding of human development as an ecclesial initiative to connect Christian faith with social love and justice as well as world peace. It is a conscientious or prophetic warning that, without the fulfillment of the moral duties demanded by strict justice owing to others, our social love for them would be vacuous of any meaning whatsoever.

⁷³ “Lumen Gentium” 13, in Flannery, Vatican Council II, p.364ff.

⁷⁴ Mt 5:3.

⁷⁵ Mt 6:33.

⁷⁶ Lk 10:29ff

Here we call to mind the famous words of Saint Augustine to the effect that social love cannot be genuine if it is consistently lacking in social justice.⁷⁷ The needs of social justice include the human right to a just or living family wage. Such a wage empowers the individual to enjoy the ownership of productive or income-generating private property. A just wage also involves public or private insurance and social security against old age, illness or physical and mental disabilities as well as bodily incapacitation. It entails again the promotion of a noble cultural lifestyle consistent with the *Lebenswelt* of the individual or social grouping concerned. Lehman gives the example of throwing birthday parties as a felt cultural need in England.⁷⁸ Furthermore, it means the universal right to education for effective self-improvement and community development.

Above all, the Church's holistic understanding of human development also requires the transcendence of the common ethical dichotomy. This common dichotomy consists of the unwitting double-dealing with which we relate to each other. For instance, we carry out our religious duties of Sunday worship and payment of tithes while at the same time we exploit others or defraud the civil society in corrupt dealings in our public places of work. Many Christian employers or owners of industrial firms deny their employees a just payment of wages without any bite of moral conscience. Most of the time they do so out of the profit motive of economic gain at the expense of the welfare of

⁷⁷ Concerning the Early Father's insistence that social love cannot be genuine if systematically lacking in social justice, see St. Augustine, *City of God*, p.75 "the republic cannot be governed --- without the most absolute justice." The "social love" mentioned by Augustine in the same text referring to "perfect justice" means the human solidarity ensuing from the common experience of empathy (i.e., *Einfuehlung* or entering the mind or spirit and even feeling of another person or simply feeling like the other person is feeling with a view to helping him or her to meet adequately the felt need. Similarly, for instance, according to Gustavo Gutierrez, to be in solidarity with the poor means to identify oneself with them in their view of reality. To be in solidarity with the poor, as Gutierrez says in a quote from his article "Liberation, Theology and Proclamation," Bruce Douglas, *The Deeper Meaning of Economic Life*, p. 38: "...is to enter the world of the oppressed race, culture and social class, to enter the universe of their values and cultural categories."

⁷⁸ Seers, "The Meaning of Development" in Lehman, *Development Theory*, p.12.

the income-generating working class. In this connection, the Church's holistic understanding of human development entails a search after a moral methodological groundwork of a sound business ethics. This ethics is meant for an effective entrepreneurial management in the biblical light of the social teaching of the Church.

The above-stated search after a moral methodological groundwork of a sound business ethics is then consistently proposed, at the conclusion of this dissertation as a moral cure for the prevalent corrupt ways of marketing economy or *magendo* in Kenya. Ultimately an important aspect of the Church's holistic understanding of human development comprises the preferential option for the poor. This is achieved in concerted efforts of the ecclesial community to be a voice for the voiceless and to fight for the human advancement of all. This is achieved inasmuch as these rights are one's due simply as a human person regardless of social status and without any discrimination whatsoever. But again the worshiping community, called the Church, came to realize that those who preach justice must first practice justice themselves. The Church came to realize so, for instance, in the Synod of Bishops in 1971.⁷⁹ This call to a life-witness of justice and peace is, therefore, a challenge to the Church, among other requirements, to empower the Christian laity. The empowerment of the Christian laity is according to the principle of subsidiarity. This principle of subsidiarity entails the spirit of human solidarity enabling the laity to grow deeper in the moral theological knowledge of the Catholic social teaching.

The overall goal of the social teaching of the Church is the common search after the light of truth, for instance, to assist the workers meet their spiritual and material needs. They would do this, of course, in effective collaboration with other professional

⁷⁹ JW 13-28, in Walsh and Davies, Proclaiming Justice and Peace, pp. 272-275

bodies and trade unions in the common pursuit of brotherly human solidarity. This solidarity is grounded in the knowledge and fear of God. The latter reverence is the beginning of human and divine wisdom. This is, in part, the quintessence and final goal of the Church's holistic understanding of human development or *salus populi* and the universal common good of humankind as indicated in the encyclical Divini Redemptoris of Pope Pius XI. We contend that the empowerment of the Christian laity is devoid of any practical significance in the face of the widespread Church policy of underemployment and underpayment of catechists, among other pastoral agents, in many parts of the local Churches in the African context under consideration here in the concluding chapter.

In an earlier social encyclical, Ubi Arcano Dei (1921), on the aftermaths of the First World War (1914-1918) and its adverse effects on a holistic ecclesial understanding of human development, Pope Pius XI indicated in a similar way how the latter development consists of the charitable works of social love to the desolate people and helpless victims of the international conflict. Such a conflict can be avoided in the future through concerted efforts toward the international improvement of world peace.⁸⁰ The aforementioned world peace can be achieved, as one of the main elements in the Church's holistic understanding of human development, by nurturing social love especially among the youth for effective learning and practicing of religious life and good morals.

The process of inculcation of the culture of learning and social love for religious life is known as humanization of social progress, "humankind advancing toward the

⁸⁰ Hughes, The Popes' New Order, p.19.

height of its perfection.”⁸¹ It means universal brotherhood and sisterhood sealed with *Pax Christi* (Peace of Christ) in the hearts of all men and women of good will. As part of the Church’s holistic understanding of human development, this is again the social process of interpersonal relationships of “man being a brother to his fellow man, as Christ our Lord commanded.”⁸²

As already mentioned, the transformative ethical process of humanization is proposed, in the concluding chapter of this dissertation, as a moral catalyst of socio-cultural change for a more effective or holistic understanding and realization of rights-based human development. Again, we will indicate in the concluding chapter how nationalism, tribalism, and nepotism had over time a negative impact on the human development in the African context of Kenya. This is because the overall rationale of this dissertation is, in part, an intellectual attempt to implement the social teaching of the Church within the African context. The rationale is sought with a view to realizing integral development. This development is achieved by means of a holistic understanding actualization of human development as integral development. The moral requirement for the holistic understanding and actualization of human development as integral development is then, in part, the realization of universal brotherhood and sisterhood of all men and women of goodwill. That means, in part, self-restraint with regard to excessive or discriminatory nationalism or tribalism and nepotism. Such a form of self-discipline as a type of self-education is accordingly proposed also at the conclusion of the present dissertation as the true meaning of genuine education (i.e., *ex ducere*) or effective

⁸¹ Hughes, The Popes’ New Order, p.21.

⁸² Ibid.

leadership of people from negative solipsism to positive altruism. The latter is thereby suggested as a moral antidote against the narrow tribalism in Kenya today.

The above stated holistic ecclesial understanding of human development as racial and tribal integration would pave the way toward the universal aspiration to human prosperity. This universal aspiration is the human desire for happiness in the absence of which the human heart is restless. True happiness means the knowledge and fear of God without whom our hearts remain restless according to the theological-anthropological teaching of Saint Augustine.⁸³ In our view, lasting happiness in union with God is, above all, the peak moment of human development.

Besides the major encyclicals, such as the above stated ones, Pope Pius XI wrote apostolic letters relevant to the issue of world peace and friendly cooperation as key elements in the Church's holistic understanding of human development. One of these letters is Con Vivo Piacere (1922) in which the pope spoke about the pacification of the world by means of self-sacrifice in mutual charity of friendship and trustfilled self-control with regard to concupiscence and other passions against neighbors.⁸⁴ This is a continuation of some thoughts in Ubi Arcano Dei. In this apostolic letter Pius XI speaks of the fellowship of men as an integral part of the Church's holistic understanding of human development, "the peace men need to possess is something which will penetrate their hearts, calm their souls, and induce them to real brotherly feelings."⁸⁵

⁸³ St. Augustine, The Confessions, in John E. Rotelle(ed.),The Works of Saint. Augustine. A Translation for the 21st. Century. (Hyden Park, NY: New City Press, 1990), p.39 " You arouse us so that praising you may bring us joy, because you have made us and draw us to yourself, and our heart is unquiet until it rest in you."

⁸⁴ Hughes, The Popes' New Order, p.22.

⁸⁵ Ibid.

Another letter is entitled Quando nel Principio (1923), stressing the need to overcome the divorce of juridical justice from social love. For social love the latter is the moral basis of the perfection of the legal system of states.⁸⁶ In yet another letter, Benedetto il Natale (1930), Pius XI, addressing himself to the College of Cardinals on the Christmas Eve of the year in question, expressed the Church's desire for peace as one of the means of satisfaction of the needs of the times in the 1930s. Another need is the gospel peace of mind, body, and soul in the transcendence of evil carnal desires. This gospel of peace is born more out of social love than strict justice.⁸⁷ However, to be effective, it requires the friendly and harmonious cooperation in a moral form of human solidarity. The solidarity would be best directed by means of distributive justice guaranteeing the equality of opportunity for all to exercise their inherent right to take an active part in public affairs so as to emphasize again the Church's holistic understanding of human development. Such an active participation in public affairs is possible only where there is the rule of law based on the orderly exercise of one's freedom.

Following the apostolic letters, Pius XI wrote another social encyclical, Caritate Christi Compulsi (1932),⁸⁸ against false individualism. The false doctrine is fostered by an inordinate love for money out of the exaggerated profit motive of economic gain in productive property management. The ensuing capitalist acquisitive mentality had it that enormous wealth was concentrated in just a few hands. So the reiterated call by Pius XI is justified in the case of the income redistribution by means of a corresponding social

⁸⁶ Hughes, The Popes' New Order, p.28.

⁸⁷ Hughes, The Popes' New Order, p.289.

⁸⁸ Pius XI "Caritate Christi Compulsi," in Hughes, The Popes' New Order, p. 290ff., giving a striking warning against sordid selfishness like false patriotism and inordinate love of money as causes of International structural injustice, i.e., "that wicked disorder, that unjust distribution of goods, whose effect is to concentrate the riches of nations in the hands of a small group of private citizens... who regulate the markets of the world according to their fancy, to the greater damage of the mass of mankind."

reconstruction as he had already indicated in Quadragesimo Anno, as an integral part of the Church's holistic understanding of human understanding, "that unjust distribution of goods whose effect is to concentrate the riches of the nations in the hands of a small group of private citizens who, as noted in Quadragesimo Anno, regulate the markets of the world to the great damage of the mass of humankind."⁸⁹

To counteract the negative effects of the accumulation of wealth in the hands of just a few proprietors or owners of productive property and to ensure an effective ecclesial holistic understanding of human development, there is the ethical need for transcendence or self-denial with regard to "the too great love of self and one's own."⁹⁰ The excessive or inordinate self-love, for instance, love of one's own motherland, degenerates into the false patriotism in the form of hostile brotherhoods against perceived non-brothers. This is to the detriment of world peace and, in part, as already indicated, the Church's holistic understanding of human development. An integral aspect of the development, as Pope Paul VI later said, is the ethical perception and genuine faith conviction that everyone is my brother or sister.⁹¹ The faith perception of a universal brotherhood and sisterhood of all men and women of good will is another integral part of the Church's holistic understanding of human development. This fellowship is a moral exhortation to overcome racial or tribal hatred "so ruinous to all as it takes the place of the divine law of loving brotherhood."⁹²

In an important concluding ethical note, Pius XI underlined the all-important need for moral formation and a clear faith understanding of the basic concepts of right and

⁸⁹ Hughes, The Popes' New Order, p. 291.

⁹⁰ Ibid.

⁹¹ PP, 12, in Walsh and Davies, Proclaiming Justice and Peace, p. 12ff.

⁹² Hughes, The Popes' New Order, p. 291.

wrong according to the long-term or altruistic interests and short-term or selfish desires of one's choice of a course of one action rather than another. It is in this question of the true knowledge of good and evil that the issue of religious liberty to learn more about God so as to serve Him and to worship Him becomes all important in the Church's holistic understanding of human development. That means, as we have indicated, the right to religious life and divine worship is the key to understanding the equality of liberty or the complete system of basic human rights. It is, then, basically a constitutive part of the Church's holistic understanding of human development. This is a moral call for recognition of the sacred rights of the natural law. Examples of such rights of the natural law are the right to life as well as the establishment of the moral law in the economic field itself. The establishment of the moral law in the economic field constitutes in this way the interdisciplinary study of professional ethics in the noble cause of promotion of the Church's holistic understanding of human development.

As previously mentioned, the underlined need for the moral formation of individual conscience is consequently proposed at the conclusion of this dissertation as a key element of professional economic ethics. It is suggested that such an ethical system would contribute a moral insight towards a more competent delivery of goods as well as transparent service by public functionaries in Kenya today.

The divine gift of human life underlies, for instance, the moral call or God's commandment not to kill. This is because He is the source of and sovereign Lord over the life of every man or woman. We concur with the overall social teaching of the Church that the pro life attitude of the worshipping ecclesial community signifies the Church's most basic holistic understanding of human development as underlying the divine willed

absolute value or sanctity of human life. That means that without the absolute or sacrosanct right to life all other rights, e.g., the human rights to food, clothing and shelter would not have a foundation in reality, .i.e., *sine fundamento in re*.

2.4. Pius XII and the Church's Holistic Understanding of Human Development

2.4.1. Background

Pope Pius XII was named Eugenio Maria Giuseppe Giovanni Pacelli on the day of his birth. He was born on March 2, 1876. He was pope during the period of the Second World War (1939-1945). He attributed the cause of the war to the negligence of the natural law and its moral imperatives. Pius XII was the first pope to address the modern world by radio message. He sent such a message, i.e., *La Sollenita della Pentecoste*, to commemorate the fiftieth anniversary of the publication of the first encyclical letter (*Rerum Novarum*) supporting the rights of workers and of the proletariat in 1941. His ability to speak foreign languages helped him to have a generally positive image before the modern world.⁹³

2.4.2. Church's Holistic Understanding of Human Development

During the first Christmas Eve of the Second World War, Pope Pius XII made his address In Questo Giorno (1939)⁹⁴ to the College of Cardinals. He then set down his famous five peace points as a moral basis of ecumenical cooperative work toward the Church's holistic understanding of human development. In line with the religious dimension of the development, the value-laden notion of peace entails the divine grace of a trust-filled harmonious relation between God and man as well as peace on earth in a

⁹³ http://atheism.about.com/library/glossary/western/bldef_piusxii.htm

⁹⁴ Pius XII, In Questo Giorno, 24 December 1939, in Hughes, The Popes' New Order, p. 193ff. This was a papal address on the first Christmas Eve of the Second World War. It sets out the "Five Peace Points" for lasting harmonious relationship between nations of the earth.

loving social relationship among all men and women of good will.⁹⁵ This peace on earth is the human experience of joy as a result of meeting adequately the basic spiritual needs of love, worth, acceptance, and autonomy over and above the inescapable material needs of food, shelter, and clothing, as well as others related to social politico-economic well being. It is the adequate satisfaction of the spiritual and the material needs as well as the others related to the socio-political well being, which, in part, underlie in a fundamental way the Church's holistic understanding of human development.

The social virtues such as justice and love are necessary elements in any Church's holistic understanding of human development. Justice without love is not a genuine social virtue. It can even end up being inhuman or inconsiderate and cruel. According to Pope Benedict XVI, love is a self-sacrificing energy. The energy is necessary for the practice of justice. This justice is properly understood as an openness of mind and heart to the needs of others as well as the demands of the common good in order to realize a religiously grounded social economic and political vision of integral development:

The church cannot and must not take upon itself the political battle to bring about the most just society possible. She cannot and must not replace the state. Yet at the same time, she cannot and must not remain on the sidelines in the fight for justice. She has to play the part through rational argument and she has to reawaken the spiritual energy without which justice, which always demands sacrifice, cannot prevail and prosper. A just society must be the achievement of politics, not the Church. Yet the promotion of justice through efforts to bring about openness of mind and will to demands of the common good is something which concerns the Church deeply.⁹⁶

For the purposes of the topic on the Church's holistic understanding of human development, we will conclude that, on the personal level, the above stated moral understanding would entail steadfast love or fidelity. This theological virtue, i.e. *hesedh* or steadfast love, signifies conformity to the fundamental truth underlying such a moral

⁹⁵ Hughes, The Popes' New Order, p. 294.

⁹⁶ Benedict XVI, Deus Caritas Est (Nairobi: Paulines Publications Africa, 2005), p. 33.

vision of right and wrong, followed by the consistent behavior to act accordingly. This is especially the case in the practice of charity so as to strengthen the bond of love in a civil society come what may. On the international level of the Church's holistic understanding of human development, the moral vision demands faith and trust in the efficacy and goodwill of promises made between nations as an external gesture of the felt need for mutual self-obligation in all truth to do what one or the other civil state says it will do.

In the process of this trust filled mutual self-obligation and reciprocal fidelity, there will grow mutual understanding and good will among nations for the promotion of world peace. As we have already indicated, this peace is a key element in the Church's holistic understanding of human development. The understanding is given by way of defining clearly the fundamental five points of reference toward the establishment of a just and honorable or lasting peace as follows.

In the first place, the main element in the Church's holistic understanding of human development with reference to world peace is the "assurance of the right to life and independence."⁹⁷ However, this actually means the equality of human rights among the citizenry. It calls for justice in reciprocal equity: *unicuique suum*. In this ethical context of the equality of liberty as a system of basic human rights, the social good of independence or moral autonomy features among such equal rights as the natural right to life or to own property. In its basic meaning of personal autonomy, such independence enhances self-esteem. This personal worth of the individual is central to the moral concept of human dignity as an ethical basis upon which the concept of human rights is grounded.

⁹⁷ Hughes, The Popes' New Order, p. 296.

In the second place comes the important moral point of détente or psychological relaxation from constant fear of material force. The ethically significant point here is that lethal force is not meant to serve the legitimate right to self-defense as it is daily bearing witness to the tyrannical law of the jungle: “might is right.” The moral call here is to dialogue and live. It is the coherent and vital movement toward disarmament or restraint from the mutually destructive arms race.⁹⁸ That means that the concept of independence connotes Kantian type of kingdom of ends and Gewirthian community of rights.⁹⁹ These concepts entail a basic equality of all citizens before the law. This law safeguards the equality of liberty or the indiscriminate enjoyment of human rights among the citizenry. Chief among these rights is the right to life and other rights relating to the enjoyment of a high standard of living. Examples of such rights to quality life are the right to a just wage, the right to health care, and the right to a value added education.

Similarly, the third important point relates to the need for human solidarity in learning from effective success stories of model or exemplary economic development. But this requires the expertise in the transfer of technology and it involves also the need to learn from the enabling juridical institutions of law and order that promote the political stability of progressive civil societies. And this is with a view to recommending constitutional review for a more holistic or balanced human development if need be.¹⁰⁰

In our view, what the stated recommendation really means is that, for instance, in Kenya, the last four decades since the political independency of the nation state were characterized “by the reality of the iron-fisted rule of the Moi and Kenyatta regimes.”¹⁰¹

⁹⁸ Ibid.

⁹⁹ Alan Gewirth, *Community of Rights* (Chicago: The University of Chicago Press, 1966), p. 34.

¹⁰⁰ Daily Nation Newspaper, Thursday, January 22, 2004, p. 8.

¹⁰¹ Ibid.

This was the political inspiration behind the convocation of a Peoples Assembly for the constitutional review process inaugurated after the defeat of the oppressive Moi regime in the dramatic victory of the new government under NARC (National Alliance of Rainbow Coalition) in December 2002. The most felt need for the review was to reinforce the neglected constitutional checks and balances setting the separation of judicial and executive powers of the civil government on an equal footing. The post-colonial constitution had been repeatedly tampered with to suit exaggerated executive powers for the office of the president. Everyone served at the pleasure of the president. This often meant the hiring and firing of civil servants even to the rank of government ministers without notice.

The fourth key point for a holistic ecclesial understanding of human development with reference to world peace is what the Fathers of the Second Vatican Council called the preferential option for the poor and marginalized members of society, such as the racial or tribal minorities in a nation. This is the case because of their inherent social position of weakness. They stand, then, in need of special help from the state and Church as a prophetic voice for the voiceless, because they have nobody to turn to in their desperate moments of suffering.¹⁰² In sum, according to Pius XII, the fourth key point for a holistic understanding of human development consists of, in part, the respect due to racial or tribal minority in a nation state. According to the supreme pontiff, this will contribute to world peace.

The fifth and last socio-ethical point underlies the special need for the virtuous inculcation of moral sense and professional ethics in business enterprise and politico-economic transactions. It is, in our view, the social question of public formation of a

¹⁰² Hughes, The Pope's New Order, p. 297.

generalized moral conscience or ethical accountability before oneself, others, and before God.

Ultimately, as a logical consequence of the above stated fifth or last point, the Church's holistic understanding of human development is, in part, the moral matter of connecting faith with justice as a way of everyday holiness in doing ordinary things in an extraordinary or exemplary and transparent way. That means that the way of love and faith inspired obedience to God's commandments. According to Pius XII, this moral matter of connecting faith with justice is an ecclesial mandate to instill a supportive virtue-ethics of justice and peace in the gospel light of the Sermon on the Mount.

As already mentioned, the above stated need for a virtue-ethical public formation of a generalized moral conscience is proposed, in the concluding chapter of this dissertation, as a deterrent measure against fraud in business transactions and corruption in public services in Kenya.

Pope Pius XII delivered a Christmas radio broadcast, Nell' Alba (1941),¹⁰³ lamenting one of the worst pitfalls in the Church's holistic understanding of human development. This was in the ugly form of darkness over the earth occasioned by the heightened Second World War. In truth and justice, the powers of darkness and death can be overcome by means of the re-establishment of the rule of law and social order as intrinsic elements of the Church's holistic understanding of human development.

However, victory is above all assured through the renewal of moral consciousness of good and evil against any ethical form of the existentialist moral relativism:

¹⁰³ This is one of the pontifical addresses of Pius XII. It was a special Christmas Eve, 1941. It conveys a message of hope in final victory and lasting peace.

“everything is possible.”¹⁰⁴ Spiritual renewal in terms of moral reform and ethically sensitive social reconstruction is another means of overcoming the forces of darkness as a way of committing ourselves afresh in our faithful following of Jesus Christ and his teaching. This spiritual, moral, and social reform is, in part, the actual meaning of the Church’s holistic understanding of human development. It is a religious renewal of faith and morals in loyal service to God and fellow human persons in a rule of law underlying the pope’s new order of common life among human beings.¹⁰⁵ In sum, the ecclesial view of holistic human development is, in the above stated manner, the all-inclusive order of social economic life in which there is place enough for the contemplation of the supernatural realities as well as the experience of the natural events. The religious challenge is, accordingly, the spiritual and moral conversion with which to commit oneself to the cause of serene lasting peace, well being, and prosperity among equals in what Hughes calls “the new order”¹⁰⁶ as the quintessence of the Church’s holistic understanding of human development. Pius lists furthermore five conditions for the realization of such a peaceful co-existence as one of the chief components of the Church’s holistic understanding of human development.

First and foremost in the pope’s proposed new order underlying the Church’s holistic understanding of human development is the all important moral foundation of human rights for the equal protection of freedom, integrity, and security of all states or nations. This moral foundation is a necessary social condition for the realization of a worldwide peaceful co-existence among civil states regardless of the small size of their area of national sovereignty. The social condition for the realization of a worldwide

¹⁰⁴ Sartre, Existentialism and Human Emotions, p. 22. See also Hughes, The Popes’ New Order, p. 300.

¹⁰⁵ Hughes, The Popes’ New Order, p. 302.

¹⁰⁶ Hughes, The Popes’ New Order, p. 303.

peaceful co-existence among nations stands, for example, against interference in their domestic affairs, except in extenuating circumstances. Examples of such extenuating conditions are crimes against humanity such as state-instigated genocide. The rationale here is to give an equal chance for the present day competitive economic development to all nation-states alike as their way of adequately achieving the common good. This transnational good is holistically understood as the material and spiritual well being of all people at large.

Special reference is given to the second cornerstone or social condition in building the pope's new order of a civil society. This is the papal condition in favor of the special rights of the national minorities. The papal condition means, for instance, the right to use the national language of the minority. It demands their human right to the respect of cultural pluralism and freedom of expression as well as association toward the enhancement of their economic resources. In our view, the noble idea of social justice involved herein underlies the important issue in this chapter on the Church's holistic understanding of human development. It is the socio-economic and political notion of the fundamental human right to take an active part in public affairs for a fair share of all in the natural resources of mother earth in conformity with the natural law of equity.¹⁰⁷

The third important condition for the fulfillment of the proposed social order of international relations is the universalization of the concept of the common good in the Church's holistic understanding of human development. At stake here is the right of all nations to share the world's natural resources from the moral perspective of the common destination of created goods. The socio-ethical economic relevance here is the economic

¹⁰⁷ Hughes, The Popes' New Order, p. 304.

as well as the moral challenge to the mercantilist “monopoly of the resources of economic life, in such a way that nations less favored by nature remain shut from them.”¹⁰⁸

Here we make a clear distinction. In other words, it is important to observe that although both condition numbers two and three are stressing the same need for an all-inclusive holistic understanding of human development, they do so from different perspectives. The second condition takes into consideration national minority within a nation state, such as the Kurds in Iraq. The third condition refers to what may be lacking in even one of the biggest countries in the world, like the United States, such as uranium, diamonds, and gold. Whereas the second condition deals with the equality of human rights in a harmonious race-relationship at the national level of a sovereign state, the third condition refers to a fair distribution of natural and mineral resources, such as oil, diamonds, uranium, and gold, regardless of their different geographical sources of origin at an international level.

The fourth significant condition for permanent and peaceful co-existence among nations is the ethical issue of the moral disarmament or *détente*, i.e., relaxation in the arms race, according to a mutually agreed upon pact or treaty following a gradual or progressive national limitation of armaments. Again, the moral challenge in question here is the ethical issue of political maturity. This maturity is the moral fidelity with which the contracting nations are called to oblige themselves to fulfill what they promise to do: *pacta sunt facienda* (promises are to be fulfilled).¹⁰⁹ Thus, the way is open toward mutual trust among nations as partners in a holistic development toward social justice and world

¹⁰⁸ Hughes, *The Popes' New Order*, 303.

¹⁰⁹ Hughes, *The Popes' New Order*, p. 305.

peace. The end result of the common efforts toward the integral development of the whole person and all peoples as well as entire nations would be, in this way, the goal proposal of the Church's holistic understanding of authentic human development.

The last but not least condition for meaningful and peaceful social or international relations, and therefore fundamental to the Church's holistic vision of human development, is the freedom of worship as well as freedom of conscience. That is to say this is the well-known life-spring of "a sincere and unyielding moral strength which informs the whole course of life."¹¹⁰ It is, in such a way, an important ecclesial challenge toward the faith-formation of strong or principled moral personalities to lead their own lives in the gospel light of justice and peace as well as charity.¹¹¹ We contend that such an ecclesial mission or faith formation of a moral character is best understood as a religious call to the Church to take the heroic courage to form a new human person in a new human society. This is the culmination or peak moment of its own holistic understanding of human development.

However, the Church would be in a better position to promote or implement its holistic understanding of human development as moral education if it enjoyed the religious liberty to put its supernatural gifts at the service of justice and peace without any hindrance or undue interference by the civil state. In its holistic understanding of human development, the Church's original contribution is above all its moral influence over individuals and society. But this is made evident in its life-commitment to the ecclesial mission to work for justice and peace. It would not be the case merely through imparting Catholic social teaching. In point of fact, the latter has been well described as

¹¹⁰ Hughes, The Popes' New Order, p. 306.

¹¹¹ Hughes, The Popes' New Order, p. 307.

the best kept secret of the Church.¹¹² As Hughes conceded, “yet experience seems to show that of the encyclicals of Leo XIII, for example, comparatively few copies have really got into circulation, and that of the later, more elaborate letter of Pius XI there are more who buy and begin to read than ever finish.”¹¹³

According to Pius XII, the pastoral contribution of the Church in its holistic understanding of human development is its life commitment to the cause of social justice and world peace. This commitment is, as Paul VI said later, a life witness of the faith conviction that working for justice is an integral part of evangelization. The call to such a commitment is the biblical message conveyed by the Synod of Bishops in 1971. Pope Paul VI reiterated the same message in his Apostolic Exhortation Evangelii Nuntiandi (1975).¹¹⁴ This is a developing understanding of human rights along with a holistic understanding of human development as underlined by Pius XI. As we have already demonstrated, according to this wartime pope, in its holistic understanding of human development, the Church’s original contribution is above all its moral influence over individuals and society at large. In his view, this is made possible in the Church’s life-commitment to its ecclesial mission to work for justice and peace.

The recommended ecclesial role to give a living witness to its gospel message of justice and peace as well as charity is illustrated at the concluding chapter of this dissertation, as a methodological way to indicate how the Catholic Church in Kenya

¹¹² Peter J. Henriot (ed.), *Catholic Social Teaching: Our Best Kept Secret* (MaryKnoll, NY: Orbis Books, 1988), p.3 “The best secret in the United States, that is how the Church’s social teaching has frequently been described. That the Church has a developed body of teaching on social, economic, political, and cultural matters and what that body says seem to have been forgotten – or were never known – by a majority of the Roman Catholic Community...”

¹¹³ Hughes, The Popes’ New Order, p. V.

¹¹⁴ JW 6 and EN 31, in Walsh and Davies, Proclaiming Justice and Peace, pp. 190 and 216.

made over time concerted efforts to implement locally the recent social teaching of the universal Church of Christ on earth.

2.5. Conclusion

We have so far in this chapter reviewed the Church's holistic meaning of human development, i.e., in part, in the aftermath of the industrial revolution, Leo XIII's empowerment of the proletariat.¹¹⁵ In this way, these unpropertied or poor workers could own private property by means of a just wage. Other human working conditions were also catered to along with the just or living wage. Such conditions included Sunday rest. The holistic dimension of the right to ownership was then seen in the spiritual form of moral renewal. This renewal was a key to the social reform called for in Rerum Novarum. The implied ethical personalism or the centrality of the human person in the universe runs through all the recent social teaching of the Church, i.e., the human being is a microcosmic reflection of the macrocosmic world of interpersonal and international relations. In sum, the moral message that the individual level of development is reflected at the social level of development runs through all the recent social teaching of the Church.

In Quadragesimo Anno Pius XI was faced with the problem of concentration of wealth in the hands of just a few trustees. The trustees were able to wield political might

¹¹⁵ Among other supreme pontiffs, e.g., Leo XIII and John Paul II, Pope Pius XI used the word "proletarian" to refer to the unpropertied wage-earning workers. The pope underlined the need for a better or just wage to enable the proletariat to acquire property in his encyclical letter On Social Reconstruction, .61, p.23: "Every effort, therefore, must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workers. The purpose is...by thrift they may increase their possessions and ...being freed from that hand-to-mouth uncertainty which is the lot of the proletariat. Thus they will not only be in a position to support life's changing fortunes, but will also have the reassuring confidence that, when their own lives are ended, some little provision will remain for those they leave behind".

by the unfair means of their economic might. The holistic understanding meant, in part, the need for the social reconstruction of the nation-state.

This reconstruction would reassert the correct priority of politics over economics. The priority would then be directed toward the redistribution of wealth along with the just or family wage. This wage facilitates self-actualization and property ownership. The religious holistic understanding of human development was underlined in Pius XI's restatement of the human need for ownership of private property. Other elements highlighting the religious dimension of human development are the freedom of conscience and worship. These elements were highlighted in the fight against atheistic communism in Divini Redemptoris.

For the wartime Pope Pius XII, the Church's holistic understanding of human development meant above all the restoration of world peace. This peace would endure by means of the religious renewal of the natural law morality. It would be a lasting peace through the re-establishment of the universal brotherhood or sisterhood of all men and women of goodwill.

3.0. CHAPTER THREE: THE CHURCH'S PRE VATICAN II REMEDY FOR UNDERDEVELOPMENT: HUMAN RIGHTS-BASED DEVELOPMENT

3.1. Human Rights-based Development

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

3.1.1. Human Rights and Theological Religious Significance

For the purposes of this dissertation, human rights are understood as a name for what has been traditionally known as natural rights, or the rights of man. According to M.

Cranston, the term human right is a modern expression of an earlier usage of the term natural rights.¹ That means, as A. I. Melden observed, human rights are somehow derived from the nature or the characteristic proper of human beings.² What the celebrated author meant is that human rights are moral entitlements that every person possesses simply by virtue of the fact that the individual is a human being. In this connection it is for the purpose of securing and promoting human rights that civil rights are established in a particular civil society. As R. A. Licht noted correctly, such a society makes lawful the claims that exist prior to the law by means of the enactment or legislation of human rights as civil rights.³

Human rights can be understood in one way as negative rights or immunities from adverse interference with what is held to be one's due in virtue of being simply a human being, i.e., inherent subject or bearer of rights in general and a citizen of a nation-state in particular. An example of such inalienable individual rights is the negative right to liberty of conscience and freedom of religion: "Everyone should be immune from coercion by individuals, social groups, and every human power so that, within due limits, no men or women are forced to act against their conscience nor are any persons to be restrained from acting in accordance with their convictions in religious matters in private or in public."⁴ Human rights imply the deterrent role of the state in enabling the individual rights to thrive by safeguarding them in some way. We may then observe that the aim of

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

² Abraham I. Melden, *Rights and Right Conduct* (Oxford: Basil Blackwell, 1959), p. 4.

³ Robert A. Licht, *Old Rights and New Rights* (Washington, D.C.: The AEI Press, 1973), p. 2.

⁴ "Dignitatis Humanae " 2, in Austin Flannery, *The Basic Sixteen Documents- Vatican Council II: Constitutions, Decrees, and Declarations*. A Completely Revised translation in inclusive language (NorthPort, New York: Costello Publishing Company, 1996), p. 552ff. References to the text *Dignitatis Humanae* will be given by citing the paragraph number preceded by the initials DH.

the liberal tradition of human rights is to free people from dominion of any institution, such as family, Church, and state.

However, civil rights can also be understood in another way as positive rights. They point to the legislative and executive measures or powers that enable the state to promote the social economic system of rights. Examples of such rights are the civil rights to public education and health care. However, as David Selby argued, each set of rights complements the other.⁵ He gave the example, on the one hand, of the positive civil right to health care. This is feasible only in the prevalence of social progress or economic development. Selby gave, on the other hand, the example of the negative right of freedom of speech in a democratic nation. The right of freedom of speech empowers the subject to claim the right to health care. As the author concluded, the security of the positive right to health care enables the competent holder of rights to fight for the negative right of speech.⁶

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

You can think of liberty-oriented rights as rights that promote individual freedom. You can think of security-oriented rights as those rights that give the individual social and economic right. Each set of rights complements the other. For example, freedom of speech helps us to claim the right to a good health service. The security that a good health service provides enables people to be more vigorous in demanding and defending the liberty-oriented rights.⁷

In describing negative rights with regard to the important question of the problem of human rights, J. F. Green argued that the historical consciousness of human rights is of crucial importance. He has demonstrated how in an earlier usage, the word *right* had the

⁵ David Selby, Human Rights, p. 9.

⁶ Ibid.

⁷ Ibid.

legal meaning of entitlement to due liberties (*unicuique suum*, i.e., to everyone his or her due).⁸ In its modern usage the term human *right* also has the social economic connotation of a goal or political aspiration, such as the right to free elementary and secondary education or the right to health care.⁹ The historical consciousness or the critical understanding of the temporal mode of human rights is an inseparable methodological tool in approaching the social question of the universal meaning of human rights. This is because such a generally understood meaning or definition of human rights is crucial to the concerted action seeking an effective remedial action against the abuse of human rights.

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

In the foregoing connection, Green offered again concrete evidence of the moral truth that led to the emerging consensus about the meaning of human rights among the member-states of the United Nations (UN). The member states did so when deliberating about the meaning of the Universal Declaration of Human Rights.¹⁰ The emerging consensus was that some commonly held moral truths and social values such as equality and justice underlie in an important way the concept of human rights. For example, we

⁸ James F. Green, The United Nations and Human Rights (Washington, D.C.: Brookings Institution, 1958), p.3.

⁹ Ibid.

¹⁰ Green, The United Nations and Human Rights, 25.

will demonstrate, among other concepts, how truth to oneself as truth to one's conscience and God is also the key to a proper understanding of the above stated legal meaning of entitlement to due liberties or basic human rights: "Freedom attains its full development by accepting the truth. In a world without truth freedom loses its foundation and man is exposed to the violence of passion and manipulation both open and hidden."¹¹

Furthermore, the problem of human rights is the philosophical question of the theoretical framework characteristic of the modern understanding of human rights. This is the conceptual framework of liberalism. One characteristic of the liberal philosophy of mind is the autonomy of reason. This kind of secular rationalism is the hallmark of modern philosophy in its disciplinary search for the independence of the natural and social sciences from biblical revelation or matters of the faith. That is to say, in the modern world, human rights are founded upon the autonomy of natural reason, i.e., reason unaided by supernatural faith. Hence, it may seem but a small step from this epistemological independence of mind to know the true nature of things unaided by religious faith to the more dominant ethical problem of individual moral autonomy so much characteristic of the modern concept of human rights.¹² R. Spiazzi critically assessed the liberalist and individualist philosophy of human rights in the gospel light of the recent social teaching of the Church.¹³ According to the liberalist contractarian theory of the state, the latter is a discrete collection of individuals. And these atomistic individuals come together to form the state for the protective scope of safeguarding their own interests. Spiazzi offered his criticism in the following points:¹⁴

¹¹ John Paul II, CA 46, in Walsh, *Proclaiming Justice and Peace*, p.464ff.

¹² Raimondo Spiazzi, *Principi di Etica Sociale* (Bologna: Domenicana, 1989), p.7.

¹³ *Ibid.*

¹⁴ *Ibid.*

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

The purpose of the above named moral theological critique is to expose the liberal and capitalist idea of human rights as not sufficiently conducive to a Christian vision of justice and love. That is to say, the Gospel mandate of the social teaching of the Church consists in connecting faith with justice. In this connection, Pope Pius XI observed well that justice calls, for instance, for the charitable way of benevolence and magnanimity on the part of the rich toward the poor.¹⁵ Toward the realization of the overall rationale of the

¹⁵ QA 50, in Carlen, PE, 209[3:423]. This encyclical is also available in Pope Pius XI On Social Reconstruction Quadragesimo Anno, (Nairobi Paulines, 1989), p.19. Justice and love can truly be said to be

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

3.1.2. Human Rights-based Development

As already mentioned in the introductory note of the present chapter, the main theme here is to present a rights-based holistic core concept of development. This core concept is understood as key to the realization of the basic human aspirations to freedom and well being as intrinsic goods of integral development. The concept of a rights-based human development is demonstrated in view of applying it paradigmatically with particular reference to the most relevant modern right in the African social economic

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

context in Kenya. This modern right is the social economic and political right to development as taught by the by the third Post Conciliar Synod of Bishops in 1971 at Rome. One of the important issues discussed in the document Justice in the World (1971)¹⁶ given at the end of the meeting was the question of the meaning of the right to development. In response, the Church Fathers taught that the right to development denotes mainly the determined will to development. This determined will is motivated by the moral sense of the right to the freedom of action for self-actualization as an individual or state.

Furthermore, as we have already observed, one of the requirements for implementing the gospel of peace sought in the social teaching of the Church is the practice of social justice. It is this biblical call to personal and social harmony that empowers the Church to demand the everyday sanctity. The sanctity comprises connecting Christian faith with social justice as a normative course of action. Since development is known as the new name of peace, the rationale of this theme is to demonstrate how a just or fair, i.e., rights-based development entails meaningful social reconstruction and lasting peace as intrinsic parts of integral development. It is hoped that the social justice as a normative course of action in the paradigmatic form of a rights-based development would facilitate social conscientization of public opinion. This

¹⁶ JW (1971), 3-19, in Walsh and Davies, Proclaiming Justice and Peace, pp. 192 and 193. The text was a record of deliberations by the third Synod concerning the sensitive issue of JW. It emerged as a result of the reading one of signs of the times in the contemporary world. As Walsh and Davies admit the fathers were in influenced by the second General Conference of Bishops of Latin America held in September 1968 at Medellin, Columbia. The purpose of meeting was to assess the socio-ecclesial relevance of the conclusions of the Second Vatican Council within the politico-economic context of Latin America. The Latin American Bishops were then in favor of the liberation theology. The Synod Fathers spoke in a language of a liberation theology; for instance, in JW 6: "Action on behalf of justice and participation in the transformation of the world fully appear to us as constitutive dimension of the preaching of the gospel, or, in other words, of the church's mission for the redemption of the human race and its liberation from every oppressive situation."

formation is accomplished according to the social teaching of the Church as proposed in the present topic. The purpose of this conscientization is to make justice an effective moral motive of human action undertaken on behalf of social justice as an integral part of evangelization.

In sum, the above stated concept of the determined will signifies the urge or the strongest desire of having the right to development. It also signifies the freedom to implement the right to development as one deems fit. This means that the determined will to development also implies the legitimate search after various ways and means of making the right to development effective. Thus the will to develop oneself as an individual or a civil state focuses its attention on the question of how to implement the right to development according to one's best judgment. As the Synod Fathers, with reference to the particular struggles for social justice in developing nations, said about the need for self-assertion or claim of individual rights, "that determined will asserts itself especially in a struggle for forms of claiming one's rights and self-expression, a struggle caused by the evolution of the economic system itself."¹⁷

¹⁷ JW 14, in Walsh and Davies, Proclaiming Justice and Peace, p. 272. The universally valid moral requirements of ethical norms are what we would recommend to people without self-mastery. Such people are also not motivated by love because of the power of sin, both personal and social. That means, the working hypothesis would be the presupposition that like all other rational human beings such people prefer for themselves good rather than evil. The first ethical norm to be recommended to the people would be *bonum faciendum et malum vitandum* (i.e., good is to be done and evil avoided). Justice as fairness would require them as rational beings to at least refrain from interfering with the good of others. The ethical norm of justice as fairness is known as the universal golden rule, at least in its negative form: "Do to no one what you yourself dislike,". Since wanting something good for oneself is necessarily arranging means so as to achieve the desired end, diligence or working tirelessly would be a required ethical norm. As such, an individual good is to be pursued persistently to help one to develop oneself in the long- term. The spirit of parsimony or saving today for a better tomorrow would be another ethical norm. Ultimately, to enjoy one's good in tranquility peace is paramount. The corresponding ethical norm would then be working for peace to maintain the momentum of peace (*si vis pacem par pacem*). That would be an effective way to integral development that is open to all men and women of good will.

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

This aspiring to justice asserts itself in advancing beyond the threshold at which begins a consciousness of enhancement of personal worth (cf. Populorum Progressio, 15) with regard to the whole man and the whole of mankind. This is expressed in an awareness of the right to development. The right to development must be seen as a dynamic interpenetration of all those fundamental human rights upon which the aspirations of individuals and nations are based.¹⁸

The above quoted reference to Pope Paul VI's Populorum Progressio in the all important issue of a heightened moral sense of self-esteem, so vital for meaningful social progress, refers to God's plan for individual development in a community of fellow human persons. In the gospel light, development means, in part, the self-actualization with which the individual human being is called by God to exploit his or her particular good as a way of enhancing the common good. Paul VI recalled in this connection the biblical doctrine of creation according to which everything God made is good. In their

¹⁸ JW 14, in Walsh and Davies, Proclaiming Justice and Peace, p. 272. In the first place, spiritual needs are over and above the material needs in the biblical sense that "one does not live by bread alone, but by every word that comes from the mouth of God" (Matthew 4:4). In the second place, a pronounced primacy of the material over the spiritual needs in the modern world usually results in the excessive indulgence of the pleasurable element of material goods. These goods are not by themselves evil. If they are properly understood and well used in an ordinate manner, they are instrumental to the relationship of the higher spiritual goods, such as knowledge, and contemplation as well as prayer and worship of God. What is called for is a proper relationship or moral balance between the spiritual and material needs. As Paul VI explains the need for the moral balance in his encyclical letter On the Development of Peoples: Populorum Progressio, 41, (Nairobi: Paulines Publications Africa, 2008), p.22: "Not that material property of itself precludes the activity of the human spirit. On the contrary, the human spirit, increasingly free of its bondage to creatures, can be more easily drawn to the worship and contemplation of the creator. However, modern civilization itself often complicates the approach to God, not for any essential reason, but because it is excessively engrossed in earthly affairs."

interaction, therefore, all things act toward their own good. And the good for the individual human person in his or her interaction with the created universe of things and fellow human persons consists in his or her self-actualization in fulfilling dutifully his or her God-given mission here on earth. The supreme pontiff explained:

In God's plan every man is born to seek self-fulfillment for God calls every human life to some task. At birth a human being possesses certain attitudes and abilities in germinal form and these qualities are to be cultivated so that they may bear fruit. By developing these traits through formal education of personal effort, the individual works his way toward the goal set for him by the creator. Endowed with intellect and free will each man is responsible for his self-fulfillment even as he is for his salvation.¹⁹

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

¹⁹PP 15, in Walsh and Davies, Proclaiming Justice and Peace, p. 226. Jas. 4:6. An integral development short a fully and totally redeemed human person in a totally fulfilling relationship with God would simply not be Christian. It would lack in the necessary eschatological tension of the kingdom of God that is already here on earth but is not yet fully realized as it will be in the future world at the end of times. As African scholar Lawrence Magesa puts it in his article, “Sollicitudo Per Socialis”, “The Answer of the Church to Economic Situations: Towards African Christian Liberation” (Nairobi, St. Paul Publications Africa, 1990), p. 211, “For John Paul in SRS it is evident that a vision of development unrelated to the theme of salvation falls short of its real meaning and is simply not Christian. True development must affect salvation of individuals and of peoples.”

and grace, and other natural assets and abilities of the person . . . they are enjoyed by our associates as well as ourselves when properly and rightly exercised.”²⁰

In the above stated context of faith and morals, leading to the formation of ethical excellencies or social virtues, Leo XIII warned in Rerum Novarum that there cannot be genuine or lasting social reform for the realization of social justice unless there takes place at the same time personal moral renewal of the mind and heart.²¹ The heart symbolizes the ideal of charity, without which the social justice sought in human development may be even inhuman.

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

When immigrants are denied their fundamental human rights to legal protection, for instance, they become marginalized members of the civil society of their adoption for lack of the equality of opportunity in job recruitment.²² Similarly, all types of discrimination on the basis of race, tribe, creed, or sex have meant, for instance, with reference to the discrimination on the basis of sex, starvation of women’s spirits for lack of equal educational facilities.²³ This means that women’s contributions to their own development as well as their dear ones and neighbors cannot be equal to that of their male partners in development. The refugees who have been deprived of their fundamental human right to belong to a motherland or nation-state are confined to the inertial

²⁰ Rawls, A Theory of Justice, p. 389.

²¹ Pope Leo XIII, On the Conditions of Workers, Rerum Novarum 77, p. 35. It is here that the pope underlines the absolute need for God-fearing moral and spiritual renewal of all the instruments or agents of work and industrial action: “it is clear however, that moral and religious perfection ought to be regarded as their principle goal, and that their social organization as such ought above all to be directed completely by this goal.

²² JW 21, in Walsh and Davies, Proclaiming Justice and Peace, p. 273.

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

condition of their refugee camps in Africa today. This confinement works much to the detriment of individual development in self-esteem and personal contribution to their particular good as well as the common good.²⁴ All these social economic factors are, in the above stated ways, clear symptoms of underdevelopment for lack or denial of the basic human rights.

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

²⁴ JW 22, in Walsh and Davies, Proclaiming Justice and Peace, p. 274.

The denial of human rights to the peoples of the developing countries concerned, e.g., the Democratic Republic of Congo, has meant a great loss of human life and capital. It reduces the inhabitants of Congo to impoverishment for lack of enabling working conditions such as peace and political stability in the potentially rich country of enormous natural resources. From the moment of its political independence in 1960, the Republic has never known lasting peace, as it became then the battleground of the Cold War between the superpowers. Even today the country of the Great Lakes Region of Eastern and Central Africa is suffering from tribal clashes fomented by foreign military forces for the sole motive of economic gain from the rich mineral resources. This is much to the detriment of the social progress of the nation-state. The stories of suppression of human rights leading to the misery of innocent people caught in the middle of wars by proxy have not been different in other parts of the black continent, such as Angola and Mozambique as well as Namibia in Southern Africa.

The Synod Fathers, in demonstrating the close connection between the suppression of human rights and the danger of the consequent underdevelopment, warned, “There is a real danger that the conditions of life created especially by colonial domination may evolve into a new form of colonialism in which the developing nations will be the victims of the interplay of international economic forces.”²⁵

However, the Synod Fathers were inspired by the biblical optimism and ethical meliorism of the created universe in their faith-conviction that the human being is endowed with the God-given capacity to be a co-creator with God in bringing the world to its fulfillment. Their message is the good news of hope that, with the eventual restoration of human rights made possible only by a prior restoration of morals of the

²⁵ JW 16, in Walsh and Davies, Proclaiming Justice and Peace, p. 272.

natural law of human reason, integral development would one day become the success story of all the countries of the world.²⁶

Along with the biblical mandate for the human person to take charge of the earth most of all in his or her self-mastery, the Synod Fathers viewed human development as “taking one’s future into one’s own hand.”²⁷ But this is possible only where the human right to freedom of expression and action is guaranteed in a rule of law enacted in a civil state. Similarly, the Synod Fathers saw clearly the full meaning of human development only where, among other socio-political and economic conditions, the right to participate actively in public affairs is secured. The participation in question here constitutes, for example, the casting of ballots at a national or local level. Also this active participation in public affairs is, however, “to be applied both in the economic and in the social and political field of human development.”²⁸ The Synod Fathers depicted the logical interrelationship or necessary connection between the idea of human rights, on the one hand, and the notion of human development, on the other, with special reference to the right to a fair distribution of economic goods and the wealth of a nation as follows:

It is impossible to conceive true progress without realizing the necessity—within the political system chosen—of a development composed both of economic growth and participation; and the necessity too of an increase in wealth implying as well social progress by the entire community as it overcomes regional imbalance and islands of prosperity.²⁹

As we have already indicated from the onset, according to the Synod of Bishops development requires “the desire which people have to liberate themselves.”³⁰ The liberation in question here is understood in a holistic way as involving the intellectual

²⁶ Ibid.

²⁷ JW 17, in Walsh and Davies, Proclaiming Justice and Peace, p. 273.

²⁸ JW 18, in Walsh and Davies, Proclaiming Justice and Peace, p. 273.

²⁹ Ibid.

³⁰ Walsh and Davies, Proclaiming Justice and Peace, p. 268. See also JW 4...according to the Fathers of the Church, the development of peoples means “a new awareness which shakes them out of any fatalistic resignation and which spurs them on to liberate themselves and to be responsible for their own destiny.”

renewal of mind and the moral reform of the heart as well as the corresponding behavior patterns. It also involves the social reconstruction of an entire cultural milieu. Most of all liberation means the self-liberation that calls for a change in one's mentality or way of thinking and doing things. The need for emancipative thinking and human rights for moral autonomy is of crucial importance, especially with reference to the still predominant traditional social and cultural African context of human development. This was well taken into consideration by the Synod Fathers when they said:

While we again affirm the right of people to keep their own identity, we see ever more clearly that the fight against a modernization destructive of the proper characteristics of nations remains quite ineffective as long as it appeals only to sacred historical customs and venerable ways of life. If modernization is accepted with the intention that it serves the good of the nation, men will be able to create a culture that will constitute a true heritage of their own . . . ³¹

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

³¹ JW 19, in Walsh and Davies, Proclaiming Justice and Peace, p. 273.

set-goal for all believers. That is to say, all the faithful people ought to strive to favor the poor in our midst in their most desperate needs such as food, shelter and clothing, as much as we can. All the people of God ought in a special way to favor the poor and other less fortunate members of society in imitation of Jesus Christ during his lifetime on earth.

Similarly, civil rights are legal entitlements to individuals as citizens or integral members of a civil society. That means that individuals are entitled to equal treatment before the law governing the civil rights regardless of any social standing or economic status. Thus, for instance, the rights to provision of welfare services such as social security as well as medicare to the needy people in America and Western Europe, are obvious. For instance, in Kenya, also the state facilitates a provision of free elementary education. This is the key to creative thinking and acquisition of technical skills for the realization of action for development. In the country of our origin, the human right to free primary education has been initiated in the nation-state to the advantage of well over one million children, who would otherwise not have had the opportunity to learn reading and writing. Indeed, for the poor children, the rights-based understanding of human development means, as the Synod Fathers asserted, the good news or hope for a better future.

Ultimately, for the Synod Fathers, the prevailing culture of human rights as an attempt toward good governance is conducive to the development of a global society of human solidarity. This solidarity is properly viewed as a worldwide community of rights. The merging global society of human solidarity calls then for new moral duties along with the corresponding new ethical commitments to fulfill social obligations. The need for such new moral commitments was confirmed, for instance, in John XXIII's challenge

to individual Christians to accept the personal sacrifice of paying more tax in favor of development in the poor third world countries.³² The need for new moral commitment is highlighted also in the apostolic exhortation of Paul VI for bilateral aid agreement from the developed nations as well as international organizations from the International Monetary Fund (IMF) and the World Bank of the rich North to the developing nations of the poor South.³³

The rights-based concept of development, signifying the intrinsic relationship between human rights and human development is the best index of social progress. The Synod of Bishops used the index for social analysis or the reading of the signs of the times of our modern world. Speaking about human development as the socio-ethical process of humanization or simply “building a more humane world,”³⁴ the Synod Fathers embarked on the difficult task of reading signs of the times of our contemporary world. They embarked on the task so as to detect the meaning of the emerging consensus on various historical occurrences of worldwide social economic and political significance. In this connection, the Synod Fathers concurred about the urgent issue of “serious injustices building around the world of men a network of dominion, oppression and abuses which stifle freedom”³⁵ and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world.”³⁵

One example of such denial of the human right to the equality of economic opportunity has already been cited elsewhere in the Vatican II document Gaudium et Spes (1965) from the latifondist land system in Latin America. In this latifondist system

³² MM 158-160, in Walsh and Davies, Proclaiming Justice and Peace, pp.108-109.

³³ PP 44-49, in Walsh and Davies, Proclaiming Justice and Peace, pp. 233-235.

³⁴ JW 3, in Walsh and Davies, Proclaiming Justice and Peace, p. 270.

³⁵ JW 3, in Walsh and Davies, Proclaiming Justice and Peace, p. 270. *The underlining is mine.

the majority of people are rendered landless while a few landowners possess large estates they can hardly cultivate as a whole. The Vatican Council Fathers in their document Gaudium et Spes illustrated the cause-effect relationship between human rights and human development in the latifondist case in the following words:

In many underdeveloped regions there are large or even extensive rural estates which are only slightly cultivated or lie completely idle for the sake of profit, while the majority of the people either are without land or have only very small fields, and, on the other hand, it is evidently, urgent, to increase productivity of the fields. Not infrequently those who are hired to work for the landowners or who till a portion of the land as tenants receive a wage or income unworthy of a human being, lack decent housing and are exploited by middlemen. Deprived of all security, they live under such personal servitude that almost every opportunity of acting on their own initiative and responsibility is denied to them.³⁶

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

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

We have already indicated how all-genuine forms of development are types of authentic self-development. This is the true meaning of ethical personalism. That is to say, the fundamental right to rational autonomy in the freedom of choice or self-initiative is, in the above stated way, the key to human development. As John Paul II expressed it on a national level, the prior necessity of the right to self-assertion or individual initiative is key to genuine human development before recourse is made to foreign aid:

³⁶ GS 71.5 in Walsh and Davies, Proclaiming Justice and Peace, p. 205.

“Developing nations first need initiative within if they are to have any hope of making proper use of help from without.”³⁷

Another positive factor of progressive human development is the emerging universal moral sense of co-responsible human solidarity.³⁸ A contemporary clear sign of the universalizable moral experience of solidarity is the legal recognition and legislative enactment of the United Nations’ Universal Declaration of Human Rights as civil rights worldwide. One of the contributing factors to the universalization of the ethical experience of human development as the recognition and adoption of universal human rights is the interpenetration of human relationships. This interpenetration of relationships is realized through new technological developments, for instance, the mass media of communication and modern means of transportation such as motor vehicles, airplanes and ships.³⁹ The Synod Fathers expressed this newly acquired moral sense of the oneness of the human race, i.e., the universal brotherhood or sisterhood of all humankind sharing equally the common fatherhood of God, the creator of all as follows:

Never before have the forces working about a unified world society appeared so powerful and dynamic. They are rooted in the awareness of the full basic equality as well as of the human dignity of all. Since men are members of the same human family, they are indissolubly linked with one another in the one destiny of the whole world, in the responsibility for which they all share.⁴⁰

However, there are also divisive or antagonistic forces militating against human development by undermining world peace. Without peace in the world any action in favor of development, and indeed any other human endeavor, would be endangered. Among such countervailing forces is the defensive mentality or negative philosophy of

³⁷ SRS 44, in Weigel, A Century of Catholic Social Thought, p. 121.

³⁸ JW 8, in Walsh and Davies, Proclaiming Justice and Peace, p. 271.

³⁹ Ibid.

⁴⁰ GS 78, in Walsh and Davies, Proclaiming Justice and Peace, p. 210ff.

world peace as the mere absence of war, achieved by means of a balance of power or deterrent arms race.

As we have already said, the ensuing tension of the Cold War as experienced between the former superpowers in their proliferation of arms of mass destruction renders null and void the underlying defensive mentality of world peace: *si vis pacem para bellum*—if you want peace prepare for war. On the contrary, according to Paul VI, the true philosophy of peace, and in the words of Pius XII, written in people’s hearts and not merely on the peace agreement documents, consists in working for world peace so as to maintain the momentum of peace: *si vis pacem para pacem*. That means, a lasting peace does not merely mean “absence of war.”⁴¹ It is a consequence of the right ordering of society for the realization of the common good and integral development. But such a right ordering of society “does not just happen, it has to be worked for and then defended.”⁴² It is a call to work for a peace based on justice.⁴³ In this way, according to Paul VI, if you want peace, work for development. Such a lasting peace is firmly grounded on ethical personalism, which in the case of unjustified war warns us that “the discords in society flow from divisions within individuals.”⁴⁴ In conclusion, we may say, then, that the vital human right at stake in the all important question of world peace, a necessary condition for genuine human development, is the right to the most basic good, which is life. Another disturbance of world peace is caused by economic inequality or the

⁴¹ Ibid.

⁴² Ibid.

⁴³ GS 10, in Walsh and Davies, Proclaiming Justice and Peace, p. 165.

⁴⁴ JW 9, in Walsh and Davies, Proclaiming Justice and Peace p. 271.

denial of the human right to equal opportunity of careers open to talent for exploitation or economic transformation of productive goods.⁴⁵

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

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

3.2. Leo XIII and the Human Rights-based Development

In the aftermath of the crisis of the industrial revolution, Leo XIII saw clearly in his social manifesto Rerum Novarum (1891) that the solution of the labor question or to the worsening industrial relations between employees and workers lay in the promotion of the workers’ natural rights to association and a just wage.⁴⁶ The supreme pontiff had critically assessed such rights in his earlier encyclical letter Libertas Praesentatissimum

⁴⁵ GS 83, in Walsh and Davies, Proclaiming Justice and Peace p. 214ff.

⁴⁶ RN 17.1, in Walsh and Davies, Proclaiming Justice and Peace, p. 23ff.

(1888). He realized that it was only in coming to terms with the new realities that the oppressed workers could find their liberation.

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

The new understanding of society and state signified the passage from the mercantilist social system of market economy under monopolistic bodies or companies strictly controlled by the state. The transition led to the social economic and political system of *laissez faire* or free trade and the emerging liberalist tradition of individual human rights. These rights restrained the state against any undue interference in the natural flow of supply and demand. The state was restrained only by the popularly agreed upon limits of the common good. The new freedoms were, among other concepts, the right to religious liberty and conscience, freedom of thought, opinion, speech, and press. The new form of property refers to capital investment in the means of production for the motive of economic gain or monetary profits. It is in contrast to the older conception of property as ownership of land. The new understanding of labor was the human capital or salaried manpower under regulated employment by a managerial trustee or actual owner

of the capital investment. This is in contrast to the older self-employment in trades like tinsmiths, tailors, carpenters, and peasants.

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

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

One class, very small in number, was enjoying almost all the advantages which modern inventions so abundantly provided; the other, embracing the huge multitude of working people, was vainly seeking escape from the oppression of wretched poverty.⁴⁷

3.2.1. The Church's Teaching

The relationship between human rights and human development is depicted in Rerum Novarum as the God given mandate or ecclesial competence to relate both the prevalent social question and the malfunctioning of civil society in general. The mandate

⁴⁷ Mwangi, The Meaning, Causes, and Solutions of Poverty, p. 163. See also RN 5-6, The Social Teaching Of the Church Series, p.6.

is also to relate the labor question on the issue of the industrial relations between employers and workers in particular, in the light of the very words of Jesus: “Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you.”⁴⁸ The Christian anthropology underlying the Church’s social doctrine on human rights is the biblical optimism of creation, according to which the human person as uniquely endowed with freewill and rationality is called “to enjoy the benefits of corporeal goods”⁴⁹ for his own self-advancement in a community of persons. As such then the human person is created by God to be a subject or bearer of rights to the goods of the earth in the light of the principles of the natural law of reason.

In sum, the most fundamental human right, expressing the natural law of reason, is the right to self-determination. By means of this right to self-determination, human persons govern themselves on the moral basis of their own counsel or reason. That is to say, the right to self-determination means the freedom of thought, expression, and consequent human action. By means of these fundamental human rights to free choice and action, a human person develops himself or herself as he or she affects therewith also the community development of others. As the existentialists have aptly thought, “A man is what he makes of himself.”⁵⁰ They have likewise underlined the cognate existential truism: “To the extent that the individual is condemned to be free to that same extent he is always obliged to perform the exemplary acts.”⁵¹ The universalizing reason for the

⁴⁸ Mt 28: 19.

⁴⁹ RN 11, *The Social Teaching of the Church Series*, 1, p. 7.

⁵⁰ Sartre, *Existentialism and Human Emotions*, p. 15.

⁵¹ Sartre, *Existentialism and Human Emotions*, p.20. Sartre’s notion of freedom is different than the Church’s. That means, the Church believes in innate inclinations underlying the natural law of right reason. Then responsible freedom means to pursue and fulfill those inclinations in an ordinate manner. In other words, a human being is not entirely what we make of ourselves. For instance, heredity, environment and nurture are part of what we make of ourselves. In this way, we are not condemned to be free as Sartre would have us believe.

adage lies in the rational social nature of the human being. By means of the social nature every responsible individual choice is accountable before oneself and others as well as God. As the contemporary existentialist J.P. Sartre expressed the universalizability criterion of individual moral choice on the level of personal development in terms of the latter's future preferability of human development on the social level: "And when we say that a man is responsible for himself, we do not only mean that he is responsible for his own individuality, but he is responsible for all men."⁵² Leo XIII would concur with the existentialist stance of mind as the supreme pontiff recognized the rational linkage between the present and future individual choices made in the universalizing light of human reason as a participation of divine reason for community development. The pope highlighted the rational nature of human beings as the universalizing ethical ground of responsible individual choices of moral significance:

This is even more clearly evident if the essential nature of human beings is examined more closely. Since people by their reason understand innumerable things linking and combining the future with the present, and since they are masters of their own action, therefore, under the eternal law, and under the power of "God most wisely ruling all things, they rule themselves by the foresight of their own counsel."⁵³

In other words, Pope Leo XIII stated that the needs of every human person are constant and recurrent such that satisfied today they are more likely to make similar demands in the future. This actually means that nature necessarily gives people something universally stable and perpetually lasting on which they can rely for their continuous self-support or human development both on an individual as well as the social level. This is identified in Rerum Novarum with mother earth and its great abundance of resources for sustainable human development for the present and future generations. As

⁵² Sartre, Existentialism and Human Emotions, p.16.

⁵³ RN 6, The Social Teaching of the Church Series, 1, p. 8. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p.19.

we have already indicated, this is thanks to the fundamental human right to rational autonomy or, in other words, ethical freedom. According to this freedom, the human persons are by nature entitled to “rule themselves by the foresight of their own counsel.”⁵⁴

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

However, there are some wet seasons when people harvest abundantly and store food for future use because the rainfall is unreliable. In this area of Kenya the dry seasons are longer than the wet seasons. Because the dry seasons last for a longer period than the wet seasons, there is constant famine in these areas. Our observation is that there is constant famine in these areas because during the wet seasons when there is plenty of rainfall, the Kenyans who live in these areas have not built water reservoirs or dams to catch the rainwater for future use. Our experience is furthermore that when it rains, the

⁵⁴ Ibid.

soil erosion carries away the fertile layer of soil, which makes the land less productive. We have also observed in some other parts of Kenya that the farmers grow easily perishable crops and fruits such as tomatoes and mangoes. These crops and fruits rot for lack of sufficient markets to order them for sale to distant towns or cities or even overseas. It is in the above stated connection that Leo XIII indicated the need of foresight. The need for such foresight is, for example, the common sense meaning of saving for a "rainy day." Presently in the land of climatic contrasts, i.e., Kenya, considerable efforts are being made at both the individual and corporate levels, for instance, to slice and dry the easily perishable mango fruits for longer preservation to cater to the human consumption of the fruits throughout the year.

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

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

Another way in which Leo XIII showed how human rights are intrinsically related with human development was to ground the rights on the mediating moral groundwork of ethical personalism. This intrinsic relationship means that human development is the ultimate goal of human rights. As we have already demonstrated, ethical personalism means mainly the centrality of the human person in the universe. In the present context, the universe in question is the civil society. The civil society is, therefore, at the service of the human being for his or her own self-development in the community of persons. These persons are equally entitled to their integral development as the self-realization of the whole person, all persons, and entire peoples. Rerum Novarum grounded adequately the moral connection between human rights and human development on the mediating basis of ethical personalism. The moral term signifies the priority of people over the civil state at their disposal.⁵⁵

⁵⁵ RN 7, The Social Teaching of the Church Series, 1, p.8. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p.19.

In particular, Leo XIII selected the inalienable individual human right to ownership of private property in the moral context of the universal destination of all created goods for the well being of all humankind to illustrate the intrinsic linkage between the concept of human rights and the notion of human development. That is to say, as above stated, the divinely willed universal destination or common ownership of all created goods takes justly the concrete meaning of the derived individual right to ownership of private property. This is according to God's plan for the universe of created goods: "By the sweat of your face, shall you get bread. . . ." ⁵⁶ Leo XIII justified the inalienable individual right to ownership of private property as a causal factor of the social virtue of human diligence. This virtue is conducive to integral human development. In sum, the ethical purpose of the ownership of private property is to cater for the common good of all concerned in a particular civil society:

The fact that God gave the whole human race the earth to use and enjoy cannot indeed in any manner serve as an objection against private possessions. For God is said to have given the earth to human beings in common, not because he intended indiscriminate ownership of it by all, but because he assigned no part to anyone in ownership, leaving the limits of private possessions to be fixed by the industry of persons and the institutions of peoples, yet, however, though the earth may be apportioned among private owners, it does not cease to serve the common interest of all. In as much as no living being is sustained except by what the fields bring forth. Those who lack resources supply labor, so that it can be truly affirmed that the entire scheme of securing a livelihood consists in the labor which persons expend either on their own land or in some working occupation, the compensation for which is drawn ultimately from no other source than from the varied products of the earth and is exchanged for them. ⁵⁷

⁵⁶ Gn 3:19.

⁵⁷ RN 7.1, The Social Teaching of the Church Series, 1, p. 8. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 19ff. As we have already noted, private property is also for the benefit of the common good. It is then not "inalienable" as later papal statements clarified. In this respect, Leo was too close to the Lockean natural rights tradition of the understanding of private property. As stated above, later popes, such as John Paul II, brought back the thematic emphasis on the common good. As Pope John Paul II pointed out the common destination of all created goods, in the encyclical letter, On the Human Person: Centesimus Annus (Nairobi: Paulines Publications, Africa, 2002), p. 34: "But if the question be asked, how must one's possessions be used? The Church replies without hesitation that we should not consider our material possessions as our own, but as common to all..."

The human right to ownership of private property is, in accord with the Church's holistic understanding of human development, a considerate exploitation of nature: "Fill the earth and subdue it."⁵⁸ In this moral sense of human development as tilling the earth or legitimate exploitation of natural resources, the individual right to ownership of private property is a matter of strict justice: *unicuique suum*, i.e., to everyone his or her due. Leo XIII alluded to the justice between private individuals as due imitation of nature in its in-built or God given drive to provide from its abundance for the needs of the entire humankind as he refuted the collectivist case of the socialization of productive goods:

The force of these arguments is so evident that it seems amazing that certain revilers of obsolete theories dissent from them. These people grant the individual the use of the soil and the varied fruits of the farm, but absolutely deny them the right to hold as owners either the ground on which they have built or the farm they have cultivated. When they deny this right they fail to see that people will be defrauded of the things their labor has produced. The land, surely, that has been worked by the hand and the art of the tiller greatly changes in aspect. The wilderness made fruitful, the barren field, fertile. But those things through which the soil has been improved so in here in the soil and are so thoroughly intermingled with it, that they are for the most part quite inseparable from it. And after all, would justice permit anyone to own and enjoy that upon which another has toiled? As effects follow the cause producing them, so it is just that the fruit of labor belongs precisely to those who have performed the labor.⁵⁹

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

Rightly therefore, the human race as a whole moved in no wise by the dissenting opinions of a few, and observing nature carefully has found in the law of nature itself the basis of the distribution of goods, has consecrated private possessions as something best adapted to people's nature and to peaceful and tranquil living together.⁶⁰

⁵⁸ Gn 1:28. As we shall note on page 247, at times, our use of the Earth has turned into sinful exploitation. That is why ecological ethicists now question the possibility of wise "exploitation of the Earth."

⁵⁹ RN 9, The Social Teaching of the Church Series, 1, p. 9. This text is also available in Walsh, Proclaiming Justice and Peace, p. 20ff.

⁶⁰ *Ibid.*

Furthermore, Rerum Novarum cited the natural institution of the human family as the basic unit of the civil society. It is, therefore, the traditional depository of social virtues. These habitually good social deeds are vital to the proper family life education for distributive justice and human rights. The human rights are thereby holistically understood as nothing else than the reverse side of human duties. These duties are owing to the organically constituted legitimate authority of the state and the family. Just as it is the case in a bodily or living organism, the authority of the state resides in the headship of the nation,⁶¹ whereas that of the family resides in the *pater familias* or headship of the father or mother of the basic unit of society.⁶²

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

It is a most sacred law of nature that the father of a family see that his offspring are provided with all the necessities of life, and nature even prompts him to desire to provide and to furnish his children, who, in fact reflect and in a sense continue his person, with the means of decently protecting themselves against harsh fortune in the uncertainties of life. He can do this surely in no other way than by owning fruitful goods to transmit by inheritance to his children. As already noted, the family like the state is by the same token a society in the strictest sense of the term, and it is governed by its own proper authority, namely, by that of the father. Wherefore, assuming, of course, that those limits be observed which are fixed by its immediate purpose, the family assuredly possesses rights, at least equal with those of civil society, in respect of choosing and employing the things necessary for its protection and its liberty.⁶³

⁶¹ Rm. 13: 1-7.

⁶² Eph 5: 21-33.

⁶³ RN 11, The Social Teaching of the Church Series, 1, p. 10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 20ff. P. 165: Again as we have already mentioned, unfortunately Leo XIII lived at a time when the social question of gender parity (*Gleichberechtigung*) was not a main

Therefore, the erroneous socialist suppression of the right to privacy of the family is of grave consequence to complete human development. This is because it reduces marriage to a mere terminable contract and proceeds, furthermore, to kill self-initiative with the abolition of the right to ownership of private property. It is only with the right to ownership of private property that the head of the family gains the self-respect or personal worth of supporting his or her family on his or her own. In sum, the socialist collectivization of goods and relativization of the human family are a direct contravention of “the natural rights of individual persons,”⁶⁴ because, as the pope continued to indicate, they throw “the functions of the state and public peace into confusion.”⁶⁵

As already noted in the foregoing teaching, on account of its long experience in the historical development of the basic and social needs of the human nature, the Church enjoys over time special religious competence and relevant expertise in the all important question of the intrinsic relationship or necessary connection between human rights and human development. Leo XIII, in such a case, concluded: “We approach the subject with confidence and surely by our own right, for the question under consideration is certainly one for which no satisfactory solution will be found unless religion and the Church have been called upon to aid.”⁶⁶ The above mentioned pedagogical groundwork of the family is referred to in the concluding chapter of this dissertation. It is referred to as a pastoral

issue. It was an accepted tradition that the father of the family was also the head of the household. In the African context it is also expected of a responsible father to take a shepherd leadership of his family. This is a leadership of service and corresponsibility or active participation on the part of all members of the family. This system is commonly accepted in the traditional African family because to this day it works satisfactorily to deliver goods to every member of the family. That means, it works to everyone’s advantage in the African context. However, it is understandable elsewhere, for instance, in an American context, that it is no longer accepted that the father of the family is also the head of the basic unit of society. That means, in this way, the American family works better to everyone’s advantage.

⁶⁴ RN 13, The Social Teaching of the Church Series, 1, p. 10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 21.

⁶⁵ Ibid

⁶⁶ Ibid.

agent of a justice education and philosophy of human rights in the development-conscious African context of Small Christian Communities.

3.2.2. The State Intervention

The need for state intervention to find a solution to the disturbing social question and the attendant labor question calling for concerted action on the part of all concerned was well expressed by Leo XIII: “Assuredly, a question as formidable as this requires the attention and effort of others as well, namely the heads of the state, employers and the rich, and, finally, those in whose behalf efforts are being made, the workers themselves.”⁶⁷

The conceptual framework with which Leo XIII along with the entire pre-Vatican II traditional social teaching of the Church viewed the civil state is, as already mentioned, the image of a living or well-ordered organism. Such an organism consists of various parts or bodily organs that are hierarchically ranked or graded according to their order of importance. And so the working hypothesis in this organic view of critically assessing the civil state is the denial of any misconceived egalitarian understanding of the human rights to freedom and equality.

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

⁶⁷ RN 14, The Social Teaching of the Church Series, 1, p. 12. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 21.

Therefore, let it be laid down in the first place that a condition of human existence must be borne with, namely that in civil society the lowest cannot be made equal with the highest. Socialists, of course, agitate the contrary, but all struggling against nature is vain. There are truly very great and very many natural differences among people. Neither the talents, nor the skill, nor the health, nor the capacities of all are the same, and unequal fortune follows of itself upon necessary inequality in respect of these endowments. And clearly this condition of things is adapted to benefit both individuals and the community, for to carry on its affairs community life requires varied aptitudes and diverse services, and to perform these diverse services people are impelled most by differences in individual property holdings.⁶⁸

Leo XIII warned, therefore, against an erroneous or exaggerated individual meaning of the right to freedom and equality because such a view would undermine the common good as it would pave the way for anarchy. The head of state is by all means above the rest of the citizenry much on the same analogy of the organic headship of the father or mother in the family.⁶⁹ However, in our view, unfortunately, the pope lived at a time when the sensitive issue of gender parity (*Gleichberechtigung*) and marital headship of the family were not matters of deep concern.

In a well-considered view, the primary duty of the civil state is to protect the organic harmony⁷⁰ or social peace among its citizens. This is in sharp contrast to the proposed socialist class struggle. That means that such a class struggle works much to the detriment of the human right to life and bodily as well as spiritual integrity. This ends up in the war of all against all and brings about underdevelopment. Another duty of the state is to safeguard the right to work and full employment for its citizens so that they can meet their human needs with relative ease. The state should also offer relief aid to the poor and

⁶⁸ RN 15, *The Social Teaching of the Church Series*, 1, p. 12. This text is also available in Walsh and Davies, *Proclaiming Justice and Peace*, p. 22.

⁶⁹ RN 12, *The Social Teaching of the Church Series*, 1, p. 12. This text is also available in Walsh and Davies, *Proclaiming Justice and Peace*, p. 21. There is only an apparent conflict in the use of the organic model of society to justify slavery, on the one hand, and the justification of integral human development based on the same model on the other. We reconcile this conflict with reference to the ethical principle *abusus non tollit usum*. This distinctive principle states that the abuse of something does not necessarily take away the correct use of the thing in question. That means that abuse of the organic model as a discriminating hierarchy of human beings does not necessarily take away the correct use of the model as a call to human solidarity leading to integral development.

⁷⁰ RN 17, in Walsh and Davies, *Proclaiming Justice and Peace*, p. 23.

the less fortunate members of the civil society such as the physically and mentally handicapped. As integral members of the state, they are entitled to their civil rights regardless of their social status or bodily and mental conditions. The above civil rights to affirmative action in favor of the poor and marginalized members of society is a direct contribution by the state toward social justice and the human development of the less fortunate members of society. It is only in such a preferential option for the poor that the welfare state can avoid ill feelings and maladjustment in civil society. Thus, we contend, social harmony is safeguarded as the able-bodied go about with joy their noble task of building the nation. Similarly, the handicapped poor people are assisted in the short term to be in a better position to help themselves in the long term. The social economic empowerment of the handicapped poor may be carried out by means of training them to practice some technical skills, e.g., knitting and telephone operation.

The state should most of all protect the religious liberty of the Church so as to empower it to “bring together and unite the rich and poor by recalling the two classes of society to their mutual duties, and in particular those duties that derive from justice.”⁷¹ In summation, we concur *in toto* with the social teaching of the Church that for the purposes of the industrial relations and labor rights under discussion, in this connection, the role of the state is to promote the welfare of workers as a moral matter of distributive justice to bring about the integral development of people⁷²

3.2.3. The Employers’ Contribution

The best contribution that the employers can make toward the emancipative human development of their workers is to respect the employees’ basic human rights to

⁷¹ RN 17, in Walsh and Davies, Proclaiming Justice and Peace, p. 23.

⁷² RN 33, The Social Teaching of the Church Series, 1, p. 14. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 28.

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

The following duties . . . concern the rich people and employers: workers are not to be treated as slaves; justice demands that the dignity of human personality be respected in them, ennobled as it has been through what we call Christian character. If we hearken to natural reason and to Christian philosophy, gainful occupations are not a mark of shame to people, but rather of respect, as they provide them with an honorable means of supporting life. It is shameful and inhuman, however, to use persons as things for gain and to put no more value on them than what they are worth in muscle and energy. Likewise it is enjoined that the religious interests and spiritual well being of the workers receive proper consideration. Wherefore it is the duty of employers to see that the worker is free for adequate periods to attend to his religious obligations; not to expose anyone to corrupting influences or the enticements of sin, and in no way to alienate them from care for their families and the practice of thrift. Likewise, more work is not to be imposed than strength can endure, nor that kind of work, which is unsuited to a worker's age or sex.⁷³

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

The way to reckon a just wage is to consider the professional rank of the worker as well as his or her marital status. What would constitute a just wage here is the amount of salary enabling the worker to fulfill his or her God given duties to his or her spouse

⁷³ RN 17, in Walsh and Davies, Proclaiming Justice and Peace, p. 23.

and children and related members of the family. It involves, therefore, an important element of social love or human solidarity and social justice. Leo XIII explained:

Among the most important duties of employers the principal one is to give all workers what is justly due to them. Assuredly to establish a rule of pay in accord with justice, many factors must be taken into account. But, in general the rich and employers should remember that no laws, either human or divine, permit them for their own profit to oppress the needy and the wretched or to seek gain from another's want. To defraud people of the wage due them is a great crime that calls down avenging wrath from heaven. "Behold the wages of the laborers . which have been kept back by you unjustly, cry out: and their cry has entered into the ears of the Lord of Hosts." Finally, the rich must religiously avoid harming in any way the savings of the workers either by coercion or fraud, or by the arts of usury; and the more for this reason, that the workers are not sufficiently protected against injustices and violence, and their property, being so meager, ought to be regarded as all the more sacred."⁷⁴

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

If the workers, in their own small way, thus develop into owners, society will profit in many ways, wealth will certainly become more equitably divided. The present evil state of things will tend to disappear, i.e., the division into two 'widely differing casts . . . The one holding power because it holds wealth; which has in grasp the whole of labor and

⁷⁴ RN 17.1, *The Social Teaching of the Church Series*, 1, p. 14. This text is also available in Walsh and Davies, *Proclaiming Justice and Peace*, p. 24. Under this footnote, it may be observed that in Kenya, for instance, the payment of house allowance follows the general rule. This rule stipulates that equal pay is to be given for the performance of the same job, for instance, in the teaching profession without any discrimination on the basis of sex. Since the allowance is meant to take care of a family unit, it is only fair that the working mother is entitled to the same pay, especially when her husband may be jobless. We concur with the general view that in an American context, it is no longer or rarely considered "just" to give money to the man, because he cares for a family, as if a woman does not deserve the same.

trade . . . manipulating for its own benefit . . . all the sources of supply . . . and the other, a needy and powerless multitude, sick and sore in spirit, ever ready for disturbance.’⁷⁵

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

⁷⁵ RN 47, The Social Teaching of the Church Series, 1, p. 15. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 35. This is comparable to the way corporations function in society. (transferred from p. 191).

Depression in 1929. In response to the corporate excesses leading to the economic recession, the American government introduced a regulatory framework with a view to stimulating economic recovery. This framework is related to Keynesian economics in a welfare state. In the view of the Keynesian economic theory the role of the government is to spend, for instance, stimulus money, when the private institutions such as corporations cannot deliver goods. According to Wikipedia: The Free Encyclopedia:

Keynesian economics... is a macroeconomic theory based on the ideas of the 20th century British economist John Maynard Keynes (in *The General Theory of Employment: Interest and Money*, Published in 1936), Keynesian economics argue that private sector decisions sometimes lead to inefficient macroeconomic outcomes and therefore advocates active policy responses by the public sector, including monetary policy actions...and fiscal policy actions by the government to stabilize output over the business circle.⁷⁶

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

⁷⁶ http://en.wikipedia.org/wiki/keynesian_economics, p. 1:

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

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

Some of the forces militating against the determination and guarantee of just wages are, for instance, poor sales for lack of a consumer market following a persistent and widespread economic recession. The rise in prices of raw materials and oil as well as inflation in delivery or transportation costs can result in low profit margins, which may entail lower wages or loss of jobs.

3.2.4. Workers' Initiative

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

Among these duties the following concern the poor and the workers: to perform entirely and conscientiously whatever work has been voluntarily and equitably agreed upon; not in any way to injure the property or to harm the person of employers; in protecting their own interest, to refrain from violence and never to engage in rioting; not to associate with vicious people who craftily hold out exaggerated hopes and make huge promises, a course usually ending in vain regrets and in the destruction of wealth.⁷⁷

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

⁷⁷ Hughes, The Popes' New Order, p. 223. See also RN 17, in Walsh, Proclaiming Justice and Peace, p. 23.

for the common good and human development of all concerned in the industrial firm. According to the pope, the workers' trade unions should be open and apostolic enough in their religious responsibility to promote both the material and spiritual well being or integral development of adherents. The material and spiritual well being is then made possible thanks to the God given natural rights to association and assembly in the conventional form of trade unions.⁷⁸

3.3. Pius XI and the Human Rights-based Development

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

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

⁷⁸ RN 49, The Social Teaching of the Church Series, 1, p. 14. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 35. See also RN 50-58, The Social Teaching of the Church Series, 1, pp. 31-36. These texts are also available in Walsh and Davies, Proclaiming Justice and Peace, p. 35ff.

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

Pius XI demonstrated persuasively the intrinsic relationship between human rights and human development as he illustrated how the socialist view of human rights, with the specific reference to the right of property, is not at all conducive to human development. As John Paul II attested much later, this prophetic vision of Pius XI and his predecessor Leo XIII was fully realized in the 1989 fall of the Berlin Wall signifying the downfall of the socialist solution to the prevalent social question of class-struggle or social conflicts based on unjust economic inequalities.⁷⁹ According to Pius XI, the inevitable failure of the socialist solution to the social question of class-conflicts during the industrial revolution lay in its reductionist view of the concept of property. This is in sharp contradistinction to the Church's holistic view of the same.

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

⁷⁹ CA 22, The Social Teaching of the Church Series, 10, p. 26. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 448ff.

development. According to Pius XI, this is the common experience of many people world wide, concerning the right of property:

First, let it be made clear beyond all doubt that neither Leo XIII, nor those theologians who have taught under the guidance and direction of the Church, have ever denied or called in question the twofold aspect of ownership, which is individual or social according as it regards individuals or concerns the common good. Their unanimous contention has always been that the right to own private property has been given to man by nature or rather the creator himself, not only in order that individuals may be able to provide for their own needs and those of their families, but also that by means of it,* the goods which the creator has destined for human race (i.e. common good) may truly serve this purpose.⁸⁰

According to God's plan for property ownership, there is what Pius XI acknowledged to be a double danger to be avoided.⁸¹ In the first place, there is the danger of the individualist denial of its social dimension to the detriment of its ethical connotation as commutative justice—*unicuique suum*—in social relationships. In the second place, there is the collectivist denial of personal responsibility in property ownership, for the productive or income generating property should be solely in the hands of the state according to the collectivist theory of property ownership. Again history has proved how the communist suppression of the individual right to self-reliance and personal initiative in property ownership has actually diminished the productive incentive underlying the economic right to self-initiative. This is much to the detriment of the common good and the integral human development of all concerned. The concept of capital is another name for such a productive property ownership, especially under the economic initiative of an entrepreneurial individual or private association of individuals investing their own material goods for the profit motive of economic gain.

⁸⁰ QA II, 1, The Social Teaching of the Church Series, 2, p. 17. * The underlining and brackets are mine. See also RN 45, in Walsh and Davies, Proclaiming Justice and Peace, p. 54.

⁸¹ QA II, 2, The Social Teaching of the Church Series, 2, p. 20ff. See also RN 46, in Walsh and Davies, Proclaiming Justice and Peace, p. 54

In this connection, Quadragagesimo Anno views the concept of labor in industrial relations as hired work. This work consists of the energy or effort spent on the property of another person in order to transform it into the wealth of nations. This hired labor is then an intrinsic part of the integral development of all concerned. Integral development is the self-realization of the individuality of the acting person in the responsible community of other persons. The objective or ultimate goal of economic production consists in the realization of the plan of life for the working person. We suggest that the plan of life is, in part, meant to better one's condition in life. This is best understood in the moral context of social relations in working conditions of industrial ownership or capital investment and labor employment. The desirable wealth of nations or integral development is, therefore, the end result of the just or balanced reciprocal industrial relations between capital and labor.

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

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

workers must remain perpetually in indigence or reduced to the minimum needed for existence.⁸²

On the other extreme, the so-called intellectuals along with the socialists had on the contrary extreme recourse to collectivism or ownership of all means of production by the state dictatorship of the proletariat. Pius XI could have none of that. The pope caricatured the unjust claims of the latter with special reference to the equally unjustified capitalist law of the hidden hand of supply and demand or natural flow of economic justice before which even the state ought to be indifferent:

The course of the harassed workers was espoused by the “intellectuals,” as they are called, who set in opposition to this fictitious law another equally false moral principle: that all products and profits, excepting those required to repair and replace invested capital belong by every right to the workers.⁸³

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

⁸² QA II, 2, The Social Teaching of the Church Series, 2, p. 20ff. See also RN 46, in Walsh and Davies, Proclaiming Justice and Peace, p. 54.

⁸³ Ibid.

servant. You knew I was a demanding person, taking up what I did not lay down and harvesting what I did not plant; why did you not put my money in a bank? Then on my return I would have collected it with interest.”⁸⁴

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

Inversely, the failure to link one’s freedom of choice and human action with the necessary action in favor of one’s development of individuality in the relevant sociality of others is tantamount to what Bishop von Kettler called the betrayal of our Christian faith.⁸⁵ This happens to be the case when we do not see the intrinsic relationship between what it means to be a faithful Christian and to fulfill consistent social action in favor of integral development. This is all in line with the classical philosophy *agere sequitur esse*, i.e., acting follows being. In the famous words of the German intellectual mentor of Leo XIII and the brains behind the writing of the social encyclical Rerum Novarum, Bishop von Kettler, “A person cannot be a Christian . . . if his convictions do not flow into social action.”⁸⁶

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

⁸⁴ Lk 19:16-23.

⁸⁵ Weigel, A Century of Catholic Social Thought, p. 11.

⁸⁶ Murphy, RN, in Weigel, A century of Catholic Social Thought, p. 11.

property leads to the complete well being or integral development of the entire humankind.

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

The biblical Christian assumption or working hypothesis under the above stated sub-theme on the economic emancipation of the proletariat is the belief that all human beings are by nature born free.⁸⁷ The human reality is created according to God's plan for the universe. This is regardless of any inherent or man-made socio-cultural differences. In effect, then, the intrinsic relationship between the idea of a human right and the ensuing emancipation in favor of the proletariat was historically made manifest during the gradual social transformation from the severe poverty in the days of Leo XIII to the modest property ownership in the papacy of Pius XI. The notion of the proletariat designated then an unpropertied class of employed workers under poor conditions of labor, such as unjust wages, during the industrial revolution in Europe and America. However, as Pius XI noted, their social economic condition was to be clearly distinguished from horrible pauperism or the dire need of basic requirements for food, clothing, and shelter due to the lack of just wages. With a moral note of spiritual relief, the supreme pontiff observed how thanks to the prevalence of labor rights this precarious condition of utter pauperism was becoming less prevalent than in the bad times of his predecessor Pope Leo XIII.⁸⁸

Pius XI found the principle of the liberation of unpropertied workers to be anchored in their God-given fundamental human right to own productive property as a

⁸⁷ Cf Gn1:28.

⁸⁸ Pope Pius XI, On Social Reconstruction, QA, Chapter II, No. 3 (Nairobi: Paulines Publications Africa, 2002), p. 22.

way of earning their daily bread.⁸⁹ In complete agreement with Leo XIII, therefore, Pius XI saw that without the prevalence of labor rights there was no other legitimate means of empowering the proletariat to own productive property for their own socio-economic progress and integral advancement of their community development. However, the inherent right to ownership of private property could be realized only by means of the right of collective bargaining for a just wage. This is a reasonable amount of a monetary remuneration good enough to lead a dignified way of life as an individual and member of a social community such as the natural family. However, over and above the requirement of meeting basic needs for a good quality of life, the just wage should allow for savings with which to own property. The savings would be feasible only if the worker showed the responsible thrifty sense of self-denial today for a better tomorrow. Pius XI illustrated how any genuine human development is an ethical form of self-development. In moral terms of better future prospects development is freely embarked upon from the motive of self-rewards or self-reliance, i.e., taking one's future into one's hands.

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

The right to a just wage is the key to the realization of the socio-economic emancipation and integral development of the proletariat. In this ethical context, Pius XI confined himself to the difficult task of critically assessing and defining the moral criteria

⁸⁹ Cf Gen 3:19.

according to which a worker's wage could be rightly viewed as just.⁹⁰ Among other ethical requirements, as we have already mentioned, this is in as much as the wage is good enough to allow the worker with a moral sense of thrift to save toward the acquisition of private property. That means, the individual ownership enhances individual self-actualization and community welfare at both the personal and the social levels of integral development.

3.4. Pius XII and the Human Rights - based Development

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

3.4.1. The Modern Suppression of the Natural Rights

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

⁹⁰ See page 296ff in this work.

superfluous. As the contemporary existentialist philosophers for all practical purposes say, the hypothesis of God is a useless one.⁹¹

The above mentioned outright denial of the existence of God and hostility or, at least, indifference toward the Church as the perceived extension of his divine authority over all humankind, among other evils, according to Pius XII, led to the breaking out and escalation of the Second World War. We contend that the darkest part of this war was the inhumane way millions of innocent people were tortured and killed in Nazi concentration camps in what came to be called the holocaust. In his or her defiant refusal of any divine authority over him or her, the modern man or woman responds, like Cain to God's call for human solidarity: "Am I my brother's keeper?"⁹²

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

3.4.2. The Capitalist System and the Worker

The wartime Pope Pius XII issued a radio message, i.e., La Sollenita della Pentecoste, in 1941 in commemoration of the official golden jubilee celebration of the

⁹¹ Sartre, Existentialism and Humanism, p.22.

⁹² Gn 4: 9.

publication of the social encyclical *Rerum Novarum* of Leo XIII.⁹³ The main review of the broadcast was on the issue of the social question. This question was at that time on the traditional teaching of a justifiable limitation on the right of use of productive property on the moral basis of higher values and human needs for the protection of the common good and the integral development of all concerned. That means, in view of the urgent needs of the common good the state may even be justified in depriving an individual of his or her duly acquired private property. This must be of course in strict justice with due compensation for the expropriation suffered in the name of the community good and integral development, such as the erection of a public hospital or institute of higher learning. Pius XII found it a moral imperative to limit the right of the use of private property to the immediate needs of a decent individual and family way of life. Thus Pius XII, like his predecessors Pius XI and Leo XIII, illustrated the relationship existing between the Church's developing understanding of human rights on the one hand, and the holistic view of human development on the other. He did this by illustrating the social dimension or ethical responsibility of private property as an adequate means to realize the common good.

We concur with the social teaching in the radio message of Pius XII. That means, in seeking first the common good of all persons, the individual good naturally accrues to

⁹³ See page 137 in this work. See also, for instance, Pope Paul VI, *On the Development of Peoples: Populorum Progressio* 35 (Nairobi: Paulines Publications Africa, 2008), p.19: "It can even be affirmed that economic growth depends in the very first place upon social progress...." It is clear here that such concepts as development and progress are terms of modernity that the church adopts in order to restate its mission. They are not original to the Church. However, it is also true that modernity is itself a brain-child of the Church. As Ronald Rolheiser puts it in his work *Secularity and the Gospel: Being Missionaries to Our Children*, (New York: The Crossroad Publishing Company, 2006), p.66: "...modernism, like adolescence, is a good thing, but something we move on from as we grow." p.184: While lauding the medieval natural law morality as such we should not glorify the middle ages: no culture is as a whole angelic or totally diabolic. There was a lot of superstition, power, slavery and a lot of torture in the medieval era too.

the conscientious agent of development in a well ordered civil community of rights. We interpret the radio message as an anticipation in thought of what the 1971 Synod of Bishops taught. That is to say, working for social justice so as to realize the common good and the integral development of all concerned, in a particular civil state, is an integral part of evangelization, i.e., the proclamation of the kingdom of God, which is already here on earth. It is in the reason-based and most of all faith-inspired prioritization of the *basileia* or the kingdom of God that the realization of the individual good consists, according to the very words of Jesus: “set your hearts on his kingdom first, and on his righteousness, and all these other things will be given to you as well.” (Mt 6:33).

3.5. Conclusion

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

4.0. CHAPTER FOUR: THE POST CONCILIAR SOCIAL TEACHING OF THE CHURCH AND THE HOLISTIC UNDERSTANDING OF HUMAN DEVELOPMENT

4.1. Preamble

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

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

4.2.1. Background

The following background information gives a very brief biography of Pope John XXIII. As Robert A. Sirico observed well, even to mention the name Pope John XXIII evokes in many hearts warm feelings of an optimistic and accessible pontiff.¹ He was the Pope of the *aggiornamento* who like his contemporary President John F. Kennedy in his inaugural speech concerning his new mandate in America was resolved to bring the Church abreast of the 1960s. He was letting the windows of the Church wide open to the positive developments of the modern world with a view to offering that world the medicine of God’s mercy.

¹ Robert A. Sirico, “Mater et Magistra,” in Weigel, A Century of Catholic Social Thought, p. 45.

John XXIII (Angelo Giuseppe Roncalli) was born to peasant farmers in Bergamo, Sotto il Monte in 1881. A doctor of theology (from S. Appolinare Institute) and a hospital chaplain, Roncalli was appointed the nuncio of France in 1944 and a cardinal in 1953 by his predecessor Pope Pius XII.² The latter pope had considerable impact on the developing understanding of John XXIII concerning the relationship between the Church and state in general and the meaning of a human rights-based development in particular.

True to the traditional teaching of the Church in its affairs with the state, Pius XII strove for a hand-in-hand relationship, whereas John XXIII favored the legal and political autonomy with which modern states meant to be separated from the Church. However, in the social question of human rights to be promoted or facilitated by the state, John XXIII developed fundamental ideas conceived at the beginning of the Second World War by Pius XII in his inaugural encyclical Summi Pontificatus (1939)³ as well as his radio message La Solla della Pentecoste (1941). This was given to the world at the official golden jubilee celebration of the encyclical Rerum Novarum of Leo XIII. The inaugural encyclical was a lamentation that modern neglect of the natural law was the root cause of the “darkness over the earth.” The world war brought with it in this age of naturalism a new morality without God. The denial of the Divine Fatherhood of God leads inevitably to the refusal of the universal brotherhood of all men and women constituting one family of humankind. By contrast, the pope reiterated the traditional, Christian teaching . . . “all races are equally human, and have equal rights.”⁴

² Mwangi, The Meaning, Causes and Solutions of Poverty, p. 76.

³ Philip Hughes, The Popes' New Order: A Systematic Summary of the Social Encyclicals and Addresses, from Leo XIII to Pius XII (New York: The Macmillan Company, 1944), p. 28.

⁴ Hughes, The Popes' New Order, p. 30.

The bone of contention in the radio-message of 1941 was the social question of the traditional teaching about the limitation on the use of the right of ownership. The pope was opening an indefinitely wide field for a developing understanding of the principle of man's natural right to the use of material goods not necessarily as an absolute right but for contingent specific reasons. Among such reasons is the moral autonomy with which the human person is able to meet his or her basic human needs, such as food, clothing, and shelter. The other is the family function of private property "to secure to the father of a family the freedom needed for his family duties."⁵ In sum man's natural right to ownership of private property is not absolute but limited to the use of material goods for the realization of his or her indispensable moral autonomy in the light of the biblical teaching about the universal destination of created goods. As we are going to demonstrate, John XXIII also qualified the absolute right to private property on the basis of the more basic divine will for common destination of created goods.

4.2.2. Church's Holistic Understanding of Human Development

Pope John XXIII issued his first social encyclical, Mater et Magistra (1961), as a progress report on human development during the recent social teaching of the Church. He traced the new trends back to Leo XIII's letter Rerum Novarum, the seventieth anniversary of which John XXIII's encyclical was commemorating. He held it in high esteem and regarded it "as the *magna charta* of social and economic reconstruction."⁶ Rerum Novarum is considered under four aspects by John XIII for the purposes of reading signs of positive development in the modern world in general, and reviewing the Church's holistic understanding of human development in particular.

⁵ Hughes, The Popes' New Order, p. 250.

⁶ MM 26, in Walsh and Davies, Proclaiming Justice and Peace, p. 7.

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

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

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

Pope Pius XI declared in the encyclical Quadragesimo Anno, has made no small contribution to the rise and development of that new branch of jurisprudence called the labor law.”⁷

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

This teaching rests on one basic principle: Individual human beings are the foundation, the cause and the end of every social institution. That is necessarily so for men are by nature social beings. This fact must be recognized as also the fact that they are raised in the plan of providence to an order of reality which is above nature.⁸

The Church’s holistic understanding of human development as the responsible inculcation of the proper sense of moral individuality does not relativise the idea of society as an integral dimension of human reality. The proof is, for instance, the divine-willed universal destination of all created things, without which the derived or natural right of private ownership would lose its legitimacy. With reference to Pius XII’s moral stand in this social question, John XXIII indicated “As our predecessor Pius XII so rightly affirmed: the dignity of the human person normally demands the right to the use of the goods of the earth, to which corresponds the fundamental obligation of granting an equal opportunity to all peoples if possible.”⁹

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

⁸ MM 219 in Walsh and Davies, Proclaiming Justice and Peace, p. 37

⁹ MM 114 in Walsh and Davies, Proclaiming Justice and Peace, p. 21

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

The idea of association entails the will for the partnership mode of social growth for the corporate action of promoting the common good of the intermediary bodies or social groupings concerned. The main mission of the cooperative communities is the individualization of their members: "for these communities must themselves necessarily present the form and substance of a true community, and this will be the case only if they treat their individual members as human persons and encourage them to take an active part in the ordering of their lives."¹⁰

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

In his ethical optimism, the *aggiornamento* pope subscribed also to the classical moral maxim *abusus non-tullit usum*. The abuse of something in particular does not take

¹⁰ MM 65 in Walsh and Davies, Proclaiming Justice and Peace, p. 14

with it the good use of the thing in question in general. A proper sense of individualization is germane to a correct understanding of socialization under certain corrective measures on the part of the civil state to curb undue encroachment against the human right to privacy in the light of the moral principles of strict justice and social harmony. The pope conceded:

So long as social relationships do in fact adhere to these principles within the framework of the moral order their extension does not necessarily mean that individual citizens will be gravely discriminated against or excessively burdened. On the contrary, we can hope that they will help him to develop and perfect his own present talents and lead to that organic reconstruction of society which our predecessor Pius XI advocated in his encyclical Quadragesimo Anno or the indispensable prerequisite for the fulfillment of the right and obligations of social life.¹¹

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

As these mutual ties find the man of our age one to the other grow and develop, governments will move early to achieve a right order the more they succeed in striking a balance between the autonomous and active collaboration of individuals and groups, and the timely co-ordination and encouragement by the state of these private undertakings.¹²

In the third place, John XXIII viewed for the first time in Catholic social teaching the Church's holistic understanding of human development as the ecclesial efforts and

¹¹ MM 67 in Walsh and Davies, Proclaiming Justice and Peace, p. 14

¹² MM 66 in Walsh and Davies, Proclaiming Justice and Peace, p. 14

government's subsidiary help to promote agricultural development. This development ought to be on *a par* with the scientifically based and technically geared industrial progress in the production of economic goods for their profit margins. In the definite comparative justice between the economic gain from industrial production and the price for agricultural produce, the supreme pontiff observed an enormous and morally repugnant imbalance or ethical insensitivity to distributive justice. We concur with John XXIII that it is not a healthy sign of the Church's holistic understanding of human development when the latter is seen in terms of economic imbalance between the industrialized urban centers and the depressed agricultural rural areas in the same nation-state. According to John XXIII, the cure for the imbalance between the industrial urban centers and the depressed agricultural rural areas is the provision of the necessary infrastructure and subsidy for price protections on the part of the state. The lack of distributive as well as social justice in search for the common good led the widely traveled diplomat of the Holy See to observe in foreign countries yet another worldwide discrepancy. This imbalance was found in the distribution of the economic benefits of the presupposed universally accessible earth's resources between the wealthy industrial North and the undeveloped or mainly agricultural South with enormous mineral resources. In terms of the international concern for the ensuing trade imbalance between the rich North and the poor South according to John XXIII, the fourth and final aspect or new vision of the Church's holistic understanding of human development consists of the suggested ecclesial remedy, i.e., an attempt at contributing toward the universalization of the common good along with the proposed international judicial authority to safeguard it.¹³

¹³ MM 201-202 in Walsh and Davies, Proclaiming Justice and Peace, p. 34.

In the year of his untimely death, John XXIII issued his last social encyclical on international relations. The improvement of the relations constitutes, in part, the modern Church's holistic understanding of human development reviewed under six thematic approaches.

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

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

The world's creator has stamped man's inmost being with an order revealed to man by his conscience and his conscience insists on his preserving it. Men show the work of the law written in their hearts. Their conscience bears witness to them! And how could it be otherwise? All created beings reflect the infinite

wisdom of God. It reflects it all the more clearly, the higher it stands in the scale of perfection.¹⁴

2. The Church's holistic understanding of human development is an ecclesial contribution toward the universal striving to make every man or woman equally prosperous. This desirable equality of prosperity re-echoes the universal call by Pius XII to facilitate the enjoyment of the right of ownership of private property whenever it is possible for one to do so.¹⁵ The conviction that all human beings are equal stems from the Church's faith awareness that all men and women are equally created in the image and the likeness of God: "God created man in his image; in the divine image he created him; male and female he created them."¹⁶

Under the present aspect, the holistic understanding of human development is the universal call to every man and every woman to become what he or she is called to be, an unmatched or unique living holy image and likeness of his or her Creator: "Be holy, for I, the LORD, your God, am holy."¹⁷ One of the leading signs of the modern times in this connection of equal relationship according to John XXIII is "the greater role in society taken by women."¹⁸

There is also the felt need "to distinguish between error as such and the person who falls into error."¹⁹ The reason is that such a human being does not cease to be a human person or an indisputable subject or holder of human rights, including the inherent right to the respect of his or her human dignity.²⁰

¹⁴ MM 219, in Walsh and Davies, Proclaiming Justice and Peace, p. 37.

¹⁵ MM 114, in Walsh and Davies, Proclaiming Justice and Peace, p. 21.

¹⁶ Gn 1:2.

¹⁷ Lv 19:2.

¹⁸ "Pacem in Terris" 41 in Walsh and Davies, Proclaiming Justice and Peace, p. 53ff. References to the encyclical Pacem in Terris will be given by the initials PT followed by the paragraph and page numbers.

¹⁹ PT 158, in Walsh and Davies, Proclaiming Justice and Peace, p. 73.

²⁰ PT 164, in Walsh and Davies, Proclaiming Justice and Peace, p. 74.

Ultimately, the above illustrated or divine willed interpersonal equality of human²¹ development is a prophetic ecclesial warning that a man's real success in the equality of human development will only "be so in proportion to his degree of spiritual union with God."²² That means that the Church's holistic understanding of human development is anchored in religious development as a reaction against all positivistic reduction of development to mere economism. As we have already mentioned, this reduction amounts to the bare economic motive of material gain or financial profit regardless of how the accruing wealth is distributed.

The religious dimension of economic development is also a safeguard or measure against the reduction of the problems relating to development as mere aspects of scientific knowledge and technological management. It is an ethical call to recover the Church's traditional teaching of the priority of politics over economics. It is not the other way round as Marxist communism would have us believe.²³

3. The Church's holistic understanding of human development is, in part, effective universalization of the common good. This aspect of the good consists mainly of world peace and international security.²⁴ However, the pope regretted that *de facto* there is no international structural efficacy of "institutions capable of realizing the common good by ways and means adequate to the changing historical conditions."²⁵ The supreme pontiff argued, therefore, that *de iure* an authoritative universalization of the common good requires a new international

²¹ Weigel, A Century of Catholic Social Thought, p. 79.

²² PT, 134, in Walsh and Davies, Proclaiming Justice and Peace, p. 68.

²³ PT 136, in Walsh and Davies, Proclaiming Justice and Peace, p. 69.

²⁴ PT 137, in Walsh and Davies, Proclaiming Justice and Peace, p. 69.

²⁵ PT 113, in Walsh, Proclaiming Justice and Peace, p. 65.

institution of a universal public authority. This is in essence the gist of the following fourth understanding of the Church's holistic understanding of human development.

4. The Church's holistic understanding of human development as authoritative universalization of the common good:

Today the universal common good presents us with problems that are worldwide in their dimensions; problems, therefore, that cannot be solved except by a public authority with power, organization, and means co-extensive with a worldwide sphere of activity. Consequently, the moral order itself demands the establishment of some such general form of public authority.²⁶

5. The Church's holistic understanding of the human development underlies, therefore, in part, a universal promotion of the human person in terms of his or her inherent natural rights²⁷ such as the inalienable right to life. That means that by means of appropriated international conventions the contracting nations, for example, oblige themselves to legislate in their respective countries against any violation of the sanctity of human life. Some such prescriptions are those concerning crimes against humanity, such as torture and genocide.
6. In the above stated way, the Church's holistic understanding of human development calls for an ecclesial initiative toward world wide disarmament and détente or the psychological and spiritual relaxation from fears caused by the escalating arms race.²⁸ In its pacific mission, the Church is called by its Prince of peace and founder to work for peace as it seeks to instill mutual trust among individuals and nations alike. It acts then against the traditional just war mentality of working for peace by means of a balance of power in military might: *si vis*

²⁶ PT 113, in Walsh, Proclaiming Justice and Peace, p. 65.

²⁷ Ibid.

²⁸ PT 113, in Walsh, Proclaiming Justice and Peace, p 65.

pacem para bellum, i.e., if you want peace prepare for war. The Church's call for peace is a challenge to all men and women of good will to embrace amiable dialogue for conflict solutions instead of the menace of war: *si vis pacem para pacem*, i.e., work for peace if you want it.

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

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

4.3. Paul VI and the Church's Holistic Understanding of Human Development

4.3.1. Background

The following background information gives a very brief biography of Pope Paul VI. Giovanni Battista Montini, as the Pope Paul VI was named on the day of his birth at Concesio, was a brilliant student of theology. He was ordained to the priesthood in Brescia in 1920.²⁹ He was trained as a diplomat and joined the Vatican diplomatic staff in Warsaw in 1922. He returned to the Vatican as a Secretary of State in 1924. Then he was appointed the archbishop of Milan in 1954 and cardinal in 1958.

Paul VI played a great role in the initial preparation for the Second Vatican Council. It was in the midst of the Council that he was elected pope in 1963. In effect, the social encyclicals of the supreme pontiff were an ecclesial effort to apply the conclusions of the Council to the modern world. As Michael J. Walsh illustrates “though on development issues Gaudium et Spes is not always rated highly, it stressed the necessity of a change in the balance of trading relations between rich and poor countries. This is a theme, which recurs, in Pope Paul's Encyclical Populorum Progressio.”³⁰

4.3.2. Church's Holistic Understanding of Human Development

The working hypothesis in Pope Paul VI's view of the Church's holistic understanding of human development is that everyone was created by God so as to achieve his or her own self-fulfillment. The will of God or his own glory, according to one of the Fathers of the early Church, St. Irenaeus, is man fully alive: “It is God's glory that man should live; but it is in man's life that he sees God.” (Haer. IV, 20, 7).³¹ In this

²⁹ Mwangi, Meaning, Causes and Solutions of Poverty, p. 87

³⁰ Walsh and Davies, Proclaiming Justice and Peace, p. XV

³¹ Compenhausen, The Fathers of the Church, p 21

connection, the supreme pontiff quoted a celebrated Dominican specialist of development studies, Louis Joseph Lebert:

The development we speak of here cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each man and of the whole man. As an eminent specialist on this question has rightly said, we cannot allow economics to be separated from human realities, nor development from the civilization in which it takes place. What counts to us is man—each individual man, each human group, and humanity as a whole.³²

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

The ultimate goal is a full-bodied humanism. And does this not mean the fulfillment of the whole man and of every man? A narrow humanism closed in on itself and not open to the values of the spirit and to God who is their source could achieve apparent success, for man can set about organizing terrestrial realities without God. But closed off from God, they will end up being directed against man. A humanism closed off from other realities becomes inhuman. True humanism points the way toward God and acknowledges the task to which we are called, the task that offers us the real meaning of human life. Man is not the ultimate measure of man. Man becomes truly man only by passing beyond himself. In the words of Pascal: man infinitely surpasses man.³³

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

³² PP 14, in Walsh and Davies, Proclaiming Justice and Peace, p. 146

³³ PP 42, in Walsh and Davies, Proclaiming Justice and Peace, p. 153.

beings are in a particular way subjects of human rights before other creatures, such as the right to dominion over earth and rule over less intelligent beings. They are, therefore, persons in as much as they are moral subjects or ethical bearers of human rights.

The Church's holistic understanding of human development is, in the above stated manner grounded on ethical personalism highlighting the moral goodness and centrality of the human person in the universe of created things. These creatures are ordained toward the service and well being of the human person as a whole.³⁴ Among the main practical ways and means through which the desirable *salus populi* or the public welfare should be achieved, for instance, by means of a well ordered technical organization of economic goods, Populorum Progressio included the following:

They should reduce inequalities, eliminate discrimination, free men from the bonds of servitude, and thus give them the capacity, in the sphere of temporal realities, to improve their lot, to further their moral growth and to develop their spiritual endowments. When we speak of development, we should mean social progress as well as economic growth. It is not enough to increase the general fund of wealth and then distribute it more fairly. It is not enough to develop technology so that the earth may become a more suitable living place for human beings. The mistakes of those who led the way should help those now on the road to development to avoid certain dangers. The reign of technology-technocracy, as it is called, can cause as much harm to the world of tomorrow as liberalism did to the world of yesteryear. Economics and technology are meaningless if they do not benefit man, for it is he they are to serve. Man is truly human only if he is the master of his own actions and the judge of their worth, only if he is the architect of his own progress. He must act according to God-given nature, freely accepting its potentials and its claims upon him.³⁵

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

The logical consequence of the foregoing consideration of an ecclesial holistic understanding of human development is a reaction against all forms of reductionism of

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

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

economic growth to mere Gross National Production (GNP) in terms of *per capita* income. Instead of such a reductionist view, it should be the peak moment of social progress to make sure the maximum number of citizens has access to public amenities. An example of such amenities or aspects of the common good is the infrastructure networks of the communication and transportation systems. Other examples are the national defense from external aggression and internal encroachment against personal interests and medical insurance against mental and bodily ailment.

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

Populorum Progressio furthermore contends that a holistic understanding of human development demands, in part, the personal empowerment of the individual to take the moral responsibility to actualize himself or herself in developing his or her potential in a community of persons. Paul VI highlighted the universal need for public education even in its basic form of the ability to read and write for the self-development

of individuals. He emphasized the universal need for all people to be able at least to read and write all over the world in his own message to UNESCO, the protagonist of universal education for the spiritual growth of all humankind:

We can even say that economic growth is dependent on social progress, the goal to which it aspires—and that basic education is the first objective for any nation seeking to develop itself. Lack of education is as serious as lack of food; the illiterate is a starved spirit. When someone learns how to read and write, he is equipped to do a job and to shoulder a profession, to develop self-confidence and realize that he can progress along with others. As we said in our message to the UNESCO meeting at Tehran, literacy is the ‘first and most basic tool for personal enrichment and social integration and it is society’s most valuable tool for furthering development and economic progress. We also rejoice at the good work accomplished in this field by private initiative, by the public authorities, and by international organizations. These are the primary agents of development, because they enable man to act for himself.’³⁶

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

Man is not really himself, however, except within the framework of society and there the family plays the basic and most important role. The family’s influence may have been excessive at some periods of history and in some places to the extent that it was exercised to the detriment of the fundamental rights of the individual. Yet time-honored social frameworks proper to the developing nations are still necessary for a while even as their excessive structures are gradually relaxed. The natural families, stable and

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

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

monogamous—as fashioned by God and sanctified by Christianity—in which different generations live together, helping each other to acquire greater wisdom and to harmonize personal rights with social needs is the basis of the society.³⁷

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

Populorum Progressio:

In the task of development, man finds the family to be the first and most basic social structure; but he is often helped by professional organizations. While such organizations are founded to aid and assist their members, they bear a heavy responsibility for the task of education, which they can and must carry out. In training and developing individual men, they do much to cultivate awareness of the common good and of its demands upon all.³⁸

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

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

³⁷ PP 38, in Walsh and Davies, Proclaiming Justice and Peace, p. 152.

³⁸ MM 239, in Walsh and Davies, Proclaiming Justice and Peace, p. 39.

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

Every form of social action involves some doctrines and the Christians rejects that which is based on materialistic and atheistic philosophy, namely one which shows no respect for a religious outlook in life, for freedom or human dignity. So long as these higher values are preserved in fact, however, the existence of a variety of professional organizations and trade unions is permissible; variety may even help to preserve freedom and create friendly rivalry. We gladly commend those who unselfishly serve their brothers by working in such organizations.³⁹

Ultimately Paul VI underlined the cross-cultural value underlying the universalizing concept of the Church's holistic understanding of human development along with what John Paul II called spiritualization of development as the fruit of human labor. That means, in our view, genuine and effective traditional wisdom, incorporating artistic, intellectual, and religious life should not be sacrificed at the altar of technological economism. For instance, the success story of Japanese economic progress underlies the need for the age-old traditional wisdom giving moral direction to appropriate transfer of technology while preserving the national identity or socio-ethical political independence of a developing civil state.

We contend that the lack of the above recommended independence has meant the undesirable mimicry of transfer of the consumerist mentality along with the necessary transfer of technology, for instance, in the African context i.e., Kenya. Such a

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

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

The poorer nations can never be too much on guard against the temptation posed by the wealthier nations. For these nations, with their favorable results from a highly technical and culturally developed civilization, provide an example of work and diligence with temporal prosperity the main pursuit. Not that temporal prosperity of itself precludes the activity of the human spirit. Indeed, with it the human spirit, being less subjected to material things, can be more easily drawn to the worship and contemplation of the creator. On the other hand, modern civilization itself often complicates the approach to God, not for any essential reason, but because it is too much engrossed in worldly affairs. The developing nations must test and reject false values that would tarnish a truly human way of life, while accepting noble and useful values to develop them in their own distinctive way, along with their own indigenous developments.⁴⁰

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

4.4.1. Background.

The following background information gives a very brief biography of Pope John Paul II. As Robert A. Destro indicates the writings of John Paul II bear the incredible mark of the Polish workingman.⁴¹ This is especially the case in his encyclical letter Laborem Exercens about human work. He was born in 1920 at Wadowice near Krakow

⁴⁰ PP 41, in Walsh and Davies, Proclaiming Justice and Peace, p. 153.

⁴¹ Robert A. Destro, "Laborem Exercens," in Weigel, A Century of Catholic Social Thought, p 145.

in Poland. He was the first non-Italian pope since the Dutch Supreme Pontiff Adrian in 1523. As Mwangi indicates Karol Wojtyla, as Pope John Paul II was named at his birth, worked in a quarry and a chemical plant.⁴² Then he had a first hand experience of what it means to work arduously and yet lack in basic human needs. The lived experience in Wojtyla's early life led him to become an outstanding defender of the working class. He strived tirelessly after the improvement of its poor living standards. Karol Wojtyla was later ordained to priesthood in 1946. He became the archbishop of Krakow in 1963 and cardinal in 1967. He contributed much to the Second Vatican Council. He was elected pope after the short papacy of John Paul I in 1978. He took the name of John Paul II.

4.4.2. Church's Holistic Understanding of Human Development

In his social encyclical Laborem Exercens (1981), Pope John Paul II highlighted the spirituality of human work as one of the most important elements of the basic meaning of the Church's holistic understanding of human development. Most of all, the spiritualization of human development is a moral issue of value judgment about the basic ethical question "whether work is for people, or people are for work?"⁴³ It is self-evident for the pope and former Polish worker: "There is always a danger of regarding the worker as a special kind of merchandise or as a force ('the work-force') needed for production."⁴⁴ We contend that, this distortion in the inherent hierarchy of values is due to the exaggerated materialism underlying Western capitalism. Such a system of economic production is mainly the practical materialism affecting consumerist behavior patterns of all of us. Laborem Exercens illustrated it well as "a particular way of evaluating things . . . on the grounds of a certain hierarchy of goods based on the

⁴² Mwangi The Meaning, Causes and Solutions of Poverty, p 91ff.

⁴³ Walsh and Davies, Proclaiming Justice and Peace, p. 392.

⁴⁴ Ibid.

immediate attractiveness of what is material.”⁴⁵ As we have already pointed out, the erroneous view of the material element in goods of value is known as “economism” in industrial production. This way of viewing the material elements in goods of value simply means considering human development solely according to its “economic purpose”⁴⁶ or profit motive of increasing the monetary gain.

In contradistinction to the above stated materialist worldview or the economism of the capitalist profit-directed mode of productive industrial and business enterprise, the working hypothesis in the Church’s spiritual understanding of human development is that “man’s life is built up everyday from work, from work it derives its specific dignity.”⁴⁷ That means, the working hypothesis is the conceptual framework of human labor “as an integrative force that shapes individual identity, character and dignity.”⁴⁸ The objective of the Church’s holistic understanding of human development as spiritualization of human work is the humanization of the *Lebenswelt*. That means, “making life more human.”⁴⁹

In our view, the main theme or major teaching behind the spiritual understanding of human development, in this connection, is in the words of John Paul II the priority of labor over capital. This priority simply means the centrality of man or woman in the industrial enterprise. An example of this centrality is what the pope saw as the emancipation of women through a just state re-evaluation of their domestic chores such that they may not need to go to industrial places of work simply to make ends meet in the family budget. As Laborem Exercens specified, “the true advancement of women requires that labor should be structured in such a way that women do not have to pay for

⁴⁵ Weigel, A Century of Catholic Social Thought, p. 149.

⁴⁶ Ibid.

⁴⁷ LE 1.1, in Walsh and Davies, Proclaiming Justice and Peace, p. 275.

⁴⁸ LE 6.2, in Walsh and Davies, Proclaiming Justice and Peace, 280ff.

⁴⁹ LE 3.1, in Walsh and Davies, Proclaiming Justice and Peace, 277.

their advancement by abandoning what is specific to them and at the expense of the family, in which women as mothers have an irreplaceable role.”⁵⁰ We contend that one example of restructuring labor is that women can work from their homes by means of what is called today home based employment.⁵¹ For instance, through the means of computers women can be connected to the office and work at home.

Furthermore, properly speaking, the recommended spiritual attitude to work is meant to bring people closer to God by means of their daily task. This is a way of effecting their everyday holiness and participation in his divine plan for the salvation of men and women of good will, i.e., through their work human persons carry on the continuing work of God’s creation and redemption. In their willingly accepted toil, human persons submit themselves selflessly to Christ crucified. In this Christological way of union with the crucified Lord of the universe, the working Christians contribute to the capital of salvific graces in the communion of Saints for the salvation of all humankind. It is in this connection that Laborem Exercens finally declared the redemptive good news of the Church’s holistic understanding of human development in the existing eschatological tension between the present and the future of the heavenly kingdom. This kingdom is already present to the modern world. However, it is not yet complete, as it will be in the future in heaven:

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

⁵⁰ LE 19.4, in Walsh and Davies, Proclaiming Justice and Peace, p. 300ff.

⁵¹ <http://www.hbwm.com: Home Based Working Moms>.

growth of Christ's kingdom. Nevertheless, to the extent that the former can contribute to better ordering of human society, it is of vital concern to the kingdom of God."⁵²

It is against such a background understanding of the spirituality of work in Laborem Exercens that John Paul undertook the review of the contemporary papal encyclical Populorum Progressio (On the Development of Peoples). He did this by issuing his own social encyclical Sollicitudo Rei Socialis⁵³ (1987) on the twentieth anniversary of Populorum Progressio.

As the learned African theologian L. Magesa concurred, the overall concern of Pope John Paul II in his Sollicitudo Rei Socialis was the Church's holistic understanding of human development.⁵⁴ The African scholar made the point statistically:

A random count shows that the word "development" has been used not less than 141 times in the 1987 Encyclical letter Sollicitudo Rei Socialis (SRS - On Social Concern) of Pope John Paul II. This is not counting words like "under-development", "super development" and related expressions. In a document of scarcely one hundred pages this is significant. If nothing else it is indicative of the central concern of the Encyclical.⁵⁵

According to the author quoted above, the social encyclical of John Paul II is an authoritative analysis of and answer to current economic situations in the world.⁵⁶ The intention of the pope in issuing the encyclical was mainly a call to action for believers. All believers are called to put their faith in Christ into practice in the all important field of economic growth and social progress toward a fair distribution of the wealth of nations.

⁵² LE 27.5, in Walsh and Davies, Proclaiming Justice and Peace, p. 310ff See also GS 39.2 in Walsh and Davies, Proclaiming Justice and Peace, p. 334.

⁵³ John Paul II, Sollicitudo Rei Socialis, On Social Concern, 30 December 1987, issued on the twentieth anniversary of the encyclical Populorum Progressio: On the Development of Peoples to set out the boundaries of the permissible within the doctrinal context of certain aspects of liberation theology. It shows the actual relevance of the traditional social teaching of the church in the contemporary world with its highlight against any reductionist view of the concept of development solely in material terms of economism. This encyclical is available in Pope John Paul II, On Social Concern, Sollicitudo Rei Socialis (Nairobi: Paulines Publications Africa, 1987), p. 1-64. See also William McGurn, "Sollicitudo Rei Socialis," in Weigel, A Century of Catholic Social Thought, pp. 163-176.

⁵⁴ Magesa, "Sollicitudo Rei Socialis," in The Answer of the Church to Economic Situations: Towards African Christian Liberation (Nairobi: St. Paul Publications Africa, 1990) p. 211.

⁵⁵ Ibid.

⁵⁶ Ibid.

That means, according to John Paul II, the integration of these two aspects of development and redistribution is the most significant ingredient in the meaning of the Church's holistic understanding of human development, which the first Christians did in the early Church of the Apostles: "All who believed were together; they would sell their property and possessions and divide them among all according to each one's needs."⁵⁷

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

In this connection the Church's holistic understanding of human development means, therefore, according to John Paul II, the furtherance of its God given mandate to teach all nations: ". . . teaching them to observe all that I have commanded you."⁵⁸ It is the question here, in a known African context, i.e., Kenya, to give practical guidance and plan for the just cause of human development in the light of a clear evangelical vision. This vision is the perceived divine will in an unequivocal effective gospel message of integral salvation. The unequivocal gospel message was stated well by the above cited African theologian and social analyst in words of Christian wisdom:

For John Paul II in SRS it is evident that a vision of development unrelated to the theme of salvation falls short of its real meaning and is simply not Christian. True development

⁵⁷ Acts 2:44ff.

⁵⁸ Mt 28:19.

must affect salvation of individuals and peoples. This involves two related and interdependent aspects: (a) salvation from want (b) salvation from fear. The reality that is the human person, its needs and desires, is summed in these aspects.⁵⁹

This analogous sense of integral salvation is meant much in the same way, as we have already indicated, the Church Fathers of the Third Post Conciliar Synod of Bishops in 1971 declared that working for justice is an integral part of evangelization.⁶⁰ The same theme is emphasized by Paul VI in his Apostolic Exhortation Evangelii Nuntiandi: “Between evangelization and human advancement—development and liberation—there are in fact profound links.”⁶¹

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

Solidarity helps to see the “other”—whether a person, people or nation—not just as some kind of instrument with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our “neighbor”, a “helper” (cf. Gen. 2:18-20), to be a sharer on a par with ourselves, in the banquet of life to which all are equally invited by God. Hence the importance of reawakening the religious awareness of individuals and peoples.⁶²

That is to say, the Church’s holistic understanding of human development, according to John Paul II, is summed up in the new law of Jesus Christ commanding practical love in the universal form of human solidarity: “Love one another as I love

⁵⁹ Magesa, “Sollicitudo Rei Socialis,” in The Answer of the Church to Economic Situations, p. 212

⁶⁰ JW 6, in Walsh, Proclaiming Justice and Peace, p. 190.

⁶¹ EN 31, in Walsh, Proclaiming Justice and Peace, p. 216.

⁶² SRS 39, The Social Teaching of the Church Series, 9, p. 49ff.

you.”⁶³ The objective or the ultimate goal proposal underlying the Church’s holistic understanding of human development, in the mind of John Paul II as expressed in Sollicitudo Rei Socialis, is then the integral promotion of interpersonal as well as international interdependence “in all areas of common or mutual human affairs or social communication.”⁶⁴ In sum, human solidarity is the universal moral awareness that we are all our brothers’ and sisters’ keepers. We are as such committed to social justice and the common good. This awareness is envisaged by John Paul II as, in part, the quintessence of the Church’s holistic understanding of human development.

According to John Paul II, the Church’s holistic understanding of human development entails necessarily for it to be genuinely Christian, the redemptive aspect of a balanced integration of social economic growth, on the social level of development, and the personal satisfaction of the physical and psycho-spiritual needs, on the individual level of development. The expected end result of helping the human person and all peoples as much as possible to meet their social economic and personal needs is the joy that world peace gives to the individual in the community of other human persons. The ultimate end of the Church’s holistic understanding of human development is, then, most of all, peace on earth among all men and women of good will. It is the heavenly message of the divine word of God taking flesh in the midst of the world in solidarity with humankind on the night of Christmas: “Glory to God in the highest and on earth peace to those on whom his favor rests.”⁶⁵

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

⁶³ Jn 15:12.

⁶⁴ Magesa, “Sollicitudo Rei Socialis,” in The Answer of the Church to Economic Situations, p. 213.

⁶⁵ Lk 2:14.

4.5. Conclusion

We have so far in the present chapter reviewed the Church's holistic meaning of human development. That is to say, in part, with the *aggiornamento* Pope John XXIII, there took place what might be termed as the emerging consensus on the worldwide social need for human solidarity, i.e., the universalization of the Church's understanding of human development. This is, according to Paul VI, the universal awareness that every man or woman is my brother or sister. It underlines the universal dimension of the common good and, therefore, the need for international aid in development action in favor of the poor third world countries. The holistic dimension is also seen in the diversification of the rights of man to include also the right to a just price for agricultural goods.

The application of the conclusions of the Second Vatican Council to particular local Churches was foremost in Paul VI's vision of the Church's holistic understanding of human development. During the Third Post Conciliar Synod of Bishops in 1971 at Rome, the Synod argued that working for justice or human development was an integral part of evangelization. Paul VI recaptured the ecclesial message, as we have already indicated, in his *Evangelii Nuntiandi*. This is where he reasserts that between the message of evangelization and the liberation call for human development there is an intrinsic or necessary connection. The evangelical vision of integral development as the universal biblical call⁶⁶ to good neighborliness with our brothers and sisters worldwide constitutes, among other beliefs, is a new dimension of the quintessence of the Church's holistic understanding of human development. This teaching is according to Catholic Social

⁶⁶ Lk. 10:25-27.

Teaching of Paul VI in his social encyclical Populorum Progressio (On the Development of Peoples).

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

We have so far reviewed the post conciliar Church's holistic understanding of human development in the present chapter after considering the pre Vatican II rights-based model of the holistic understanding of human development in chapters two and three. We are now going to critically assess in the light of the post conciliar social teaching the proposed remedial action against the prevalent underdevelopment in Kenya in chapter five and the concluding chapter six. The methodological approach to the important issue of the remedy starts, among other core concepts, from the idea or conceptual framework of a remedial rights-based model of human development. This is systematically attempted with a view to realizing the overall rationale of the present dissertation in its scholarly attempt to implement such a conceptual framework. This framework underlies a holistic understanding of human development as integral development within the social economic African context of underdevelopment in Kenya. In chapter one the socio-cultural African context of underdevelopment was reviewed along with the local Roman Catholic contribution to the solution of the problem of underdevelopment.

5.0. CHAPTER FIVE: THE CHURCH'S POST CONCILIAR REMEDY FOR UNDERDEVELOPMENT: HUMAN RIGHTS-BASED DEVELOPMENT

5.1. Preamble

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

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

renewal of the human person. In this way, the social change and personal renewal would help to overcome underdevelopment and achieve integral development. In a similar vein, reviewing the fiftieth anniversary of Rerum Novarum at the height of the Second World War, Pius XII saw in the renewal of the natural law morality of right reason the key to overcoming the destruction and underdevelopment caused by the war.

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

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

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

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

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

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

5.2. John XXIII and the Human Rights - based Development

5.2.1. Means-ends Relationship between Rights and Development

In an important way, John XXIII started where Leo XIII had left off in his consideration of human rights as adequate means of implementing human development. This development is, according to Leo, ultimately possible, above all, as social progress. It entails mainly moral renewal of the heart at the individual level of integral human development. But individual development begins to appear at the survival level with the biological need for adequate food, clothing, and shelter alongside the corresponding fundamental human rights as the most adequate means to satisfy them. However, as we have already shown, the human being does not live on bread alone. He also has spiritual needs that could be as badly felt as the biological ones. It is in this mainly Augustinian sense that we could observe how food is to a hungry stomach as God is to the restless human soul. As Saint Augustine realized, God created us for himself and our souls will

never find their rest unless they come to find it in him.¹ That means, the restlessness of a soul without God, for example, in a human heart in dire need of moral conversion and spiritual renewal, is like the starvation unto death of an empty stomach without access to food.

The social menace entailed in frustrated minds or restless souls is evident in the mushrooming poor shanty towns and suburbs of the African continent. In their inhuman poor living conditions people are helplessly led to various crimes such as the self-degradation of prostitution and robbery with violence. This African suburb problem emanating from the rural lack of human development or simply impoverishment is, in this way, necessarily connected with the deprivation of the basic human rights of individuals as such in a community of human persons as a whole. That is to say, as already mentioned, all forms of genuine human development are authentic types of self-development. This concept of self-development implies the personal initiative in self-reliance or the right to moral and rational autonomy of an individual human person. We contend that the failure of much bilateral aid to African nations can be attributed to the mismanagement or lack of moral sense of self-motivation with which foreign financial help has not been properly owned. That is to say, financial aid has not been correctly appropriated by the local leadership for what it was originally meant to serve, i.e., *salus populi* or well being of people at large. Hence the ensuing misappropriation of funds occurs, pocketed by the African leadership with false reports sent to the donor countries

¹ John E. Rotelle, (ed.), The Confessions, p..39.

or institutions: “Mission accomplished.”² The leadership had never owned the projects conceived, for instance, for development of the infrastructure in the rural areas far from the urban centers where many African politicians are holed up for their corrupt selfish motives until the next general elections. It is then that they troop to their native rural areas with much money looted from public funds to corrupt the poor rural folk and buy their votes with handouts of cash. They retreat to their expensive urban mansions not returning again to their electorate until the next general elections after five years. They have no moral mission or political vision for the integral human development of their electorate; they have only their selfish motive of seeking to accumulate wealth to the detriment of the community development of their electorate. What is obviously lacking in this emerging African leadership is the moral sense of human solidarity with the miserable fate of their own people. The right to information and development of these people, among other social economic goods, are denied them by their unaccountable or inaccessible parliamentary representatives.

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

² One such an unfinished business is the proposed Mathioya to Gitugi tarmac road project in the home district of the present author.

5.2.2. World Peace and Integral Development

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

1. John XIII illustrated how integral development of world peace is the fruit or end result of a well understood and applied human right to distributive justice. The right to distributive justice demands the ethical transcendence of the brute economism or maximum production of the wealth of a nation regardless of its fair distribution among the citizenry.
2. The *aggiornamento* pope demonstrated how world peace is an ethical reflection of an inner peace from the heart of humankind, freed from overt rivalry and conflict or social disharmony. This is inasmuch as the Church makes its ecclesial contribution to the state's efforts to make everyone prosperous. It is through such a human development that the Church contributes toward the realization of world peace.
3. The universalizability criterion of the human right to ownership of private property was also found by John XXIII in the God-willed common destination of all created goods for the integral development of all men and women on earth.

- The limitation of the right to private property is understood by the Church to serve the common good and to cater to a fairer human development oriented toward distribution of the wealth of a nation-state.
4. The individual human right to moral as well as rational autonomy or freedom of choice and action serves as the mediating fulcrum in moral terms of the ethical personalism. It is on this ethical personalism that the universal public authority over the universal common good is based as a guarantee of the same. This authority is then founded on the ethical personalism with which it is reflected in the individual human right to the self-rule of natural reason. The universal public authority is a macrocosmic integral human development of the microcosmic individual authority of human reason.
 5. The Church's holistic understanding of the integral development and achievement of world peace is, in the above stated manner, an extension of the personal experience of the individual human right to the bodily and spiritual integrity or the sanctity and inviolability of human life.
 6. In part, détente or spiritual relaxation and a religious grounding of world peace constitute the final element of the ecclesial holistic understanding of integral development as a realization of world peace. The Church's realization of peace is a challenge toward a better or more Christian understanding of the individual or national human right to legitimate self-defense to render it more in favor of worldwide disarmament.

In summation, we concur with the *aggionamento* pope's inductive or experiential methodological approach. That means, reading signs of the times in terms of known

individualization processes as genuinely rights-based development indices of socialization in the modern world. One such rights based index of socialization in the modern world is the ongoing individualization process or historical consciousness of women's rights to take a more active role in public affairs. We will argue accordingly, in the next concluding chapter that scholastic education is key to women's emancipation from the subordinate social economic and political status they have suffered in the traditional African family, in particular, and the modern civil society at large.

5.3. Paul VI and the Human Rights-based Development

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

5.3.1. The Church's Competence in the Social Question

According to Paul VI the Church is an expert in humanity. For the purposes of the present dissertation the value-added notion of humanity denotes the peculiar nature of man by means of which he is distinguished from other beings. This nature is manifested in the rational power of man. The power of reason empowers man to transcend himself in reaching out to other human beings for the purpose of mutual beneficence and benevolence. The moral concept of humanity also connotes then the ethical idea of humanization or the rational efforts to make this world a better place to live. It is in this

sense that the idea of humanity also entails the socio-cultural notion of human civilization in the long-term or reason-based human desires and basic as well as the social needs of the human person, aspiring for ever higher standards of living.

According to Professor Utz, the Church is also an expert in humanity because of the divine mandate entrusted to it by its founder.³ This mandate requires the Church to go to all corners of the earth teaching God's will for all nations. In the view of the Swiss theologian, the Church is then committed to understanding humanity in terms of its joys and hopes as well as basic needs. This is one way of effectively discerning God's will for a particular human community in terms of its social expectations and plan of social life. The Church is necessarily endowed with the appropriate means and adequate resources to empower it to do with ease or expert competence the difficult task of interdisciplinary teaching or imparting of knowledge pertaining to all aspects of human life in natural or supernatural matters. It is in this sense that the Church can identify itself with the joys and griefs of a local Christian community in particular and all men and women of good will in general.

The various moral epistemological sources of good and evil in the ecclesial context of expertise in social economic and political as well as cultural issues can be summed up as follows. First, there is the biblical authority and historical experience of the Church critically and creatively reflecting on the signs of the times. The purpose of this rational reflection of the Church over human events is to lead all people to decipher God's will for humanity. In its various individual members and corporate organizations and institutes such as the religious orders like Augustinians, Dominicans, and Jesuits, the

³ Utz, Die Katholische Sozialdoktrin, p. xxvi.

Church as a mystical body applies itself to the inductive and deductive methodologies of modern scholarly research. The ecclesial community does this with competence in the interdisciplinary areas of social ethics or morally relevant specialized studies in economic and political as well cultural questions of life.

A practical example of the expert individual membership of the Church is the intellectual mentor of Leo XIII. The brains behind the writing of the encyclical letter Rerum Novarum was none other than the expert researcher in the social economic question of the just relationship between capital and labor, namely, Wilhelm Emmanuel von Kettler, the bishop of Mainz in Germany (1811–1877).⁴ The aim of the bishop in seeking a just relationship between capital and labor was to attempt to even out the excessive class barriers in the aftermath of the industrial revolution. According to the German social reformer, the Church is an expert in humanity and as such it is entitled to pronounce in social economic and political as well as cultural matters. This is in fidelity to its divine mandate to be the prophetic spokesman of Yahweh against oppressive forms of structural injustices. It is in the same way that, for instance, the prophet Amos had been sent by God to speak against the insensitivity of the few wealthy Israelites in the midst of the utter poverty of the majority of their fellow citizens. That means, true to the apostolic belief that where there is the bishop, there is the Church—*Ubi Episcopus Ibi Ecclesia*; the German bishop confessed that at the moment of his episcopal consecration, he was commissioned to speak against all forms of social economic injustices. He was able then to work for justice as an integral part of evangelization. He did this work of evangelization by means of enlightening people, for instance, concerning the proper

⁴ Rupert J. Ederer (ed.), The Social Teaching of Wilhelm von Ketteler, (Washington, D.C.: University Press of America, 1981), p. v ff.

social economic relationship between capital and labor. He also taught the moral basis of the economic right to personal property against all forms of socialism and communism. The moral basis of the right to private property is the ethical responsibility or common destination of all created goods as well as the divine willed self reliance in providing ones daily bread.⁵ This right is then key to the realization of human development. The above stated moral basis of the right to private property underlies in a fundamental way the rationale of the present chapter on the intrinsic relationship between human rights and human development.

With regard to the social economic question of the competent or well informed knowledge of the Church as the cumulative effect of its own lived historical experience, Leo contended rhetorically by pointing out the enormous ecclesial contribution to the social goods of human civilization.⁶ Pope Leo XIII, furthermore, affirmed his social economic and political as well as cultural claims by challenging any scholar of the historical development of human civilization to prove the contrary.⁷ The Church dedicates its expertise on humanity to the service of the entire humankind. Among other aspirations, therefore, this expertise is a mission of service in reading signs of the times “in the light of the gospel for the full flowering of peoples.”⁸

It is in the above stated scholarly research work by expert study groups, such as the Fribourg Union, as witnessed in Kettler’s writings informing spiritually and intellectually the recent Catholic social thought that Rerum Novarum can be truly said to

⁵ Wilhelm von Kettler, “The Labor Problem in Christianity” and “Liberalism, Socialism and Christianity,” in Ederer (ed.), The Social Teaching of Wilhelm von Kettleler, pp. 307ff. and 497ff respectively, concerning the acknowledged expertise of van Kettleler in the humanity with regards to the social question see Benedict XVI, Deus Caritas Est (Washington, D.C.: United States Conference of Catholic Bishops, 2006), p33.

⁶ Hughes, The Popes’ New Order, p. 5. See also page 104 in this work.

⁷ Hughes, The Popes’ New Order, p. 6. See also p.104 in this work.

⁸ PP 13, in Walsh and Davies, Proclaiming Justice and Peace, p.226.

have been issued at the peak moment of learned social analysis by specialized experts.⁹ The ecclesial expertise entails, most of all, in the academic context of the present sub-theme, a Christian vision of a rights-based understanding of human development. Human development cannot consist of “mere economic growth,”¹⁰ i.e., economism, or the merely utilitarian maximum production of the wealth of a nation regardless of its fair distribution among all. To be truly human, development must be complete in its inclusion of the political right of all to the equality of social economic opportunities as well as the fair distribution of wealth and income. It must, therefore, be integral. That means that it has to promote the good of the whole person, all peoples, and entire nations.¹¹

Mainly, a rights-based understanding of human development entails the need for self-actualization or personal fulfillment as an individual human being within the context of the community development of other human persons.¹² The notion of development involves the respect of the human right to rational autonomy, i.e., thinking for oneself and moral freedom, i.e., acting on one’s own self-initiative. Without the economic right to self initiative, for instance, no amount of foreign financial aid would lead to any meaningful human development.¹³ The human right to moral autonomy or ethical freedom entails the rights-based view of human development that is not attained in a moral vacuum. This human development is a value-laden hierarchy of goods.¹⁴

⁹ Marvin L. Krier Mich, Catholic Social Teaching and Movements (New York: The Free Press, 1993), p.27.

¹⁰ PP 6, in Walsh and Davies, Proclaiming Justice and Peace, p.224.

¹¹ PP 14, The Social Teaching of the Church Series, 6, p. 10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226.

¹² PP 14, The Social Teaching of the Church Series, 6, p. 10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226.

¹³ PP 15, The Social Teaching of the Church Series, 6, p.10. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226ff.

¹⁴ PP 16, The Social Teaching of the Church Series, 6, p. 11. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 227.

Similarly, behind the recent papal selection of the best economic model of development especially for third world countries in the encyclical letter *Populorum Progressio* were the brains of the French Dominican economist Louis Lebreton.¹⁵ Among the competing economic development models, at that time, were “the American emphasis on growth in the gross national product. The others were the UN’s approach of economic growth and social change and the French school, which discussed development as integral, that is, including growth in spiritual values.”¹⁶ To show the expert or broad-minded interdisciplinary approach of the encyclical letter *Populorum Progressio*, for instance, Mich indicated how “the authors drew upon a variety of sources including the letters and documents of bishops and the curia resources of the Vatican. In addition, theologians, economists, states, people, and internationally known persons were consulted.”¹⁷

It is in the above stated way, according to Paul VI, that the Church uses the relevant expertise on humanity as its dedication to the truth for service of the entire humankind: *salus populi*. For instance, among the moral issues in such a dedication to the truth to serve the entire humankind is the ethical question of the short-term versus the long-term considerations of the present exploitation of natural resources. This exploitation has been made to the environmental detriment of the potential right of future generations to a sustainable development.¹⁸ Another moral issue is the negative capitalist or acquisitive mentality of hoarding or concentration of the wealth of a nation into the hands of just a few rich people. This social problem of distributive justice is to the

¹⁵ Mich, *Catholic Social Teaching and Movements*, p.155ff.

¹⁶ Mich, *Catholic Social Teaching and Movements*, p.155.

¹⁷ Mich, *Catholic Social Teaching and Movements*, p.156.

¹⁸ PP 15, *The Social Teaching of the Church Series*, 6, p.10. This text is also available in Walsh and Davies, *Proclaiming Justice and Peace*, p. 226ff.

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

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

Less human conditions: the lack of material necessities for those who are without the minimum essential for life, the moral deficiencies of those who are mutilated by selfishness. Less human conditions: oppressive social structures, to the abuses of power, to the exploitation. Conditions that are more human: possession of necessities, victory over social scourges, the growth of knowledge, and the acquisition of culture. Additional conditions that are more human: increased esteem for the dignity of others, the turning toward the spirit of poverty, co-operation for the common good, the will and desire for peace. Conditions that are still more human: the acknowledgement of supreme values and of God their source and their finality. Conditions that, finally and above all, are more human: faith a gift of God accepted by the good will of people and unity in charity of Christ..."¹⁹

As already mentioned, for instance, in the aftermath of the industrial revolution, in particular, the social question consisted of the maladjustment or the political administrative failure of the emerging modern state to promote the common good. That means that wealth remained in the hands of just a few whereas the majority languished in miserable poverty. In general, nowadays, the social question consists in the basic lack of daily necessities of life such as food, clothing, and shelter in many parts of the

¹⁹ PP 16 in Walsh and Davies, Proclaiming Justice and Peace, p. 227.

developing third world countries. The constant fear from the lack of security for a better future is another contributive factor.

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

Freedom from misery, the greater assurance of finding subsistence health and fixed employment; an increased share of responsibility without oppression of any kind and insecurity from situations that do violence to their dignity; better education—in brief to seek to do more, know more and have more in order to be more: that is what people aspire to now when a greater number of them are condemned to live in conditions that make this lawful desire illusory.²⁰

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

5.3.2. The Church’s Remedy for Underdevelopment

Paul VI showed how the issue of underdevelopment as an integral part of the social question has taken a universal dimension in its global impact on the world’s

²⁰ PP 6, The Social Teaching of the Church Series, 6, p.7. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 224.

political, social economic, and cultural events.²¹ He also alluded to false types of messianism as ways of salvation from social economic, political, and cultural oppression. One of these false messianic types of salvation is recourse to violence.²² But this form of agitation is self-destructive and can result in greater evil to public security and service in the spiral of violence that naturally tends to beget worse violence. The pope, in this case, advised against any form of violent revolutionary action, except when it is a question of extenuating circumstances of brutal structural injustices that cry to heaven for divine vengeance:

We know, however, that a revolutionary uprising—save where there is manifest, long-standing tyranny which would do great damage to fundamental personal rights and dangerous harm to the common good of the country—produces new injustices, throws more elements out of balance and brings on new disaster. A real evil should not be fought against at the cost of greater misery.²³

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

²¹ PP 9-10, The Social Teaching of the Church Series, 6, p.8. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 225.

²² PP 11, The Social Teaching of the Church Series, 6, p. 9. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 225.

²³ PP 31, The Social Teaching of the Church Series, 6, p. 17. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 230.

We want to be clearly understood: the present situation must be faced with courage and the injustices linked with it must be fought against and overcome. Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay. It is for each one of us to take our share in them with generosity, particularly those whose education, position and opportunities afford the wide scope for action. May they show an example, and give of their own possessions In so doing they will live up to people's expectations and be faithful to the spirit of God, since it is "the ferment of the Gospel which has aroused and continues to arouse in our hearts the irresistible requirement of our dignity."²⁴

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

En realite l'action revolutionnaire engendre d'ordinaire tout un cortege d'injustices et de souffrance, car la violence, une fois dechainee, se controle difficilement, et elle s'attaque aux personnes et meme aux structures. Ce n'est donc pas, aux yeux de l'Eglise, la solution apte a remedier aux maux de la societe.²⁵

In this connection, we also concur with Paul VI that instead of recourse to violence as a shortcut to social economic and political liberation, or the legitimate defense of the national sovereignty over civil states by military force, all men and women of goodwill ought to inculcate in themselves what is called biblical meliorism. This is the religious belief or faith-conviction, i.e., moral confidence in the human person's capacity and indeed his or her ethical responsibility to make the earth a better place in which to live.²⁶ It is a challenge to humankind to be in control of its own destiny. It is a call to

²⁴ PP 32, The Social Teaching of the Church Series, 6, p. 17. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 230.

²⁵ Utz, Die Katholsche Sozialdoktrin, p. 124. In reality, the revolutionary action causes usually as a consequence (worse)* injustice and sufferings because once violence breaks out it is difficult to control, and it affects adversely not only structures of injustice but also human beings. It can then, in the eyes of the church, never be the remedy against the evils in society.* The translation and brackets are mine.

²⁶ PP 15-16, The Social Teaching of the Church Series, 6, p. 10ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226-227.

dialogue and live! It is on the basis of its inherent right to moral and rational autonomy as self-reliance or personal initiative that humankind can transcend all fatalistic forms of determinism to complete self-fulfillment on the individual level of personal and community development.

This is according to God's plan for the integral development of the entire humankind on the ethical basis of the inherent right to self-determination and personal fulfillment of the individual concerned. As Populorum Progressio indicated, this is the all important idea of ethical personalism. This personalism is viewed in the gospel light of its biblical meliorism pointing toward the creation of a new human person in a new human society as the true cure for the sickness of the world:²⁷

However, this self-fulfillment is not something optional. Just as the whole of creation is ordained to its creator so spiritual beings should of their own accord* orientate their lives to God the first truth and the supreme God. Thus it is that human fulfillment constitutes, as it were, a summary of our duties. But there is much more: this harmonious enrichment of nature by personal and responsible effort is ordered to a further perfection. By reason of their union with Christ, the source of life, human beings attain to new fulfillment of themselves, to a transcendent humanism which gives them the greatest possible perfection: this is the highest goal of personal development.²⁸

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

Weigel indicated new success stories about development from Southeast Asia in Singapore and Malaysia as well as Hong Kong. McGurn singled out Hong Kong as a demonstration of effective learning about industrial success stories as he added South

²⁷ PP 62-64 pp. 238-239. The world is sick with its oppressive situations of structural injustices. In other words, it is ill adjusted to function as it is meant to do in the delivery of goods.

²⁸ PP 16, The Social Teaching of the Church Series, 6, p. 11.* The underlining is mine. This text is also available in Walsh, *Proclaiming Justice and Peace*, p. 227.

Korea and Taiwan among the southeastern nations of Asia that have managed to achieve spectacular growth²⁹ despite many challenges. Describing Hong Kong as an island of plenty in terms of food on the shelves, abundant water, though the city has no water supply of its own, and no shortage of commodities despite a near absence of natural resources,³⁰ the author showed how during the last four decades “the four dragons of Asia (Hong Kong, Singapore, Taiwan and Korea) have all achieved world-class economic status in scarcely more than a generation”³¹ The secret of their success, as also in the

²⁹ W. McGurn, SRS in Weigel, A Century of Catholic Social Thought, p. 167.

³⁰ W. McGurn, SRS in Weigel, A Century of Catholic Social Thought, p. 169.

³¹ W. McGurn, SRS in Weigel, A Century of Catholic Social Thought, p. 171. It is clear that these Asian countries are more economically prosperous. How they have managed well to keep their traditions while doing so may be briefly illustrated by means of similar success stories of the Asian communities in Eastern Africa. These communities came to the region at the end of the nineteenth century. They were working as coolies or poor railway construction laborers. When the railway work was over, they decided to settle and start doing business in semi-permanent iron sheet structures. True to their traditional attires these Asian pioneers in Africa wore cheap clothing and saris. In my hometown of Fort-Hall (presently Muranga), the Asian community owned only one jacket in common. They shared the jacket in turns to go on official errands to the capital city of Nairobi. The descendants of one of these pioneers own the largest supermarket in Eastern and Central Africa.

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

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

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

earlier case of Japan, lies in the reliance on their own human capital and right to self-reliance or moral and rational autonomy. Under such moral and rational autonomy, the human right to self-reliance or personal initiative implies ownership of one's ideas and acting accordingly in an original way. The theoretical assumption or working hypothesis in the all important question of the human right to moral and rational autonomy—the keys to a complete understanding of integral human development—is that “you are how you think.”³²

In their adherence to relevant socio-cultural roots and faithfulness to a perceived law of graduality, the Japanese nation, as well as the other dragons of Southeast Asia, has successfully mastered the effective learning of Western industrialization in a creative and critical fashion. They have done so by means of the relevant original adaptation of transfer of modern technology management in the light of their time-honored traditions. The creative thinking is fundamentally lacking in the passive African experience of being taught by Western technicians and theoretical development experts from Europe and

tradition-based motto enormous self-help development projects have been realized since the state of Kenya became an independent nation. Examples of such development projects include schools, hospitals, and higher institutes of science and technology as well as water and irrigation schemes. As Pope Paul VI disapproved any essential connection between affluent or material well-being, he advised third world countries to inculcate well the transfer of technology to their respective nation-states in his encyclical letter “On the Development of Peoples 47”, in Walsh, Proclaiming Justice and Peace, p. 153: “The poor countries can never be too much on guard against the temptation posed by the wealthier nations. For these nations, with their favorable results from a highly technical and culturally developed civilization, provide an example of work and diligence with temporal prosperity the main pursuit. Not that temporal property of itself precludes the activity of the human spirit. Indeed, with the human spirit, being less subjected to material things can be more easily drawn to the worship and contemplation of the Creator. On the other hand, modern civilization itself often complicates the approach to God, not for any essential reason, but because it is too much engrossed in world affairs.* The developing nations must test and reject false values* that would tarnish a truly human way of life, while accepting noble and useful values in order to develop them along with their own indigenous developments.” *(The underlining is mine.)

³² I owe this insight to Prof K. Wambari. See K. Wambari, Personal Development, in Wambari, Readings in Introduction to Critical Thinking (Kijabe: AIC Kijabe Printing Press, 1992), p. VII: “self-realization as an individual enables one to emerge on one's own and achieve some kind of autonomy thus being ushered into post conventional stage... Emerging into this stage is a result of original critical thinking grounded on the conviction that one ought to think for oneself concerning what one really ought to do and be* and that one's convictions are one's guide in life.” *The underlining is mine.

America. The developmental policies and targets have consequently failed in spite of colossal amounts of money being transferred to the third world countries of Africa and Latin America in particular. We have already indicated how “the U.S Agency for International Development in its Woods Report . . . concluded that not a single one of the recipients of U.S assistance had moved from underdeveloped to developed status over the past two decades.”³³ According to Paul VI, there is, in this connection, the need of a differentiated effective learning of the actual meaning of industrialization:

The introduction of industry is a necessity for economic growth and human progress; it is also a sign of development and contributes to it. By persistent work and use of their intelligence people gradually wrest nature’s secrets from her and find a better application for her riches. As their self-mastery increases, they develop a taste for research and discovery, an ability to take a calculated risk, boldness in enterprises, generosity in what they do and a sense of responsibility.³⁴

John Paul II in his social encyclical Sollicitudo Rei Socialis (1978) reiterated the main thrust of the above message in Populorum Progressio during the commemoration of its twentieth anniversary. The main ethical social economic claim of the encyclical is that the human right to self-reliance or personal initiative in the ethical form of moral and rational autonomy is the key to understanding any meaningful human development. That means, among other factors, the “right of economic initiative”³⁵ is the secret behind the success stories of human development of the nation-states of southeastern Asia, even in the initial humble form of small scale, self-employed entrepreneurs:

In Hong Kong, entrepreneurs are likely to be barefoot and in T-shirts. . . They are likely to take you through their factory, talk proudly about the number of people they employ, and pause over the minute aspect of their enterprise to explain precisely how everything works together. Even the lowest entrepreneur is as proud of what he makes as an artist is of his paintings, and with good reason.³⁶

³³ W. McGurn, SRS in Weigel, A Century of Catholic Social Thought, p. 167.

³⁴ PP 25, The Social Teaching of the Church Series, 6, p. 14ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 229.

³⁵ SRS 15, The Social Teaching of the Church Series, 9, p. 20ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226ff.

³⁶ McGurn, in Weigel, A Century of Catholic Social Thought, p. 170.

We contend that, as we will observe in the next sub-theme, the above stated teachings by George Weigel, Michael Novak, and William McGurn on the right to economic initiative as the key to individual good and the common good were also highlighted by Pope John Paul II in his Sollicitudo Rei Socialis (1987): “It should be noted that in today’s world, among other rights, the right of economic initiative is often suppressed. Yet it is a right which is important not only for the individual but also for the common good.”³⁷ The recent introduction of the Western type of the economic right to personal initiative in mainland China has engendered social progress much in the same way as it had earlier on brought industrial development in the southeastern countries of Asia. It is for this reason that we now turn our attention to the social encyclical, Sollicitudo Rei Socialis, of John Paul II.

5.4. John Paul II and the Human Rights-based Development

Pope John Paul II wrote his social encyclical on the human development of peoples, Sollicitudo Rei Socialis (1987), twenty years after the prognosis or optimistic forecast in Populorum Progressio by Paul VI of development in the so-called third world countries. The overall picture was, twenty years later, rather negative. The supreme pontiff attributed the ensuing underdevelopment partly to the post-World War II formation of antagonistic blocs of super powers with their various wars by proxy in the developing nations.³⁸ Another obstacle to internal development of peoples in the third world countries is the vicious circle of international debt, the servicing of which sees the meager savings made by the developing nations exported to the International Monetary

³⁷ SRS 15, The Social Teaching of the Church Series, 9, p. 20ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 226ff.

³⁸ SRS 11-16 and 20-22, The Social Teaching of the Church Series, 9, pp. 18-22 and 25-28. This text is also available in Walsh, Proclaiming Justice and Peace, pp. 400-403 and 405-407 respectively.

Fund and World Bank in New York.³⁹ The pope proposed the cancellation of the international debt, in favor of the developing nations, in the Old Testament Spirit of Jubilee Year celebrations.⁴⁰

However, the main obstacles to the human development in third world countries are not simply such external factors. The real pitfalls on the way to development are principally internal to the tradition-constituted mode of thinking. This way of thinking engenders the corresponding socio-cultural attitude to life in general and to human-rights as the moral imperatives of a holistically understood concept of human development in particular. Such anachronistic tradition-constituted mentalities and dispositional attitudes may be compared to the recent recourse to the so-called ideology of African socialism in such nation-states as Tanzania and Zambia.⁴¹

In Zambia, the above mentioned ideology was known as African Humanism. It was considered as an adaptation of traditional African social systems. This traditional system of African socialism, for instance referred to the past period of history of black people when African elders sat down to deliberate a certain case. They sat together in an unbroken circle and came out with a unanimous decision or an emerging consensus on a particular issue. Reference was also made to the traditional common land-tenure by the clan where the individual and his family had only the right of use of the land. Without due historical consciousness of the pertinent traditional African beliefs and practices, the

³⁹ SRS 43, The Social Teaching of the Church Series, 9, p. 56ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 425.

⁴⁰ SRS 47, The Social Teaching of the Church Series, 9, p. 61ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 427ff.

⁴¹ Kariuki, "Ideologies, Mentalities and Human Development: The Search for Happiness in Kenya," in African Christian Studies, Vol. 18, No. 2, June 2002 (Nairobi, Quarterly Journal of the Faculty of Theology, Catholic University of Eastern Africa), p. 64. See also J. Kariuki, L'Afrique Orientale, in Ethique et Développement: L'apport des communautés chrétiennes en Afrique, Collection Théologique (Rome: Institute International Jacques Mountain, 1995), pp. 145-163.

latter were displaced into modern African socialism. This new African worldview advocated the unitary system of government without any civil rights to form opposition parties. The opposition parties were adversely viewed as delaying tactics in the urgent process of building the nation as one body politique. In the name of the traditional common ownership of productive property, such as land, state ownership or nationalization of the means of production was rigorously carried out. To facilitate such common ownership of land, people in Tanzania were uprooted from their traditional homesteads and settled together to work for the state. This meant killing the spirit informing the human right to economic initiative. However, John Paul II considered this human right as crucial to any meaningful appreciation of human development.⁴²

⁴² SRS 15, The Social Teaching of the Church Series, 9, p. 20ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 402ff. The political economic and cultural reawakening in the prevalent African social consciousness (*mwamko wa utu*) needs to be really or broadly emphasized from an inculturated and holistic as well as theological viewpoint. This is the only way in which it can attain its aspired goal, i.e., social reconstruction toward integral development. The aim of the desired African theology of integral development would then be to inculturate what is known in Western thought as a democratic triangle, i.e., a morally sound or balanced relationship between the political state and the economic market as well as civil society in Kenya. The Bishops of Kenya indicate three basic socio-ethical values or African roots from which we can ground an inculturated African theology of integral development in their pastoral letter Kenya Episcopal Conference, "Pastoral Letter of the Bishops of Kenya in Respect of the Events of 1 August, 1982," in Mejia, The Conscience of Society, p. 59: "democracy, religiousness, and justice." The application of the aforementioned basic socio-ethical values are attempted within the above stated threefold interpersonal field of action, i.e., politics, business and religion in the last chapter. This interdisciplinary endeavor is understood as a socio-ethical call to conversion from corrupt politics and dishonest business as well as unfunded or dishonest religion. The latter is seen in such hypocritical or self-contradictory behavior as the recent slaughter among Christian neighbors in the same worshipping community. The slaughter is recurrent in recent tribal wars. That means that the call to conversion is a moral demand or biblical mandate for development-conscious good governance with a preferential option for the poor and the marginalized members of society. It is also then a call to transact business enterprise in an ethically responsible manner for the public good in which genuine self-interest consists. Ultimately, it is as well a call to practice a true religion which is well-known for linking Christian faith with social justice. This religion understands in a clear way the redemptive works of social justice as God's work and eschatological anticipation of divine justice and the kingdom of God at the parousia, i.e., end of times. As Anthony J. Tambasco sums it up in his article "Option for the Poor" in R. Bruce Douglas, (ed.), The Deeper Meaning of Economic Life: Critical Essays on the U.S. Catholic Bishops' Pastoral Letter on the Economy (Washington D.C.: Georgetown University Press, 1986), p. 43: "What this means is that the kingdom of God is not just coming in the future but has already begun to change things, here and now, as a consequence of the life, death, and resurrection of Jesus. This movement of change in the present anticipation of the kingdom comes especially as good news for the poor. For it provides new possibilities of justice and for conquering of poverty now in this world. Eschatology thus offers a vision of the future

So it came to pass that the novel social economic system of human experimentation in Tanzania and Zambia failed. It did so for its fundamental lack of personal incentives to work, such as the God-given right to self-reliance on the fruits of one's own labor, rather than simply depending on the state for one's basic means of livelihood, i.e., this reliance on the state largesse is undignified for an able-bodied adult person.⁴³

In sum, socio-cultural factors internal to a nation's worldview and life style are accountable for the failure or success in development projects. That is why different countries faced with more or less the same kind of external factors react differently to the success of some and failure of others in the development efforts. Again, classical examples are given from the two Asian islands of the predominantly Catholic nation-state of the Philippines and the former British colony of Hong Kong. Hong Kong, adhering to the capitalist model of development and thus rather Protestant and liberalist in outlook of social economic growth and the other three economic dragons of Southeast Asia, i.e., Singapore, Taiwan and Korea, "have all achieved world-class economic status in scarcely more than a generation, while the Catholic Philippines lurches from government to government with its people living in unspeakable poverty and all this despite an elite largely educated at America's leading universities, a plethora of natural resources, a hard-working and English-speaking labor force and despite billions upon billions of dollars in foreign aid over the last two decades."⁴⁴

which can serve as a source of hope in the midst of pessimism. It draws those of us who live in the present to begin works of justice as God's work in this world."* (The underlining is mine.)

⁴³ RN 13, The Social Teaching of the Church Series, 1, p. 8. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 400ff.

⁴⁴ McGurn, in Weigel, A Century of Catholic Social Thought, p. 171.

The main difference between the Protestant work ethic and the Catholic morality according to McGurn is Catholic teachings' reservations on the issue of individual competition in a market economy. To the staunch Catholic, it smacks of individualism or selfishness, instead of the universal brotherhood with which the social teaching of the Church invites all men and women of goodwill to form a worldwide family of human solidarity. This Catholic family life mentality "encourages brothers, sisters, and parents to sacrifice for one another and expect order to emanate downward from a loving father and mother."⁴⁵ The author compared and contrasted the Catholic family life education ethic with the Protestant work ethic akin to the competitive spirit of capitalism as he indicated, "not so capitalism. It re-orders society from the bottom up rather than the top down, elevating conflict from a personal irritant to a public principle."⁴⁶ Whereas the Protestant work ethics adheres to the capitalist model or *laissez-faire* mentality of development from below, on the contrary, the Catholic work ethics depicts a welfare mentality of development from above. Both ethical systems promote the economic right to personal initiative. They recommend effective learning of success stories from the industrialized nations and other development agents like the IMF and the World Bank. The main pitfall of this Western industrial model of development is that it has come to mean indoctrination, i.e., mimicry or uncritical and uncreative transfer of technology instead of the cross-cultural internalized learning recommended by Paul VI.

In sum, according to the aforementioned author, the typical Catholic mistake made here is applying right principles of interpersonal relations to the public realm or the

⁴⁵ McGurn, in Weigel, A Century of Catholic Social Thought, p. 172.

⁴⁶ Ibid.

arena of social relations: "Society is not a family made up of children looking to their parents for comfort and sustenance; society is made up of adults."⁴⁷

It may be worth recalling how Martin Luther encouraged such an adult-to-adult relationship in the reading of the Holy Bible where the ploughman no less than the pope are equally placed in their divine inspiration concerning the vital meaning of the Word of God.⁴⁸

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

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

⁴⁷ McGurn, in Weigel, A Century of Catholic Social Thought, p. 172. In their economic mentality, Catholics tend to be different than Protestants. That means that the Catholic economic mentality prefers the use of resources rather than their constant accumulation. The latter is the savings mentality or parsimony, which is the spirit of capitalism. It is the secret of success of the capitalist business enterprise. That means that the savings mentality is crucial for the production and maintenance of assets or wealth at the individual and national levels of interpersonal relationships. It simply means saving today for a better tomorrow. Parsimony was the name given by the author of capitalism, i.e., Adam Smith, for the savings mentality. This mentality is a key to the realization of the individual fortune underlying the acquisition of the wealth of nations. As he put it in his book "The Wealth of Nations, Book I, Chapter III," <http://www.adamsmith.org/s>, p. 7: "Parsimony and not industry* is the immediate cause of the increase of capital. Industry, indeed, provides the subject which parsimony accumulates. But whether industry might acquire it if parsimony did not save and store up, the capital would never be greater." *(The underlining is mine.)

⁴⁸ Helmar Junghans, Die Reformation in Augenzeugen Berichten (Dusseldorf: Karl Rauch Verlag, 1967) p. 37ff.

social renewal and complete human development, built on the human right to economic initiative as understood by John Paul in Sollicitudo Rei Socialis as follows:

It should be noted that in today's world, among other rights, the right of economic initiative is often suppressed. Yet it is a right, which is important not only for the individual but also for the common good. Experience shows us that the denial of this right, or its limitation, in the name of an alleged "equality" of everyone in society, diminishes, or in practice absolutely destroys the spirit of initiative, that is to say *the creative subjectivity of the Citizen*. As a consequence, there arises, not so much a true equality as a "leveling down." In the place of creative initiative there appears passivity, dependence and submission to the bureaucratic apparatus which, as the only "ordering" and "decision-making" body—if not also the "owner"—of the entire totality of goods and the means of production, puts everyone in a position of almost absolute dependency, which is similar to the traditional dependency of the worker—proletarian in capitalism. This provokes a sense of frustration or desperation and predisposes people to opt out of national life⁴⁹

In point of fact, it was just two years before the historic fall of the Berlin Wall in the year 1989 that the pope had spoken prophetically of the national alienation of people, frustrated by the paternalistic state-capitalism underlying the socialist suppression of the human right to economic initiative or self-reliance in the former Communist Soviet Bloc of Eastern and Central Europe. However, as the supreme pontiff noted, the inertia of social disintegration in the collectivist social system of state-ownership of the means of production had started much earlier worldwide⁵⁰ and, as we will indicate in the concluding chapter in Africa.

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

⁴⁹ SRS, 15, The Social Teaching of the Church Series, 9, p. 20ff. This text is also available in Walsh, Proclaiming Justice and Peace, p. 402ff.

⁵⁰ CA 22-29, The Social Teaching of the Church Series, 10, pp. 26-33. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 448-454.

development respectively. That is to say, they constitute the subjective and objective aspects or various meanings of human development.

5.4.1. The Subjective Meaning of Human Development

The concept of human work, based on the unique attitudinal posture of man to work as dominion over the earth, in the view of John Paul II, constitutes the subjective meaning of human development. This is because human work is a basic dimension of human existence as self-control in his dominion over the earth: "man's life is built up every day from work, from work it derives its specific dignity"⁵¹ Indeed, the manifest image of human work as any purposive activity of the mind or bodily performance is one of the characteristics proper of distinguishing human beings from other creatures. In his biblical view, the pope added the anthropological note to the effect that even before original sin in the garden of Eden "man is made to be in the visible universe an image and likeness of God himself and he is placed in it in order to subdue the earth."⁵² It is through work that man subdues the earth. Hence, in an almost existentialist remark that "there is not a single one of our acts which does not at the same time create an image of man as we think he ought to be,"⁵³ John Paul II concluded:

Only man is capable of work, and only man works, at the same time by work occupying his existence on earth. Thus work bears a particular mark of man and of humanity, the mark of a person operating within a community of persons. And this mark depicts its interior characteristics; in a sense it constitutes its very nature.⁵⁴

Therefore, the human right to work and to humane working conditions for the purposive activity of meeting basic human needs for food, clothing, and shelter are intrinsically related to any meaningful sense of human development or self-fulfillment.

⁵¹ LE 1.1, in Walsh and Davies, Proclaiming Justice and Peace, p. 335.

⁵² Ibid.

⁵³ Sartre, Existentialism and Human Emotions, p. 17.

⁵⁴ LE O., in Walsh and Davies, Proclaiming Justice and Peace, p. 354.

We understand this papal teaching to mean, for instance that an empty hungry stomach or a cold body shivering from cold weather for lack of clothing and shelter can hardly be said to characterize a self-actualized or developed human being. Furthermore, on a higher level of human development as abundance of material well being, the human right to work also entails, for instance the claim to a just wage. On the basis of such a wage, as already mentioned in chapter two, with a moral sense of savings and self-discipline, the diligent worker is empowered to own productive property for social security against sickness as well as other misfortunes in life. Such a life of harmonious serene tranquility, on a higher plane of human development as socio-cultural advancement in life-education or ongoing formation, is still open to the infinite horizon of the self-unfolding of the human mind in search of further knowledge of the liberating truth: "and you will know the truth, and the truth will set you free."⁵⁵ This value-added quality of life is, in part, the subjective meaning of human development.

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

⁵⁵ Jn 8: 32.

development in giving generously and happily to the poor: "It is more blessed to give than to receive."⁵⁶

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

Development which is not only economic must be measured and oriented according to the real vocation of people seen in their totality, and namely according to their interior dimension. There is no doubt that they need created goods and the products of industry, which is constantly being enriched by scientific and technological progress. And the ever greater availability of material goods not only meets needs but also opens new horizons. The danger at the misuse of material goods and the appearance of artificial needs should in no way hinder the regard we have for the goods and resources placed at our disposal and the use we make of them. On the contrary, we must see them as a gift from God and as a response to the human vocation, which is fully realized in course.⁵⁷

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

5.4.2. The Objective Meaning of Human Development

We suggest that under the above stated sub-theme, John Paul sought to focus the reader's ethical understanding of the concept of human development under its objective aspect. This aspect refers to the purposes, ends, and goals fundamentally meant to be realized in the process of understanding and achieving human development. According to John Paul II, the moral imperative and the normative end or ethical objective of human

⁵⁶ Acts 20:35.

⁵⁷ SRS 15, The Social Teaching of the Church Series, 9, p. 36ff. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 403.

development are freedom and well being.⁵⁸ Freedom and well being are the elements that characterize properly human actions directed toward the realization of oneself in the achievement of the common good. In the words of Sollicitudo Rei Socialis, one of the hallmarks of the actual situation of human development in the contemporary world is the emerging consensus among large numbers of men and women today on the inestimable worth of their own human dignity and that of other human beings: "this awareness is expressed, for example, in the more lively concern that human rights should be respected, and in the more vigorous rejection of their violation."⁵⁹ That means, human rights inasmuch as they are essentially directed toward the realization of individual freedoms for the enhancement of self-esteem and promotion of human dignity in a community of persons constitute an important moral dimension or a significant socio-ethical indicator of achievement of the common good and human development in the world today. The realization of human dignity and the achievement of the common good are then important aspects of the objective meaning of human development.

The peak moment of social awareness about the ethical importance of human rights as key to human development was reached in the contemporary world in the post-bellum Universal Declaration of Human Rights in 1948 along with their juridical ratification as civil rights in the member nations of the United Nations. Redemptor Hominis (1979), the inaugural encyclical letter of John Paul II, captures the contemporary awareness of inviolable human dignity. This dignity is to be promoted in the due process of one's profession or work. It is to be protected, for instance, by means of the legal recognition of the universal human right to work as a fundamental civil right in particular

⁵⁸ RH 17.3 in Walsh and Davies, Proclaiming Justice and Peace, p. 339.

⁵⁹ SRS 26, The Social Teaching of the Church Series, 9, p. 32. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 409ff.

nation-states worldwide. The promotion of human dignity is then a key element in the objective meaning of human development. The international action is in view of achieving the objective meaning of human work by the legal means of enshrining the civil right to work in the public laws of the various nation-states. The international legal process is meant as an important worldwide aspect of human development to safeguard human dignity or to protect individual freedoms and to enhance the universal concept of the common good or social well being worldwide:

The century has so far been a century of great calamities for man, of great devastations, not only material ones but also moral ones, indeed perhaps above all moral ones. Admittedly it is not easy to compare one age or one century with another under this aspect, since that depends also on changing historical standards. Nevertheless, without applying these comparisons, one still cannot fail to see that this century has so far been one in which people have provided many injustices and suffering for themselves. Has this process been decisively curbed? In any case, we cannot fail to recall at this point, with esteem and hope for the future the magnificent effort made to give life to the United Nations Organization, an effort conducive to the definition and establishment of man's objective and inviolable rights, with the member states obliging each other to observe vigorously. This commitment has been accepted and notified by almost all present day states and this should constitute a guarantee that human rights will become throughout the world a fundamental principle of work for man's welfare.⁶⁰

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

⁶⁰ RH 17, in Walsh and Davies, Proclaiming Justice and Peace, p. 338.

development.”⁶¹ Development is the new name of peace, according to Paul VI in his social encyclical Populorum Progressio.⁶²

In summation, individuals as well as peoples or nations have a right to their own full development, “which while including, as already said, the economic and social aspects should also include individual cultural identity and openness to the transcendent. Not even the need for development can be used as an excuse for imposing on others one's own way of life or one's own religious belief.”⁶³ It is in this all-important socio-ethical sense, we can truly say that human rights constitute the objective meaning of human development as the title of the above mentioned sub-theme states.

Human rights are normative actions with reference to human development as a means related to its end. That means, in the mind of John Paul II, any type of development “which did not respect and promote human rights, personal and social economic and political, including the right of nations and of peoples”⁶⁴ would not “be really worthy of people”⁶⁵

As was the case with the racially discriminating apartheid system of civil governance in South Africa, we can readily appreciate “the intrinsic contradiction of a development limited only to its economic element.”⁶⁶ This consists in the economism or the promotion of monetary gain in the wealth of a nation-state regardless of how well or badly it is distributed among the citizenry at large. In retrospect, the objective meaning of

⁶¹ SRS 26, The Social Teaching of the Church Series, 9, p. 33. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 409ff.

⁶² PP 76, The Social Teaching of the Church Series, 6, p. 36. This text is also available in Walsh, Proclaiming Justice and Peace, p. 241ff.

⁶³ SRS, 32, The Social Teaching of the Church Series, 9, p. 41. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 415ff.

⁶⁴ SRS, 33, The Social Teaching of the Church Series, 9, p. 42. This text is also available in Walsh and Davies, Proclaiming Justice and Peace, p. 416ff.

⁶⁵ Ibid.

⁶⁶ Ibid.

human development includes the protection of the person-centered and universally valid human rights. John Paul II concluded, in this connection, on an important socio-ethical issue of the objective moral character of human development in political economic terms of the value-pregnant respect for and promotion of human rights in the following words:

The intrinsic connection between authentic development and respect for human rights once again reveals the moral character of development: the true elevation of people, in conformity with the natural and historical vocation of each individual, is not attained only by exploiting the abundance of goods and services, or by having available perfect infrastructures.⁶⁷

5.5. Benedict XVI and Human Rights-based Development

Pope Benedict XVI wrote his social encyclical Caritas in Veritate: On Integral Human Development in Charity and Truth⁶⁸ (2009) to review the first papal encyclical by Pope Paul VI concerning the development of peoples in the so-called third world, Populorum Progressio (1967). The supreme pontiff reviews the encyclical with a view to applying its social teaching in the modern world. As we have already seen in the previous section, Benedict XVI acknowledges that this tradition of commemorating the publication of the encyclical letter Populorum Progressio was begun by John Paul II. The latter pope did so in his encyclical letter on social concern, Sollicitudo Rei Socialis, (1987). He was then commemorating the twentieth anniversary of the inauguration of the encyclical letter Populorum Progressio. Following the same tradition, Benedict XVI creatively evaluates the key theme of Populorum Progressio. This theme relates to the concept of the integral human development, i.e., the development of the whole person and all

⁶⁷ Ibid.

⁶⁸ Pope Benedict XVI, Caritas in Veritate: On Integral Human Development in Charity and Truth (Vatican City: Libreria Editrice Vaticana, 2009) References to Caritas in Veritate will be given by citing the paragraph numbers preceded by the initials CV.

peoples. The development in question is a gift from God, who is love. In all truth, God is the source of all good things, including integral human development. As Benedict XVI says, “Charity in truth, to which Jesus Christ bore witness by his earthly life and especially by his death and resurrection, is the principal driving force behind the authentic development of every person and of all humanity.”⁶⁹

The supreme pontiff seeks then to apply the core concept of the integral human development and other related ideas in the modern world. This world is, after more than forty years since the publication of the encyclical letter Populorum Progressio, among other socio-political and cultural factors, characterized today by globalization and a widely spread economic crisis.⁷⁰

As his predecessor succeeded in doing so, for the purpose of the present dissertation, Benedict XVI also seeks to critically assess the reasons behind the persisting underdevelopment in the third and fourth regions of the earth. That means that the underdevelopment has persisted in spite of constant financial and technological development aid from the first world countries. The pope concedes like his predecessor John Paul II that there are external factors contributing to the underdevelopment of the third and fourth countries of the world. Among the external factors are the high tariffs to be paid for agricultural products and other export goods from the developing countries to the industrialized Western nations. The tariffs hinder third and fourth world products from having a strong foothold in European and American markets.⁷¹ There were also tumultuous passages from colonialism to independence and wars by proxy during the cold war between the former Soviet Union and the western nations for the control of

⁶⁹ CV 1, p. 1

⁷⁰ CV 9, p.4

⁷¹ CV 33, p.17

natural resources, for instance, in the Democratic Republic of Congo, Angola, Mozambique, and Namibia, as well as Ethiopia. That means that in these countries there was no peace, which is paramount or necessary for development.

Besides the external factors hampering economic growth in developing countries there are also more important internal factors. These factors relate to the ways of thinking of an individual or of a particular people in socio-ethical terms of culture and mentalities or attitudes toward life. The human person is the protagonist of his or her own destiny, according to Benedict XVI, in spite of the aforementioned factors controlling his or her behavior. The pope said, “As everybody knows we are all capable of making free and responsible choices.”⁷² It is, then, through personal initiative as well as critical and creative thinking that the human being becomes an architect of his or her own development. This process of development takes place at the microeconomic level of self-fulfillment. It also takes place at the macroeconomic level of integral development. That means that it is mainly the lack of a personal stance in thinking as well as individual initiative in behavior that underlies underdevelopment in the modern world, in general, and in the third and fourth regions of the earth, in particular. The lack of the spirit of personal initiative, for instance, in entrepreneurial transactions, was bolstered by neo-colonialism. This type of colonialism engenders a dependence mentality, which is a grave irresponsibility on the part of a political leadership in the developing countries. It fosters an irresponsible lack of ownership or self-appropriation of development efforts, for instance, in such unethical behavior as the misappropriation of financial development aid on the part of the political leadership or the local agents of the development projects. As

⁷² CV 68 p. 38. See also CV 17: “each one remains whatever the influences affecting him, the principal agent of his own success or failure.”

Pope Benedict put it with reference to the prognosis or optimistic forecast of development in the third world countries in Populorum Progressio by Paul VI:

Other causes, however, mentioned only in passing in the Encyclical, have since emerged with greater clarity. A case in point would be the evaluation of the process of decolonization, then at its height. Paul VI hoped to see the journey towards autonomy unfold freely and in peace. More than forty years later, we must acknowledge how difficult this journey has been, both because of new forms of colonization and continued dependence on old and new foreign powers and because of grave irresponsibility within the very countries that have achieved independence.⁷³

However, the ultimate determinants of underdevelopment are not primarily of the material order such as the political and economic blunders in civic action or economic enterprise as above stated. In the first place, these determinants are of the spiritual order such as the inordinate will “which often neglects the duties of solidarity.”⁷⁴ Such a will responds to the moral duties of solidarity like Cain did: “Am I my brother’s keeper?” (Gn 4:9) This means the negligence is owing to an ill-will, which is not well informed or ordered according to the inherent inclinations of natural law as a reflection of the eternal law of God. It is because of the obvious prevalence of such ill-will, which is not well motivated by the right reason in a moral process of critical and creative thinking, that Paul VI noted that the world is sick “because of the lack of thinking.”⁷⁵ In sum, the highest form of the integral human development is consequently the realization of the universal brotherhood/sisterhood of all men and women of good will. Pope Paul VI viewed this spiritual form of development as a human response to the divine call to achieve on the natural plane of interpersonal action “self-fulfillment in a transcendent

⁷³ CV 33, p. 17

⁷⁴ CV 19, p. 10

⁷⁵ CV 53, p. 30. See also PP 85, in Pope Paul VI, *On the Development of Peoples*, p. 38.

humanism which gives [to men] his greatest possible perfection: this is the highest goal of personal development.”⁷⁶

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

Will it ever be possible to obtain this brotherhood by human effort alone? As society becomes evermore globalized, it makes us neighbors* but does not make us brothers*. Reason, by itself, is capable of grasping the equality between men and of giving stability to their civic coexistence*, but it cannot establish fraternity*. This originates in a transcendent vocation from God the Father*, who loved us first, teaching us through the Son what fraternal charity is*.⁷⁷

It is for the above stated reasons the encyclical letter Caritas in Veritate was written. This encyclical is then a moral lesson about what charity is. The response to the central question of investigation in the latter is sought in socio-ethical terms of the advantages or benefits accruing from a dutiful internalization of the gospel platitude “*caritas Christi urget nos*” (2 Cor 5: 14). That means that Christ’s charity urges us to establish “authentic fraternity.”⁷⁸ This gospel mandate is a logical consequence of making Christ’s charity our own.

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

i) Charity and Rights-based Development

⁷⁶ CV 18, p. 9ff

⁷⁷ CV 19, p.10. *The underlining is mine.

⁷⁸ CV 20, p.10

ii) Means-end Relationship between the Human Family and Development of People

5.5.1. Charity and Rights-based Development

Charity, which is everything, has its divine origin in God, who is love and as such he is “all in all” (2 Cor 25:28): “everything has its origin in God’s love, everything is shaped by it, and everything is directed towards it.”⁷⁹ It is in this all-inclusive theological meaning of charity that Benedict XVI avers that it “is at the heart of the Church’s social doctrine.”⁸⁰ One way in which the pope adopts the moral theological concept of charity is in reading the signs of the times in the modern world, whose main characteristic proper is globalization. As such it is value-neutral. It is neither good nor bad in itself. It becomes what we shall have made of it.⁸¹

Hence, the urgency of charity as a felt need to animate the global process of a cross-cultural encounter of value-pregnant minds and moral goods so as to become a civilization of love is well underlined in the encyclical. The hallmark of such a civilization of love is human solidarity imbued with fraternity or the universal brotherhood/sisterhood of all men and women of good will. That means that globalization makes us good neighbors whereas charity converts us to true brothers and sisters.⁸²

Another characteristic proper of globalization in the political economic and socio-cultural field is liberalization. This is a legal or constitutional process of establishing a rights-based state government as well as a free market (*soko huru*) and an active civil society. The ensuing democratic triangle or well-balanced and autonomous relationships among the three sectors of society is the key to the realization of integral human

⁷⁹ CV 2, p.1.

⁸⁰ Ibid

⁸¹ CV 42, p.23

⁸² CV 19, p. 10

development, i.e., the development of the whole person and all people.⁸³ The aforementioned sectors of society at large include the civil government as a community of rights and the economic market as a free enterprise and the civil society as a participatory democracy.

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

- i) Family life education and rights-based development
- ii) Bioethics and rights-based development
- iii) Freedom of religion and rights-based development

5.5.1.1. Family Life Education and Rights-based Development

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

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

It is against the aforementioned contraceptive behavior and anti-birth mentality as well as other anti-life tendencies such as euthanasia that the social teaching of the Church promotes the right to life from conception to natural death, “especially in cases where it is

⁸³ CV 79, p.45.

impeded in a variety of ways.”⁸⁴ The above indicated notion of socio-ethical consequentialism is simply the moral claim that the prevailing contextual circumstances within which a human choice is made are the ultimate determinants of the goodness or badness of the act.

The right to life and its impact on the development of people in the economically backward third and fourth regions of the earth may be appreciated, for instance, from the viewpoint of the “high rates of infant mortality.”⁸⁵ The high mortality rates are due to poverty or lack of proper medical care such as inoculations for a newborn baby in remote or neglected regions of Kenya. The corresponding high population decrease, as it happened also in the recent widespread HIV/AIDS pandemic, has engendered increasing poverty. The latter owes to lack of manpower.

As stated above the rising promotion of contraception and abortion as systemic practices of birth control on the part of the economically developed countries of the world has imbued the states with a neo-colonial attitude. That means that the nations seek to impose their anti-birth mentality and abortifacient methods on the poor third and fourth regions of the world. For example, some non-governmental organizations from the economically advanced Western nations demand abortion as a condition for receiving development aid. At times they practice sterilization even without informing the women concerned.⁸⁶

Pope Benedict XVI has also reckoned with the undesirable socio-ethical consequences or adverse effects of the denial or suppression of the right to life. For instance, when the fundamental value of life is compromised, the ensuing moral

⁸⁴ CV 28, p. 14

⁸⁵ Ibid.

⁸⁶ Ibid.

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

The acceptance of life strengthens moral fiber and makes people capable of mutual help. By cultivating openness to life, wealthy people can better understand the needs of the poor ones, they can avoid employing huge economic and intellectual resources to satisfy the selfish desires of their own citizens, and instead, they can promote the virtuous action within the perspective of production that is morally sound and marked by solidarity, respecting the fundamental right to life of every people and every individual*.⁸⁷

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

⁸⁷ CV 28, p. 14

mutually, in distinction and in complementarity: a couple, therefore, that is open to life.”⁸⁸

5.5.1.2 Bioethics and Rights-based Development

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

The development of peoples is intimately linked to the development of individuals. The human person by nature is actively involved in his own development. The development in question is not simply the result of natural mechanisms, since as everybody knows we are all capable of making free and responsible choices. Nor is it merely at the mercy of our caprice, since we all know that we are a gift, not something self-generated. Our freedom is profoundly shaped by our being, and by its limits.⁸⁹

No one shapes his own conscience arbitrarily, but we all build our own “I” on the basis of a “self” that is given to us. Not only are other persons outside our control but also each one of us is outside his or her own control: “*A person’s development is compromised, if he claims to be solely responsible for producing what he becomes.*”⁹⁰

As already mentioned, the problem statement concerning the issue of technological development is intimately connected with its creative application within the interdisciplinary scope of biology or its related life sciences in general. It is an issue of the supremacy of mind over matter. It underlies, in this sense, the transformative concept of human labor or work, through which a man becomes what he does. As an aspect of human labor “*technology, in this sense, is a response to God’s command to till and keep*

⁸⁸ CV 15, p.8.

⁸⁹ CV 68, p. 40.

⁹⁰ Ibid..

the land (cf. Gen 2:15) that he has entrusted to humanity, and it must serve to reinforce the covenant between human beings and the environment, a covenant that should mirror God's creative love."⁹¹ That means, according to Benedict XVI, technology is an efficient instrument at the service of human freedom seeking to give a new shape to things. As the pope said, "produced through human creativity as a tool of personal freedom, technology can be understood as a manifestation of absolute freedom, the freedom that seeks to prescind from the limits inherent in things."⁹²

The ethical relevance of our stewardship over the created universe underlies the emerging priority of "being" over "doing" in understanding the true meaning and scope of integral human development. That means that in the view of Benedict XVI, "true development does not consist primarily in 'doing'. The key to development is a mind capable of thinking in technological terms and grasping the fully human meaning of human activities, within the context of the holistic meaning of the individual's being."⁹³

The practical implication of the foregoing reference to "the individual's being"⁹⁴ is that decision-making as the end-result of genuine moral responsibility is the true meaning of the human right to the freedom of choice and action. This meaning of the human freedom as ethical accountability is a call to the education of conscience with regard to "an ethically responsible use of technology."⁹⁵

In sum, we can appreciate here the human right to the freedom of thought and choice or decision-making along with the consequent action as key to the realization of a

⁹¹ CV 69, p. 40..

⁹² CV 70, p. 40..

⁹³ CV 70, p. 41..

⁹⁴ Ibid

⁹⁵ Ibid

rights-based integral human development. This endeavor is what the title of the present sub-topic, in part, indicates.

However, Benedict XVI has effectively demonstrated how such a rights-based development calls for moral integrity to qualify as a true development. As the pope avers *“development will be never fully guaranteed...without upright men and women...whose consciences are finely attuned to the requirements of the common good.”*⁹⁶

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

Even peace can run the risk of being considered a technical product, merely the outcome of agreements between governments or of initiatives aimed at ensuring effective economic aid. It is true that *peace-building* requires the constant interplay of diplomatic contacts, economic, technological and cultural exchanges, agreements on common projects, as well as joint strategies to curb the threat of military conflict and to root out the underlying causes of terrorism. Nevertheless, if such efforts are to have lasting effects, they must be based on values rooted in the truth of human life...One must align oneself, so to speak, with the unsung efforts of so many individuals deeply committed to bring peoples together and to facilitating development on the basis of love and mutual understanding.^{*97}

5.5.1.3. Freedom of Religion and Rights-based Development

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

⁹⁶ CV 71, p. 41.

⁹⁷ CV 72, p. 41.

It is well known that the secret of success in Western capitalistic liberalism is the ability of this political economic system to unleash human potential. Benedict XVI then laments that those institutions, such as the state and the family, who do not look with favor on the right to religious freedom deprive their members of creative spiritual and human resources. They do so to the detriment of the integral human development of their members. That means that the Church is equally competent to unleash the human potential for such creative resources. As the pope concludes, “When the state promotes, teaches, or actually imposes forms of practical atheism, it deprives its citizens of the moral and spiritual strength that is indispensable for attaining integral human development and it impedes them from moving forward with renewed dynamism as they strive to offer a more generous human response to divine love.”⁹⁸

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

In the context of cultural, commercial or political relations, it also sometimes happens that economically developed or emerging countries export this reductive vision of the person and his destiny to poor countries. This is the damage that “super-development” causes to authentic development when it is accompanied by “moral under-development.”⁹⁹

5.5.2. Means–end Relationship Between the Human Family and Development of People

The rationale of the above stated topic is, in the first place, to show how the authentic development of people is based on the objectivity and inviolability of rights.

⁹⁸ CV 29, p. 16.

⁹⁹ Ibid

The latter are the reverse side of duties. That means that the central question of investigation here is to ask how rights underlie duties for them to be universally valid. In other words, duties set limits on rights for them not to become mere license or deviation from good behavior. These limits follow the natural inclinations inherent or common to all men and women inasmuch as they are human persons. For instance, to make a proper use of the right to food is to appropriate to oneself in an ordinate way or reasonable manner the available means of livelihood. It means, for example, avoiding excessive greed and stealing in pursuit of the right to food. In this moral sense or ethical restraint, duties reinforce rights whenever they are pursued in a well ordered way so as to serve the common good.¹⁰⁰

However, the main question in this section is to ask, in the first place, how rights and duties are directly related to the issue of the development of peoples. In response, we may observe the negative meaning of rights. In this sense, rights demand non-interference in pursuing them. However, in their positive meaning, rights require the duty to assist in realizing them wherever possible to help. It is in this positive sense of rights, for instance, according to Benedict XVI, that the developing nations have demanded under the auspices of the United Nations Organization “that the international community take up the duty of helping them to be artisans of their own destiny, that is, to take up duties of their own.”¹⁰¹

In the second place, the rationale of this section is to demonstrate how the development of people takes place through human family. This is the permanent and monogamous union between a man and a woman for their mutual love and procreation of

¹⁰⁰ CV 43, p. 26.

¹⁰¹ Ibid.

children. The latter are not a liability even in their increasing numbers. They are an asset for the authentic development of people. If we took the example of the Peoples Republic of China, we may appreciate how a rising population growth means an increasing manpower or combined efforts for economic and industrial production. If we contrast such a youthful population growth with the aging population increase in Western nations, we may, in part, understand the cause-explanation for the waning welfare in Europe and North America. As Pope Benedict XVI clarifies the issue of a high population growth and an increasing economic production:¹⁰²

To consider population increase as the primary cause of underdevelopment is a mistake, even from an economic point of view. Suffice it to consider, on the one hand, the significant reduction in infant mortality and the rise in average life expectancy found in economically developed countries, and on the other hand, the signs of crisis observable in societies that are registering an alarming decline in their birth rate.¹⁰³

In counting the adverse effects following the crisis of the human family in the economically prosperous nations in Western Europe and North America owing to their declining birth rates, Benedict XVI includes, as already mentioned, such social economic disadvantages as the overburdensome increases in the cost of making use of the welfare services.¹⁰⁴ In this economic sense, the higher cost of living entails less savings or financial resources for future investment as well as a reduced skilled labor owing to a narrowing “brain pool” for eventual economic production and integral human development.¹⁰⁵

The prescribed cure for the family crisis is, according to Benedict XVI, the affirmative action of the state. That means that the state government is to enact policies to promote “*the centrality and integrity of the family* founded on marriage between a man

¹⁰² CV 44, p. 26.

¹⁰³ Ibid.

¹⁰⁴ CV 44, p. 27.

¹⁰⁵ Ibid

and a woman, the primary vital cell of society, and to assume responsibility for its economic and fiscal needs, while respecting its essentially relational character.”¹⁰⁶ These policies are then enacted with a view to promoting the development of people.

Another prescribed cure is the self-reliance or mutual cooperation among isolated miniscule families in Western nations. This isolation or self-enclosure away from others is a kind of spiritual poverty or inability to communicate and love. This cure for the endangered family is, again according to Benedict XVI, God-given in the modern form of cooperative ventures or small self-help groups prevalent also in Africa today. The social menace of endangered family life is that its crisis persists to the detriment of integral human development, i.e., the development of the whole person and all peoples. As Pope Benedict XVI avers:

Today humanity appears much more interactive than in the past: this shared sense of being close to one another must be transformed into true communion. The development of peoples depends, above all, on a recognition that the human race is a single family working together in true communion, not simply a group of subjects who happen to live side by side.¹⁰⁷

In sum, according to Benedict XVI, the above mentioned cure finds its inspiration and guidance in Christian revelation.¹⁰⁸ In the light of this revelation, the human community (i.e., sociality) does not annihilate the individual (i.e., personality) because the relation between them is one between a distinct totality and another (i.e., kingdom of ends as a community of rights). This intrinsic or inseparable relationship between the sociality and the individuality of the human person is symbolically reflected in a mysterious way “by the relationship between the Persons of the Trinity within the one

¹⁰⁶ CV 44, p. 27.

¹⁰⁷ CV 53, p. 32

¹⁰⁸ Ibid

divine substance.”¹⁰⁹ What this symbolic relationship means for the practical purposes of the divine willed realization of the integral human development of the whole person and all peoples is that “God desires to incorporate us into this reality of communion as well: ‘that they may be one even as we are one’ (Jn 17:22).”

In a nutshell, the whole Trinitarian view and theological scope of writing the encyclical Caritas in Veritate is to highlight the Christian faith conviction that truth sets us free (Jn 8:32). It sees us free by creating a communion of minds thinking in unison of love toward the creation of a new human person in a new human community. And this is the whole theological meaning of integral development as the self-realization of the whole person and development of all peoples. It is also the whole biblical meaning of evangelization as working for justice, i.e., development and liberation, as well we will see in the next concluding topic.

5.5.2.1. Evangelization and Development of People in Charity and Truth

The purpose of this sub-topic is to show how the evangelization of peoples or the worldwide proclamation of good news plays an irreplaceable role in working for justice toward the development of the whole person and all peoples so as to build a civil society in love and truth. That means that the ensuing civilization of love is above all made possible by the intellectual virtue of truth, which makes Christ’s love communicable to the human person in the modern world. It makes love a communicable or cross-cultural experience of many people. The shared experience of Christ’s love in the proclamation of the gospel is then essential for building a good society or for realizing the true integral

¹⁰⁹ CV 54, p. 32

human development of the whole person and all peoples. In this biblical sense, charity is in truth enfolded with works of justice, which are in the eyes of faith viewed as God's work. It becomes then dialogue between the knowledge of God and the practice of good works. These works constitute the building blocs of a civil society bent on actualizing the integral human development of the whole person and all peoples.

In a nutshell, without the objective truth of things (i.e., *veritas verum*), the Christian proclamation of good news and everyday testimony of charity would be limited in scope or outreach to the world at large. In other words, according to Benedict XVI, evangelization would be “excluded from the plans and processes of promoting human development of universal range*, in dialogue between knowledge and praxis.”¹¹⁰ That means, in the first place, that the proclamation and implementation of charity and truth constitute the ethical groundwork upon which the social teaching of the church is based. This teaching is given with a view to realizing justice in the world in moral terms of the common good as well as the integral development of the whole person and all peoples.

However, we should make a clear moral distinction concerning the intrinsic or inseparable relationship between charity and justice. That means that I cannot pretend to give in charity what I have denied someone in justice. In other words, before giving someone what is due to me in charity, I should first give him or her what is due to him or her in justice. On the one hand, in this ethical sense, charity means giving to others what I am entitled to possess in as much as it is mine. It is giving to others what is due to me in justice. On the other hand, justice means *unicuique suum*, i.e., giving to everyone his or her due. It is for this reason that the Pope Benedict XVI acknowledges the ethical

¹¹⁰ CV 4, p. 2.

supremacy of charity over justice without which the former would be mimicry. As the supreme pontiff elaborates the Latin saying: *ubi societas, ibi jus*: where a society is, there is justice:

I cannot “give” what is mine to the other, without first giving him what pertains to him in justice. If we love others with charity, then first of all we are just towards them. Not only is justice not extraneous to charity, not only is it not an alternative or parallel path to charity: justice is inseparable from charity, and intrinsic to it. Justice is the primary way of charity or, in Paul VI’s words, “the minimum measure” of it, an integral part of the love “in deed and in truth”(1Jn 3:18)...On the one hand, charity demands justice; recognition and respect for the legitimate rights of individuals and peoples. It strives to build the *earthly city* according to law and justice. On the other hand, charity transcends justice and completes it in the logic of giving and forgiving.¹¹¹

In the second place, we can conclude that to love someone genuinely is to arrange the necessary means so as to make it happen. Similarly, to love, say, the common good is to take the necessary measures for it to be realized, for instance, to pay state taxes. For the purposes of this dissertation, in general, and the present topic, in particular, the common good is understood as the sum total of particular goods for the sake of which it is pursued. That means that to choose the common good is to contribute to particular good owing to others. It is as such a work of justice. It entails also acceptance of the self-sacrificing attitude of not simply “minding your own business.” This is the benevolent desire to take pleasure in seeing others particular goods thrive alongside my own. It is as such a work of charity. According to Benedict XVI, this is the institutional or political way of connecting faith with justice for the establishment of a God-fearing earthly city, i.e., *polis*, in anticipation of the eternal city of God, i.e., *basileia*, in the future:¹¹²

To desire the *common good* and strive towards it is a *requirement of justice and charity*. To take a stand for the common good is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society...making it a *polis* or “city.” The more we strive to secure a common good corresponding to the real needs of our neighbors, the more effectively we love them. Every Christian is called to practice this charity...This is the institutional path—we might also call it the political path—of charity, outside the institutional mediation of the *polis*.

¹¹¹ CV 6, p.3.

¹¹² CV 7, p. 3.

When animated by charity, commitment to the common good has greater worth than a merely secular and political stand would have. Like all commitments to justice, it has a place within the testimony of divine charity that paves the way for eternity through temporal action. Man's earthly activity, when inspired and sustained by charity, contributes to the building of the universal *city of God*, which is the goal of the history of the human family.¹¹³

In conclusion, we can say again that the message of the encyclical letter Caritas in Veritate is a call to implement the principles of integral human development on the basis of a faith-conviction concerning “the indispensable importance of the Gospel for building a society according to freedom and justice, in the ideal and historical perspective of a civilization animated by love.”¹¹⁴ The proclamation of the gospel or evangelization will make Christ's love for humankind more tangible to men and women in the modern world. As we have already seen, the principles of integral human development are then charity and truth as well as justice and peace. These principles of socio-ethical virtues animate the end result of integral human development, i.e., human solidarity, so as to become a fraternity or the universal brother/sisterhood of all men and women of good will.

In the above stated fraternity every man and woman is called by God to develop or fulfill himself or herself in the company of his or her fellow human beings. In this theological sense the integral human development is a vocation from a transcendent call whose ultimate meaning is a mystery to be lived in faith. That means that it is not exhaustible by unaided reason or pure knowledge. This ultimate meaning is the final goal of integral human development as the self-actualization of the whole person and development of all peoples. Benedict summarized it succinctly from Paul's message in Populorum Progressio: “There is no humanism but that which is open to the Absolute,

¹¹³ CV 7, p.3ff.

¹¹⁴ CV 13, p. 7.

and is conscious of a vocation which gives human life its true meaning.”¹¹⁵ This theological vision of the common good and integral human development is the content of evangelization with reference to their underlying principles of freedom, truth, and charity as well as justice and peace in the interdisciplinary context of the social teaching of the Church as, in part, the title of the present sub-topic indicates.

Because of the increasing global significance of walking the above stated institutional or political path toward the realization of a universal common good and integral human development, according to Benedict XVI, there is a felt need for a worldwide political authority. The proposed new order would take the universally binding form of a reformed or all-inclusive United Nations Organization.¹¹⁶ This organization would function as an executive forum of international relations along with its executive institutions like FAO (Food and Agriculture Organization) and UNESCO (United Nations Educational, Scientific and Cultural Organization).

5.6. Conclusion

We have so far shown in this chapter the intrinsic relationship or necessary connection between human rights and human development as a remedial means-end interlinkage, i.e., the rationale of this chapter was to provide the rights-based development as the best remedy for underdevelopment. This was after establishing the subjective and the objective dimensions of human development in terms of the model or exemplary concepts of human work and human rights, respectively. That is to say, so far we have attempted delineating a rights-based core concept of human development as a paradigmatic model of integral development. In the last chapter, we will seek among

¹¹⁵ CV 16, p. 9.

¹¹⁶ CV 67, p.40.

other contributions, an application of the rights-based holistic understanding of human development in a socio-cultural and political economic African context, i.e., Kenya. This application is attempted with a view to overcoming underdevelopment and over time realizing integral development in the African context.

6.0. CHAPTER SIX: MISSING LINKS IN THE SOCIAL TEACHING OF THE CHURCH AND THE PROPOSED REMEDY FOR UNDERDEVELOPMENT

6.1. Problem Statement: Central Question of Investigation

As the overall rationale of the present dissertation was to demonstrate how a rights-based holistic understanding of human development entails integral development, the specific rationale of the above stated title of this concluding chapter is to implement in the African context of underdevelopment in Kenya related key concepts to be discussed forthwith. The core concepts are originally deemed applicable to the recent social teaching of the Church in its attempt to propose effective remedial action against underdevelopment. An example of such an attempt is the proposal to master business education on the part of third world countries, like Kenya, from developed nations. That means, the original core concepts are not explicitly explained as effective means to overcome underdevelopment in the teaching. The socio-ethical point of view from which they have been selected is the moral understanding that they can function as effective remedial action against the underdevelopment prevalent in Kenya. The rationale of this chapter is then to demonstrate how the core concepts inspired by the recent social teaching of the Church are understood as effective remedial measures against the underdevelopment in the social economically depressed African context of Kenya. By way of overcoming underdevelopment, these key concepts are also viewed as socio-ethical incentives for the promotion of integral development in Kenya. Among others, the core concepts, which are key to the realization of integral development as they deter underdevelopment and promote integral development, follow this sequence in the present chapter: Inculturated African Ethics of Human Development along with Family Life

Education and Small Christian Communities as well as African Theology of Integral Development.

In this concluding chapter, the core concepts are viewed as adequate responses to the central question of investigation in the present dissertation. This question seeks to find effective countervailing measures against the prevalent underdevelopment in Kenya. These measures underlying a remedial action against underdevelopment are available from a critical and creative application of the recent social teaching of the Church in the African context of social economic depression in Kenya. The implementation of the core concepts in this concluding chapter is meant to complement the recent social teaching of the Church in its search after an effective remedial action against underdevelopment. The concepts provide the missing links to facilitate the desirable connection between Christian faith and social justice.

In chapter one the social economic underdevelopment in Kenya was attributed, in part, to the dominant ideologies and mentalities in the nation-state. In chapter one also the key to overcoming underdevelopment was seen in a sound theological grounding of a holistic understanding of human development as a fair distribution of wealth and moral renewal of conscience at the local level of the Kenya Episcopal Conference. From chapter two through chapter five the conclusion was reached that such a theological grounding means that a holistic understanding of human development according to the universal social teaching of the Church entails recognition and realization of integral development. That means that the theological grounding of the evangelical vision of a holistic understanding of human development as integral development justifies this vision as the universal biblical call to practice social justice and fraternal love. In other words,

working for justice and social love are integral aspects of evangelization. These Christian social virtues, such as justice, and active charity function best according to the social teaching of the Church, as remedies against underdevelopment and incentives for the promotion of integral development. This development is seen as the creation of a new man and the reconstruction of a new social order. This concluding chapter seeks effective ways and means of implementing the gospel values incumbent in the social virtues of love and justice with a view to finding remedial action against underdevelopment and applying integral development in the social economically depressed African context in Kenya under the following leading questions:

1. Is there a specifically African meaning of human development in contradistinction to the holistic Christian meaning of integral development as indicated in the relevant social encyclicals and Church documents?
2. How real would the danger of Africanism and syncreticism be in the moral attempt to inculcate the gospel values of integral salvation?
3. What is the importance of the remedies proposed in the social teaching of the Church to the African context of social economic underdevelopment in Kenya?
4. Which are the main remedies to known causes of the social economic underdevelopment in Kenya today?

In moral terms of obstacles to authentic human action leading to the integral realization of human development, we will set the scene for background information concerning proposed effective remedies to known causes of underdevelopment. This information is meant to prepare the ground or pave the way toward an adequate response to the above stated leading questions in the light of the last one. We will attempt to

answer the last question first in the light of which the other related issues concerning the main causes of underdevelopment are systematically tackled with a view to overcoming it by means of proposed effective remedies in the second place. These proposed remedies are inculturated African ethics of human development along with family life education and Small Christian Communities as well as African theology of integral development. The underlying remedial action against or cure for the underdevelopment in the social economic context in Kenya is systematically implemented as follows.

6.2. Remedy for Underdevelopment

6.2.1. Background

In this concluding part of the study, we will attempt to make contributions to the advancement of knowledge of the above stated remedial action in the known African context of the nation-state of Kenya. Since the time of independence three setbacks or hindrances to the complete realization of human dignity and the achievement of integral human development were recognized in Kenya. The so-called three enemies or pitfalls on the way toward social progress were identified as ignorance, poverty and disease.

For the purposes of the present dissertation we will focus on the first of these pitfalls and seek to understand in the light of this one the other two obstacles to the complete realization of human dignity or hindrances against integral realization of human development. As an appropriate African proverb in the *lingua franca* or generally understood and spoken language of the *Kiswahili* in Eastern and Central Africa expresses a popular belief: *Akili ni mali*, i.e., knowledge is wealth. In a similar way, Socrates¹ understood that knowledge is virtue, i.e., perfection of some faculty of the mind. It is in

¹ Komonchak *et al* (eds.), The New Dictionary of Theology (Collegeville, Minnesota: The Liturgical Press, 1987), p. 108ff.

this intellectual sense that a holistic understanding of human development entails integral development. This claim is demonstrated, in part, in the present case of overcoming pitfalls to social progress in Kenya.

In this connection, for instance, the poverty-reduction programs in the third world may, in part, require the transfer of technology, i.e., practical expertise or technical know-how. Such a transfer takes place from a developed country of the first world in the form of bilateral aid to a developing nation, for instance, in the practice of computerized dairy farming or zero grazing. The modern technology would also be needed, for example, in the use of a combined harvester to intensify food production for the growing population in developing nations. The skillful technical know-how in the agricultural sector would empower Kenyans to practice competitive commercial farming for world trade markets. The third world, in general, and Africa, in particular, stands in dire need of the transfer of food technology, for instance, for long-term storage and conservation. The scientific methods of storage and conservation enable commercial farmers or agricultural industrial firms to preserve food when it is abundant during the harvest season for durable consumption in dry weather when nothing grows.

In sum, the third world stands in dire need of transfer of technology. This dependence can be viewed much in the same way as, for instance, President Bush, in his State of the Union speech on February 2, 2006,² admitted that America is addicted or totally dependent on, among other sources, foreign oil from third world countries such as Nigeria and Angola in the African continent. At the international level of world trade, no nation or part of the world can be self-sufficient in social economic goods that it requires

² http://www.Washingtonpost.com/up-dyn/content/article/2006/AR_2006020 – editorial: feeding the oil addiction, p. 1.

for meaningful survival and complete well being in total isolation from the rest of the world. If an objection were then raised asking why the third world cannot learn or invent the appropriate technology alone for itself instead of depending on the first world for the relevant intellectual properties, the response, in part, would be as follows. Most of all, according to Gewirth, there is no indignity in standing in need of help from fellow human beings so as to assist one to help himself or herself.³ As the English saying goes, “no man is an island.” Similarly, no nation can stand simply by itself.

That is to say, the transfer of technology or skillful technical know-how from a developed country of the first world to a developing nation in the third world is part of the meaning of the right to development by means of a bilateral international aid. We may observe⁴ here the relevant African meaning of the already mentioned needs-based concept of integral development. For instance, in the popular language of the inhabitants of the Great Lakes Region of Eastern and Central Africa, it is not enough for a poor and hungry person to give him or her some fish to eat for the day. It is necessary to teach him or her, for instance, how to make fishing net and a cooling storage system. The storage system would be a long-term income generating development project of selling fish to distant towns and urban centers as well as abroad.

With special regard for the intrinsic connection between the appropriate knowledge that is hygiene or health science and the prevalence of diseases in the African continent, it may suffice to make reference to the devastating tragedy of the spreading HIV/AIDS in Africa. This is in connection with the third pitfall or hindrance, i.e., disease, on the way to the realization of integral development. As the HIV/AIDS scourge affects

³ Gewirth, Human Rights, p. 5.

⁴ See page 50ff in this work.

mainly the sexually active and able-bodied earners of bread, destitute orphans and helpless widows have been left to languish in untold poverty. The massive poverty forces neglected children and women as well as men to engage in sexually irresponsible behavior such as prostitution. And so the vicious circle of the malicious spread of HIV/AIDS pandemic widens further. On the average, over five hundred people die of the HIV/AIDS related diseases each day in Kenya.⁵

However, in Uganda, for instance, where rigorous and systematic AIDS awareness campaigns and HIV testing clinical sites have been organized and financed by the civil government, a considerable decrease in related death rates has been recorded. The decrease in the number of deaths from the HIV/AIDS pandemic has been recorded, in part, as a result of a U.S. based emergency plan⁶ or financial help from NGOs (non-governmental organizations) such as the U.S. Global AIDS (USG) and Global Aids Program (GAS)⁷ as well as others like the Clinton HIV/AIDS Initiative⁸ working also in Kenya to facilitate the following critical interventions.⁹

- Specific programs to reach in-school youth.
- Injecting high-risk populations such as drug users, commercial sex workers, and members of the uniformed security forces.
- Services to prevent mother to child HIV transmission.
- Training several counselors in VCT (voluntary counseling and tests) to provide HIV testing and counseling in medical settings.

⁵<http://www.cdc.gov/nchstplod/gap/countries/Kenya.htm>-department of health, Global Aids Program (GAP): The Emergency Plan in Kenya, p. 1

⁶ Ibid.

⁷ Ibid.

⁸ <http://www.who.int/3by5/mediacenter/releases/news25/en/index.html>, p. 1ff.

⁹ <http://www.cdc.gov/nchst/gap/countries/Kenya.htm>, p. 2.

- Preferential treatment of the poor and vulnerable people such as the disabled, refugees, and nomads receiving free HIV prevention services.
- Support for more hospice care to promote wider availability of quality end-of-life care.
- Expansion of home-based care programs for provision of additional resourceful comprehensive services as well as better links to clinical and in-patient care.

In this connection with the intervention or preventive and healing care, to avoid contracting or spreading the dreaded virus, in our view, special attention ought to be given to a particular category of people in most parts of the African continent including Kenya. Many people in Africa harbor the vincible ignorance of attributing the disease to superstitious causes such as witchcraft. In point of fact, some bush witch doctors are reputed to prescribe the malicious advice to have sexual intercourse with virgin girls as an effective cure for HIV/AIDS. As a consequence very young children have been raped and infected with the incurable deadly disease.

As Jesus himself forgave from the heart all those who persecuted and crucified him, we too are called to a life of profound conversion of minds and hearts from all that alienates us from our own selves and from God as well as other people. He forgave them on account of their ignorance concerning God's universal plan for their own salvation: "Father, forgive them, they know not what they do."(cf. Lk 23:24). However, we may sin against our own conscience or God and others out of our vincible ignorance. In this case of vincible ignorance, an inadequate motivation of the will on the part of human reason may lead us to mistake an apparent good for a real good. For instance, this is the case in

malicious advice to have sexual intercourse with virgin girls as an effective cure for HIV/AIDS. One ought to know better so as to avoid spreading the deadly HIV virus.

In summation, in the face of the rampant underdevelopment in Kenya, we have sought then, in the previous chapters to unearth the underlying erroneous ideologies and mentalities or attitudes of mind with a view to prescribing effective remedial action in the present chapter. This remedy is the awareness or knowledge that a holistic understanding of a rights-based concept of human development intrinsically entails integral development with a view to overcoming underdevelopment. We will in the final analysis demonstrate how a holistic understanding of the rights-based concept of human development would entail integral development. For instance, the renewal of the social institution of the human family as well as a contextualized understanding of the African theology of development also would be instrumental to the realization of meaningful social renewal in the context of the Small Christian Communities. These communities and the human family are effective ways of linking Christian faith with social justice. In his first encyclical letter, Deus Caritas Est,¹⁰ Benedict XVI indicated the ecclesial need for a Christian community to strive to connect faith with justice as an efficacious way for the Church to identify itself with the joys and sorrows of such living communities. The moral theological significance of social justice is conclusively grounded on an inculturated African ethics in general, and African theology of integral development in particular. This ethics and the African theology are to be briefly examined in the present chapter.

¹⁰ Benedict XVI, Deus Caritas Est, 20, Vatican City: Libreria Editrice Vaticana, 2006) p. 28: "Love of neighbor grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful but it is also a responsibility for the entire ecclesial community at every level. From the local community to the particular church and to the church universal in its entirety. As a community the church must practice love. Love thus needs to be organized if it is to be an ordered service to the community."

6.2.2. Inculturated African Ethics of Human Development

For the particular purposes of the above stated topic on an inculturated African ethics of human development, inculturation is understood as an activity of the mind relating known African values to Western patterns of thought for reciprocal adjustment and mutual enrichment or integral development.¹¹ The ensuing African ethics is a consistent critique of traditional ethos of enshrined customs and habits, specifically known as genuine human acts on the moral basis of their criteria of choice. The main source of such an African moral epistemology is life in abundance. In the relevant African worldview, the acting persons perform their deeds so that they may have life . . . and have it in abundance. Any increment in the quality of life is a hallmark of moral goodness and human happiness.¹² Whatever hinders growth in the ancestral stream of life is a characteristic proper of that which is morally base. One of the Fathers of the Church, Saint Ireneaus of Lyons, is reputed to have said that the glory of God is man fully alive: “It is God’s glory that man should live, but it is man’s life that he sees God (Haer. IV, 20, 7).”¹³ It is from such an African moral perspective that ontic evils as sterility or barrenness in married women were viewed with horror.¹⁴ In fact, it was for the nurture of life that kinship and peer groups were normal patterns of social behavior.

The Western mode of thought and behavior patterns in economic liberalism, as it is understood and practiced in Kenya, lack such a moral vision of social behavior promoting social goods. As the sacred scripture puts it “by their fruit you will know

¹¹ Adrian Hastings, *et al.* The Oxford Companion to Christian Thought (Oxford: Oxford University Press, 2000), p. 133ff.

¹² Benezet Bujo, African Theology in its Social Context (Nairobi: Paulines Publication Africa, 1999), p. 18ff.

¹³ Compenhausen, The Fathers of the Church Combined Edition of Father of the Greek Church and the Father of the Latin Church. Trans. Manfred Hoffman (Peabody, MA: Hendrickson, 1998), p. 21.

¹⁴ Kariuki, “Christian Faith and the Search for Happiness in Africa,” in Athesim and Faith, xxvi-2, 1991 (Citta Del Vaticano: Pontificium Consilium pro Dialogo cum Non-Credentibus), p. 130.

them” (Mt. 7:16). The malfunctioning of the African society in its failure to promote social goods such as income, wealth and property or to facilitate integral development is, among other factors, an obvious indication of the lack of moral vision in the nation-state. This malfunction in society is owed in part to rampant corruption. The essence of this vision is to know the good and to act accordingly as well as to recognize the evil and avoid it. The ethical consequence of the lack of a moral vision is, for example, among other pitfalls, rampant political corruption and prevalent bribery. This malfunction of society is clearly seen in the consequent self-seeking mentality and disintegration of society as known and practiced, for instance, in Kenya. Things have fallen apart in the in the nation-state.

We contend that the African malaise is in part owing to the lack of a proper philosophical understanding of the ideology of free enterprise. The free market is perceived to be in favor of economic individualism and the sacred motive of profit as well as material affluence at any cost, i.e., self-aggrandizement regardless of the moral dictates of conscience in most cases in the African context of Kenya. We suggest that a more comprehensive or communitarian understanding of a free market economy and liberal individualism based on the ethical personalism is highly recommended in such an African context. This is because the underlying economic liberalism if properly understood as effectively overcoming the self-centered mentality would work in favor of the wealth of a nation-state such as Kenya. According to Novak, the emerging moral sense of individualism in a free market economy is an integral part or what John Paul II called ethical personalism. This ethical concept underlies the moral sense of responsible individualism or the centrality of man in the universe. Such a comprehensive

understanding of the Western economic liberalism in an African context would serve adequately as a conciliatory concept of ideological encounter between the distinct worldviews of the individualistic entrepreneurial capitalism, on the one hand, and the communitarian African socialism on the other hand. The encounter between the different systems of thought would function as a call to change or conversion in both social economic worldviews. In summation, the encounter is viewed as a call for change. That means, conversion toward a reciprocal understanding of the important meanings and, therefore, indispensable roles of the mutually inclusive concepts of individuality (i.e., mutually concerned and universally open or responsible individualism), on the one hand, and sociality (i.e., altruistic other mindedness or ethical communitarianism) on the other. That is to say, moral individualism and ethical communitarianism are integral parts in any significant system of a person-centered concept of the common good and integral development. Novak revealed:

Individualism-undeniably both in its bourgeois spirit of excellence and in its “animal spirits” a market system gives rein to the creative individual. Historians properly link “the Age of the Individual” to both Protestantism and capitalism. Just the same, one must not be simpleminded about such pet schemes. It is true that, from the Renaissance on Europe discovered the glory of the individual as never before. There were even older traditions of the owners—that is, sovereigns of their own estates. The historical emergence of personal dignity* was beautifully treated by Jacques Maritain with respect to the arts in *Creative Intuition in Art and Poetry* and with respect to politics in *The Person and the Common Good*. But its very novelty blinded intellectuals to the simultaneous emergence of new forms of community.* Ernst Troeltsch and Toennies, of course, noted the historical gravitational shift from *Germeinschaft* (i.e., community)* to *Gesellschaft* (i.e., society)*. But, I do not think that anyone has grasped clearly enough the spiritual ideal behind the new forms of voluntary association.*—the new communitarian ideal involved in liberal societies. The most distinctive invention of the spirit of capitalism is not the individual as much as is many individuals joining together in creative enterprise. It is, for example . . . the credit union, as well as insurance funds and pension funds. . . .¹⁵

Pope John XXIII illustrated the new communitarian ideal with reference to the above cited example of the modern social security schemes and insurance funds as well

¹⁵ Michael Novak and Davies, The Catholic Ethic and the Spirit of Capitalism (New York: The Free Press, 1993) p. 27.

as pension funds.¹⁶ *The aggiornamento* pope lauded the Western system of economic liberalism for what it has done to contribute in the modern world to the relativization of the concept of ownership of private property. That is to say, this type of material ownership was traditionally viewed as the sole guarantor for an employed worker or individual citizen against misfortunes. Such misfortunes in life are, for instance, accidents or bodily disabilities and old age: “more people today through belonging to insurance groups and systems of social security find that they can face the future with confidence.”¹⁷

In this task of realizing the spiritual ideal of a development conscious formation of a new human person in a new society, John XXIII recommended to the whole world the Western system of the economic liberalism for what it has done to emancipate the European worker and his or her North American counterpart from total dependence on private property. This property, for instance, in the form of land was mainly the sole guarantor of future well being. As John Paul II acknowledged, the prosperity of the Western world depends today more on intellectual property than on material ownership of wealth.¹⁸

As already mentioned, according to Tames,¹⁹ the ideological encounter between the distinct worldviews would be a call or invitation for change, i.e., conversion in both the Western and African systems of thought and behavior patterns. The desired ethical consequence or end result would, therefore, be an inculturated African ethics of integral development. The next topic is consequently an explanation of a known catalyst of social

¹⁶ MM 105 in Walsh and Davies, *Proclaiming Justice and Peace*, 100.

¹⁷ *Ibid.*

¹⁸ CA 312, in Walsh and Davies, *Proclaiming Justice and Peace*, p. 456.

¹⁹ Tames, *Case Studies of Emergent Nations*, p. 14.

change as an essential part of integral development. This catalyst of social change is identified with the family life education in the African context of Small Christian Communities and theology of integral development. In this connection, development is also understood as a value-laden cross-cultural encounter between, among other areas, nations and religions of the world. The rationale of the present topic on an inculturated African ethics is then to evaluate the extent to which the religious significance of development applies or does not apply in the relevant African context. This evaluation is made in the light of further research of the following areas of study: Family Life Education and Small Christian Communities and Theology of Integral Development.

6.2.3. Family Life Education and Small Christian Communities

During the past quarter of a century, we have been involved in family life education as a way of highlighting marital rights among married couples by means of inculturated techniques of mutual dialogue. As another Swahili saying asserts: *Elimu ni nguvu*, i.e., education is power. Similarly, the couple-power that spouses learn to unleash in themselves is truly liberating in opening the way to their complete development or self-realization. Family life education, i.e., in the conventional form or structural outline of the Worldwide Marriage Encounter²⁰ usually takes the intensive form of forty-four hours spread over a weekend from Friday evening to Sunday afternoon. The first session consists of the spiritual exercises aimed at the individual self-knowledge of the spouses. This is done by means of an inculturated critical self-examination of one's past life as a

²⁰ On the description of mission and vision of the worldwide Marriage Encounter: The Spiritual Renewal of Couples, and their commitment to change the world, see Kristy A. Swartout, "Worldwide Marriage Encounter (WWME)" in *Encyclopedia of Association: An Associations Unlimited Reference*, 43rd edition vol. I –National Organization of the U S P (2 sections 7-18) entry 1134 (Detroit: Thompson Gale), 2006, p. 1415: "conducts weekend events to help married couples examine their relationship with each other and with God guidance is given by three married couples. (and a team-priest)." * The brackets are mine.

married couple. All couples discover in themselves areas in which they have been living as married singles. Examples of such married single behavior patterns might be given with reference to a recent case. This case involved a friend who lost her spouse. As she went to her husband's bank to examine her spouse's account, she was surprised to find out that he had taken a loan without her knowing about it. This is a common African phenomenon among married couples. Many spouses buy property without informing their husbands or wives. In case of death, some such properties have been lost to their family. Through distributed dialoguing questions, couples gradually learn to weigh the long term advantages of a continuous dialoguing way of life against the short term conveniences of a married single life style. A real intellectual and moral conversion follows as the encountered couple is commissioned to be open and apostolic to the human needs of society and actively participate in the mission of the Church to renew the face of the earth in their daily dialogue.

On returning home, after the weekend of soul-searching prayer and spiritual exercises, the encountered couples form cells or small groups of open sharing about their life of prayer and apostolate. It is in this way that they can be instrumental in the renewal of families in their neighborhood. They can do this by sharing with other families their negative experiences before their Marriage Encounter Weekend as well as their joyful experience after the weekend seminar. The fullness of life of their grace-filled separate togetherness affects their own children for the better as well as neighboring families. The couples become then effective apostles and first teachers of the social virtues of friendship and love as well as mutual help. Inspired by the family life education, they

would be true ferment of society by joining hands with other Christians in their neighborhood and Small Christian Communities.

We were also instrumental in the introduction of the Small Christian Communities in our new parish about twenty years ago. The introduction of Small Christian Communities served truly in the spiritual renewal of the Church through the active participation of believers in their common journey of truth toward the realization of everyday holiness. The Christian believers are involved in the continuous search after holiness in their common endeavor to read signs of the times or the holy will of God for them in all the occasions of their daily lives. They seek to find meaning and the will of God in everything as they view this together in the light of the word of God. With the divine word they are empowered to review ordinary things in an extraordinary way, i.e., with the eyes of faith and God's love, made visible in the service of neighbor or charitable works of mercy.²¹ This pastoral circle method of raising normal things beyond the ordinary by viewing them with faith and love mediated by the word of God in a Small Christian Community is then an active way of linking Christian faith with social justice. As the third Synod of Bishops reminded us, working for social justice is an integral part of evangelization.²² In this way, the Small Christian Communities become instruments of God's salvation. These Small Christian Communities fulfill the mission of forming a new human person in a new human community according the image of Christ.²³ They would carry out this biblical mandate of renewal of the world if they were themselves renewed

²¹ Benedict XVI, *Deus Caritas Est*, 15 p. 19: "Love of God and Love of Neighbor have become one in the least of the brethren we find Jesus himself and in Jesus we find God."

²² EN 31, in Walsh, *Proclaiming Justice and Peace*, p. 296ff.

²³ Rom 8:28-9: "We know that all things work for good for these who love God who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his son* so that he might be the first born among many brothers." * The underlying is mine.

from their very grassroots of the Christian family or the domestic Church. The renewal of the domestic Church through its family life education or worldwide marriage encounter would empower all its members and the entire Small Christian Community to connect their faith with social justice on a daily basis. Thus the family would grow in its everyday holiness as a true ferment of society and catalyst of social change for better, more complete human development in the light of recognized marital and family rights. Examples of such matrimonial rights are the human rights to mutual help and the family right to a monogamous marital intimacy as well as the natural right to educate one's children as one deems fit. As Bishop Kettler saw, "the encouragement of virtue must also unleash the potential of virtue into the social situation . . . social action springs intrinsically from Christian concerns."²⁴

In summation, we contend it is through such grace-filled and faith-inspired Small Christian Communities that the greatest of the divine-willed commandments or God's love made manifest in the love of neighbor would take its initial organic form in the universal Church according to the social teaching of Pope Benedict XVI: "Love of neighbor, grounded in the love of God, is first and foremost a responsibility for each individual member of the faithful, but it is also a responsibility for the entire ecclesial community at every level: from the local community to the particular church and to the church universal in its entirety."²⁵ We may then say that for the purposes of the present dissertation, in general, and the scope of this chapter, in particular, the outstanding question is a conclusive overview of the extent to which, in the first place, family education and small groups contribute to development, i.e., addressing poverty,

²⁴ Murphy, RN, in Weigel, A Century of Catholic Social Thought, p. 11.

²⁵ Benedict XVI, Deus Caritas Est, 20 p. 28.

ignorance, and disease. In the second place, the overview aims to ask how family education and small groups add to social justice, more than just love of neighbor.

The underlying working hypothesis in the above mentioned problem statement is that development entails more than giving voluntarily in terms of charitable works of mercy like almsgiving. That means that the integral development is meant to change the way people interact in society with a view to connecting faith with justice, i.e., viewing with the eyes of faith the works of justice as a redemptive work of God. This faith-connection was upheld by the 1971 Synod of Bishops in their final document, Justice in the World,²⁶ to the effect that working for justice is an integral part of evangelization. And the same theme is emphasized by Paul VI in his apostolic exhortation, Evangelii Nuntiandi 31: “Between evangelization and human advancement-development and liberation-there are in fact profound links.”²⁷

It is for the above stated reasons that a reputable African theologian, Lawrence Magesa, stated it in his article “*Sollicitudo Rei Socialis*,”: The Answer of the Church to Economic Situations: “A vision of development unrelated to the theme of salvation falls short of its real meaning and is simply not Christian. True development must affect salvation of individuals and peoples. This involves two related and interdependent aspects: (a) salvation from want and (b) salvation from fear. The reality that is human person is, its needs and desires, summed up in these aspects.”²⁸

We shall see how the above mentioned aspects are taken into consideration in family education and small groups in an African context. Family education has been

²⁶ Walsh, Proclaiming Justice and Peace, p. 90.

²⁷ Walsh, Proclaiming Justice and Peace, p.216.

²⁸ Magesa, “*Sollicitudo Rei Socialis*,” The Answer of the Church to Economic Situations, p. 146.

instrumental to the salvation from want and fear by means of helping, in a reliable way, couples and members of their nuclear as well as extended families to meet adequately their human needs of love, worth, acceptance, and autonomy over and above their basic needs of food, shelter, and clothing. The education does so by empowering couples to be open and apostolic or sensitive to the needs of people in their basic units of society as well as in civil society at large. This outreach would include also the ecclesial community or the local church. In this way, couples are taught how to turn their family education into everyday living or daily routine in the relevant socio-ecclesial context. They are also shown that an effective way of being adequate instruments of integral salvation to the whole person and all peoples is dialogue, the key to communication. This apostolate of simply being in a working relationship and human solidarity with others prepares couples to know better what to do for themselves in God's name within the social economic and ecclesial context of their small groups: "*agere sequitur esse* (i.e., action follows being). That means, from the attentive listening with the heart not only to the uttered words but also attending to the feelings underlying them, we can in some way identify ourselves with them and so be in a better position to tell what is best for them out of our empathy in their regard. As Tambasco says in his article "Option for the Poor," Douglas, The Deeper Meaning of Economic Life,: "We can identify in some way with them in their view of reality."²⁹

In the above stated way, family education has been able to save several marriages from collapsing and converting them to vibrant primary schools of socio-ethical virtues, which are a key to realization of the integral development of all concerned. Family education also has development programs for youth preparing for marriage with a view to

²⁹ Tambasco, "Option for the Poor," Douglas, The Deeper Meaning of Economic Life, p. 39.

their contribution to integral development through childbearing and nurturing as well as planning for their future well-being.

We may then, furthermore, mention here some areas of felt needs for works of justice perceived in faith-awareness as God's work or integral aspect of human development in the likeness of Christ. For instance, when couples return home after their formal family education session or marriage encounter, they organize popular seminars in their local churches and small groups. These seminars are aspects of life education. They focus on known structural or African traditional injustices existing between a married couple. They also examine the adverse effects such injustices have on children and the ecclesial community as well as civil society at large.

In the above stated way, the seminar is an invitation to husbands and wives to denounce openly what they found oppressive or most injurious in their spouses. That means, the lack of openness between a husband and a wife for fear of rocking the boat is what emerges nowadays as the main stumbling block against stable marriages and thriving families as effective contributive factors of integral development.

In sum, dialoguing down to the level of feelings functions as a catalyst of social change toward integral development in Africa today. That means, it empowers couples to feel with one another and therefore be in a better position to do things for one another, which restores full trust and total confidence in their separate-togetherness toward mutual complementation in their self-actualization toward the achievement of integral development. For instance, couples are motivated or led into effective co-ownership and co-management of their assets, which cannot be lost to their children. This loss of family assets often happens in Africa today. It takes place, for instance, by means of the lack of

transparency or openness on the part of a husband investing his own money into a project which is hidden from the knowledge of his wife for fear of rocking the boat. The perceived danger could take place in the event of the in-laws conspiring with his wife to rob him of his own hard won property. This happens among couples who have not yet known the benefit of family education. In sum, the assurance of leaving assets to the future generation is value added advantage of family education in promoting economic justice toward the realization of integral development. It spares economic ruin to innocent and helpless children. Similarly, at the level of the small group, by sharing the good news from the viewpoint of the participants, in a praying community, a new gospel light is shed. The light or the emerging consensus indicates how to put the proclaimed Christian vision of life into practice. This practice is, then, an attempt to connect Christian faith and everyday holiness with personal commitment leading to social action, for instance, in favor of the poor and marginalized members of society in Africa today. It is, then, action by the people and for the people, especially the less privileged members, leading to what is popularly known as development from below. It seeks to identify root causes of prevalent human deprivation with a view to finding lasting solutions.

The active participation or concerted personal initiative and voluntary democratic approach to the integral development from below at the microeconomic level of small groups is then a challenge to the passive reception of development aid from above. This is at the macroeconomic level of donor aid with strings attached. The proposed new way of doing things between the foreign development donors and passive local recipients has to be reconsidered with a view to re-educating the latter to understand the felt need to be

convinced to take into their own hands their development. As John Paul II put it in his encyclical letter On Social Concern: Sollicitudo Rei Socialis:

Development demands above all a spirit of initiative on the part of the countries which need it. Each of them must act in accordance with its own responsibilities, *not expecting everything* from the more favored countries, and acting in collaboration with others in the same situation. Each must discover and use to the best advantage its *own area of freedom*. Each must make itself capable of initiative responding to its own needs as a society...The development of peoples begins and is most appropriately accomplished in the dedication of each people to its own development, in collaboration with others.³⁰

In the spirit of the above stated social teaching of the Church, for instance, with a view to poverty-reduction, the small group is a springboard for self-reliance projects popularly known as *harambee*. In these harambee initiatives members of the small group and outside well-wishers raise funds and contribute local material to assist, for instance, in the building of a classroom or the education of a poor child. The small group is also a source of inspiration for effective small scale credit unions popularly known as “merry-go-round,” in which members contribute a stipulated large amount of money to a single person at a time. With such a considerable amount of money given to a member of the small group he or she is, for instance, able to buy a big-size water tank or build a permanent house. In this way, the person affords clean water from the roof-top of his house and avoids the danger of contracting water-borne diseases such as typhoid fever from contaminated stagnant water pods or polluted streams and rivers as well as lakes. In sum, in working for the development of their small groups and their neighborhood, these communities bear the truth that working for justice is an integral part of evangelization. That means that the small groups give the Christian witness that there is a profound link between evangelization and working for development.

6.2.4. African Theology of Integral Development

³⁰ SRS 44, Social Teaching of the Church 9, p.57.

The aim of the final part of this study is to synthesize and critically assess our personal contribution with reference to the relevant modern meanings of and views on the concept of human development in intrinsic connection with the related remedial idea of human rights. This contribution is accomplished from recent Catholic social teaching in the light of the gospel. The attempt is thereby made within a known African context, i.e., the nation-state of Kenya, to argue the case for the integral development of the whole person, all persons and entire peoples concerned on the moral basis of the fundamental human need for “the protection of the rights and . . . the performance of the duties of the human person.”³¹ The protection of the rights as well as their reverse side or moral duties should not be viewed as an option. It is an integral part of that essential contribution for the complete meaning of the natural right to respect of human dignity, i.e., the promotion of human dignity is a normative course of action required by fidelity to the gospel. To this effect an example is herewith given from the known African context for such a need of respect for the cultural and individual rights of the African person. It is the issue of advocating the social teaching of John Paul II concerning the law of graduality in the inculturation work of evangelization, especially on the part of foreign missionaries. However, as the pope well observed, this should not be construed to mean graduality of the law. The graduality of the law would entail the morally undesirable ethical relativism. This is akin to what Murray said would constitute an abuse of the fundamental human right to religious liberty to claim that “I have the right to do what my conscience tells me to do, simply because my conscience tells me to do so.”³²

³¹ Grasso, DH, in Weigel, *A Century of Catholic Social Thought*, p. 100.

³² Grasso, DH, in Weigel, *A Century of Catholic Social Thought*, p. 10ff. On an analogous notion of Hegel’s Willkuer (caprice), see Robert M. Wallace, *Hegel’s Philosophy of Reality, Freedom and God*, (Cambridge-Cambridge University Press, 2005), p. 234: “an arbitrary will that does what it wants [was man

The case for the law of graduality is the legitimate concern with cultural pluralism. It is in the biblical light of the latter pluralism that a passionate appeal is made for a better or more compassionate pastoral care for polygamous marriages in Africa today. This is according to the very words of Jesus: "I have come not to abolish but to fulfill."³³ But this should not be construed as advocating polygamy *per se* in the modern Africa today. It is only applying the eschatological ethics of Saint Paul:

Only everyone should live as the Lord has assigned, just as God called each one. I give this order in all the Churches. Was someone called after he had been circumcised? He should not try to undo his circumcision. Was an uncircumcised person called? He should not be circumcised. Circumcision means nothing, and uncircumcision means nothing; what matters is keeping God's commandments. Everyone should remain in the state in which he was called."³⁴

Notwithstanding his advocacy for a redemptive monogamy among Christian couples, in 1 Cor. 7, according to Saint Paul we should not for the sake of the imminent kingdom of God try to absolutize earthly goods such as human sexuality in marriage, because the shape of this world as we know it is soon passing away.³⁵ Before God, the only absolute, everything else is relative. It is with such a Pauline attitude of mind that we believe Saint Boniface could similarly find a compassionate pastoral solution to the marital problem of the newly baptized young prince in the newly evangelized Germany. When his newly wedded wife could not help him meet his marital need for sexual love on account of her long sickness, Saint Boniface married him to a second wife with express permission from Rome. It is in the same vein that we have argued for a more

wolle] is not free because it does not yet have itself as its as its content and end –we may interpret in-order to be fully with itself in accordance with paragraph 7 (Philosophy of Rights). The arbitrariness that fails to have itself as it's content and end could be identified with either or both of the non-rationalist conceptions of freedom and responsibility – namely voluntarism and naturalist compatibilism – in so far as neither of these conceptions shows how the person promotes something in her action that is distinct from what is given her from outside of her: Neither shows how the person's will has itself as its content and end."

³³ Mt 5:17.

³⁴ 1 Cor 7:17-20.

³⁵ 1 Cor 7:29-31.

compassionate pastoral care for polygamous spouses. Some of the spouses assumed their marital status prior to their baptism as adults and membership in the Catholic Church. The unjust missionary practice so far is for the husband to choose one woman among the many wives to whom he was legitimately or customarily married. This is a necessary condition for him and his wives to be baptized. The husband should relate to his other wives as his own sisters. As such, therefore, the separated wives retain their economic right to dependence on their former husband. Usually, the husband opts for the youngest of his wives.

The ecclesiastical injustice perpetrated on the unwilling former wives is the denial of their fundamental human right to the freedom of choice of the vocation or fundamental option of their way of life here on earth. And this is much in the same way as Pope Leo XIII denied the existence of any meaningful freedom between a destitute seeker of a job and the economically powerful as well politically influential industrial employers during the industrial revolution.³⁶ Similarly there can be no meaningful consent of a second or third wife being relegated to the ancillary role of a sister to her economically superior former husband.

As Saint Paul again warns all those men and women of goodwill venturing freely into the celibate vocation in their life time here on earth: “Now to the unmarried and to widows I say: it is a good thing to remain as they are, as I do, but if they cannot exercise self-control they should marry, for it is better to marry than to be on fire.”³⁷

The missionary Church in Africa would appear to be an accomplice in perpetuation of the social evil—*cooperatio in malice*—of leading the alienated women

³⁶ RN 2, in Walsh, Proclaiming Justice and Peace, p. 17ff.

³⁷ 1 Cor 7:8.

into the temptation of helping themselves to meet their human need for sexual love either illicitly with their former husbands or sinfully through the extra marital relationship with other men.³⁸ But that is what the Church teaches believers not to do in reciting our Lord's Prayer, "and do not subject us to the final test, but deliver us from the evil one" (cf.Lk.11:4). According to Zera Yacob, a seventeenth century African Ethiopian rationalist philosopher and deist theologian, "He who abandons his wife abandons her to adultery."³⁹

We have originally contributed elsewhere in this all important inculturation area of study in Africa today:⁴⁰

There are rich African values, which would be ennobled through the dialogue with corresponding Gospel values. As an example, we mention the sacredness of the stream of life from ancestors. It is the latter's will that none of us become a dead-end of the ancestral stream of life. Within such an African worldview of the innate urge to prolong and protect life the Church should consider such issues like polygamous marriages (for instance, in the case of the barrenness of the first wife), as well as the other sensitive case of witchcraft and traditional healing. They are theologically conceivable in the missionary and transitional period of Africa today. In similar cases, the Church had also, in the past, the courage to accept the law of graduality as well as the compassion to allow the lesser evil as Saint Boniface of Fulda did. He was the first missionary to evangelize the Germanic people. Among the first converts was the local Prince whose marriage was also solemnized in the Church. Some time later his wife fell sick. She did not recover for a long time, so Saint Boniface applied for permission to marry the Prince to another woman. He got the authority from Rome to do so. By marrying the Prince to a second wife, Saint Boniface helped him to meet his marital needs in a responsible manner that is without the public scandal of having to do the same thing outside the Church.⁴¹

Likewise, the Church in Africa is being called to make its own the aspirations and needs of the African Christians today. The primary role of the African moral theology is to find an ethics of culture on sound biblical basis, so that we may build a truly African and truly

³⁸ Lk 11:4.

³⁹ R. Gebrehinwet, *The Priority of Reason Over Faith According to Zera Jacobs*, unpublished MA Thesis, Nairobi, Catholic University of Eastern Africa, 2005, p. 9.

⁴⁰ J. Kariuki, "New Trends in Moral Theology": in *CHIEA Extension Programme, 1987-1988, Towards African Christian Maturity* (Nairobi: St. Paul Publications, Africa), pp. 136-156.

⁴¹ J. Kariuki, "New Trends in Moral Theology", *CHIEA Extension Programme, 1987-1988*, p. 155.

Christian Church.⁴² This is the important meaning of an inculturated African Theology of Integral Development. The latter development may in sum, be well connected also to the issue of polygamy. This is possible especially, as already mentioned, if we realize how it is true that there are rich African values that would be ennobled through dialogue with similar gospel values. As an example, we mentioned the sacredness of the ancestral stream of life. That means it is the will of African ancestors that none of us become the dead-end of the stream of life. Within such an African worldview of the innate urge to prolong and protect life, the Church should consider such an issue like polygamous marriage (for instance, in case of the barrenness of the first wife). The issue is theologically conceivable in the missionary or transitional period of Christianity in Africa today.

The socio-cultural justification of polygamy within the traditional African heritage was grounded, in the first place, on social economic motive. That means, the first wife (*ngatha*) usually approached her husband with the proposal to him to marry another woman. The reason-explanation for the request to her husband was that she was finding the management of their ever increasing assets to be beyond her ability. She needed a helpmate for more co-ownership and co-management of their growing wealth. The woman involved in a second marriage is then welcomed by the first wife as a legitimate co-wife (*muirwa*) of her own husband.

According to the relevant African mentality, what one achieves in his or her early days of life or youth serves as social economic insurance against the undeserved misfortunes of life such as old age or poverty owing to mental or physical ill-health. Since the source of wealth was then found only in tilling the land and practicing animal

⁴² Kariuki, "New Trends in Moral Theology," in CHIEA Extension Programme, 1987-1988, p. 155.

husbandry, many wives and many children were viewed as many necessary hands to harness the wealth of the family as part of the wealth of the clan and tribal unit as a whole. They were family assets. They were not viewed as liabilities or mouths to feed, since everyone including children contributed to the accumulation of family assets according to a well-defined division of labor. As the age difference between the eldest step-brother or sister and his or her youngest step-brother or sister was likely to be big, the former were taught to take care of the latter. According to this general rule in both polygamous and monogamous marriages, for instance, my two elder brothers paid a considerable part of my tuition fees in high school. This voluntary gesture of fraternal love and human solidarity has made me always feel duty-bound to help my brothers and their families, especially when they lost their jobs or retired.

In sum, we may appreciate how the issue of polygamy was traditionally connected to integral development in the accumulation and distribution of wealth as a safeguard against the undeserved misfortunes of life such as poverty, ignorance, and disease.

In this study, a final application is made to the Church in Kenya of the prophetic words of warning from the Fathers of the Third Post Conciliar Synod of Bishops. As if pointing an accusing finger against the Church in Kenya the Synod declared: “While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak about justice must first be just in their eyes. Hence we must undertake an examination of the modes of acting and the possessions and life style found within the Church herself.”⁴³

⁴³ JW 40, in Walsh, Proclaiming Justice and Peace, p.477.

The African Church's moral and spiritual insensitivity to the human suffering due to the denial of the fundamental human right to freedom of choice and action for the newly baptized wives from polygamous marriages is a clear case of social injustice. As a negative right, the freedom of choice, in this connection, means that nobody stands in your way to the full realization of your plan of life. The Church perpetrates this denial of the freedom of choice in God's name against poor women. The unfortunate catechumens have been in good will legally married according to their culturally acceptable customary law of marriage. But an unbelievable yoke is imposed upon them as a condition of their admission to the Catholic Church following their public baptism. The unfortunate women have no alternative but to oblige at least for their economic survival and that of the children. This goes a long way to explain how vulnerable the women are as they are made totally dependent on their more affluent husbands; it is a clear case about the denial of women's rights in Africa today. An affirmative action in favor of the neglected children (girls) right to higher education-the passport to social economic success in Kenya-would liberate women from the undue subordination to men and pave the way toward their legitimate contribution to their own welfare as well as the integral development of others. This is what the proposed pastoral care to polygamous marriages is all about. It is not therefore a threat to revive a relativist syncretic Africanism. The recommended pastoral care to women in polygamous marriages is only a humble moral attempt to inculturate the gospel values of integral salvation in the light of authoritative ecclesial sources such as the patristic teaching and pastoral practice of the early Father of the Church St. Boniface of Fulda. Others are the reputed contemporary scholars and researchers such as the African Theologian and Chair of Moral Theology at the State

University of Fribourg, Switzerland, Prof. Benezet Bujo,⁴⁴ and the famous Spiritan missionary and social analyst, Fr. Eugene Hillman.⁴⁵ The recommended pastoral care to polygamous marriages is therefore no mean contribution toward an emancipationist transcultural understanding of human rights, “equally relevant to Europeans, Africans, Americans and others.”⁴⁶

Again the Synod of Bishops reminded their colleagues in Kenya, according to the canon law “those who serve the Church by their labor, including priests and religious should receive a sufficient livelihood and enjoy that social security that is customary in their region. We reiterate the recommendations that lay people should exercise more important functions with regard to Church property and should share in its administration.”⁴⁷ There are clear-cut cases of frustration of the poor local indigenous clergy denied their canonical right of access to their flock for financial support and yet not receiving the same from the centralizing office of the Diocesan Ordinary. This leads the local clergy into the temptation of making ends meet by hook or crook. Some of them engage in investments in productive property such as passenger commercial vehicles

⁴⁴ Bujo, “Die pastoral ethische Beuteilung der Polyamie in Afrika,” in Freiburger Zeitschrift fuer Philosophie und Theologie, 31: pp.177- 189.

⁴⁵ On the pastoral relevance of an inculturating theological interpretation of polygamy in the light of the known law of graduality or organic growth, see Eugene Hillman, Polygamy Reconsidered (Mary Knoll, New York; Orbis Books, 1975), p. vii ff “Bernard Haering – Foreword: I personally read Father Hillman’s study in the light of the message of Bethlehem. Peace on earth to all men of good Will. So I ask myself whether our way of proposing, and eventually imposing,* our norms on the people of totally different cultures does not contradict our basic message. We ourselves can live in hope and abound in peace only because the morality of the gospel allows us adequate time for growth,* and for conversion. We must manifest our gratitude for God’s enduring patience with us.* We can do this by learning to be more patient with the different ways of other peoples and by allowing them also the time required for the leaven of the gospel to become gradually more active *within their varied cultures. If we truly convey to them the gospel of salvation, and they accept it with joy, not hampered by any legalism,*the dynamism of the faith will produce an infinitely greater harvest than what might be produced through the abrupt imposition of all rules and regulations. *Besides, it is no longer possible today for people in certain cultural situations to accept with a sincere conscience,* such impositions –even though it may be foreseen that the faith will eventually lead them in the same direction intended by our rules and regulations.”* The underlining is mine.

⁴⁶ Brian Cronin, Foundations of Philosophy: Lonergan’s Cognitional Theory and Epistemology Guide to Philosophy Series 10 (Nairobi-Consolata Institute of Philosophy, 2004), p. 1

⁴⁷ JW 41, in Walsh, Proclaiming Justice and Peace, p. 197.

(*matatu*) for which they have been suspended from their priestly ministry. As a consequence some priests walk on foot to various far distant mission stations for lack of means of transportation whereas their local ordinaries are driving in luxurious cars and living in expensive palaces.

Due to the many vocations to the religious and priestly ways of life in Africa, some bishops have denied the fundamental human right to respect of human dignity of the candidates as well as the local priests themselves. Some of the candidates have been neglected by their own bishops. Elsewhere, we are aware of a member of the local clergy who was helplessly left to die rather than meet the affordable cost of flying him to receive appropriate medical care abroad. The unjust way in which some ordinaries handle their priests is the same one with which they treat their Christian laity, especially in their places of Church work. This is in sharp contrast to what the Third Synod Fathers direct: “Lay people should be given fair wages and a system of promotion.”⁴⁸ Catechists are in particular deprived of such a just wage.

The above stated socio-ethical concerns and locally significant pastoral insights should inform, in part, a faith-inspired content of a relevant African Theology of Integral Development along with its initial problem-statement concerning the pertinent central question of investigation: “Is there a specifically African meaning of human rights and human development in contradistinction to the Christian understanding of the same as indicated in the relevant social encyclicals and Church documents?” Toward an African understanding of human rights, we may respond for further research with special reference to our Gikuyu people of Central Kenya as follows. It has been consistently argued that the concept of human rights is a modern terminology in the Western history

⁴⁸ JW 40, in Walsh, Proclaiming Justice and Peace, p. 197.

of philosophy. The concept is based on the enlightenment (*Aufklaerung*) idea of the Kantian autonomy of human reason.⁴⁹ It is then individualistic in its nineteenth century, i.e., “night watchman”⁵⁰ symbolism. That means that it is libertarian, i.e., upholding absolute free will of individuals, in its modern theoretical framework. By contrast, the recent twentieth century “social welfare” conceptual framework of a civil society traces specifically its way back to the Locke’s contractarian concept of the original state of nature. Locke is usually understood as a contractarian rather than a communitarian since the natural rights doctrine preceded the social contract theory.⁵¹ According to Locke, in the compact or original state of nature, the idea of natural rights is moderately understood as the end result of a reasonable or mutually beneficial social contract. As such the social contract entails surrendering the individual sovereignty or the absolute autonomy of human reason to a self-governing community of persons or holders of rights for the sake of the common good.

The Cartesian and Kantian notions of unaided reason or exaggerated rationalism in the modern understanding of human rights are the object of moral critique by Leo XIII and other recent popes as we have reviewed in this work. The purpose of the relevant African Theology of Integral Development is, among other concepts, to propose a corrective view of a human rights-based holistic understanding of human development. This view is more interpersonal and communitarian in scope. It is then ethical in vision. The ethical vision is based, among other factors, on the traditional African understanding

⁴⁹ Immanuel, Kant. *Critique of practical Reason*. Trans. Lewis White Beck. Indianapolis: The Bobbs-Merrill Company, INC., 1975, p.59ff.

⁵⁰ Schultz, *English Liberalism and the State*, p. xi.

⁵¹ V. Chappell, (ed.), *The Cambridge Companion to Locke* (Cambridge: Cambridge University Press, 1994), p. 239: “The State of Nature has a law of nature to govern it... that all being equal and independent, no one ought to harm one another in his life, health, liberty or possessions.” Locke is usually understood as a contractarian rather than a communitarian since the natural rights preceded the social contract theory.

of social justice. The ethically significant African concept of social justice is experientially derived from such moral issues as family life and ownership as well as marital rights among the Gikuyu people of Central Kenya. These natural rights are, among others, proposed as a paradigm or exemplary case study of the African mentality: “*cognatus ergo sum*,” i.e., I am related (to others) therefore I am, in contradistinction to the individualistic or solipsistic Cartesian philosophy of mind: “*cogito ergo sum*,”⁵² i.e., I think (for myself) therefore I am.

6.3. Conclusion

The main thrust or rationale of this dissertation was an attempt to gain a broad minded or more informed human rights based understanding of human development as integral development. This was achieved with special reference to the wider African context of socio-cultural and political as well as religious factors in Kenya. It argued that there is an intrinsic cause-effect or means-end relationship between human rights and human development, i.e., the human rights-based understanding of human development has a remedial effect on underdevelopment with a view to realize integral development. The present dissertation also indicated its specific contributions to the known Church documents and their corresponding appropriate social teaching with special regard for the wider identification of the countervailing factors of human development in Kenya. This study singled out certain social economic and cultural as well as political external countervailing indicators of the lack of human development. Examples of such factors are past colonial heritage along with its neo-colonial hangover. The hangover takes the value-laden form of condescending dependent mentality of the emerging *nouveau riche*

⁵² Rene Descartes, Discourse on Method and Meditations (New York: Penguin Books, 1979), p. 103. See also John S. Pobee, Toward an African Theology (Nashville: Abingdon Press, 1979), p. 49.

class of African capitalist agents or social economic protagonists of the Westernization model of modern development in Kenya today.⁵³ This model underlies the English philosophy of liberalism.

Other internal impending indicators of integral development include cultural alienation and social dislocation from the native tribal cohesion. Other negative indicators of integral development within the nation-state of Kenya consist of the divisive politics of racial discrimination and tribal favoritism leading to political corruption and ethnic clashes. This has been to the detriment of social harmony and national security undermining human development for lack of peace.

That is to say, the rationale of the present dissertation was to propose a moral understanding for implementation of the recent social teaching of the Church as an effective liberating remedy for underdevelopment, i.e., a liberating or healing cure against the prevailing underdevelopment following, among other malpractices, the abuse or denial of human rights in Kenya.⁵⁴ The teaching was understood as a pastorally and historically conscious *corpus* of the Church social documents and papal encyclicals.

⁵³ Geoff Sawyer, *Kenya: Promised Land?* p.24: “Western companies have always been welcomed in Kenya, not least because their presence allowed the local *Wabenzi* (owners of Mercedes Benz cars) to grow rich on the bribes they could extract for offering ‘security’. The *Wabenzi* were also able to use their positions to acquire land, often at ridiculously low prices, for speculation. Corruption, nepotism, and smuggling have come to permeate the whole system of government, the civil service, and the police. (A new supermarket in a suburb of Nairobi was reported in 1997 to be unable at the last minute to open for trading, because a close associate of government minister suddenly announced that he had been given title to the verge between the supermarket entrance and the road, and he was demanding 500,000 in return for access.) Everything has a price, from a major international contract to the *kitu kidogo*, a ‘little something’, that must be handed over for a driving license or new ID card, or to escape police custody for a fictitious motoring offence. Even some of Kenya’s banks have been rocked by allegations of corruption, and top government officials and leading politicians have been implicated in the notorious “Goldenberg scandal”, a fraud involving fictitious exports of gold and diamonds, which has cost Kenya’s treasury nearly US \$5000 million. In its Poverty Assessment report (1995), the World Bank estimated that 46 percent of Kenya’s rural population and 30 percent of the urban population were living below the poverty line in 1992. the poor in Kenya are becoming poorer. The country’s resources have become increasingly concentrated in the hands of a few, with 10 percent of the population holding 48 percent of the wealth. There is nothing inevitable about these statistics. Processes at work in society and the economy bring wealth to some, while others are reduced from vulnerability to destitution.”

⁵⁴ See page 186ff in this work.

These documents and encyclicals underlie a two-fold purpose: (a) renovation of a person and (b) reconstruction of a social order.⁵⁵ The aim of the two-fold complementary goal-statements is to become a better person within a better society. To achieve this ethical goal, it is necessary to practice social justice.⁵⁶ The objective of the social teaching of the Church is then to gain a deeper or enlightened understanding of the cumulative truth about what it means to be human and Christian in the light of natural rights. That is to say, within the African context: “what it means to be truly Christian and truly African.” The quintessence of natural rights is to take one’s life into one’s hand or simply to be free. This is according to the words of Jesus: “and you will know the truth, and the truth will make you free.”⁵⁷

The vision and mission of the relevant African Moral Theology is then the inculturated socio-ethical formation of a self-confident and self-reliant image of Kenyans. This image should be truly African and truly Christian. The hallmark of such a Christian believer as von Ketteler, the intellectual mentor of Leo XIII, appropriately said, and Benedict XVI concurred is that “a person cannot be a Christian . . . if his conviction does not flow into social action, and if his social action is not guided by Christian principles that shape his personal life.”⁵⁸ This means that Christian believers in Kenya cannot be an exception to the general rule of what it means to be a devout Christian. That is to say, the rationale of the present dissertation, underlying the conscientization goal of the socio-ethical formation of such a committed African Christian is, among other proposals, the inculcation of an internalized or self appropriated moral understanding of human

⁵⁵ Roets, *Pillars of Catholic Social Teaching: A Brief Social Catechism* p.5.

⁵⁶ *Ibid.*

⁵⁷ Jn 8:32.

⁵⁸ Murphy, RN, in Weigel, *A Century of Catholic Social Thoughts*, p. 11.

development. Such a value-added human development would include, among other concepts, ownership of private property. According to the social teaching of the Church,⁵⁹ the justification of the human right to the ownership of private property is mainly keeping personal worth. That is to say, it is not dignified or morally permissible for an able-bodied adult to depend on others for his or her daily needs, e.g., food, shelter, and clothing. The right to the ownership of private property makes a person enjoy self-esteem in catering for his or her material well being. It enables one to support his or her family members as well as other needy members in the neighborhood at large. The grounding or biblical foundation of the right to the ownership of private property is God's plan for the common destination of all created goods. The divine plan requires diligent self-support in earning one's daily bread as well as a mutually beneficial right to self appropriation of the fruits of one's labor: "The obligation to earn one's bread by the sweat of one's brow also presumes the right to do so."⁶⁰

In the above stated methodology or systematic sequence of presentation of content, underlying also the above stated rationale of this dissertation, i.e., grounding a rights-based concept of integral development on the philosophy of liberalism as critiqued and understood in the faith inspired and justice-oriented recent social teaching of the Church, there is a notable continuous thread of thought, that is, natural flow of ideas. The logical sequence of the main ideas throughout the work is theoretically grounded on the key concept of a rights-based moral understanding of human development as integral development. This value-laden understanding culminates in the relevant review of modern economic liberalism. The political economic philosophy of liberalism is the best

⁵⁹ RN 11, in Walsh, Proclaiming Justice and Peace, p. 20.

⁶⁰ CA 43.2, in Pope John Paul II, On the Human Person, p. 94ff.

known method by means of which the rights-based concept of integral development can be implemented in the new light of ethical personalism or rational individualism (i.e., moral individuality).⁶¹ Novak conclusively considered the communitarian contribution or novelty of such a universalizable moral understanding. This understanding entails an ethically responsible or rational and human rights-oriented individualism on which economic liberalism is, as we have already demonstrated,⁶² ultimately based: “Individualism’ . . . I do not think anyone has grasped clearly the new forms of voluntary association—the communitarian ideal—involved in liberal societies.”⁶³

In summation, the moral theological goal of the proposed African theology of integral development underlying the overall rationale of this dissertation is in the above indicated methodological way to gain a rights-oriented understanding of the gospel mandate of the social teaching of the Church. Such a moral understanding of the above stated two-fold biblical message is best achieved and implemented by means of a contextualized conscientization or ethical formation of a new person in a new human society according to the image of Christ. This politico-economically relevant inculturation goal of African theology is an effective way of implementing the gospel mandate of connecting Christian faith with social justice. The inculturation is implemented in the light of a rights-based or person-centered understanding of community development as the moral rationale and socio-ethical scope of the present dissertation sought to demonstrate. Economic liberalism, as we have already illustrated in this dissertation,⁶⁴ was proposed as an effective system or an important way of realizing

⁶¹ Novak, *The Catholic Ethic and the Spirit of Capitalism*, p. 27.

⁶² See page 387 in this work.

⁶³ Novak, *The Catholic Ethic and the Spirit of Capitalism*, p. 27.

⁶⁴ See page 351 in this work.

the rationale of the present dissertation. This proposal was realized by means of implementing such a moral understanding of human development as integral development within the relevant African context. That means, ultimately, the rationale of this dissertation proposal was to argue that the social economic and political system of Western liberalism promotes successfully good governance and democratic equality in a free market economy. The overall conclusion of the present dissertation was that in such a free market economy, as we have observed,⁶⁵ distributive justice and human rights thrive adequately as integral parts of good governance and democratic equality. And this is, in part, the adequate meaning of a rights-based and person-centered concept of human development properly understood as integral development. The search after the above mentioned adequate meaning was the subject matter under investigation in the present dissertation.

As a final logical conclusion to this general overview or closing remarks, the last proposal was made to indicate the universal need for a global partnership or cross-cultural encounter concerning the meaning and implications of the concept of moderate liberalism. The rationale of such an ideological community of minds, subsumed under the overall rationale of this dissertation, is to gain a rights-based understanding of human development as integral development. This concept of integral development is viewed as it has been gradually understood and critically assessed as the original meaning of the rationale of the present dissertation, in the light of the faith-inspired recent social teaching of the Church. As a main contribution to this dissertation, the liberal tradition of natural rights as moral claims owing to a person in as much as he or she is a human being would be accordingly made equally intelligible to all men and women of good will worldwide.

⁶⁵ Rawls, *A Theory of Justice*, p. 65ff. See also Goldsworthy, *Tom Mboya*, p. 54.

The ideological encounter between the conceptual frameworks of Western liberalism and African socialism, according to Mboya,⁶⁶ would be an effective methodological way, as another contribution of this dissertation, toward a more comprehensive moral understanding of human rights and integral development in an African context. The systematic acquisition of such a contextualized human rights-based understanding of human development as integral development constituted the socio-ethical rationale and grounded the moral argument of this dissertation as we have demonstrated. The proposed cross-cultural encounter is yet another contribution of this dissertation.

In summation, the above stated rationale was achieved in a methodological way and interdisciplinary means of a religiously oriented critique of the social economic and political philosophy of liberalism in the light of the faith-inspired and reason-guided social teaching of the Church. The rationale was achieved with a view to implementing the ensuing significant findings in a particular context of African socialism as understood and practiced in Kenya today. It is in this way that one aspect of the rationale of this dissertation was to contribute, as we have already indicated, to the advancement of knowledge in a contextualized socio-ethical form of a moral understanding of the entrepreneurial self-reliance, i.e., “harambee.” That means that the related spirit of capitalism as a moral idea of self-reliance or personal initiative is a constitutive part of a universally intelligible applicability criterion in the new utilitarian philosophy of liberalism, in general, and in the modern political economic thought in human development in particular. This interdisciplinary scope of the contribution to the advancement of knowledge is made in the reason-based and faith-inspired light of the

⁶⁶ Goldsworthy, Tom Mboya, p. 54.

recent social teaching of the Church in its significant critique of liberalism: “there is no more fascinating theme in contemporary history than to follow the stages through which the *laissez-faire* ‘night-watchmen state’ of the 19th century has been transformed into the ‘welfare state’ of today—at one and the same time its logical opposite and its logical corollary.” – E. H. Carr.⁶⁷

⁶⁷ Schultz, English Liberalism and the State, p. xi.

SOURCES OF ORIGINAL TEXTS OF ENCYCLICALS

Acta Apostolicae Sedis; Commentarium Officiale. Citta del

Vaticano: Typis Polyglottis Vaticanis, 1909–to date

Acta Sanctae Sedis; S.C. De Propagande Fide. Romae: Typis Polygottae

Officinade, 1865–1908, 41v

Carlen, Claudia, compiler, Guide to the Encyclicals of the Roman Pontiffs from Leo XIII to the present Day, 1878-1937. New York: H.W. Wilson Company, 1939.

The Papal Encyclicals. Vols. I-V. Salem, NH: Consortium Books, Mc Grath Pub. Co., 1981.

Papal Pronouncements, A Guide: 1940–1978 Vols. I-II Michigan: Ann Arbor, Pierian Press, 1990

Codicis Iuris Canonici Fontes, editi Emi Petri Cardinali

Gasparri. Romae: Typis Polyglottis Vaticanus, 1930-1951, 9v

Magnum Bullarium Romanum: Bullarum, Privilegiorum ac Diplomatum Romanum

Pontificum amplissima Collectio, ed. C. Cocquelines. Graz, Austria:

Akademische

Druck – u. Verlagsanstalt, 1964 – 1966, 18v

Pii IX, Pontificis Maximi Acta. Romae (1854-1878).

PRIMARY SOURCES

CHRONOLOGICAL LIST OF ENCYCLICALS (1888-2006)

LEO XIII (1878–1903)

Inscrutabili Dei Consilio (On the evils of society), April 21, 1978.

Quod Apostolici Muneris (On socialism), December 28, 1978.

Aeterni Patris (On the restoration of Christian philosophy), August 4, 1879.

Arcanum (On Christian marriage), February 10, 1880.

Grande Munus (On SS. Cyril and Methodius), September 30, 1880.

Sancta Dei Civitas (On Mission Societies), December 3, 1880.

Diuturnum (On the origin of civil power), June 29, 1881.

Licet Multa (On Catholics in Belgium), August 3, 1881.

Etsi Nos (On conditions in Italy), February 15, 1882.

Auspicato Concessum (On St. Francis of Assisi), September 17, 1882.

Cum Multa (On Conditions in Spain), December 8, 1882.

Supremi Apostolatus Officio (On the religious question), February 8, 1884

Nobilissima Gallorum Gens (On the religious question), February 8, 1884.

Immortale Dei (On the Christian constitution of states), November 1, 1895.

Specta Fides (On Christian education), November 27, 1885.

Quod Auctoritate (Proclaiming an extraordinary Jubilee), December 22, 1885.

Iampridem (On Catholicism in Germany), January 6, 1886.

Quod Multum (On the liberty of the Church), August 22, 1886,

Pergrata (On the Church in Portugal), September 14, 1886.

Officio Sanctissimo (On the Church in Bavaria) December 22, 1887.

Quod Anniversarius (On his sacerdotal jubilee), April 1, 1888.

In plurimis (On the abolition of slavery), May 5, 1888.

Libertas Praestantissimum (On the nature of human liberty), June 24, 1888.

Saepe Nos (On boycotting in Ireland), June 24, 1888.

Paterna Caritas (On reunion with Rome), July 25, 1888.

Quam Aerumnosa (On Italian immigrants), December 10, 1888.

Etsi Cunctas (On the Church in Ireland), December 21, 1888.

Exeunt Iam Anno (On the right ordering of Christian life), December 25, 1888.

Nostis Errorem (On the international problem: various declarations about modern wars, their causes, and how one can prevent them) 11 February 1889.

Magni Nobis (On the Catholic University of America), March 7, 1889.

Sapientiae Christianae (On Christians as citizens), January 10, 1890.

Dall'alto Dell' apostolico (On freemasonry in Italy), October 15, 1890.

Catholicae Ecclesiae (On slavery in the missions), November 20, 1890.

In Ipso (On episcopal reunion in Australia), March 3, 1891.

Rerum Novarum (On capital and labor), May 15, 1891.

Pastoralis (On religious union), June 25, 1891.

Pastoralis Officii (On the morality of dueling), September 12, 1891.

Au Millieu Des Sollicitudes (On the Church and State in France), February 16, 1892.

Quarto Abeunte Asaeculo (On the Columbus quatricentennial), July 16, 1892.

Inimica Vis (On freemasonry), December 8, 1892.

Custodi di Quella Fede (On freemasonry), December 1892.

- Ad Extremas (On seminaries for native clergy), June 24, 1893.
- Costanti Hungarorum (On the Church in Hungary), September 2, 1893.
- Providentissimus Deus (On the study of Holy scripture), November 18, 1893.
- Caritatis (On the Church in Poland), March 19, 1894.
- Inter Graves (On the Church in Peru), May, 1, 1894.
- Litteras a Vobis (On the clergy in Brazil), July 2, 1894.
- Christi Nomen (On the propagation of Faith and Churches), December 24, 1894.
- Longingua (On Catholicism in the United States), January 6, 1895.
- Permoti Nos (On social conditions in Belgium), July 10, 1895.
- Insignes (On the Hungarian millennium), May 1, 1896.
- Satis cognitum (On the unity of the Church), June 29, 1896.
- Divinum Illud Munus (On the Holy Spirit), May 9, 1897.
- Militantis Ecclesiae (On St. Peter Canisius), August 1, 1897.
- Affari Vos (On the Manitoba school question), December 8, 1897.
- Caritatis Studium (On the Church in Scotland), July 25, 1898.
- Spesse Volte (On the suppression of Catholic institutions), August 5, 1898.
- Quum Diuturnum (On the Latin American bishops' plenary council), December 25, 1898.
- Annum Sacrum (On consecration to the Sacred Heart), May 25, 1899.
- Depuis Le Jour (On the education of the clergy), September 8, 1899.
- Paternae (On the education of the clergy), September 18, 1899.
- Omnibus Compertum (On Unity among the Greek Melchites), July 21, 1900.
- Tametsi Futura Prospicientibus (On Jesus Christ the Redeemer), November, 1900.

Graves De Communi Re (On Christian democracy), January 18, 1901.

Gravissimas (On the religious order in Portugal), May 17, 1901.

Reputantibus (On the language questions in Bohemia), August 20, 1901.

Urbanitatis Veteris (On the foundation of a seminary in Athens), November 20, 1901.

In Amplissimo (On the Church in the United States), April 15, 1902.

Quod Votis (On the proposed Catholic University), April 30, 1902.

Mirae Caritatis (On the Holy Eucharist), May 28, 1902.

Quae Ad Nos (On the Church in Bohemia and Moravia), November 22, 1902.

Fin Dal Principio (On the education of the clergy), December 8, 1902.

Dum Multa (On marriage legislation), December 24, 1902.

PIUS X (1903–1914)

E Supremi (On the restoration of all things in Christ), October 4, 1903.

Ad Diem Illum Laetissimum (On the Immaculate Conception), February 2, 1904.

Lucunda Sane (On Pope Gregory the Great), March 12, 1904.

Acerbo Nimis (On teaching Christian doctrine), April 15, 1905.

Il Fermo Proposito (On Catholic Action in Italy), June 11, 1905.

Vehementer Nos (On the French law of separation), February, 6 1906.

Tribus Circiter (On the Mariavites or Mystic Priests of Poland), April 5, 1906.

Pien L' animo (On the clergy in Italy), July 28, 1906.

Gravissimo Officii Munere (On French association of worship), August 10, 1906.

Une Fois Encore (On the separation of Church and State), January 6, 1907.

Pascendi Dominici Gregis (On the doctrines of the modernists), September 8, 1907.

Communium Rerum (On St. Anselm of Aosta), April 21, 1909.

Editae Saepe (On St. Charles Borromeo), May 26, 1910.

Iamdudum (On the Law of Separation in Portugal), May 24, 1911.

Lacrimabili Statu (On the Indians of South America), June 7, 1912.

Singulari Quadam (On labor organizations), September 24, 1912.

BENEDICT XV (1914–1922)

Ad Beatissimi Apostolorum (Appealing for peace), November 1, 1914.

Humani Generis Redemptionem (On preaching the word of God), June 15, 1917.

Quod Iam Diu (On the future peace conference), December 1, 1918.

In Hac Tanta (On St. Boniface), May 14, 1919.

Paterno Iam Diu (On Children of central Europe,) November 24, 1919.

Pacem, Dei Munus Pulcherrimum (On peace and Christian reconciliation), May 23, 1920.

Spiritus Paraclitus (On St. Jerome), September 15, 1920.

Principi Apostolorum Petro (On St. Ephrem, the Syrian), October 5, 1920.

Annus Iam Plenus (On children of central Europe), December 1, 1920.

Sacra Propediem (On the Third Order of St. Francis), January 6, 1921.

In Praeclara Summorum (On Dante), April 30, 1921.

Fausto Appetente Dei (On St. Dominic), June 29, 1921.

PIUS XI (1922–1939)

Ubi Arcano Dei Consilio (On the peace of Christ in the Kingdom of Christ), December 23, 1922.

Rerum Omnium Perturbationem (On St. Francis de Sales), January 26, 1923.

Studiorum Ducem (On St. Thomas Aquinas), June 29, 1923.

Ecclesiam Dei (On St. Josephat), November 12, 1923.

Maximam Gravissimamque (On the French diocesan associations), January 18, 1924.

Quas Primas (On the feast of the Christ the King), December 11, 1925.

Paterna Sane Sollicitudo (On the Catholic Attitude to the Modern State: Practical Direction for special Crises – Mexico, Italy, Germany), 1 February 1926.

Rerum Ecclesiae (On Catholic missions), February 28, 1926.

Rite expiatis (On St. Francis of Assisi), April 30, 1926.

Iniquis Afflictisque (On the persecution of the Church in Mexico), November 18, 1926.

Moralium Animos (On religious unity), January 6, 1928.

Miserentissimus Redemptor (On reparation to Sacred Heart), May, 8, 1928.

Rerum Orientalium (On the promotion of Oriental studies), September 8, 1928.

Mens Nostra (On the promotion of the Spiritual Exercises), December 1929).

Quinquagesimo Ante (On his sacerdotal jubilee), December 23, 1929.

Rappresentanti in Terra (On Christian education), December 31, 1929.

Ad Salutem (On St. Augustine), April 30, 1930.

Benedetto Natale (On the “Peace of Christ”), 24 December 1930,

Casti Connubii (On Christian marriage), December 31, 1930.

Quadragesimo Anno (On reconstruction of the social order), May 15, 1931.

Quando Nel Principio (On the events centring round the French occupation of the Ruhr in 1923), 24 June 1923.

Non Abbiamo Bisogno (On Catholic Action in Italy), June 29, 1931.

Nova Impendet (On the economic crisis), October 2, 1931.

Lux Veritatis (On the council of Ephesus), December 25, 1931.

Divini Illius Magistri (On the Christian education of youth), 31 December 1931.

Caritate Christi Compulsi (On the Sacred Heart), May 3, 1932.

Acerba Animi (On persecution of the Church in Mexico), September 29, 1932.

Dilectissima Nobis (On oppression of the Church in Spain), June 3, 1933.

Ad Catholici Sacerdotii (On the Catholic priesthood), December 20, 1935.

Vigilanti Cura (On motion pictures), June 29, 1936.

Mit brennender Sorge (On the Church and the German Reich), March 14, 1937.

Divini Redemptoris (On atheistic communism), March 19, 1937.

Nos Es Muy Conocida (On the religious situation in Mexico), March 28, 1937.

PIUS XII (1939–1958)

Summi Pontificatus (On the unity of human society), October 20, 1939.

Sertum Laetitiae (On the one hundred and fiftieth anniversary of the establishment of the hierarchy in the United States), November 1, 1939.

Saeculo Exeunte Octavo (On the eight centenary of the independence of Portugal), June 13, 1940.

La Sollenita della Pentecoste (The broadcast on the golden jubilee celebration of Rerum Novarum concerning wealth, work and freedom) 1 June 1941.

Nell'Alba (On a Special Christmas message: commemoration of the God-man's birth), December 24, 1941.

Mystici Corporis Christi (On the Mystical Body of Christ), June 29, 1943.

Divino Afflante Spiritu (On promoting biblical studies, commemorating the fiftieth anniversary of Providentissimus Deus), September 30, 1943.

Orientalis Ecclesia (On St. Cyril, Patriarch of Alexandria), April 9, 1944.

Communium Interpretes Dolorum (Appealing for prayers for peace during May), April 15, 1945.

Orientales Omnes Ecclesias (On the three hundred and fiftieth anniversary of the

reunion of the Ruthennian Church with the Apostolic see), December 23, 1945.

Quemadmodum (Pleading for care of the world's destitute children), January 6, 1946.

Deiparae Virginis Maria (On the possibility of defining the Assumption of the Blessed Virgin Mary as a dogma of faith), May 1, 1946.

Fulgens Radiatur (On St. Benedict), March 21, 1947.

Mediator Dei (On the sacred liturgy), November 20, 1947.

Optatissima Pax (Prescribing public prayers for social and world peace), December 18, 1947.

Auspicia Quaedam (On public prayers for world peace and solution of the problem of Palestine), May 1, 1948.

In Multiplicibus Curis (On prayers for peace in Palestine), October 24, 1948.

Redemptoris Nostris Cruciatu (On the holy places in Palestine), April 15, 1949.

Anni Sacri (On the program for combating atheistic propaganda throughout the world), March 12, 1950.

Summi Maeroris (On public prayers for peace), July 19, 1950.

Humani Generis (Concerning some false opinions threatening to undermine the foundations of Catholic doctrine), August 12, 1950.

Mirabile Illud (On the crusade of prayer for peace), December 6, 1950.

Evangelii Praecones (On the promotion of Catholic missions), June 2, 1951.

Sempiternus Rex Christus (On the council of Chalcedon), September 8, 1951.

Orientales Ecclesiae (On the persecuted Eastern Church), December 15, 1952.

Doctor Mellifluus (On St. Bernard of Clairvaux, the last of the Fathers), May 24, 1953.

Fulgens Corona (Proclaiming a Marian Year to commemorate the centenary of the definition of the dogma of the Immaculate Conception), September 8, 1953.

Sacra Virginitas (On consecrated virginity), March 25, 1954.

Ecclesiae Fastos (On St. Boniface), June 5, 1954.

Ad Signarum Gentem (On the supranationality of the Church), October 7, 1954.

Ad Caeli Reginam (Proclaiming the Queenship of Mary), October 11, 1954.

Haurietis Aquas (On devotion to the Sacred Heart), May 15, 1956.

Luctuosissimi Eventus (Urging public prayers for peace and freedom for the people of Hungary), October 28, 1956.

Laetamur Admodum (Renewing exhortation for prayers for peace in Poland, Hungary, and especially for the Middle East), November 1, 1956.

Datis Nuperrime (Lamenting the sorrowful events in Hungary and condemning the ruthless use of force), November 5, 1956.

Fidei Donum (On the present condition of the Catholic missions, especially in Africa), April 21, 1957.

Invicti Athletae (On St. Andrew Bobola), May 16, 1957.

Le Pelerinage De Lourdes (Warning against materialism on the centenary of the apparitions at Lourdes), July 2, 1957.

Miranda Prorsus (On the communications field: motion picture, radio, television), September 8, 1957.

Ad Apostolorum Principis (On communism and the Church in China), June 29, 1958.

Meminisse Iuvat (On prayers for the persecuted Church), July 14, 1958.

JOHN XXIII (1958–1963)

Ad Petri Cathedram (On truth, unity and peace, in a spirit of charity), June 29, 1959.

Sacerdotii Nostri Primordia (On St. John Vianney), August 1, 1959.

Grata Recordatio (On the rosary: prayer for the Church, missions, international and social problems), September 26, 1959.

Princeps Pastorum (On the missions, native clergy, lay participation), November 28, 1959.

Mater et Magistra (On Christianity and social progress), May 15, 1961.

Aeterna Dei Sapientia (On the fifteenth centennial of the death of Pope Leo 1: the see of Peter as the center of Christian Unity), November 11, 1961.

Paenitentium Agere (On the need for the practice of interior penance), July 1, 1962.

Pacem in Terris (On establishing universal peace in truth, justice, charity, and liberty), April 11, 1963.

PAUL VI (1963–1978)

Ecclesiam Suam (On the Church), August 6, 1964.

Mense Maio (On prayers during May for preservation of peace), April 29, 1965.

Mysterium Fidei (On the Holy Eucharist), September 3, 1965.

Christi Matri (On prayers for peace during October), September, 15, 1966.

Populorum Progressio (On the development of peoples), May 26, 1967.

Sacerdotalis Caelibatus (On the celibacy of the priest), June 24, 1967.

Humanae Vitae (On the regulation of birth), July 25, 1968.

Octogesima Adveniens (On call to action), May 14, 1971.

Evangelii Nuntiandi (On evangelization on the modern world), December 8, 1975.

JOHN PAUL 1 (1978)

JOHN PAUL 11 (1978–2005)

Redemptoris Hominis (On redemption and the dignity of the human race), March 4, 1979.

Dives in Misericordia (On the mercy of God), November 30, 1980.

Laborem Exercens (On human work), September 14 1981. (Note: Above English texts in: Carlen, Claudia, IHM, ed. The papal Encyclicals, Vol 1-v, 1740-1981. Consortium Book McGrath Pub Co., 1981)

Familiaris Consortio (On the role of the Christian family in modern world), November 24, 1981.

Slavorum Apostoli (On commemorating the eleventh centenary of Evangelizing work of St. Cyril and Methodius), June 2, 1985. In origins 15/8 (July 16, 1985): 113-125.

Dominum et Vivificantem (On the Holy Spirit), April 13, 1986. In origins 16/4 (June 12, 1986): 77-102.

Sollicitudo Rei Socialis (On social concern) December 30, 1987. In Paulines, 9 1987.

Mulieris Dignitatem (On dignity and vocation of women), August 15, 1988.

Christifideles Laici (On the vocation and mission of the lay faithful), December 30, 1988.

Tertio Millennio Adveniente (On the third millennium), November 10, 1994.

Ut Unum Sint (On the call for Christian unity), May 25, 1995.

Ecclesia in Africa (On the Church in Africa) September 14, 1995.

Centesimus Annus (On the human person), May 1, 1991. In Paulines, 10 1995

Journeying towards the third millennium, November 29, 1998

Evangelium Vitae (On the gospel of life)

Novo Millennio Inuente (On the beginning of the new millennium), January 6, 2001.

BENEDICT XVI (2005–)

Deus Caritas Est (On the love of God), December 25, 2005.

Spe Salvi (On the Christian hope), November 30, 2006.

Caritas in Veritate (On the integral development in charity and truth), June 29, 2009.

SELECTED BIBLIOGRAPHY

- Abbot, Walter. Documents of Vatican Council II. Northport, New York: Costello Pub. Co, 1966.
- Abu-Jamal, Mumia. Life From Death Row (NY: Hudson Wesley Publishing Company 1995).
- Achebe, Chinua. Things Fall Apart. New York: Fawcett Crest 1959.
- _____. Arrow of God. New York: The John Day Company, 1967.
- Acta Apostolicae Sedis: Commentarium Officiale, Citta del Vaticano: Typis Polyglots Vaticanis, 1909-to date.
- Acta Sanctae Sedis, S.C. De Propaganda Fide, Romae; Typis Polyglottae Officiale, 1865-1908m 41 v.
- Agostoni, Tarsicio. Every Citizen's Handbook. Nairobi: Paulines Publications Africa, 1997.
- Allen, Tim. Poverty and Development Into the 21st Century. Glasgow: Oxford University Press, 2000.
- Apel, Max, *et al.* Philosophisches Woerterbuch Augsburg: Verlagshandlung, Germany: 1958.
- Aquinas, Thomas St. On Charity: De Caritate Wisconsin: Marquette University Press, Milwaukee, 1993.
- Aquinas, Saint Thomas Summa Contra Gentiles, Book Three: Providence, Part II, trans. Vernon J. Bowke.
- Aquinas, Thomas. II, **The Summa Theologica** of Saint Thomas Aquinas, Vol. II, ed., Robert M. Hutchins. Chicago: Encyclopedia Britannica, Inc., 1952.
- Atkinson, Charles Millner. Jeremy Bentham: His Life and Works. New York: M. Kelley Publisher, 1969.
- Augustine, St., City of God, Vol.1. , edit. Marcus Dods. . Edinburgh: T&T Clark. 1871.
- Barett, Donald N., (ed.) The Problem of Population. Vols.1-5. Notre Dame: University of Notre Dame Press, 1964.
- Barnett, Michael. Eyewitness to a Genocide: The United Nations and Rwanda. Ithaca: Cornell University. Press, 2002.

- Baum, Gregory, *et al.* (eds.). The Logic of Solidarity: Commentaries on Pope John Paul's Encyclical "On Social Concern." Maryknoll, NY: Orbis Books, 1989.
- _____. The Priority of Labour: A Commentary on Laborem Exercens. New York: Paulist Press, 1982.
- _____. Ethics and Economics: Canada's Catholic Bishops and the Economic Crisis. Toronto; James Larimer and Co., 1984.
- Bentham, Jeremy. "Book of Fallacies", Richardson, M., ed., Human Rights, Human Needs, and Developing Nations. New York: Rockefeller Foundation, 1980.
- Bergant, Dianne, (ed.), *et al.* The Catholic Study Bible. New American Bible. Oxford: Oxford University Press. 1990.
- Berger, L'Abbe. Dictionnaire de Theologie. Nouvelle Edition. Tome Premiere. Lille: L. Lefort, Librairie, 1852.
- Berman, Bruce J., (ed). African Capitalists in African Development. Boulder: L. Rienr Publishers, 1994.
- Bishops of Kenya. On the Economy of Kenya. Nairobi: Paulines Publications — Africa, 1999.
- Boff Leonardo. Liberating Grace. Orbis Books, New York: 1993.
- Bogliolo. Aloisius Ontologia - Entis Communis, Praelectiones Academicæ, Roma: Pontificia Universitas Urbaniana de Propaganda Fide. 1965-1966.
- Bogliolo, Luigi. Metaphysics. Trans. Myroslaw A. Cizidyn. Bangalore: Theological Publications in India, 19987.
- Borghi, M.(ed.), For an Effective Right to Adequate Food. Fribourg Switzerland: Fribourg University Press, 2002.
- Bosch J. David, (ed.). Church and Culture Change in Africa – Lux Mundi 3 N.G. Kerk- Boekhandel, Pretoria: 1971.
- Brown, L.R. World Without Borders, (New York: Vintage Books, 1973).
- Bruggger Joh Franz., Familien Pastoral. Schoenstatt, Valendar: Patris Verlag, 2004.
- Bujo, Benezet. African Christian Morality At the Age of Inculturation. Nairobi: Paulines Publications Africa, Nairobi: 1998.

- _____. The Ethical Dimension of Community: The African Model and the Dialogue between North and South. Paulines Publications Africa, Nairobi:1998.
- _____. African Theology in its Social Context. Nairobi: Paulines Publication Africa, 1999.
- _____. "Die pastoral ethische Beuteilung der Polyamie in Afrika," in Freiburger Zeitschrift fuer Philosophie und Theologie, 31: 1885.
- Buya, Mudeje Carolyn S. Nurture as the Basis for Individual Development with Reference to Children's Rights in Kenya. Unpublished work M.A. Thesis in Philosophy. Nairobi, Kenyatta University, 2005.
- Cahill, Lisa. Family: A Christian Social Perspective. Minneapolis, MN: Fortress Press, 2000.
- Cauthen Kenneth. The Passion for Equality. Totowa, New Jersey: Rowman and Littlefield, 1987.
- Cavanagh, Mett. Against equality of Opportunity. Oxford: Clarendon Press, 2002.
- Chapell, V. The Cambridge Companion to Locke. Cambridge: Cambridge University Press, 1994.
- Chenau, Philippe. "A L'Aube Du Troisieme millenaire," Notes et Document-pour une Recherche Personaliste, 68 Septembre-December 2003. Rome: Institut International Jacques Maritain, 2003.
- CHIEA Extension Programme, 1987-1988. Towards African Christian Liberation. Nairobi: St. Paul Publications. Africa, 1990.
- Childress, F. and Macquarrie J., (eds.). A New Dictionary of Christian Ethics. London: SCM Press Ltd., 1986.
- Clark, Elizabeth. Augustine on Marriage and Sexuality. Washington, D.C.: The Catholic University of America Press, 1990.
- Campanhausen, Hans von The Fathers of the Church : New York :Patho University Press, 1964.
- Composta, Dario. Moral Philosophy and Social Ethics. Bangalore: Theological Publications in India, 1988.
- Conquelines, C., ed. Magnum Bullarum Romanum: Burraum Privilegiorum ac Diplomatum Romanum Pontificum Amplissima Collectio. Graza Austria: Akademische Druck-u. Verlagsanstalt, 1964-966.

- Cook, David. ed. Ngugi wa Thiong'o: An Explanation of his Writing. London: Heinman, 1983.
- Coplestone, Frederick. A History of Philosophy. Vol. 9. New York: Image
- Copleston, Frederick, *et al.* On the History of Philosophy. London: Search Press, 1979.
- Coulter, Philip B. Measuring Inequality: A Methodological Handbook, Boulder, Westview Press, 1989.
- Cranston, M. What Are Human Rights? London: The Bodley Head, 1973.
- Cronin, Brian. Foundations of Philosophy: Lonergan's Cognitional Theory and Epistemology. Guide to philosophy Series, 10. Nairobi: Consolata Institute of Philosophy Press, 2001.
- Curran, Charles E., *et al.* Official Catholic Social Teaching. Readings in Moral Theology, 5. New York/Mahwah: Paulist Press, 1986.
- Daniels, Norman. Reading Rawls: Critical Studies on Rawls' A theory of Justice. Stanford, California: Stanford University Press, 1975.
- De Foucauld Charles, Brother Charles of Jesus. Cry the Gospel with your Life. Mesnil Saint-Loup: Edition Le Livre Ouvert, 1994.
- Descartes, Rene. Discourse on Method and Meditations. New York: Penguin Books, 1979.
- Destro, Robert A. "Laborem Exercens," in Weigel, A Century of Catholic Social Thought: Essays on "Rerum Novarum" and Nine Other Key Documents. Washington D.C. Ethics and Public Policy Center, 1991.
- Desrochers, John. The Social Teaching of the Church. Madras: John Desrochers, c.s.c., 64 Millers's Road, Bangalore, 1982.
- Dilanni, Albert M. "Faith and Justice: A Delicate Balance," American 161 (1989), pp. 32-36, 45.
- Die Deutschen Bischöfe 46 Christliche Verantwortung in Verändelter Welt. Bonn: Sekretariat der Deutschen Bischofskonferenz, 1990.
- Donahue, John R. "Parable of the Sheep and the Goats: A Challenge to Christian Ethics," Theological Studies 47 (1986); 3-31.
- Donders, J.G. Non-Bourgeois Theology: An African Experience of Jesus. New York: Orbis Books, 1985

- Doornbos, Martin. Beyond Conflict in the Horn: Prospects for Peace Recovery and Development in Ethiopia, Somalia and The Sudan. Doran, Kevin. Solidarity: A Synthesis of Personalism and Communitarism in the Thought of Karol Wojtyla. New York: P. Lang, 1996.
- Dougras, R. Bruce. The Deeper Meaning of Economic Life: Critical Essays on U.S. Catholic Bishops' Pastoral Letter on Economy. Washington, D.C.: Georgetown University Press, 1980.
- Dulles, Avery. Models of the Church. New York: Doubleday and Co., Incl, 1978.
- Dworkin, R. Taking Rights Seriously. London: Duckworth, 1977.
- Ederer, Rupert J. The Social Teaching of Wilhelm von Ketteler. Washington, D.C. University Press of America, 1981.
- Edgerton, Robert B. Mau Mau: An African Crucible. New York: Random House, 1989.
- Editorial: feeding the oil addiction: < <http://www.Washingtonpost.com/up-dyn/content/article/2006/AR 2006020> >.
- Ela, Jean-Marc. African Cry. Maryknoll, New York: Orbis Books, 1986.
- _____. My Faith As An African. Maryknoll, New York: Orbis Books, 1988.
- Emerj, Louis, (ed.). Development Policies and the Crisis of the 1980's. Paris: Development Centre of the Organisation for Economic and Co-operation and Development; Washington, D.C: OECD Publications and Information Centre, 1987.
- En Wikipedia African Language <http://en.wipendia.org/wiki/African_language>
- Finnis J. Natural Law and Natural Right. Oxford: Claredon Press, 1980.
- Flannery, Austin, (ed.). Vatican II: The Conciliar and Post Conciliar Documents. Northport, New York: Costello Pub. Co., 1975.
- Flannery, Austin. , (ed.) The Basic Sixteen Documents: Vatican Council II: Constitutions, Decrees, Declarations. A Completely Revised Translation in Inclusive Language. North Port, NY: Costello Publishing Company, 1996.
- Flew, Anthony. Equality in Liberty and Justice. New York: Routledge, 1989.
- Forsythe, David P. Human Rights and Peace: The International and National Dimensions. Lincoln: University of Nebraska Press, 1993.

- _____. Human Rights and Worship Politics. Lincoln: University of Nebraska Press, 1983.
- _____. The International of Human Rights. Lexington, Mas: Lexington Books, 1991.
- Franklin, V.P. Martin Luther, Jr. Biography. New York: Park Plane Press, 1998.
- Franks, C.E.S, (ed.). Dissent and the State. Toronto: Oxford University Press, 1989.
- Freeden, Michael. Rights. Milton, Keynes: Open University Press, 1991.
- Freeman, Charles W. The Human Rights Dimension in Africa. Washington, D.C.: U.S. Department of States. Bureaus of Public Affairs, 1986.
- Freeman, Michael. Liberalism, Socialism and Human Rights. Gloucester, Essex: University of Essex. 1992.
- Fuchs, Joseph. Essere Del Signore Un Corso Di Teologia Morale Fondamentale. Trascrizione Per Gli Studenti 1981, Roma: Pontificia Universita Gregoriana, Roma; 1981.
- Gadgil, D.R. Human Rights in a Multinational Society. Bombay: Poon Gokhale Institue of Politics and Economics, 1968.
- Gallagher, P. Becoming Aware: Human Rights and the Family. New York: (Hegel, G.W. Like in George and William), UNESCO, 1985.
- Galliher, John F. Deviant Behavior and Human Rights. Englewood Cliffs, NJ: Prentice Hall, 1991.
- Ganji, Maneuchehr. International Protection of Human Rights. Geneve: Librairie E. Droz, 1962.
- Gebrehinwet, R. The Priority of Reason Over Faith According to zera Jacob. Unpublished M.A. Thesis. Nairobi, Kenya, Catholic University of Eastern Africa, 2005.
- George, Robert P. Making Men Moral: Civil Liberties and Public Morality. Oxford: Clarendon Press, 1993.
- Gewirth, Alan. The Community of Rights. Chicago: The University of Chicago Press, 1966.
- _____. Human Rights: Essays on Justification and Applications. Chicago: University of Chicago Press, 1982.
- _____. Self-fulfillment. Princeton: Princenton University Press, 1998.

- Ghali, Boutro Boutros. Commentor. The United Nations and Human Rights, New York: United Nations Reproduction Section, 1945-1995.
- Glossary of Religion and Philosophy – Short Biography of Pope LeoXIII.
<[http://atheism about .com/library /glossary/western/bldef_leoxiii.htm](http://atheism.about.com/library/glossary/western/bldef_leoxiii.htm)>
- Glossary of Religion and Philosophy – Short Biography of Pope Pius XII.
<[http://atheism about .com/library /glossary/western/bldef_piusxii.htm](http://atheism.about.com/library/glossary/western/bldef_piusxii.htm)>
- Goldin, Ian, Knudsen, Odin, and Branddao, Antbonio S., (eds.). Modelling Economy-Wide Reforms. Paris: Development Centre of the Organization for Economic Co-operation and Information Center, 1994.
- Goddsworthy, David. Tom Mboya: The Man Kenya Wanted to Forget. London: Heinemann, 1982.
- Goodwin, Barbara. Justice by Lottery. Chicago: The university of Chicago Press, 1992.
- Heller, Agnes. Beyond Justice. Oxford: Basil Blackwell, 1987.
- Gove, Philip B. Websters Third International Dictionary of theEnglish Language. Springfield, MA: Mercian Webster Inc. Publishers, 1981.
- Government of Kenya. Philosophy Day at UNESCO. Report on the 2nd Philosophy Day Celebrations held at Kenya Institute of Education (KIE) Nairobi, Kenya on 21st November 2003. Nairobi: United Nations Educational Scientific and Cultural Organization, 2003,
- Gran, Guy. Development by People: Citizen Construction of a Just World. New York: Praeger, 1983.
- Grasso, Kenneth L., DH, in Weigel, A Century of Catholic Social Thought Essays on "Rerum Novarum" and Nine Other Key Documents. Washington D.C. Ethics and Public Policy Center, 1991.
- Green, James F. The United Nations and Human Rights. Washington, D.C.: Brookings Institution, 1958.
- Gregor, Mary, (ed.). Immanuel Kant: Critique of Practical Reason. Cambridge: Cambridge University Press, 19970
- Gregory XVI.Mirari Vos, On Liberalism and Religious Indifferentism, The Papal Encyclicals, Vol. 1, Salem, New Hampshire: McGrath Publishing Company, 1981.

- Gremillion, Joseph. The Gospel of Peace and Justice: Catholic Social Teaching Since Pope John, Maryknoll, New York: Orbis Books, 1976.
- Guha, Amalendu. Development Alternative. Stockholm, Sweden: Bethany Books, 1985.
- Gutierrez, Gustavo. A Theology of Liberation. Trans. Caridad Inda Easleson. Maryknoll, New York: Orbis Books, 1983.
- _____. The Power of the Poor in History. Trans. Robert Barry. Maryknoll, New York: Orbis Books, 1984.
- _____. The Truth Shall Make You free: Confrontations. Trans. Mathew O'Connell. Maryknoll, New York: Orbis Books, 1990.
- Harari, Denyse. Social Conflict and Development: Basic Needs and Survival Strategies in Four National Settings. Paris: Development Centre of Organization for Economic Co-operation and Development, 1982.
- Harriss, John and Moore, Mick, (ed.). Development and the Rural-Urban Divide. London: Frank Cass, 1984.
- Hastings, Adrian *et al.*, (ed.). The Oxford Companion to Christian Thoughts Oxford: Oxford University Press, 2000.
- Hegel, G.W. Elements of the Philosophy of Right. Cambridge. Cambridge University Press, 1991.
- Hegel's Philosophy of Rights. Trans. Know, T.M. Oxford: Clarendon, 1952.
- Henriot, J. Peter, *et al.* Catholic Social Teaching: Our best Kept Secret. Blackburn, Victoria: Collins Dove, 1987.
- Hilman, Eugene. Polygamy Reconsidered: African Plural Marriage & Christian Churches. New York: Orbis Books, 1975.
- Himbara, David. Kenyan Capitalist, the State, and Development. Nairobi: East African Educational Publishers, 1994.
- Hoffe, Otfried. Political Justice: Foundation for a Critical Philosophy of Law and the State. Cambridge: Polity Press, 1995.
- Holleman, Warren Lee. *"The Human Rights Movement: Cry of the Opressed: The History and Hope of the Human Rights Revolution by Robert F Drinan "*, Cross Currents Summer 1989, v39n2, pp. 232-234.

- Holleman, Warren Lee. "*The Human Rights Illusion*", America, Oct. 29, 1988, v159n12, pp. 318-3100
- Hollenbach, David. Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition. New York: Paulist Press, 1979.
- Hollinger, Rogert. The Dark Side of Liberalism: Elitism versus Democracy. Westport: Greenwood Publishing Company, 1996.
- Houser, George M. "*Human Rights and the Liberation Struggle*," African Today, Fourth Quarter 1992, v3 9n4 p. 5-17.
- Howard, R.E. Human Rights in Commonwealth Africa. Totowa, New Jersey: Rowman and Littlefield, 1986.
- Hufton, Olwen, (ed.). Historical Change and Human Rights: The Oxford Amnesty Lectures. New York: Basic Books, 1995.
- Hughes, Philip. The Popes New Order: A Systematic Summary of the Social Encyclicals and Addresses from Leo XIII to Pius XII. New York: The Macmillan Company, 1944.
- Human Rights Watch. Slaughter Among Neighbours. New Haven: Yale University Press, 1995.
- Illanes, J. L. On the Theology of Work. Dublin: Scepter Publishers Ltd, 1967.
- Ishay, Micheline R. The Human Rights Reader. New York: Routledge, 1997.
- Jackson, Henry. Nichomachean Ethics. Book Five. New York: Marms Press, 1973
- Jacobs, Laurence R. Inequality and American Democracy. What we know and what we need to learn. New York, Russell Sage Foundation, 2005.
- Jenkins, Rhys Owen. Transnational Corporations and Uneven Development: The Internationalization of Capital and the Third World. London: New York: Methuen, 1987.
- Jepma, C.J. The Tying of Aid. Paris: Development Centre of Organization for Economic Co Operatin and Development, 1991.
- Jerez, Caesar. The Church in Central Africa: Faith, Hope and Love in a Suffering Church. London: Catholic Institute for International Relations, 1980.
- John Rawls. A Theory of Justice: Revised Edition. Cambridge, MA: The Belknap Press Of Harvard University Press, 1999.

- Junghans, Helmar. Die Reformation in Augenzeugen Berichten (Dusseldorf: Karl Rauch Verlag, 1967).
- Kaiser, Father John Anthony. If I Die, Foreword by Giovanni Tonnuci Apostolic Nuncio to Kenya. Nairobi: Cann Publishing Services, 2003.
- Kant, E. The Moral Law: Kant's 'Groundwork of the Metaphysics of Morals.' Trans. Paton. H. J. London: Hutchinson Press, 1968.
- Kant, I. Foundations of the Metaphysics of Morals. Indianapolis: Bobbs, Merrill, 1951.
- _____. Critique of Practical Reason. Trans. Lewis White Beck. Indianapolis: The Bobbs-Merrill Company, INC., 1975
- Kariuki, Joseph. The Possibility of Universal Moral Judgment in Existential Ethics: A Critical Analysis of the Phenomenology of Moral Experience according to Jean-Paul Sartre. Bern: Peter Lang, 1981.
- _____. "New Trends in Moral Theology. " Towards African Christian Maturity. CHIEA Extension Programme 1987. Nairobi: St Paul Publications – Africa, 1987.
- _____. "Social Justice and the Option for the Church in Eastern Africa: The Ethical Perspective", in J. M. Waliggo, (ed), CHIEA, African Christian Studies, Vol. 2, December 1986.
- _____. "Ideologies, Mentalities and the Christian Faith," Atheism and Dialogue, XXIII, Citta del Vaticano: Segretariato Per I Non Credenti, 1988.
- _____. "Sollicitudo Rei Socialis" – The Answer of the Church to Economic Situations." Towards African Christian Libreation, Nairobi: St. Paul Publications Africa, 1990.
- _____. "La Chiesa Cattolica e lo Sviluppo: Proffili Subregionali. L 'Africa Orientale'", Etica, (ed). Economica: II Contributo Della Chiesa in Africa. Trans. Vincenzo Buonomo, et al. Bologna: Edizioni Dehoniane Bologna, 1995.
- _____. "Christian Faith and the Search for Happiness in Africa," Atheism and Faith XXVI-2, Citta del Vaticano: Pontifium Consilium Pro Dialogo Cun Non-Credentibus, 1995.
- _____. "L 'Eglise Catholique et Le Development: Analyses Regionales. L 'Afrique orientale'." Ethique et development: L'apport des communantes's chretiennes en Afrique. Trans. Roberto Papini, et al. Yaunde: Editions CLE et Rome: Institut International Jacques Maritain, 1995.

- Kariuki, Joseph. *"Ideologies, Mentalities and Human Development: The Search for Happiness in Kenya."* African Christian Studies, Vol. 18, No. 2, June 2002. Nairobi: Quarterly Journal of the Faculty of Theology, Catholic University of Eastern Africa.
- Kato, Byang H. Theological Pitfalls in Africa. Kisumu, Kenya: Evangelical Pub. House, 1975.
- Kaufmann, Walter. Without Guilt and Justice: From Decidophobia to Autonomy. New York: Peter H. Wyden, Inc. Publisher, 1973.
- _____. (ed.). Existentialism: From Dostoevsky to Sartre. New York : A Meridian Book, New American Library,; 1975.
- Kaunda, Kenneth. A Humanist in Africa. London: Longmans, 1966
- Kekes, John. Against Liberalism. Ithaca: Cornell University Press, 1997.
- Kelly, David F. The Emergence of Roman Catholic Medical Ethics in North America: An Historical-Methodological-Bibliographical Study. New York: The Edwin Mellen Press, 1979.
- Kentenich, Joseph. Education and the Challenge of Our Times: Perspective for Catholic Educators. Schoenstatt, Valendar: Patris Verlag, 1971.
- _____. The Family At the Service of Life – Recollection Days for Couple. Bangalore: St Pauls, 2001.
- Kenyatta, Jomo. Suffering Without Bitterness: The Foundation of the Kenya Nation. Nairobi: East Africa Pub. House, 1969.
- _____. Harambee? Nairobi: Oxford University Press. 1964.
- _____. Facing Mount Kenya, New York: Vintage Books, 1965.
- KEC. On the Economy of Kenya – Pastoral Letter of the Bishops of Kenya. Nairobi: Paulines Publications Africa, 1999.
- _____. "In Respect of the Events of August 1, 1982", 13, in Mejia, The Conscience of Society: The Social Teaching of the Catholic Bishops of Kenya 1960-1995. Nairobi: Pauline's publication 1995.
- Kenya Geography and Climate<[http: Kenya.- rc bowen.com/geography/coimate.html](http://kenya.rcbowen.com/geography/coimate.html)>
- Kenya History <<http://www.ezakwantu.com/Gallery%20History%of%20Kenya.htm>>

- Kettler, Wilhelm von "The Labor Problem in Christianity" and "Liberalism, Socialism and Christianity," in Ederer (ed.), The Social Teaching of Wilhelm von Kettleler. Washington, D.C. University Press of America, 1981.
- Kidd, Sheila. Some Suggestions on Teaching about Human Rights. Geneva: UNESCO, 1968.
- Killam, G.D. Critical Perspectives on Ngugi wa Thiongo. Washington, D.C.: Three Continents Press, 1984.
- Kim, Ilpyong J, (ed.). Development and Cultural Change: Cross-Cultural Perspectives. New York: Paragon House, 1986.
- Kitching, Gavin. Class and Economic Change in Kenya: The Making of an African Petite Bourgeoisie 1905-1970. New Haven: Yale University Press, 1980.
- Kluegel, James R. *et al.*, (eds.) Social Justice and Political Change: Public Opinion in Capitalist and Post-Communist States, New York: Aldine De Gruyer, 1995.
- Koinange, Jeff M. Koinange-wa-Mbiyu: Mau Mau's Misunderstood Leader. Sussex, England: The Book Guild Ltd., 2000.
- Komonchak, Joseph A. *et al*, (eds.), The New Dictionary of Theology. Collegeville, Minnesota: The Liturgical Press, 1987.
- Kyeyune D., *et al.* New Trends for the Empowerment of the People — Proceedings of CUEA Third Interdisciplinary Session of the Faculty of Theology and the Department of Religious Studies. Nairobi: Paulines Publications, 1997.
- Lail, Sanjaya. Building Industrial Competitiveness in Developing Countries. Paris: Development Centre of the Organization for Economic Co-operation and Development, 1990.
- Langan, John. *"Violence and Injustice in Society": Recent Catholic Teaching*, Theological Studies 46 (198): 685-599.
- Lanquer, Walter *et al.* (eds.). The Human Rights Reader. Philadelphia: Temple University, Press, 1979.
- Laux, Fr. John, Catholic Morality, Book III (Rockford, Illinois: Tan Books and Publishers, Inc., 1928.
- Legum, Colin, *et al.* (eds.). Mwalimu: The Influence of Nyerere. Trenton, N.J.: African World Press, 1995.
- Lehmann, David. Development Theory. London: Frank Sass, 1977.

Lesch, Ann Mosely. Sudan: Contested National Identities (Indianapolis: Indiana University Press, 1998),

Leys, Colin. Underdevelopment in Kenya: The Political Economy of Neocolonialism 1964 –1971. Berkeley: University of California Press, 1974.

_____. The Rise & Fall of Development Theory. Ontario: EAEP NAIROBI. Indiana University Press Bloomington & Indianapolis, 1996.

Licht, Richard A. Old Rights and New Rights. Washington, D.C.: AEI Press, 1993.

Locke, J. Essay Concerning Human Understanding. Vol. 1. Ed. Yelton, J.W. London: Dent and Sons, Ltd., 1961.

Locke John Letter Concerning Toleration .London, 1800.

Lonergan, Bernard. Insight: A Study of Human Understanding. Edited by Fredirick K. E. Course and Robert M. Doran. Collective Work of Benard Lonergan Vol. 3. Toronto: University of Toronto Press, 1992.

Machan, Tibor R. Individuals and their Rights. La Salle: Open Court, 1989.

MacIntyre, Alasdair. After Virtue: A Study in Moral Theory. Notre Dame: University of Notre Dame Press, 1981.

Maddison, Angus. Foreign Skills and Technical Assistance in Economic Development. Paris: Development Centre of the Organization for Economic Co-operation and Development, 1965.

_____. The World Economy in the 20th Century. Paris: Development Centre of the Organisation for Economic Co-operatjion and Development, 1989.

_____. Monitoring the World Economy, 1820-1992. Paris: Development Centre of the Organisation for Economic Co-operation and Development, 1995.

Magesa, Laurenti. The Church and Liberation in Africa. Eldoret: Gaba Pub., 1976.

_____. "Sollicitudo Rei Socialis," in The Answer of the Church to Economic Situations: Towards African Christian Liberation Nairobi: St. Paul Publications Africa, 1990.

Maritain, Jacques. Integral Humanism, Freedom in the Modem World and a Letter on Independence. Notre Dame: University of Notre Dame Press, 1996.

Maguire, Daniel C. New American Justice: A Moral Proposal for the Reconciliation of Personal Freedom and Social Justice,

- Mapel, David. Social Justice Reconsidered. Urbana: University of Illinois Press, 1989.
- Martinussen, John. Society, State and Market. New York, Zed Books Ltd, 1997.
- _____. The Rights of Man. London: Geoffrey Bles: The Centenary Press, 1945.
- Marsden, Keith. African Entrepreneurs: Pioneers of Development. Washington, D.C.: World Bank, 1990.
- Martin, Thomas R. "*Social Costs: Social Justice*," America 162 (1990): 234-237.
- Marx, K. "On the Jewish Question", R.C. Tucker, (ed.). The Marx Engels- Reader. New York: W.W., Noton, 1978.
- Marx, K and Engels, F. The German Ideology. London: Lawrence and Wishet, 1975.
- Marx, Karl. Critique of Hegel's Philosophy of Right. Cambridge: at the University Press, 1970.
- Mazrui, Ali A. The African Condition. London: Cambridge University Press, 1980.
- _____, *et al*, Nationalism and New States in Africa. Heinemann Kenya, Nairobi:
- Mbiti, John. African Religions and Philosophy. New York: Praeger Publishers, 1970
- Mboya, Tom. Freedom and After. London Andre Deutsch, 1963.
- McGarry, Cecil. The Christian Meaning of Human Suffering Nairobi: Paulines Publications -Africa, 2000.
- _____. Inculturating the Church in Africa. Nairobi: Paulines Publications Africa, 2001.
- McCarthy, Eileen, (ed.). Africa, Human Rights and the Global Systems: The Political Economy of Human Rights in a Chan ed World. Westport: Grenwood Press, 1994.
- McGinnis, James B. Bread and Justice: Toward A New International Economic. Order. New York: Paulist Press, 1979.
- McGurn, W. SRS in Weigel, A Century of Catholic Social Thought, . Essays on Rerum Novarum" and Nine Other Key Documents. Washington D.C. Ethics and Public Policy Center, 1991.
- McLean F. George. Morality and Public Life in a -Time of Change. Washington D.C, 1945-1989.

- Mejia, Rodrigo. The Conscience of Society: The Social Teaching of the Catholic Bishops of Kenya. 1960-1995. Nairobi: Paulines Publications, 1995.
- Melden, Abraham L. Rights and Right Conduct. Basil Blaackwell, 1959.
- _____. Rights in Moral Lives. Berkeley: University of California Press, 1977.
- _____. Free Action. London: Routledge & Paul, 1961.
- Metz, Johannes B. and Joshua, Jean-Pierre (eds.). Christianity and Socialism. Concilium 105. New York: Seabury Press, 1978.
- Meyer, Michael J. *et al.* (eds.). The Constitution of Rights: Human Dignity and American Values. Ithaca: Cornell University Press, 1992.
- Mich, Marvin L. Krier. Catholic Social Teaching and Movements. Mystic, CT: Twenty-Third Publishers, 1998.
- Mill, J.S. Utilitarianism, ed., Roger Crisp. Utilitarianism. New York: Oxford University Press, 1998.
- Miller, J. Michael, (ed.). The Encyclicals of John Paul II. Huntington: Our Sunday Visitor. Inc.,1996.
- Momanyi, S. *Mwamko Wa Utu*, Unpublished paper given at World Day of Philosophy, November 20, 2003, in Nairobi, Kenya
- Moon, J. Donald, (ed.) Responsibility, Rights and Welfare. The Theory of Welfare State. Boulder: Westview Press, 1988.
- Mueller, Peter F. Development and Aid in Poorest Countries: Open Market Partnerships, The March of Tokens: A Call for Urgent Action. Zurich: Versus, 1994.
- Muriithi, Samuel M. African Development Dilemma: The Big Debate. Lanham University Press of America, 1997.
- Murphy, RN, in Weigel, A Century of Catholic Social Thought: Essays on "Rerum Novarum" and Nine Other Key Documents. Washington D.C. Ethics and Public Policy Center, 1991.
- Mushete, Ngindu. Combat pour un Christianisme Africain. Kinshasa: Faculty of Catholic Theology, 1981.
- Mutunga, Willy. The East African Journal of Human Rights & Democracy. Nairobi: East African Human Rights Institute, 2004.

- Muyebe, Stanlaus. The African Bishops on Human Rights, Nairobi: Paulines Publications Africa, 2001.
- Mwangi, Benedict K. Teaching Styles and Students! Perception of Teaching Effectiveness in Counselor Education. Ann Arbor, Michigan: UIM Services, 2004
- Mwangi, Mathew Theuri. The Meaning, Causes and Solutions of Poverty in the Papal Encyclicals (1878-1990) and in the Documents of Vatican II: an African Theological Critique. Ann Arbor, Michigan: UIM Services, 1992
- Myers, Kenneth A, (ed.). Aspiring to Freedom: Commentaries on John Paul II's Encyclical: The Social Concerns of the Church. Grand Rapids, Michigan: Eerdman, 1998, 1978
- Nasimiyu, Anne. J. Vatican II: The Problem of Inculturation. Unpublished Doctoral Dissertation, Duquesne University, Pittsburgh, PA., 1986.
- Nathamb, Jean Francois. "L'Ecumenisme Actuel Dans Une Impasse?" Notes et Documents. Pour Une Recherche Personaliste, 66/67, janvieraout 2003, Rome: Institut International Jacques Maritain, 2003.
- National Conference of Catholic Bishops. Economic Justice for All: Pastoral Letter on Catholic Social Teaching and US Economy. Washington, D.C.: U.S. Catholic Conference, 1986.
- Ndegwa, Philip. Africa to 2000 and Beyond: Imperative Political and Economic Agenda. Cambridge: Cambridge Smith, 1994.
- Novak, David E. D. and Lekachman, Robert (eds..) Development and Society: The Dynamics of Economic Change. New York: St Martins's Press, 1964.
- Novak, Michael. Freedom with Justice: Catholic Social Thought and Liberal Institutions. San Francisco: Harper and Row, 1984.
- _____. Free Persons and the Common Good. Lanham, M0: Madison Books, 1989.
- _____. The Catholic Ethic and the Spirit of Capitalism New York: The Free Press, 1993.
- Nyasani Joseph M. Legal Philosophy: Jurisprudence. Nairobi: Consolata Institute of Philosophy Press, 2001.
- Nyerere, Julius L. Uhuru na Ujamaa: Freedom and Socialism. Dar-es-Salaam: Oxford University Press, 1968.

- Nyerere, J. Freedom and Development. London: Oxford University Press, 1974.
- O'Connell, Timothy E. Principles for a Catholic Morality. New York: Harper Collins Publishers, 1990.
- Odinga, Oginga. Not yet Uhuru. Nairobi: Heinemann, 1967.
- Office of the Vice-President and Ministry of Home Affairs. Population Policy Guidelines: Sessional Paper No. 4. Nairobi: National Council For Population and Development, 1984.
- Ojakaminor, Efeturi. Catholic Social Doctrine. Nairobi: Paulines Publications Africa, 1996.
- Okoro, Chukwudumu B. The African Church and Signs of the Times: A Social-Political Analysis. Eldoret: Gaba Publications, 1978.
- Orobator A.E., *et al.* The Church as Family. Nairobi: Paulines Publication Africa, 2000.
- Ould – Abdalla, Ahmedou, Burundi on the Brink 1993-95: A UN Envoy Reflects on Preventive Diplomacy (Washington D.C. : United States Institute of Peace 2000)
- Papini, Roberto. *"Thirty years of work in Defence of the Human Peace,"* Notes et Documents - Pour Une Recherche Personaliste, 66/67, janvier – aout 2003. Rome: Institut Internationa Jacques Maritain, 2003.
- Patterson, Annabel. Early Modern Liberalism. Cambridge: Cambridge University Press, 1997.
- Paul, Ellen F. Economic Right. Cambridge: Cambridge University Press, 1992.
- _____. The Comunitarian Charge to Liberalism. New York: Cambridge University Press, 1996.
- Paul, Ellen Frankel, *et al.*, (eds.) Equal Opportunity. Oxford: Basil Blackwell, 1987.
- Paul II, John. The Catechism of the Catholic Church. Nairobi: Paulines Publications – Africa, 1992.
- Pennock, J. Ronand *et al.* (eds.). Human Rights.: Yearbook of the American Society, for Political and Legal Philosophy. New York: University Press, Nomos XXIII, 1981.

Perkins, Edwards J. "*Human Rights Issues in Africa* ", U.S Department of State Bulletin, May, 1989, v89n2146, pp. 27-32.

_____. "*Human Rights Issues*", US. Department of State Dispatch, July 20, 1992, v3n29, pp.57S-576.

Perrin, Marie-France. Basic Community in the African Churches. Trans. Jean M. Lyons. Maryknoll, New York: Orbis Books, 1973.

Pius IX. Nostis et Nobiscum, On the Pastoral Concern of the Church against Socialism and Communism, December, 8, 1849. AP IX, I 1 198-223.

_____. Quanta Cura, On the the Error of Naturalism, December 8, 1864. AP/IX, I 3, 687-700.

_____. Syllabus Condemning Current Errors, December 8, 1864.. AAS III (1867) 168-176.

Pius XII. Nell' Alba e Nella Luce 1941, AAS, 34 (1942); Catholic Mind, 40 (1942).

_____. Oggi, al Compersi (On the Fifth Anniversary of the War: Reconstruction of the World on a True Christian Foundation), 1944, AAS, 36 (1944), Catholic Mind, 42 (1944).

_____. Benignitas et Humanitas (Christian Message: True and false Democracy), 1944, Catholic Mind, 43 (1945).

Plato. The Republic. Trans B_a Jowette. New York: Colonic Press, 1901.

Pobee, John S. Toward an African Theology, Nashville, Tenn: Abingodon Press, 1979.

Pogge, Thomas W. Realizing Rawls. Ithaca: Cornell University Press, 1989.

Pontifical Comission; "*Justitia et Pax*. "The Social Teaching of John Paul II." Vatican City: Pontifical Commission, "Justitia et Pax", 1979.

Pontificio Istituto Giovanni Paolo II Per Studi su Matrimonio e Famiglia Persona: Veritae Morale. Atti del Congresso Internazionale di Teologia Morale. Roma: Citta Nuova, 1987.

Pourgerami, Abbas. Development and Democratic Governance in the Third World. Boulder: Westview Press, 1991.

Pritchard, Kathleen. "*Human Rights: A Decent Respect for Public Opinion*", Human Rights Quarterly, Feb. 1991, v13n1 pp. 123-142.

- Quayle, Dan. "Human Rights: An International Responsibility.", US Department of State Dis atch, Feb. 17, 1992, v3n7, pp. 103-104.
- Rahner, Karl. "Theological Reflections on the Problems of Secularization," Theological Investigations. Vol. X. New York: Herder and Herder, 1973
- Randall, J.H. Aristotle. New York: Columbia University Press, 1960.
- Rawls, John. A Theory of Justice. Cambridge, Mass.: Belknap, Press of Harvard University Press, 1971.
- . Political Liberalism. New York: Columbia University Press, 1993.
- . A Theory of Justice., Cambridge, MA: Belknap Press of Harvard University Press, 1999.
- Renfeln, Alison Dundes. International Human Rights: Universalism versus Relativism. London: Sage Publications, 1990.
- Richards, Glenn. Gandhi's Philosophy of Education. Oxford: Oxford University Press. 2001.
- Richardson, Henry S. *et al.*, (eds.) The Philosophy of Rawls: The Two Principles and their Justification. New York: Garland Publishing, Inc., 1999.
- Richardson, M. (ed.). Human Rights, Human Needs, and Developing Nations. New York: Rockefeller Foundation, 1988.
- Riga, Peter. John XXIII and the City of Man. Westminster, Maryland: Newman Press, 1966.
- Ritchie, David G. Natural Rights. London: George Allen & Unwin Ltd., 1952.
- Roets, Perry J. Pillars of Catholic Social Teachings: A Brief Social Catechism. Lanham, NY: International Scholars Publications, 1999.
- Ross, Michael. The Justice Motive in Everyday life. Cambridge: Cambridge University Press, 2002.
- Rose, Tore, (ed.). Crisis and Recovery in Sub-Saharan Africa. Paris: Development Centre of the Organization for Economic and Co-operation and Development. Washington, D.C.: OECD Publications and Information Center, 1985.
- Rosenbaum, Alan S. The Philosophy of Human Rights. Westport: Greenwood Press, 1980.

- Ross, W.D. The Works of Aristotle. Oxford: Claredon Press, 1921.
- Rotelle, John E. ed. The Works of Saint Augustine: A Translation for the 21st Century: On Genesis: A Refutation of the Monichees Unfinished Literal Commentary of Genesis: The Literal Meaning of Genesis 1/13. Hyde Park, NJ: New City Press, 1999.
- Sabot, R. H. The Social Costs of Urban Surplus Labor. Paris: Development Centre of Organization for Economic Co-operation and Development, 1977.
- Salombe, Bernard. (ed.). Fighting Urban Unemployment in Developing Countries. Paris: Development Centre of the Organization for Economic Cooperation and Development, 1989.
- _____. The Impact of Development Projects on Poverty. Paris: Development Centre of the Organisation for Economic Cooperation and Development. Washington, D.C.: OECD Publications and Information Centre, 1989.
- Salvatore, Dominick. African Development Prospects: A Policy Modelling Approach. New York: Taylor & Francis, 1989.
- Sandel, Michael J. Liberalism and its Critics. Oxford: Basil Blackwell, 1984.
- _____. Liberalism and the Limits Of Justice. Cambridge: Cambridge University Press. 1998.
- Sarah, Robert Archbishop. Culture, Democracy and Development. Nairobi: Paulines Publications Africa, 2000.
- Sartre, J. P. L'Etire et le Neant: Essai d' Ontologie Phenomenologique. Paris: Gallimard, 1943.
- _____. Being and Nothingness: An Essay on Phenomenological Ontology. Trans. Hazel E. Barnes. London: University Paperback, 1972.
- _____. Existentialism and Human Emotions, Trans. Bernard Frechtman and Hazel E. Barnes New York: Philosophical Library, 1957.
- _____. L'Existentialisme est un humanisme Paris: Nage1, 1970.
- _____. Sketch for a Theory of the Emotions. London: Methuen & Co. Ltd., 1976.
- Sawyer, Geoff. Kenya: Promised Land? Oxford: Oxfam, GB.
- Schapiro, J. Salwyn Liberalism: Its Meaning and History (New York: Van Nostrand Reinhold Company, 1958),

- Schillebeeckx, Edward. The Church with a Human Face: A New and Expanded Theology of Ministry. New York: Crossroad, 1987.
- Shorter, Aylward. The Church in the African City (Mary Knoll, N.Y: Orbis Books, 1992)
- Schultz, Harold J. English Liberalism and the State: Individualism or Collectivism. Lexington, MA: D.C. Health and Company, 1972.
- Schuck, Michael J, That They Be One: The Social Teaching of the Papal Encyclicals (1940-1989). Washington, D.C.: Georgetown University Press, 1991.
- Schultz, Harold J. English Liberalism and the State: Individualism or Collectivism. Lexington, MA: D.C. Health and Company, 1972.
- SECAM. "Justice et evangelization en Afrique." 10, La Documentation Catholique 1818 (1981);
- _____. L'Eglise del Afrique Parle. Centre Panafrican J.E.C. del Documentation (Nairobi, 1984).
- Selby, David. Human Rights. New York: Cambridge University Press, 1987.
- Shapiro, Ian. The Evolution of Rights in Liberal Theory. Cambridge: Cambridge University Press, 1986.
- _____. Democratic Justice. New Haven: Yale University Press, 1999.
- Shaw M. John, Perfective Action. Metaphysics of the Good and Moral Species in Aquinas. , Nairobi: Paulines Publications Africa, 1997.
- Shorter, A. Towards African Christian Maturity. Nairobi: CHIEA Extension Programme 1987.
- _____. African Culture and the African Church. Maryknoll, N.Y.: Orbis, 1974.
- _____. et al Secularism in Africa, A Case Study. Nairobi: Paulines Publications Africa, 1997.
- _____. et al. Towards Africa Christian Maturity. Kampala: St Pauls Publications – Africa, 2000.
- _____. The Church in the African City. MaryKnoll, NY: Orbis Books, 1991.
- Shue, Henry. Basic Rights: Subsistence, Affluence and US. Foreign Policy. Princeton: Princeton University Press, 1980.

- Simonelli, Emiliano. "La Justiciabilite' du Droit A'L'Alimention," Note et Documents – Pour une Recherche Personaliste, 68. Rome: Institut International Jacques Maritain, 2003.
- Simpson, D. P. New Latin – English – Latin Dictionary. London: Casell, 1966.
- Sirico, Robert A., "Mater et Magistra," in Weigel A Century of Catholic Social Thought: Essays on "Rerum Novarum" and Nine Other Key Documents. Washington D.C. Ethics and Public Policy Center, 1991.
- Smith, Adam. An Inquiry into the Nature and Causes of the Wealth Nations ed., E. Cannon. London 1930.
- _____ Sentiments The Theory of Moral, ed., D.D. Raphael A.L. Mcfie. Oxford: Clarendon Press, 1976.
- _____ Lectures on Jurisprudence, ed., R.L. Meek and D.D. Raphael and P.G. Stein. Oxford: At the Clarendon Press, 1976.
- Sloan, Robert. The Favorable Year of the Lord: A Study of Jubilee, Theology in the Gospel of Luke. Austin: Schola, 1977.
- Sobrinho, Jon. The Church and the Poor. Trans. Mathew. O'Connell. Maryknoll, NY: Orbis Books, 1884.
- Spiazzi, Raimondo. Principi di Etica Sociale. Bologna: Edizioni Studio Domenicano, 1989.
- Spear, Thomas. Being Maasai: Ethnicity and Identity in East Africa. Athens: Ohio, University Press, 1993.
- Stackhouse, Max L. Creeds, Society and Human Rights. Grand Rapids: Eerdmann, 1984. Starkey, Hugh. The Challenge of Human Rights Education. London: Cassell. 1991.
- Stein, Jess. The Random House Dictionary of the English Language. New York: Rand House, 1977.
- Sundemeier, Theo. The Individual and Community in African Traditional Religious. Piscataway, NJ: Transaction Publishers, 1998.
- Tames, R. Case Studies of Emergent Nations.. London: Blackie, 1982.
- Taylor, John. Christianity and Politics in Africa. Westport, CT: Greenwood Press, Publishers, 1957.

Tekkle, Amare, (ed.) Eritrea and Ethiopia: From Conflict to Cooperation. Lawrenceville, NJ: The Red Sea Press, 1994.

The Catholic Study Bible: New American Bible (New York: Oxford University Press, Inc. 1990).

The Catholic University of Eastern Africa. Integrated Regional Development. Konrad Adenaur Foundation. Nairobi: The Catholic University, 2001.

The Corruption Fighters Tool Kit Harambee: A study of Kenyan Institution –Pooling Together or Pulling Apart .

<http://www.transparency.org/tool/kits/2001/monitor_harambee.html>

United Nations, "*Declaration on the Establishment of a New Economic Order*," 9th plenary meeting, Mary 1974. New York: United Nations Information Office, 1974.

_____. Charter of Economics Rights and Duties of States. New York: United Nations Office of Public Education, February 1975.

_____. Toward a World Economy that works. New York: United Nations Information Office, 1980.

United Nations Development Programme (UNDP}. Human Development Report 2000 Oxford: Oxford University Press, 2000.

U.S. Department of State, Kenya Country Reports on Human Rights Practices –2003 <<http://www.state.gov/gdrill/vls/hrrpt/2003/27733.html> >

Utz, Arthur. Die Katholische Sozialdoktrin in ihrer Geschichtlichen Entfaltung. Aachen: Scientia Humana Institut, 1976.

_____. Ethische und Soziale Existenz. Walberg: Institut fuer Gesellschaftswissenschaften, 1983.

_____. Weltwirtschaftsordnung: Die Christliche Alternative zum Marxismus. Akten eines Internationale Symposiums. Walbergberg: Institut fuer Gesellschaftswissenschaften, 1983.

_____. Ethik Heidelberg: Lowen, 1970.

Vito, Francesco. I Problemi dell `Economia Mondiale Alla Luce Della Popolorum Progressio. Milano: Vita e Pensiero, 1967.

- Waldman, Oren M. Levin. Reconceiving Liberalism: Dilemmas of Contemporary Liberal Public Policy. Pittsburgh: University of Pittsburgh Press, 1996.
- Wallerstein, Immanuel. Africa: The Politics of Independence. New York: Vintage Books, Random House, 1961.
- Walsh, John. Evangelization and Justice: New insights for Christian Ministry. Maryknoll, New York: Orbis Books, 1985.
- Walsh, Michael. Proclaiming Justice and Peace. Documents from John XXIII-John Paul II. London: Cafod Collins: Twenty Third Publications, 1984.
- Wambari, K., (ed.). Readings in Introduction of Critical Thinking. Kijabe: AIC Kijabe Printing Press, 1992.
- Wa Thiongo Ngugi: The River Between. London Heinemann Publishers, 1966.
- _____. Devil on the Cross. London: Heinemann, 1985.
- _____. Weep Not Child. London: Heinemann, 1986
- _____. A Grain of Wheat. London: Heinemann, 1993
- Weber, Max. The Protestant Ethic and The Spirit of Capitalism. Mineola, NY: Dover Publications, 2003.
- Weekes-Vagliahi, Winnfred. Women in Development at the Right Time for the Right Reasons. Paris: Development Centre of Organization for Economic Co-operation and Development, 1980
- Weigel, George, *et al.*, (eds.). A Century of Catholic Social Thought: Essays on "Rerum Novarum" and Nine Other Key Documents. Washington D.C. Ethics and Public Policy Center, 1991.
- _____. A New World Order: John Paul II and Human Freedom. Washington D.C.: V24N8, P. 45-47
- Westman, Paul J. Religion and Contemporary Liberalism. Notre Dame: University of Notre Dame Press, 1997.
- Whyte, William F. Toward Integral Theory of Development. Ithaca: ILR Paperbak, 1968.
- Williams, Oliver F. and Houck, John W. (eds.). The Making of an Economic Vision: John Paul II On Social Concern. Lanham: University Press of America, 1991.

- _____. Catholic Social Thought and New World Order: Building on One Hundred Years. Notre Dame: University of Notre Dame Press, 1993.
- Wilson, P. M. Simplified Swahili, Nairobi: East African Literature Bureau, 1970.
- Witz, Leslie. Apartheid's Festival: Contesting South Africa's National Pasts. Bloomington: Indiana University Press, 2003.
- Worldwide Marriage Encounter: Languages of Love: Outline. Nairobi: WWME, 2001.
- Woznicki, Andrew N. Christian Humanism: Karol Wojtyla's Existential Personalism. New Britain, CT.: Mariel Publications, -1980.
- Yudelman, Montague. Technological Change in Agriculture and Employment in Development Countries. Paris: Development Centre of Organization for Economic Co-Operation and Development, 1971.
- Zijderveld, Anton C. The Warning of the Welfare State: The End of Comprehensive State Succor (New Brunswick: Transaction Publishers, 1999).
- Zuckert, Michael P. Natural Rights and the New Republicanism. Princeton: Princeton University Press, 1994.
- _____. The Natural Rights Republic. Notre Dame: University of Notre Dame Press, 1996.
- Zinkurature Victor, (ed.). African Christian Study Vol. 18 No. 2, June 2002. Nairobi: Quarterly Journal of the Faculty of Theology, Catholic University of Eastern Africa.
- _____. African Christian Study, Vol. 19, No. 3, September 2003. Nairobi: Quarterly Journal of the Faculty of Theology, Catholic University of Eastern Africa.