

**TANGAZA COLLEGE**  
**Catholic University of Eastern Africa**

**Ngoy Martin, c.p.**

**TEACHING OF THE CHURCH AND  
GLOBALIZATION OF FREE MARKET**  
**Towards an Integral Development in Africa**

**Moderator**  
**Rev. Fr. Kigame Maurice**

**A Long Essay Submitted in Partial Fulfilment of the  
Requirements for the Bachelor of Arts in Religious Studies**

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## **DEDICATION**

To,

My parents Molamba Bernard and Mbumpei Madeleine who taught me the love of God and neighbor.

To,

All men and women who, in secret or in public, struggle for a just and peaceful society.

## ACKNOWLEDGMENT

Unless the Lord builds the house, those who build it labor in vain (Ps127: 1). I want to thank my God for the protection, the strength and the inspirations in writing this text. To err is human and to be corrected when one errs is a vivid indicator that one comes from a healthy society of healthy people. Many are those who helped me in achieving this work. They are so many that I cannot dare naming them all.

I am deeply indebted to my moderator, Rev. Fr. Maurice Kigame for having willingly accepted to supervise this work. His wisdom and knowledge of the Social Teaching of the Church steered me to the end.

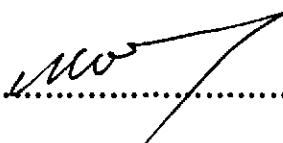
My sincere gratitude goes straight, in a special way, to the Passionist Family in D.R. Congo through the person of its vicar, Rev. Fr. Elie Muakasa, for the care and support I have benefited during my four-year theology programme.

I am also grateful to the lecturers of Tangaza College for their treasure of knowledge that they have shared with me. I thank all my classmates with whom I have shared knowledge and fun; they have widened my world-view. I extend my gratitude to Fr. Lacomara and Fr. Leonard for the corrections and insights they brought to my text.

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## DECLARATION

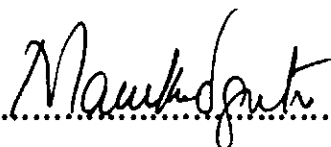
I hereby declare that this long essay is my original work achieved through my personal reading and critical reflection. It has never been submitted to any other institution for academic credit. All the sources have been cited and acknowledged in full.

Signed: .....  .....

**Name of Student:** Ngoy Martin, cp

Date: ..... 27/01/2005 .....

This long essay has been submitted for examination with my approval as the college supervisor.

Signed: .....  .....

**Name of Supervisor:** Rev. Fr. Maurice Kigame

Date: ..... 27/01/05' .....

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# GENERAL INTRODUCTION

## 1. Motives and Aim of the Study

One of the most important features, which would accompany us through this new millennium is globalization with its positive and negative effects on humanity. Globalization has now become a byword in our conversation, especially in discourses that have got anything to do with contemporary socio-economic issues. The word has come into common usage in the mass media, most recently referring to the globalizing economy, the rapid transfer of capital across national boundaries.

Globalization is taken in this essay as the process through which capital goods, services and at times labor easily cross national boundaries and then acquire a transnational character. This process is often accompanied by a flow of related ideas and even values across frontiers and consequently reshapes local economies and political institutions, social relationships and cultural patterns.

In this essay, we would like to show as much as possible that there is a way to live a better life in this world than what we are currently living. It is in the light of the Teaching of the Church that we can find an alternative: a life centered on human person seen as a steward who, at the appropriate time, will have to account for his actions to his creator.

## 2. Methodology

We shall, in this work, describe and analyze the Teaching of the Church on the reality of globalization. Needless to say that in the Teaching of the Church, there is more than one document dealing with social issues in general, and globalization in particular. We would have wished to deepen more the social teaching of the Church itself, but the

present study is not able to achieve this at the moment. We will therefore only quote some sources we find relevant for our essay.

### **3. Structure and Content**

We have divided this study into three sections. Our attention, in the first chapter, shall be focused on the concept of globalization. At this stage we shall explore as much as possible the different ways in which globalization is viewed by different people in different contexts. We shall also mention some moral implications of globalization.

In the second section, the teaching of the Church on globalization shall be our subject matter. Here, as we shall see, the Church puts an emphasis on the globalization of solidarity at all levels with the *weak* members of human family.

The last chapter shall focus on Africa. Our continent is one of the parts of the world that need to benefit from the solidarity of the 'developed' countries. That is why we shall point out that the globalization of solidarity should aim at an integral development of the whole person in relation with God and the creation at large. Finally a brief conclusion shall put an end to our essay.



# Chapter One: UNDERSTANDING GLOBALIZATION

## Introduction

“Globalization”, this concept, which is the buzzword of the moment, provokes more than one question within us. No doubt, we feel its profit and richness, its fatality and exclusion. In such a confusing sentiment, we use and abuse that word. Despite the judgment people do inflict to that concept, it stands that ‘globalization’ remains a very controversial and complicated phenomenon. Many terms are used to refer to that same reality. For example, French people (and French speakers) call it “*Mondialisation*”, others would prefer “Internationalization” etc.

In fact, we live on a planet whose destiny we collectively determine in one way or another. And it is undeniable that the globalization, which began five centuries ago with the European conquest of the Americas has passed into a new stage during the last 25 years, as the consequence of a heightened intensity of international exchanges of all sorts and a global spread of the means of destruction.

In this chapter, our attention will be focused on “globalization”. We shall talk, in a brief way, of its history; then we shall look at what globalization refers to according to various people. This will help us in coming up with a broader view of that phenomenon. Finally, we shall turn to the moral implications of globalization in the world.

## **I.1. A Short History of Globalization**

There is little doubt that globalization, as we mentioned it above, is the most talked-about and perhaps the least understood concept of this new millennium. But what does the term really mean? And how do we separate the reality from the propaganda?

Globalization, this phenomenon which is on top of today's language, is as old as the world itself. In fact, from time immemorial, the ancient religions and civilizations were oriented by an ideal of openness to the universality. All the achievement of those ancient 'ideologies' were never qualified of globalization, but still their effort is not to be overlooked as far as globalization is concerned.

In addition, globalization though it may be a new term, is an age-old process and one firmly rooted in the history of colonialism. The entanglement of diverse cultures and economies now known as globalization has been spreading for centuries and the world has been shrinking as a result. In that sense it is an old story.

Lest we forget, peppers, maize and potatoes, once found only in Latin America, are now common foods almost everywhere in the world. The descendants of African slaves, first brought to work on the land of the 'new world', have become Americans, Jamaicans, Canadians, Brazilians and you name them. American cotton, which helped usher in the first phase of the European industrial revolution, is now farmed in Egypt and Sudan.

One would concur with Wayne that "globalization is a new word, which describes an old process: the integration of the global economy that began in earnest with the launch of the European colonial era five centuries ago. This process took place in a world

without mobile phones, refrigeration, fax machines, automobiles, airplanes or nuclear weapons.”<sup>1</sup>

Beginning with the 15<sup>th</sup> century, Spain, Portugal, France, England and Netherlands created worldwide empires in which goods, people and ideas flowed almost freely. In other words, during that time, the slave trade moved millions across oceans, the ideas moved globally as well as Christianity, capitalism and, eventually even democracy. Thus in 1850 Karl Marx and Engels could, in the *Communist Manifesto*, hold that “The bourgeoisie had taken over the whole world, dissolving all previous cultures and allegiances, and in place of the numberless chartered freedoms, had set up that single unconscionable freedom –Free Trade.”<sup>2</sup>

Today, the ‘old story’ of globalization has developed a new twist sparked by the rapid rate of technological change over the last 25 years. The micro-electronics revolution has irrevocably changed the essence of human contact on earth. Distances are shrinking and information is spreading faster than ever before. The internet and the World Wide Web have helped this process, enabling business to communicate more smoothly and efficiently.

If globalization is an old process expressed in a new way, then how do people understand it? How do they view and define that term? These are some of the questions we will try to answer in the following paragraph.

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<sup>1</sup>Ellwood Wayne, *The No-Nonsense, Guide to Globalization*, New International Publications, Oxford 2001, 12.

<sup>2</sup> Karl Marx, cited by Victor Ferkiss, “Globalization”, *America* 182 (2000) 12.

## I.2. Terminology

Globalization is one of the most widely used and misused words in the field of international relations today. It appears to have many meanings according to different people and different contexts.

Because of many interpretations attached to the word, there are wide differences of opinions regarding its implications in the world economy and for human security. In a broader interpretation, globalization is described as a multidimensional process having three main trends, namely, the globalization of markets, the globalization of culture, and the globalization of security - the first being the 'more comprehensive, more solidly grounded, and more advanced of the three.

In the light of the above understanding, it is important to mention that many people have linked globalization mainly to economics. As Hoogvelt states: "They talk either of interwovenness of national economies through international trade or the increasing organization of production on a cross border basis by multinational organization."<sup>3</sup>

The economic globalization has very often been tailored to the view that the national economies are irrelevant and the talk is squarely placed on the global economy. However, for some other people, globalization signals a broader cultural, and social integration that is spurred by mass media, internet and you name them. According to Giddens, "Those who uphold this view trace globalization, as from the middle of the 19<sup>th</sup> century by a Massachusetts portrait painter, Samuel Morse. The latter transmitted the first

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<sup>3</sup> Ankie Hoogvelt, *Globalization and the Post-Colonial World: The New Political Economy of Development*, Macmillan Press, London 1997, 114.

message: 'what hath God wrought', by his electric telegraph."<sup>4</sup> Globalization is linked here to technological advancement mainly.

On the other hand, there are those who maintain that globalization refers to the notion of borderless states. Here they speak in political terms. One would agree with us that globalization encompasses economic, political, cultural and technological phenomenon. And whether accepted, welcomed, or feared or rejected, as something new and out of human control, globalization is a reality that all have to face in one way or another.

Furthermore, globalization is taken in other contexts as the joining of all people of the planet over into a simple interrelated system of economic and cultural ties increasingly mediated by the computer and above all by the internet. We hold that globalization is far from being a mere similarity or equivalence. In other words, it is not just adoption of common political, economic, or cultural policies. Instead it implies a higher level of organization in human existence. Economic globalization that is being overstressed is just but an aspect. Globalization as such is a process and never an end of state of affairs.

Given this view, "*Mondialisation, Globalisierung* or globalization is a kind of civilization, and we are in it, involved, participants as a historical phenomenon."<sup>5</sup> No doubt, many people would say globalization is based on economic and political spheres. Meanwhile technological aspect seems to be the propeller engine of the entire process. In such a world-view, the reality of the concrete human person has been either forgotten or

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<sup>4</sup> Anthony Giddens, *Runaway World, How Globalization is reshaping our lives*, Routledge, New York 2000, 28.

<sup>5</sup> Peter Stalker, *Workers without Frontiers, The impact of Globalization on International Migration*, International Labor Office, Geneva 2000, 10.

left aside. Thus the human person is now faced with the question of what is essential for his life.

To sum up, it matters less how we define globalization. Some authors such as Cristobal Kay have argued that "Those who deny that the world is globalized are probably defining the term in its 'deep' meaning. Those who claim that globalization is already a reality are probably employing the looser and broader interpretation of the term. Yet even those who hold the second affirmation still acknowledge that not all who live in the Triad are capable of benefiting from globalization."<sup>6</sup> The poor, the unskilled, the long-term unemployed, together with the majority of the populations of the Third World remain largely marginalized from its benefits but are open to being influenced by its negative effects.

According to Stalker, "globalization in its entirety encompasses two crucial elements: on the one hand globalization involves the comprehension of the world; and on the other hand it (globalization) involves the intensification of the consciousness of the world as a whole, as an entity."<sup>7</sup>

In the light of this Stalker's statement, we would ask whether there is any good this phenomenon of globalization has brought in human life. The answer to this question will be proposed in the following lines.

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<sup>6</sup> Cristobal Kay, ed., *Globalization, Competitiveness and Human Security*, Frank Cass & Co. Limited, London 1997, 27.

<sup>7</sup> Peter Stalker, *Workers without Frontiers*, 10.

### **I.3. Moral Implications of Globalization of Market Economy**

Although we shall concentrate more on a few negative moral implications of globalization, this does not mean that everything is black in globalization. Globalization of market economy does indeed bring a few short-term benefits, as we shall see, even to the developing nations. But from a moral point of view, the negative implications of economic globalization are for the Third World overwhelmingly stronger than the positive.

#### **I.3.1. Positive Aspects of Globalization**

In the fields of science, technology, and economics, there are developments worthy of note: the discovery of atomic energy; the almost limitless possibilities opened up by chemistry in synthetic products; the growth of automation in the sectors of industry and services; the modernization of agriculture; the conquest through radio and television of the distance separating peoples; the greatly increased speed of all manner of transportation; the initial conquests of outer space.<sup>8</sup>

Pope John XXIII further mentions that “Turning now to political affairs, it is evident that there too, a number of innovations have occurred. (...) As the mutual relationships of peoples increase, they become daily more dependent one upon the other. Throughout the world, assemblies and councils have become more common, which, being supranational in character, take (or ought to take) into account the interests of all peoples.”<sup>9</sup>

It is evident from what has been said that globalization facilitates to appreciate our unity in diversity. It motivates us to live side-by-side, work together, meet and mix as the citizens of the world. This richness offers great possibilities to accept and respect the differences in building a more equitable and just society.

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<sup>8</sup> John XXIII, *Mater et Magistra*, no. 47.

<sup>9</sup> John XXIII, *Mater et Magistra*, no. 49.

Never ever before has the world been so well equipped to realize a just, peaceful and sustainable future for the earth community. Our generation has the knowledge and technical potential to actually end world problems including poverty. The various international organizations such as: United Nations (UN), African Union (AU), European Union (EU), World Bank (WB), World Trade Organization (WTO) and others are precious tools to build a just and a peaceful community.

It is believed, at least for the Catholics, that God gave human being the freedom of choice. Second Vatican Council rightly mentions: "For God willed that man should be left in the hand of his own counsel so that he might of his own accord seek his creator and freely attain his full and blessed perfection by cleaving to him."<sup>10</sup>

No doubt, Tirimanna is correct when he maintains that "The globalization promoters give the impression that human beings are nothing but helpless members of a globalized and or globalizing world; they want to make us feel that there is no other choice than to submit to this 'inevitable' process. Such an attitude is anti-Christian, because it seems to imply that human beings are not free to determine their own destiny."<sup>11</sup>

In other words, human beings have the freedom to accept, correct, adapt and even to reject the contemporary form of economic globalization according to their needs and beliefs. They are not helpless victims of an inevitable process.

But the history tells us that human being has misused that original freedom, and thus has become source of injustice, wars, and terrorism in the world. In his relationship

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<sup>10</sup> *Gaudium et Spes*, no. 17.

<sup>11</sup> Vimal Tirimanna, "Moral Theological Implications of Globalization from a Third World perspective", *Vidyajyoti* 65 (2001) 287.



with his fellow, man has become “*homo hominis lupus*, a wolf to another man.”<sup>12</sup> It is in this line that in the following section we shall mention some results of man’s abuse of freedom in dealing with globalization.

### **I.3.2. Negative Aspects of Globalization**

#### ***1.3.2.1. Widening Gap between the Rich and the Poor***

In his book, *Reconstructing the Common Good, Theology and the Social Order*, Dorrien emphatically argues: “The internationalization of capital is undermining the social gains of the welfare state. In this moment, the dominant political culture reinforces our fear of being squeezed out and attempts to reconcile us to an increasingly unjust and maldistributed social order.”<sup>13</sup>

The fact is that globalization’s structural impediments do not permit a *trickle down*<sup>14</sup> of the benefits of growth, especially to the lowest rungs of society. The chasm between the rich and the poor within countries and between countries is so vast that they might as well be living in different worlds! After nearly two decades of the modern version of capitalism, which is the globalization of the free market economy, the statistics say something very alarming, and according to the experts things are not going to be better, but worse.

The Human Development Report of the United Nations Development Fund (UNDP), released in London on 12<sup>th</sup> July 1999, says that after more than two decades of globalization, the gaps are widening both between and within countries: “Gaps in income between the poorest and richest people and countries have continued to widen. In 1960

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<sup>12</sup> Boniface Silayo, “Fundamental Moral Theology”, Class notes, Tangaza College, Nairobi 2004.

<sup>13</sup> Gary J. Dorrien, *Reconstructing the Common Good, Theology and the Social Order*, Orbis Books, New York 1992, 175.

<sup>14</sup> The economic theory according to which the money of the rich ends up profiting the poor.

the 20% of the world's people in the richest countries had 30 times the income of the poorest 20%; in 1997, 74 times as much."<sup>15</sup>

Again that same report reads: "The assets of the 200 richest people in the world are more than the combined income of 41% of the world's people."<sup>16</sup> Such shocking figures should be sufficient proof to establish the unjust inequalities that have been caused as a result of the globalization of economies during the past two decades.

When it comes to the trade arrangements in the context of globalization of economy, again the gap between the rich and the poor nations is alarming. And this precisely because the policy and decision-making are in the hands of the rich nations, as the same document states: "Intergovernmental policy-making in today's global economy is in the hands of the major industrial powers and the international institutions they control - the World bank, the International Monetary Fund etc. Their rule-making may create a secure environment for open markets, but there are no countervailing rules to protect human rights and promote human development."<sup>17</sup>

Whether at the international level or within the nations themselves, the available statistical and empirical evidence clearly point to an ever-widening gap between the rich and the poor. There seems to be no reversing of this widening gap within the global economic framework as it stands now.

One of the basic tenets of Catholic social tradition is that the created wealth of the world is meant for all. In this line, Ambrose of Milan rightly writes: "To what limits will you strain your insensate passions, ye rich? (...). Why do you reject one who has the same rights over nature as you and claim for yourselves the right to possess nature? The

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<sup>15</sup> UNDP, *Human Development Report*, London 12<sup>th</sup> July 1999, 36.

<sup>16</sup> UNDP, *Human Development Report*, 38.

<sup>17</sup> UNDP, *Human Development Report*, 34.

earth was created for all, for rich and poor in common (...). It is not from your own goods that you give largeness to the beggar: it is a portion of his own which you are restoring to him.”<sup>18</sup>

Saint Thomas Aquinas developed this biblical-patristic concept further while discussing ownership of property in his *Summa Theologiae*. His main point was that all created reality comes from God for “He alone is the creator and thus the owner of all created things; however, God entrusts to human beings the use of those created things for the benefit of all.”<sup>19</sup>

Since the contemporary world economy has demonstrated this interdependence of nations beyond any doubt, no nation could exempt itself from the moral responsibility of concern for one another. “It is in this sense that one could hold that the contemporary interdependence among the nations must be transformed into a solidarity between rich and poor nations and between the developing nations themselves.”<sup>20</sup>

“In making use of the exterior things we lawfully possess, we ought to regard them not just as our own but also as common, in the sense that they can profit not only the owners but others too.”<sup>21</sup> If the gap between the poor and rich is still widening, then how does the phenomenon of ‘globalization’ treat human person vis-à-vis profit-making? That is the subject matter of the coming paragraph.

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<sup>18</sup> Ambrose of Milan, cited by P. De Labriolle, *The Life and times of saint Ambrose*, B. Herder Book Co., London 1928, 238.

<sup>19</sup> Saint Thomas Aquinas, *Summa Theologica*, II-II, q 66.a.2,3.

<sup>20</sup> John Paul II, *Sollicitudo rei Socialis*, no. 39, 45

<sup>21</sup> John Paul II, *Centesimus Annus*, no. 30.

### 1.3.2.2. *Profit above Persons*

“In spite of the great changes which have taken place in the more advanced societies, the human inadequacies of capitalism and the resulting domination of things over people are far from disappearing.”<sup>22</sup>

John Paul II goes on saying, “The dignity of human person is a transcendent value, always recognized as such by those who sincerely search for the truth. Every person, created in the image and likeness of God and therefore radically oriented towards the creator, is constantly in relationship with those possessed of the same dignity. To promote the good of the individual is thus to serve the common good, which is that point where rights and duties converge and reinforce one another.”<sup>23</sup>

Contrary to the above quotation, the essential goal of capitalism is profit, and the globalized economy is no exception. Profit-making is the driving force of the free market. What matters is the growth of capital, not the growth of persons. As pope John Paul II points out, “many of the world’s economic problems can be attributed to the desire for profit and the thirst for power.”<sup>24</sup> This is precisely why the Church insists that since persons are more important than things, “labour (persons) must have priority over capital.”<sup>25</sup>

The industrial capitalism of the 19<sup>th</sup> century was the background of the papal social teaching. Leo XIII and the Popes who succeeded him have been unanimous in saying that persons (workers’ concerns) should have priority over profit-making. The greed of the multinational corporations to make profits at any cost has created untold

<sup>22</sup> John Paul II, *Centesimus Annus*, no. 33

<sup>23</sup> John Paul II, “Message for World Peace Day 1999”, *Tablet* (2<sup>nd</sup> January 1999) 34.

<sup>24</sup> John Paul II, *Sollicitudo rei Socialis*, no. 38.

<sup>25</sup> John Paul II, *Laborem Exercens*, no. 12.

hardships and miseries to the cheap labour force of developing countries. One would agree with Senser when he cautions: "True, these workers have got jobs. But in Third World unemployment conditions, most multinational workshops are 'sweatshops' where workers are forced to accept employment and work under inhuman conditions."<sup>26</sup>

Another example of profit-making over the person: "on March 14, 1997, in Vietnam 56 women who had not worn the proper shoes to work inside a factory were forced to keep running around their factory until 12 of them collapsed under a hot sun."<sup>27</sup> The availability of a force of unemployed third world citizens ready to be employed at the cost of their human dignity and a just wage encourages the multinationals to maximize profits at the expense of workers' basic rights.

One would concur with Fr. Kigame that "The concentration of economic power in the hands of multinational corporations weakens the sovereignty of states; it threatens democracy within countries. And above all it proliferates the hidden sources of capitalist profits: drug trafficking, prostitution, arms trade, child slavery and terrorism."<sup>28</sup>

Thus the governments in the developing countries are themselves repressive, and do not dare say anything or act against the multinational corporations because most of their economies depend heavily on their investments. The Church insists on the importance of persons, and also desires their moral growth. Globalization promotes an obsession for profit at any cost. When profit is the value, even basic human needs like education become merely means to acquire skills and techniques.

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<sup>26</sup> Rober A. Senser, "To End Sweatshops: Workers' Rights in a Global Economy", *Commonwealth* 74 (1997) 15.

<sup>27</sup> Rober A. Senser, "To End Sweatshops: Workers' Rights in a Global Economy", 15.

<sup>28</sup> Maurice Kigame, "Social Morality", Class notes, Tangaza College, Nairobi 2004.

The proponents of globalization affirm that it creates job opportunities. This may be true, but we need to ask: To whom are these opportunities available? Only the skilled labourers are enrolled while the unskilled and migrant workers are more and more marginalized. By no standard could we regard this recruitment as person-oriented.

Globalization, as we have mentioned above, is based on profit making at the expense of human dignity. For that reason, in the following section, we are trying to know how the common good is looked at in such a situation.

#### ***1.3.2.3. Common Good is Downgraded***

Simply put, the common good involves both the good of the individual and the good of society as a whole. It is no exaggeration to say that one of the hinges of Catholic social teaching is this concept of common good, the achieving of which is the main role of any government.

In his book, *The person and the Common Good*, Jacques Maritain writes: “The common good of the city is neither the mere collection of private goods, nor the proper good of a whole. It is the good human life of the multitude of persons; it is their communion in good living. It is therefore common to both the whole and the parts.”<sup>29</sup> In the Catholic understanding, the government is essential and has a special role to play in promoting the common good.

One would concur with John Paul II that “When the search for the common good is the overriding commitment, then solid and lasting foundations for building peace are

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<sup>29</sup> Jacques Maritain, *The Person and the Common Good*, Charles Scriber’s Sons, New York 1947, 41.

laid. But (...) when the pursuit of individual interests unjustly prevails over the common good, then the seeds of instability, rebellion and violence are inevitably sown.”<sup>30</sup>

The advocates of globalization insist on de-regulation and the withdrawal of government control especially over commerce in order to create an attractive atmosphere for investors. To achieve this, they propose structural adjustment programmes (SAP) which lessen the role of the government.

Obviously, if the government does not have a grip over the economy, it will not be in a position to steer the country towards the common good. It will be at the mercy of the investors. To be precise, in the third world countries, those who dictate terms to the governments are the World Bank, the International Monetary Fund and the investors of multinational corporations. Needless to say that their policies are guided not by the common good of the nation but by their own profit-motives.

When the role of a government is thus downgraded, as advocated by globalization, there is no agent to enforce the basic morality with regard to workshops, labour rights like minimum wages and working hours. In his World Peace Day Message, Pope John Paul II highlighted the issue at stake here: “The rapid advancement towards the globalization of economic and financial systems also illustrates the urgent need to establish who is responsible for guaranteeing the global common good and the exercise of economic and social rights. The free market by itself cannot do this, because in fact there are many human needs which have no place in the market.”<sup>31</sup>

Let us note in passing that “the common good is not only a system of advantages and utilities but also a rectitude of life, an end, good in itself or, as the Ancients expressed

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<sup>30</sup> John Paul II, “World Day of Peace Message for 1999”, *Tablet* (2<sup>nd</sup> January 1999) 32.

<sup>31</sup> John Paul II, “World Day of Peace Message for 1999”, *Tablet* (2<sup>nd</sup> January 1999) 34.

it, a *bonum honestum*. Only on condition that it is according to justice and moral goodness is the common good what it is, namely, the good of a people and a city, rather than of a mob of gangsters and murderers.”<sup>32</sup>

## Conclusion

Above all, globalization in general is a revolution that is not only economically bound or technologically controlled. The human person if given room in this global consciousness, the world will be a better place to live in. This will only happen if the human spirit of innovation and inventiveness is not tied to things alone but extended to the realm of man’s own aspirations and actualization.

However, the truth of the matter is that globalization is here with us; we are in it despite its ugly consequences. Globalization is not inherently anti-man but what we have made of it has led to the world we want to look at. Lest we forget, globalization is a process; therefore there is still room for the improvement along the way. Hence, instead of talking of the global world as if it is already actualized, we rather talk of the globalizing world. “There is no such thing as a global economy or a global society yet”<sup>33</sup>, says Hoogvelt.

Given the formidable challenge of globalization, can we identify within Catholic social teaching a core set of values that all ‘men and women of good will’ can jointly embrace in order to make sense of history and to ensure that globalization helps the poor, not just the wealthy and the powerful? The next chapter will tell us more.

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<sup>32</sup> Jacques Maritain, *The Person and the Common Good*, 43.

<sup>33</sup> Ankie Hoogvelt, *Globalization and the Post-Colonial World: The New Political Economy of Development*, 131.



## Chapter Two: THE CHURCH ON GLOBALIZATION OF MARKET ECONOMY

### Introduction

“The Church, at once a visible organization and a spiritual community, travels the same journey as all mankind and shares the same earthly lot with the world. In pursuing its own salvific purpose not only does the Church communicate divine life to men but in a certain sense it casts the reflected light of that divine life over all the earth.”<sup>34</sup>

From this it follows that “The Church makes a moral judgment about economic and social matters, when the fundamental rights of the person or the salvation of souls requires it. The Church is concerned with the temporal aspects of the common good because they are ordered to the sovereign Good, our ultimate end. She strives to inspire right attitudes with respect to earthly goods and in socio-economic relationships.”<sup>35</sup> Her teachings provide us with a stance from which to evaluate the events of our times.

We have divided this chapter into two main sections. The first develops the background of emergence of Catholic social teaching. The second section points out some specific elements in the actual teaching of the Church.

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<sup>34</sup> *Gaudium et Spes*, no. 40.

<sup>35</sup> *Catechism of the Catholic Church*, no. 2420.

## 2.1. Background of the Church's Social Teaching

Towards the close of the nineteenth century, the new economic methods and the new development of industry had sprung into being in almost all civilized nations, and had made such headway that human society appeared more and more divided into two classes. The first, small in numbers, enjoyed practically all the comforts. The second class, comprising the immense multitude of workingmen, was made up of those who, oppressed by dire poverty, struggled in vain to escape from the straits which encompassed them.<sup>36</sup>

No doubt, John XXIII is correct when he states: "While a few accumulated excessive riches, large masses of workingmen daily labored in very acute need. Indeed, wages were insufficient for the necessities of life, and sometimes were at starvation level. For the most part, workers had to find employment under conditions wherein there were dangers to health, moral integrity, and religious faith."<sup>37</sup>

"The most crucial problem generated by the new industrialized mass society was the *social question*: the problem of the exploited and oppressed factory workers."<sup>38</sup> Poverty and misery were nothing new, but they were actually made worse by the coming of machinery. It was only slowly that Catholics began to reflect and act on the *social question* leading to social Catholicism or a Catholic social doctrine. Catholics had first to recognize the real gravity of the situation and undertake collective action for the reform of the system. It was this progressive Catholic social thought, which Leo XIII summarized and presented in his encyclical letter *Rerum Novarum* issued on May 15<sup>th</sup>, 1891.

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<sup>36</sup> Pius XI, *Quadragesimo Anno*, no. 3.

<sup>37</sup> John XXIII, *Mater et Magistra*, no. 13.

<sup>38</sup> Albert DE Jong, "Church History IV", Class notes, Tangaza College, Nairobi 2003.

“Beginning with Leo XIII’s encyclical letter and continuing through the papacy of John Paul II, the popes of the last century have reflected both thematically and innovatively upon a wide variety of problems facing both Catholics and all people of the world.”<sup>39</sup> Popes after Leo XIII have particularly used anniversaries of his *Rerum Novarum* (recognized as the first modern statement of social teaching) as occasions to publish major statements on the subject of social teaching.

Pius XI issued in 1931 his *Quadragesimo Anno* to commemorate the fortieth anniversary of *Rerum Novarum*. Aware of the growing totalitarianism of his time, Pius XI proposed as a safeguard against tyranny, the principle of subsidiarity meaning that the state or higher authority should leave to the lesser authority whatever it can completely handle. The state should see its main role as of planning and coordinating.

Pope John XXIII celebrated the seventieth anniversary of *Rerum Novarum* by issuing the encyclical letter *Mater et Magistra* (in 1961) which noted the important developments in Catholic social thought since the days of Leo XIII. In his *Pacem in Terris* (1963), John XXIII highlighted the basic conditions for peace among nations.

His successor, Paul VI issued *Populorum Progressio* focusing his attention on the underdeveloped countries and reminded the wealthier countries of their responsibilities in alleviating their poverty, as did also *Centessimus Annus* of John Paul II to commemorate the centenary of *Rerum Novarum*. Vatican II summed up the best fruits of social Catholicism in its documents especially *Gaudium et Spes* (the Church in the Modern World) where we find new emphasis and advances in thought.

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<sup>39</sup> Thomas Shannon, “From *Rerum Novarum* to the Catechism on Social Teaching”, *The Living Light* 37 (2001) 25.

The question, thus, is: Can this new value system (that is globalization) be achieved without a significant advance in human spirituality? According to Camdessus, “the Church has a pronouncement on this. Christ reveals God to us as Trinity: the triune community in which all communities and societies have their origin, their model and their basic sustainability.”<sup>40</sup>

It is in the light of the above quotation that our attention in the following lines shall be focused on some specific points in the social teaching of the Church.

## **2.2. Actual Teaching of the Church**

The social documents of the Church, as mentioned above and many others, are noteworthy for their increasingly critical attitude to capitalism, their concern with the causes of poverty, their awareness of the oppressive social structures that perpetuate exploitation, their insistence on the rights of the workers, and their recognition of the need for government intervention.

In view of the vastness of such a tradition, we shall concentrate on three aspects we find relevant for our analysis.

### **2.2.1. Solidarity in Reducing Poverty**

“Globalization of solidarity: this is a counter-emphasis, indeed a counter-cultural emphasis, to the structures that drive globalization today. John Paul II, in his World Day Peace Message for 1998, sums up this emphasis, when he called for ‘a globalization in solidarity, a globalization without marginalization’. It is a response to the recognition that

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<sup>40</sup> Michel Camdessus, “Church Social Teaching and Globalization”, *America* 185 (2001) 12.

true development is not only of the whole person but also of the whole person within the whole community.”<sup>41</sup>

In fact, there can be no progress towards the complete development of man without the simultaneous development of all humanity in the spirit of solidarity. Some forty years back, John XXIII wrote: “At the present time no political community is able to pursue its own interests and develop itself in isolation, because its prosperity and development are both a reflection and a component part of the prosperity and development of all the other political communities.”<sup>42</sup> Man must meet man, nation must meet nation, as brothers and sisters, as children of God.

“Solidarity helps us 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’, to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God.”<sup>43</sup>

With sorrowful hearts, the council Fathers remark: “At the very same time when economic progress could do so much to reduce social inequalities, it serves all too often only to aggravate them (...). In the midst of huge numbers deprived of the absolute necessities of life, there are some who live in riches and squander their wealth; and this happens in less developed areas as well. Luxury and misery exist side by side.”<sup>44</sup>

Pope John Paul II, in his encyclical letter *Sollicitudo Rei Socialis*, states: “Either development becomes shared in common to every part of the world, or it undergoes a

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<sup>41</sup> Maurice Kigame, “Social Morality”, Class notes, Tangaza College, Nairobi 2004.

<sup>42</sup> John XXIII, *Pacem in Terris*, no. 131.

<sup>43</sup> Gregory Baum & Robert Ellsberg, *The Logic of Solidarity*, Orbis Books, New York 1989, 152.

<sup>44</sup> *Gaudium et Spes*, no. 63.

process of regression, even in zones marked by constant progress.”<sup>45</sup> If a brother or a sister be naked, says saint James; if they lack their daily nourishment, and one of you says to them: ‘Go in peace, be warmed and be filled’, without giving them the things needed for the body, what does it profit?’ (James2: 16).

Furthermore, Paul VI points out that “Today no one can be ignorant any longer of the fact that in the whole continents countless men and women are ravished by hunger, countless numbers of children are undernourished, so that many of them die in infancy, while the physical growth and mental development of many others are retarded and as a result whole regions are condemned to the most depressing despondency.”<sup>46</sup>

One would concur with us that it is not enough simply to ‘increase the size of the cake’; the way the cake is divided is deeply relevant to the dynamics of development. “Moreover, if large numbers of poor are left hopeless, their poverty will undermine the fabric of our societies through confrontation, violence and civil disorder. If we are committed to the promotion of human dignity and peace, we cannot afford to ignore poverty and the risks to peace that such indifference may entail. We all must work together to relieve this human suffering: this is what solidarity means.”<sup>47</sup>

The Church reminds us that “God destined the earth and all it contains for all men and all peoples so that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity.”<sup>48</sup> One century ago, Leo XIII clearly stated:

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<sup>45</sup> Michel Camdessus, “Church Social Teaching and Globalization”, *America* 185 (2001) 8.

<sup>46</sup> Paul VI, *Populorum Progressio*, no. 45.

<sup>47</sup> Michel Camdessus, “Church Social Teaching and Globalization”, *America* 185 (2001) 8.

<sup>48</sup> *Gaudium et Spes*, no. 68.

“The earth even though appointed amongst private owners, ceases not thereby to minister to the needs of all.”<sup>49</sup>

That is why “the Council asks individuals and governments to remember the saying of the Fathers: ‘Feed the man dying of hunger, because if you do not feed him you are killing him’, and it urges them according to their ability to share and dispose of their goods to help others, above all by giving them aid which will enable them to help and develop themselves.”<sup>50</sup>

Unfortunately, remarks Todaro, “Donor countries give aid primarily because it is in their political, strategic, or economic self-interest to do so. Some development assistance may be motivated by moral and humanitarian desires to assist the less fortunate, but there is no historical evidence to suggest that over longer periods of time, donor nations assist others without expecting some corresponding benefits (political, economic, military etc) in return.”<sup>51</sup>

On the same note, John XXIII emphatically argues that “Genuine necessity, as well as justice, require that whenever countries give attention to the fostering of skills or commerce, they should aid the less developed nations without thought of domination. If this be done, it will help much towards shaping a community of all nations, wherein each one, aware of its rights and duties, will have regard for the prosperity of all.”<sup>52</sup>

In the words of Filipe Zagarra, “‘To recover the meaning of the human person’ is what it means and it is the goal that solidarity points to everyday. Located on the ethical plane, it corresponds to an act of interdependence and is characterized by the ‘common

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<sup>49</sup> Leo XIII, *Rerum Novarum*, no. 7.

<sup>50</sup> *Gaudium et Spes*, no. 69.

<sup>51</sup> Michael Todaro, ed., *Economic Development*, 7<sup>th</sup> ed., Addison-Wesley, New York 2000, 595.

<sup>52</sup> John XXIII, *Mater et Magistra*, nos. 173-174.

good' in its contemporary sense that benefits each and every one of us without any kind of discrimination."<sup>53</sup>

Let us note in passing that a program will work only if the country's citizens want it to work. Not just the government, but the people and organizations within its society. In short, success lies in national 'ownership' of the policies through a participatory approach that engages civil society in a constructive dialogue. This is what the next point is all about.

### **2.2.2. Citizens' Participation in Public Life**

According to Feeney, "Many of the planning disasters of the past are now attributed to a failure to understand the prevailing economic and political context in developing countries. Ignorance of local conditions leads to a lack of commitment on the part of the intended beneficiaries. A welcome feature of the new approach to development is the focus on the local context and the poverty profile in recipient countries."<sup>54</sup>

Life in society is not something accessory to man himself: through his dealings with others, through mutual service, and through fraternal dialogue, man develops all his talents and becomes able to rise to his destiny. In this way, "The principle of participation recognizes that while receiving from the community when one is in need is an important aspect of justice, an equally important dimension of justice is the need to return something to the community, whether through service, gift-giving, or participation in public life."<sup>55</sup>

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<sup>53</sup> Filipe Zegarra, "Poverty and Solidarity", *Sedos* 29 (1997) 87.

<sup>54</sup> Patricia Feeney, *Accountable Aid. Local participation in Major Projects*, Oxfam Publication, Oxford 1999, 9.

<sup>55</sup> Thomas Shannon, "From Rerum Novarum to the Catechism on Social Teaching", *The Living Light* 37 (2001) 30.



In other words, "Participation has to be conceived as an active process where the initiatives are taken by the people themselves guided by their own thinking, and using means and processes over which they can exert effective control. People decide, act and reflect on their actions as conscious subjects."<sup>56</sup>

Needless to say that nations cannot be built without the popular support and full participation of the people; nor can the economic crisis be resolved without the full and effective contribution, creativity and popular enthusiasm of the vast majority of the people. After all, it is to the people that the very benefits of development should and must accrue.

As stated in African Charter, "Popular participation is the empowerment of the people to effectively involve themselves in creating the structures and in designing policies and programs that serve the interests of all. Therefore, there must be an opening up of political process to accommodate freedom of opinions, tolerate differences, accept consensus on issues as well as ensure the effective participation of the people and their organizations and associations."<sup>57</sup>

Men will find new and extensive advantages in the fact that they are allowed to participate in government. In this situation, those who administer the government come into frequent contact with the citizens, and it is thus easier for them to learn what is really needed for the common good. The fact, too, that ministers of government hold office only for a limited time keeps them from growing stale and allows for their replacement in accordance with the demands of social justice.

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<sup>56</sup> Yash Tandon, "Participatory Development as a Dimension in Africa's Development and Transformation Efforts", *Wajibu* 6 (1991) 5.

<sup>57</sup> "African Charter", *Wajibu* 6 (1991) 17.

When people sense such commitment to their cause, they start to participate fully in planning, initiating and running projects. To guarantee the success of the participatory model, it is important to encourage the growth and development of indigenous institutions, which the Church can do effectively. "It is in keeping with their dignity as persons that human beings should take an active part in government, although the manner in which they share in it will depend on the level of development of the political community to which they belong."<sup>58</sup>

There may be activities, projects or strategies which may not concern people directly as pointed out by Galjart and Buif, " From the efficacy and efficiency point of view, it would be undesirable that all members take part in all matters, in order to have an organization function well, but it is advisable to delegate responsibility to representatives."<sup>59</sup> Participation should have an objective, which in this paper, is empowering people.

Nothing can be accomplished unless it has been taken up at grass roots and supported by initiatives of the entire institutional chain, initiatives in which Non Governmental Organizations (N.G.O's) can play an ever greater role. Responsible citizenship at all levels must be one of the key values of the 21<sup>st</sup> century. "Citizens should cultivate a generous and loyal spirit of patriotism, but without narrow-mindedness, so that they will always keep in mind the welfare of the whole human family which is formed into one by various kinds of links between races, peoples and nations."<sup>60</sup>

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<sup>58</sup> John XXIII, *Pacem in Terris*, no. 73.

<sup>59</sup> Mulyungi J. M., "A Call to the Church to Empower People through Development", *Afer* 37 (1995) 333.

<sup>60</sup> *Gaudium et Spes*, no. 75.

Since the relationships between countries today are closer in every region of the world, by reason of science and technology, it is proper that peoples become more and more interdependent. Thereby there is a need to have a universal public authority which will regulate and control, without breaking the principle of subsidiarity, the relations between nations. This is the subject matter of the following paragraph.

### **2.2.3. Universal Public Authority and Subsidiarity**

Some authors such as Camdessus have argued that “Many people today suffer from a lack of control over their own destiny. They fear that there is no legitimate authority to deal with increasingly global problems like poverty, threats to environment, increased drug abuse, widespread corruption, international crime and money laundering.”<sup>61</sup> In order to address all these issues, developing and maintaining an institution with worldwide authority is crucial.

In a prophetic move at the beginning of the 1960’s, “Pope John XXIII called for the establishment of a public authority with universal appeal and support. Such a suggestion, even if its implementation seems as remote today as it appeared then, should be revisited. In conjunction with the principle of subsidiarity, it could help to create the institutional conditions for a better protection of the world community against collective risks on a global scale, and to obtain a clearer perception of our common destiny.”<sup>62</sup>

Lest we forget, of its very nature, “civil authority exists, not to confine its people within the boundaries of their nations, but rather to protect the common good of that particular civil society, which certainly cannot be divorced from the common good of the

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<sup>61</sup> Michel Camdessus, “Church Social Teaching and Globalization”, *America* 185 (2001) 10.

<sup>62</sup> Michel Camdessus, “Church Social Teaching and Globalization”, *America* 185 (2001) 10.

entire human family. This entails that civil societies should join forces and plans whenever the effort of an individual government cannot achieve its desired goals.”<sup>63</sup>

Here again international agreements on a rather wide scale would be helpful: they would establish general norms for regulating certain prices, for guaranteeing certain types of production, for supporting certain new industries.

Concerning the principle of subsidiarity, Pope John XXIII, in his encyclical *Pacem in Terris*, clearly states:

The worldwide public authority must evaluate and find a solution to economic, social, political and cultural problems that affect the universal common good. These are problems that, because of their extreme gravity, vastness and urgency, must be considered too difficult for the rulers of individual states to solve with any degree of success. But it is no part of the duty of the universal authority to limit the sphere of action of the public authority of individual states, but rather to create world conditions in which the public authorities of each nation, its citizens and intermediate groups, can carry out their tasks, fulfill their duties and claim their rights with greater security.<sup>64</sup>

Vatican II takes up this John XXIII's teaching by saying "It is up to the international community to coordinate and stimulate development, but in such a way as to distribute with the maximum fairness and efficacy the resources set aside for this purpose. It is also its task to organize economic affairs on a worldwide scale, without transgressing the principle of subsidiarity, so that business will be conducted according to the norms of justice.”<sup>65</sup>

This international collaboration on a worldwide scale requires institutions that will prepare, coordinate and direct it, until finally there is established an order of justice which is universally recognized. There are already some organizations which have

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<sup>63</sup> John XXIII, *Pacem in Terris*, nos. 78-79.

<sup>64</sup> John XXIII, *Pacem in Terris*, nos. 140-141.

<sup>65</sup> *Gaudium et Spes*, no. 86.

undertaken this collaboration for the development of the peoples of the world. Their vocation is to bring not some people but all peoples to treat each other as brothers and sisters.

What is currently being accomplished through the United Nations and other international institutions is certainly not negligible. But we could achieve better results if we revisited the broader issue of world economic governance by finding a global response to inescapable problems of worldwide dimension.

However, one would agree with Paul VI that “The peoples themselves have the prime responsibility to work for their own development. But they will not bring this about in isolation. Regional agreements among weak nations for mutual support and undertakings of wider scope are the milestones on the road to development that leads to peace.”<sup>66</sup>

From what has been said, one would concur with us that there is a necessity of establishing progressively a world authority, capable of acting effectively in the economic, juridical and political sectors. Some would consider such hopes utopian. But this road towards a greater humanity requires effort and sacrifice; but suffering itself, accepted for the love of our brethren, favors the progress of the entire human family.

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<sup>66</sup> Paul VI, *Populorum Progressio*, no. 77.

## Conclusion

Our point is that the Church has spoken and continues to speak on the issues of the day from out of the resources of a century-old conversation on particular topics. “One need not ‘reinvent the wheel’ nor ‘start at square one’. We have a point of departure, or a framework, for our reflection. That does not obviate the need for reflection or critical analysis. On the contrary, just as social documents have continued to reflect upon and develop these preceding documents, so we must recognize this development and contribute to it. What the tradition does provide, however, is a perspective to use as the beginning of one’s analysis.”<sup>67</sup>

For better or worse, we live in interesting times, given the current climate in the Church and society. Lest we forget, Catholics have a tradition of social teaching that continues to develop with changing times. These teachings, though in continual development, must be allowed to speak. We must therefore constantly be in dialogue with the tradition in relation to the ‘signs of times’ in order to give meaning to our life.

In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation. The fulfillment that our continent needs is what the Church calls ‘integral development’. This is the subject matter of our last chapter.

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<sup>67</sup> Thomas Shannon, “From Rerum Novarum to the Catechism on Social Teaching”, *The Living Light* 37 (2001) 29.

## **Chapter Three: WHAT NEXT FOR AFRICA: INTEGRAL DEVELOPMENT**

### **Introduction**

The use of the word ‘development’ stirs mixed reactions in many circles, both scholarly and political. It is usually seen as both a goal and a process, an end and a means. Depending on the values which are aimed at and the steps taken to achieve them, different models of development abound. The development which we describe as proposed in Church’s Social Teaching is frequently styled ‘integral development’, emphasizing the whole human person in the context of the whole social setting of human community and creation.

Drawing upon the major documents in the Church’s Social Teaching, we want to propose three ‘theses’ among others about development, which we believe, can help in improving the human condition in Africa. In this way, we shall talk first about integral development as being a human right; then integral development in relation to ecology. Finally we shall point out that integral development is linked to peace.

### **3.1. Integral Development and Human Rights**

“Fill the earth and subdue it” (Gn 1: 28). The Bible, from the first page on, teaches us that the whole of creation is for man, that it is his responsibility to develop it by intelligent effort and by means of his labor to perfect it for his use. No doubt, Filibeck is right when he remarks: “If the world is made to furnish each individual with the means

of livelihood and the instruments of his growth and progress, each man has therefore the right to find in the world what is necessary for himself.”<sup>68</sup>

At birth, everyone is granted, in germ, a set of aptitudes and qualities for him to bring to fruition. Their coming to maturity will allow each man to direct himself towards the destiny intended for him by his Creator.

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 good. By reason of his union with Christ, the source of life, man attains to new fulfillment of himself, to a transcendent humanism, which gives him his greatest possible perfection: this is the highest goal of personal development.”<sup>69</sup>

The movement from less to more human conditions<sup>70</sup> is the goal to which every person aspires. This accounts for the drive which has been referred to as ‘the revolution of rising expectations’, something which has marked the struggle for development and liberation so dramatically in recent years. This movement is seen not simply as a desirable consequence of human progress, but also as a fundamental right. The Church’s Social Teaching sees it as intimately related to the hopes and forces spurred on by the dynamism of the Gospel and the power of the Holy Spirit.

To be human is to have, by nature and not by social arrangement, certain basic rights, rights which are “universal, inviolable and inalienable.”<sup>71</sup> Such rights are central

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<sup>68</sup> Giorgio Filibeck, *Human Rights in the Teaching of the Church*, Libreria Editrice Vaticana, Vatican City 1994, 203.

<sup>69</sup> Giorgio Filibeck, *Human Rights in the Teaching of the Church*, 202-203.

<sup>70</sup> Less human conditions refer to lack of material necessities, oppressive social structure, etc. More human conditions refer to possession of necessities, esteem of human dignity, and above all the recognition of God as the source and the finality of everything. (See Paul VI, *Populorum Progressio*, no. 21.)

<sup>71</sup> John XXIII, *Pacem in Terris*, no. 9.



to integral development. It is a requirement of human society that all collaborate in the many enterprises that modern civilization either allows or encourages or even demands. Surely one of the most important 'enterprises' demanded by modern civilization today is the task of promoting integral development.

John Paul II, in his broad sketch of the rights which integral development must encompass, explicitly lists legal, political, social and economic rights.<sup>72</sup> With this understanding of human rights as being central to integral development, then it is easy to appreciate the teaching of the 1971 Synod of Bishops that development itself is a basic human right. "The right to development must be seen as a dynamic interpretation of all those fundamental human rights upon which the aspirations of individuals and nations are based."<sup>73</sup>

In this way, to strive to move from less to more human conditions is a right and a duty to be faced by every person and every society, Africa included. "We do not believe in separating the economic from the human, nor development from the civilizations in which it exists. What we hold important is man, each man and each group of men, and we even include the whole of humanity."<sup>74</sup>

From this it follows that the moral character of development cannot exclude respect for beings, which constitute the natural world, which the ancient Greeks call the cosmos. This is the subject matter of the following paragraph.

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<sup>72</sup> John Paul II, *Sollicitudo rei Socialis*, no. 15 & 34.

<sup>73</sup> Synod of Bishops, *Justice in the World*, no. 15.

<sup>74</sup> Lebreton L. J., *Dynamique Concrete du Developpement*, Les editions Ouvrieres, Paris 1961, 28.

### 3.2. Integral Development and Ecology

We live in a time of a greatest dying off caused by human hands. The present moment is marked by a strange paradox: the more we gaze in wonder at earth, the more we realize that human actions are ravaging and depleting the natural world. The capacity of the planet to carry life is being exhausted by human habits.

Our practices are causing damage to the very systems that sustain life itself: holes in the ozone layer, polluted air and rain, clear-cut forests, drained wetlands, denuded soils, etc. "By a conservative estimate, in the last quarter of the 20<sup>th</sup> century, 20 percent of all living species have become extinct. When these creatures, these magnificent plants and animals, large and small, go extinct, they never come back again. We are killing birth itself, wiping out the future of fellow creatures who took millions of years to evolve."<sup>75</sup>

In his *Call to Action*, Paul VI warns that humans risk destroying nature and in turn becoming victim of nature's degradation. One would agree with us that natural resources are unique patrimony belonging to all human kind, which should not be treated as infinite but should be saved and preserved. Furthermore, John Paul II points out the intimate links which all created things (including humans) have with each other. Therefore, "one must take into account the nature of each being and of its mutual connection in an ordered system, which is precisely the *cosmos*."<sup>76</sup>

This pope's consideration is sometimes referred to as *ecological consciousness* as distinct from the 'environmental concern' shown regarding resources and pollution. This ecological consciousness recognizes that humans belong to the community of creation

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<sup>75</sup> Elisabeth Johnson, "God's Beloved Creation", *America* 184 (2001) 9.

<sup>76</sup> John Paul II, *Sollicitudo rei Socialis*, no. 34.

and as such have certain duties to respect the inherent structure of the natural order, the need to respect the integrity and the cycles of nature.

The integral development cannot ignore the use of the elements of nature and the renewability of resources. So important for integral development is the respect for environment. There is a harmonious universe endowed with its own integrity, its own internal and dynamic balance. The earth is ultimately a common heritage, the fruits of which are for the benefit of all. Any effort at development, which ignores these two concepts, can only lead to disaster.

The environment is dangerously threatened in Africa by unchecked demographic factors, rural poverty and urban congestion, curtailment of environmental protection activities because of serious financial constraints. Meanwhile African poor countries must not repeat the errors made in the past by the rich and cause reckless damage to the environment through pollution, deforestation, and exhaustion of non-renewable resources.

To address this, John Paul II proposes a series of righteous actions: "be converted from a consumerist lifestyle, address poverty, avoid war and its devastating ecological effects, promote education in ecological responsibility and appreciate the beauty of nature, which tells of the glory of God."<sup>77</sup> All these lead to peace within human heart and around him. But what is peace all about? Is it the total absence of war? These are questions we shall answer in the coming section.

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<sup>77</sup> John Paul II, "Message for the New Year's Day 1990", *Tablet*, (6<sup>th</sup> January 1990) 29-31.

### 3.3. Integral Development and Peace

There is little doubt that one of the most celebrated phrases in recent Church's Social Teaching is from Paul VI's *Populorum Progressio*: "Development is the new name for peace."<sup>78</sup> In this phrase, Paul VI recognizes the link between promotion of integral development and the work for peace. A world filled with poor and oppressed people will not be a peaceful world.

Furthermore, says the pope, "Peace cannot be limited to a mere absence of war, the result of an ever more precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among humans."<sup>79</sup>

The wisdom of this emphasis in Social Teaching of the Church has become more and more evident in recent years, as conflicts have flared in many parts of the world (especially in Africa) because of the struggle for justice, for fair sharing of earth resources. Faced with the oppressive structures of an entrenched and privileged elite, many popular movements have resorted to violence.

In the words of John Paul II, "People excluded from the fair distribution of the goods originally destined for all could ask themselves: why not respond to violence to those who first treat us with violence?"<sup>80</sup> There can be no peace in full sense when the inhuman situations of hunger, poverty and lack of basics afflict the majority of the population.

Moreover wars in Africa have caused extensive damage to populations, environment, and the basic infrastructures of economic growth. We only need to look

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<sup>78</sup> Paul VI, *Populorum Progressio*, no. 76.

<sup>79</sup> Paul VI, *Populorum Progressio*, no. 76.

<sup>80</sup> John Paul II, *Sollicitudo rei Socialis*, no. 10.

almost everywhere in Africa to see the effects over the years of war compounded by arms sales from both East and West. Integral development is out of the question while cruel civil wars rage in the Great Lakes region (Democratic Republic of Congo, Uganda, Rwanda and Burundi), in the Horn of Africa (Somalia), in the West Africa (Ivory Coast, Liberia and Sierra Leone whose wounds are still bleeding), and above all, the current situation in Darfur (Sudan) is alarming.

In the end, peace is not essentially about structures but about people. Certain structures and mechanisms of peace (juridical, political and economic) are of course necessary and do exist; but they have been derived from nothing other than the accumulated wisdom and experience of innumerable gestures of peace made by men and women throughout history who have kept hope and have not given in to discouragement.

One would concur with John Paul II that “gestures of peace spring from the lives of people who foster peace first of all in their own hearts. They are the work of heart and reason in those who are peacemakers (Mt5: 9). Gestures of peace create a tradition and a culture of peace.”<sup>81</sup>

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<sup>81</sup> John Paul II, “World Day of Peace Message for 2003”, *Origins* 32 (2003) 487.

## Conclusion

We may say that when it comes to development, Africa is (or could be) the most analyzed and least acted upon part of the contemporary world. If all our socio-economic problems could be solved by the number of studies completed, we would have 'heaven on earth' on this continent.

Between evangelization and human advancement (development and liberation) there are in fact profound links. The Church in Africa, in offering the full Gospel of Jesus Christ, must offer the Church's Social Teaching as well. In so doing, it will present the guidelines on integral development. And in this way the Church will contribute greatly to the advancement of our continent by promoting a development, which is for each and all the transition from less human conditions to those, which are more human.

## GENERAL CONCLUSION

As we mentioned at the beginning, our study was done in three stages. In the first chapter, we dealt with the concept of 'globalization'. There, we did not loose sight to bring out that globalization in itself is not evil or demonic. But what we have made of it has more negative effects than its benefits in the developing countries. Thus, the challenge for Christian ethics must therefore be how to collaborate with all people of good will to build a sustainable, just and above all peaceful world.

Reflecting on globalization, we realized that a new life-world in which individual freedom is at the centre is being created. For this reason, in the second section, we tried to explore the teaching of the Church concerning this new world order of globalization. And we came to realize that all Christians are called to building a community based on the values of solidarity in which life is understood as shared, and in which your condition today could be mine tomorrow.

And since the earth belongs to human family as a whole, its fruits should benefit everybody. By the fact that in life there are some people who are stronger than others, globalization of solidarity is in order to assist the *weak* members to develop and become responsible for their own destiny as willed by God.

In the last chapter, we pointed out that among these *weak* members of human family are Africans. Whether we have made ourselves poor, or we have been made poor in various aspects, what we actually need is the development of human being understood as created in God's image and called to a loving relationship with his Creator, and with the creation at large. Integral development, we did mention, is both a basic human right

and a duty. The establishment of a harmonious and peaceful society must start first of all in every person's heart then progressively will spread all over the world.

Lest we forget, "the ambition of the greatest man of our generation has been to wipe every tear of every eye. That may be beyond us, but as long as there are tears and suffering (especially in Africa), so long our work will not be over."<sup>82</sup>

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<sup>82</sup> Pandit Nehru, cited by A. Fernandes, "Basic Education for All", *Vidyajyoti* 56 (1992) 438.



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