A Hermeneutic of Integral Human Development: Bridging the Gap between Magisterial Theory and Catholic Agency Praxis.

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Abstract

The thesis evolved out of an experience of working for, or being involved with, Catholic agencies devoted to implementing humanitarian and long-term development programmes over three decades ('Roman Catholic Faith-based Organisations', RCFBOs). In the encyclical *Populorum Progressio* (1967), Pope Paul VI called for an 'authentic development' which would result in a shift for the poor from living in inhuman conditions to more human ones within their culture. Paul's contribution to the debate about development was to insist that development was not just about the economy but had to be holistic and include the whole of life - social, political, cultural as well as religious. Since then, subsequent popes have built on Paul's foundations such that a concept of Integral Human Development (IHD) is now firmly placed within the corpus of Catholic Social Teaching (CST), the 'official' Church teaching on issues affecting life and society. Some Catholic agencies have taken the concept of IHD and incorporated it into their work and praxis in the field.

The thesis aims to delineate a fuller hermeneutic, or theological understanding, of IHD for both RCFBOs and the institutional Church. IHD lacks explicit definition by the magisterium (teaching authority) of the Church, and does not take into account the praxis of the agencies mandated by bishops' conferences, and indeed the Holy See, to implement IHD programmes in the field. To delineate a fuller hermeneutic of IHD, I researched the teaching on one of the central tenets of the Catholic faith, *diakonia*, serving or ministering to the poor, in Scripture, Tradition and CST. Over four chapters (three to six), I construct a hermeneutic of IHD, and examine it in the light of RCFBO praxis. I found that the occasional mutual antagonism of Church and agencies was caused largely by ignorance of Church teaching on the part of RCFBOs (as well as among some priests and bishops) and by the lack of knowledge of, and exposure to, RCFBO praxis on the part of the institutional Church. I propose dialogue.

I show in Chapter Seven how the reflections of the teaching are found in two pieces of research I undertook; one concerned an early IHD programme run by Caritas Australia in rural Cambodia, and the other drew on interviews with focus groups of participants in a training programme led by the Catholic agency, Faith

and Praxis, in Cameroon. In the case of the cohorts in Cambodia, the 'reflections of the teaching' included: the seeking out in the micro-society of villages the poorest people which included the disabled, those who were leading dysfunctional lives of addiction and domestic violence, and people living with HIV; an increase in the learning of skills to provide opportunities to earn a decent income, and in the building up of self-esteem and self-confidence. Acquiring these life skills even broke through the barrier of patriarchy with women being elected into leadership positions in the self-help groups. This transformation of lifestyle earned the people the admiration of their fellow villagers as well as local authorities so that they could then access services such as clinics and schools for themselves and their families; active participation of the so-called 'beneficiaries' in the programme to induce a feeling of ownership, and to build up their confidence in themselves and their abilities, while ensuring that empathy is increased among them to guarantee that those previously shunned by the village, such as those with HIV, are included in the programme; the transformation of the staff of community-based organisations (CBOs) to be more empathetic to the poorest they sought out, to phase out their involvement in programmes only when they are sure of their sustainability, while, being local, available for advice in the long-term; and IHD also influenced Caritas Australia which continued to operate within a subsidiarity-induced partnership approach to development, so that power was given to the local entity, ACR Cambodia, and the CBOs which worked in the local areas. All of them were Khmer Buddhists, as were the programme participants.

In the case of Faith and Praxis, I show that the methodologies used in the programme, many of which are faith-based, led to the transformation of the participants who were mostly members of religious congregations. Some rediscovered their original charism and proceeded to live with the poor in the rural villages.

On the basis of this research, both primary and secondary, I concluded (a) that IHD resulted in good developmental outcomes for the poorest because, at its best, it cohered with the culture and values of the programme participants, and its way of working has engendered greater self-esteem and confidence among the poor; (b) that faith resources could be used as assets in development, empowering the poor, enabling them to discern the causes of their poverty and assisting them to

find their own solutions to their own problems; (c) that the greater dialogue I have proposed between RCFBOs and the institutional Church on the basis of my hermeneutic of IHD could overcome any tensions over the Catholicity of the agencies or the lack of prophetic stances by some Church leaders.

My hope remains that this study, which has brought together a theology which underpins IHD and the praxis of Catholic agencies, along with suggestions to ameliorate both, will, in the spirit of the Second Vatican Council and the papacy of Pope Francis, be regarded as a Catholic approach to a development which is professional, authentic, and holistic as well as being pro-poorest, pro-dignity and pro-planet to RCFBOs, the Church and the world.

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Acknowledgements and a Dedication

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I dedicate the thesis to three people who have shaped my life:
The late Professor Rev. Duncan B. Forrester who was Dean of the Faculty of Divinity at New College in the University of Edinburgh, where I studied for the Master of Theology and Development degree. This Church of Scotland minister and

great political theologian, urged me to concentrate on Catholic Social Teaching in my studies, and my life changed.

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Author's Declaration

I declare that this thesis is my own work and that the work has not been submitted for the award of a higher degree elsewhere.
The views and opinions expressed in this thesis are those of the author and do not necessarily represent the positions of any of the Caritas or CIDSE agencies or those of the various entities of the Roman Catholic Church.

List of Acronyms

ACR	Australian Catholic Relief
ACU	Australian Catholic University
ADRA	Adventist Development and Relief Association
AK	Ankot Komar – 'Children of the Future'
CA	Caritas Australia
CARE	Cooperative for American Remittances to Europe
CBO	Community-based Organisation
CI	Caritas Internationalis
CIDSE	International Cooperation for Development and Solidarity
COP21	Conference of the Parties (i.e. those who signed the UN Framework Convention on Climate Change – 21=in Paris)
CRS	Catholic Relief Services/Caritas USA
CST	Catholic Social Teaching
CSTT	Catholic Social Thought Tradition
CWS	Christian World Service
DFID	Department for International Development (UK)
DRC	Democratic Republic of Congo
ECHO	European Civil Protection and Humanitarian Aid Operations
EPDO	Environment Protection and Development Organisation
EU	European Union
FAP	Friend Association Pioneer
FBO	Faith-Based Organisations
FCJ	Faithful Companions of Jesus
GNI	Gross National Income
HPG	Humanitarian Policy Group
IBASE	Brazilian Institute of Social and Economic Analysis
ICRC	International Committee of the Red Cross
IDJPC	International Dominican Justice and Peace Commission
IFI	International Financial Institutions
IFRC	International Federation of the Red Cross and Red Crescent Societies
IHD	Integral Human Development
IHL	International Humanitarian Law
IMBISA	Inter-regional Meeting of the Bishops of Southern Africa
IMF	International Monetary Fund
INTRAC	International NGO Training and Research Centre
JRS	Jesuit Refugee Service
LRRD	Linking Relief, Rehabilitation and Development
MDG	Millennium Development Goal
MMM	Medical Missionaries of Mary
NAFTA	North American Free Trade Agreement
NGO	Non-governmental Organisation
ODI	Overseas Development Institute
OECD	Organisation for Economic Cooperation and Development
OSCR	Scottish Charity Register
OT	Old Testament
PNKA	Phnom Neang Kangrey Association

RCFBO	**Roman Catholic Faith-based Organisations**
SCC-SR	**Salvation Center Cambodia = Siem Reap**
SCHR	**Steering Committee for Humanitarian Response**
SCIAF	**Scottish Catholic International Aid Fund**
SDG	**Sustainable Development Goal**
UK	**United Kingdom**
UN	**United Nations**
UNESCO	**UN Educational, Scientific and Cultural Organisation**
USAID	**US Agency for International Development**
WTO	**World Trade Organisation**

Chapter One: Introduction: An Overview and a Prolegomenon

Part One: Overview of the Structure of the Thesis

1. Introduction: An Overview and a Prolegomenon

The theological dimension is needed both for interpreting and for solving present day problems in human society.

(Saint John Paul II, *Centesimus Annus*)[1]

1.1 An Explanation for the Structure of this Chapter

This chapter seeks to present the main arguments of the thesis, delineate the chapters and indicate the methodologies used in the research as well as provide a background to context, language and the use of autoethnography.

The thesis forms a discourse on two academic disciplines – theology and international development studies. This introduction is thus divided into two parts. The first part, the Overview, seeks to present the main arguments of the thesis, give details about the thrust and content of the chapters, indicate the methodologies used in the research, and summarise the conclusion.

The second part, the *Prolegomenon,* an introduction to a scholarly examination, seeks to explain to two types of possible audiences the language, texture and philosophy of two ostensibly very different disciplines. I do this in the understanding that one reader will be adept at Catholic theology and its particular 'vernacular', and the other will be skilled in the language and praxis of international development and humanitarian work, but not necessarily both together since they were antithetical to each other until the late Seventies. In the twenty-first century, as Chapter Two shows, development practitioners and specialists realise that faith-based organisations (FBOs) have an extra dimension

[1] Pope John Paul II, *Centesimus Annus*, 1991, par.55. Retrieved from http://w2.vatican.va/content/john-paul-ii/en/encyclicals/documents/hf_jp-ii_enc_01051991_centesimus-annus.html.

to offer development processes which adds to successful developmental outcomes.

A growing number of positively critical academic writings on religion/faith and development show that religion has been, and still is occasionally, guilty of proselytising to the detriment of the communities they wish to serve, as I discuss in Chapter Two. Religion's role in development does not offer any panaceas for resolving development issues, nor is it the latest development fad. Instead, in Jenny Lunn's view, summarising the new non-toxic stance towards FBO interventions, "……..it is time that religion, spirituality and faith were taken seriously as factors shaping development and around which development can be shaped".[2]

There remain, nevertheless, many doubts and suspicions around the work of FBOs, some of it justified as I illustrate in Chapter Two, but some of it ignoring the fact that the values of people in the global South (so-called 'developing countries) often stem from faith traditions, a fact that no real human development process can ignore.

For the Catholic agencies, there is, as is made clear by scholars, a coyness around their Catholic identity and also misunderstandings around the place of religious traditions and theologies in development, My aim is to show through my hermeneutic of IHD that these fears can be allayed, that Catholic agencies need not be afraid of their Catholic tag, and that they can use faith traditions of any ilk as a development resource.

I have approached the thesis in this way, partly because of its inherent duality, dealing with two very distinct disciplines, and partly because I feel that the fundamentals of where these disciplines intersect had to be made clear from the outset. Theology was formerly known in medieval times as *Regina scientiarum,* the 'Queen of Sciences', whereas natural philosophy or science was known as the 'handmaiden to theology' (*philosophia ancilla theologiae*) because theology

[2]Jenny Lunn, "The Role of Religion, Spirituality and Faith in Development: a critical theory approach", *Third World Quarterly*, 30:5, 2009, 937-951, 948. Retrieved from https://doi.org/10.1080/01436590902959180.

dealt with the things of God and God's creation of nature.[3] Science may have reversed roles with theology since that time but, in the Catholic Social Thought Tradition, social sciences 'spoke' to theology and vice-versa and the intersectionality continues to this day. The second part of this chapter will therefore allow the reader versed in one discipline but not the other to have an easier entrée into the thesis itself than would otherwise have been the case.

1.2 The Status and Stance of the Author

The thesis concerns itself with the work and mission of Roman Catholic Church agencies in humanitarian and development work in the global South (v. 1.9 in this chapter), as well as a Catholic agency called Faith and Praxis which specialises in faith-filled leadership training, capacity building and organisational change. The research is based on work by Caritas Australia and Faith and Praxis, as illustrated in Chapter Seven.

I worked for Caritas organisations for twenty-four years (1983-2007), and also gave seminars on Catholic Social Teaching and Development to the staff of Caritas Australia, as well as those of the regional Caritas Oceania, when I was employed by the Australian Catholic University (ACU) in Sydney from 2007 until 2013. I am an Associate of Faith and Praxis and have participated in their programmes in Rome, Ghana and Cameroon, and am a member of the Board of the Craighead Institute of Life and Faith, from which Faith and Praxis sprang on the initiative of the same foundress, Sr Christine Anderson FCJ.

I also was Executive Director of the Scottish Catholic International Aid Fund (SCIAF/Caritas Scotland) for thirteen years. I then served as Head of Programmes and then as Secretary General at the Vatican-based General Secretariat of Caritas Internationalis (CI), the Confederation of over 160 Catholic humanitarian, development and social service agencies which are entities of their respective bishops' conferences. CI also holds special canonical status with the Holy See which links Caritas to serving pontiffs as well as dicasteries

[3] Avihu Zakai, "The Rise of Modern Science and the Decline of Theology as the 'Queen of Sciences' in the Early Modern Era" in *Reformation & Renaissance Review*, 9.2 (2007) 125-151, 126.

('ministries') of the Vatican's civil service, the Curia, especially the Dicastery for Promoting Integral Human Development, created by Pope Francis.

I also have for many years been a lay member of the Dominican Order in a group I co-founded which has a justice and peace bias, and have served on three international commissions of the Order. I am currently the representative of the male laity on the International Dominican Commission for Justice and Peace.

In my work for the Australian Catholic University (ACU), I coordinated a programme to offer tertiary education to Burmese refugees from camps in Thailand, initiated degrees in International Development and Global Studies, and taught those subjects and Catholic Social ethics. I remain an Adjunct Professor of ACU, and still teach occasionally in the Burmese programme.

I am a practising Roman Catholic, a professed lay Dominican, and was awarded a Papal Knighthood by Pope Francis in 2006 for services to the Roman Catholic Church. In other words, my status is definitely that of an insider in terms of organisations and subject matter and so this thesis could be regarded as an 'insider account', especially with the use of autoethnography (cf. 1.4.4). Professor Stephen McKinney in his PhD thesis describes an 'insider account' as coming from "an 'insider source' - someone who writes about a particular group but also identifies, partially or completely, with the aims, objectives and views of that group".[4] That would be true in my case, with a few caveats.

Theologically, I assent to David Tracy's view that Christian theology is "a discipline that attempts to correlate the meaning and truth of the Christian faith……with the meaning and truth of our contemporary experience".[5] My 'contemporary experience' has led me to the privilege of witnessing the transformation of situations of appalling poverty, oppression and despair into ones of hope, joy and love through programmes of what we now term 'Integral

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[4] Stephen John McKinney, "Catholic Schools in Scotland: mapping the contemporary debate about their continued existence in the 21st century", University of Glasgow Ph.D. thesis (2008). Retrieved from http://theses.gla.ac.uk/193/1/2008mckinneyphd.pdf. 25. Cited in Pauline Dawn Petrie's PhD thesis from the University of Glasgow, "A Pastoral Approach to Critical Pedagogy: Effecting Social Justice", 2011. 20.

[5] David Tracy, *On Naming the Present: God, Hermeneutics and the Church,* (Maryknoll, NY: Orbis Books, 1994) 95.

Human Development' (IHD). I have been guided by my Catholic faith to theologies which have contributed to such programmes. I have also been inspired and influenced by the liberation theologies of Latin America and the Caribbean, Asia and Africa, and all types of 'political' theologies that centre on the dignity of the human person, solidarity with the poorest, and the promotion of Kingdom values that result in the flourishing of the human person. I see in the papacy of Pope Francis an inspired preaching and a living out of those values.

In terms of my experience with SCIAF/Caritas Scotland and Caritas Internationalis (and, through it, many Caritas members throughout the world), I have witnessed the transformation described in the previous paragraph through the prism of programmes carried out by Caritas organisations whose professionalism and care I viscerally admire, even though some of their practices come under scrutiny in the thesis.

Above all, I have been inspired by those who have suffered and who, through human development programmes, have overcome dehumanising poverty and gross injustices, and who have shown me what 'human flourishing' actually means. Most of my adult life, I have tried to insert the learning of Catholic Social Teaching and the wider Catholic Social Thought Tradition into work with SCIAF, Caritas, the Dominican Order and Faith and Praxis. This learning has guided my life, and my objectivity in this thesis will hopefully not be compromised by my admission but, on the contrary, will be seen for what it is - in the words of Pope Francis, the promotion of a "kerygmatic theology, a theology of discernment, of mercy and of welcoming, in dialogue with society, cultures and religions for the construction of the peaceful co-existence of individuals and peoples".[6]

1.3 Brief Summary of Thesis

The thesis attempts to formulate a hermeneutic of Integral Human Development based on an analysis of the background of Scripture, Tradition and modern

[6] Pope Francis, "Address at the Meeting of the theme 'Theology after *Veritatis Gaudium* in the Context of the Mediterranean", Pontifical Theological Faculty of Southern Italy – San Luigi section - of Naples. 21st June 2019. Retrieved from http://w2.vatican.va/content/francesco/en/speeches/2019/june/documents/papa-francesco_20190621_teologia-napoli.html.

Catholic Social Teaching as well as Catholic agency praxis. It seeks to use this hermeneutic as a lens to discern IHD programmes, using research I carried out in Cambodia and Cameroon. I also voice concern about the occasionally sour relationship between the institutional Church and the Catholic agencies, and use the IHD hermeneutic to discern how 'Catholic' the response is for both parties.[7] I give suggestions to improve the situation for both in order to produce, in the spirit of the Second Vatican Council and the papacy of Francis, a form of development which is Catholic *because* it is professional, pro-poorest, pro-dignity and pro-planet and contributes to the full flourishing of the poor and the marginalised.

1.4 Research Methodology and Research Questions

The thesis, given the subject matter and the process, is clearly qualitative in approach. I use both primary and secondary data sources. The primary data sources are both from my experience as a worker in Catholic development agencies for many years and from my participation as a researcher in the Cambodian programme, and my presence as a participant observer/researcher in the Faith and Praxis programme in Cameroon. Both programmes are reported on in Chapter Seven.

In terms of the interviews, I used semi-structured reflective interviews in the case of both Faith and Praxis and the Caritas Australia Cambodian programmes. They are informal and interpersonal interactions that are appropriate to 'intervening' in the lives of the poor and vulnerable to generate information in a way that maximizes the participation of programme 'beneficiaries', and helps minimise either fear or shyness of a stranger in Cameroonian and Cambodian contexts.

[7] Please note that I refer from now on in the thesis mostly to 'the Church' or the 'Catholic Church' rather than 'the Roman Catholic Church' for brevity's sake.

In the light of the outline of the thesis in 1.3, the research questions are as follows:

1. How does the theological understanding of Scripture, Tradition and the social magisterium of the Church on development shape IHD?

2. How do RCFBOs mirror this teaching in their praxis, and what hindrances exist which prevent IHD being fully rolled out?

3. How can the gap between magisterial theory and RCFBO praxis be bridged to accomplish better development outcomes in the global South; to transform relationships between Church and RCFBOs; and to offer, in the spirit of the Second Vatican Council and the papacy of Pope Francis, a Catholic approach to development which is professional, pro-poorest, pro-dignity and pro-planet to the world?

The ultimate hope of this research involves: a reassessment of development practices by RCFBOs (and what IHD signifies by the Church at large) and even wider afield, showing that faith contains resources which can lead to more holistic development practices and outcomes for beneficiaries; making the participation of the poor in their own development more extensive within a context of their own cultures and belief systems; basing IHD on values which urge the individual to work for the common good; taking into account the deep-seated values which permeate the lives of the poor as well as acting as a spur for motivating and making more empathetic development workers in the field; and changing the power structures between 'donor' and 'beneficiary'. This, hopefully, will contribute to thinking differently about the place of faith and universal human values in development.

1.5 Findings and Significance of the Thesis

I have identified seven major findings. First, in terms of the Church, my hermeneutic of Integral Human Development (IHD) has laid bare the intensely faith-filled beginning and evolution of the concept. It is not a new theory of development but part of a moral theology about the what is best for the human

person, and which is part of the relationship between humanity and God. IHD, though not known as such, has evolved throughout the history of the Church to show that all life, including the spiritual, must be taken into account in development processes.

The second finding is that IHD shapes development around, most often, the faith-based values of the recipients, whom I refer to as 'programme participants', since Church teaching demands that they participate as much as possible in the whole development process and be the judges of its success. In that way, they become the subjects of their own development not the objects of someone else's idea of what development they need. These values which shape their lives are often found in their faith traditions, yet they are seldom used as a tool for an endogenous development which arises out of their own cultural and religious norms.

The third finding is that the principles of Catholic Social Teaching (CST), which are the major theological and theoretical fundament for IHD, can have universal resonance, as exemplified in the Caritas Australia IHD programme in Cambodia.

The fourth finding is that faith resources can be allies to development workers, as seen by the use of the Cardijn dialectic of 'see, judge, act' and, as its further iteration of the 'pastoral or praxis cycle', in the programmes of Faith and Praxis, which forms the second major part of the research in the thesis in Chapter Seven.

The fifth finding is that, even though it is clear that Catholic agencies are sometimes coy about their Catholic background and labels, IHD, regarded in Buddhist Cambodia as the 'CST Approach', is seen as a better functionality of development because of the way it has been proven to transform not only programme participants but the staff of the community-based organisations (CBOs). Catholic agencies have to embrace the best of relevant Catholic teaching which is included in IHD, become more literate about that teaching, and realise that faith ignorance or even hostility in a community of devout people, no matter the faith tradition, is a genuine epistemological lacuna which has to be filled so that development outcomes align with societal norms.

The sixth finding is that the rich ecclesial and theological tradition of IHD should close the gap between the occasional lack of magisterial understanding and appreciation of Catholic agencies, and vice versa. The presence of tensions is often only apparent to 'insiders', a group to which I belong, as I state in 1.2. On the one hand, some bishops and priests, as well as some in the Curia, do not regard Catholic aid and development agencies as 'Catholic enough'; they do not have a history of trusting lay leadership; they prefer caritative projects which make the poor more comfortable in their poverty rather than transformational IHD programmes which systemically change lives; in a worst scenario, clergy regard agency staff as 'too professional' and bureaucratic and baulk at their salaries.

On the other hand, Catholic agencies can be ignorant of how the Church works, not informing bishops in whose dioceses they are working what they are doing, and generally ignoring Church functionaries and rituals, even though they are central to the life of the poor if they are Christian. Agency workers often regard CST as a checklist of items to be ticked off rather than a lens through which one lives one's life, and can occasionally be unwarily guilty of coloniality in their attitudes towards the Church and local societies.

The hermeneutic of IHD shows that it has deep roots in the history, theology and practice of the faithful in the Church. This has to be understood better by both clergy and post-Enlightenment agency staff. Magisterial theory is turned to praxis by the Catholic agencies set up for that purpose, yet no representative of the Catholic aid and development agencies is on the Board of the Dicastery (ministry) for Promoting Integral Human Development, depriving the Dicastery of the voice of those who work in the field and implement IHD.

The seventh finding is that an IHD approach has been proven to transform the lives of the poor, as I illustrate in the Cambodian example in Chapter Seven, but also transforms the lives of those who work to make that change happen for poor communities, as is seen in the example of the sisters and priests in the Faith and Praxis programme, and the staff of the CBOs in Cambodia. This internal transformation towards the common good is also an aspect of IHD - for

programme participants, for agency staff, for bishops, sisters and priests and all the faithful whose efforts bring IHD to life in the flourishing of some of the poorest people on Earth. IHD turns out to be, in the words of Pope Francis, "the road of good that the human family is called to travel".[8]

1.6 Brief Summary of the Chapters

Chapter One: Introduction: An Overview and Prolegomenon

As explained in section 1.1 of this chapter, this comprises two parts. The first is a general overview of the thesis composed of a broad brushstroke examination of themes, a delineation of chapters, and a section devoted to the research questions and the research methodology. The second part, the Prolegomenon, is divided into sections dealing with an explanation of some of the terminology used, the language around development and humanitarianism, the use of autoethnography in the thesis and an overview of the development theories which appear in later chapters. This section will serve to prime the canvas for the fuller picture to be displayed.

Chapter Two: Faith and Development: From Taboo Subject to Allies

The purpose of this chapter is to place the thesis topic in a historical context. This chapter analyses the historical and contemporary discourse around faith and development with an emphasis on Christian FBOs. I then describe and examine Roman Catholic FBOs (which I term 'Roman Catholic Faith-based Organisations', RCFBOs, in order to emphasis the faith element) as a distinct group, and analyse their formation, their variety, their official place in the hierarchical Church and their understanding of IHD viewed through the lens of postcolonial theory. My main argument is that faith and development are allies, which will be shown by the praxis of RCFBOs in IHD.

[8] Pope Francis, *Meeting with the Members of the General Assembly of the United Nations Organization, Address of the Holy Father*, 25th September 2015. Retrieved from http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_onu-visita.html.

Chapter Three: Catholic Social Teaching on Human Development: Origins, Evolution and the Magisterial Glimmerings of Integral Human Development

This chapter traces the origins and the evolution of the Roman Catholic view of human development. I begin with the origins in Scripture and cover the patristic and scholastic eras before analysing human development from the emerging modern social encyclicals, starting with Pope Leo XIII's *Rerum Novarum*. I concentrate on delineating the teaching around development and humanitarianism in the encyclicals of Pope John XXIII and in the documents of the Second Vatican Council, initiated by John. They are the foundation on which the first glimmerings of IHD can be seen. The chapter underlines the fact that IHD is not a new development fad or an avant-garde development theory. It arises directly out of the thinking and praxis of the faithful of the Church through the centuries, and shows that IHD is orthodox moral theology and RCFBOs implement it through orthopraxis, defined in Christological terms by Leonardo Boff, as "correct acting in the light of Christ" as opposed to the "correct thinking about Christ" of orthodoxy.[9]

Chapter Four: Populorum Progressio: The Début of Integral Human Development

This chapter deepens my hermeneutic of IHD by forensically examining the concept in the first encyclical devoted to development, Pope Paul VI's *Populorum Progressio,* indicating its subsequent elaboration in *Octogesima Adveniens*. From that analysis, I discern what IHD means in terms of the principles which are often used by RCFBOs in their praxis. It becomes clear that IHD should stress the preferential option for the poor, pursue an 'authentic development' which involves all spheres of life, including the spiritual, engender the maximum participation of the poor in their own development, the centrality of justice and the link with peace, and the care of creation. This analysis provides the bones for the flesh of IHD to be constructed in Chapter Five.

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[9] Leonardo Boff, *Jesus Christ Liberator: A Critical Christology of Our Time*, (London: SPCK, 1990, seventh impression). 46.

Chapter Five: Towards a Hermeneutic of Integral Human Development

Using the most authoritative account of magisterial teaching on social issues (including human development), the *Compendium of the Social Doctrine of the Church*, published in the last few months of the papacy of Pope John Paul II, I isolate ten themes which form a hermeneutical key for IHD. While not being entirely a blank canvas, I discover that the term 'Integral Human Development' is not actually used since it was an emerging concept at the time. I construct its meaning out of the key elements. They include: putting human dignity before unbridled economic growth; the kind of development which emerges from an analysis of the 'human' and the 'integral' in the title; a much-needed stress on a suitable anthropology of what 'human' means in RCFBO work; the central place of peace with justice and reconciliation practice; the importance of the role of lay people in terms of implementation; comprehensive and active participation of the poor themselves in their own development; and the demand issuing from Second Vatican Council documents to engage ecumenically and with other faiths. These are important building blocks in the construction of the edifice of IHD, leading to the next chapter.

Chapter Six: CST since the Compendium, and the Emergence of a 'Thicker' Account of IHD

The construction of a hermeneutic of IHD is continued more deeply in this chapter which analyses the social teaching of Popes Benedict XVI and Francis. Pope Benedict XVI has advice for RCFBOs in the second part of his encyclical, *Deus Caritas Est,* viz. to come closer to the hierarchical Church, to foster a close, affective solidarity with the poor in a sharing of humanity, to have modest lifestyles and salaries and not to alienate supporters and partners by maintaining a bloated bureaucracy. In *Caritas in Veritate,* he calls on the agencies to celebrate their Catholic identity and to value the culture and the faith tradition of those they serve in the global South.

Pope Francis expresses both a passion for the poor and for the planet as no other pope has ever done. He rachets up the rhetoric about our obligations to the poor and the way they are being treated as refuse by neoliberalism, described as "an

economy [that] kills", and by human beings.[10] In *Laudato Si'*, the only encyclical devoted to the environment, he connects climate change caused by the rich countries with the destruction of territory of small, island nations and the further impoverishment of already poor people. He calls for an 'integral ecology', covering humankind, the other creatures with which we share the planet, as well as 'our common home', the Earth itself. He adds 'integral ecology' to the CST corpus of principles and to a hermeneutic of IHD. In his Apostolic Exhortation, *Evangelii Gaudium*, he says that an 'authentic faith' calls for an evangelisation that he compares to IHD. I propose lessons from the magisterium of Popes Benedict and Francis and describe what messages they have for all stakeholders - the institutional Church, the Curia and RCFBOs. This leads to a praxis of IHD in Chapter Seven.

Chapter 7 Integral Human Development: The Confluence of RCFBO Praxis and Magisterial Teaching

While the other chapters hitherto dealt with building up a hermeneutic of IHD from magisterial theory, this chapter deals more with IHD praxis, illustrated in two pieces of research. The first is an examination of an early IHD programme run by Caritas Australia and its partners among the rural poor of Cambodia, regarded as a great success in terms of transformation of lifestyle and self for all concerned. The other details how a programme on leadership organised by the RCFBO, Faith and Praxis, in Cameroon led to a transformation of mission, inward change, and organisational change through using resources of faith such as the Cardijn dialectic, and values-based theories such as Otto Sharmer's 'Theory U'. I critiqued both using my IHD hermeneutical key, and suggested changes around culture, internal change and using faith as an asset rather than as a hindrance to development. This answers aspects of the research questions dealing with RCFBOs' managing the theology behind IHD in a more productive way, and urging them to be more positive about promoting faith as an asset, and thus being a bridge-builder between magisterial theory and RCFBO praxis by. I conclude bringing the theology of IHD together with praxis in the field, and offer

[10] Pope Francis, *Laudato Si'*, (Vatican City: Libreria Editrice Vaticana, 2015), par. 53.

suggestions to the Institutional Church and RCFBOs on how to renew their relationship.
I add a *coda* called 'Capturing the Francis Effect', saying how through IHD, Pope Francis has generated an e*cclesiogenesis,* a new form and understanding of the Church. I encourage RCFBOs to 'seize the day' in the papacy of Francis, not to be shy about sporting their Catholic tag, and to follow his teaching, built on a sturdy fundament, to fulfill their mission of serving and empowering the poor in a more effective, solidary and faith-filled way.

Part Two: Faith and Development: A Prolegomenon

1.7 Introduction

In the discipline of international development studies religion was long held to be a taboo subject. There were two principal reasons for this. The first was that it seemed irrelevant to what was regarded overwhelmingly as a sub-discipline of economics, and thus, according to its own tenets, was judged as objectively scientific. The second reason imagined that taking religion seriously in the development discourse would involve assent for a proselytising agenda for one particular faith or another among already poor and vulnerable people. It was assumed that religion, as a putative product of ignorance and superstition, would have to give way to the progress from development which was - and often still is - equated with economic growth and the neoliberal paradigm.

It did not occur to many development practitioners at the time that the vast majority of people living in developing countries drew meaning for their lives from their religious (or, to employ the term most in vogue now, 'faith') traditions, whether it was a mainstream, 'organised' religion such as Christianity, Islam or Hinduism or a less formally organised form such as animism. Through the prism of their faith tradition, people live, bring up their families, labour, participate, if allowed, in society and form their societal and world views based on the values inherent in those faiths.

I use 'faith' here rather than religion partly because NGOs stemming from a religious conviction are called faith-based organisations (FBOs) and partly

because faith between people, as Michael Paul Gallagher writes, "involves a decision to trust rather than a logic that verifies. It is more relational than measurable", and therefore can lead to a genuine, long-term commitment to others. Gallagher quotes Bernard Lonergan's description of faith being "the knowledge born from religious love", which largely encapsulates the original *raison d'être* for establishing Christian FBOs in the first place.[11] Religion, on the other hand, is really the institutionalised system of beliefs and practices which expresses faith. The word 'religions' also contains the paradox that a great deal of violence has been caused by them, from the Crusades on the Christian side to contemporary jihadism on the Muslim side, while adherents and their institutions also do much good as in seen in the work of FBOs from Christianity, Islam, Buddhism and Judaism, to name but a few.[12]

Taking account of faith traditions has now been largely accepted, though not yet rehabilitated, as an essential piece of the jigsaw in putting together long-term development programmes that aim to transform lives for the better and give poor and vulnerable people access to participating in society, and deriving benefits from having a voice in the community, whether at the local, national or international level. There is still considerable dubiety about the role of faith in development among government and multilateral donors, secular NGOs and even among those NGOs that come out of, and are still part of, a faith tradition. The Christian think tank, Theos, published a report in 2015 which gave the result from twenty interviews with FBOs, and found that, apart from the evangelical agencies which deliberately mix aid with proselytism, the vast majority of the rest which want to work with other, more secular agencies are "only seen as legitimate if their religious ethos is implicit and internal".[13]

The thesis seeks to show that this reticence on the part of FBOs belonging to the Roman Catholic tradition (Roman Catholic Faith-based Organisations – RCFBOs) and the attitude of other development actors and stakeholders towards FBOs and faith in development in general is not only injudicious and infused with

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[11] Michael Paul Gallagher, "Faith" in *The New SCM Dictionary of Christian Spirituality,* ed. Philip Sheldrake (London: SCM Press, 2005) 297-298, 297.
[12] John Bowker, *Religion Hurts: Why Religions Do Harm as well as Good*, (London: SPCK, 2018) 8-9.
[13] Paul Bickley, "The Problem of Proselytism", Theos 2015. Retrieved from https://www.theosthinktank.co.uk/research/2015/10/20/the-problem-of-proselytism. 12.

lingering coloniality but injurious to the aims of long-term transformational development itself. I also seek to show that theology has a mostly positive role in good development practice. My approach accords with the words of theologian David Tracy who wrote that "theology is public discourse" and that a theologian has to address three social realities - society, the academy and the church.[14] Society has to focus on social justice and the poor while not ignoring the intellectual underpinning of the academy and the important place of the church as faith community, site of solidarity and of resource-sharing.[15] These same social realities are important for FBOs and RCFBOs in international development and should share the same conclusions.

The whole question of faith and development has been tainted by Christianity accompanying armies and settlers in colonial times in order to 'save the souls' of the 'pagans' whom they colonised or/and enslaved. Christians used health care and education as pre-evangelisation tools to enmesh the colonised in the web of a particular brand of the Christian faith. Even in the twenty-first century, FBOs in fundamentalist branches of faith traditions view their humanitarian and development work as ways of converting others to their beliefs – even from other forms of Christianity, as I illustrate in Chapter Two.

In the Roman Catholic tradition, proselytism in a developmental or humanitarian encounter, characterised as offering a bag of food with one hand and a particular Bible with the other, has been rejected by the magisterium, the teaching authority of the Church. This is especially starkly stated in Pope Benedict XVI's 2005 encyclical, *Deus Caritas Est* (God is Love), "Charity…cannot be used as a means of engaging in what is nowadays considered proselytism. Love is free. It is not practised as a way of achieving other ends".[16]

Using a theology which understands and encompasses postmodern pluralism by moving from a concern about Western elites arising from a colonial past or a neo-colonial present to allowing the voices of the poor and those made 'Other'

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[14] David Tracy, *The Analogical Imagination: Christian Theology and the Culture of Pluralism,* (New York: Crossroad Publishing Company, 1981) 3.
[15] Ibid. 5.
[16] Pope Benedict XVI, *Deus Caritas Est (God is Love)*, (Vatican City: Libreria Editrice Vaticana 2005) par. 31c.

to be heard would be a useful corrective and would allow a theology which, in the words of Gustavo Gutiérrez, is "open - in the protest against trampled human dignity, in the struggle against the plunder of the vast majority of people, in liberating love, and in the building of a new, just and fraternal society - to the gift of the Kingdom of God".[17] This would enormously enrich the development discourse in FBOs in general, and RCFBOs in particular.

My argument is that certain faith resources which touch the values which people try to live out in their lives, utilised as part of an array of approaches and developmental 'tools', can result in more profound and sustainable development outcomes. I particularly highlight the use of the Catholic Social Thought Tradition, especially Catholic Social Teaching principles, even among non-Christian communities. This IHD is understood largely by the main RCFBOs as consisting of a holistic type of development, covering not just economics but the whole of life, encompassing social, political, ecological, cultural, spiritual as well as economic elements to result in the fullness of human flourishing. They also subsume the more secular aspects of the perceived developmental norm of a rights-based and sustainable approach to development. I aim to show, through a detailed hermeneutic of IHD, that this is a reductionist view and part of the theological amnesia of RCFBOs towards their roots in the Catholic faith.

I then illustrate my argument by examining research carried out by me in the field on an early IHD programme in Cambodia, and by researching a programme of an agency, Faith and Praxis, which uses faith resources in leadership training, in Cameroon. The first is an analysis from a Caritas Australia programme in Cambodia to show how an IHD approach has resulted in a different quality of development which is not alien to either the culture of the people or to the values from their own Buddhist belief system. In addition, part of the process is for the development workers themselves to be transformed in relation to their work and above all in their attitudes towards all those they seek to serve, resulting in a breaking down of barriers between 'donors' with power and 'recipients' with much less power. I also provide some new insights from my own research in a hermeneutic of IHD to strengthen IHD frameworks.

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[17] Gustavo Gutiérrez, *A Theology of Liberation*, (Maryknoll, NY: Orbis Books, 1973) 15.

The second example examines the work and methodologies of Faith and Praxis, a leadership training and capacity building organisation which employs faith resources such as Ignatian spirituality to assist with discernment, and the 'see, judge, act' methodology to discern action through contemplation. I use my research from interviews with participants to discern how they were transformed by the experience and how this benefited the people they served. I attempt to show how their capacity-building methodologies are constitutive of the IHD approach, especially the necessity of transforming development workers to become more empathetic towards the so-called beneficiaries.

In both examples, Caritas Australia representing a facilitating RCFBO, and Faith and Praxis as an RCFBO devoted to strengthening capacity building in the encounter with the poor in a faith-filled way, I give recommendations to incorporate more fully IHD into both types of programmes.

My conclusion answers the research questions around the effectiveness of the IHD approach in making a qualitative difference in the lives of the poor. It also seeks to know if the IHD approach results in changes to the working practices of the RCFBOs and their attitude to the faith component of IHD.

1.8 Integral Human Development: Towards a Hermeneutic

The title of the thesis contains the word 'hermeneutic' whose use I feel I must justify. Hermeneutics (from Greek *hermeneus* - an interpreter, drawn from the name of the messenger of the gods, Hermes) commonly means the interpretation particularly of sacred texts such as the Christian Bible or the Islamic Qu'ran.[18] Hermeneutics, while being much more complex than expressed here, also, as David Jaspers writes, "recognizes the slippage between intention and meaning or worse, between the slipperiness of written words and human understanding".[19] The thesis deals with the meaning of Integral Human Development within Catholic Social Teaching. One of the conclusions is that IHD

[18] David Jasper, *A Short Introduction to Hermeneutics*, (Louisville, KT: Westminster John Knox Press, 2004) 7.
[19] Ibid. 14.

is ill-defined in official documents yet this teaching comes to us through the medium of documents with no consultation with practitioners in the field. A senior official in the Secretariat of State in the Vatican once told me of his surprise at the practical (and relatively orthodox) way young people from lay organisations expressed their faith among the poor and vulnerable at a conference we were both attending in Quito, Ecuador. His surprise resulted in his admission that "the problem with the Curia is that we deal not with people but with documents".[20]

I aim to examine and interpret IHD within the social documents and, in the light of the praxis of RCFBOs, suggest a more exact definition of the term and what it implies for RCFBOs and for the magisterium. This is a logical consequence of responding to the 'signs of the times' of the Second Vatican Council and the Pope Francis era. Since we are dealing with the lives of the poor, we must begin a theological analysis not with, as Yves Congar OP wrote, "only revelation and tradition as starting points, as classical theology has generally done [but] with facts and questions derived from the world and from history".[21]

1.9 Development: Contestation and Context

1.9.1 Development as a Contested Term

It is vital to clarify some of the terms used in the development discourse. The first is 'development' itself. Development *avant la lettre* whereby rapid change occurred in North-western European countries as a result of the nineteenth century Industrial Revolution was rather called 'progress' or 'improvement'. Although the term 'development' in socio-economic usage had appeared in works by, *inter alia*, Marx, Lenin, Schumpeter and the League of Nations in the late nineteenth and early twentieth centuries, 'development' in the contemporary social scientific sense of improving the lot of the newly decolonised countries (called below "underdeveloped areas") dates from US

[20] Private conversation.
[21] Yves Congar OP, *Situations et tâches présentes de la théologie*, (Paris: Les Éditions du Cerf, 1967) 11.

President Truman's use of the term at his 1949 Inaugural Address.[22] The most relevant passages are found in his fourth proposition to improve a post-war world,

> Fourth, we must embark on a bold new program for making the benefits of our scientific advances and industrial progress available *for the improvement and growth of underdeveloped areas*.
> More than half the people of the world are living in conditions approaching misery. Their food is inadequate. They are victims of disease. Their economic life is primitive and stagnant. *Their poverty is a handicap and a threat both to them and to more prosperous areas*.
> For the first time in history, humanity possesses the knowledge and skill to relieve the suffering of these people.
> The United States is pre-eminent among nations in the development of industrial and scientific techniques. The material resources which we can afford to use for assistance of other peoples are limited. But our imponderable resources in technical knowledge are constantly growing and are inexhaustible.
> I believe that we should make available to peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life. *And, in cooperation with other nations, we should foster capital investment in areas needing development*.[23] (my italics).

Gilbert Rist evidences that point four was an afterthought inserted by a civil servant and was regarded as "a public relations gimmick".[24] It took two years for the Truman administration to launch the "bold new program".[25] As can be seen from Truman's speech, 'development' is viewed in terms of using technical knowledge to improve the 'underdeveloped' countries in the world. Development will come about through capital investment in those areas where their poverty is not only a handicap but a threat to themselves and to the 'developed' world, thus indicating a lack of altruism which has always been a

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[22] Gilbert Rist, *The History of Development: from Western Origins to Global Faith*, (London & New York: Zed Books, Second edition, 2002) 71-73.
[23] Harry S. Truman's "Inaugural Address" (January 20th 1949). Retrieved from https://trumanlibrary.org/whistlestop/50yr_archive/inagural20jan1949.htm.
[24] Gilbert Rist, *The History of Development*, 70.
[25] Ibid. 70 footnote.

political element of the development concept from the global North viewpoint. This technical view of development has not entirely disappeared even after UN Development Decades morphed into the Millennium, and now Sustainable, Development Goals. The new 'Development Age' after Truman was characterised as swapping the "right to self-determination" for the "right to self-definition" for the newly independent ex-colonies as they were burdened by the terms 'underdeveloped' and 'Third World.[26]

As early as the 1960s, 'development' as a word meaning the improvement of the economies and lives of the people in newly independent countries became a contested term through the Latin America-led dependency theory. This, essentially a critique of the neoliberal capitalist model, said that development was the siphoning off of the natural resources of former colonies to the 'First World' to improve their standard of living while making the 'Third World' dependent on their former colonisers economically in a form of neo-colonialism which impoverished their people further.

The Latin Americans favoured 'liberation' to the word 'development', partly through the influence of liberation theology which called for the liberation of the poor and their countries from the modernising and subjugating forces of capitalism. The supporters of 'liberation' sought, in the words of Gustavo Gutiérrez, the father of liberation theology, "a radical break from the status quo, that is, a profound transformation of the private property system, access to power of the exploited class and a social revolution that would break this dependence" to build a new, more human society since "liberation.....expresses the inescapable moment of radical change which is foreign to the ordinary use of the term *development*".[27]

Gustavo Gutiérrez further stated that only through these liberative processes can "a policy of development be effectively implemented, have any real meaning, and avoid misleading formulations".[28] It is to be hoped that the new iteration, Integral Human Development, can clear some of the vestiges of

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[26] Gilbert Rist, *The History of Development*, 79.
[27] Gustavo Gutiérrez O.P., *A Theology of Liberation: History, Politics and Salvation*, (London: SCM Press, 1974) 26-27.
[28] Ibid. 27.

economic imperialism and coloniality away. It is interesting to note that a Latin American RCFBO, Cáritas del Perú, in its strategic vision until 2020, describes itself as "una sólida Red Nacional Católica promotora de desarrollo integral de la persona humana", indicating a rehabilitation of the main element of the despised *desarrollismo*.[29]

A distinction has to be drawn between development work and humanitarian work while the links between the two have to be recognised. Humanitarian work is essentially relief work after a disaster, whether caused by humans or by nature or, as is common nowadays with climate change, a mixture of the two. Development work in all its forms is long-term. What can begin with a humanitarian programme after, for example, a typhoon which has washed houses, livelihoods and lives away begins with the provision of necessities such as shelter, food and potable water but it must end as a development programme which will ensure that typhoon shelters are built if they are in an area of recurrence to protect people in future, and also that the infrastructure of normality such as schools, roads, houses, places of worship and means of earning a living are restored.

There is an important debate around the relationship between humanitarian aid and development work in the academy as well as among humanitarian and development actors.[30] The debate has shifted the humanitarian-development aid nexus from a "relief-development continuum" approach with relief, rehabilitation and development work being joined together as linear phases of a recovery from a disaster which results in not just saving lives but improving them to a more sophisticated approach called Linking Relief, Rehabilitation and Development (LRRD). This methodology involves devolving planning and analysis to partners at the country level and focusing on joint objectives.[31] From an IHD viewpoint, it is interesting to note that evaluations on LRRD have shown that

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[29] Cáritas del Perú, *Visión y Misiòn*. Retrieved from http://www.caritas.org.pe/ac_qs_vision.html. My translation is as follows "a strongly Catholic network at the national level promoting the integral development of the human person". *Desarrollismo* (developmentalism) was a derogatory term for the type of development described by Gutiérrez in *A Theology of Liberation* 26.
[30] Róisín Hinds, *Relationship between Humanitarian and Development Aid*, Helpdesk Research Report, GSDRC Applied Knowledge Services 2015. Retrieved from http://www.gsdrc.org/docs/open/hdq1185.pdf.
[31] Ibid.

they work best when there are strong local partnerships at the grassroots level. This perceived need in traditional humanitarian situations to take into account longer-term developmental goals justifies my inclusion of both humanitarianism and development in my hermeneutic of IHD.

Just as the word 'development' is contested, so are many of the terms used to describe developing countries and the people who suffer poverty and injustice in them. There is a wide range of terms which are widely regarded as more politically acceptable. One of the most common nowadays is the use of the global South (so-called developing countries) as opposed to global North (so-called developed countries) though geographically this is a nonsense since two of the richest countries in the world, Australia and Aotearoa/New Zealand, are in the southern hemisphere and some of the poorest countries in the world such as Nepal, Bangladesh and Laos are firmly in the northern hemisphere. Institutions such as the World Bank use terms such as low, lower-middle, upper-middle and high-income countries. It readily admits that these groupings which judge a country's economy on *per capita* Gross National Income (GNI) do not sum up a country's development status or welfare.[32] In a thesis which stresses that development is more than about income levels, use of these terms would be counter-productive. In this thesis, I have chosen to use both 'developing country' and global South', being fully aware of their inadequacies and unfortunate connotations.

In a similar way, I use the term 'the poor' for the beneficiaries of humanitarian or development programmes. Many development workers, even in FBOs, object to the term as being too demeaning, preferring 'the marginalised' or 'the vulnerable' instead, even though there are poor people who are not marginalised or even vulnerable, terms which are not in themselves exactly exalting either and not without controversy. There is no perfect term but I maintain that the use of 'the poor' in a theological text is permissible because of the word in common use for a 'poor person' in the New Testament – Greek *πτωχός (ptóchos)* – which is used thirty-four times for someone who does not

[32] World Bank, *Why Use GNI per capita to Classify Economies into Income Groupings?*, 2018. Retrieved from https://datahelpdesk.worldbank.org/knowledgebase/articles/378831-why-use-gni-per-capita-to-classify-economies-into.

have what is necessary to subsist, but also six times in the spiritual sense where they were placed alongside the sick, the lepers and the disabled, expressing poverty as "a scandalous condition and poverty as spiritual childhood".[33]

At all times, I try to use terminology that is inclusive and that does not reduce the dignity of the so-called beneficiaries of humanitarian or development programmes and add to their being treated as 'Other'. I therefore eschew fundamentalist interpretations of the role of FBOs in general and RCFBOs in particular in the thesis. I employ the term 'fundamentalist' to characterise those FBOs/RCFBOs which believe that their particular brand of faith is a truth that has to be passed on to those in need as part of what Anthony Giddens calls "beleaguered tradition". Such a tradition fights against globalisation and its multicultural facets but using it not to defend the vestiges of an imagined faith but to dupe the most vulnerable for whom they are providing some kind of humanitarian or development assistance.[34] In my view, it is a moral outrage to mix conversion with humanitarian aid and does immeasurable harm to the work of mainstream FBOs, let alone the people fundamentalists target.

1.9.2 Context: Modernisation Theory and the Role of Neoliberalism

In order to place my references to development theories into context, I am giving a short summary of some development theories which impinge on IHD. I begin with one whose influence, at the micro level, still permeates Government aid programmes and those of NGOs, FBOs and RCFBOs as well as, on the macro level, those of the International Financial Institutions (IFIs) such as the World Bank and the International Monetary Fund (IMF). The theory is usually called 'modernisation' theory.

The American conservative economist, W.W. Rostow (1916-2003), was a seminal figure in the promulgation of the modernisation theory, particularly through his *Stages of Economic Growth*. He added the subtitle, *A Non-Communist Manifesto*, to his series of lectures betraying his obsession with the stakes of the Cold War

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[33] Gutiérrez, *A Theology of Liberation* 291 and 303, note 19.
[34] Anthony Giddens, *Runaway World: how globalisation is reshaping our lives*, (London: Profile Books, 1999) 49.

and his role as one of the chief architects of American involvement in the Vietnam war. His book aptly illustrates how development was also a political concept and a locus of ideological warfare.[35] Rostow assumes the 'First World' would be the model that the 'Third World' would follow. The five stages of economic growth are traditional society, transitional stage (preconditions for take-off), take-off, the drive to maturity and high mass consumption.

It is not important, for the purposes of this thesis, to enter into the details of the five stages but it is vital to explain Rostow's ideological 'child', the neoliberal paradigm that is the current economic model in the world and which developing countries are urged, and sometimes forced, to follow as a stipulation of an aid package. Yet modernisation theory has been charged with producing gaps of huge inequality between the rich and the poor. For example, in 2015, Oxfam published its report on global income disparity before the World Economic Forum, showing that, in 2014, the richest 1% of people owned 48% of global wealth, leaving just 52% to be shared between the other 92%.[36]

The reason for this inequality can be laid at the door of neoliberalism. In its purest form, neoliberalism is, in David Harvey's words,

> a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework, characterised by strong private property rights, free markets and free trade.[37]

The state's role was to guarantee the proper functioning of markets and the societal structures to shore up the neoliberal edifice.

Neoliberalism has a complicated history but there are essentially three phases. The first lasted from the 1920s until 1950 and detailed how to organise a market-based economy upon which society would be constructed, while

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[35] Walt Rostow, *Stages of Economic Growth: A Non-Communist Manifesto,* (Cambridge: Cambridge University Press. 1960).
[36] Oxfam, *Wealth: Having It All and Wanting More*, (Oxford: Oxfam Issue Briefing, 2015). Retrieved from https://policy-practice.oxfam.org.uk/publications/wealth-having-it-all-and-wanting-more-338125.
[37] David Harvey, *A Brief History of Neoliberalism*, (Oxford: Oxford University Press, 2005) 2.

guaranteeing the liberty of the individual at a time of the rise of the collective under Communism.[38] The names associated with this phase were Friedrich Hayek and Milton Friedman and the Chicago school of economics but they influenced mainly Europe.

The second phase was from 1950 until the 1980s, the era of Margaret Thatcher and Ronald Reagan as Prime Minister of the UK and President of the USA respectively. This was a time when neoliberalism became more of a movement to introduce a free market of deregulation of companies, smaller government and reining in of union power, ultimately presenting the market as the producer of social goods and the creator of a society where 'the good life' could be experienced.[39]

The third phase, the most important in terms of the impact on countries of the global South, lasted from 1980 until the present time whereby the main tenets of neoliberalism but especially market liberalisation and fiscal austerity influenced trade and development policy. The Bretton Woods institutions, the World Bank, the IMF and the World Trade Organisation (WTO), as well as the European Union and the North American Free Trade Agreement (NAFTA) adopted neoliberalism. It was called the 'Washington Consensus' that covered, in addition to free market principles already mentioned, tax reform, privatisation and structural adjustment programmes that pauperised a whole swathe of countries in the 'developing' world.[40]

Given its almost universal presence not only in the discipline of economics or politics but also in universities, the media, boardrooms and governments, neoliberalism has become the norm for understanding the world in which we live.[41] It also has been destructive of the sovereignty of nations, labour and social relations, the welfare state and a society with empathy for others at its heart.[42] Market exchange is seen, as P. Treanor, quoted by Harvey, states, "an ethic in itself, capable of acting as a guide to all human action, and substituting

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[38] Daniel Stedman Jones, *Masters of the Universe: Hayek, Friedman and the Birth of Neoliberal Politics,* (Princeton & Oxford: Princeton University Press 2012) 6.
[39] Ibid. 7-8
[40] Ibid 8.
[41] Harvey, 2005, 3.
[42] Ibid.3.

for all previously held ethical beliefs", emphasising the significance of contractual relations in the marketplace.[43]

From a development perspective, neoliberalism is a handmaid of modernisation theory where all forms of social solidarity have to be broken and political and religious belief systems that contradict the new 'truth' of neoliberalist dogma have to be undermined and ultimately eliminated. The difficulties with this model are that it takes western cultures as its sole example; it does not state the pre-conditions for growth; it deals solely with economic growth, not a more holistic view of development; it rules out religion as a positive force in development and ignores the fact that most human 'targets' of the development process have a belief system which shapes their world view.

The model demands the ending of 'backward' cultures and traditions, among them religious traditions, which have no place in modern society. It has, as its final goal, not human wellbeing but, *pace* Rostow, "high mass consumption", now regarded as, at best, an ambiguous goal for humanity and, at worst, a disaster for the planet. In the follow-up to the UN Millennium Development Goals (MDGs), few of whose targets were fully reached, despite some successes, the world's nations signed up to the Sustainable Development Goals (SDGs) in 2015, taking the environment and the role of "high mass consumption" in degrading the planet more fully into account.[44] Even while most countries still pursue neoliberal economic models, Sustainable Development Goal no. 12 - to seek sustainability in producing and consuming goods by separating economic growth from the use of natural resources - undermines an important part of the neoliberal project which may result in an internal contradiction for the SDGs to meet their goals concerning the wellbeing of humanity.[45]

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[43] Harvey 2005 3 and quoting P. Treanor 'Neoliberalism: Origins, Theory, Definition', 2016. Retrieved from http://web.inter.nl.net/users/Paul.Treanor/neoliberalism.html.
[44] The Guardian, *What Have the MDGS Achieved?* July 6th 2015. Retrieved from, https://www.theguardian.com/global-development/datablog/2015/jul/06/what-millennium-development-goals-achieved-mdgs
[45] United Nations Sustainable Development Goals, Goal Number 12, 2017. Retrieved from https://sustainabledevelopment.un.org/.

Amartya Sen supplies a trenchant and largely humanist critique of the neoliberal view,

> The ends and means of development require examination and scrutiny for a fuller understanding of the development process; it is simply not adequate to take as our basic objective just the maximization of income or wealth which is, as Aristotle noted, "merely useful and for the sake of something else". For the same reason, economic growth cannot sensibly be treated as an end in itself. Development has to be more concerned with enhancing the lives we lead and the freedoms we enjoy. Expanding the freedoms that we have reason to value not only makes our lives richer and more unfettered, but also allows us to be fuller social persons, exercising our own volitions and interacting with – and influencing – the world in which we live.[46]

I shall explain in later chapters how the modernisation theory militates against an IHD approach to development which places the human person at the centre of any developmental process and covers all aspects of life, not just the economic. It is clear, however, that in the modern era, religion, particularly Catholicism in its teaching (if not in the actions of its adherents), has acted as a countervailing force against a Rostowian dehumanising economisation of life, as is made clear in Chapters Three and Four in discussing elements of Catholic Social Teaching and IHD. I give examples of this in subsequent chapters, especially with advocacy programmes undertaken by RCFBOs.

Religion has eschewed, in Beyer's words, the substantive definition of what it is normally associated with - a focus on the transcendent. Instead, it homes in on a functional definition which concentrates on the actions of religions in the social realm or, in the focus of this thesis, the field of humanitarian aid and development work.[47] This functional definition is useful in placing religious thinking and action into development matters. In addition, being a countervailing force to dehumanising processes, whether economic or social, is a function of theology as public discourse which results in resistance and hope.

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[46] Amartya Sen *Development as Freedom*, (Oxford: Oxford University Press 1999) 14-15.
[47] Peter Beyer *Religions in Global Society*, (London and New York: Routledge 2006) 4.

This is of even more central importance in the Catholic Christian tradition given the centrality of the theme of maintaining the dignity of the human person at all costs.

1.10 Development Theories Impinging on the Work of the Thesis

Integral Human Development, as will be revealed, is not a new development theory. A rough knowledge of current development theories is useful in understanding the core of the thesis and so I intend to refer in the course of it to the following theories of development: dependency theory, rights-based theory, and sustainable development.

1.10.1 Dependency Theory

I have already touched on dependency theory in section 1.9.1 of this chapter. It arose as a reaction to modernisation theory once it was realised that it had not, as promised, shared wealth with the global South. Instead, the global North, especially former and neo-colonial powers such as those of Western Europe and the United States, had continued the exploitation associated with colonialism with the North becoming richer economically and the South poorer.

The world economically was divided into *centre*, the industrialised global North which continued to wield power over the largely agricultural nations of what was referred to as the *periphery*, the global South, which was dependent on the North buying its goods and adhering to its trade rules. The promise to sell technology cheaply to the South so that they could become 'modernised' like the North never materialised as the North wanted the wealth from the raw resources of the South. Such dependency can be regarded, in the words of development academics, Paul A. Haslam, Jessica Schafer and Pierre Beaudet, as a "mere mirror image of modernisation theory: the one inevitabilist, the other impossibilist".[48]

[48] Paul A. Haslam, Jessica Schafer and Pierre Beaudet (eds.), *Introduction to International Development: Approaches, Actors, and Issues,* (Don Mills Ontario: Oxford University Press, 2012) 58.

1.10.2 Rights-based Theory of Development

The rights-based approach to development is one followed by many NGOs and FBOs in the contemporary world and is derived from the adoption of the Declaration on the Right to Development by the United Nations in 1986, thirty-eight years after the adoption of the Universal Declaration of Human Rights. The first article of the Development Declaration states,

> The right to development is an inalienable human right by virtue of which every human person and all peoples are entitled to participate in, and contribute to, and enjoy economic, social, cultural and political development, in which all human rights and fundamental freedoms can be fully realized.[49]

The Declaration was aimed at member states, encouraging them to establish in their own countries development policies which seek to improve the wellbeing of their populations who should actively participate in their own development and benefit from those efforts.[50] In terms of this approach in NGOs, Oxfam America produced a report in 2001 entitled "Challenges and Opportunities of Implementing a Rights-based Approach to Development" which, in dedicatory quotes before the Introduction, used a tag from Genesis 4:9, "Am I my brother's keeper?".[51] The paper defines poverty in the approach as "social exclusion" rather than "the absence of some particular set of goods or technical knowledge".[52] Instead of seeking to fill needs by foreign aid, the rights-based approach focuses on the structural impediments which stop poor communities from exercising their rights and having the capacity and the capabilities to choose what kind of development they want.[53]

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[49] United Nations, "Declaration of the Right to Development", 4th December 1986. Retrieved from http://www.un.org/documents/ga/res/41/a41r128.htm.
[50] Ibid. Article 2 no. 3.
[51] Raymond C. Offenheiser and Dr Susan Holcombe, "Challenges and Opportunities of Implementing a Rights-based Approach to Development: An Oxfam America Perspective", presented at a conference in Balliol College, Oxford, 2nd-4th July, 2001. Retrieved from http://www.academia.edu/9389642/Challenges_and_Opportunities_of_Implementing_a_Rights-based_Approach_to_Development_An_Oxfam_America_Perspective.
[52] Ibid. 4-5.
[53] Ibid. 5.

Duncan Green, an Oxfam researcher, states that the purpose of a rights-based approach to development is to convert the vicious circle of dehumanising poverty, a lack of power and conflict into a

> virtuous circle in which all people, as rights-holders, can demand accountability from states as duty-bearers, and where duty-bearers have both the willingness and capacity to fulfil, protect, and promote people's human rights.[54]

I argue in the thesis that the rights-based approach has serious flaws which the IHD approach attempts to rectify.

1.10.3 Sustainable Development

Sustainability was twinned with development for the first time with any magnitude by the *Report of the World Commission on the Environment and Development* of the United Nations, more popularly known as the 'Brundtland Report' after the Chair, the former Prime Minister of Norway, Gro Harlem Brundtland. Its leitmotif was "Development that meets the needs of the present without compromising the ability of future generations to meet their own needs".[55] It did not just concern itself with environmental matters, as many of the global North countries desired, but, influenced by the voices from the global South, acknowledged the relationship between the environment and poverty and sought a more egalitarian type of development rather than the one the economic growth model had delivered. Unfortunately, it was living out an oxymoron by still stressing the economic growth agenda to pay for the technology which would help solve the environmental and ecological problems.[56] Over the years, 'sustainable development' for NGOs encompassed an approach which included a human rights, social equity, and global justice perspective as well as a move away from the Brundtlandian technological fix to "'manage the

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[54] Duncan Green, *From Poverty to Power: How Active Citizens and Effective States can Change the World*, (Oxford: Oxfam International, 2008) 27.
[55] United Nations, *The Report of the World Commission on the Environment and Development*, 1987 Section 3, par.27. Retrieved from http://www.un-documents.net/our-common-future.pdf.
[56] Delyse Springett and Michael Redclift, "Sustainable Development: History and Evolution of the Concept" in Delyse Springett and Michael Redclift (eds.), *Routledge International Handbook of Sustainable Development*, London and New York: Routledge, 2015) 3-38, 8

Earth"[57] to one with environmental and inter-generational justice, a concern with human wellbeing and climate change at its core.[58] In RCFBO programmes, it includes climate change adaptation as a cross-cutting element and advocacy at a local and international level to add to the voices for radical change in, *inter alia*, consumerist life patterns, the reduction of carbon emissions and footprint at an individual and societal level. It also includes advocacy with governments for a range of measures, from promoting renewable energy to advocating with, to give the example of SCIAF/Caritas Scotland, the Scottish and UK Governments to support the international agreements on climate change such as COP21, the Paris Agreement at the United Nations Framework Convention on Climate Change (UNFCCO), and to increase efforts to move to clean energy domestically.[59]

1.11 Catholic Social Teaching: Background, Evolution and Insights into Development

CST, in a very secular Europe, is not only the Church's 'Best Kept Secret' but also the part of the Church's being that is most acceptable to politicians and polity alike.[60] Andrew Brown, editor of the *Comment is Free* column of the Guardian newspaper and an avowed atheist of Protestant background, wrote in an article entitled 'Why I am not a Catholic', "Catholic social teaching, and the attempts to produce an economics centred around the needs of humans, rather than of money, look like the only thought-through alternatives to unbridled market capitalism - and certainly the only ones which have a chance of widespread popular support".[61]

This enthusiasm for CST is repeated in other Christian denominations. For example, Church of Scotland theologian, Doug Gay, states that Catholic Social Teaching is "a profoundly important resource for all the churches that…has a

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[57] Ibid. 20.
[58] Ibid. 22.
[59] SCIAF, *Powering our Common Home: Setting Out the Path to a Just Energy System,* (Glasgow: SCIAF, 2017) 4.
[60] Edward P. DeBerri, Michael J. Schultheis, Peter Henriot, James E. Hug, *Catholic Social Teaching: Our Best Kept Secret*, (Maryknoll, NY: Orbis Books, 2010, fourth edition) 4.
[61] Andrew Brown, "Why I am not a Catholic", The Guardian, cited in Austen Ivereigh, *Catholic humanism is superior to today's exhausted secularism* in "ABC Religion and Ethics", 21st October 2011. Retrieved from http://www.abc.net.au/religion/articles/2011/10/21/3344756.htm.

currency within contemporary public policy debates in many countries, which far outweighs any other example of Christian social teaching".[62] He further states that "(T)he charism of Catholic social teaching is not one it possesses exclusively or displays invariably, but is one it embodies consistently in ways that constitute a resource for the whole Church, catholic and reformed".[63]

Liberation theology is widely regarded as one of the greatest, sustainable manifestations of CST praxis in the field, above all through the establishment of Basic Ecclesial Communities, where the poor find in the Word of God and social teaching documents guidance for addressing the injustices of their human experience.

There is also considerable interest in CST in other faith traditions. While a young development worker in the Moro (Muslim) area of Mindanao, the southernmost island of the Philippines and, even now, the most conflictual, I worked with Moro community groups in the Islamic City of Marawi. Local warlords had increased the price of using wells they owned by so much that the poorest of the city had to resort to using the polluted waters of Lake Marawi for drinking, washing clothes and washing their children while cows defecated in the same waters just upstream. I was staying with an activist Muslim family and they asked me to give them a brief course in Catholic Social Teaching which they had heard of from some Catholic priests. They were astonished to find similar values in CST to those taught in the Qu'ran except, according to them, there was no system for raising awareness of those values within Islam, let alone putting them into practice.

CST's influence has stretched beyond the religious frontier to enter the political sphere. The forerunner of the European Union (EU), the European Coal and Steel Community, was established in 1951 through the efforts of eminent European Catholic politicians. One of them, Robert Schuman who, at the time of the EU's founding, was the French Foreign Minister, wrote, "[The European project] will not and may not remain an economic and technical enterprise: it needs a soul,

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[62] Doug Gay, *Honey from the Lion: Christianity and the Ethics of Nationalism*, (London: SCM Press, 2013) 29.
[63] Ibid. 29-30.

the consciousness of its historical affinities and of its present and future responsibilities, a political will at the service of the same human ideal".[64] The founders were profoundly influenced by Catholic Social Teaching and placed subsidiarity and solidarity at the heart of the European project.[65] In modern times, both these themes of CST, even if shorn of some of their theological impact, are part of the EU's linguistic and philosophical DNA. The Lisbon Treaty contains a *Protocol on the Application of the Principles of Subsidiarity and Proportionality* to bring decision-making closer to the people.[66] Solidarity is exercised through the many schemes to spread wealth to poorer areas within the EU and through the largesse of its overseas aid agency, ECHO (European Civil Protection and Humanitarian Aid Operations), which is the world's largest donor of humanitarian aid.[67]

CST remains one of those increasingly rare areas where the Church in the (hopefully) post-abuse scandal era is lauded for its stress on the maintenance of human dignity; its commitment to solidarity with the poorest; its critique of neoliberal economics; and the placing of the human being at the centre of all aspects of society, including the economic. In other words, it is valued for its concentration on the centrality of the social Gospel in its mission to the world, and for the commitment of his adherents and RCFBOs in implementing its teaching.

It is, however, in danger of being lampooned as trendy Sixties' ecclesiastical pseudo-Marxist rhetoric. Vice-Chair of Goldman Sachs International, Lord Brian Griffiths, described *Populorum Progressio* as "the encyclical published by Paul VI in 1967, at the height of anti-capitalism in Europe. It attacked liberal capitalism,

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[64] Robert Schuman "Pour l'Europe", quoted in Johan Verstraeten "Catholic Social Teaching and the European Project" in Daniel McDonald SJ (ed.) *Catholic Social Teaching in Global Perspective*, (Maryknoll, NY: Orbis Books, 2010) 147-171, 147.

[65] Anthony Carroll, "United in Diversity: Catholic Social Teaching and Europe" in *Thinking Faith*, Jesuits in Britain, 29th April 2015. Retrieved from https://www.thinkingfaith.org/articles/united-diversity-catholic-social-teaching-and-europe.

[66] The Lisbon Treaty, signed in 2007 and activated on 1st December 2009. Retrieved from http://www.lisbon-treaty.org/wcm/the-lisbon-treaty/protocols-annexed-to-the-treaties/657-protocol-on-the-application-of-the-principles-of-subsidiarity-and-proportionality.html.

[67] European Civil Protection and Humanitarian Aid Operations (ECHO), European Union. Retrieved from https://eeas.europa.eu/headquarters/headquarters-homepage/2279/humanitarian-aid-and-civil-protection-echo_en.

was ambivalent about economic growth, recommended expropriation of landed estates if poorly used, and enthused about economic planning".[68]
Traditional Catholics such as US neoliberal academic, George Weigel, even went against the norm of seeing an encyclical as a seamless whole to suggest that, in Pope Benedict XVI's *Caritas in Veritate*, the Pontifical Council for Justice and Peace was responsible for the 'red' elements and Benedict for the 'golden'.[69]
It is in order to avoid such distortions of CST that they should be confuted through placing CST within the context of its scriptural origins, and by delineating its locus within the wider tradition of the Catholic faith.

1.12 Conclusion of the Section

All these theories underpin much of the development and humanitarian discourse and action in the contemporary world, both for secular NGOs and FBOs. Most NGOs of all hues openly state that they follow a rights-based and sustainable development approach. For RCFBOs, the influence of these theories on IHD is nuanced by Catholic Social Teaching (CST) as well as the lived experience of the partners they support in the global South. I will argue that these 'ingredients' give IHD an added richness to the insights derived from the three theories mentioned above, as will become clear in the thesis.

1.13 The Use of Autoethnographical Elements in the Thesis

The thesis will be peppered with autoethnographical elements from my own substantial experience as a worker and CEO in RCFBOs and as an academic in international development studies. Autoethnography has been usefully defined as "an approach to research and writing that seeks to describe and systematically analyse (*graphy*) personal experience (*auto*) in order to understand cultural experience (*ethno*)".[70] It, moreover, "wants the reader to

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[68] Michael Severance, "Lord Griffiths on Caritas in Veritate: Pope is the man on the money" in Acton Institute blog (July 16, 2009). Retrieved from http://blog.acton.org/archives/11237-lord-griffiths-on-caritas-in-veritate-pope-is-the-man-on-the-money.html.
[69] George Weigel, "Caritas in Veritate in Gold and Red: The Revenge of Justice and Peace (or so they may think)" in National Review, 7th July, 2009. Retrieved from https://www.nationalreview.com/2009/07/caritas-veritate-gold-and-red-george-weigel/.
[70] Carolyn Ellis, Tony Adams and Arther Bochner, 'Autoethnography: an Overview', *Forum: Qualitative Social Rsearch/Sozialforschung* 12:1. Retrieved from http://www.qualitative-research.net/index.php/fqs/article/view/1589/3095,

care, to feel, to empathize and to do something, to act".[71] These are both the emotions I wish to evoke in others reading this thesis and the empathetic actions I would like to inspire others, especially in RCFBOs, to undertake, i.e. for development workers to change their methods in dealing with the poor in order to break down barriers between 'us', the donors, and 'them', the recipients, as part of an IHD approach which ultimately gives agency to so-called beneficiaries.

I use the autoethnographic elements in two ways. The first is as a useful method of utilising the stories, anecdotes and comments from my experience of humanitarian and development work over many years as a lens to reflect or shed pragmatic light on theoretical aspects of what is a highly people-centred discipline where story and anecdote take on prominent significance. This resonates with the Most Significant Change technique using stories to monitor and evaluate development programmes.[72] The second way I try to use autoethnography is in the research, acknowledging the self and the self's experiences as useful instruments in making sense of the data as well as my reflections from a Roman Catholic theological perspective within the context of IHD.

The American theologian, Lisa Sowle Cahill, makes a similar point. She talks about the supervisor of her PhD thesis in theology teaching her "not to make facile theological claims about the nature of the moral life and its possibilities, unbacked by any practical evidence".[73] I provide the practical evidence from a living source.

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cited in Heather Walton, *Writing Methods in Theological Reflection*, (London: SCM Press, 2014) 3.

[71] Carolyn Ellis and Arthur Bochner, 'Autoethnography, Personal Narrative, Reflexivity: Researcher as Subject' in Norman Denzin and Yvonna Lincoln (eds.) *Collecting and Interpreting Qualitative Materials,* (Thousand Oaks, CA: Sage, 2003) 199-258, 433 as cited in Walton *Writing Methods in Theological Reflection* 5.

[72] ODI, *Strategy Development*: *Most Significant Change*, 2009. Retrieved from https://www.odi.org/publications/5211-msc-most-significant-change-monitoring-evaluation.

[73] Lisa Sowle Cahill, *Global Justice, Christology and Christian Ethics* (New York: Cambridge University Press, 2015, paperback edition) xiii.

1.14 Magisterium: Authentic Pastoral Teaching or Rigid Command?

Both in the title and throughout the chapters of the thesis, I have used the word 'magisterium' (from Latin 'magister', a teacher) or its adjective 'magisterial' liberally, given my concern to show that the work of the RCFBOs is, at its best, the implementation of the official teaching of the Roman Catholic Church concerning humanitarian and development matters in the field. I maintain this for three reasons. First, I acknowledge that it is the magisterium which, in the words of *Dei Verbum*, authentically interprets "the living teaching office of the Church alone".[74] It is only apt that RCFBOs should follow this teaching so that they remain in communion with Christ and the Church because it is this communion which, as Pope Francis states, "animates, accompanies, [and] sustains the service of charity, whether in the communities themselves or in emergency situations throughout the world".[75]

Second, I do this also to acknowledge those individual RCFBO supporters coming from 'the faithful' who, in the words of the Second Vatican Council, are by baptism,

> incorporated into Christ, [and] are constituted the people of God, who have been made sharers in their own way in the priestly, prophetic and kingly office of Christ and play their part in carrying out the mission of the whole Christian people in the church and in the world.[76]

This 'faithful' consist of people of all races, all professions and none, women and men, rich and poor alike. They all want to be reassured that RCFBOs are pursuing the work of the Church in international humanitarian and development aid within the context of the overall teaching in such matters. When the faithful are educated in what constitutes 'good development', i.e. not a condescending

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[74] Second Vatican Council, "Dei Verbum (Dogmatic Constitution on Divine Revelation) in Austin Flannery OP (ed.) *The Basic Sixteen Documents of the Second Vatican Council,* (Dublin: Dominican Publications, 1996) 97-115, par. 10.

[75] Pope Francis, *Discorso del Santo Padre Francesco ai Participanti all'Incontro Promosso Da Caritas Internationalis,* Sala Clementina, Vatican City, 27th May 2019. Retrieved from http://w2.vatican.va/content/francesco/it/speeches/2019/may/documents/papa-francesco_20190527_caritas-internationalis.html. My translation.

[76] Vatican II Documents, "*Lumen Gentium* (The Dogmatic Constitution on the Church)" in Austin Flannery, *The Basic Sixteen Documents of the Second Vatican Council*, (Dublin: Dominican Publications, 1996). Par.30.

and non-transformational 'charity', but that the life of the poor moves from being one of misery to one which flourishes materially, humanly and spiritually, they want Catholic agencies to carry out such a programme but from within a Catholic perspective which avails itself of the richness of the tradition and teaching of the Church.

Third, that same desire for communion and a visible acknowledgement of following the magisterium is also apparent within the Vatican and with bishops in whose dioceses the staff of RCFBOs often want to work, as well as among priests and bishops who founded such agencies in their own countries in the first place. By following IHD, RCFBOs are working within, as I shall try to show, a long tradition of addressing the problems facing the poor and marginalised, not as an afterthought but as a core part of Scripture, culminating in the command to preach and implement the Gospel. Pope Francis makes clear that serving the poor and marginalised requires, rather than a slavish tendency to a perceived orthodoxy, creativity - and he even gives thanks for those who "take risks, who are not afraid and who offer reasons for hope to the poorest…...".[77]

Most recently, at the 2019 General Assembly of Caritas Internationalis, the largest confederation of RCFBOs, Pope Francis, in his speech to the participants, reminded them that Caritas is about God's work with the least and the suffering, not 'business', with their workers turned into officials and bureaucrats rather than being part a Church which is "the sign and the instrument of God's love for humanity and for all creation, our common home".[78] He also reminded the delegates that the *diakonia* of 'charity' becomes a visible sign of communion in the Church, hinting that a closer relationship with bishops as teachers of 'charity' in their dioceses and with clergy is necessary.

The word 'magisterium' is used both for those people or entities within the Church who hold epistemic authority (normally the Pope and the Bishops) and

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[77] Pope Francis, *The Mission of the Laity*, 3rd May 2018 (video message). Retrieved from https://www.vaticannews.va/en/pope/news/2018-05/pope-prayer-intention-may-mission-laity.html.

[78] Pope Francis, *Discorso del Santo Padre Francesco ai Participanti all'Incontro Promosso Da Caritas Internationalis,* Sala Clementina, Vatican City, 27th May 2019. Retrieved from http://w2.vatican.va/content/francesco/it/speeches/2019/may/documents/papa-francesco_20190527_caritas-internationalis.html.

the teaching itself (such as that found in encyclicals). Until the nineteenth century, magisterium just referred to the official teaching. Nicholas Lash thought that using the term for the teaching as well as for the functionaries holding the authority was "unfortunate" because it gave the impression that only bishops bore responsibility for being witnesses to the Gospel, and in fact bishops seldom teach.[79] Lash distinguishes teaching from commanding. He avers that the official 'teachers' are duty bound to "articulate, to express, to clarify the faith by which we live".[80] Instead, having the teaching authority has often meant in indulging in an exercise of naked power rather than gently administered authority. It has been used as a hammer to beat dissident theologians such as Brazilian liberation theologian, Leonardo Boff,[81] and, in Pope John Paul II's encyclical *Veritatis Splendor*,[82] the magisterium was employed as a warning to those bishops who did not adhere strictly to a moral teaching which often did not align itself with human experience, as Werner Jeanrond notes.[83]

It has also been used, through canon law, to put RCFBOs in their place, as in the *chirografo* (legal letter) of Pope John Paul II, *Durante L'Ultima Cena*. The letter conferred canonical status on Caritas Internationalis (CI), but stated that the Pontifical Council "Cor Unum" had, among other demands, to see CI documents before being published.[84] In the (original) Italian version, "Cor Unum" had the task of "following and accompanying the activities of CI", but in the English version it had the task of "supervising and guiding the activity [sic] of CI".[85] In the speech to those attending the 2019 CI General Assembly, Pope Francis said that CI was accompanied by the Dicastery for Promoting Integral Human Development, and emphasised the change from John Paul's *chirografo* by

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[79] Nicholas Lash, "Teaching or Commanding?: When Bishops Instruct the Faithful", (Boston: C20 Resources, Boston College, 2013), a speech to honour the achievements of Michael Buckley SJ at Boston College, Fall 2013.
[80] Ibid. 7.
[81] See Harvey Cox, *The Silencing of Leonardo Boff: The Vatican and the Future of World Christianity*, (London: Collins Religious Publishing, 1989).
[82] Pope John Paul II, *Veritatis Splendor (The Splendour of Truth)*, (London: Catholic Truth Society, 1993).
[83] Werner E. Jeanrond, "Leadership and Authority" in *The Way* vol. 12, 1992, 187-195, 188.
[84] Pope John Paul II, *Durante L'Ultima Cena (During the Last Supper)*, chirografo (Papal legal letter) 16th September 2004. Retrieved from http://w2.vatican.va/content/john-paul-ii/it/letters/2004/documents/hf_jp-ii_let_20040916_caritas-internationalis.html.
[85] Ibid. par. 4. The Italian version reads that "Cor Unum" has, "il compito di seguire ed accompagnare l'attività di CI". The Vatican translation office refused to alter it when the difference with the English translation was pointed out to them.

stating, "Ho detto che siete *accompagnati*; non siete 'sotto'" (literally, "I said that you are accompanied; you're not 'under'").[86]

This example is a small, but significant sign that magisterial teaching, in terms of relations with RCFBOs can change. Pope Francis has 'walked the walk', given that he is the only Pope to have had real conversations with the President and Secretary General of Caritas Internationalis about relevant issues. The norm in protocol before Francis undertook his ministry was to be greeted at an audience on special occasions, such as after a CI General Assembly, but with no dialogue.

In terms of the actual teaching, Karl Rahner points out that the notion that doctrine cannot be reformed is not factually correct since many doctrines regarded as universal were over time deemed either wrong or not fit for purpose.[87] IHD is mentioned, especially in the era of Pope Francis, in regular use as magisterial teaching. It is, after a dialogue between the Dicastery for Promoting Integral Human Development and RCFBOs, a short step to recognising the latter's praxis as part of that teaching to make it better understood by both laity and clerics alike, as well as the NGO community and the international humanitarian and development community.

1.15 Conclusion of Chapter One

This chapter has introduced, in the first part, the domain of knowledge with which the thesis is occupied, delineated the content of the chapters and the methodologies used and outlined the research questions. The second part, the *Prolegomenon*, deals with introducing elements from the field of theology and international development studies to prepare the reader for the content, concepts and language of the thesis.

The second part is a necessary introduction to the second chapter which deals with the evolution of faith and development studies and praxis, and introduces the main 'protagonist' of my argument, the Roman Catholic Faith-Based

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[86] Pope Francis, *Discorso del Santo Padre Francesco ai Participanti Promosso da Caritas Internationalis*. Loc. cit. My translation.
[87] Karl Rahner, "Magisterium" in Karl Rahner (ed.), *Encyclopedia of Theology: A Concise Sacramentum Mundi*, (Mumbai: St Paul's, 1975) 871-880, 877.

Organisations (RCFBOs). Their attempts at rolling out an Integral Human Development approach to humanitarian and development work is done within a specific context where, because of their religious provenance, they can be misunderstood by their NGO peers, the UN architecture, Government donors as well as the communities in which RCFBOs intervene. An avoidance tactic which is sometimes used is to downplay the Catholicity of their organisational being. Since IHD is grounded in Catholic Social Teaching, and, I argue, in the fundaments of the Catholic faith, the ambiguity around the Catholic tag can cause tensions between the guardians of the teaching authority of the Church and the agencies which have a mandate from bishops' conferences to implement humanitarian and development programmes in the name of the Church. The thesis aims to bridge that gap through delineating a hermeneutic of the IHD approach which traces its roots in the Catholic faith and illustrates, through RCFBO praxis in the field, how faith from any tradition can become a valuable tool in formulating a development which is not alien to the programme participants' culture and values.

Chapter Two: Faith and Development: From Taboo to Allies

2.1 Introduction

This chapter is an introduction to one of the overarching themes of the thesis - the locus of faith in humanitarian and development praxis. Within that field, the thesis concentrates on praxis as implemented by the agencies mandated by faith traditions, especially those from the Roman Catholic tradition, to act in their name in responding to disasters that affect the poor of the global South as well as implementing long-term, transformational development programmes. The chapter will provide both a context for the emergence of Integral Human Development as well as deal with the myths and realities around the praxis of Roman Catholic faith-based agencies which I have termed 'Roman Catholic Faith-based Organisations' (RCFBOs), in order to emphasise the importance of the faith dimension.

I shall confine myself in this chapter to analysing and critiquing Christian FBOs in general and RCFBOs in particular. Christianity is the faith to which most FBOs adhere globally, partly because of the centrality of sharing the world's goods and Jesus' option for the poor in Christian teachings, and partly because in many colonial adventures the Christian faith was taken along with military might, not always, of course, to the benefit of the local people. Christianity is also the largest of the world's faiths numerically.

The chapter begins with an introduction to Christian FBOs. I seek to define them; deal extensively with the major criticism of their work, proselytism; and indicate their praxis in the field. I draw on both recent scholarship and personal experience to discuss the controversial area of intermixing humanitarian and development work and proselytism, i.e. seeking to make the vulnerable with whom the FBO is working adherents of the agency's faith tradition. All of this pertains to RCFBOs too but I shall reserve my definition and critique of RCFBOs in their particularity after I have dealt with how FBOs have been regarded by

stakeholders and map, in the words of Gerard Clarke and Michael Jennings, the "gradual movement from estrangement to engagement".[88]

In order to understand the changes that IHD can produce in development practice, it is necessary to know the history of faith-based involvement in humanitarian and development work, as well as the problems and fears raised by peer NGOs, the UN system and institutional funders such as the Scottish and UK Governments and the European Union (EU). I analyse the shift from faith being a taboo in development to becoming a recognised but occasionally still suspect deliverer of efficient services to poor communities. I address some of the challenges raised by the stakeholders mentioned above, and argue that FBOs in general are becoming increasingly appreciated and not just tolerated by the *soi-disant* international humanitarian community; that they have contributed to widening the perspective from a technical response to global poverty to one which includes wellbeing within a particular cultural context, part of which is the role of faith in the lives and values of the people; that, especially in their advocacy work, FBOs can act as a countervailing power against the prevailing dominant development theory of modernisation, now in its more contemporary guise of neoliberalism, as discussed in Chapter One. These elements inherent in most FBOs within my use of the term prefigure major aspects of IHD which, for RCFBOs, flow from the Catholic Social Thought Tradition.

I then turn to RCFBOs. I introduce their evolution connected to the ecclesiology of the time as well as Church teaching on, what we would now call, humanitarian and justice and peace issues. I analyse RCFBOs through the lens of post-colonial theory as I see this lens as an ally of Integral Human Development which enables me to cast light, not only on the practices that have gained them much praise from outside, but also on some of the traces of coloniality still evident in the praxis of RCFBOs. It provides illumination in the crucial area of staff formation and behaviour, a key point in my hermeneutic of IHD throughout the thesis. It is also an important step in bridging the gap between magisterial theory and RCFBO praxis.

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[88]Gerard Clarke, and Michael Jennings, "Introduction" in Gerard Clarke and Michael Jennings (eds.), *Development, Civil Society and Faith-based Organisations: Bridging the Sacred and the Secular* (Basingstoke: Palgrave Macmillan, 2008), 1-16, 2.

I regret that space does not allow me to delve more deeply into FBOs in faith traditions other than Christianity. I acknowledge, however, the increasing role played by humanitarian and development agencies originating in Islam, Buddhism, Judaism, Hinduism and other faith traditions. I also appreciate the urgent need for cooperation between FBOs of all faiths in a world crying out for inter-religious dialogue, leading to an active witness of cooperation to prevent war and promote development - a stance supported by the social magisterium reported in the thesis. It is also the case that FBOs and RCFBOs often operate in countries and regions where other faith traditions dominate, including those outside mainstream institutional faiths such as animist beliefs. That requires RCFBO staff to learn about local faiths, the values they pass on to their adherents in the communities, and to regard them within the context of IHD as assets in the development process rather than as hindrances or oddities.

2.2 Faith-based Organisations (FBOs): Definition, Proselytism and Praxis

2.2.1 FBOs: Definition

Abby Stoddard, for the Humanitarian Policy Group (HPG) of the Overseas Development Institute (ODI) divides NGOs in general into three strands.[89] The Dunantist strand is named after the founder of the Red Cross, Henri Dunant, and aims to place itself outside the interest and the influence of the state, but opts for rule-based coordination such as International Humanitarian Law (IHL), with the International Committee of the Red Cross (ICRC) and the International Federation of the Red Cross and Red Crescent Societies (IFRC) being the main protagonists.[90] This means that these two bodies may, for example, advocate against the *use* of small arms but not their *manufacture*, as I experienced at a meeting of the Steering Committee of Humanitarian Response (SCHR) which brings together the main nine confederations of humanitarian NGOs, four of which represent FBOs.[91]

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[89] Abby Stoddard "Humanitarian NGOs: Challenges and Trends", *Humanitarian Policy Report* 12. (London: Overseas Development Institute, 2003) 1-4, 1-2.
[90] Duncan MacLaren "Reconciliation: Linking spirituality with development" in *Studies in World Christianity* vol. 9.2, 2003. 224-243, 224.
[91] Steering Committee of Humanitarian Response (SCHR). Retrieved from http://www.schr.info/about/.

The Wilsonian strand is named after US President Woodrow Wilson (1856-1924) who linked humanitarianism to the export of American values and US foreign policy objectives. The NGO usually cited as an example of the Wilsonian strand is CARE which originally was set up in the US in 1945 to send food packages to Europeans recovering from war, especially those in the UK. Its full name betrays its origins since CARE stands for "Cooperative for American Remittances to Europe". The agency has obviously changed radically over the years, though it is still reliant on the US Government for approximately fifty per cent of its funds.[92]

The oldest strand is the religious one, especially Christianity whose work on eradicating global poverty is based, in modern parlance, on the Gospel imperative of solidarity with the poor. It is from this strand that professional FBOs have arisen. From now on, 'FBO' will refer to Christian FBOs, unless otherwise stated.

FBOs have been defined by Gerard Clarke and Michael Jennings as any entity which "derives inspiration and guidance for its activities from the teachings and principles of the faith or a particular interpretation or school of thought within the faith", with the word 'faith' referring to its iteration in all belief systems.[93] This definition is useful but I also acknowledge that it is very Western, since in most countries in the global South where religion in all its aspects is an integral part of culture, many NGOs not attached to a particular faith tradition take faith as a part of indigenous culture into account. One example is the *Instituto Brasileiro de Análisis Sociais e Econômicas* (IBASE – Brazilian Institute of Social and Economic Analysis) which I worked with in the 1990s. It may be regarded by Western NGOs as a secular NGO *par excellence*, but its core principles include solidarity, participation, and social and environmental justice, not just as titles but in terms of the content of their work. This reflects the influence of liberation theology and Catholic Social Teaching through the participation of the

[92] CARE USA, Financial Statements 2017 and 2016. Retrieved from http://www.care.org/sites/default/files/care_usa_2017_financial_statements_0.pdf.
[93] Gerard Clarke, and Michael Jennings, "Introduction" in *Development, Civil Society and Faith-based Organisations: Bridging the Sacred and the Secular* 6.

Brazilian Roman Catholic Church in the Institute's many campaigns for democracy and citizenship, and against corruption.[94]

Lindsay Rae and Matthew Clarke posit a four-element typology for development FBOs.[95] The first are those which are "directly linked to a local congregation or religious leader", as in a parish project with, for example, a link to a missionary, or the pet project of a priest working overseas; the second group comprises those which are "directly linked to a religious denomination/sect/branch and formally incorporated within the institutional organisation of that religious body" which would include those RCFBOs which are agencies of their bishops' conferences such as those within Caritas Internationalis; the third group comprises those which may be linked to a particular denomination/sect/branch as in example two but are "incorporated separately from that religious body" which would include an FBO like Christian Aid which is linked to most of the Protestant and Orthodox churches in the UK but is not part of any one denomination; and, lastly, the group of FBOs which "self-identify as falling within a broad religious tradition from which they draw their motivation".[96] An example of this category is the apparently secular Mary's Meals which feeds school children, mostly in sub-Saharan Africa. It is not an agency officially attached to the Catholic Church but is obviously inspired by Roman Catholicism under the leadership of its CEO who is a high-profile Catholic layman. Its Vision Statement states that the organisation's name stems from Mary, the mother of Jesus, and it was inspired by pilgrims visiting Medjugorje in Bosnia-Herzegovina, where apparitions of the Virgin Mary have been alleged.[97] The apparitions were dismissed in 2017 by Bishop Ratko Peri, the local bishop of the diocese of Mostar-Duvno which includes Medjugorje.[98]

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[94] IBASE, "Brazil: 30 years constructing citizenship" in Social Watch, 10th August 2011. Retrieved from http://www.socialwatch.org/node/13492.
[95] Lindsay Rae and Matthew Clarke, "Australian Development FBOs and NGOs" in Matthew Clarke (ed.) *Handbook of Research on Development and Religion* (Cheltenham: Edward Elgar, 2013) 570-583, 571-572.
[96] Ibid. 571-572.
[97] Mary's Meals, Statement of Values, 2018. Retrieved from https://www.marysmeals.org.uk/assets/global/Marys-Meals-Statement-of-Values.pdf.
[98] Crux, 28th February 2017. Retrieved from https://cruxnow.com/global-church/2017/02/28/local-bishop-says-no-truth-alleged-apparitions-medjugorje/.

Mary's Meals goes further than most NGOs inspired by, but not officially attached to, a faith tradition. Oxfam, for example, was established by the Quakers and follows the principles underpinned by Friends' War Victims Relief in the Franco-Prussian War, i.e. relief is given according to need, regardless of the faith, nationality or which 'side' the neediest took in a conflict, but it is an overwhelmingly secular agency.[99] Mary's Meals, on the other hand, distributed material relating to the 'Year of Mercy' in Catholic parishes in Scotland in 2016, something even official Catholic agencies cannot do without the permission of the Bishops' Conference as such a practice comes, according to the Catechism of the Catholic Church, under the "transmission and interpretation of Revelation" which is entrusted to the official teaching authority of the Church.[100] It is an example of how some NGOs, using the language of faith but being, in fact, secular, confuse people in the pew who are known for their generosity in order to fundraise for Mary's Meals own projects.[101]

In the context of this thesis, when I use the appellation 'FBO', I am referring solely to professional aid and development agencies with a faith provenance (in this case, Christian), not any organisation which is faith-based, as in Rae and Clarke's typology.

Before dealing with the shift of FBOs from being shunned to being tolerated by peers in the humanitarian community, I shall address the greatest criticism made of FBOs - mixing proselytism, i.e. trying to convert people to their particular brand of Christianity, with their humanitarian and development work.

2.2.2 FBOs: Proselytism

The role that faith plays in an FBO veers from being peripheral to being proselytising – and everything in between. Robert Wuthnow posits a typology for the role of faith, using the work of US FBOs which provide direct services.[102] This

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[99] Quakers in the World, "Origins of Oxfam (1942-1951)". Retrieved from http://www.quakersintheworld.org/quakers-in-action/313/Origins-of-Oxfam-1942-1951.
[100] *Catechism of the Catholic Church*, (London: Geoffrey Chapman, 1994) par. 82.
[101] See NPT UK, "Charitable Giving Statistics in the United Kingdom", Retrieved from http://www.npt-uk.org/philanthropic-resources/uk-charitable-giving-statistics.
[102] Robert Wuthnow, *Saving America: Faith-based Services and the Future of Civil Society*, (Princeton: Princeton University Press, 2004) 142-149 as cited in Gerard Clarke, "Faith-based

typology can usefully be applied to many humanitarian and development FBOs worldwide. Wuthnow divides them into 'Passive' where the humanitarian imperative trumps faith considerations; 'Active' where faith is important to motivate staff in humanitarian work and faith-based partners may be preferred though they do not discriminate against the putative beneficiaries on the question of faith; 'Persuasive' where faith is not only a motivating factor in humanitarian work but is used to identify partners and to convert potential beneficiaries; 'Exclusive' where promoting a particular faith is the overwhelming motivation as well as the main criterion for selecting potential beneficiaries who are regarded as possible converts.

As Gerard Clarke writes, institutional donors such as Government aid departments would support those in the passive and active categories but not those in the persuasive and exclusive categories.[103] This would also be the case for major mainstream Christian FBOs such as those in Caritas Internationalis and *Coopération Internationale pour le Développment et la Solidarité* (CIDSE) as well as those from the Reformed, Anglican and Orthodox traditions such as Christian Aid. This typology highlights one of the major difficulties of FBOs which do not engage in persuading or cajoling their potential beneficiaries to accept the faith that motivates them to engage in such activity. This is proselytism, categorised by Philip Fountain as "arguably the prickliest subject in the emerging field of religion and development".[104]

In March 2015, the Berkley Center for Religion, Peace and World Affairs of the Jesuit Georgetown University in Washington DC in link with the Institute for Studies of Religion at Baptist Baylor University, Waco, Texas held a symposium on proselytism and development. It was entitled 'Sharing the Message: Proselytism and Development in Pluralistic Societies', and featured panels of experts, only one of whom (Dr Kent Hill of World Vision USA) was from the FBO

Organizations and International Development: An Overview" in Gerard Clarke and Michael Jennings, *Development, Civil Society and Faith-Based Organizations: Bridging the Sacred and the Secular*, 17-45, 32-33.

[103] Clarke *op. cit.* 33.

[104] Philip Fountain, "Proselytizing Development" in Emma Tomalin (ed.), *The Routledge Handbook of Religions and Global Development*, (London and New York: Routledge, 2015) 80-97, 80.

community.[105] The first theme dealt with was 'Historical Perspectives on Proselytism, Humanitarianism and Development'. It was acknowledged that proselytism had been "disruptive" and even "rapacious" in communities and societies.[106] Robert Woodberry, an academic at the Berkley Center for Religion, Peace and World Affairs, postulated four levels of proselytism – forced conversion, incentivized conversion, forced exposure and incentivized exposure.[107]

'Forced conversion' was common practice in the early colonial era, with the Spanish *Conquistadores* in the sixteenth and seventeenth centuries putting to the sword many thousands of indigenous peoples in what became known as Latin America if they did not submit to the Catholic faith of their conquerors. There were exceptions to this behaviour among the *Conquistadores*. One of the most prominent is the Dominican friar, Bartolomé de las Casas, who began as an enthusiastic colonist at the age of eighteen when he landed on the island of Hispaniola (divided today between the Dominican Republic and Haiti) and ended up with the title of 'Defender of the Indians' after becoming a Dominican priest and, ultimately, Bishop of Chiapas in Mexico.[108] He not only defended fundamental human rights for the indigenous people but considered that they had the freedom to search for their own truth.[109] Such forced conversion has, in my opinion, no place in the twenty-first century in Christianity, though there remains some obfuscation between 'forced conversion' and 'forced exposure' (see below).

'Incentivized conversion' implies exposing the beneficiaries of a development programme to the faith of the development worker and offering direct benefits if the person converts. This is still practised by a number of proselytising aid agencies attached to churches of a fundamentalist bent. I illustrate this point

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[105] Religious Freedom Project, Berkley Center for Religion, Peace & World Affairs, Georgetown University in partnership with the Institute for Studies of Religion, *Sharing the Message: Proselytism and Development in Pluralistic Societies,* 4th March 2015. Retrieved from https://s3.amazonaws.com/berkley-center/150304RFPSharingMessageProselytismDevelopmentPluralisticSocieties.pdf.
[106] Ibid. 6.
[107] Ibid. 8-9.
[108] Carlos Josaphat OP, "Las Casas: Prophet of Full Rights for All" in John Orme Mills OP (ed.), *Justice and Peace and Dominicans: 1216-2001* (Dublin: Dominican Publications, 2001) 96-217, 100-116.
[109] Ibid. 114.

with an example from my own experience in Uganda. In the late 1980s/early 90s, when the HIV/AIDS pandemic was devastating parts of the country, I was told by the Medical Missionaries of Mary (MMM), a religious congregation of women nurses and doctors, working in the Masaka district of Central Uganda, how one FBO of Christian fundamentalist persuasion had been discovered promising poor, HIV+ widows that if they 'converted to Christ', the agency would care for their children after they had died.[110] All the women had been for at least one or two generations either Anglican or Roman Catholic. This is an example of incentivized conversion, not so much in a development setting but a humanitarian one which all 'Sharing the Message' panel members decried.

'Forced exposure' is when, for example, aid arrives with messages about a particular religion as part of the aid package. The beneficiaries are not forced to accept the religious message but there is a certain amount of intentionality about seeking converts. One example of a major Christian FBO which commands wide respect in terms of its development outcomes but which is also suspected of proselytising in a 'forced exposure' manner is World Vision. It is currently the world's largest humanitarian and development NGO for children and was established in 1950 by Dr Bob Pierce, a missionary of the 'Youth for Christ' whose first evangelist was the late Billy Graham.[111]

World Vision seems to have institutionalised its religious message in its transformational development framework, where it has a 'domain of change' entitled 'transformed relationships' alongside the 'scope of change' desired. The first item in the list is 'Restored relationship with God through faith in Jesus Christ'.[112] In the section on 'Definition and Approach', the definition of transformational development is given as "a process and actions through which children, families and communities move towards fullness of life with dignity, justice, peace and hope, as the Bible describes the Kingdom of God" and the 'approach' to transformational development is "Christ-centred, child-focused, community-based, value-based, sustainable and holistic."[113] This information,

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[110] Private conversation with Sr Ursula Sharpe MMM of Kitovu Hospital, Masaka in the 1990s.
[111] City Vision, September 2017. Retrieved from http://www.cityvision.edu/wiki/history-world-vision.
[112] World Vision International, *Transformational Development: the Frame, Policy Indicators and Marketing Case*, (Monrovia CA: World Vision International Partnership Office 2003) 3.
[113] Ibid 5.

written in 2003, appears to have disappeared from the World Vision International website but indications of proselytism remain on one accessed by me in 2018. It concerns indicators for treating vulnerable children which include, not just those relating to weight, education, nutrition and wellbeing, but experience and articulation of faith. The relevant sections are headed 'Children have an understanding and awareness of God', 'Children have opportunities to demonstrate God's presence in their lives', 'Children are able to express their faith', and 'Children grow in their awareness and experience of God's love'.[114]

In terms of staff, most World Vision offices will only employ practising Christians while other FBOs, such as the members of Caritas Internationalis, employ, in their case, a leaven of Catholics to maintain the Catholic character of the organisations (especially in the case of the CEO) but otherwise engage people from all religious backgrounds and none so long as they appreciate and respect the ethos of the agency. In countries where the Catholic population is very small, such as Mali, all the staff can be Muslim with only the Director's post being filled by a Catholic and usually an expatriate.

Another example of an FBO which engages in the 'forced exposure' type of proselytism is the Adventist Development and Relief Association (ADRA), the agency of the Seventh Day Adventist Church. In its statements of belief, interspersed with references to sustainable and participatory development, it mentions that it is "an instrument of grace and providence", that working "with those in need is an expression of our love for God", that "the compassionate ministry of Jesus is its own abundant motive and reward", and that it aims through humanitarian works to "make known the just and merciful and loving character of God".[115] On the website of ADRA International, it does not mention whether it actively proselytises or not, but at a seminar with the CEO of ADRA Australia in 2010, he acknowledged that the agency had no problem about "bringing people closer to Christ".[116]

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[114] World Vision International, *Compendium Outcome Indicator Detail Sheets*. Retrieved from https://www.wvi.org/development/publication/compendium-outcome-indicator-detail-sheets. Dated 15th May 2017 and retrieved on 2nd September 2018.
[115] Adventist Development and Relief Association website, 1st November 2017. Retrieved from https://adra.org/about-adra/.
[116] Remarks made by a senior ADRA Australia representative at a seminar on 'Faith and Development', Albery, NSW, Australia, May 2010.

'Incentivized exposure' occurs, in Woodberry's words, when an FBO provides a free service such as the provision of education in exchange for the beneficiaries being then exposed to its religious message.[117] While this has been followed by the churches in their missionary efforts in the past, the combined view of most NGOs and FBOs is that humanitarian and development aid should be neutral and non-discriminatory both in any engagement with the beneficiaries of the aid and in the choice of beneficiaries which should be based on need, not creed. This is enshrined in codes of conduct, the most important of which, and the most followed, is 'The Code of Conduct for the International Red Cross and Red Crescent Movement and Non-Governmental Organisations (NGOs) in Disaster Relief'.[118] This states that aid is based on need and, in Article 3, that aid "cannot be used to further a particular political or religious standpoint".[119]

The conclusion of the panel in this session in the Berkley Center's symposium was that agencies involved in humanitarian aid situations where the vulnerability of those caught up in a disaster was at its height should shun proselytism.

Further themes around FBOs and proselytism emerge in the second discussion of the Berkley seminar on 'Proselytism, Poverty and Development in Today's World' with different panel members. Katherine Marshall, formerly of the World Bank and now of the Berkley Center, stated that the reason for distrust of religious bodies in development was that religion is highly political if it is involved in development with proselytising motives, especially about perceived sensitive issues around gender. It was noted that development is about change, transforming communities and empowering them, not just, in the words of Michael Barnett, another panellist, the "attempt to relieve the suffering of distant strangers."[120]

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[117] *Sharing the Message*, 8.
[118] ICRC, "The Code of Conduct for the International Red Cross and Red Crescent Movement and Non-Governmental Organisations (NGOs) in Disaster Relief". Retrieved from https://www.icrc.org/eng/assets/files/publications/icrc-002-1067.pdf.
[119] Ibid. 3.
[120] Michael Barnett in "Historical Perspectives on Proselytism, Humanitarianism and Development" in *Sharing the Message*, 10.

It was suggested that more explicit religious matters may be brought into development, as opposed to humanitarian involvement, but to assist with empowerment and changing discriminatory views, not to proselytise. To illustrate this, panel member Dr Kent Hill, a functionary of World Vision, mentioned two of their 'Channels of Hope' programmes which brought pastors from Protestant churches and imams from Islam together to overcome their prejudices about people living with HIV/AIDS. By discussing their respective sacred texts, their intolerant attitude was shown to be, in fact, contrary to their core beliefs which made them more aware that they should be encouraging their adherents to care for those living with HIV and AIDS as well as be involved in banishing any stigma surrounding the disease syndrome.[121] Similarly, as part of the faith-based 'Training for Transformation' programme in Kenya, workshops were regularly held called 'Women and the Bible', not to convert people but to use the resources of women's faith to empower them by illustrating, in this case, the actions of powerful women in the Bible.[122]

The Chair of this panel of the Berkley seminar, Rebecca Samuel Shah of the Religious Freedom Project at the Berkley Center, made a wider point that holistic development practices which are inherent in community, rights-based and sustainable development as well as IHD, sometimes had to be involved in changing basic beliefs, whether cultural or religious. While that is true of practices such as female infibulation or gender, change should come about through experiential persuasion, not the replacement of one belief system by another. The starting point in such change is anthropology, not proselytisation.

Katherine Marshall also pointed out that secular development actors often 'proselytise' for change concerning issues such as corrupt practices, gender inequality, and domestic violence, all of them involving cultural change. The problem arises when this forcing of change is inappropriate, and is just a matter of prejudice or ignorance. After all, the word 'proselytism' does not refer just to religion but, in the definition of the online Cambridge dictionary, it is much

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[121] Kent Hill in "Proselytism, Poverty and Development in Today's World" in *Sharing the Message*, 33.
[122] Anne Hope and Sally Timmel, *Training for Transformation: A Handbook for Community Workers,* (Gweru, Zimbabwe: Mambo Press, 1990) Book 3, 174.

broader; it is "to try to persuade someone to change their religious or political beliefs or way of living to your own".[123]

Philip Fountain sees positivity in 'proselytism' in that the toxicity around the word in terms of religion "offers an invaluable starting point for a critical examination of development".[124] He insists that what he calls 'the development enterprise' is redolent with purity concepts and therefore proselytism represents an existential threat.[125]

In the Roman Catholic Church, a distinction is drawn between missionaries and humanitarian and development workers for RCFBOs. Donal Dorr, an Irish priest of the St Patrick's Missionary Society (also known as the 'Kiltegan Fathers') with many years' experience of working in development programmes in Africa, writes that mission involves a two-way exchange of dialogue - being with, listening, sharing. He writes that the missionary's overt purpose is to promote the Reign of God and give witness to fundamental Christian values.[126] Development workers, on the other hand, in an RCFBO may have the same Christian vision and values (although most RCFBOs are nowadays very diverse in terms of the faith affiliation of their staff, if one exists at all) but this is not brought explicitly into the public arena. They may act out of Christian principles and may even invite others to have a commitment to these values. They, however, should not invite the *beneficiaries* of their development work to share the Good News and the vision which, for the Christian, is the ultimate basis for these values.[127] Certainly, RCFBOs belonging to Caritas Internationalis would agree with this statement but often have to struggle against the wishes of some Catholic bishops that Catholics should be first in line for aid in any disaster situation rather than the neediest, regardless of religious affiliation, which is contrary to Catholic Social Teaching as evidenced by Pope Benedict XVI in *Deus Caritas Est* and Pope Francis in *Evangelii Gaudium* which I deal with in Chapter Six.

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[123] Cambridge Dictionary. Retrieved from https://dictionary.cambridge.org/dictionary/english/proselytize#dataset-cacd.
[124] Philip Fountain, "Proselytizing Development" in Tomalin, *The Routledge Handbook of Religions and Global Development*. 80-97, 80.
[125] Ibid. 84.
[126] Donal Dorr, *Mission in Today's World*, (Dublin: Columba Press 2000), 245.
[127] Ibid. 245.

I have written at some length about proselytism because it is the main criticism of those who are doubtful of the motives of Christian FBOs attached to an institutional church or community. It is also the main fear of Christian FBOs themselves – that if they stress their faith too much they will be put into the same category as those who use their faith as 'incentivized exposure'. The next section analyses these fears in evidence-based detail.

2.2.3 FBOs: From Taboo to Allies

2.2.3.1 Introduction

The demographics of faith observance in the world have been changing in the twentieth and twenty-first centuries. The Pew Research Centre in 2018 reported in a survey of Christianity in fifteen countries in Western Europe that only twenty-two per cent of these populations attended a religious service at least once a month with fifty-four per cent claiming that religion was either 'not too important' or 'not at all' in their lives.[128] On the other hand, eighty per cent of the world's population professes a religious faith which shapes not only their beliefs and values but also their culture, politics, social behaviour and way they form their society.[129] Religion and development scholar, Matthew Clarke, states, "Religion…..is not simply concerned with the private circumstances of an individual and their rightful relationship with a supernatural deity, but rather it has a social realm that has relevance for wider society".[130] That 'social realm' is particularly strong in Roman Catholicism, given the central role attributed to Catholic Social Teaching, constructed on an edifice of concern about the poor and action for a just society from Scripture and Tradition, as I explore in Chapters Three to Six. Roman Catholicism places humanitarian and development work within the context of that long tradition.

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[128] Pew Research Centre, *Being Christian in Western Europe*, May 29 2018. Retrieved from http://www.pewforum.org/2018/05/29/being-christian-in-western-europe/.
[129] Matthew Clarke, *Development and Religion. Theology and Practice (*Northampton, MA: Edward Elgar Publishing, 2011) 1.
[130] Matthew Clarke, "Understanding the nexus between religion and development" in Matthew Clarke (ed.), *Handbook of Research on Development and Religion*, (Northampton, MA: Edward Elgar Publishing, 2013) 1-13, 1.

In the modern era, faith has been a taboo subject in the development discourse. In *The Development Dictionary* edited by Wolfgang Sachs and published in 1992, of the nineteen topics, religion as a suitable subject for development is completely ignored.[131] A search undertaken by one researcher undertaking a critical theory analysis of three major development journals from 1982 to 1998 for references to religion or spirituality found very few and they were descriptive rather than of relevance to development practice.[132] This antipathy also extended to FBOs from Governments.

In the UK, even in a recent (2018) debate in the House of Lords on engaging with smaller charities and FBOs in delivering UK aid, Baroness Philippa Stroud, in opening the debate, stated, "In the past, DFID [the Department for International Development, the UK Government agency for overseas aid] has been hesitant to engage with faith-based charities and two years ago funded only two, but now this number has reached almost 30 - a reflection of an important change in attitude and the beginning of a recognition of the role that they could play".[133] In the US, the Government actively discriminated against FBOs in receiving contracts from them until the advent of the 1996 Welfare Act's Charitable Choice Provision and the 2001 Faith Based and Community Initiative.[134]

As indicated above, the previous antithetical attitude to FBOs has changed, both in the academy and in the public domain. More than a decade after the publication of Sachs's book, in 2013, a special edition of International Development Policy was published on religion and development where it was admitted that the Weberian 'disenchantment of the world',[135] "whereby the search for truths and meaning come to rest on scientific investigation rather than religious beliefs, myths and magic" had not come to pass to the extent

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[131] Wolfgang Sachs *The Development Dictionary: a Guide to Knowledge as Power*, (London: Zed Books.1992).
[132] K.A. Ver Beek cited in Jenny Lunn "The Role of Religion, Spirituality and Faith in Development: a Critical Theory Approach", *Third World Quarterly*, 30, 5 2009 937-951, 939.
[133] Baroness Philippa Stroud in Hansard, House of Lords 12th July 2018. Retrieved from https://hansard.parliament.uk/Lords/2018-07-12/debates/8EA91F6D-EE34-4A31-90BB-34FA238662D5/OverseasAidCharitiesAndFaith-BasedOrganisations.
[134] Gerhard Hoffstaedter and David Tittenson, "Religion and development: prospects and pitfalls of faith-based organisations" in Matthew Clarke (ed.) *Handbook of Research on Development and Religion* (Cheltenham: Edward Elgar, 2013) 402-412, 403.
[135] Richard Jenkins, "Disenchantment, Enchantment and Re-Enchantment: Max Weber at the Millennium", in *Max Weber Studies* 1 (2000) 11-32, 12.

perceived.[136] In 2013, Matthew Clarke edited the *Handbook of Research on Development and Religion*, emphasising that "while religion is not the answer to development, understanding its place in the personal and social lives of people may well enhance development outcomes", a comment with which the author of the thesis concurs.[137]

In 2015, Routledge produced its *Handbook of Religions and Global Development,* the most recent and complete tome on the topic published hitherto. Editor Emma Tomalin states that "over the past decade or so there has been a noticeable shift within some areas of international policy, practice and research to include religion as a relevant factor".[138] As examples, she quotes the UN's consultations with religious leaders about the Millennium Development Goals (MDGs) and governmental aid agencies such as the UK Department for International Development (DFID) and the US Agency for International Development (USAID) taking FBOs more seriously and funding them, after due diligence is taken into account, without quibble.[139]

DFID is now generous in its response to faith and development research and FBOs. Between 2005 and 2010, DFID supported the 'Religions and Development Research programme' based at the University of Birmingham with £3.5 million.[140] In 2016, DFID awarded £117,256 to SCIAF to evaluate with partners its incipient CST-inspired Integral Human Development approach. This was an addition to DFID's support for a large programme worth £1,667,460 in sub-Saharan Africa, already approved in 2015. The programme is entitled 'Evaluating effectiveness, relevance and sustainability of livelihoods and advocacy interventions on women's empowerment in the Democratic Republic of Congo

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[136] Gilles Carbonnier, "Religion and Development: Reconsidering Secularism as the Norm" in Gilles Carbonnier (editor in chief) *International Development Policy: Religion and Development*, (Basingstoke/Geneva: Palgrave Macmillan 2013), 1-5, 1.
[137] Matthew Clarke, "Understanding the nexus between religion and development" in Matthew Clarke (ed.) *Handbook of Research on Development and Religion*, (Northampton, MA: Edward Elgar Publishing, 2013) 1-13, 2.
[138] Emma Tomalin, "Introduction" in Emma Tomalin (ed.) *The Routledge Handbook of Religions and Global Development*, (London and New York: Routledge, 2015). 1-13, 1.
[139] Ibid. 2-3.
[140] Ibid. 3.

(DRC), Malawi and Rwanda', and will affect the lives of two thousand small households in twenty-five villages across the three countries.[141]

The main reason for the original taboo status being given to FBOs in development was, according to Gilles Carbonnier, that "the notion and early theories of development were embedded in the Enlightenment and modernist traditions".[142] Religion was seen to oppose all aspects of modernisation since, for example, the Catholic Church believed that modernism could lead to the faithful giving up the practice of their faith. This was illustrated by Pope Pius IX's encyclical *Quanta Cura* and the Syllabus of Errors which castigated the modern world, especially the decline of the Church's power and the rise of the secular state.[143] This perceived attitude by religious organisations influenced the modernisation theory of development in the early Sixties (see Chapter One, section 1.9.2). The theory - still a feature of many aid policies of Western governments and some secular NGOs - stated that economic growth went hand in hand with secularism and, in fact, the theory was also known as the 'secularisation thesis'.[144] Religion would become ritual in the private domain rather than public and socially engaged. Modern rational values would replace 'tradition' (and therefore 'backward') world views and beliefs. Professor Stephen Yeh summed up Western doubts about the 'Third World's' reality that prevented them from accepting and implementing modernisation seriously in a paper for the United Nations Education, Scientific and Cultural Organisation (UNESCO) in 1989. He wrote,

> For example, sociologists have stressed the persistence of traditional values and institutions; psychologists highlighted the low achievement motivation; demographers are appalled by the population explosion; political scientists emphasized the inefficient and corrupt bureaucracies; and the economists pointed to the lack of productive investment.[145]

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[141] SCIAF, personal emails from Project Officer, Percy Patrick, and Co-financing Officer, Eleanor McKenzie, 1st August 2018.
[142] Carbonnier, *International Development Policy*, 1.
[143] Pope Pius IX, *Quanta Cura*, 1864. Retrieved from http://www.papalencyclicals.net/Pius09/p9quanta.htm.
[144] Paul S. Rowe, *Religion and Global Politics*, (Don Mills, Ontario: Oxford University Press, 2012) 255.
[145] Stephen H.K. Yeh, "Understanding Development: Modernization and Cultural Values in Asia and the Pacific Region", (Paris: UNESCO, 1989) 2-3. Retrieved from http://unesdoc.unesco.org/images/0008/000838/083839eo.pdf.

Ergo, religion, as the commonly perceived representative of backward views *par excellence*, was not only an obstacle to economic advancement but a tradition that had to be shed in the public sphere in order for people in 'developing' countries to become more prosperous, the goal of a neoliberal concept of 'development'.

The huge contribution of FBOs to humanitarian and development work, their advocacy work and their global outreach has also aided both Governments and peer NGOs to appreciate the worth of non-proselytising FBOs. Among them are some of the world's largest aid networks such as World Vision from the evangelical churches and the Caritas Internationalis from the Roman Catholic church. World Vision International reports spending $401 million on humanitarian aid and assisting two hundred million vulnerable children by tackling the root causes of poverty.[146] Caritas Internationalis has over one hundred and sixty national members with an outreach to nearly every country in the world and a presence from the grassroots to international fora such as the United Nations in New York, Geneva and Rome.[147]

I now turn to how FBOs have demonstrated their 'added value' to the development project.

2.2.3.2 FBOs: The Coming of Age

Gerard Clarke maintains that FBOs came of age in January 1980 when Ronald Reagan became President of the USA and encouraged the religious right, and its NGOs, to participate in his domestic and foreign policy objectives, including aid.[148] This attitude was taken up with even more enthusiasm by President George W. Bush who nearly doubled US Government funding to FBOs from 2001

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[146] World Vision International, *Our Impact*, Retrieved from https://www.wvi.org/ourimpact. Data from 2016 figures.
[147] Caritas Internationalis, "Who we are", CI website, 12th June 2019. Retrieved from *https://www.caritas.org/who-we-are/*.
[148] Gerard Clarke "Faith Matters: faith-based organisations, civil society and international development" *Journal of International Development* 18, 835-848, 837 2006.

to 2005.[149] The UK, Switzerland, the Netherlands, Sweden and even the World Bank followed suit in paying more attention to FBOs and funding them as they would secular agencies. They rediscovered not only that the churches and equivalents in other faith traditions were among the oldest providers of 'aid' in its widest sense but also had distinct advantages.

Among those advantages is the age-old commitment to providing services, especially health and education, to the global South with FBOs being responsible for delivering fifty per cent of educational facilities in sub-Saharan Africa, according to researcher, Rick James.[150] A second advantage would be the closeness of FBOs to the poorest through having a presence, in Christian terms, at the grassroots, parish level. That closeness is not just expressed by proximity to delivering services but consistent evidence that religious institutions, including FBOs, were often the most trusted in the global South.[151]

Particularly since the late twentieth and early twenty-first centuries, religion and spirituality have started to appear in development literature and academic work. This in turn has created interest among donors and other stakeholders who previously regarded religion as anti-developmental, to reassess their views and ask how FBOs define and operationalise their faith.[152] The Dutch government, representing a country which is regarded as one of the most secular in Europe, even asked FBOs to articulate the added value of their faith to their work.[153] The World Bank, after 9/11, set up a Directorate of Faith, now called the World Faiths Development Dialogue and sited at the Berkley Center for Religion, Peace and World Affairs at Georgetown University in Washington DC. Before then, the President's suggestion of spending money on this new policy agenda was defeated twenty-four to nil on the Board.[154] Its first director, Katherine Marshall, insisted, "we cannot fight poverty without tending to people's spiritual

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[149] Laurie A. Occhipinti, "Faith-based Organizations and Development" in Emma Tomalin (ed.) *The Routledge Handbook of Religions and Global Development*, (London and New York: Routledge, 2015) 331-345, 332.
[150] Rick James, "What is Distinctive about FBOs?" *INTRAC Praxis Paper* 22, 2009 (International NGO Training and Research Centre), 8.
[151] Deepa Narayan, Robert Chambers, Meera K. Shah and Putti Petsch, *Voices of the Poor: Crying Out for Change* (Washington: OUP/World Bank 2000) 222.
[152] Rick James, *What is Distinctive about FBOs?*, 3.
[153] Ibid. 3.
[154] Lunn *The Role of Religion, Spirituality and Faith in Development*, 941.

dimension and its many manifestations in religious institutions, leaders and movements".[155]

There is increasing acknowledgement of agencies driven by faith, even in matters which would traditionally be testing for FBOs such as the onset of HIV and AIDs in sub-Saharan Africa (and, indeed globally) in the 1980s. Gerard Clarke points out that the World Bank estimated that FBO provision of health and educational services amounted to fifty per cent in sub-Saharan Africa at the beginning of the twenty-first century.[156] FBOs are instrumental in providing efficient development services. For example, according to Cardinal Javier Lozano Barragán, the former President of the Vatican's Pontifical Council for the Pastoral Care of Health Workers, twenty-five per cent of all people living with HIV/AIDS globally were said to be served by Catholic institutions.[157] That unverified statement comes from 2001, but more recent scholarship has shown that in the 1990s, after initial hesitation by many faith groups to be involved with the HIV/AIDS pandemic because of the rather toxic (for them) mix of sex and death, there was a surge in both quantity and type of response.[158] Jill Olivier and Sally Smith in their 2016 report conclude that "faith communities *have* responded to HIV and AIDS - across all service areas, and in a wide variety of ways, that matches and adds unique flavor to global response."[159]

FBOs are widely regarded as being able to reach the poorest because of a grassroots presence since churches, temples and mosques are the focal points of the communities they serve, whether in a city or in a remote rural area. FBOs are valued by the poorest. The World Bank study, *Voices of the Poor*, which had concluded that FBOs figured frequently in poor people's lists of important institutions[160] was corroborated by the Gallup World Poll in 2006 where citizens of nineteen sub-Saharan countries were asked to rank social and political

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[155] M. Barron. "The Role of Pastoral Care in Development – is it really development?". IMU Report March-May 2007.
[156] Clarke, *Faith Matters*, 837.
[157] Cardinal Javier Lozano Barragán, *Statement to the XXVI Special Session of the General Assembly on HIV/AIDS*, New York, 27th June 2001. Retrieved from http://www.un.org/ga/aids/statements/docs/holyseeE.html.
[158] Jill Olivier and Sally Smith, "Innovative Faith-Community Responses to HIV and AIDS: Summative lessons from Over Two Decades of Work", *The Review of Faith & International Affairs* 2016, 14:3, 5-21. Retrieved from https://doi.org/10.1080/15570274.2016.1215839. 7.
[159] Ibid. 17.
[160] Deepa Narayan, et al, *Voices of the Poor: Crying Out for Change*, 222.

institutions. In each country, seventy-six per cent of the people ranked religious institutions first.[161]

FBOs provide an alternative to the secular theory of development as illustrated by Rostowian development economics. FBOs, for the most part, focus on not just income growth but *human* development, i.e. people-centred development which seeks an increase in people's sense of holistic wellbeing. Many secular NGOs would follow suit nowadays in terms of human development but not necessarily include the question of meaning, values and cultural identity which FBOs bring to development praxis.[162] FBOs should take cognisance of the fact that most people in developing countries find in religious beliefs their primary source of meaning which provides many of the values which influence their lives. In the following paragraph, I illustrate these statements by practical examples from personal experience in the field.

After the Indian Ocean earthquake and consequent tsunami which killed over 227,000 people in December 2004 and devastated large tracts of Indonesia, Thailand, India and Sri Lanka especially, there was in the humanitarian community, even within Caritas Internationalis, an initial refusal to rebuild churches (though not mosques and temples) because of the fear of being accused of Christian proselytism. There was little cognizance that these centres in villages organised along faith-tradition lines were not only focal points for worship but also gathering places for the community to grieve together, comfort one another and to decide on their future through reflecting together. There seemed also to be little realisation among Caritas colleagues that worship could also act as an empowering element of recovery because ritual can bond people together, especially in a time of grief.

In addition, FBOs have acted as a countervailing force in speaking truth to power about the need to reduce the debt of the poorest countries in 2005,[163] and currently in tackling climate change by undertaking research and urging

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[161] "Africans' Confidence in Institutions". Retrieved from http://www.gallupworldpoll.com. Cited in Katherine Marshall and Marisa van Saanen, *Development and Faith: Where Mind, Heart and Soul Work Together*, (Washington DC: The World Bank, 2007) 106.
[162] James, *What is Distinctive about FBOs?* 8.
[163] Euractiv Network. Retrieved from https://www.euractiv.com/section/eu-priorities-2020/news/100-per-cent-debt-relief-for-the-world-s-poorest/.

countries to sign up to global agreements to act to reduce the warming of the planet.[164]

Religions generally, according to secular commentator, Rick James, motivate action and have a "high coefficient of commitment".[165] The INTRAC report on FBOs particularly emphasises the extraordinary, long-term commitment of their workers in the field. FBOs' emphasis on compassion and service, unity, justice and reconciliation are powerful motivating forces for development.

FBOs, in Rick James's analysis, have a distinct quality of relationship with communities compared to many secular NGOs.[166] Another analyst, Jenny Lunn, states that, "sustainable development can be achieved only if it incorporates cultural values and beliefs and that in many cases FBOs are the most effective agencies to deliver development on the ground".[167]

Many FBOs have combined forces into 'family groups' or confederations (such as Caritas Internationalis, the Caritas Confederation) which enables them to work together quickly on the ground but also to work in a capillary fashion, from the grassroots in a parish community to the diocesan and national level and then to the international level, bringing to the attention of the international community a particular issue from the poorest at the grassroots.

One example of how this can successfully have good outcomes for people began with the pleas from Archbishop Odama of Gulu, Uganda to Caritas Uganda for help in publicising the abduction and brutalisation of children by the Lord's Resistance Army in Northern Uganda since the international community was, in his view, ignoring the war. Caritas Uganda took this plea to the CI office in the Vatican which passed it on to Joe Donnelly, the Caritas Internationalis (CI) delegate to the UN in New York. That resulted in a passionate intervention of Archbishop Odama at the UN Security Council in 2006. He went there on behalf of the Acholi Religious Leaders Peace Initiative, representing Muslims, Catholics

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[164] CIDSE, *Climate Justice*. Retrieved from https://www.cidse.org/climate-justice.html.
[165] James, *What is Distinctive about FBOs?* 19.
[166] Gerard Clarke, and M. Jennings (eds.) *Development, Civil Society and Faith-based Organisations: Bridging the Sacred and the Secular,* (Basingstoke: Palgrave Macmillan 2008), 6.
[167] Lunn, The Role of Religion, 942.

and Protestants, and highlighted from the grassroots the horrors inflicted on the people of the Gulu area by the brutal, self-styled Lord's Resistance Army and the horrendous effect the subsequent killings had on the social fabric and ordinary life of the people.[168] These passionate pleas from a respected leader constituted one of the interventions that ultimately brought about a fragile ceasefire owing to international community pressure.

The argument for the importance of faith in development is summarised neatly by Wendy Tyndale, formerly of the World Council of Churches affiliated aid agency in the UK, Christian Aid, who wrote, "To ignore the spiritual dimension of life is to ignore the main driving force of many of the materially poorest people in the world".[169] FBOs are, therefore, not just 'holy' NGOs which use their global, grassroots infrastructure to good effect and score high on commitment.[170] At their best, they strike a chord with the poor they serve because they treat them with dignity, and respect their belief systems which provide their values and influence their culture. The people, on the other hand, sense an authenticity that flows from the development worker's identity in his/her FBO. That is an 'added value' which can not only have an effect on development outcomes but can transform lives.

Having discussed the advantages FBOs bring to the humanitarian and development agenda, I now turn to RCFBOs, my main FBO focus in the thesis.

2.3 Roman Catholic Faith-Based Organisations (RCFBOs): Introduction, Networks and a Critique of RCFBOs Through a Post-colonial Theoretical Lens

2.3.1 RCFBOs: Introduction

It could be argued that there are multifarious RCFBOs, from the Legion of Mary to the St Vincent de Paul Society, but normally the term FBO relates to western NGOs based in a faith tradition which undertake humanitarian and development

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[168] Patrick William Otim "The Role of the Acholi Religious Leaders Peace Initiative in Uganda's Peacebuilding" 2009. Retrieved from http://www.beyondintractability.org/casestudy/otim-role.
[169] Wendy Tyndale, *Visions of Development: Faith-based Initiatives*, (Aldershot: Ashgate, 2006) 170.
[170] Rick James, 19.

work in the global South and advocacy and development education in the global North. This is my understanding in using my neologism, RCFBOs, which, however, often work in link with other RCFBOs indigenous to developing countries which serve as their partners and which we normally term community-based organisations (CBOs).

Official RCFBOs which act on behalf of the Roman Catholic community must be agencies of their respective bishops' conferences. That normally means that a bishop will be appointed as President to work with, usually, a mostly lay staff of diverse religious backgrounds (or, as is increasingly common in the West, staff with no religious affiliation) but other bishops can be appointed to the Boards. For example, currently (July 2019), SCIAF, the RCFBO of the Scottish Catholic community and the Bishops' Conference of Scotland, has a Board of three laymen and one lay woman who either chair or are members of the three sub-committees to which they offer professional expertise. The rest of the Board comprises five bishops, all appointed by the Bishops' Conference.

RCFBOs have diverse origins but, after Pope Paul VI's encyclical, *Populorum Progressio*,in 1967, with its accent on what we call now Integral Human Development, there was a concerted effort by bishops' conferences the world over to establish an agency for long-term development in the newly independent former colonies and other so-called 'developing' countries. This sometimes operated alongside a Caritas which dealt with domestic poverty (regarded as social work) and also had an overseas section dealing with emergencies (a humanitarian agency), as in the case of Caritas Germany or Secours Catholique/Caritas France. In the global South, the agency often took the name 'Caritas' and became an arm of the Church which specialised in emergency, development and social work.

RCFBOs also share with many other FBOs a fear of being misunderstood as a religious organisation which mixes proselytism with humanitarian or development work. Catholic Relief Services (CRS), an agency of the US Bishops' Conference, is the largest member in terms of income, outreach and staff of Caritas Internationalis (CI). Whereas many members of CI have an occasional office in other countries, CRS remains the only one which continues to operate

offices in most of the countries where they work. In terms of the fear of being religiously misunderstood, a senior CRS staff member wrote in an academic journal that some staff wanted to remove the word 'Catholic' from the name of the organisation so that the agency "would be indistinguishable from other organisations such as CARE or Save the Children".[171] The author continued that, to be labelled Catholic, was "a liability to some because we had to explain that we did not just serve Catholics, that we did not proselytize and that we did not just hand out charity but instead that CRS was a serious development agency".[172] The agency, according to the author, then "discovered Catholic Social Teaching", and was one of the first to look at their programmes through what they termed a "justice lens", leading to what they understood as Integral Human Development.[173]

The views of the author, a senior CRS staff member, mirror some of the arguments in some European and Antipodean members of CI about keeping the Church link at arm's length. In a time of growing secularisation and the decline of respect for the Roman Catholic Church because of, above all, clerical sexual abuse, this might be seen, especially in a viciously competitive NGO marketplace, as valid. It seems, nevertheless, remarkable from Christine Tucker's article in the *Journal of Catholic Social Thought* that no-one was acquainted with any of the Church's teaching on justice, the centrality of the poor in Christian teaching, the work of Catholic development ethicists, Denis Goulet and Louis-Joseph Lebret O.P., or any of the social encyclicals before the Bishops appointed a new director in 1993 to focus on the agency's Catholic identity. It is this deracination from the Catholic faith which is one of the major problems in RCFBOs in terms of articulating a deeper understanding of IHD, and a source of mistrust between prelates and priests and RCFBO staff.

In terms of the various categories of FBOs, detailed in section 2.2.2, all Caritas agencies would come somewhere between 'passive' and 'active' in Wuthnow's typology because for them the relief of human suffering is the only priority but the background of the agency originates in a faith perspective which urges the

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[171] Christine Tucker, "Integration of Catholic Social Teaching at CRS", *Journal of Catholic Social Thought*, 9.2, 2012 315-324, 316.
[172] Ibid. 316.
[173] Ibid.317.

agency's staff to work for the poorest, regardless of faith. No Caritas would figure at all in Woodberry's classification of those who mix aid with proselytism to one extent or another because no Caritas proselytises, and the mandate from Church authorities is clear about this matter (v. 2.2.2 and 6.2.1 in Chapter Six).

2.3.2 The Networks of RCFBOs and their Significance

NGOs in general and FBOs in particular often come together as 'families', international networks based on a shared vision or a particular humanitarian or development 'niche' such as children, and which have differing ways of cooperating together. In terms of RCFBOs, there are two networks of Catholic development and humanitarian agencies, Caritas Internationalis and CIDSE (the acronym of *Coopération Internationale pour le Développement et la Solidarité*).

Caritas Internationalis (CI), comprising the hundred and sixty plus members of the Confederation of Catholic relief, development and social service agencies of the Roman Catholic Church, is one of the largest such networks in the world, and is certainly the largest grouping of humanitarian and development agencies within the Roman Catholic Church. Depending on the individual member, their work can include humanitarian interventions (relief or emergency work after natural disasters, for example), long-term development work, and/or social work. Caritas Germany, in addition to its overseas work, runs many social institutions such as homes for the elderly and centres for drug users on behalf of the State, assisting twelve million people within Germany and employing 590,401 people in 24,248 services and establishments, aided by over 500,000 volunteers (2012 figures).[174]

CI covers both the global North and the global South. The national members of CI are independent agencies of their respective bishops' conferences. They come together in an international Confederation to act at the global level in major emergencies, international advocacy (with the United Nations, for example) and to participate in forming international policy on development and humanitarian

[174] Deutscher Caritasverband website, April 2016. Retrieved from http://www.caritas.de/diecaritas/wofuerwirstehen/millionenfache-hilfe.

issues. CI does this often through membership of the Steering Committee for Humanitarian Response (SCHR) which gathers together the CEOs of nine of the world's leading humanitarian organisations to share learning, undertake appropriate analyses, and promote greater accountability and impact of humanitarian actions.[175] It does not deal with long-term development work.

Caritas Internationalis, in its mission statement, under the heading of 'Faith in Action', states

> We are inspired by the Gospels, by the teachings of the Catholic Church and by the hopes of people living in poverty. We encourage everyone to respond to humanitarian disasters, to promote integral human development and to advocate on the causes of poverty and violence. We animate Catholic communities and all people of good will in solidarity with the suffering of their brothers and sisters around the world.[176]

CI has category A status as an NGO with the UN and has representatives in most of the UN centres but especially New York and Geneva. Its General Secretariat has to be sited by statute in the Vatican where it cooperates with the Secretariat of State and those dicasteries (ministries) which particularly impinge on the core business of Caritas agencies, mostly now within the Dicastery for Promoting Integral Human Development.

The other network, CIDSE, is much smaller, having eighteen members in Europe and North America only, and consists of agencies which regard themselves as development and advocacy agencies rather than primarily humanitarian. CIDSE used to be an operational agency in Laos, Vietnam and Cambodia but then gave up this work to become a network acting together for global justice. In the current strategic framework, it defines itself as an "international family of Catholic social justice organisations working for transformational change to end

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[175]SCHR website, 8th April 2016. Retrieved from http://www.schr.info/about. The members are: Caritas Internationalis, ACT Alliance (World Council of Churches), Oxfam International, Lutheran World Federation, International Committee of the Red Cross (ICRC), International Federation of the Red Cross and Red Crescent Societies (IFRC), World Vision International, CARE International and Save the Children International.

[176] Caritas Internationalis website 8th April 2016. Retrieved from www.caritas.org/who-we-are/mission.

poverty and inequalities, challenging systemic justice, inequity, destruction of nature and promoting just and environmentally sustainable alternatives."[177] It is above all concerned about global advocacy rather than operations on the ground which are left to the agencies themselves.

My concern in the thesis is with both RCFBOs engaged in humanitarian work as well as development and advocacy practice and which are also agencies of their bishops' conferences. The majority of the RCFBOs involved with Integral Human Development come out of this stable, and, therefore, I shall concentrate on examples from the Caritas Confederation rather than CIDSE. This is not to denigrate the effective lobbying work undertaken by CIDSE within the European Union (EU), the Vatican and at the United Nations (UN) but it, as a network, does not deal with partners in the global South except in advocacy terms, not wider operational terms. Caritas agencies also has canonical status vis-à-vis the Holy See which has led to a closer relationship with relevant dicasteries ('ministries'); and some members have made attempts to incorporate Catholic Social Teaching into their work under the rubric of Integral Human Development.

2.3.3 RCFBOs Viewed Through a Post-colonial Theoretical Lens

Post-colonial theory has been extensively used to analyse the, mostly deleterious, continuing effect of colonialism, especially from the nineteenth century onwards, on certain aspects of culture of previously colonised countries. The theory, similar to Catholic Social Teaching, stands in solidarity with the previously colonised people in an age of neo-colonialism characterised by dependency theory (see Chapter One, section 1.10.1), showing how they reclaim agency over their own lives, structures and countries. The aspects most dealt with in post-colonial theory are gender, economics, literature and some aspects of 'development'.[178] I see post-colonial theory as an ally of the Integral Human Development approach and I intend to use the theory to examine the praxis of RCFBOs and their use of IHD.

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[177] CIDSE website, 2016. Retrieved from www.cidse.org.
[178] Peter Childs and R.J. Patrick Williams, *An Introduction to Post-Colonial Theory*, (Hemel Hempstead: Prentice Hall Europe, 1997); Robert J.C. Young, *Postcolonialism: a Very Short Introduction*, (Oxford: Oxford University Press, 2003); Leela Gandhi, *Postcolonial Theory: a Critical Introduction*, (Edinburgh: Edinburgh University Press, 1998).

In the past, there was much hand-wringing about the theory, whether it was a 'genuine' academic discipline, a mixture of post-modernist and post-structural theories imposed on colonialism,[179] or a "theoretical resistance to the mystifying amnesia of the colonial aftermath".[180] I regard it useful as a theory which, since the early 1980s,

> attempts to shift the dominant ways in which the relations between western and non-western people and their worlds are viewed….It means realizing that when western people look at the non-western world what they see is often more a mirror image of themselves and their own assumptions than the reality of what is really there, or of how people outside the west actually feel and perceive themselves.[181]

In terms of the thesis, since the power in the relationship between NGOs, including RCFBOs, and their 'beneficiaries' always lies with the western NGO/RCFBO, it is a strong sign of a colonial remnant. Many RCFBOs witness a decline in funds from Mass-going Catholics because of falling attendance. Funds from other 'Catholic' sources such as schools and Catholic associations such as the Knights of St Columba are also precarious and so RCFBOs turn to other sources where some feel they have to appear 'secular' to find new sources of funding. These secular funding sources consist of back donors such as Governments, the European Union or multi-lateral bodies where the mention of faith or spirituality could incite suspicions of proselytism, and result in a proposal being rejected. As a result of these back donors often demanding the RCFBO has an office in the project country to deal with monitoring, evaluation and financial checks as well as, for the sake of their own visibility, a media office, some RCFBOs have abandoned the partnership model. This model is where the capacity of the partner in the developing country is built up so that the programme can be sustainable and the local community-based organisation (CBO) capable of replicating such programmes in future. Abandoning the partnership model has served to reinforce a colonial recipient mentality. In the

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[179] See Childs and Williams 1997, *An Introduction to Post-colonial Theory*, 1-25.
[180] Leela Gandhi *Postcolonial Theory* 4.
[181] Young, *Postcolonialism*, 2003 2.

case of the Caritas family, the western RCFBO can vie with the local Caritas by chasing after funds from back donors.

There are other anecdotal, behavioural examples of coloniality in the relationships between Western donor RCFBO and recipient developing country CBO. In the 1990s, I attended a RCFBO partnership congress in Kisumu in western Kenya where European and North American RCFBOs came to meet together with their local Church partners from Kenya and neighbouring countries. For some, fortunately a minority, it was merely an opportunity to have a business meeting with the partner to scrutinise the finances, not talk about partnership issues, a more equitable sharing of power, participate in a listening exercise from the partner and attempt to understand their culture and belief systems better. It was significant that the ones who held private meetings with partners as if they were acting as a corporate rather than a member of the Third Sector also refused to attend the party organised by the Kenyans and others in the evening to educate the group in the diverse cultures of the gathering.

The current Archbishop of Cape Coast, Ghana, Charles Palmer-Buckle, when he was bishop of the smaller diocese of Koforidua (1993-2003), told me in a private conversation that he had to ask a female staff member affiliated to the diocese from a German RCFBO to leave. She had brushed off a request from the women's group which she was training to stop so that they could attend Mass. Similarly, as Secretary General of CI, I had to upbraid the leader from a Dutch RCFBO in charge of a CI programme to assist some of the 200,000 Darfurians from western Sudan who fled over the border to Chad for protection from the Sudanese military and the paramilitary Janjaweed, starting in 2003.[182] The refugees were scattered over a large part of Ndjamena Archdiocese where Caritas members were using Church facilities such as halls, churches and parish houses as necessary infrastructure to operationalise the humanitarian effort. The Dutchwoman could not understand why I had asked her to give regular reports to the Archbishop in whose diocese we were working. For her, she worked for an NGO not an RCFBO with links of solidarity, not just to suffering humanity but to

[182]BBC News: Q&A: Sudan's Darfur conflict (23rd February 2003). Retrieved from http://news.bbc.co.uk/1/hi/world/africa/3496731.stm.

the Church of which it was part and which freely provided material and infrastructural as well as spiritual assistance.

2.4 Conclusion

This chapter has served to introduce Christian FBOs, particularly those of the Roman Catholic faith, RCFBOs, and to discuss the occasionally controversial role of faith in development practice as an entrée into a theology of humanitarianism and development which results in the present principal development paradigm in RCFBOs, Integral Human Development. The chapter has also laid bare the dilemmas faced by RCFBOs in an increasingly secular NGO world, highlighted the increased positivity about RCFBOs and their place in the NGO community after periods of toxicity, and posited tensions between RCFBOs and other stakeholders within the Church, as well as partners.

The key messages regarding dilemmas are (a) employing a staff with great theoretical and even practical skills, but with little idea of the faith aspect which makes RCFBOs different; (b) the fear by RCFBOs of being regarded as 'too Catholic' which back donors might equate with proselytism; (c) the clarification of why RCFBOs eschew proselytism, which will be examined through the lens of CST in further chapters; (d) the reliance on back donors rather than the Catholic constituency at home to collect funds This leads, in some cases, to the abandonment by RCFBOs of the partnership model, and the much-lauded closeness to the community as a funding bureaucracy takes over. This tendency militates against an IHD approach, as illustrated in future chapters of the thesis; the persistent neo-colonialism in RCFBOs (and donors) by their regarding faith, which admittedly can have deleterious effects, as a hindrance to development rather than as an asset which provides the values which shape the culture and world view of most people in the global South.

There are also positive key messages for RCFBOs, chief among them being (a) there is an increased 'added value' seen in the work of RCFBOs because they are close to the grassroots, have a long-term commitment to the people, and can access the poorest because of the omnipresence of the Catholic Church globally;

(b) the Church is largely trusted by the poor in the global South, which also applies to RCFBOs and can be a countervailing force speaking truth to power; (c) RCFBOs focus on human development in a community context for the most part; (d) they are often regarded as the most effective agencies on the ground because of these positive aspects.

The key messages around tensions are (a) the occasional misunderstandings over intentions in humanitarian or development situations between RCFBO staff and bishops; (b) the lack of knowledge among relevant stakeholders about a suitable theology around humanitarian and development issues which IHD supplies; (c) the deracination of some RCFBOs from the Catholic faith from which they sprang owing to their theological illiteracy which a hermeneutic of IHD can provide; (d) the occasional mistrust of the hierarchical Church around the responsibility of lay people running RCFBOs and the mistakes RCFBO staff make in relation to Church social and moral teaching, and their lack of knowledge about the Church in general; (e) the imbalance in power relationships between partners in the field and the RCFBO.

The above key messages provide some of the raw material to be dealt with in the thesis. I aim to show that the Integral Human Development approach can address many of the issues raised in Chapter Two. In order to do so, I first require to delve into the origins and evolution of Catholic Social Teaching as the bedrock of IHD by examining its birth in Scripture, Tradition and the early magisterial glimmerings of IHD in Chapter Three.

Chapter Three: Catholic Social Teaching on Human Development: Origins, Evolution and the Magisterial Glimmerings of IHD

3.1 Introduction

Chapter Two led us into the field of faith and development by examining the history, challenges and advantages of FBOs from the Roman Catholic tradition, RCFBOs. The chapter stressed that the resources of faith such as the ethical traditions, not just of Christianity or Roman Catholicism, but also of other faith traditions, can contribute in a constructive way to good development outcomes through the programmes of RCFBOs in the global South. The ethical systems within religions share a universalism of thought and praxis which, far from stymying development work which is, above all, about transformation, can add the largely missing ingredient of human values upon which most of the poor of developing countries base their lives. I aver that these values have not been taken into sufficient account in long-term development and humanitarian work by agencies working in the global South. This chapter aims to illustrate the importance of one faith resource in forming the new approach to development, Integral Human Development.

Within the resources of faith of the Roman Catholic Church, Catholic Social Teaching (CST) holds a special place among those committed to social justice whether within Catholicism, Christianity in general, other faith traditions or among, to use the phrase now often employed by Popes in addressing all humanity in their statements, "everyone of goodwill".[183]

3.1.1 Aims and Limitations of this Chapter

This chapter is a partial response to research question one - how does the theological understanding which Scripture, Tradition and the social magisterium of the Church on development shape IHD? It has two main purposes. The first is

[183] Pope John XXIII first used the phrase, in the form of "to all men of good will", in his 1963 encyclical, *Pacem in Terris* (Peace on Earth), calling for peace in the world at the height of a nuclear standoff between the US and the Soviet Union in the Cold War. It should be noted that Pope Francis, in citing this encyclical of his predecessor in his *Laudato SI'*, changes the phrase to "all men *and women* of goodwill" (par 3).

to provide an analysis of the background, evolution and theological insights into what we would nowadays term humanitarian and development work within CST from Scripture, and from patristic and scholastic sources; the second purpose is, on the basis of this background, to examine contributions from early encyclicals on social teaching from Pope Leo XIII's *Rerum Novarum*, through those of Pope John XXIII to *Gaudium et Spes* and other documents of the Second Vatican Council, which provide us with the first glimmerings of Integral Human Development. I deal with the subsequent fuller teaching on IHD in Chapter Four which begins with the first encyclical devoted to human development, *Populorum Progressio*, as we enter into the modern era of Catholic magisterial thinking on development issues.

I am aware that it is impossible to give a full analysis of the themes in scripture and tradition in the short space of this chapter but hope it will suffice to map out the necessary foundation for a deeper analysis of IHD in Chapter Four. Subsequent Papal CST documents, from Pope John Paul II onwards, deal with a more expansive view of Integral Human Development specifically. I have chosen to cover them, not in this chapter, but in Chapter Four where I propose a hermeneutic of IHD in terms of development praxis.

The reasons I deem it essential to include such material in this chapter is to illustrate how Integral Human Development has emerged from many centuries of thinking about what it is to be human and how to build a society that is just, and where human beings do not just exist but flourish as human persons. The following material also serves to show how the science of faith - theology - is intimately linked to development which is often regarded solely as a product of the social sciences and concerned with the materialistic side of being human rather than the philosophical, transcendental and affective side of humanity. Pope Pius XI, in praising the first social encyclical of the modern era, Pope Leo XIII's *Rerum Novarum* (1891), wrote that, through the encyclical, a "true Catholic social science has arisen".[184]

[184] Pope Pius XI, *Quadragesimo Anno*, (Vatican City: Libreria Editrice Vaticana, 1931), par. 20.

The material also illustrates some of the reasons for my critique of RCFBOs and the Curia in regard to IHD. RCFBOs know too little of the grounding of IHD in Roman Catholicism which is meant to be, at the very least, an inspiration for their work, and are often reluctant to bring 'religion' into the aid business. That makes their understanding of IHD reductionist. As for the Curia, delving into the historical sources of IHD highlights how erroneous some voices in the Vatican have been in trying to replace 'justice' with 'charity'; how the various attempts to anathematise movements such as Basic Ecclesial Communities, liberation theology and the justice work of RCFBOs have not only been ill-judged but against the nub of the tradition; how the teaching on social issues puts personal morality in its place in the grand scheme of things rather than taking an obsessive position centre stage; and how the teaching on development in modern times has its roots in Biblical sources and cannot be fully understood without recourse to them.

This foundational survey also strengthens my argument that modern Curial teaching on development is in danger of remaining in the field of theory rather than being an active praxis which was the call of the Prophets, Jesus, the Apostles, the Early Fathers of the Church, scholastics such as St Thomas Aquinas, and Papal social teaching. IHD cannot be fully appreciated without an analysis of where the ideas behind it originated.

3.2 Origins and Evolution of the Tradition

There are, according to Thomas Massaro,[185] four major sources of inspiration for CST – revelation ("the ways God shows God's self to people"),[186] reason (knowledge gained through human reason)[187], tradition (the Church's theological thinking about social issues throughout history),[188] and experience (in a specific CST sense, human thinking and witness to the first three sources in the working of the world).[189] I shall use these four rubrics to guide an understanding of the

[185] Thomas Massaro SJ, *Living Justice: Catholic Social Teaching in Action,* (Lanham, Maryland: Rowman and Littlefield Publishers, 2016, Third edition) 59.
[186] Ibid. 57.
[187] Ibid. 64.
[188] Ibid.68.
[189] Ibid.72.

roots of CST as well as delineate in them the first glimmerings of a CST approach to humanitarian and development work.

3.3 Revelation: The Scriptural Background

The entire Catholic Social Thought Tradition (i.e. incorporating non-magisterial but authoritative sources as well as the magisterial teaching in CST) has its origins in Sacred Scripture and in the lived experience of, particularly, the prophets of the Old Testament and of Jesus of Nazareth and his followers in the New Testament. This emphasis on the scriptural background, following Pope Pius XII's attempt to re-establish in Roman Catholicism Biblical scholarship and study in *Divino Afflante Spiritu*,[190] was given further prominence at the Second Vatican Council with the Synodal Fathers quoting St Jerome's words that "Ignorance of the scriptures is ignorance of Christ".[191] Unlike Pope Pius XII's encyclical which was addressed only to bishops, priests, seminarians and 'exegetes', the Second Vatican Council also addressed the need for the laity to be biblically literate. While the use of Scripture in modern Catholic Social Teaching often takes the form of suitable Biblical quotations about moral behaviour, whether corporate or personal, its best use is to give us an overall idea of the values which should be followed to live out a life of virtue. Scripture, as with CST itself, is not a blueprint for either society or our own moral behaviour, but, in Massaro's words, "shapes a community to be a locus of social concern and forms people to be disciples with an innate sense of social justice".[192] It is furthermore important to stress that the social teaching of what became the Church has ancient origins and is not just the product of nineteenth century thinking on society alone. It is a tradition which stretches back to the faith's Judeo-Christian beginnings where the option for the poor and oppressed was central and where the Kingdom of God preached by Jesus of Nazareth had at its heart a just society where no-one was excluded as well as a transcendental message.

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[190] Pope Pius XII, *Divino Afflante Spiritu* (Inspired by the Holy Spirit), 1943. Retrieved from http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_30091943_divino-afflante-spiritu.html.
[191] St Jerome, cited in Second Vatican Council, *Dei Verbum*, in Flannery, *The Basic Sixteen Documents of the Second Vatican Council*, par. 25.
[192] Massaro, *Living Justice*, 63.

3.3.1 The Old Testament: Introduction

From the outset, it must be acknowledged that the Old Testament is not a seamless and consequent narrative but a collection of law, myth, history, prophesy and poetry which also contains the seeds of the coming of the Christ in the New Testament. Despite the many ambiguities in the texts of the Old Testament, more recent scholarship, especially by liberation theologians, has discovered a unity behind the textual chaos which takes into account the economic, social and political forces which shaped the theology and ideas of the time.[193] It is a theological unity, perceived through a social scientific lens, which points to elements of what we now call Catholic Social Teaching, emphasising the necessity of creating a just society and people of empathy, especially towards the poor and those on the margins of society.

Among the CST elements which can be identified in the Old Testament in general are: the preferential option for the poor; the central role of justice and mercy; a reflection of twenty-first century dehumanising poverty and marginalisation of billions of people in the suffering of the people of Israel; the living in right relationship with God, neighbour and all Creation. This, according to Mary Katherine Birge SSJ, is intimately connected to justice which "proceeds to human beings from God (of whom it is constitutive) by virtue of their creation in God's image", and justice is "relational, and its fulfilment depends upon our meeting the demands of life lived with others and our call to be faithful to God in relation to the world";[194] obeying the commands of the Covenant and castigating those who go against it by being, for example, unjust to their neighbour.[195] The God of the Prophet Amos says, "Let me have no more of the din of your chanting, no more of your strumming on harps. But let justice flow like water and integrity like an unfailing stream" (Amos 5: 22-24) in a complaint that God's people are putting too much weight on worship rather than

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[193] Anthony R. Ceresko, OSFS, *Introduction to the Old Testament: A Liberation Perspective*, (Maryknoll, NY and London: Orbis Books and Geoffrey Chapman, 1992) 8.
[194] Mary Katherine Birge SSJ, "Biblical Justice" in David Matzko McCarthy (ed.) *The Heart of Catholic Social Teaching: Its Origins and Contemporary Significance,* (Grand Rapids, MI.: Brazos Press, 2009) 19-30, 21.
[195] Anthony R. Ceresko, OSFS, *Introduction to the Old Testament: A Liberation Perspective*, 6-15.

righteousness (which is to be equated with justice).[196] Ecclesiasticus (or the Book of Sirach) has an even more striking example in "Offering sacrifice from the property of the poor is as bad as slaughtering a son before his father's very eyes" (Si: 34:24). Worship, then as now, was incomplete without being just.[197]

Perhaps the first scintilla of anything approaching social teaching in the Bible comes at the very beginning of the Old Testament in the creation myth of Genesis. God creates the human person and pronounces this last act of creation not just 'good' as in the first five days but 'very good' (Gen. 1:24-31) - the culminating point of divine activity. The human person is pre-eminent and given responsibility for all the rest of Creation. Since the human person was created in the divine image, he/she is, in the words of Richard Clifford and Roland Murphy, "a statue of the deity, not by static being but by action, who will rule over all things previously created".[198]

According to Richard Clifford and Roland Murphy in Raymond Brown et al, the human being in Mesopotamian cosmologies was a slave to the king who often was named as an image of the gods.[199] That appellation is now given to humans who are no longer slaves but free women and men and created in the divine likeness but who are also a vital part of the material world which they are to cherish and nurture. In other words, human beings from their very origin are to be intimately involved with the world which they inhabit along with other creatures, flora, the land and the sea and are charged with social and environmental responsibilities. The Pentateuch, Psalms and Prophets make it clear what those responsibilities should be.

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[196] Raymond E. Brown, SS, Joseph A. Fitzmyer, SJ, and Roland E. Murphy, O.Carm., *The New Jerome Biblical Commentary*, (London: Geoffrey Chapman, 1990) 214. Please note that, unless otherwise noted, all Biblical references in the thesis are taken from *The Jerusalem Bible* (Popular Edition), (London: Darton, Longman and Todd, 1974).
[197] Mary Katherine Birge SSJ, "Biblical Justice", 24.
[198] Richard J. Clifford S.J. and Roland E. Murphy O.Carm., *Genesis* in Raymond S. Brown S.S., Joseph A. Fitzmyer S.J. and Roland E. Murphy O.Carm. (eds.), *The New Jerome Biblical Commentary*, 8-43, 11.
[199] Ibid. 11.

3.3.2 The Pentateuch, Psalms and Prophets and the Centrality of Justice

The Pentateuch, the first five books of the Old Testament (OT), lays out the covenant with God and contains a first theme of CST, that of loving the neighbour, even though this was a restricted term in Old Testament times. The Book of Leviticus says,

> You must not bear hatred for your brother in your heart. You must openly tell him, your neighbour, of his offence; this way you will not take a sin upon yourself. You must not exact vengeance, nor must you bear a grudge against the children of your people. You must love your neighbour as yourself. I am Yahweh (Lev. 19: 17-18).

According to Albert Nolan OP, to love your neighbour as yourself was about solidarity as a group since "only your kinsman is to be treated as another 'self'. Brotherhood towards some always involves enmity towards others".[200] Solidarity with the neighbour meant that it was with an exclusive group and implied enmity towards those outside the kin group. In addition, it meant that only those within the kin group were regarded as fully human.[201]

A special place is accorded the poor - in Hebrew, the *'ānawĭm*, literally, the 'little ones' - who were, in the words of Bruce Vawter, "the socially oppressed whose redress could only come from Yahweh, and, who, therefore, became virtually synonymous with the just, the faithful remnant with the right to call upon the Lord".[202] Being poor was caused more often than not by the oppression of evildoers; such behaviour militated against the Word of God. The Prophets were not activists for social justice but preachers, and they left it to others to find strategies to rid society of what we would now call 'social sin' and make it just.[203]

The Historical and Wisdom Books are followed by the Psalms and the Prophetical Books, all of which contribute to the Scriptural underpinning of modern Catholic

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[200] Albert Nolan OP, *Jesus Before Christianity: The Gospel of Liberation*, (London: Darton, Longman and Todd, 1982) 61.
[201] Duncan MacLaren, *Solidarity – Beyond the Clichés – a theological perspective*, (Glasgow: SCIAF, 1995) 4-5.
[202] Bruce Vawter CM, "Introduction to Prophetic Literature" in Brown, Fitzmyer et al, *New Jerome Biblical Commentary*, 186-200, 196.
[203] Ibid. 196-197.

Social Teaching. The Prophets, with their vehemence in preaching against injustice to the poor, seem to hold a special place among modern Justice and Peace activists. In reality, the Prophets such as Amos, Isaiah and Jeremiah were not so much social activists with a strategic agenda to change unjust structures that oppressed the poor but merely the conscience of their people in terms of their religious practices because, as John R. Donohue writes, "the doing of justice is not the application of religious faith but its substance. Without it, God remains unknown".[204]

The prophet in Israel is a 'mouthpiece' whose task is to pass what God has revealed to him on to others, whether they are regarded as the *hoi polloi* or kings, and the stress is on God's justice to humankind.[205] Jeremiah states, "Yahweh says this: Practise honesty and integrity; ……do not exploit the stranger, the orphan, the widow; do no violence; shed no innocent blood in this place….But if you do not listen to these words, then I swear by myself…this palace will become a ruin!" (Jer.22:3-5).

Ezekiel speaks truth to power when rulers rule unjustly: "You have failed to make weak sheep strong, or to care for the sick ones, or bandage the wounded ones. You have failed to bring back strays or look for the lost. On the contrary, you have ruled them cruelly and violently" (Ezk. 34: 4-5).[206]

Micah encapsulates what God seeks of human beings when he writes in what has become a leitmotif for Justice and Peace Commissions throughout the world, "This is what Yahweh asks of you: only this, to act justly, to love tenderly and to walk humbly with your God" (Mi 6:8).

Justice was the response of the Prophets to what they saw as lapses by the People of the Covenant, signifying a breakdown between a society ordained by God and its members. The Psalms proclaim, "Righteous indeed, Yahweh! And all

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[204] John R. Donohue SJ, "Biblical Perspectives on Justice" in John C.S.J. Haughey (ed.), *The Faith that Does Justice: Examining the Christian Sources for Social Change*, (New York: Paulist Press, 1977) 68-112, 76.
[205] "Introduction to the Prophets" in *The Jerusalem Bible*, 969.
[206] My thanks to Julie Clague, my supervisor, for her paper, *The Scriptural Roots and Historical Development of the Church's Social Teaching* which I have used as a guide for quotes such as this one. The paper will be published by SCIAF in 2019.

your rulings correct!" (Ps. 119:137) and "Your righteousness is eternal righteousness, your Law holds true for ever" (Ps. 119:142). In other words, justice should be at the centre of a society regarded as holy because ordained by God, and yet the justice required by God of people was often lacking or ignored. It was a time when people lost their land and so became wage labourers or slaves, a time when the widows and orphans were no longer protected, a time when social changes resulted in the primary social good - land - no longer supporting the community but becoming capital for the rich to enjoy. In Leviticus, we read,

> When you gather the harvest of your land, you are not to harvest to the very end of your field. You are not to gather the gleanings of the harvest. You are neither to strip your vine bare, nor to collect the fruit that has fallen in your vineyard. You must leave them for the poor and the stranger. I am Yahweh your God (Lev. 19:9-10).

Justice has a moral value and doing justice is to love the good and to opt for whatever brings life. Yet justice was not merely about following a law which was blind to suffering. On the contrary, it was always bound up with being compassionate because of our being made in the divine image and having a relationship with God who is love. Thus, in Mary Katherine Birge's words, "biblical justice will always privilege the needs of those without the basics for a dignified life over the wants of those who live in abundant prosperity".[207]

The Prophets made the treatment of the poor and weak the foundational criteria of a just society, as illustrated by Amos,

> Listen to this, you who trample on the needy and try to suppress the poor people of the country, you who say….- "Then by lowering the bushel, raising the shekel, by swindling and tampering with the scales, we can buy up the poor for money, and the needy for a pair of sandals, and get a price even for the sweepings of the wheat" (Amos: 8:4-6).

This insistence on the significance of justice was because God's nature was defined by justice (Gen.18: 25-26.; Ps.9: 7-8; Is. 30:18; Jer. 22:13-16).

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[207] Mary Katherine Birge, "'Biblical Justice" in McCarthy, *The Heart of Catholic Social Teaching*, 28.

Ultimately, the Old Testament is responsible for placing the poor not only at the centre of society but insisting that their treatment is the criterion for a just society, prefiguring the preferential option for the poor in modern Catholic Social Teaching .[208]

To reinforce God's preference for the poor over the rich, my final quote is from one of the Royal Psalms addressed to King Solomon,[209]

> Let the mountains and hills
> bring a message of peace for the people.
> Uprightly, he will defend the poorest,
> he will save the children of those in need,
> and crush their oppressors.
> ……He will free the poor man who calls to him,
> and those who need help,
> he will have pity on the poor and feeble,
> and save the lives of those in need;
> he will redeem their lives from exploitation and outrage,
> their lives will be precious in his sight.
> …….Grain everywhere in the country,
> even on the mountain tops,
> abundant as Lebanon its harvest,
> luxuriant as common grass!
> ……Blessed be Yahweh, the God of Israel,
> who alone performs these marvels!
> Blessed for ever be his glorious name,
> May the whole world be filled with his glory!
> Amen. Amen! (Ps. 72:3-4, 12-14, 18-19).

This psalm is a suitable summary of what RCFBOs are commanded to do from Old Testament sources – to defend the poorest, to disarm those who oppress the poor, to free the poor from whatever enslaves them, to save lives but also to rid their lives of exploitation and outrage ('violence' in the Authorised Version),3.2.

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[208] I am grateful to a former colleague at Australian Catholic University (ACU), Professor Anne Tuohy, now of the Catholic Institute of Aotearoa/ New Zealand, for her shared insights into the Old Testament and justice while a lecturer in theology at ACU.
[209] See Raymond E. Brown et al, The *New Jerome Biblical Commentary,* 525.

and the result will be an abundance of sustenance, and human persons and the world in which they live will reflect the glory of God. That is being prophetic but the Old Testament prophets were of a different hue. They were called to proclaim their message, not have a discussion about it whereas prophets in RCFBOs are called on to be dialogical as was made clear in the Second Vatican Council.[210]

3.3.3 Conclusion

The Old Testament is, as the conciliar document *Dei Verbum* states, a "storehouse of teaching on God and of sound wisdom on human life".[211] This justice-oriented wisdom has been heavily mined by the Catholic Social Thought Tradition. 'Development' or 'humanitarianism', as modern constructs, are obviously not defined in the books of the OT, but the main building blocks of a CST values-based understanding of development find their provenance in its ancient texts.

These building blocks are multifarious. The centrality of human persons in society and their just treatment rather than an exploitative one is predominant, as is the constant, insistent emphasis on justice which is the seedbed of the modern term 'social justice' which is, according to the US Bishops, "a reflection of God's essential respect and concern for each person and an effort to protect the essential human freedom necessary for each person to achieve his or her destiny as a child of God".[212]

Responses to social injustice lead to necessary changes in social structures to provide justice for those who have suffered in a society which has oppressed them. This also means that, in post-conflict situations, peace must be combined with justice if real, lasting peace is to be achieved (God's peace with justice,

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[210] See John O'Malley SJ, "Dialogue and the Identity of the Council" at the *Vatican II After Fifty Years: Dialogue and Catholic Identity* conference, Georgetown University, October 11, 2012. Retrieved from https://georgetown.app.box.com/s/or7ggeh51jyzdrmpv5md.
[211] Vatican II documents, "Dei Verbum (Dogmatic Constitution on Divine Revelation)" in Austin Flannery OP (ed.), *Vatican Council II: The Basic Sixteen Documents*, par. 15.
[212] US Conference of Catholic Bishops, "Education for Justice" in *To Do the Work of Justice*: *A Plan of Action for the Catholic Community in the US* (Washington DC: USCCB, 1978) 3.

shalom). Otherwise, it becomes a temporary, uncertain ceasefire. An additional important building block for the glimmerings of CST in the Old Testament is a respect for the neighbour, regarded, however, in the OT as people of kinship though Gutiérrez acknowledges that references to people outside the race are attempts to transcend these limitations.[213] Human beings are urged to live in right relationship not only with the neighbour but with God and all Creation. This wisdom provides the values by which many people live, especially in the global South with its more communitarian social structure, linking to a newly discovered aspect of humans caring for the planet, not dominating it. These are the moral choices and responsibilities we all have when dealing with other human beings and the Earth and all that it contains.

The teaching of the OT insists that justice can be achieved if people follow the precepts laid down by a just God and warn that wealth can produce injustice when it prejudices the rights and wellbeing of others. The OT also begins the teaching on all citizens having the right and obligation to participate in the common good as well as in the unfolding of society.

When viewed through the dignity lens of IHD, the Old Testament appears as the bedrock from which CST themes are formed. Just as God's Word becomes fully revealed in the New Testament, so do the underlying values of social teaching become fully manifested in the Gospels.

3.3.4 The New Testament: Introduction

In terms of our modern understanding of the term 'development', the first act of Jesus' ministry at the Synagogue in Nazareth in the Gospel of St Luke sets the scene,

> He came to Nazareth, where he had been brought up, and went into the synagogue on the sabbath day as he usually did. He stood up to read, and they handed him the scroll of the prophet Isaiah. Unrolling the scroll he found the place where it is written:
>
> > The spirit of the Lord has been given to me,

[213] Gustavo Gutiérrez, *A Theology of Liberation*, (London: SCM Press, 1974) 196.

> For he has anointed me.
> He has sent me to bring good news to the poor,
> To proclaim liberty to captives
> and to the blind new sight,
> to set the downtrodden free,
> to proclaim the Lord's year of favour.
>
> He then rolled up the scroll, gave it back to the assistant and sat down. And all eyes in the synagogue were fixed on him. Then he began to speak to them, 'This text is being fulfilled today even as you listen'. And he won the approval of all, and they were astonished by his gracious words that came from his lips (Lk4: 16-22).

'Development', in its modern meaning of long-term transformation of, in the case of the current thesis, poor communities from the global South, derives from the French verb *développer* which means to unfurl or unroll (a scroll, for example). This is exactly the act Jesus performs. Just as it takes time and care to unroll a scroll, so it takes time to produce a development programme which builds up a community, empowers its members, gives them agency and transforms the community for the better while respecting the dignity of the people and their cultural mores and faith traditions. In that opening gambit, Jesus outlines his mission – to put the poor, the *'ānawĭm*, at its core, to seek societal change by freeing the oppressed and to proclaim the Lord's Year of Favour which meant both restoring justice to a society which had gone against God's justice-filled precepts, and justifying that His mission was acceptable to God because it was also preached to all people, not just his own kin.[214]

3.3.5 The Proclamations of Jesus

In addition to the Lucan mission statement of Jesus, there are two other important proclamations which further prefigure the content of CST - the Beatitudes (Mt. 5:3-12) and the Last Judgment (Mt. 25).

The Beatitudes reflect how we should act and to whom if we are to be fully human. We should be thirsty for justice, compassionate, peace-loving and in solidarity with the poor (characterised as the poor in spirit, those who mourn

[214] Brown et al, *New Jerome Biblical Commentary*, 690.

and the meek). By acting in this way, we should not expect to be treated well by society and elites, and we are reminded that the Prophets of the Old Testament were vilified when they proclaimed such values which were integral to God's Law for humankind. In the context of this thesis, being a humanitarian and development worker or an advocate for the oppressed is not an ordinary career choice which will be easy but one which will be misunderstood, condemned by elites (from supporters to Government ministers) and may even cost the ultimate price, as aid workers are often seen nowadays as targets in conflict zones.

As Executive Director of SCIAF, I participated in a conference at Iligan City on the conflictive island of Mindanao in the southern Philippines in the 80s, after which I toured community-based organisations (CBOs) being assisted by SCIAF funds. One was a trades union among the workers of a banana plantation in the centre of the island. The leader of the trades union, Peter, invited me to visit and stay with him and his family in order to rise early in the morning to witness how the workers, while harvesting the bananas, were sprayed by insecticide which the plantation owners (a well-known multinational) used as fertiliser with the aid of a small sprayer plane. Peter gave me the name of the insecticide which was causing burns and skin lesions among his members, and I sent it to an agricultural college in Aberdeen for testing. It turned out it was banned in the UK and much of the rest of the world and was not to be sprayed on human beings as it was injurious to their health. This was conveyed to Peter and he presented the local bosses with this evidence. A few weeks later, his headless body was found in a ditch. I have no doubt that Peter was a prophet who was killed for his standing up for the *'ānawĭm*.

In the parable of the Last Judgment (Mt 25), Jesus identifies himself with the *'ānawĭm* and calls 'Blessed' those who stand in solidarity with them because they are also following the faith of Jesus. Those who do not follow Him are condemned to "eternal punishment" (Mt. 25:26). The Blessed are to have compassion on the poor, as in "And when the Lord saw her, he had compassion on her, and said unto her, 'Weep not'" (Lk 7:13). Nolan maintains that 'compassion' is too weak a translation for the New Testament Greek σπλαγχνίζομαι *(splagchizomai)* which is derived from a noun meaning entrails,

bowels, heart.[215] The Authorised Version of the Bible retains a better flavour of the depth of feeling that is meant, as in "But whoso hath this world's good, and seeth his brother have need, and shutteth up his *bowels of compassion* from him, how dwelleth the love of God in him?" (1 Jn. 3:17 – my italics). Many centuries later, Pope John Paul II was to state that our response to the poor was not a

> feeling of vague compassion or shallow distress at the misfortune of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say, to the good of all and of each individual, because we are all really responsible for all.[216]

In other words, our reaction should be much stronger than merely the evocation of pity but a form of ethical indignation that we feel to our emotional and physical depths. Pope Benedict XVI talked of the kind of compassion aid and development workers should have towards those they served. They should possess a "heart which sees" and replace pity with deep empathy.[217] Yet Jesus' Sermon on the Mount which contains as one of the Beatitudes, "Happy those who mourn: they shall be comforted" (Mt.5:5), surely refers to what we now call *Weltschmerz*,[218] not meaning a weariness about the world as in its origins in the nineteenth-century German Romantic sense but feeling the pain of the world and wanting, as a result, to do something about it. The intense emotion that Jesus felt while viewing his own world and the plight of the poor within it should be replicated in the world of humanitarian and development workers while viewing our world and how we continue to oppress the poor. After all, the fourth- century Syriac Fathers put forward the proposition that tears should be a sacrament of the Church while one of them, St Ephrem, said that until you have

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[215] Nolan, *Jesus Before Christianity* 28.
[216] Pope John Paul II, *Sollicitudo Rei Socialis*, (Vatican City: Libreria Editrice Vaticana, 1987) 38.
[217] Pope Benedict XVI, *Deus Caritas Est*, (Vatican City: Libreria Editrice Vaticana, 2005) par. 31b.
[218] From the German 'Welt' 'world' and 'Schmerz' 'pain'. It is described as "Trauer über die Unzulänglichkeit der Welt gegenüber dem eigenen Wollen und den eigenen Ansprüchen" in Gerhard Wahrig, *Deutsches Wőrterbuch*, (Berlin: Bertelsmann Lexikon-Verlag, 1973) 3988. It means "Grief about the inadequacy of the world compared to one's own will and one's own demands" (my translation) and stems from the nineteenth century German Romantic movement concerned about its own frustrations. There are modern attempts to have it mean feeling pain about the world with a view to making it better. (see The Guardian, Retrieved 27th May 2018.https://www.theguardian.com/lifeandstyle/2015/jan/16/time-dust-off-word-weltschmerz).

shed tears you have not known God.[219] I shall return in more detail to reacting with compassion in the face of dehumanising poverty and oppression in later sections when dealing with the staff of RCFBOs, and with the magisterium on the poor by Pope Francis.

3.3.6 The Kingdom of God

The Kingdom (or often termed nowadays the *Reign*) of God was not just a spiritual way of describing Jesus' mission but a concrete framework for bringing justice to individuals and societies on Earth and ridding it of oppression. Oppression was not merely keeping people in poverty or about exploitation. It covered not just the oppression from the Roman occupation of Palestine but the oppression meted out by religious authorities to, *inter alia*, those who could not read the Torah, the Law, and who were "the rabble [who] knows nothing of the Law – they are damned" (Jn7: 49). Such marginalisation of people was widespread. It affected many categories of people who were treated as Other and were despised by the 'righteous', and had their divinely-gifted dignity as human beings undermined.[220] Jesus consorted with them, listened to them, shared food with them, healed them and loved them, restoring not only their lives but their dignity, just as in contemporary times RCFBOs not only produce economic and social improvements for their 'beneficiaries' but also restore dignity and agency to their lives, though this is often not mentioned as a development outcome.

The CST signs of the Reign of God involve transforming the unjust economic and social practices of the time to ones which had *shalom*, peace with justice, at its heart. This understanding of the Kingdom embellishing on its more spiritual meaning became more prevalent after the Second Vatican Council and especially with the liberationist readings of Basic Ecclesial Communities after the dissemination of the documents produced by the Latin American bishops at Medellín (1968) and Puebla (1979). The Bible began to be used to interpret lived realities. As Christopher Rowland writes, "God's word is to be found in the

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[219] Richard Rohr, *Daily Meditation: Blessed are Those Who Mourn* (New Mexico: Centre for Action and Contemplation) 1st February 2018.
[220] Albert Nolan, *Jesus Before Christianity*, 21-29.

dialectic between the literary memory of the people of God in the Bible and the continuing story to be discerned in the contemporary world….”.[221]

In the wake of the Second Vatican Council, these Basic Christian or Ecclesial Communities sprang up all over Latin America and spread to the rest of the world. They allowed the poor for the first time to discuss their lives, their poverty and the unjust situations in which they lived through a reading of the Bible that spoke justice for and to the poor, leading to awareness, knowledge and hope for a better life and turning theory to action.[222] In the way Jesus talks of the Kingdom of God, it is clear that the Kingdom is not just a future event but it is revealed whenever justice or compassion or healing are practised. It is Jesus’ interpretation of how the world was meant to be. Jesus shattered conventions in his dealing with those who were despised such as the Samaritans, women, the list in Matthew 25, the most marginalised in society. The answer in all cases was to love your neighbour as yourself and, by doing so, you love God and follow God’s law.

3.3.7 Conclusion of this Section

Establishing the basis for CST in Scripture illustrates that it is not only teaching which began in 1891 when *Rerum Novarum* was published as the first social encyclical, ushering in an era of modern CST. It demonstrates that advocating for social justice has always been integral to the Christian faith from its beginnings, making justice and peace issues central to the worship and practice of Roman Catholicism in the twenty-first century in contrast to its frequent marginalisation from the general life of the Church in modern times. Yet, despite the efforts of Pope Francis to bring the Church back to this central truth, there are criticisms of justice and peace being a relic of the Sixties and Seventies within the Church.

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[221] Christopher Rowland, “Liberationist Reading: Popular Interpretation of the Bible in Brazil” in Katherine J. Dell and Paul. M. Joyce, *Biblical Interpretation and Method: Essays in Honour of John Barton*, 2013 (Oxford: Oxford Scholarship Online, 1-18, 2. Retrieved from http://www.oxfordscholarship.com.ezproxy.lib.gla.ac.uk/view/10.1093/acprof:oso/9780199645534.001.0001/acprof-9780199645534-chapter-11?print=pdf.
[222] Ibid. 1-18.

Just to cite one example, at a meeting of the International Dominican Justice and Peace Commission (IDJPC) in 2015, it was reported that Dominican sisters, friars and laity in North America, Europe and other areas of the global North (though not so much in the global South) regarded justice and peace as largely irrelevant in the modern day. They said it was a harking back to the post-conciliar zeal for justice issues in the immediate decades following the Second Vatican Council, and thus condemned justice and peace as a diminishment of the spiritual side of the faith. It was reported that it was especially difficult to engage young Dominicans to participate in the structures of the Order geared towards Justice and Peace topics.[223] This even applied to the apostolic sisters, many of whose congregations had been founded to address justice and peace issues, and whose presence was largely wherever the poor were located.

This short survey of Scripture as the incipient inspiration for modern CST practice shows that an orientation towards justice, which is core to human development, lies at the heart of the faith. It also indicates an inclusion of 'evangelisation' as the bringing of the Good News of liberation to the poor and the sharing of human values but it is not for RCFBO workers, according to Donal Dorr, even to try to share their Christianity as a set of beliefs with the so-called beneficiaries of any programme in which they are engaged.[224] They are development workers, not missionaries.

Among modern-day RCFBOs, experience tells me that citing or being involved with Scripture is largely regarded as controversial except in marketing terms towards the explicitly Catholic media. This scepticism concerning Scripture arises partly because of the fear of being characterised as zealots who wish to convert the vulnerable people with whom workers interact. Furthermore, many staff members come from a lapsed or non-religious background and have a secularised world view to the extent that they cannot empathise with the faith tradition of those they are charged with empowering. Many of them do not understand that the use of Scripture is fundamental to CST. They do not appreciate that in the post-modern era, few missionaries convert people in the

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[223] International Dominican Justice and Peace Commission, *Minutes of the Meeting of June 8-11, 2015 at Santa Sabina, Rome* (Rome: IDJPC, 2015).
[224] See Donal Dorr, *Mission in Today's World*, (Dublin: St Columba's Press, 2000) 245.

classical sense, as will be illustrated by the following example, but work in the area of social justice with the oppressed because they have been inspired by Scripture and the Holy Spirit to serve the poorest. Donal Dorr writes that missionaries now promote an "integral Christian spirituality" rather than dogma so that the people among whom they live and preach find a deeper meaning in their relationships within their families and communities and in their day-to-day lives.[225] They are missionaries, not primarily development workers.

One example of such a missionary is Fr Luigi Paggi who has spent a lifetime as a Xaverian missionary priest in Bangladesh. He learned about the dire straits of the animist Munda people in Shyamnagar near the Sunderbans, the mangrove forest in south-west Bangladesh, and moved there from a mission where he had been for years. He has lived among the Munda for 15 years and has never had a convert. He said, "People call this place a mission but there are no Christians. Sometimes they ask about Christianity or Christ and I explain it to them. Unless they are interested, I never insist".[226] Instead, he concentrated on changing their minds about marrying off daughters at the age of 12 and on promoting education. The first graduate of the Munda people, Krishnapada, is quoted as saying, "…..he also inspired us to revive our culture, traditions and faith. One day he will leave us but his ideals, teachings and love for people will always inspire us and encourage us to move forward".[227] Similarly, Scottish priest and justice and peace activist, Fr Willy Slavin, was asked, when leaving Bangladesh after five years of mission work in the country, if he had made any converts. He writes, "I said 'one' and gave my own name. I had gone to help but ended up being helped to become more like the person I should have been".[228]

These are good examples of the world of today's missionaries. They go to a mission field, not to convert but to be first converted by the poor whom they are accompanying in order to carry out their mission of service. They then engage in an evangelisation which relieves people of practices which oppress them and opens up opportunities for them for a future where they have respect, are more

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[225] Ibid. 89.
[226] Stephen Uttom, Satkhira and Rock Rozario, "'Saint of the forest' offers new lease of life to Munda people" in *La Croix International*, 18 April 2018. Retrieved from https://international.la-croix.com/news/saint-of-the-forest-offers-new-lease-of-life-to-munda-people/7360.
[227] Ibid.
[228] Willy Slavin, *Life is Not a Long Quiet River: A Memoir*, (Edinburgh: Birlinn, 2019) 174-175.

aware of the dignity they hold within themselves individually and as a community, and can look forward to a more sustainably fulfilled life in all its aspects. It is summed up by Pope Francis who stated, "In all her being and actions, the Church is called to promote the Integral Human Development of the human person in the light of the Gospel".[229] This constant insistence on what has become CST should come as no surprise given that Christianity is, after all, a religion based on bringing Kingdom values to the individual, society and all creation.

3.4 Tradition: The Patristic Era

Patristics is a branch of theology concerning the writings of the Early Fathers of the Church, where can be glimpsed the emergence of a justice and peace tradition which in future centuries was to morph into Catholic Social Teaching.[230] The patristic era, from the second until the seventh centuries, was when the Church, according to Brian Matz, "formulated its theology, narrowed its canon and solidified its place in the social, cultural, and political contexts of the day", and held seven ecumenical councils during that time to shape Church teaching handed down through the centuries.[231] In his study of the patristic sources of the magisterial social documents from *Rerum Novarum* to *Deus Caritas Est,* Matz found one hundred and ten citations of the early Fathers of the Church[232], but most were used in an "ornamental or authoritative fashion".[233] Yet, as Peter C. Phan notes, the emergence of a system of Catholic Social Teaching begins in the patristic era with their insistence on justice for the poor in the economic and social spheres, on condemning the exploitation of the poor by the rich, and on putting forward strategic choices to rid society of injustice.[234]

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[229] Pope Francis, *Instituting the Dicastery for Promoting Integral Human Development*, 2016. Retrieved from http://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio_20160817_humanam-progressionem.html.
[230] Early Mothers of the Church existed but, given the lack of power among women in this era, they were not generally theologians or writers but "Martyrs and Heroines", "Poets and Thinkers" and "Independent Women" according to Mike Aquilina and Christopher Bailey, *Mothers of the Church: The Witness of Early Christian Women,* (Huntingdon, Ind.: Our Sunday Visitor Publications, 2012).
[231] Brian J. Matz, *Patristic Sources and Catholic Social Teaching*, (Leuven: Peeters, 2008). 2.
[232] Ibid. 4
[233] Ibid. 152.
[234] Peter C. Phan, *Social Thought: Message of the Fathers of the Church*, (Wilmington, Delaware: Michael Glazier, Inc., 1984) 16.

Before the 'Constantinian turning-point', when the Emperor Constantine tolerated, and later made, Christianity the religion of his empire, the early Church had been persecuted and so social work was usually solely for members of the Christian community. Some Early Fathers such as the martyr, Justin (2 CE), went further when he wrote in his *Apologia*, "We, who loved above all else the ways of acquiring riches and possessions, now hand over to a community fund what we possess and share it with every needy person".[235] The recipients of this charity ('almsgiving') were, firstly, the widows and orphans because they had no male breadwinner in the family (and were especially highlighted in Scripture), then the sick, prisoners and travellers who were offered hospitality. Slavery was seen as a norm of society though they urged slave-owners to treat their slaves well.

When Christianity became the imperial religion and was guaranteed freedom under law, the Church even sponsored institutions such as the almshouse for travellers and the sick (including people suffering from leprosy) established by St Basil.[236] Such almshouses were open to anyone, not just Christians. This more organised charity was the precursor of the FBOs of today. The charitable habits of the Early Fathers illustrate that Pope Benedict XVI's phrase in his *Deus Caritas Est* that "[l]ove thus needs to be organised if it is to be an ordered service to the community" has ancient progenitors.[237]

Since texts on social ethics from the patristic era are mostly found in the form of letters and homilies, it is best to illustrate these by citing selected passages behind the emerging theology.

One of the most quoted texts is the second century Letter to Diognetus written by Máthétes which is not a proper name but the Greek for a disciple.[238] In chapter ten, the author writes of an early version of one of the central tenets of the faith, *diakonia*, the ancestor of charity - the loving service offered to humanity by the Christian. He states,

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[235] Justin, *Apologia* 1.14 cited in Phan 21.
[236] Phan, 27.
[237] Pope Benedict XVI, *Deus Caritas Est* (Vatican City: Libreria Editrice Vaticana, 2005) par. 20.
[238] Máthétes, *Letter to Diognetus*. Retrieved from http://biblehub.com/greek/3101.htm.

> For it is not by ruling over his neighbours, or by seeking to hold the supremacy over those that are weaker, or by being rich, and showing violence towards those that are inferior, that happiness is found; nor can anyone by these things become an imitator of God. But these things do not at all constitute His majesty. On the contrary he who takes upon himself the burden of his neighbour; he who, in whatsoever respect he may be superior, is ready to benefit another who is deficient; he who, whatsoever things he has received from God, by distributing these to the needy, becomes a god to those who receive [his benefits]: he is an imitator of God.[239]

This passage, despite its antiquated language, illustrates how Christians must take on the burdens of their brothers and sisters as in the exhortation of St Paul, "You should carry each other's troubles and fulfil the law of Christ" (Gal. 6:2). It is the starting point for the CST principle of the common good which urges us to subsume our own desire for the good things of life in what is good for the community. There are also echoes of the preferential option of the poor (in this case the 'deficient') which urge us to put the poor first in shaping society, ensuring that their dignity as human beings is maintained.

As part of his homily on Matthew 25, St John Chrysostom (d. 407) says,

> Do you really wish to pay homage to Christ's body? Then do not neglect him when he is naked. At the same time that you honour him here [in church] with hangings made of silk, do not ignore him outside when he perishes from cold and nakedness. For the One who said 'This is my body' also said 'When I was hungry you gave me nothing to eat'. […] The conclusion is: Don't neglect your brother in his distress while you decorate His house. Your brother is more truly His temple than any church building.[240]

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[239] Máthétes, *Letter to Diognetus*. Retrieved from http://www.ccel.org/ccel/richardson/fathers.x.i.ii.html.

[58] St John Chrysostom, On Matthew: Homily 50.4. Retrieved from http://www.documentacatholicaomnia.eu/03d/0345.0407,_Iohannes_Chrysostomus,_Homilies_on_The_Gospel_Of_Matthew,_EN.pdf

In this passage, Christians are reminded of the simple origins of their sacred spaces in a time when churches, after the conversion of the Emperor Constantine (312 CE), began to be more fastidiously decorated.[241] The original *domus dei* (the temple – the site of the transcendent-immanent presence) and the *domus ecclesiae* (the meeting house where the *ecclesia*, the community of the faithful, gathered), stressed the importance of tending to the needs of the community, especially the poorest as in the Last Judgement of Matthew 25.[242] It is not a building which manifests holiness but the community of Christ. It is also an illustration of how human beings have an immutable dignity because they are created in the divine image, *imago Dei*, the *raison d'être* for human dignity being the foundation of CST.

In the fourth century, St Ambrose of Milan connects the idea of justice to the doctrine of creation: all have a right to a share of God's gifts:

> God has ordered all things to be produced so that there should be food in common for all, and that the earth should be the common possession of all. Nature, therefore, has produced a common right for all, but greed has made it a right for a few.[243]

It could be said that the Early Fathers were rather naïve about their pronouncements on justice and poverty, for example in St John Chrysostom's "form of primitive communism" when he wrote about the need for the "chilly words", 'mine' and 'thine', to be eliminated from human vocabulary since "All things would be in common".[244] It may be true that the texts of the Early Fathers, while containing ringing condemnations of greed and selfishness which undermine justice on the basis of Scripture, do not provide the reader with sufficient theological gravitas to deal with the complexities of our post-modern consciences and societies.

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[241] Conversion of Constantine from "Religion Facts". Retrieved from http://www.religionfacts.com/conversion-of-constantine.
[242] St John Chrysostom, 'On Matthew' *op. cit.*
[243] St Ambrose, *Duties of the Clergy*, (written ca. 391 AD). Retrieved from http://www.newadvent.org/fathers/34011.htm. Chapter 8, par. 132.
[244] St John Chrysostom, *Dictum Pauli*, "Oportet Haereses Esse" 2, PG 51:255, quoted in Charles Avila, *Ownership in Early Christian Teaching* (Maryknoll, NY: Orbis Books, 1983), 86.

Nevertheless, the Early Fathers can be credited with a number of elements that form CST today. They connected in a closer way their faith with society and economics. They promoted the teaching that the common good comes before individualism. The equality of all human beings was encouraged and, even if there were no calls to end the slave trade, treating slaves well was essential. Institutions were set up to organise charity. Detachment from possessions was urged. The universal destination of the Earth's goods to satisfy everyone's need has its origins in the discourses of the Early Fathers. Lastly, justice and charity in almsgiving were emerging as twins in Catholic thought.[245]

While the Early Fathers dealt with 'Tradition', for the addition of 'Reason', we have to turn to the next inspiration for CST - the Scholastic Era.

3.4.1 Tradition combined with Reason: The Era of Scholasticism

Scholasticism, similar in secular terms to the European Enlightenment of the eighteenth century, was a cultural movement where new ideas and methodologies of reasoning flourished within the Christian faith, from the beginning of the twelfth century to the sixteenth century, although its apogee is generally accepted as being in the mid-thirteenth century.[246] Just as Kant considered individual and societal freedom to be a necessary ingredient in producing new creative thought[247], in a similar way, the acknowledged Father of Scholasticism, St Anselm (1033-1109), posited rationality in faith, as in his most famous phrase, *Credo ut intelligam* indicates.[248]

The monastic learning which preceded the Scholastics held a more mystical and highly orthodox view of Christianity whose theological sources were limited to the Bible and the sayings of the Early Fathers.[249] No extrinsic ideas were allowed to be studied. The Scholastics, on the other hand, studied texts from the Muslim

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[245] Peter C. Phan, *Social Thought*, 28; 42.
[246] Vivian Boland OP, "Scholasticism" in Philip Sheldrake (ed.) *The New SCM Dictionary of Christian Spirituality* (London: SCNM Press, 2005) 565-567, 565.
[247] Alexander Broadie "Introduction" in Alexander Broadie (ed.) *The Scottish Enlightenment: An Anthology,* (Edinburgh: Canongate Books Ltd., 1997) 3-31, 4.
[248] The translation is, "I believe so that I may understand".
[249] Eberhard Simons, "Scholasticism: Nature and Approaches" in Karl Rahner (ed.) *Encyclopaedia of Theology: A Concise Sacramentum Mundi*, (New Delhi: St Paul's, 1975) 1538-1543, 1538.

and Jewish world and, above all, the 'pagan' Aristotle, whose works became the key to unlocking the meaning of the Bible, to question through his dialectal methodology, and to organise doctrine as a body of knowledge.[250] This led to the 'age of the Summas', the great treatises and commentaries which made theology not just wisdom but a science, and which reached its apotheosis in the works of the Dominican friar, St Thomas Aquinas (c. 1225-1274).[251]

While I have characterised the era of Scholasticism as part of Massaro's 'tradition and reason' source of inspiration to CST (see 3.2 above), it could also contain his fourth element of 'experience' since Aquinas, at least, was said by Chesterton to be the theologian who, under the influence of Aristotle, not only "saved the human element in Christian theology",[252] but also said that the mind, while acting freely, had to find "a way out to …..reality and the land of the living"[253] which made it commonsensical.[254]

Aquinas believed that all Creation was suffused with God which also meant that God's imprint was on our deep nature as human beings (cf. Rom 2: 14-16). This reasoning resulted in the insistence that there is an 'eternal law' governed by God, a law which is capable of being understood by human beings through their reason. This 'natural law' - 'natural' in the sense of being rooted in human nature as well as being fathomable through human reason[255] - is one which all human beings share and which connects them to God, and that it is the way in which God steers the world.[256] This natural law, based on Scripture, is governed by God's justice. Human beings exercise justice towards others to realign the order in Creation that God desires.[257]

From this comes the CST theme of the common good in which an individual will seek the good of the whole community and find his/her own fulfilment in the

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[250] Ibid. 1540.
[251] Ibid. 1541.
[252] G.K. Chesterton, *St Thomas Aquinas*, (London: Hodder and Stoughton, 1947, reprint) 66.
[253] Ibid. 147.
[254] Ibid. 148.
[255] Joshua P. Hochschild, "Natural Law: St Thomas Aquinas and the Role of Reason in Social Order" in David Matzko McCarthy (ed.) *The Heart of Catholic Social Teaching: Its Origins and Contemporary Significance*, (Grand Rapids, MI: Bezos Press, 2009), 113-227, 116.
[256] St Thomas Aquinas, *Summa Theologiae*, 1a 2ae q.93, a.5
[257] Joshua P. Hochschild, *Natural Law*, 116-119.

good of all. Aquinas acknowledges the situation of the poorest by declaring that they had the moral right to take what they needed to survive.[258] He called for just wages for workers, seeing this as part of recognising the God-given dignity of the human person. His "theologically based humanism" provides the "ground for a critique of any [political or societal] system which perpetuates exclusion and marginalisation".[259]

Aquinas also confirms the inviolable dignity of all human persons created in the divine image.[260] As John Milbank describes it, "an image to be an image must be a reality in its own right. If human beings are fit to be in the image of God, then they can be accorded honour for a dignity that they possess in a certain sense as properly their own" - not, as some Protestant commentators express it, honouring human beings *per se* but God through them.[261]

Through such thinking, Aquinas inspired his religious Order, the Dominicans or Order of Preachers, to take up human rights as a central part of their mission to protect the inviolable dignity of the human person. The fifteenth-century Spanish friar, Francisco de Vitorio (1483-1546), is regarded as the 'Founding Father' of international law and human rights (and remembered as such on a plaque in the UN's Palais des Nations in Geneva) because of his writings on the indigenous people of the Americas suffering under the imperialism of the Spanish state. The friar Bartolomé de las Casas (1484-1566) was known as the Defender of the Indians, saying they had a right to retain their own culture, should be treated with dignity and not forced to accept the Christian faith.[262] The lay Thomist philosopher, Jacques Maritain, was a collaborator in drafting the Universal Declaration of Human Rights, and the Dominicans to this day specialise in human rights at their office in Geneva where they participate as an NGO at the meetings of the Human Rights Council.

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[258] St Thomas Aquinas, *Summa Theologiae*, Article 7, question 66 of section 2a 2ae.
[259] Nicolas Sagovsky, "Thomas Aquinas on Justice" in John Orme Mills (ed) *Justice, Peace and Dominicans 1216-2001* (Dublin: Dominican Publications, 2001) 31-47, 46.
[260] St Thomas Aquinas, *Summa Theologiae*, II.II. q. 101, a.3 ad 3.
[261] John Milbank, "Dignity Rather than Rights" in Christopher McCrudden, *Understanding Human Dignity* (Oxford: Oxford University Press for the British Academy, 2013) 189-205, 200.
[262] Carlos Josaphat OP, "Las Casas: Prophet of Full Rights for All" in John Orme Mills OP, *Justice, Peace and Dominicans 1216-2001*, (Dublin: Dominican Publications, 2001) 96-117, 114.

Aquinas and other scholastics gave a theological underpinning to what became Catholic Social Teaching, taking the clay of Scriptural writings on the three theological virtues of faith, hope and charity and moulding them into spheres of action that are necessary to undertake for us to act as fully human persons. The greatest of the three virtues, as St Paul reminds us (1 Cor. 13:13), is *caritas* (charity, love). For Aquinas, *caritas* really means *amicitia*, friendship with God, which is best manifested through implementing the theological virtue of charity to our neighbour "because they are related to God as our common good", and one of the fruits of charity is peace, peace within oneself and peace within the community.[263] Justice, friendship, doing good for the neighbour and working for reconciliation and peace are all grounded in the love of God yet look outward to humanity. Scholasticism managed to combine revelation, tradition and reason in its theological world, showing ultimately that Catholic Social Teaching consisted of "universal truths illuminated and grasped by the natural power of the human mind".[264] These truths were then passed on to the modern era which produced the first social encyclical upon which all following social encyclicals by Popes have been built.

3.5 *Rerum Novarum* and The Modern Era: The Beginning of Experience Built on Revelation, Tradition and Reason

In the modern era, Catholic Social Teaching as a system of magisterial thinking on social matters begins with the issuing in 1891 of *Rerum Novarum* (literally 'Of New Things' but subtitled 'On the Condition of Labour') by Pope Leo XIII. Before that date, it has been suggested by Staf Hellemans that there was no Catholic Social Teaching "in the sense of an ecclesiastically systematised, approved, and propagated set of principles and statements on social and economic matters", and that *Rerum Novarum* gave Catholics "the eagerly awaited Roman frame of reference".[265] Therefore, the main value of *Rerum Novarum* is not so much its

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[263] St Thomas Aquinas, *Summa Theologiae* IIa IIae q. 25, a.1, ad 2. See Eberhard Schockenhoff, "The Theological Virtue of Charity" in Stephen Pope (ed.) *The Ethics of Aquinas* (Washington DC: Georgetown University Press, 2002) 244-258, 252.
[264] Joshua P. Hochschild, "Natural Law: St Thomas Aquinas and the Role of Reason in Social Order" in David Matzko McCarthy (ed.) *The Heart of Catholic Social Teaching: The Origins and Contemporary Significance,* Grand Rapids, MI: Brazos Press, 2009)113-127, 116.
[265] Staf Hellemans, "Is There a Future for Catholic Social Teaching After the Waning of Ultramontane Mass Catholicism" in Boswell et al *Catholic Social Thought: Twilight or Renaissance?* 13-32, 14.

relevance to today but the fact that a Pope, with all the authoritative teaching of his office, addressed the issues of the day affecting society by building on revelation from Scripture, the tradition established by the historical Church, and the dialectic between faith and reason of St Thomas Aquinas to formulate guidelines to combat social injustice while trying to uphold the dignity of the human person.

The world *Rerum Novarum* addresses is a Europe in the throes of revolutionary change from being a feudal society to becoming a capitalist one with consequent dramatic changes to the social, political and cultural fabric of the continent. Under feudalism, the poor worked for the rich and the rich gave them work and alms in such a way that the workers were beholden to the feudal families all their lives. Industrialisation required a massive influx of labour from the countryside to the cities and work was plentiful until new machinery and energy supplies meant that fewer people were needed in the factories, causing unemployment, lowered wages, and urban poverty. Unbridled capitalism was born.

Ecclesiastically, the Church under Pope Gregory XVI (1831-1846) and Pope Pius IX (1846-1878) turned its face against any aspect of modernity and any suggestion that the Church should reform itself or take an interest in social charity. In 1864, Pope Pius IX, issued the encyclical *Quanta Cura,* which affirmed the dominance of the Church over the State.[266] It promulgated the Syllabus of Errors which refuted the idea that all religions were equal or that, in the words of Pope Pius IX, "the Roman Pontiff can and should reconcile himself and harmonise with 'progress', 'liberalism' and 'modern civilisation'".[267] From the Pope, famous for his rebuke of *La tradizione son'io* ("I am the tradition") to a Cardinal who had stated that bishops were witnesses to the tradition, came then approval for the dogma of Papal Infallibility when the Pontiff was speaking *ex cathedra.*[268]

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[266] Pope Pius IX, *Quanta Cura* (*With What Great Care)* 1864. Retrieved from *Papal Encyclicals*, http://www.papalencyclicals.net/Pius09/p9quanta.htm.
[267] Pope Pius XI, *Syllabus of the Most Important Errors of our Time* (1864), cited in Norman Davies, *Europe: A History*, (London: Pimlico, 1997) 800-802.
[268] Eamon Duffy, *Saints and Sinners: A History of the Popes*, (New Haven and London: Yale University Press, 2014, Fourth Edition) 299.

In this context, Pope Pius IX's successor, Pope Leo XIII, seems like a reluctant revolutionary ushering in with *Rerum Novarum* a huge shift from previous Papal statements which showed a fear of the modern world and a desire to return to the medieval certainties of the dominance of the Church in life and society.

Pope Leo XIII addressed bishops (solely) about fair wages for workers in the Industrial Revolution while stressing the dignity of work; the protection of the weak; the right to private property; and the pursuit of justice. He rejected socialism and the class struggle but encouraged workers to form and join professional associations, which, however, resembled medieval guilds rather than trades unions. Their primary purpose was devotional.

While *Rerum Novarum* has been praised by subsequent Popes in encyclicals celebrating its publication, it was a child of its era and displays the marks of its origins. The European Catholic social movements were composed of reactionary monarchists from France and Carlists from Spain and among their wishes was a return of Papal temporal power. They wanted to improve the lot of the working class to prevent them from being attracted to socialism but placed private property as an absolute right in contrast to its being secondary in the thought of Aquinas who promoted the teaching that the goods of the earth belonged to all.[269]

It should be pointed out that *Rerum Novarum* was not quite the radical CST document portrayed by later commentators. It came out of a highly conservative, anti-modernist milieu. The encyclical starts with a condemnation of socialism, makes private property an absolute right, opts for a 'basic wage' for workers rather than the 'living wage' argued by some at the time, and is not in favour of trades unions as we understand them but supported rather, in Michael Walsh's words, "confraternities of mutual support and religious observance" in a homage to medieval guilds rather than labour unions which fought for workers' rights.[270] Nevertheless, Pope Leo XIII's social encyclical paved the way for the more realistic and radical social encyclicals of later

[269] Ibid. 157-159.
[270] Michael Walsh, "The Myth of Rerum Novarum", *New Blackfriars*, vol. 93, issue 1044, (March 2012) 155-162, 160.

pontiffs. Supporters of *Rerum Novarum* maintain that the encyclical at least adopted and deepened rights language in social teaching.[271] Perhaps, above all, the real impact lies in its moving Catholicism from a place where it dominated European thought in the past to a position of addressing modernity that has continued throughout its contemporary history.[272]

Pope Pius XI, forty years after the publication of *Rerum Novarum*, issued in 1931 his first social encyclical commemorating Pope Leo XIII's *magnum opus*. Entitled *Quadragesimo anno* (After Forty Years), the encyclical, for our purposes in this review of CST and development, is important for its definitions of 'social justice'; and 'subsidiarity' and the emphasis given to lay people in carrying forward the social Gospel, albeit through religious organisations such as Catholic Action.[273]

Social justice is described in terms of the fair distribution of the goods of the earth to all. The Pope writes,

> Therefore, the riches that economic-social developments constantly increase ought to be so distributed among individual persons and classes that the common advantage of all, which Leo XIII had praised, will be safeguarded; in other words, that the common good of all society will be kept inviolate. By this law of social justice, one class is forbidden to exclude the other from sharing in the benefits.[274]

Social justice becomes part of the content of the common good.

Subsidiarity is explained in *Quadragesimo anno* as follows,

> Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association

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[271] John F. Donovan, "Pope Leo XIII and a Century of Catholic Social Teaching" in David Matzko McCarthy (ed.) *The Heart of Catholic Social Teaching: Its Origins and Contemporary Significance* (Grand Rapids, MI: Brazos Press, 2009) 55-69, 60-62.
[272] Ibid. 59.
[273] Christine Firer Hinze, "Commentary on *Quadragesimo anno* (After Forty Years)" in Himes et al, *Modern Catholic Social Teaching*, 151-174, 153.
[274] Pope Pius XI, *Quadragesimo anno* 1931, par. 57. Retrieved from http://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19310515_quadragesimo-anno.html.

> what lesser and subordinate organisations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them.[275]

As we shall see in Chapter Four section 4.5.3, subsidiarity is used to empower poor people to participate in their own society, no matter whether at village, local or national level, and to take charge of their own lives.

Given the concern of this thesis, there is one huge gap in Pope Leo XIII's encyclical as well as in Pope Pius XI's *Quadragesimo anno*. Despite the publication year of Pope Leo's encyclical (1891) being the high point of European colonialism, especially the 'Scramble for Africa' where European colonial powers divided up Africa for themselves, leaving only three countries independent, there is no mention of this in their documents. It is entirely Eurocentric. As for Pope Pius XI, the only reference to colonies is found in a passage in *Quadragesimo anno*, where he distinguishes between the decline in the misery of the European workers in "the more civilised and wealthy countries" and the "non-owning poor" in "new countries" (presumably Africa) and even the Far East with its ancient civilisations.[276] The evils which colonialism wrought on the people of Africa, Asia, Latin America, the Middle East and Oceania had to wait for Pope John XXIII before the interests, economies and culture of their people were addressed.

3.5.1 Pope John XXIII, his Social Encyclicals and the Second Vatican Council: Rome talks Justice to the Modern World

Pope, now Saint, John XXIII wrote two remarkable social encyclicals, one before convening the epoch-changing Second Vatican Council and the other during it. They were *Mater et Magistra* (1961),[277] and *Pacem in Terris* (1963),[278] issued a

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[275] Ibid. par. 79.
[276] Ibid. par. 59.
[277] Pope John XXIII, *Mater et Magistra (*Englished as *Christianity and Social Progress)*. Retrieved from http://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_15051961_mater.html.
[278] Pope John XXIII, *Pacem in Terris (Peace on Earth)*. Retrieved from https://w2.vatican.va/content/john-xxiii/en/encyclicals/documents/hf_j-xxiii_enc_11041963_pacem.html.

year after the Council's official opening. Both dealt in some measure with the emerging global South.

3.5.2 Mater et Magistra: The First Traces of IHD

Mater et Magistra was the first encyclical to mention 'developing nations' and even hints at what has become a central point of IHD - that development assistance, whether given by governments or agencies, should be geared towards, and should respect, local circumstances and culture, including faith traditions. Pope John wrote,

> The developing nations, obviously, have certain unmistakable characteristics of their own, resulting from the nature of the particular region and the natural dispositions of their citizens, with their time-honoured traditions and customs.[279]
>
> In helping these nations, therefore, the more advanced communities must recognize and respect this individuality. They must beware of making the assistance they give an excuse for forcing these people into their own national mould.[280]

Later in the encyclical where Pope John deals with the relatively new concept of international aid, he stresses how those countries which are more economically 'developed' concentrate on "material wellbeing" and ignore the spirituality of 'developing' countries which "have often preserved in their ancient traditions an acute and vital awareness of the more important human values on which the moral order rests".[281] This is one of the major messages of what has become IHD in the modern era, and is a warning for even RCFBOs not to become instruments of neo-colonialism which I argue later is inherent in some of their humanitarian and development interventions.

Nevertheless, the originality of the encyclical - and its relevance to modern RCFBOs - lies in its openness to the modern world; its pastoral tone rather than a harangue about worldly sinfulness; its lack of nostalgia for outmoded structures

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[279] Pope John XXIII, *Mater et Magistra*, par. 169.
[280] Ibid. par. 170.
[281] Ibid. par. 176.

that predicated a Catholic world rather than a pluralistic one; a definition of the common good which took account of the way society should be organised to promote human flourishing; and a change in methodology. For RCFBOs, this last change is of the highest importance for their work. Part of that methodology was a distinct shift from theory to practice, from mere teaching of the themes to putting them into practice within temporal and cultural contexts.[282] Pope John wrote that "a purely theoretical instruction in man's social and economic obligations is inadequate. People must also be shown ways in which they can properly fulfill these obligations".[283] By 'people', he had in mind, above all, the laity and even recommended a methodology to implement these suggestions. He wrote,

> There are three stages which should normally be followed in the reduction of social principles into action. First, one reviews the concrete situation; secondly, one forms a judgement on it in the light of these same principles; thirdly, one decides what in the circumstances can and should be done to implement these principles. These are the three stages that are usually expressed in the three terms: look, judge, act.[284]

'Look (or 'see' or 'observe'), judge, act' is the methodology established by Cardinal Joseph Cardijn (or 'Father' as he was at the time of the encyclical) who founded the Young Christian Workers' movement which uses this methodology to this day. It is also heavily used in Basic Ecclesial Communities in Latin America, Africa and Asia, and Pope Francis has also availed himself of the methodology in *Laudato Si'*. Among RCFBOs, it is found more in those from the global South rather than those from the global North, though a variation of it called the Pastoral Cycle, is used extensively in capacity building programmes by the Catholic agency, Faith and Praxis, whose methodologies are analysed in Chapter Seven as possible exemplars for other RCFBOs to incorporate into their IHD approach.

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[282] Marvin L. Mich, "Commentary on *Mater et Magistra* (Christianity and Social Progress)" in Himes et al, *Modern Catholic Social Teaching*, 191-216, 196-205.
[283] Pope John XXIII, *Mater et Magistra*, par. 230
[284] Ibid. par. 236.

3.5.3 *Pacem in Terris*: Human Rights as the Foundation of Peace

Pope John's second encyclical published in 1963 during the Second Vatican Council, and at the height of the Cold War was *Pacem in Terris* (Peace on Earth). Despite its title, the encyclical is known more for its formulation of a modern, Catholic perspective on human rights than peace *per se*, though the Pope indicates how the two are linked. Commentator Drew Christiansen writes that *Pacem in Terris* is, after *Gaudium et Spes*, "the fullest general treatment of political morality to be found in modern Catholic Social Teaching".[285] The glue that keeps that morality together is human rights.

Pope John insists that peace results in the upholding of rights at all levels of society, and that rights, not only socio-economic rights, but also those of civil, religious and cultural life, are the realisation of the common good. War often comes about because these rights have been violated, not implemented or not defended - a failure of the political system. The shift from conflict to peace can only eventuate once rights have been restored. Dialogue and negotiation should take the place of war in any disputes between nations, especially given the fact of the possible planetary annihilation from deploying nuclear weapons so that it "no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice".[286]

The whole range of rights Pope John enumerates in paragraphs 8-36 of *Pacem in Terris* all arise out of the inviolability of the dignity of the human person.[287] He stresses that rights have also obligations and insists that claiming rights while ignoring obligations is "like building a house with one hand and tearing it down with the other".[288]

Of interest also to this survey of CST and development are the Pope's sections on "The Characteristics of the Present Day",[289] "The Evolution of Economically

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[285] Drew Christiansen SJ, "Commentary on *Pacem in Terris (Peace on Earth)*" in Himes et al, *Modern Catholic Social Teaching*, 217-243, 223.
[286] Pope John XXIII, *Pacem in Terris*, pars. 126-129.
[287] Ibid. pars. 8-36.
[288] Ibid. par. 30.
[289] Ibid. pars. 39-43.

Under-developed Countries",[290] and "The Signs of the Times".[291] The characteristics of the present day note the better economic and social conditions of 'working men'. The place of women in public life is noted, stressing that, "Far from content with a purely passive role or allowing themselves to be regarded as a kind of instrument, they are demanding both in domestic and in public life the rights and duties which belong to them as human persons". [292] The observation is also made that in the then new era of decolonisation few countries are dominated by other states and all people are becoming equal. It is a rather Eurocentric list and is, with the benefit of hindsight, vastly over-optimistic.

It is also enlightening in a time when migrants on leaky boats are not allowed into EU countries to read "The Evolution of Economically Under-developed Countries", where it is hoped wealthier states would assist the less wealthy so that they "attain to a degree of economic development that enables their citizens to live in conditions more in keeping with their human dignity".[293]

For the first time in Papal encyclicals, the phrase 'signs of the times' is employed in *Pacem in Terris* to highlight issues of contemporary importance which are the part of the 'seeing' alluded to in the Cardijn dialectic.[294] Among those 'signs' mentioned in the encyclical are not only issues around avoiding war and promoting peace with justice but the question of refugees. Pope John drew attention to the fact that refugees "are persons and all their rights as persons must be recognised. Refugees cannot lose their rights simply because they are deprived of citizenship of their own states".[295] This emphasis on the universal common good being extended to all humanity is a further sign of Pope John XXIII's *aggiornamento* (renewal or updating) of the Church and a timely reminder that refugees are first of all human beings, and therefore, citizens of the world with all the inherent rights that their humanity implies. Good Pope John's *aggiornamento* was to have its apogee in the documents that flowed from the

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[290] Ibid. pars. 121-125.
[291] Ibid. pars. 126-129.
[292] Ibid. par. 41.
[293] Ibid. par. 122.
[294] Pope John XXIII, *Pacem in Terris*, between paragraphs 125 and 127.
[295] Ibid. par. 105.

Second Vatican Council whose evocation was the last and most prophetic act of his pontificate.

3.6 Second Vatican Council and Human Development

The Second Vatican Council was different from all other previous councils. They had been addressed to the clergy and dealt mostly with internal Church issues and juridical matters. By contrast, this Council was directed above all to the laity and all humanity, dealing in a pastoral way with the modern world, and encompassing for the first time a whole range of issues affecting the global South.[296]

The Council produced a number of documents which are important in our survey of the roots of CST and development to understand IHD. These documents include *Apostolicam actuositatem,*[297] on the role of the laity, *Nostra Aetate,*[298] on the relation of the Church to non-Christian religions, *Unitatis Redintegratio,* the conciliar decree on ecumenism within the Christian family;[299] and *Dignitatis Humanae,*[300] on religious liberty, all of which I draw on in my hermeneutic of IHD in Chapters Five and Six. However, the outstanding document which affects the subject of this thesis is by far *Gaudium et Spes,*[301] whose opening paragraph boldly states that, for the followers of Christ, "nothing that is genuinely human fails to find an echo in their hearts".[302] One commentator, David Hollenbach, cites it as "the most authoritative and significant document of Catholic social teaching issued in the twentieth century".[303] Its status as one of the four

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[296] John O'Malley SJ, "Vatican II: Did Anything Happen?" in *Theological Studies* vol. 67 issue 1, 1st February 2006. 3-33, 12. Retrieved from https://doi.org/10.1177/004056390606700101.
[297] Second Vatican Council, "*Apostolicam acuositatem* (Decree on the Apostolate of Lay People)" in Flannery (ed.), *The Basic Sixteen Documents of Vatican Council II*, 403-442;
[298] Second Vatican Council, "*Nostra Aetate* (Declaration of the Relation of the Church to Non-Christian Religions)", Ibid. 569-574.
[299] Second Vatican Council, *Unitatis Redintegratio (The Restoration of Unity),* Conciliar Decree on Ecumenism, 1964. Retrieved from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html.
[300] Second Vatican Council, "*Dignitatis Humanae* (Declaration on Religious Liberty)" Ibid. 551-568.
[301] Second Vatican Council, "*Gaudium et Spes* (Pastoral Constitution on the Church in the Modern World)" Ibid. 163-282.
[302] *Gaudium et Spes,* par. 1.
[303] David Hollenbach SJ, "Commentary on *Gaudium et spes* (Pastoral Constitution on the Church in the Modern World)" in Himes et al, 266-292, 266.

constitutions among the sixteen documents flowing from the Council imbues it with more doctrinal authority than the others; the remaining documents are to be understood through the lens of their teaching.[304]

The style of the Council was set by Pope John when he opened it on 11th October 1962 by saying the Church should act, "making use of the medicine of mercy rather than severity…..and by showing herself to be the living mother of all, benign, patient, full of mercy and goodness".[305] This style is a far cry from *the Quanta Cura* and Syllabus of Error type of language which condemned modernism and, with it, all fallen humanity. On the contrary, the documents from the Council seek to "enter into a dialogue with it [the modern world] about……various problems, throwing the light of the Gospel on them and supplying humanity with the saving resources which the church has received from its founder under the promptings of the Holy Spirit."[306] The world to be addressed was no longer just the West but all the continents of the Earth as befits a world Church. The Council was also a means of discerning the *sensus fidelium* of the whole people of God, not just the clergy.[307] The *sensus fidelium* may mean literally "the sense of the faithful" but it refers, according to the International Theological Commission, to "the personal capacity of the believer…..to discern the truth of faith" as well as being "a public and ecclesial reality" which is "reflected in the fact that the baptized are directed towards a lived adherence to a doctrine of faith or to an element of Christian praxis".[308] The *sensus fidelium* is rooted in Scripture, and was developed in the nineteenth century up until the First Vatican Council (1869-1870) which banished it to the margins. Pope John revived it in his Council in an attempt to "discern the true action of the Holy Spirit that involves the experience of people in their daily

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[304] Catherine E. Clifford, *Decoding Vatican II: Interpretation and Ongoing Reception*, (NY/Mahwah NJ: Paulist Press, 2014) 39.
[305] Pope John XXIII *Acta synodalia* 1, part 3, 27 as cited in O'Malley 2006 op. cit. 31.
[306] *Gaudium et Spes*, par. 3.
[307] Ibid. par. 92. Second Vatican Council, "*Lumen Gentium* (Dogmatic Constitution on the Church)" in Flannery (ed.), 1-95, Chapter IIa, especially par. 12.
[308] International Theological Commission, "Introduction" in *Sensus Fidei In the Life of the Church*, 2014, par. 3. Retrieved from http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20140610_sensus-fidei_en.html. I have given my own translation from the original Italian version, as the English did not make sense. Retrieved from http://www.vatican.va/roman_curia/congregations/cfaith/cti_documents/rc_cti_20140610_sensus-fidei_it.html. Par. 3.

lives".[309] Pope John's successor, Pope Paul VI, continued the pastoral tone, the dialogical emphasis with the modern world, the fostering of the role of the laity in the Church and in the world, and the "strategy of witness…[to]…supplant that of conquest".[310]

Gaudium et Spes claims that the Christian faith is social "not merely in its applications to the institutions of this-worldly life, but in itself and in its essence".[311] The gap between faith and social engagement that is often found in the contemporary Church is roundly condemned in distinctly non-pastoral language as in "Christians who shirk their temporal duties shirk their duties towards his [sic] neighbour, neglect God himself, and endanger their eternal salvation".[312] Such statements bolster one of the reasons for this chapter - to show how central to the Christian message issues of justice and peace, including humanitarian and development matters, are to the Christian faith. Pope Paul VI was to mention in his address to the United Nations General in 1965 the Church's willingness to work with all peoples for the promotion of justice and peace, following the example of the UN to progress human society on earth, "a reflection in which we can see the Gospel message turning from something heavenly to something earthly".[313]

Gaudium et Spes draws attention to the vast inequalities between those who enjoy "such an abundance of wealth, resources and economic wellbeing" and "the huge proportion of the people of the world …plagued by hunger and extreme need".[314] Not only is this against human dignity in terms of necessities of life but it is also against dignity of the human person created in the image of the Trinitarian God, an image of creativity, total empathy, interdependency and self-giving love. The subject and object of society is not economics but that humanity "ought to be the beginning, the subject and the object of every social

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[309] Charles E. Curran, "'Humanae Vitae and the sensus fidelium", *National Catholic Reporter*, June 25, 2018. Retrieved from https://www.ncronline.org/news/people/humanae-vitae-and-sensus-fidelium.
[310] Catherine Clifford, *Decoding Vatican II*, 85.
[311] David Hollenbach, *Commentary on Gaudium et Spes*, in Himes et al, 269.
[312] *Gaudium et Spes*, par. 43.
[313] Pope Paul VI, *Address of the Holy Father Pope Paul VI to the United Nations Organisation* 4th October 1965. Retrieved from https://w2.vatican.va/content/paul-vi/en/speeches/1965/documents/hf_p-vi_spe_19651004_united-nations.html.
[314] *Gaudium et Spes*, par.166.

organization".[315] Being cast in God's image, human beings are called to "develop all their talents and become able to rise to their destiny".[316] These are issues which loom large in my hermeneutic of IHD in Chapters Five and Six.

Among the cited "saving resources" laid out for humanity in *Gaudium et Spes* are practical elaborations on Catholic Social Teaching in all spheres of life. The common good results in everyone having ready access not only to food and water but

> the right freely to choose their state of life and set up a family, the right to education, work, to their good name, to respect, to proper knowledge, the right to act according to the dictates of conscience and to safeguard their privacy, and rightful freedom, including freedom of religion.[317]

The call is not to tinker with poverty to make the poor more comfortable in a toxic quagmire of injustice but to rid the world of an oppressive poverty which dehumanises; not to be satisfied that people have enough to eat but that they have also the right and freedom to participate in society at all levels in order to ensure a fullness of life; not to pay lip service to the sufferings of others but to engender a radical empathy with the Other and make that a part of a humanising life.

In short, the call from the Council is to change the world through a transformation of the self, and participation in struggles to speak justice to power in actions of advocacy. One example of such advocacy was the plea of Caritas Internationalis in 2012 to call upon the governments attending the Rio+ 20 Earth Summit to create a future which ensures the right to food for all; which brings about a commitment from the world's nations to achieve the UN's Millennium Development Goals; which cares for our planet and all who live in it; which works towards a green economy framework which respects the ethical principles of equity and solidarity; and which develops a new social contract that stresses our interdependence as a human family and urges us to act for the

[315] Ibid. par. 25.
[316] Ibid. par. 25.
[317] Ibid. par. 26.

common good as responsible world citizens.[318] At the same time, *Gaudium et Spes* stresses, in the section headed 'Rightful Autonomy of Earthly Affairs', that a close cooperation between religion and anything concerned with a proper ordering of human society, including science, should be encouraged, not condemned since it does not mean God is absent. It is this ambiguity that has to be borne in mind by RCFBOs in their work.[319]

The Council illustrated, especially through *Gaudium et Spes*, but also through the general approach and human-centred theology employed in the sixteen documents, that the subsequent kind of development put forward differed radically from secular humanitarian imperatives because its social teaching was grounded, as Johann Baptist Metz declares, in "the very substance of the Christian faith".[320] *Gaudium et Spes*, in its approach, theology and methodology, was the godmother to the first encyclical devoted to human development, *Populorum Progressio*.

3.7 Conclusion of Chapter

There are four key messages in this chapter, all of which relate to the first and second research questions, i.e. (a) how does the theological understanding of Scripture, Tradition and the social magisterium of the Church on human development shape IHD, and (b) how do RCFBOs mirror this teaching in their praxis, and what hindrances exist which prevent IHD being fully rolled out?

The first message is to shed clarity on the fact that IHD is not the latest fad attired in twenty-first century development jargon but is a concept concerning what it is to be human and what constitutes a just society that has been in gestation throughout the whole of Judeao-Christian history.

The second message is that the elements comprising IHD are progenerated in concepts such as justice, human dignity, mercy, option for the poor,

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[318] Caritas Internationalis, *The Future from the Caritas Perspective: We're All Hungry for Justice, Equity, Ecological Sustainability and Joint Responsibility*. Message to the Rio+ Earth Summit in June 2012. Retrieved from https://www.caritas.org/wordpress/wp-content/uploads/2017/06/StatementRioPlus20EN.pdf.
[319] *Gaudium et Spes*, par,36.
[320] Johann Baptist Metz, *Faith in History and Society*, (New York: Seabury, 1980) 19.

transformation of self and society, and solidarity, which are central to the original Christian story, as told in the Old and New Testaments.

The third message is that the elements around a proto-IHD model are further honed, crystalised and forcibly proclaimed, in the patristic and scholastic periods which have been crucial in formulating the dominant theology of the Catholic faith. The issues of ridding humanity of a poverty which diminishes the God-given dignity of human beings, and of building a world where the human family can flourish in material, social and spiritual terms, are found to be at the heart of the Christian faith, not on the margins. This is an important message for the hierarchical Church which has been in the past prone to lapses from this legacy by not denouncing poverty and proclaiming justice and the divinely-given dignity of the human person with the vigour of the psalms, the prophets, Jesus, the early Fathers of the Church as well as the faith's foundational theologians. It is being recaptured with prophetic zeal in the papacy of Pope Francis, but it has to be made evident in action which RCFBOs are mandated to implement.

That IHD is grounded to the extent demonstrated in the heart of the Roman Catholic faith should also be a message for staff members of RCFBOs to digest in order to lessen the Catholic 'cringe' identified by secular commentators in Chapter Two section 2.3.1. Catholic agency staff may learn to appreciate more fully that most people in the global South derive their world view and lead their lives by the values bestowed by their faith tradition, which can be an asset to further human development goals, and not a hindrance. At the very least, the faith of the people into whose lives RCFBO staff are stepping has to be taken into account when designing programmes with the close participation of the people.

The fourth message is that, on the edifice of all that has gone before, a modern CST, the core of IHD, emerges in the nineteenth century with Pope Leo XIII's *Rerum Novarum* and its highlighting of the flight from the countryside to the cities for work, the growth of capitalist industrialisation with its attendant poverty, and the exploitation of workers who live in conditions of abject poverty. CST is further developed in the twentieth century but with a more universal tincture, moving out of solely Eurocentric concerns to the changes in

the wider world where former colonies were becoming independent and the deleterious consequences of colonialism laid bare for all to see. The emphasis on human rights as innate to the human person in Pope John XXIII's encyclicals and the opening of the Church to the world in the documents of the Second Vatican Council paved the way for other momentous changes. Previous Ecumenical Councils had been concerned with the 'innards' of the Church and with condemning a sinful world as opposed to the perfect society which the ultramontane Church represented. Pope John XXIII's Council was radically different in tone, sweeping away conceptions of the world as totally bad and encouraging dialogue with everyone, even other Christian denominations and other faiths. It was driven by pastoral concerns for all humanity, but especially for the poor amongst whom were counted migrants, refugees, certain ethnic groups as well as the elderly and the unborn. The Council introduced a new language and theological culture on humanitarian and development matters to RCFBOs, and spawned regular social encyclicals from Popes as guide books for RCFBOs. The most influential of them, Pope Paul VI's *Populorum Progressio*, shaped, and is shaping, teaching on humanitarianism and development up to the modern day.

Chapter Four: *Populorum Progressio*: The Début of Integral Human Development

4.1 Introduction

This chapter is a continuation of how CST dealing with humanitarian and development issues emerging from Scripture, Tradition and the first social encyclicals of the late nineteenth and twentieth century has contributed to our understanding of IHD. The purpose of the chapter is to continue to answer research question one, viz. How does the theological understanding of Scripture, Tradition and the social magisterium of the Church on development shape IHD? I elaborate on an analysis of *Populorum Progressio*, Pope Paul VI's ground-breaking encyclical on development to tease out the IHD elements. I also highlight the teaching of two documents which appeared in 1971 during Paul's pontificate, viz. The Apostolic Letter commemorating *Rerum Novarum*, *Octogesima Adveniens*, and the document from the World Synod of Catholic Bishops entitled *Justice in the World*. I then turn to the four main CST principles used by the magisterium and RCFBOs alike in their explications of IHD.

4.2. *Populorum Progressio*: The First Encyclical devoted to Development

Pope Paul VI's encyclical, *Populorum Progressio* was published in 1967 and is acknowledged to be the first major statement of the Church on development matters, and contains the bones and much of the flesh of what we now call 'Integral Human Development'.[321] It has been commemorated as such by subsequent Papal statements on development - *Sollicitudo rei socialis* (On Social Concern) by Pope John Paul II, *Caritas in Veritate* (Love/Charity in Truth) by Pope Benedict XVI, and *Evangelii Gaudium* (The Joy of the Gospel) and *Laudato Si'* by Pope Francis. In all cases, *Populorum Progressio*, following on from the Second Vatican Council, has been the Popes' starting point but, as with all encyclicals in the post-conciliar era, they build on the previous teaching after reading the 'signs of the times'. The French economist and Professor at the

[321]Pope Paul VI, *Populorum Progressio* (Vatican City: Libreria Editrice Vaticana, 1967). It has been translated literally as 'The Progress of Peoples' and, less literally, as 'On the Development of Peoples'.

prestigious Collège de France, François Perroux, even described Paul's encyclical as "one of the greatest texts in human history" because it synthesised "the Four Commandments the modern world needs: Feed the Hungry, Care for the Health of all people and all peoples, Educate humanity, Free the enslaved", omitting what in future years would be seen as the right to development.[322]

As Archbishop Diarmuid Martin of Dublin pointed out in a speech to the UN on *Populorum Progressio's* fortieth anniversary, the encyclical appeared at a hugely difficult time.[323] 1967 was the year of the so-called Six Day War in the Middle East; the Vietnam war continued to ravage large parts of South-east Asia and caused increasing social tension in the USA; the Cold War continued apace; and it was the era of decolonisation when newly independent former colonies faced a complex world for which the former colonial power had granted no preparation.[324] Out of this concern for world peace and how to address the needs of what were then called 'Third World' countries came the encyclical which stressed how "hungry nations of the world cry out to the peoples blessed with abundance…and the Church…..[they] ask each and every person to hear his brother's plea and answer it lovingly".[325] Being the first social encyclical after the Second Vatican Council, the call was influenced profoundly by *Gaudium et Spes* and its insistence on a new role for the Church in the modern world.

The encyclical led to the founding of the Pontifical Council "Iustitia et Pax" ("Justice and Peace") and many bishops' conferences throughout the world set up justice and peace commissions to carry out the work of *Gaudium et Spes* and *Populorum Progressio* in their own nations and even, in some cases, dioceses.[326]

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[322] François Perroux, "L'encylique de la Résurrection" in *L'Église dans le monde de ce temps,* 3, 202-3, as cited in Peter Hebblethwaite, *Paul VI: the first modern Pope* (New York/Mahwah: Paulist Press, 1993) 483, n.4.
[323] Archbishop Diarmuid Martin, *Economics are not to be separated from Human Realities,* speech to the UN to mark the 40th anniversary of the publication of Pope Paul VI's encyclical. New York, 20th October 2007. Retrieved from https://zenit.org/articles/archbishop-diarmuid-martin-on-populorum-progressio/.
[324] Ibid. p. 1.
[325] Pope Paul VI, *Populorum Progressio*, par. 3.
[326] In January 2017, Pope Francis renamed the Pontifical Council for Justice and Peace the 'Dicastery for Promoting Integral Human Development' with a remit to "express the Holy See's concern for issues of justice and peace, including those related to migration, health, charitable works and the care of creation". Pope Francis, *Motu Proprio, Statutes of the Dicastery of the Promotion of Integral Human Development*, 2017. Retrieved from https://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco_20160817_statuto-dicastero-servizio-sviluppo-umano-integrale.html. The dicastery

The encyclical stressed, in the case of former colonies, the "precarious imbalance in which economies were left and which paved the way for further troubles", a very understated form of prescience but one which had not been mentioned hitherto in any encyclical.[327] To challenge the Cold War rhetoric being acted out in proxy wars and in international fora to the detriment of the newly independent states, Pope Paul VI posited what he called "authentic development", subsequently elaborated upon by Pope John Paul II, Pope Benedict XVI and Pope Francis.[328] It is a development where economics should not be separated from the ordinary lives of people; which is person-centred in an individual, family and community context; and which encompasses the whole of humanity. Development will be judged by its effect on the human person and community, not just the economy.

It is moreover a development which has to contain the Church's teaching on the nature of the human person and the family. Authentic development is "for each and all the transition from less human conditions to those which are more human".[329] It also has to take into account the transcendence of the human spirit which exists in all faith traditions. Pope Paul VI wrote, "A humanism closed off from God ends up being directed against humankind".[330] He, however, neither mentions how faith supplies the vast majority of the world's poorest people with the values through which they carry out their lives nor how faith resources could assist the development process. I deal with these themes of the thesis particularly in Chapter Seven. The Pope's statements eschew proselytism, and instead stress serving others as the best way to witness to the love of God which responds to the deepest needs of the human being.

The emphasis on this genesis of Integral Human Development led to many bishops' conferences which had already created a Caritas to establish a development, as opposed to humanitarian and relief, agency. To give one example, Misereor, though created in 1958 by the German bishops as a Lenten

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subsumed under its umbrella the Pontifical Council "Cor Unum", the Pontifical Council for the Pastoral Care of Migrants and Itinerant People, and the Pontifical Council for Pastoral Health Care Workers.

[327] Pope Paul VI, *Populorum Progressio* par. 7.

[328] Ibid. par.20.

[329] Ibid. par 20.

[330] Ibid. par. 42.

Campaign by the inspiration of a major speech by Cardinal Frings in that year, was in 1967 given the mandate to be a 'development agency' as opposed to the relief and humanitarian agency, Caritas Germany, established at the end of the nineteenth century.[331] The German bishops, inspired by *Populorum Progressio*, stated that Misereor would be continued indefinitely.[332]

This was followed in other European countries such as Belgium and Luxembourg, but not the UK, presumably because of the smaller Catholic population. In many European countries, bishops' conferences created two agencies with similar missions, causing, to some extent, turf wars in later years, and unnecessary tensions between the agencies. This action produced a disparity in supporters' minds between humanitarian and development work. In effect, the two occupy different places on the same continuum (vid. Chapter One, section 1.9.1). A 'relief' situation has to pass through various stages: the emergency phase where basics such as water, food and shelter are supplied; the rehabilitation phase where schools, clinics and homes are beginning to be rebuilt so that a semblance of normality returns to the community hit by a natural or man-made disaster; and then the last stage is a developmental phase which will transform the community and insert strategies which will ensure the community copes better in any future emergency and is moved to a better place in terms of income, welfare, education and health care. The aim is to leave the community better off after an emergency, not in the same, vulnerable position as before.

Pope Paul VI, following in the footsteps of Pope Leo XIII's *Rerum Novarum* in another era, begins what in the later twentieth and twenty-first century has become a Papal onslaught against what we would nowadays call neoliberalism but which Paul calls "unbridled liberalism" which "presents profit as the chief spur to economic progress, free competition as the guiding norm of economics, and private ownership of the means of production as an absolute right, having neither limits nor concomitant social obligations".[333] This has been taken up forcibly by Pope John Paul II, Pope Benedict XVI and Pope Francis who, in his

[331] Misereor: Ihr Hilfswerk. Retrieved from https://www.misereor.de/ueber-uns/uns/geschichte/?sword_list[]=Misereor&sword_list[]=Geschichte&no_cache=1#c3406.
[332] Ibid. The original is "Die Aktion MISEREOR wird auf unbestimmte Zeit fortgefűhrt".
[333] *Populorum Progressio* par. 26.

Apostolic Exhortation, *Evangelii Gaudium*, calls the current economic model one of "exclusion and inequality" that amounts to an "economy that kills".[334]

RCFBOs have used such statements to advocate against an economic model which militates against the wellbeing of the poorest countries. One of the most successful was the Jubilee 2000 Campaign which asked world leaders to cancel the debt of the poorest countries by 2000. Pope John Paul II was wooed, not only by Caritas Internationalis and other Catholic development agencies, but by the likes of pop stars Bono and Bob Geldof through the Campaign. The speech the Pope gave at his summer palace in 1999 permeated the subsequent campaign in lines such as "The law of profit alone cannot be applied to that which is essential for the fight against hunger, disease and poverty".[335] The final result was that the G7 eventually cancelled the debts of eighteen of the world's poorest countries, allowing them to spend money on education, social services, education and health for their own people rather than servicing debt to Western banks.[336]

A last ingredient to be highlighted on the topic of development in *Populorum Progressio* is the need for respect for culture and to warn about what, fifty years on, we are aware of more keenly, the exploitation of natural resources, leading to a development that puts the person second, including the connection between their land and their culture and belief systems, and destroys the glue that holds a society together.

The encyclical has been criticised by both some progressives and the neo-conservatives in the Church. For the progressive camp, Fr Donal Dorr pointed in the past to an anthropocentric view of development which has since been amply dealt with in Pope Francis's *Laudato Si'* by emphasising integral ecology, not just human development. Dorr also argues that Pope Paul put forward only a consensual model of social change, and urged closer dialogue between the rich and the poor, but not that the poor should demand their rights. This was linked

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[334] Pope Francis, *Evangelii Gaudium*, (Vatican City: Libreria Editrice Vaticana, 2013) par. 53.
[335] The Guardian, "Pope Meets Bono and Calls for Debt Relief", September 23, 1999. Retrieved from https://www.theguardian.com/world/1999/sep/2 3/debtrelief.development. No author named.
[336] Larry Elliottt and Ashley Seager, "£30 bn Debts Write-off Agreed", The Guardian, June 11, 2005. Retrieved from https://www.theguardian.com/politics/2005/jun/11/uk.g8.

to what he regarded as a lack of passion about the poor themselves becoming active change agents in Pope Paul's encyclical.[337]

The position of women in development is another area which lacks significant analysis but which Catholic humanitarian and development agencies from their work in the field can provide. Dorr makes a valid point in stating in both his earlier version of his book, *Option for the Po*or, and the later one, *Option for the Poor and for the Earth,* that Pope Paul in par.7 of *Populorum Progressio* suggested that "the evils brought by colonial powers can be balanced by the good they did", and criticised his caution around the deleterious effects on the people of the global South by neo-colonialism.[338] He said that the Pope also put too much trust in Western nations and their technology to improve the situation of people living in dire poverty globally.

For the neo-conservatives, the late Professor Michael Novak, who had moved from being a liberal theologian to being a vociferous critic of what he saw as 'liberal' Popes, said the encyclical was "naïve" and that the Pope had listened to too many third world development intellectuals in his criticism of neoliberal capitalism.[339] There were also negative reactions outside the Church from those who dismissed Pope Paul's criticism of the free market economy. The editorially conservative Wall Street Journal called the encyclical "warmed-over Marxism", and insisted that poor nations did not suffer from too much capitalism but too little.[340]

Despite these criticisms from those who supported the message of *Populorum Progressio* and those who did not, there is no doubt that Pope Paul VI applied the Church's ancient teaching on justice from the national and Western level to the international level, casting a spotlight especially on the newly independent

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[337] Donal Dorr, *Option for the Poor: A Hundred Years of Vatican Social Teaching*, Dublin: Gill and Macmillan Ltd., 1983), 149-156.
[338] Donal Dorr, *Option for the Poor and for the Earth: Catholic Social Teaching,* (Maryknoll, NY: Orbis Books, 2012) 161.
[339] Michael Novak, *The Development of Catholic Social Thought*, (New York: Harper and Row, 1984) 134, 140.
[340] Wall Street Journal, March 30, 1967, 14, quoted in Allan Figueroa Deck SJ, "Commentary *on Populorum Progressio* (On the Development of Peoples)" in Kenneth Himes OFM, Lisa Sowle Cahill, Charles E. Curran, David Hollenbach SJ and Thomas A. Shannon (eds.), *Modern Catholic Teaching: Commentaries and Interpretations*, (Washington DC: Georgetown University Press, second edition 2018) 302-325, 318-319.

countries left poverty stricken and bereft of infrastructure by their colonial masters. It was still a magnificent legacy to leave for subsequent pontiffs to delineate more exactly how the Pauline glimmerings of a development centred on the human person and involving all life could contribute to a more comprehensive understanding of the fuller flourishing of the human person in the concept we now call the 'Integral Human Development'.

4.3 Pope Paul VI's *Octogesima Adveniens*

Octogesima Adveniens, Pope Paul VI's 'Apostolic Letter' addressed to Cardinal Maurice Roy, the then President of the Laity and also of the Pontifical Council for Justice and Peace, is usually translated into English as *A Call to Action on the Eightieth Anniversary of Rerum Novarum*. It was published in 1971 in the midst of Pope Paul's pontificate, eight years before his death.

4.3.1 The Messages of *Octogesima Adveniens*

The importance of *Octogesima Adveniens* to IHD lies in several factors.[341] The first was that justice was to be found not in the rich being generous to the poor, as Pope Paul states in *Populorum Progressio* (par. 47), but in Christians becoming involved in the politics that had produced such systems of deprivation and exploitation. The Pope stated it was a duty of the laity to be involved in politics to work for the common good,[342] a call that was at odds with many of his predecessors such as Pope Leo XIII who insisted that the struggle against injustice might "be hastened by the merits of Christian patience and earnest prayers to God" but not by participation in social change.[343]

The second point of importance was that previous claims in CST of universal authority, signifying a top-down approach to social challenges, from Pope to people, was cast aside. Pope Paul wrote, after acknowledging the diversity of

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[341] Pope Paul VI, *Octogesima Adveniens*, 1971. Retrieved from http://w2.vatican.va/content/paul-vi/en/apost_letters/documents/hf_p-vi_apl_19710514_octogesima-adveniens.html.
[342] Ibid., par. 48.
[343] Pope Leo XXIII, *Quod apostolici muneris,* 1878. Retrieved from http://w2.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_28121878_quod-apostolici-muneris.html. 7.

the problems of the age, that it was difficult for him to "utter a unified message and to put forward a solution which has universal validity".[344] Instead, it was for Christian communities in their own countries to look at situations through the lens of the Gospel and to draw "principles of reflection, norms of judgment and directives for action" from CST - following the Cardijn dialectic of 'see, judge, act', alluded to in Chapter Three, section 3.5.1. The Pope acknowledges that ensuring participation will be complex but that "these obstacles must not slow down the giving of wider participation in working out decisions, making choices and putting them into practice".[345] If the apostolic letter had been as widely bruited abroad as the encyclical whose eightieth anniversary it celebrated, the praxis of RCFBOs in making tough decisions and choices about the best way to assist the vulnerable, and then putting them into practice might have been woven into the fabric of magisterial thinking on subsidiarity.

The third major message was that, in the light of the context of the modern world, equality and participation were aspirations of human persons which were inherent to their dignity and freedom, a view which militated against the views of most of Pope Paul's predecessors.[346] Pope Pius XI, for example, wrote in stark contrast in *Divini redemptoris* that "[I]t is not true that all have equal rights in civil society. It is not true that there is no lawful social hierarchy".[347] Paul insists, on the other hand, that everyone "should be equal before the law", participate equally in all aspects of civic life and should "benefit from a fair sharing of the nation's riches".[348] Equality presupposes participation, not only manifested in people being consulted but being given responsibility over decision-making, making choices from a range of options and "putting them into practice".[349]

The fourth message concerns to whom this power should be given. Pope Paul lists the people involved in new social problems which includes "the

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[344] Pope Paul VI, *Octogesima Adveniens*, par. 4.
[345] Pope Paul VI, *Octogesima Adveniens*, par 47.
[346] Ibid. par. 22.
[347] Pope Pius XI, *Divini redemptoris*, 1937. Retrieved from https://w2.vatican.va/content/pius-xi/en/encyclicals/documents/hf_p-xi_enc_19370319_divini-redemptoris.html. Par. 33.
[348] Pope Paul VI, *Octogesima adveniens*, par. 16.
[349] Ibid. par. 47.

environment".[350] Among these new challenges are people who have fled the countryside for the cities, refugees and other 'people on the move', young people, those who are discriminated against or cogs in the wheels of new forms of exploitation, and above all, "the preferential respect due to the poor and the special situation they have in society".[351] The Pope includes women among those who seek equality in order to participate in civic life, which he favours with one caveat - so long as the "proper role" of women as child-bearer is maintained and they remain "at the heart of the family……[and] within society".[352] As Christine E. Gudorf points out, Pope Paul can be justly criticised for "justifying the 'double burden' that modernity has assigned to women who share economic, political, and social responsibility with men, but retain principal and often exclusive responsibility for the care and welfare of children and for domestic work".[353] It is an even greater burden for those women in the global South often untouched by 'modernity' and who do not yet share, for the most part, much access to equal decision-making with men.

Since RCFBO thinking and praxis on gender in development is far more advanced than papal statements, even those from Pope Francis, this is another instance where collaboration between the agencies in the field and the Curial theorists would have been fruitful.

All the points above are included in my hermeneutic of IHD - the crucial task of the laity in taking a pro-poorest agenda forward in society; the necessity of regarding the teaching on social issues not as commands but as points for reflection viewed through the prism of the Gospel which will result in just action for the poor; the importance of people from the global South becoming aware of their equality and their right to participate in civic life; the teaching of the option for the poor as a moral imperative, and looking at 'the signs of the times' to discern those who suffer and are discriminated against, and who need care, accompaniment and empowerment.

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[350] Ibid. par. 21.
[351] Ibid. par. 23.
[352] Ibid. par. 13.
[353] Christine E. Gudorf, "Commentary on *Octogesima adveniens* (A Call to Action on the Eightieth Anniversary of *Rerum Novarum*" in Kenneth R. Himes et al (eds.) *Modern Catholic Social Teaching: Commentaries and Interpretations,* (Washington DC: Georgetown University Press, 2018, second edition) 326-344, 339.

Sadly, the document was, in Gudorf's words, "a visionary document ahead of its time" so that it has largely been forgotten though it had an obvious effect on the resulting statement from the World Synod of Bishops, *Justitia in mundo*.[354] Influenced by bishops from the global South especially, *Justice in the World* is summarised in a statement from its Introduction, "Action on behalf of justice and participation in the transformation of the world fully appear to us as a 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".[355] With that statement alone, it sites justice for the poor and the transformation of the world at the centre of the Church's mission and identifies the locus of our concern and ultimately transformative work.

4.4 Conclusion of this Section

The above sections on *Populorum Progressio* and *Octogesima Adveniens* contain important elements that contribute to my hermeneutic of IHD and highlight the links with the raw material of international development. The key messages of the two documents are: (a) a further elaboration of the option for the poor as a central part of the mission of the Church; (b) a call, especially in the light of decolonisation, for an 'authentic development' which is not just about economics but about all aspects of life, including the spiritual element, has a respect for the culture and faith tradition of people, and is shaped by an understanding of the nature of the human person; (c) facilitating the full participation of the poor in society at all levels - but a participation which goes beyond mere consultation to decision-making over the type of future desired by the people; (d) whether there are mechanisms for sharing goods and income so that they contribute to the wellbeing of all, and not just the few; (e) whether justice is being applied to society, development initiatives, and humanitarian concerns rather than an assistentialism,[356] which makes the poor more

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[354] Ibid. 340.
[355] World Synod of Catholic Bishops, *Justitia in mundo (Justice in the World)*, 1971. Retrieved from https://www.cctwincities.org/wp-content/uploads/2015/10/Justicia-in-Mundo.pdf. Par.6.
[356] From Spanish *asistencialismo*. Paulo Freire refers to it as follows: "a term used in Latin America to describe policies of financial or social 'assistance' which attack symptoms, but not causes, of social ills. It has overtones of paternalism, dependency, and a 'hand-out' approach. It contrasts with *promocionalismo* which, on the contrary, 'promotes' people to a state of vigorous

comfortable in the poverty which permeates and distorts their lives but does not eradicate the root problems which cause dehumanising poverty in the first place; (f) the place of lay people in participating in politics to be witnesses to agendas for the common good; (g) the beginnings of concern for the environment and how it is connected to poverty.

This list of key messages presents challenges to RCFBOs. The issues around respect for faith traditions, and the inclusion of the spiritual element of life have not been satisfactorily tackled up till now in the IHD frameworks designed by Catholic agencies. Participation in devising programmes in the field among partners and 'beneficiaries' is reasonably advanced, but most of the power over the development programmes is still wielded by the RCFBO. The place of lay people in RCFBOs is assured but the relations with the clerical side of the Church has to be improved upon. One of the messages from *Octogesima Adveniens* is to constantly look for new social problems and the groups who suffer in them. Many RCFBOs make sometimes arbitrary decisions about in which countries they should work or what areas of development they should tackle. The guidance from the teaching urges all Church entities to discern the poorest, where they are and attend to their needs to transform their poverty into human flourishing. In Chapter Seven, I offer some recommendations on these areas of the inclusion of the transcendent dimension in programmes, altering the power dynamic between partners and 'beneficiaries' on the one hand and RCFBOs on the other, the introduction of appropriate capacity building beyond sharing Western skill sets and the knotty issue of finding the very poorest.

I have made reference to the beginnings of IHD observed in the teaching so far and have alluded to some of the themes of CST. The next section will concentrate on those principles of CST which have a particular bearing on the Church's continuing teaching on issues concerned with human development and the global South as well as with the RCFBOs which implement this teaching in the field through their praxis.

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self-capacity to solve their own problems". The source is Paulo Freire, *Education for Critical Consciousness*, (London: Bloomsbury Academic, 2013 edition) 118, note 12.

4.5 Catholic Social Teaching: The Principles

In general, in CST, human dignity, solidarity, subsidiarity and the common good are referred to as 'principles', though they are really themes deriving from CST relevant for human beings attempting to lead a virtuous life and to construct a just society according to the Word of God. The principles I have cited above are generally regarded by the *Compendium of the Social Doctrine on the Church* as the core principles from which all others flow.[357] The number of principles of CST cited by Popes, bishops' conferences, and the relevant literature will vary over time as they emerge from their discernment of the priorities of humankind and the planet at any historical moment. In one list compiled by ACU colleagues and myself and used in the Cambodian programmes described in Chapter Seven, the following are highlighted: dignity of the human person, the common good, the preferential option for the poor, rights and duties, participation, economic justice, solidarity, stewardship of creation, promotion of peace, the role of government/subsidiarity.[358] Pope Francis has added a new one in *Laudato Si' - integral ecology* which seeks "an integral approach to combatting poverty, restoring dignity to the excluded, and at the same time protecting nature".[359] The teaching under each of these principles deals the issues arising in general from world society while still being concerned about individual behaviour.

There are, however, four main CST principles which are important generally, but especially so in considering the theological underpinning of an Integral Human Development approach. The main principles are: the dignity of the human person, the common good, subsidiarity and solidarity. In my view, the other relevant principles cited above in relation to humanitarian and development work from an RCFBO perspective can be subsumed into these four. These cohere with those chosen by the authors of the *Compendium* in Chapter Five.

In the next four sections, I introduce the four main principles but reserve their deeper investigation in terms of IHD for Chapter Five.

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[357] Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, (London: Burns and Oates, 2005) par. 9.
[358] Jamie Davies, Duncan MacLaren, Br Laurie Needham and Anthony Steel, *Principles of Engagement on International Development Through the Lens of Catholic Social Teaching*, (Sydney: CAID, 2010) 1-4.
[359] Pope Francis, *Laudato Si'* (Vatican City: Libreria Editrice Vaticana, 2015) pars. 137-144, 139.

4.5.1 Human Dignity

Human dignity is the foundation from which all other CST principles flow. It is founded in Roman Catholicism on the supposition that human beings are made in God's image (Gen.1:26). That fills them with an incomparable worth and dignity which is inherent, not granted, though some modern Christian ethicists would contest this.[360]

The German nineteenth-century philosopher, Arthur Schopenhauer, called human dignity "the shibboleth of all the perplexed and empty-headed moralists".[361] In the modern age, there are a number of thinkers, particularly in the bioethical field, who would agree with him. The philosopher Ruth Macklin, in an editorial in 2003 in the *British Medical Journal*, stated that the term was a "useless concept" and meant "no more than respect for persons or their autonomy".[362]

After the horrors of the Second World War, human dignity has been used more and more in rights language, appearing in, amongst other important documents, the Universal Declaration of Human Rights, the *Grundgesetz* (Basic Law) of Germany and the constitution of a post-apartheid South Africa. Human dignity has taken on a strong multidimensional basis in which case, David G. Kirchhoffer says, it "should not be reduced to one or other feature of human beings, such as autonomy, moral goodness or biological life; instead it should take all of these and more into account".[363]
Being both a 'descriptive category' and a 'normative criterion', human dignity can be included in a development programme framework to gauge whether it is maintained, how it manifests itself, and how it can be made sustainable.[364] What

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[360] For example, see, from a Christian perspective, David G. Kirchhoffer, *Human Dignity in Contemporary Ethics*, (Amherst NY: Teneo Press, 2013); and Tina Beattie, "The Vanishing Absolute and the Deconstructed God: A Theological Reflection on Revelation, Law, and Human Dignity" in Christopher McCrudden (ed.), *Understanding Human Dignity*, (Oxford: Oxford University Press for the British Academy, 2014) 259-274.
[361] Arthur Schopenhauer, *On the Basis of Morality*, (Indianapolis: Hackett, 1965) 100 cited in Michael Rosen, *Dignity: Its History and Meaning*, (Cambridge, Mass.: Harvard University Press, 2012) 1.
[362] Ruth Macklin, "Dignity is a Useless Concept", *British Medical Journal* (20th December 2003) 1419-1420, cited in Rosen *Dignity*, 5.
[363] Kirchhoffer *Human Dignity*, xvi.
[364] Ibid. 2.

is important in development work as well as beyond is that dignity leads us to evaluate what being human looks like and how it can add value.[365] Luigi Giussani calls this an "elementary experience" which can be described as "a complex of needs and evidences which accompany us as we come face to face with all that exists.....The need for goodness, justice, truth, and happiness constitutes man's [sic] ultimate identity".[366] This is something which, as Paolo Carozza writes, is "more basic, more fundamentally constitutive of our humanity than any of the multitude of specific cultural artefacts.....could be. It is part of what we presuppose, even unconsciously, whenever we say 'I' in a serious, self-aware way".[367]

The dignity I refer to in the development discourse issues from a Christian understanding of the human person as created in the divine image and is concerned above all with 'the good life'.[368] The human person is not just a sentient animal but is an embodied subject, part of the material world, inter-relational with other persons, an interdependent social being, living as part of, and in, history, equal but unique and called to know and worship God (or, to put it another way, is a transcendent being capable of going beyond the egotistical self).[369] It is an inherent dignity flowing from a relationship with God that comes to its fulfilment in a love for the Creator and neighbour. It is not earned and cannot be eroded. It is a dignity which "is not dependent on any human quality, personal merit, or individual accomplishment. It is inalienable – an essential part of every human being".[370] The human person is free and part of that freedom consists in being morally responsible to him/herself and others and to the

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[365] Paolo G. Carozza, "Human Rights, Human Dignity and Human Experience" in Christopher McCrudden (ed.) *Understanding Human Dignity* (Oxford: Oxford University Press for the British Academy, 2013) 615-629, 624.
[366] Luigi Giussani, *The Religious Sense* (Montreal: McGill's University Press, 1997) 7, cited in Carozza, *Human Rights* 625.
[367] Carozza, *Human Rights*, 625.
[368] For a deeper analysis of the Christian meaning of human dignity, see Paul Connor OP, "Human Dignity: Universal Standard of Good and Evil" in *The National Catholic Bioethics Quarterly*, Summer 2004. 265-273; Charles R. Beitz, "Human Dignity in the Theory of Human Rights: Nothing But a Phrase?" in *Philosophy & Public Affairs*, 2013, Wiley Periodicals, Inc. 41, no. 3. 259-290.
[369] See Kevin Kelly, *New Directions in Moral Theology: The Challenge of Being Human,* (London: Geoffrey Chapman, 1992) 30. See Chapter Five of the thesis for a deeper analysis of a Christian anthropology.
[370] Honor Hania, a private paper to be published by SCIAF in full in 2019. A shortened version without this quotation appears as "Christian Anthropology and the Principles of Catholic Social Teaching (CST)" in *Integral Human Development Guide* (no author), (Glasgow: SCIAF, 2019), 19-22.

common good (q.v.). Freedom can often be severely hampered by extreme poverty or over-consumption, but, as *Gaudium et Spes* states, it can "be strengthened by accepting the inevitable constraints of social life, by undertaking the manifold demands of human relationships, and by service to the community at large".[371]

Maintaining someone's dignity is not just about 'respect' as Macklin states (q.v. above) but is about entering a new, empathetic relationship with an 'Other'. In the case of RCFBOs, these would be the poor and vulnerable with whom they work in the global South. Dignity is thus intimately connected with the other CST principles discussed in this section: the common good, solidarity and subsidiarity. Working for the common good is demanded by human dignity as those with power and wealth are in danger of undermining their dignity if they do not work for the good of others. This also applies to institutions, from Governments to organisations such as the Knights of St Columba. The US Bishops' Conference stated that "the measure of every institution is whether it threatens or enhances the life and dignity of the human person".[372] This statement reflects the justice principle described in the scriptural sections of the thesis.

Dignity also raises issues for RCFBOs. If RCFBO workers are not in solidarity with the so-called beneficiaries' culture and belief system, sometimes to the extent of disdain, then development workers are in danger of undermining the dignity of the people they are supposed to serve. They are not in the same, malign league as soldiers often seen 'distributing' aid by throwing packages to groups of vulnerable people who, understandably, begin to fight with other vulnerable people for sustenance that will help their family survive. Nevertheless, ignorance about the faith that gives the poor their values which guide their lives can lead to less effective development outcomes in that they are not 'owned' by the 'beneficiaries', the 'programme participants'. It is the same with sharing power. If there is little sharing of power in a development or humanitarian programme with the programme participants, but the RCFBO retains control, then subsidiarity, which guarantees dignity to the human in power situations, is

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[371] *Gaudium et Spes*, par. 31.
[372] United States Conference of Catholic Bishops (USCCB), *Themes of Catholic Social Teaching*. Retrieved from www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/sharing-catholic-social-teaching-challenges-and-directions.cfm.

undermined. Dignity is the golden thread that runs through the whole Catholic Social Thought Tradition.

In terms of development, *Gaudium et Spes,* relates the practicalities of life to dignity by stating that

> They [human beings] ought, therefore, to have ready access to all that is necessary for living a genuinely human life: food, clothing, housing, the right freely to choose their state of life and set up a family, the right to education, work, to their good name, to respect, to proper knowledge, the right to act according to the dictates of conscience and safeguard their privacy, and rightful freedom, including freedom of religion.[373]

In addition to staples such as food, this statement touches on the intangible elements of human development around ideas of family life, respect, conscience and the right to religious freedom. As will be explored in subsequent chapters, IHD adds more to this list to give an even more rounded view of what dignity entails in a developmental context.

4.5.2 Common Good

The human person is relational, caught up in a web of obligations to others as befits a faith which is built on equating love of God with love of neighbour. As a human family, we are dependent on one another and called to serve others, particularly those at the margins of society. *Gaudium et Spes* describes this common good as "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily".[374] The human person finds his/her own good within the common good of all. By doing so, a South African theologian with a liberationist stance, Albert Nolan, says that struggling for the common good is actually fulfilling the will of God since it is "whatever is best for the whole human family or the whole community of living beings or the whole universe in its grand unfolding. We are

[373] *Gaudium et Spes* par. 26.
[374] Ibid. par. 26.

not isolated individuals. We are parts of a greater whole and it is the whole that determines the very existence of the parts".[375]

This is vital in development - not to aid only individuals within a community which can cause tensions, as is sometimes the case in child sponsorship schemes, but build the community as a whole. This is not to denigrate the rights of the individual since, as Pope John XXIII expressed it, "the common good is best safeguarded when personal rights and duties are guaranteed".[376] While an individual can have a personal right, he/she consequently has a duty to others who comprise the common good. This question highlights, in my view, a limitation to the rights-based approach which has largely not been taken on board by RCFBOs.

Most Government aid agencies such as DFID in the UK, many NGOs and the UN would say that they follow the 'rights-based' approach to development, as would many RCFBOs. Therein lies a difficulty. The rights-based approach is founded on the arguments of social contract theorists such as Thomas Hobbes and John Locke from the sixteenth till the eighteenth century.[377] Their perception of society is that it is contractual in nature, and a person is regarded as an individual who is autonomous and who has rights to protect his/her autonomy. The Catholic view stems from natural law which adorns the individual with multiple duties, understanding that human persons are, by nature not by choice, radically social and that they enter life with various bonds, ties and obligations to others in society. Human dignity is innate and cannot change.[378] The society stemming from this view is less contractual in nature, more organic and has responsibilities to others - and the state has a greater role. It could be

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[375] Albert Nolan, *Jesus Today: A Spirituality of Radical Freedom*, Maryknoll, NY: Orbis Books, 2006) 188.
[376] Pope John XXIII, *Pacem in Terris*, (Vatican City: Libreria Editrice Vaticana, 1963) par. 60.
[377] Duncan Green's explanation of the underlying purpose of a rights-based approach to development is cogent here. It is "to identify ways of transforming the self-perpetuating vicious circle of poverty, disempowerment, and conflict into a virtuous circle in which all people, as rights-holders, can demand accountability from states as duty-bearers, and where duty-bearers have both the willingness and capacity to fulfil, protect and promote people's rights." Duncan Green, *From Poverty to Power: how active citizens and effective states can change the world*. (Oxford: Oxfam International 2008). 27.
[378] *Catechism of the Catholic Church*, especially chapter 2, 'The Human Community', (London: Geoffrey Chapman, 1994)

argued that the rights-based approach is Western and the dignity-based approach or Integral Human Development, is more universal.

Within the common good, as well as solidarity, is placed the sub-principle of the preferential option for the poor, regarded by Gutiérrez as "the most important perspective in the theology of liberation".[379] This sub-principle states that the poorest and most vulnerable people in any society have a privileged place when we consider the common good. It is also bound up with solidarity (q.v.). It basically means that the poor, and especially the excluded, "have the last word on the legitimacy of systems".[380] Those systems include the methodologies and practices of humanitarian and development programmes by RCFBOs. They should ultimately belong to the people being served, people whose capacity has been built to enable them to participate from the design stage of the programme to its completion and evaluation.

The preferential option for the poor is of particular importance for a hermeneutic of IHD. It combines an emphasis on the life of the poorest in society and the praxis that accompanies it, a perspective with which all RCFBOs agree, with a spiritual dimension which stresses a different understanding of living out the Christian faith once the option is taken. Gutiérrez calls this "the hermeneutics of hope" which can only be explored by means of theological reflection through an option for the poor lens, a perspective which many RCFBOs would find challenging.[381]

4.5.3. Subsidiarity

Subsidiarity is often the Cinderella principle of CST on the websites of RCFBOs yet it is intimately linked with human dignity, the common good and solidarity

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[379] Gustavo Gutiérrez, "Option for the Poor: Reviews ad Challenges", *Promotio Justitiae* , 57 (1994), 17. Cited in Rohan M. Curnow, "Which Preferential Option for the Poor? A History of the Doctrine's Bifurcation", *Modern Theology*, 2014. 1-33. Retrieved from https://onlinelibrary.wiley.com/doi/full/10.1111/moth.12113.

[380] Humberto Miguel Yáñez, "Opting for the Poor in the Face of Growing Poverty" in Linda Hogan (ed.) *Applied Ethics in a World Church: The Padua Conference*, (Maryknoll, NY: Orbis Books, 2008), 13-20, 18.

[381] Gustavo Gutiérrez, "The option for the poor arises from faith in Christ." Theological Studies, vol. 70, no. 2, 2009, p. 317+. Expanded Academic ASAP. Retrieved from http://link.galegroup.com/apps/doc/A200916251/EAIM?u=glasuni&sid=EAIM&xid=97109a8d.

and is indispensable in establishing the full participation of so-called 'beneficiaries' in development programmes.[382] The term was first articulated by Pope Pius XI in his 1931 encyclical *Quadragesimo Anno*. This document celebrated the fortieth anniversary of *Rerum Novarum*, and called Pope Leo XIII's encyclical, rather optimistically, the "Magna Charta upon which all Christian activity in the social field ought to be based…..".[383] He wrote,

> Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organisations can do.[384]

Pope Pius XI, followed by Pope John Paul II in *Centesimus Annus* sixty years afterwards, refers to any decision regarding an action in any form of human society, whether it be a Government or a community council, being made at the closest level to those it will affect.[385]

The *Compendium of the Social Doctrine of the Church* states that subsidiarity "protects people from abuses by higher-level social authority and calls on these same authorities to help individuals and intermediate groups to fulfil their duties."[386] Among these 'intermediate groups' can be counted those of the civil society to which RCFBOs belong. They should operate as enablers for the organisation closest to those being affected rather than doers. In terms of a development or humanitarian situation, I take it to mean that an RCFBO should work in partnership with a local community-based organisation (CBO) rather than open its own offices alongside indigenous agencies and CBOs with the inherent danger of their vying against the agency of the lower order for funds and attention. The RCFBOs are also to ensure that the 'beneficiaries' exercise control over whatever programme will touch their lives and share power with

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[382] In a brief survey (26th May 2018) of the websites of global North Caritas agencies, CRS, CAFOD/Caritas England and Wales, SCIAF/Caritas Scotland and Secours Catholique/Caritas France, all of which draw attention to the fact that they base their work on CST, subsidiarity was not mentioned.
[383] Pope Pius XI, *Quadragesimo Anno*, (Vatican City: Libreria Editrice Vaticana, 1931) par. 39.
[384] Ibid. par. 79.
[385] Pope John Paul II, *Centesimus Annus*, (Vatican City: Libreria Editrice Vaticana, 1981) par. 48.
[386] Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, (Vatican City: Libreria Editrice Vaticana, 2004) par. 187.

the local partners who should be ultimately in co-charge of the programme. This is often not the case for RCFBOs. Yet subsidiarity is linked to the freedom of the human person created in the divine image, and allows that person to be innovative and creative, a *sine qua non* of the human development process.

4.5.4. Solidarity

'Solidarity', as a CST principle, is not only a central concept in Christian ethics, but it is also one of the principles most cited by RCFBOs in their work in humanitarian and development programmes. In the case of many RCFBOs, solidarity has been shorn of its comprehensive theological undertones and has come to mean something akin to 'being beside' or 'standing with' a cause or the poor. Solidarity is, in fact, a far richer term which plays an important role within IHD, hence my expanded analysis of this principle compared to the others.

While the word 'solidarity' does not appear in the Bible, successive Popes in the modern era have illustrated how it is a key term in what Pope Pius XI called 'social charity' since, in the words of Jon Sobrino and Juan Hernández Pico , "long before becoming a theme of theological reflection, solidarity had been Christian praxis".[387] Pope Pius XII was the first pope to use the term in his encyclical *Summi Pontificatus* (1939) where he argued that "the first page of Scripture" (Gen. 1:26-27) is the basis for the law of "human solidarity and charity" because all human beings are created in the *Imago Dei* and have a common origin and destiny.[388]

Pope John Paul II was the architect of a more comprehensive understanding of what solidarity entailed, especially in its connection with the common good. In *Sollicitudo Rei Socialis,* the Pope insisted that solidarity allowed us to view 'the Other', not as an instrument to be used and exploited but as an equal partner and participant in the flourishing of life because being made in the divine image bestows equal dignity on everyone and "enables the apprehension of human

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[387] Jon Sobrino and Juan Hernández Pico, *Theology of Christian Solidarity*, (Maryknoll, NY: Orbis Books, 1985) 47.
[388]Pope Pius XII, *Summi Pontificatus (The Unity* of *Human Society),* 1939. Retrieved from http://w2.vatican.va/content/pius-xii/en/encyclicals/documents/hf_p-xii_enc_20101939_summi-pontificatus.html. pars. 35-41.

interdependence or *de facto* solidarity".[389] The Pope interprets Old Testament texts (Exod. 20:12-17 and Deut. 5: 16-21) to mean going beyond a recognition of the interdependence of human beings to a divine requirement to be responsible for one another through mutual obligations in all areas of society.[390] He acknowledges that conversion from sin to be authentically interdependent is necessary, and that such conversion leads not only towards "loving and serving one's neighbour" but changing the "structures of sin" which scar human society and lead to people being excluded from "the banquet of life".[391] The Pope includes "gratuity, forgiveness and reconciliation" in his analysis of solidarity, and links its exercise to the poor and excluded.[392]

Non-Papal scholars underscore and expand on these Biblical hermeneutics of solidarity. Reinhard Achenbach talks of an "ethic of social solidarity" in Deuteronomy, a solidarity which stems from a notion of being brothers [sic] and includes "all Israelites and the resident alien".[393] Juan Hernández Pico, in his analysis of various actions by Jesus such as the washing of the feet of the poor in Jn. 13:1-20, says that Jesus thus ushers in a "new human community" where there is "no inequality […] only mutual service, a co-responsibility of brothers and sisters to one another".[394]

The CST roots in scripture as well as tradition are clear from this brief analysis but, as Peter Beyer points out, "solidarity is also rooted in an anthropology of hope, giving it a universal appeal".[395] He expands by stating, "Hope in the human person's ability to choose good over evil fosters trust, which in turn enables people to go beyond their own self-interest and become members of a community in solidarity".[396] People, not just Christians. This fostering of trust which can result in a radical empathy with others is an important part of IHD in

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[389] Pope John Paul II, *Sollicitudo Rei Socialis (On Social Concern)* (Vatican City: Libreria Editrice Vaticana, 1987) par. 36.
[390] Ibid. par. 36.
[391] Ibid. par. 38.
[392] Ibid. 40
[393] Reinhard Achenbach "Legal and Sacral Distinctions regarding Foreigners in the Pentateuch" in *The Foreigner and the Law: Perspectives from the Hebrew Bible and the Ancient Near East*, ed. Reinhard Achenbach, Rainer Albertz and Jakob Wőhrle (Wiesbaden: Harrassowitz Verlag, 2011), 29-53, 33.
[394] Jon Sobrino and Hernández Pico, *Theology of Christian Solidarity*, 57-60.
[395] Peter Beyer, *Religions in Global Society*, (London and New York: Routledge 2006) 12.
[396] Ibid. 12.

order to create amongst the poorest and most vulnerable a real 'community in solidarity'.

Contemporary CST, as Beyer notes, posits three aspects of solidarity – as an "anthropological datum, as an ethical imperative, and as a principle concretised in legislative policies and institutions".[397]

The first aspect really refers to the 'natural' interdependency of people, meaning that the good of an individual is found in the good of the community. The community members must discover mutual empathy and become aware of their interdependence rather than just their own needs which is easier in a communitarian society than in an individualistic one.

The second aspect of solidarity is linked to the realisation of interdependence illustrated in the first aspect. Being aware of the interdependence of all human beings has ethical implications for all that touches humanity in the economic, cultural, political, and religious spheres of life, as *Populorum Progressio* indicates.[398] This aspect of solidarity requires a social analysis of the problem in order to understand the suffering of the other person. This is a commingling of the affective and analytical elements of solidarity.

This leads to the third aspect – making sure that solidarity permeates institutions in order to tackle structural poverty and injustice. Pope John Paul II reminds us that solidarity is not "a feeling of vague compassion".[399] It is the struggle to be radically empathetic and non-paternalistic, ensuring the participation of the poor who, in Saint Óscar Romero's words echoing Freire, have to be "the masters of, and the protagonists in, their own struggle and liberation".[400] Solidarity involves sharing gifts, talents and spiritualities. This participation is a goal of human solidarity because everyone has a right and a duty to become, as

[397] Ibid. 15.
[398] Pope Paul VI, *Populorum Progressio*, par. 17
[399] Pope John Paul II, *Sollicitudo Rei Socialis*, par. 38
[400] Archbishop Óscar Romero, *Voice of the Voiceless: The Four Pastoral Letter and Other Statements*, (Maryknoll, NY: Orbis Books, 1985) 184.

the world's bishops stated vigorously after their Synod in 1971, the "principal architects of their own economic and social development".[401]

As can be seen from this short survey, solidarity is not only a far richer term than the clichés often used for it but is far more demanding as an attitude or lifestyle to be experienced by those who wish to be in solidarity with the poor than merely standing with or beside them. The late Cardinal Paulo Evaristo Arns, Archbishop of São Paulo, described it as "losing oneself in others….living fully with empathy, discovering, even in the most degraded person, a point of beauty, a safe place to throw the anchor of solidarity".[402] That is the mantle that those working for RCFBOs have to put on in order to live out an authentic solidarity in the way an IHD perspective requires, as the next chapter examines in more detail.

4.6 A Critique of Catholic Social Teaching and Development

Catholic Social Teaching, as alluded to in the introduction of this chapter, while being held in esteem by those who might otherwise discard Catholic teaching on faith and morals, is not without its critics, including amongst its supporters. To illustrate some of these points, I offer in this section a brief critique of Catholic Social Teaching and Development. I make three salient points – (a) that the documents of CST are too narrowly defined; (b) that the common use of 'doctrine' rather than 'teaching' is too exclusive, given that doctrine is decided and developed solely by a narrow magisterium, often in terms of minds as well as nationalities, based in Rome so that it, ignoring the voices of the global Church, is not as universally valid, nor as rich a contribution to human society, as it could be; (c) that two of the central pillars of the Second Vatican Council - for the Roman Catholic Church to be more ecumenical within Christianity and to be more active in inter-religious dialogue - are largely lacking.

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[401] World Synod of Bishops, *Iustitia in Mundo* (*Justice in the World*) 1971, Retrieved from https://www.cctwincities.org/wp-content/uploads/2015/10/Justicia-in-Mundo.pdf. par. 71.
[402] Cardinal Arns, *Wider Horizons of Solidarity*, Address to the Twenty-fifth Anniversary of SCIAF, Glasgow, 1990 cited in Duncan MacLaren, *Solidarity: Beyond the Clichés – a theological perspective* (Glasgow: SCIAF Publications, 1995) 8.

CST documents are too narrowly defined: In the Catechism, the principles of CST are described as "principles for reflection; it provides criteria for judgement; it gives guidelines for action".[403] Yet CST is often thought of as a rule book, especially in sexual morality, though, it must be said, not so much in the area of humanitarian and development work which concerns us in this thesis. More seriously for our purposes, CST excludes wider geographical and cultural contexts where the voices of even bishops' conferences away from the Vatican bubble are seldom heeded, let alone quoted. Yet they have provided excellent theological material casting light on unjust situations and the plight of the poor within contexts lived through by them.[404]

The 'highest' documents of CST, outside those of Ecumenical Councils such as the Second Vatican Council, are encyclicals which relay the thoughts of the Supreme Pontiffs. They can, especially before the advent of Pope Francis, appear as an immodest self-referential litany of papal quotations in an attempt to ensure the continuity of the teaching. Pope Francis is changing this style by referencing thoughts and quotations from an array of people from the wider Catholic Social Thought Tradition, other faiths and Christian denominations, scholars of whatever hue and all people of goodwill, and using the 'see, judge, act' methodology of the Young Christian Worker Movement in formulating an encyclical such as *Laudato Si'*, for example, as I illustrate in Chapter Six.

While Pope Francis may be changing the old, 'doctrinal' style, his strategy is not so much to emphasise the continuity of the tradition tied to natural law established by previous Popes, but to underline the dramatic challenges of the modern world and seek remedies from many sources and using, as had Pope Paul VI, insights, especially from the social sciences, into development. He supports a teaching which draws not only from papal documents, but the wisdom of other

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[403] Catechism of the Catholic Church, *The Social Doctrine of the Church*, (London: Geoffrey Chapman, 1994) 2423-2424.

[404] J.S. Boswell, F.P. McHugh and J. Verstraeten (eds.) Introduction, *Catholic Social Thought: Twilight or Renaissance?* (Leuven: Leuven University Press, 2000) xiv. Examples from bishops' conferences would be National Conference of Catholic Bishops of the United States, *Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the US Economy*, (Washington, DC: USCCB, 1986); Bishops' Conference of England and Wales, *Choosing the Common Good*, (Stoke-on-Trent: Alive Publishing, 2010); and the Bishops Conference of Malawi, *A Call for a New Era in Malawi*, 2018. Retrieved from https://www.nyasatimes.com/catholic-bishops-issue-pastoral-letter-call-for-new-era-in-malawi/.

churches and faiths, science, authors on a variety of subjects, and "every person living on the planet" in order to "enter into dialogue with all people about our common home".[405] The result is a much more inclusive, open and broader magisterial social teaching than in the past. The missing link is any reference to the lived praxis of RCFBOs who have been given the task by their bishops' conferences and, indeed, the Holy See to implement the teaching about authentic development in the field.

Consequences of using 'doctrine' rather than 'teaching': The suspicion lingers that, in using the term 'doctrine' to refer to early Catholic Social Teaching, there was a certain amount of "restoring all things in Christ", to use the term of ultramontane Catholicism of the nineteenth and twentieth centuries.[406] The use of 'doctrine' rather than 'teaching' in relation to social issues was common in the time between the First and Second World War, and used frequently by Pope Pius XII.[407] It was revived by Pope John Paul II as part of the title of the *Compendium*. He possibly did this to resurrect a tradition largely shed by the Council, and to remove any taint of liberation theology, and the influence of Marxism, from official social teaching.

Lack of engagement with ecumenism and inter-religious dialogue: One of the main subjects, and hoped-for outcomes, of the Second Vatican Council was an intensified ecumenism, and to a lesser extent, inter-religious dialogue, yet few Orthodox, Anglican or Reformed theologians are mentioned in CST until Pope Francis, and none from socially-engaged Buddhism, Islam, Judaism or Hinduism. A huge vein of theological thought immersed in praxis has thus not been tapped. I am only able to touch lightly on the area of development and ecumenism as well as development from other faith traditions in this thesis, but it is at least important to note that Caritas RCFBOs actively collaborate on the ground with other Christian agencies and those who adhere to the other faith traditions mentioned. Individual Caritas members have assisted their Islamic equivalents in professionalising their organisations, and, at the Caritas Internationalis level, I

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[405] Pope Francis, *Laudato Si'*, (Vatican City: Libreria Editrice Vaticana, 2015) par. 3.
[406] "Instaurare omnia in Christo" in Latin. See Staf Hellemans, "Is There a Future for Catholic Social Teaching after the Waning of Ultramontane Mass Catholicism?" in Boswell et al, *Catholic Social Thought: Twilight or Renaissance*, 18.
[407] Ibid. 16.

was involved in giving guidance to both Islamic and Jewish aid and development agencies in forming an international network. This practical manifestation of inter-religious dialogue is not only not recognised by the magisterium, but not known.

In conclusion, perhaps ironically, at a time of a lack of trust in the hierarchical Church through its criminal practices in putting the defence of the institution before the safety of innocent minors and trying to deny them, as adults, the justice which they were due, the Social Teaching of the Church is widely lauded for its explicit condemnation of neoliberalism, its upholding of the rights of refugees and asylum seekers, and its empowering support for the poor and vulnerable. The reality is that RCFBOs are not regarded internally as the Church in action for the poor in the field, and in local and international advocacy using inspiration from CST, but as something apart, something which, being led primarily by lay people, has to be policed for errors, formerly by the Pontifical Council "Cor Unum".

The Pontifical Council, which is now subsumed into the new Dicastery for Integral Human Development, demanded to see documents before publication. If their demands had been concerned with faith and morals, they might have had some validity. They wanted to see all documents, most of which dealt with humanitarian and development work in which they were not competent. As I wrote in the Australasian Catholic Record,

> The Eucharist we experience in church is the sacrament of unity. So unity is something we have to bother about. Yet we - the institutional Church and Catholic agencies……are often at loggerheads, very polite, partially hidden loggerheads but loggerheads nevertheless. 'Loggerheads' is a polite word which occasionally masks jealousy, turf-watching, control, power, ego, elitism and institutionalisation where the institution becomes more important than the mission. The result is antagonism.[408]

[408] Duncan MacLaren, "Catholic Agencies in the Church: On Being Friends" in *The Australasian Catholic Record*, October 2010, Volume 87, no. 4. 398-406, 399.

4.7 The Wider Catholic Social Thought Tradition

In this section, I touch on the wider Catholic Social Thought Tradition and make four central points:- (a) that there has been a shift away from a doctrinal approach to CST; (b) the gap between magisterial teaching and the wider Catholic Social Thought Tradition (CSTT) has to be bridged; (c) I delineate the main reasons why the wider tradition is important; (d) I highlight IHD's contribution in bringing the two traditions together.

A Shift Away from a Doctrinal Approach to CST: It has to be recognised that, from the 1960s onwards, as the Roman Catholic Church became a world church in reality, there was a shift away from a doctrinal approach to social teaching towards non-official social thought which represented, in the words of Staf Hellemans, "an effort at imaginative middle-level thinking complementary to the official social teaching".[409] That resulted in a slew of social teaching documents from bishops' conferences (such as the US Bishops' *The Challenge of Peace* in 1983), as well as social thinking by theologians and lay people from their own scholarship and experience.[410] The hoped-for reconquest of an ordered Catholic society was overtaken by the reality of a modernising, secularising world where witness to Gospel demands aimed at a world of fractured humanity was called for.[411] This shift, initiated by Pope Francis, should legitimise the use of the wider Catholic Social Thought Tradition in RCFBOs.

Bridging the gap: I submit that, for the purposes of the focus of this thesis, the gap between Catholic Social Teaching, properly understood as the magisterial pronouncements of Popes and Councils on social issues, and the wider Catholic Social Thought Tradition, represented by non-Curial theologians, lay movements and organisations such as RCFBOs, bishops' conferences globally as well as other actors, has to be bridged. CST undoubtedly provides a legitimating underpinning for a wider Catholic Social Thought Tradition around Integral Human Development, which, having been inspired by CST, must learn from its

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[409] Staf Hellemans, *Is There a Future for Catholic Social Teaching?,* 28.
[410] USCCB, *The Challenge of Peace* 1983. Retrieved from http://www.usccb.org/issues-and-action/human-life-and-dignity/war-and-peace/nuclear-weapons/upload/statement-the-challenge-of-peace-1983-05-03.pdf.
[411] Staf Hellemans, *Is there a Future for Catholic Social teaching*, 29.

implementation in the field, not just from its theoretical roots. I concur with the statement of Jonathan Boswell, Frank McHugh and Johan Verstraeten that,

> the drive and inspiration which comes from the Church's official social teaching,….particularly in proclaiming overarching values and guidelines, needs to be complemented and carried forward by thinking which is able to adapt to varying geographical and cultural contexts, to take greater risks (including political risks), to offer alternative approaches to policy or prescriptions for social, political and economic improvement, and hence, often, to be prepared to be controversial among Catholics as well as in the world outside.[412]

Chapter Six aims to bridge the gap between the two traditions, which are, in fact, one tradition from the same sources though only one claims authority.

The Importance of the Catholic Social Thought Tradition (CSTT): Delving into sources from the 'non-official', wider Catholic Social Thought Tradition allows us to harvest the insights of important actors in the field of a development and humanitarian ethic which is found in IHD. These actors include bishops' conferences worldwide, and their contributions to the corpus of an extended social teaching from a local base such as the statement on homelessness in affluent Australia, *A Place to Call Home: Making a Home for Everyone in Our Land*, from the Australian Catholic Bishops' Conference;[413] an array of theologians who deal with social questions such as the South African Dominican, Albert Nolan OP, who helped produce the ecumenical Kairos Document, versions of which appeared in other countries such as India and Zimbabwe and regions such as Central America;[414] the liberation theologians of Latin America and the Caribbean, Africa and Asia who have had such an influence on RCFBOs; and the

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[412] Jonathan Boswell, Frank McHugh and Johan Verstraeten, "Introduction" in Jonathan Boswell, Frank McHugh and Johan Verstraeten (eds.) *Catholic Social Thought: Twilight or Renaissance?* xiii-xxi, xiv.

[413] Australian Catholic Bishops' Conference, *A Place to Call Home: Making a Home for Everyone in Our Land* (2018). Retrieved from https://www.socialjustice.catholic.org.au/files/SJSandresources/2018/050918/Social%20Justice%20Statement%202018%20WEB.pdf.

[414] Gary S. D. Leonard (ed.) *Kairos: The Moment of Truth*, (KwaZulu Natal, SA: Ujamaa Centre for Biblical Theology, Community Development and Research, 2010). Retrieved from http://ujamaa.ukzn.ac.za/Libraries/manuals/The_Kairos_Documents.sflb.ashx.

learning derived from the work of RCFBOs in the humanitarian and development fields.

RCFBOs' Contribution to bringing the two traditions together: It is above all in the praxis of RCFBOs with their roots deep in the Catholic communities from which they come that Integral Human Development in Catholic Social Teaching can develop, learn and change. Such praxis becoming officially accepted and included as examples of putting CST into action will be of immense value to bishops' conferences, ordained and lay Church workers employed in the humanitarian and development field, and to all of goodwill who seek in their work the transformation of individuals and communities to become examples of human flourishing.

CST within RCFBOs has been influenced by elements belonging to the wider tradition such as liberation theology and, in particular, the work of the Jesuit, Jon Sobrino, a close collaborator with both CIDSE and Caritas agencies.[415] Canonically registered RCFBOs (i.e. those which are agencies of their bishops' conferences and have a link to the Holy See through the canon law governing Caritas Internationalis's status) give life to IHD in the field and they should, in my view, be regarded as purveyors and extenders of magisterial teaching and acknowledged as such. The richness of the magisterial teaching on humanitarian and development work can only be enhanced with the inclusion of the lessons learned in RCFBO praxis.

4.8 Conclusion of Chapter

This chapter had three main purposes. The first was to analyse the IHD elements of Pope Paul VI's *Populorum Progressio* upon which all subsequent teaching on development and humanitarian issues is built; the second was to analyse the CST themes of importance to development, indicating how a deeper theological understanding of them by RCFBO workers could lead to an enriched view of IHD and enhanced respect for the programme participants (as the so-called 'beneficiaries are now known) in development praxis; the third was to critique

[415] See for example, Jon Sobrino, Juan Hernández Pico and Phillip Berryman, *Theology of Christian Solidarity* (Maryknoll, NY: Orbis Books), 1985.

CST and to foster the idea of using the wider Catholic Social Thought Tradition as a prelude to positing a hermeneutic of Integral Human Development which forms Chapters Five and Six.

Chapter Five Towards a Hermeneutic of Integral Human Development

5.1 Introduction

Chapter Four identified how Catholic Social Teaching has constructed, from scriptural sources through those of tradition, a human-centred, dignity-based view of humanitarian and development work in the Church.[416] For many RCFBOs, Integral Human Development comprises the insertion of CST principles into their development and humanitarian work by referring to them as the 'values' the agencies hold and follow. In reality, they too often come second to the ideas and language behind 'sustainable' and 'rights-based' development theories of secular NGOs. The transcendental and sacred elements of the lives of people in the global South are still not taken into account sufficiently, nor is an awareness of the neo-colonial elements of RCFBOs' dealings with partners and programme participants apparent.

In this chapter, I seek to site Integral Human Development (IHD) in its ecclesial context by teasing out what the magisterium, the official teaching authority of the Church, understands by IHD and by relating that to how RCFBOs comprehend, and implement, it in their praxis. To focus my research, I have used the method of isolating ten main themes from the *Compendium of the Social Doctrine of the Church*. I have chosen to analyse the *Compendium* specifically on development as the tome was the first attempt to offer a systematic, magisterial interpretation of the Church's social teaching up to the end of the pontificate of John Paul II. It also provides a hermeneutical foundation for the social teaching of subsequent popes, as well as supplying a theological underpinning for IHD praxis in RCFBOs.

The RCFBOs understand IHD overwhelmingly as a holistic approach to development which deals with all aspects of life, not just the economic element, in a communitarian rather an individualistic context, citing CST as the fundament of this approach. In that case, CST aside, there is little difference

[416]'Tradition', from the Latin *tradere* - to hand on, means the transfer from one generation to the next of the teaching on theological and spiritual matters within the Church. This includes the Papal encyclicals and the documents of the Second Vatican Council which focus on development, especially in the global South.

between this approach to development and the community development approaches of development theorists such as Robert Chambers et al from the late 1970s onwards.[417]

My argument consists in showing that the difference between IHD and other secular development approaches is not just an insight into the preferred holistic nature of development praxis. There is a prevalent tendency in RCFBOs to use CST as a kind of mantra for the values which underpin their supposed IHD which I submit underplays the effect of the approach. The use of CST by RCFBOs is overwhelmed by a 'rights-based' and 'sustainable' approach to development. This comes from the secular NGO stall which does not sufficiently stress the inherent dignity of the human person and all that entails in its development approach. The way RCFBOs use CST does not address the remnants of colonialism, as I have detailed in Chapter Two, section 2.3.3. in dealing with partners and programme participants, and has little effect in bringing about systemic change in RCFBO practices and its staff. Above all, the CST approach tends to ignore the faith element of the lives of people in the global South and does not see faith resources and practices as allies in producing a dignity-based form of development which, at its best, holds a deep respect for the faith-based values which shape the culture and the development preferences of the so-called beneficiaries of any humanitarian or development programme.

Flowing from my analysis of what IHD means to the magisterium, and how it is understood and practised by RCFBOs, I then provide a 'thicker' elaboration of IHD for RCFBOs and, indeed, the wider Church.

5.2 Integral Human Development: The Teaching of the Magisterium

5.2.1 Introduction to the *Compendium of the Social Doctrine of the Church*

Towards the end of the pontificate of John Paul II, the *Compendium of the Social Doctrine of the Church* was published in 2004.[418] This is the most

[417]See Robert Chambers, *Putting the Last First*, (Essex: John Wylie & Sons, 1983).
[418] Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, (Vatican City: Libreria Editrice Vaticana, 2004). This will be referred to within the text from now on as the *Compendium*.

comprehensive tome ever promulgated by the Vatican on the social teaching of the magisterium. The advantage of the *Compendium*, even from the perspective of fifteen years after its publication, is that it gives a bird's eye view of, not only the teaching up till that date but the thought processes of the John Paul Church and his predecessors on social teaching.

Before the publication of the *Compendium*, social teaching was found in random documents dealing with issues within society or to commemorate previous documents by popes, such as those which built on the teaching of Pope Leo XIII's *Rerum Novarum*. The *Compendium* systemises, for the first time in history, the total corpus of the social teaching of the Church, and provides, as Paul Sullins and Anthony Blasi write, "an authoritative magisterial reference and summary for both Catholics and non-Catholics alike".[419]

Catholic Social Teaching traces its origins to scripture and the tradition of the Roman Catholic Church, as illustrated in Chapter Three. By 'tradition', the Roman Catholic Church means above all 'faith as lived'.[420] As the conciliar document *Dei Verbum* states, what is handed on from the apostles "comprises everything that serves to make the people of God live their lives in holiness and increase their faith".[421] 'Holiness' is not the caricature of a pious raising of clasped hands and eyes to the heavens but, in the words of *Lumen Gentium*, it is "conducive to a more human way of living even in society here on earth".[422] The 'tradition' is found primarily in the documents from Popes, Ecumenical Councils (i.e. Councils dealing with the whole Church, and not just at the local level) and Vatican dicasteries (ministries or departments). Catholic Social Teaching is referred to throughout the 525-page tome as, rather controversially, the "Social Doctrine" of the Church, giving it a rather harder edge than the initial description of its being

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[419] D. Paul Sullins and Anthony J. Blasi, *Introduction* in D. Paul Sullins and Anthony J. Blasi (eds.), *Catholic Social Thought: American Reflections on the Compendium*, (Lanham, MD: Lexington Books, 2009) vii.
[420] Karl-Heinz Weger "Tradition" in Karl Rahner SJ (ed.) *Encyclopaedia of Theology*, (New Delhi: St Paul's Publishing Group, 1975). 1728-1731, 1730.
[421] Vatican II Documents, *Verbum Dei (Dogmatic Constitution on Divine Revelation)* in Austin Flannery OP (ed.) *The Basic Sixteen Documents of Vatican II,* (Dublin: Dominican Publications, 1996) par. 8.
[422] Ibid. *Lumen Gentium (Dogmatic Constitution on the Church)*, par. 40.

> principles for reflection, the criteria for judgment and the directives for action which are the starting point for the promotion of an integral and solidary humanism.[423]

The structure follows the 'see, judge, act' methodology of the Young Christian Workers' movement, as explained in Chapter 3, section 3.5.2 and elsewhere. It indicates an inductive approach which begins with aligning principles with human experience.

5.2.2 Social Teaching versus Social Doctrine

The usage of the term 'Social Doctrine' remains contentious, as I have already remarked. One of the most solid arguments of using 'social teaching' as opposed to the 'social doctrine' preferred by the Curia was given by the late French Dominican theologian, Fr Marie-Dominique Chenu OP, notably in his book, *La "doctrine sociale" de l'Église comme idéologie*.[424] He thought social doctrine was, in a paraphrase of Kenneth Himes, "an ideology, an abstract theory to be universally applied that ignored inductive methods and empirical evidence that did not confirm the theory".[425] Chenu championed the use of the social sciences to read the signs of the times using inductive methodologies such as the Cardijn dialectic cited above. In this, he was very much in accord with the methodological approach of contemporary RCFBOs.

For example, CAFOD, the aid agency of the Catholic community in England and Wales, uses an amended version of the Cardijn dialectic which becomes 'Seeing, judging, acting and celebrating' for each chapter of their toolkit to promote gender equality.[426] Chenu also stressed the discontinuity between pre-conciliar and post-conciliar social teaching, in contrast to Pope John Paul II who used 'social doctrine' to stress the lack of discontinuity with the past and to obviate

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[423] *The Compendium*, par. 7.
[424] Marie-Dominique Chenu OP, *La "doctrine sociale" de l'Église comme idéologie,* (Paris: Cerf, 1979).
[425] Kenneth R. Himes OFM, "Introduction" in Kenneth R. Himes OFM (ed.) *Modern Catholic Social Teaching: Commentaries and Interpretations* (Washington DC: Georgetown University Press, 2018, second edition), 1-6, 4.
[426] CAFOD, "Introduction: What is this Toolkit?" in *Believe in Change: A Toolkit for the Catholic Community to Promote Gender Equality*, March 2018. Retrieved from https://cafod.org.uk/content/download/45885/542857/version/1/file/genderandcatholicchurchtoolkit.pdf. 6.

any connection with the Communism of his homeland.[427] Papal biographer and commentator, Peter Hebblethwaite, launched a salvo against the term 'Catholic Social Doctrine' (CSD) by stating,

> The difficulty of CSD was this: it could fly so high in the stratosphere of principles that, from above, the whole landscape was flattened out and no details could be perceived or - more rarely - it could hew so close to the ground that its particular statement was too localised to be applicable elsewhere.[428]

Outside the Vatican, it is referred to more as 'teaching', not 'doctrine', since the use of the word 'teaching' shows that CST is not static but changes with the discernment of the signs of the times from within a particular context, epoch and situation. It is only within the flexible praxis that results from this discernment that CST plays not just a moral role in shaping the work, but one which feeds into practice in the field in RCFBO humanitarian and development work. This concentration on action flowing from theory was supported by Pope John Paul II in *Centesimus Annus*. He wrote that "the social message of the Gospel must not be considered a theory, but above all else a basis and a motivation for action", where *witnessing* to social action gains more credibility than CST's rigid adherence to its "internal logic and consistency", this awareness also being "a source for the preferential option for the poor".[429]

5.2.3 Documents Addressed to All Humankind

Pope John XXIII was the first Pope to address encyclicals not only to Roman Catholics but "to all those of good-will", a practice continued by many of his successors. Similarly, the *Compendium* emphasises this universal aspect of CST. In the introduction by the Vatican Secretary of State at the time, Cardinal Angelo Sodano, he states that the *Compendium* is useful not only *ab intra,* for Roman Catholics, but also *ab extra*, for those

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[427] Himes, "Introduction", *Modern Catholic Social Teaching*, 4.
[428] Peter Hebblethwaite, "The Popes and Politics: Shifting Patterns in Catholic Social Doctrine" in C.E. Curran and R.A. McCormick (eds.) *Official Catholic Social Teaching,* (New York: Paulist Press, 1986) 264-283, 265.
[429] Pope John Paul II, *Centesimus Annus (On the Hundredth Year of Rerum Novarum*), (Vatican City: Libreria Editrice Vaticana, 1991) par. 57.

> who share the same baptism with us as well as the followers of other religions and all people of good-will [who] can find herein fruitful occasions for reflection and a common motivation for the integral development of every person and the whole person.[430]

Within the *Compendium* itself, it comes to an early conclusion that only love is capable of transforming relationships between people and therefore "[t]his is the perspective that allows every person of good-will to perceive the broad horizons of justice and human development in truth and goodness".[431] Making it transparent that the teaching is relevant for those of different Christian denominations as well as of different faith traditions is an important motivation for RCFBOs. It justifies being denominational and inter-religious within a praxis of universalism that conforms to the plurality of faith traditions they encounter among programme participants while remaining faithful to Church teaching. RCFBOs discover that they can use CST not only as background but also as values-based assets for incorporation into IHD programmes.

5.2.4 A Christian Society?

The *Compendium* claims from the outset that it does not put forward a specific social theory or view of society. Whereas this may be true, it certainly rules out the kind of societies which, by their tenets, are shorn of moral content, such as Marxist and individualistic states. It rejects a Lockean contractual theory of society and, interestingly, a 'Christian' society, proposing instead "a multiplicity of social forms that may be equivalently moral".[432] What the *Compendium* attempts to introduce is a moral fundament to all societies, ruling out the ones mentioned above because they do not guarantee or include the basic principle of morality - the dignity of the human person.[433]

In Chapter Four of the *Compendium*, CST is grounded in the three principles of the common good, subsidiarity and solidarity on the basis of the fourth principle

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[430] *The Compendium*, Preface. xxiii.
[431] *The Compendium* par. 4.
[432] *The Compendium* pars. 79 and 197.
[433] D. Paul Sullins, "The Social Theory of Catholic Social Teaching: Reflections on Compendium Chapter 4" in D. Paul Sullins and Anthony J. Blasi, *Catholic Social Thought: American Perspectives on the Compendium* (Lanham MD: Lexington Books, 2009) 15-26.

of upholding human dignity in society, cited in my Chapter Four, sections 4.5 - 4.5.4. They form the criteria for judging society and form a Gospel imperative which elicits a response from the person in society. Together, they form a moral nexus which moves people towards, in the words of D. Paul Sullins, a "fulfilment that transcends society".[434] Human dignity, the common good, subsidiarity and solidarity are the principles of CST which form the fundament of IHD among RCFBOs. Subsumed into these overarching principles are other notable principles in terms of human development - the preferential option for the poor (under solidarity and the common good), participation (under dignity and subsidiarity), caring for our common home (under common good and solidarity with people and planet) and the promotion of peace (under dignity and the common good).

5.2.5 A Critique of the Sources of the *Compendium*

While the *Compendium* is a useful starting point to tease out magisterial thinking on important, relevant themes, it is hampered by a narrow remit to adhere strictly to its own doctrinal tradition, even when that tradition has obviously been influenced by ideas from the wider Catholic Social Thought Tradition and other elements from the social sciences. These elements would include pastoral statements from Bishops' Conferences, thinkers from other Christian traditions, those from other faith traditions, secular theorists and international development specialists in general. I am conscious that this was not the remit of the volume, but, in terms of honesty and completeness, a wider net could have been cast. The biggest lacuna, certainly as far as concerns how IHD is understood and practised by RCFBOs, is a complete absence of the thoughts or practices of Catholic humanitarian and development agencies which exercise CST in the field.

I aim to show how the CST background which was instrumental in producing Integral Human Development is not only relevant but necessary to its nature as being a development approach based on shared human values linked with a universal personalist interpretation of what it is to be human. In Chapter Seven,

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[434] Ibid. 17.

I illustrate how the 'CST Approach to Development', as the IHD programme run by Caritas Australia was called in Cambodia, results in good development outcomes which are not just of material benefit to the poor, but transformational in terms of building the confidence and self-esteem of the communities. These 'internal' changes are important ingredients in making the programme sustainable for the future.

5.3 IHD in the *Compendium*

5.3.1 Introduction

In this section, I intend to outline the magisterial understanding of what constitutes Integral Human Development in the *Compendium* through isolating themes relevant to the thesis. The *Compendium* was, and still is, the only comprehensive commentary and interpretation of social teaching approved by the teaching authority of the Church. From this, I hope to build up a fuller picture of what the Church means by the term 'Integral Human Development'. I have particularly chosen subjects relevant to the context of the work of RCFBOs.

5.3.2 IHD: Overarching Themes in the *Compendium*

'Development' has ninety-seven separate entries in the *Compendium*, but none specifically on Integral Human Development. After scouring the references to 'development' in the *Compendium*, I have highlighted ten overarching themes relevant to the topic of the thesis. These provide a solid foundation for building up a picture of the magisterial understanding of IHD up to the end of the pontificate of John Paul II. These themes are relevant for analysing the development content of the subsequent social encyclicals of the popes who followed John Paul, Pope Benedict XVI and Pope Francis. Both popes use the phrase 'Integral Human Development' more frequently than their predecessors and expand on its meaning. This is the reason why I analyse their social teaching in this section rather than in Chapter Four. I also cite other, relevant thinkers outside the magisterium to add ballast to an interpretation of IHD from the viewpoint of RCFBOs.

5.3.2.1 First Theme: No Definitive Description of IHD

The first is really a non-theme, the discovery that there is no definitive description of Integral Human Development in any of the references to the word 'development' in the *Compendium*.

The term 'Integral Human Development' is hinted at rather than expounded as an authoritative Catholic approach to the development discourse. On the authority of the documents consulted in drawing up the *Compendium*, it is explained that they are "taken from documents of differing authority", from the highest, Papal encyclicals, to those of a lower order such as documents from the Curia.[435] The texts also give the bare essentials of the Church's social teaching, leaving it to episcopal conferences to make "the appropriate applications as required by the different local situations" in a nod to the conciliar stress on collegiality.[436]

There is a realisation that, as culture and society change through history, so must the lens through which the Church pastorally looks at society in order that "discernment, judgment and decisions will correspond to reality, and so that solidarity and hope will have a greater impact…..in order to interpret the new signs of the times".[437] The lack of a definitive meaning of IHD opens up an opportunity for RCFBOs with the cooperation not only of partners but the wider Church to interpret it from the point of the view of the communities, the poor and the vulnerable with whom they work within the normative ethical framework of the CST corpus.

5.3.2.2 Second Theme: Development Work is at the Heart of the Church's Mission

The second theme is that development work is placed at the centre of the Church's mission and is viewed theologically, not necessarily regarded as a

[435] *The Compendium*, par. 8.
[436] Ibid. par. 8.
[437] Ibid. par. 9.

sociological construct. The background is found in the conciliar document, *Lumen Gentium (The Dogmatic Constitution on the Church)*, where the Church is described as "the universal sacrament of salvation" combining both spirituality and earthly concerns with the good of the human being as individual and member of a community at its core.[438]

At the beginning of Part One of the *Compendium*, Pope John Paul II's 1991 encyclical, *Centesimus Annus*, celebrating one hundred years since *Rerum Novarum*, is cited to underline the fact that Catholic Social Teaching is above all theological, not sociological. Pope John Paul II writes, "The theological dimension is needed both for interpreting and for solving present-day problems in human society".[439]

The Church bears witness to the dignity of the human person and promotes the vocation to act in solidarity with others to champion that self-same dignity by being active in justice and peace matters. Quoting the Catechism, the *Compendium* states that "She [the Church] teaches him [sic] the demands of justice and peace in conformity with divine wisdom".[440] It is because of the human person's capacity to experience transcendence and God's love that people "learn not to be satisfied with only themselves but to encounter their neighbour in a network of relationships that are ever more authentically human".[441] The Pauline 'new creation' (2 Cor: 5: 17-18) is a consequence of the knowledge of being loved by God and leads to altering "rules and, the quality of relationships, transforming even social structures".[442] The sense of the transcendent in human beings should be regarded as an asset in any programme which deals with human flourishing and the exercising of human empathy within community.

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[438] Vatican II Documents, *Lumen Gentium* (*The Dogmatic Constitution on the Church*) in Austin Flannery OP (ed.) *The Basic Sixteen Documents of Vatican II*, (Dublin: Dominican Publications, 1996) par. 48.
[439] *Compendium*. page 11 (no paragraphs on this page).
[440] Ibid, par 3.
[441] Ibid. par. 4
[442] Ibid. par 4.

This makes it possible for human beings to be involved in peace-making and reconciliation and replacing exploitation with justice. It also does not just apply to Catholics or Christians but everyone.[443]

Development is linked to the coming of the Kingdom (or Reign) of God which "cannot be discerned in the perspective of a determined and definitive social, economic or political organisation" but which is

> seen in the development of a human social sense which for mankind is a leaven for attaining wholeness, justice and solidarity in openness to the Transcendent as a point of reference for one's own personal definitive fulfilment.[444]

I interpret this to mean that the Church does not offer following a particular economic or political model to construct society. The Kingdom of God realises not only individual salvation but a knowledge within the human person that the construction of a just society in solidarity with the whole human family is part of his or her individual salvific duty. This teaching supplies an important element to our construction of IHD, especially for RCFBOs in their work in the field. It is implying that development programmes require the participants to be enabled as bearers of their neighbours' burdens.

The theological element is strengthened by stating that "the Church's social doctrine is an integral part of her evangelising ministry".[445] Following Pope Benedict XVI's insistence in *Deus Caritas Est* (albeit published well after the *Compendium* appeared) that conversion of others to Catholicism through charitable acts is alien to a Catholic view of development, "evangelising" can only mean something different.[446]

This is surely saying that a commitment to the bringing of the Good News is not persuading the Other to embrace the Christian faith of the development worker. In modern times, this is likely not to be so normal or relevant anyway as in the past, even for RCFBO staff members, given their diversity of faith tradition or lack of any faith. That commitment results instead in a transformation in the

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[443] Ibid. par.4.
[444] Ibid. par. 51.
[445] Ibid. par. 66
[446] Pope Benedict XVI, *Deus Caritas Est*, (Vatican City: Editrice Libreria Vaticana, 2005) par. 31c.

persons whose lives have been touched by the way the development worker has carried out *diakonia* so that the programme participant becomes more empathetic to others and understands the importance of serving the common good as well as being assisted in whatever way is necessary.

This theological background is not regarded as theory alone. The *Compendium* makes clear that the Church's social teaching is, and continues to be, "prompted not by theoretical motivation but by pastoral concerns".[447] Social Teaching, according to Pope John Paul II, is nevertheless regarded as an "updated doctrinal 'corpus'…[that] builds up gradually, as the Church, in the fullness of the word revealed by Christ Jesus and with the assistance of the Holy Spirit……reads events as they unfold in history".[448] IHD becomes an important element in pastoral theology, given that it deals with the fullness of a person's humanity which is central to New Testament teaching.

In the three central tenets of the Catholic faith, *Kerygma*, the preaching of the word of God, *Leitourgia*, worship, Mass and celebrating the sacraments and *Diakonia* service or the ministry of serving society, human dignity and human rights, RCFBOs find their natural home in *Diakonia,* translating the Gospel into a practical 'Good News' for the poor and marginalised while maintaining their God-given dignity in myriad ways. It is important to emphasise this theological aspect as, in the Church, RCFBOs seem often to be placed on the margins of the Church itself - as if they *belong* to the Church rather than *represent* it; as if their work was merely raising money for the poor overseas rather than transforming lives; and as if their work was regarded as a marginal activity compared to the 'saving of souls' and the practice of the sacraments.

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[447] *The Compendium*, par. 104.
[448] Pope John Paul II, *Sollicitudo Rei Socialis* (Vatican City: Editrice Libreria Vaticana, 1988) par. 1. Cited in *The Compendium*, par. 104.
[448] Ibid. par. 66
[448] Pope Benedict XVI, *Deus Caritas Est*, (Vatican City: Editrice Libreria Vaticana, 2005) par. 31c.
[448] *The Compendium*, par. 104.
[448] Pope John Paul II, *Sollicitudo Rei Socialis* (Vatican City: Editrice Libreria Vaticana, 1988) par. 1. Cited in *The Compendium*, par. 104.

5.3.2.3 Third Theme: Human Dignity before Unbridled Economic Growth

The third theme is intimately linked to the second theme and counters the notion from the dominant economic theory in development that economic growth leading to mass consumption is the final purpose of development.[449] The *Compendium* stresses that the essence of economic growth in development is to promote the dignity of the human person while satisfying material needs.[450] By the use of the word 'dignity', development is shorn of its post-Enlightenment guise of being exclusively about economics where the human person is cast as *homo economicus*. The Church's teaching grounds development within the inviolable dignity of the human person who should

> have ready access to all that is necessary for living a genuinely human life: for example, food, clothing, housing, the right freely to choose their state of life and set up a family, the right to education, work, to their good name, to respect, to proper knowledge, the right to act according to the dictates of conscience and to safeguard their privacy, and rightful freedom, including freedom of religion.[451]

The dignity of all human beings becomes the central point of the concept of development in Church teaching and praxis but human beings regarded not as mere economic counters but as persons whose divinely given dignity illustrates the fullness of their humanity. Pope John XXIII underlined this by stating that "the social action of Christians must be inspired by the fundamental principle of the centrality of the human person".[452]

A development based on the dignity of the human person and the need to create the circumstances where a person can live a genuinely human life was stressed by all pontiffs in the post-*Rerum Novarum* era. Early development theorists almost treated the human person as a by-product - a piece of flotsam which

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[449] Walt Rostow, *Stages of Economic Growth: a non-Communist Manifesto,* (Cambridge: Cambridge University Press, 1960). See my Chapter One, 1.9.2.
[450] *The Compendium*, par. 94.
[451] Vatican II Documents, *Gaudium et Spes* (*The Pastoral Constitution of the Church in the Modern World)* in Austin Flannery OP (ed.) *The Basic Sixteen Documents of Vatican II,* (Dublin: Dominican Publications, 1996) par. 191.
[452] Pope John XXIII, *Mater et Magistra,* (Vatican City: Libreria Editrice Vaticana, 1961), quoted in *The Compendium*, par. 527.

floated on the stream of market forces which would supply all that was necessary for the economic progress of the lives of these bystanders drawn from an *à la carte* Western menu of the understanding of 'progress'. Papal teaching, on the other hand, has always railed against this idea of human beings being passive objects and economic counters and has insisted on their being the "subject, foundation and goal" of society.[453] This is central to IHD and is recognised, above all, in the radical participation of 'beneficiaries' in development programmes so that they are fully involved as subjects in their own development and not regarded as objects of a development alien to their being, their culture and their world view, usually stemming from or being inspired by their faith tradition.

Dignity in Catholic teaching cannot be gained by merit or lost by bad behaviour, as suggested by some post-modern ethicists.[454] It is an innate dignity which flows from the divine provenance of humankind and which cannot be removed by any human agent or opinion. The *Compendium* paraphrases Pope John Paul II's "recognizing God in every person and every person in God [as] the condition of authentic human development".[455] The centrality of human persons in development because of there being conferred on them the *Imago Dei* is constantly stressed in the *Compendium* as well as in the social encyclicals themselves. The *Compendium* first cites the verses from Genesis about the creation of man [sic] by God.[456] The Catechism elaborates on the words of scripture by stating,

> being in the image of God the human individual possesses the dignity of a person, who is not just something but someone. He [sic] is capable of self-knowledge, of self-possession and of freely giving himself and entering into communion with other persons. Further, he is called by grace to a covenant with his Creator, to offer him a response of faith and love that no other creature can give in his stead.[457]

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[453] Pope Pius XII, Radio Message of 24th December 1944, 5 cited in *The Compendium*, par.106.
[454] See David G. Kirchhoffer, *Human Dignity in Contemporary Ethics*, (Youngstown, NY: Teneo Press, 2013).
[455] *The Compendium* 2004, par.103.
[456] Ibid. par.108. The Genesis verses quoted are Gen. 1:27 and Gen. 2:7.
[457] *The Catechism of the Catholic Church* par. 357 etc. cited in *the Compendium*, par. 108.

This dignity means that human life is not only sacred but no human person should be reified in any way by another human being. In addition, solidarity towards others becomes innate to a human being.

Development should, therefore, always seek the good of the human person and enhance dignity and not demean it in any way.

5.3.2.4 Fourth Theme: The Meaning of 'Authentic Development'

The fourth theme deals with what 'authentic development' actually means. This term is used for the first time in papal teaching in Paul VI's *Populorum Progressio*.[458] He makes it clear that the secular nature of development hitherto - that was essentially about economic life and specifically about economic growth *pace* the Western capitalist model - is reductionist. He posits development as not only economic and social but as linked to a Christian anthropology of the human person and the requirement of development to serve that vision of what it is to be human, and not vice versa. The existence in Pope Paul's time of extreme poverty and oppression, still extant today, leads him to understand that the contemporary idea of development was inauthentic because it did not take the human into sufficient account. "To be authentic", says Pope Paul, development, "must be well rounded; it must foster the development of each man and of the whole man [sic]. As an eminent specialist on this question has rightly said:[459] 'We cannot allow economics to be separated from human realities, nor development from the civilization in which it takes place. What counts for us is man [sic] - each individual man, each human group, and humanity as a whole'".[460]

If the current model of development (modernisation) is inauthentic and produces inhuman outcomes, it follows that, to be authentic, it must develop the capacities of the human person in all aspects. Equally, the criteria of judgment

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[458] Pope Paul VI, *Populorum Progressio*, 1967, 12-21.
[459] The expert referred to was Louis-Joseph Lebret O.P., the Breton Dominican social scientist and one of the first to discern and promulgate development ethics. He drafted the first version of the encyclical.
[460] Pope Paul VI *Populorum Progressio* par. 14.

regarding success of the development enterprise must be linked to human flourishing and moving from less human to more human conditions.[461] Life does not just revolve around economics but finds its deeper fulfilment in the family, the wider community, the environment, culture, human rights and living in peace. It is through this larger, humanistic understanding of development that any initiative must be judged as authentic or not.[462] Going beyond the economic to the very fabric of societal structures implies acknowledging the unequal power relations that existed then in the midst of the era of decolonisation and that still exist in the form of the current neo-colonialist world order. Tackling those structures requires taking political realities into account, part of the process of arriving at an authentic and, indeed, integral and human, development.

Authenticity is also a philosophical term when applied to human beings. Before the seventeenth century in Europe, people were "placeholders in systems of social relations" but became "an aggregate of individual human beings [in] a social system with a life of its own".[463] It is important to stress that finding authentic behaviour in the self without recourse to others, is a Western concept though it is gradually being introduced through neoliberalism to more communitarian societies such as those found in many global South countries.[464]

The Canadian philosopher, Charles Taylor, in his book *The Ethics of Authenticity,* refers to some aspects of authenticity in the modern era which, I submit, bear direct relevance to a post-*Populorum Progressio* authentic development which has the good of the human person in community at its heart. Taylor takes "the dark side of individualism" to task for "centring on the self which both flattens and narrows our lives, makes them poorer in meaning, and

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[461]Please note that the *Compendium* uses "[less] humane conditions" which is a much milder term with connotations of a patronising 'being kind' to someone as opposed to undermining their humanity. The original French version of the encyclical reads "de conditions moins humaines à des conditions plus humaines". I assume it is a translator's error in the *Compendium*, and therefore I shall continue to use the translation in the official version of encyclicals published by Libreria Editrice Vaticana.

[462] Allan Figueroa Deck S.J., "Commentary on *Populorum Progressio* (On the Development of Peoples)" in Himes et al, *Commentaries and Interpretations*, 292-314. 305.

[463] Somogy Varga and Charles Guignon, "Authenticity" in Edward N. Zalta (ed.), *The Stanford Encyclopedia of Philosophy* (Summer 2016 Edition). Retrieved from https://plato.stanford.edu/archives/sum2016/entries/authenticity. 1.1.

[464] See Chapter Seven, section 7.6.4 on the concept of *Ubuntu* expressing communalism in the phrase 'I am because we are' in African culture.

less concerned with others or society".[465] 'Finding oneself' without recourse to a higher power, purpose or others not only leads to a Weberian "disenchantment with the world"[466] but can fall into a habit of using instrumental reason to become "enclosed in their own hearts", says Taylor, citing de Tocqueville.[467]

Taylor further criticises modern ideals of authenticity as "soft relativism" where adherents do not accept any allegiances higher than their own development.[468] He points out that our identities are defined in dialogue with others,[469] that the good life is transformed by sharing it with others,[470] and that self-fulfilment cannot be found, as it seems to be in much of contemporary culture, "in *opposition* to the demands of society or nature, which *shut out history* and the bonds of solidarity".[471] Without finding authenticity in a life devoted to others, and putting no significant emphasis on being part of a wider community, which entails having a sense of duty and commitment to the organisation of a just society, leads to a narcissistic trivialisation of life, and empties authenticity of all moral content.

Taylor's ideas assist us in building up a fuller and richer picture of the meaning of authentic development. While respecting the relative autonomy of the individual, he or she in the contexts of human living and locus in this thesis is still connected to the wider society through a nexus of familial, tribal and societal obligations and ties which are likely to be more extant in the global South than in a more individualistic Western setting. These relational aspects should be seen as potential assets in fostering good developmental outcomes, as should culture and religion, despite their inherent ambiguity. To stay the deleterious effect of an authenticity understood as being reliant on fulfilment of self alone, it should be stressed that authentic development has to contain the seeds of empathy and a commitment to others, especially the most marginalised

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[465] Charles Taylor, *The Ethics of Authenticity*, (Cambridge, Mass.: Harvard University Press, 1991) 4.
[466] Max Weber, *The Sociology of Religion*, (Boston: Beacon Press, 1964) 270. The term was borrowed from German dramatist Friedrich Schiller (1759-1805).
[467] Alexis de Tocqueville, *De la Démocratie en Amérique*, vol.2 (Paris: Garnier-Flammarion, 1981) 385 quoted in Taylor *Ethics*. 9.
[468] Taylor, *Ethics*, 31.
[469] Ibid. 33.
[470] Ibid. 34.
[471] Ibid. 40. The italics are Taylor's own.

and vulnerable. It has to be hardwired to a fulfilment in serving others and an encouragement to others to build up a society of solidarity which will deliver the 'good life' for all.

These aspects have to be taken into account in IHD programmes for them to be authentic, not only in terms of the 'beneficiaries' or partners but also the development worker who often will be the product of the very thinking about authenticity critiqued by Taylor and, in different language, by the Catholic Social Thought Tradition.

For RCFBO workers in the field, authenticity becomes not just the generating of technical expertise to satisfy material needs of those in need but the sharing of their humanity in an empathetic way within a relationship of respect. That relationship is based on the maintenance and advancement of the dignity of the person in whose life they have intervened. That requires an openness to the Other. A development which is authentic must also assist programme participants to think of their community, not just their own family; being moved to express empathy with the most vulnerable within that community; and forging common cause with people in the same situation but who may not share the same set of religious or cultural mindsets. My research in Cambodia of an IHD programme will exemplify the results of authenticity in this sense in Chapter Seven.

5.3.2.5 Fifth Theme: What is the '*Human*' in Integral *Human* Development?

The fifth theme is what does the 'human' in Integral *Human* Development actually mean? The *Compendium* deals with this in its third chapter, "The Human Person and Human Rights", but I have turned to the personalist ethics of Louis Janssens to proffer a more systematic answer to this question which seems to me to be fundamental in the search for the real meaning of IHD but which is largely ignored by RCFBOs.

In his article, *Artificial Insemination: Ethical Considerations*, the late Professor of Moral Theology at Louvain University, Fr Louis Janssens (1908-2001), posits eight fundamental dimensions of the human person which form a Catholic view

of human anthropology.[472] I have chosen Janssens's personalist article to illustrate what it is to be human from a Catholic perspective because it is overwhelmingly based on statements and insights from *Gaudium et Spes*, based itself on the interaction between Biblical sources and Catholic tradition as well as the lived reality of the human person. Professor Janssens intended to construct an "ethics of responsibility built upon a personalist foundation in the spirit of the Second Vatican Council".[473] The image of the human being which emerges is a child of the Council.

From the title of the article, it is obvious that Professor Janssens is using his schema to answer the moral conundrums around a topic drawn from sexual ethics, one more controversial when it was written in 1980 than in contemporary times. Nevertheless, it is a useful summary of what it is, from a Catholic perspective, to be a human being, the starting point for a theology of Integral Human Development.

In the late Kevin Kelly's more idiomatic English derived from the article written by Professor Janssens, the human being is,

> a subject; an embodied subject; part of the material world; inter-relational with other persons; an interdependent social being; historical; equal but unique; called to know and worship God.[474]

Professor Janssens, who participated in the Second Vatican Council as a *peritus*, writes, quoting *Gaudium et Spes*, that "the moral aspect of any procedure…must be determined by objective standards which are based upon the nature (specific character) of the person and his [sic] acts".[475] He then cites the commentary which explains that this is applicable to all human activity and that it is affirmed that "human activity must be judged insofar as it refers to the human person *integrally and adequately considered*" (my italics); that is, in all aspects (or "constitutive elements") of being human.[476] Janssens then puts

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[472] Louis Janssens, "Artificial Insemination: Ethical Considerations", *Louvain Studies,* 8 (1980), 3-29.
[473] Ibid. 3.
[474] Louis Janssens paraphrased in Kevin Kelly, *New Directions in Moral Theology: The Challenge of Being Human,* (London: Geoffrey Chapman, 1992), 30.
[475] Vatican II Documents, *Gaudium et Spes* (Pastoral Constitution of the Church in the Modern World) in Austin Flannery OP (ed.), *The Basic Sixteen Documents of Vatican II,* par. 51.
[476] Janssens, *Artificial Insemination*, 4.

forward eight dimensions of personhood while stressing that they are interwoven and form "a synthesis because each is proper to the integrity of every person".[477]

Firstly, a human person is a subject, not an object, born with a conscience, and the ability to act in accordance with that conscience in freedom and with responsibility.[478] Being a subject implies that a person, created in the divine image with an innate dignity, cannot be reified or exploited. As Kelly points out, this is also important in terms of persons being responsible for who they are and who they become.[479] In addition, they have to be "free moral agents", without which the humanity of a person is reduced and the person dehumanised.[480]

This insight is of vital importance when regarding the human person in the context of development, emphasising that so-called beneficiaries of a development programme cannot be treated as objects where a form of development unsuited to their culture, belief systems and desires is imposed upon them. It is also incumbent upon development workers to operate as moral subjects, treating those in whose lives they are intervening as people of moral equivalence, as well as respecting their culture and belief system, and not undermining the moral nature of their work for an RCFBO by any 'wild living' such as was experienced in the sex scandals involving aid workers and underage girls and prostitutes in West Africa in 2002,[481] and in Haiti reported in 2018.[482]

The second category is that the person is an embodied subject or, according to the original phrase used by Janssens, "a subject in corporeality".[483] This means that the human person is both body and soul, corporeal and spiritual but within a single, integrated being. From this insight flow the demands of looking after one's health (as well as that of others), not exerting oneself too much when working and being aware of the limits of our bodily strengths and capacities.

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[477] Ibid. 4.
[478] Ibid. 5.
[479] Kelly, *New Directions in Moral Theology,* 31.
[480] Ibid. 32.
[481] Audrey Gillan, "Sex Scandals Tarnish the Work of Aid Agencies in Africa", The Guardian, 20th April 2002. Retrieved from https://www.theguardian.com/society/2002/apr/20/voluntarysector.
[482] Imogen Foulkes, "Oxfam Scandal: UN Agencies Fear Backlash", BBC News, 15th February 2018. Retrieved from https://www.bbc.co.uk/news/world-europe-43066986.
[483] Janssens, *Artificial Insemination*, 5.

Within the Christian tradition, this has over time produced a false dualism dividing body, regarded as the site of carnality and therefore in need of taming, and soul, regarded as the real person. Yet, as José Comblin, from a liberation theology viewpoint, states, in the teaching of Aquinas,

> the soul is the only substantial form of the human being and hence the substantial form of the body itself. The soul has no kind of existence apart from the body. The human being is composed of matter and form, not of body and soul……The body is matter, but it is also form or soul; and the soul is form but it is also matter, or body. The body is soul and the soul is body.[484]

A denial of this teaching in favour of a false dualism allowed slavery and torture to flourish in colonial Latin America and other parts of the world where indigenous people were regarded as sub-human and where "the body was not the real human being…...but somehow external to the human person…", thus justifying degrading and destroying it in the name of a superior 'civilisation'.[485]

From a developmental point of view, looking after the body is a given and health care forms a substantial part of humanitarian and developmental interventions. With highly infectious forms of disease such as the Ebola virus or disease pandemics such as HIV/AIDS which are not only devastating for the people infected and affected but caked in stigma, the development community often failed to treat those suffering from such illnesses as subjects or people with dignity. The Medical Missionaries of Mary tending to those living with HIV/AIDS from the Kitovu Health Care Complex (or St Joseph's Hospital) in Masaka town, Uganda, informed me on a visit in the 1990s that a large Christian NGO of fundamentalist background was offering to care for the children of women dying from AIDS after their deaths if they 'accepted Christ' - in an area where everyone was either Roman Catholic or Anglican.[486]

That pandemic was not just a health issue but a developmental one as it affected the lives of whole families and communities. Among the results were a lack of ability to provide an income for the family through an inability to work.

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[484] José Comblin, *Being Human: A Christian Anthropology* (London: Burns and Oates, 1990) 63-64, quoted in Kelly *New Directions in Moral Theology*, 32-33
[485] Comblin, *Being Human*, 64, quoted in Kelly 33.
[486] Private conversation with Sr Ursula Sharpe MMM, Kitovu.

In a typical rural family, if the father was HIV+ and ill, he would be unable to work. If the mother then became HIV+, that meant taking, first, the girls out of school to work in the fields and then the boys. After the death of both parents, grandparents, who had expected their children to look after them in their old age, had to take on the caring of their grandchildren with significant pecuniary and emotional consequences. The stigma from being HIV+ often led to banishment from the community, the breaking of important social bonds, as well as support systems. It also deepened the gender gap which led to the continued oppression of women since, as girls, they would be the first to be removed from school and, as adult women, they would be deprived of a breadwinner husband which, in some circumstances, led to their being put out of the family home and ostracised.

In addition, as Sr Ursula Sharpe MMM of Kitovu Hospital in Uganda writes from a perspective of working in the first medical establishment to introduce home-based care for those with HIV/AIDS, "[w]e must remember that it places an extra burden on women who are usually the ones to care for the patients. I have seen mothers and grandmothers who, because they are caring for one or two patients, were unable to cultivate their gardens causing a shortage of food in the home".[487]

Thirdly, the body of the human person is part of the material world. That means we not only need the "things of the world" but are required to "transform the world from a natural milieu into a cultural one", making it a better place in which human persons can better flourish.[488] Janssens also warns that scientific and technological advances as well as a consumerist society can result in our becoming "one-dimensional beings" who cannot appreciate the world and its bounties as well as "aesthetic wonderment and contemplative reflection upon the deepest meaning of things and persons".[489]

This conjures up a development which takes into account greater appreciation of culture in its sense of the aesthetic pleasure derived from music, storytelling or

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[487] Sr Ursula Sharpe MMM and Noerine Kaleeba, *Witness to Faith: AIDS and Development in Africa*, (London: CAFOD, 1993), The text from the 1993 Pope Paul VI Memorial Lecture.
[488] Janssens. 6.
[489] Ibid. 6.

dance as well as being mindful of the different philosophies of life and world views of participants in development programmes. If these are not taken into consideration, there can be a clash of civilisations in the development discourse which can lead to misunderstanding and mishandling of such situations should they arise. In my experience, modern development workers often ignore traditional culture and mores which can act as assets for authentic development. One example I know of personally concerned empowering women in Kenya. Bette Ekaya started the 'Women and the Bible Programme', using the role models of strong women in the Bible as examples for Christian women to follow in modern life. It was part of *Training of Transformation*, a course for community workers, using Catholic Social Teaching and Biblical references to empower and transform.[490]

The fourth dimension of personhood involves the radical relationality of human beings. Janssens quotes Martin Buber to justify his comment - "Only in relation to a Thou can I become an I".[491] Western RCFBO workers should be made aware in an IHD approach that many, if not most, of the values held by communities with whom they work are not based on an individualistic life ethic but a communitarian one, as I develop in relation to Africa in Chapter Seven, section 7.6.4.

Following on from the human being as radically social, Janssens states in the fifth category that human beings need to live in social groups and construct institutions and structures which bolster the dignity of the human person as an individual and as part of society, thus serving the common good. Kelly goes further, stating that this interdependence is not just between humans but that "our relationship with the rest of creation is one of interdependence and that this interdependence is a fundamental dimension for being a human person".[492] This is central for a development that takes full account of the individual as part of a family, community and wider society, promoting his/her participation in all groups and seeking the good of all rather than purely of the self. Kelly adds our stewarding of the other creatures who share our planet and fostering the health

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[490] Anne Hope and Sally Timmel, *Training for Transformation: A Handbook for Community Workers,* (Gweru, Zimbabwe: Mambo Press, 1984, using the 1990 edition) vol. 3, 174-175.
[491] Janssens, 8.
[492] Kelly, *New Directions in Moral Theology*, 38.

of what Pope Francis calls in his *magnum opus* on ecology, *Laudato Si'*, "our common home".[493]

In the article by Janssens, he puts being open to God in the sixth category while Kelly puts this category last. Janssens refers particularly to the Christian God, paraphrasing *Gaudium et Spes*, "Created in the image of God, the human person is called to know and worship Him and to glorify Him in all his attitudes and activities".[494] The importance of the transcendence in human life can easily be transferred in developmental terms to the participants in development programmes as they mainly find meaning in their lives from a faith tradition. It is equally incumbent on development workers, no matter their views on faith, to treat this aspect of the lives of the community with whom they are working, not only with respect but reverence, mindful that they who intervene in the lives of vulnerable people enter a sacred space.

To cite one example from my own experience in Australia, it was customary for guests visiting Australian Catholic University to be welcomed to the land of the Dhurag people, acknowledging and paying respect to the traditional owners, past and present, of the land on which the university stood. The university (and many other Australian institutions follow suit) was showing respect to a culture where everything was sacred and connected, especially the people and land. The book, *Treading Lightly: The Hidden Wisdom of the World's Oldest People* deals with the collaboration of Karl-Erik Sveiby, a Finnish-based professor in knowledge management, and Tex Skuthorpe, a Nhunggabarra man from the north of New South Wales, Nhunggal land.[495] The genesis of the book was when Sveiby asked Tex what the word for knowledge was in his own Aboriginal language. His reply was that they had no word for it. He said,

> Our land is our knowledge, we walk on the knowledge, we dwell in the knowledge, we live in the thesaurus, we walk in our Bible every day of our lives. Everything is knowledge [496]

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[493] Pope Francis, *Laudato Si' (encyclical letter on care for our common home),* (Vatican City: Libreria Editrice Vaticana, 2015).
[494] Louis Janssens, "Artificial Insemination", 9, paraphrasing *Gaudium et Spes* pars. 12, 34, 36 and 48.
[495] Karl-Erik Sveiby and Tex Skuthorpe, *Treading Lightly: The Hidden Wisdom of the World's Oldest People*, (Sydney: Allen and Unwin, 2006).
[496] Ibid. xv.

This was the reason that every new staff member of Caritas Australia had to read a copy of Sveiby's and Skuthorpe's book so that reverence for the sacred and respect for the vulnerable might act as an aid to a better understanding of development processes among the people they serve, both at home and overseas.

The seventh category deals with the human being as a historical being, someone who goes through various stages of life in a particular historical context. Janssens quotes *Gaudium et Spes,* pointing out at that particular time in history, men and women were becoming more aware of the fact that they were "the artisans and authors of the culture of their community" and that their duty was to "build a better world based on truth and justice" and give birth to a "new humanism".[497]

The eighth and final category proclaims that all human beings are fundamentally equal but at the same time each person is unique. This is important to bear in mind to build up a just society. Janssens calls the various stages "community-living", where people of equal worth but with different personalities learn to co-exist; "community-working", where the various talents of unique persons come together to cooperate to build a society fit for all; "community-sharing", where all participate in society according to their competences and talents.

This contribution of Janssens to the understanding of the 'human' in Integral *Human* Development is absolutely essential to RCFBOs as I have yet to see in any Caritas publication or website an explanation of what constitutes a human being. The summary of the analysis by Janssens in fact resonates already with much of RCFBOs' praxis in the field but provides them with an additional, important piece of the puzzle as to the exact meaning of IHD in Catholic Social Thought. It is impossible to develop an IHD framework in the belief that there will be better development outcomes which lead to the flourishing of the human person and the community without an analysis of what the RCFBO means by 'human' and how the community regards the term. Janssens provides that analysis.

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[497] Janssens 10, quoting *Gaudium et Spes*, par. 55.

5.3.2.6 Sixth Theme: What does 'Integral' mean in *Integral* Human Development?

A sixth theme is the meaning of 'integral' in *integral* human development. The *Compendium* links the integral development of an individual person with "a development in solidarity with all humanity".[498] This surmises that development combines interior change within the individual with external action in the exercising of the common good. The *Compendium* even goes so far as to claim that "the moral basis of all social action consists in the human development of the person".[499] The moral basis of social action therefore results in a "transition from less human conditions to those which are more human".[500] In *Populorum Progressio* from which this quotation comes, it is made clear that development refers not just to the economic and technological but also the acquiring of culture, to respect the dignity of other peoples and to acknowledge God, thus achieving a "'complete humanism' guided by spiritual values".[501] 'Culture' refers "to all those things which go to the refining and developing of humanity's diverse mental and physical endowments".[502]

In his encyclical, *Sollicitudo Rei Socialis*, commemorating the twentieth anniversary of *Populorum Progressio*, Pope John Paul II reiterates Pope Paul VI's understanding of Integral Human Development by highlighting the difference between progress and development. Progress is so often synonymous with the accretion of wealth whereas development is almost regarded as the unfolding of one's moral nature. The Pope states,

> [T]rue development cannot be limited to the multiplication of goods and service[s] - to what one possesses - but must contribute to the fullness of the 'being' of man. In this way, the moral nature of real development is meant to be shown clearly.[503]

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[498] *The Compendium* par. 98.
[499] Ibid. par. 522.
[500] Pope Paul VI, *Populorum Progressio*, 1967, 22.
[501] *The Compendium* par. 98
[502] Vatican II Documents, *Gaudium et Spes* (*Pastoral Constitution of the Church in the Modern World)* par. 53ff in Flannery (ed).
[503] Ibid. par. 102.

Development is thus intimately linked to human persons living out their lives in the fullness of their humanity, a concept which becomes not just Pope Paul's *opus iustitiae pax* but, in Pope John Paul II's words, *opus solidaritatis pax*.[504] For the Church, Integral Human Development thus does not just refer to a particular Catholic view of development in the global South, but the development of all men and women whose task is to make the planet a place fit for a humanity created in the divine image.[505] As Gaudium et Spes continues,

> In so doing, we are realizing God's plan, revealed at the beginning of time, to subdue the earth and perfect the work of creation; at the same time, we are perfecting ourselves and observing the command of Christ to devote ourselves to the service of our brothers and sisters. [506]

This 'perfecting ourselves' is really what human flourishing means because it is the way we show we are human in a rounded and integral way or, in Miroslav Volf's words, when we realise that "life is truly and fully good when (1) it goes well, (2) we lead it well, and (3) when it is pleasurable".[507] RCFBOs understand 'integral' to mean holistic development, including the religious aspect of life, and, indeed, stress this as a hallmark of IHD as a whole. It is clear that Church teaching is also emphasising the need for values to be part of development practice. It also recognises the transcendent in human beings and the importance of acting for the common good. IHD becomes the summation of what it is to be human and contains the guidelines for achieving it. Pope Francis renamed the Pontifical Council for Justice and Peace as the Pontifical Council for Promoting Integral Human Development in 2016 to stress this integrality of development centred on the human person. In the *motu proprio* (a document initiated by the Pope) establishing the new dicastery, Pope Francis states,

> In all her being and actions, the Church is called to promote the integral development of the human person in the light of the Gospel. This development takes place by attending to the inestimable goods of justice, peace, and the care of creation. The Successor of the Apostle Peter, in his

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[504] Ibid. par. 102. i.e. not just "peace is the fruit [literally 'work'] of justice" but "peace is the fruit of solidarity".
[505] *Gaudium et Spes* par. 57.
[506] Ibid. par. 57.
[507] Miroslav Volf, "The Crown of the Good Life: A Hypothesis" in Miroslav Volf and Justin E. Crisp (eds.) *Joy and Human Flourishing: Essays on Theology, Culture and the Good Life*, (Minneapolis: Fortress Press, 2015) 127-135, 133.

> work of affirming these values, is continuously adapting the institutions which collaborate with him, so that they may better meet the needs if the men and women whom they are called to serve.[508]

Pope Francis brought together dicasteries which dealt with refugees and migrants, charitable works, health care and justice and peace, including the care of creation, in an attempt to stress how being human means being concerned for all these areas of human life. He also points out what the Church thinks, from scripture and Tradition, we should behave in relation to the big issues of the day that affect especially suffering humanity. He continued also with his reformist agenda in empowering local churches and maintaining a relationship with local bishops' conferences to carry out the dicastery's mandate, rather than centralising the message and the means in the halls of the Vatican City.[509] He also named the already constituted link with Caritas Internationalis specifically,[510] and sought to maintain links with NGOs, including those outside the Church.[511]

5.3.2.7 Seventh Theme: Peace and Reconciliation Practice as part of IHD

The seventh theme is that "development is the new name for peace", cited first by Pope Paul VI in *Populorum Progressio* but based on Biblical sources which illustrate that *shalom*, meaning 'completeness' in Hebrew, God's peace, is not just the cessation of violence but "a 'value' and a 'universal duty' founded on a rational and moral order of society that has its roots in God himself".[512] Jesus "is our peace" (Eph. 2:14), destroying barriers of hate between people and reconciling them with God and each other.[513]

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[508] Pope Francis, *Instituting the Dicastery for Promoting Integral Human Development*, 2016. Retrieved from http://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio_20160817_humanam-progressionem.html
[509] Pope Francis, *Statutes of the Dicastery for Promoting Integral Human Development*, 2016. Article 1, par. 2; Article 3, par.2.; Article 3, par. 3. Retrieved from https://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco_20160817_statuto-dicastero-servizio-sviluppo-umano-integrale.html.
[510] Ibid. Article 4, par. 6.
[511] Ibid. Article 3, par. 5.
[512] *The Compendium* par. 494.
[513] Ibid. par. 491.

War is inimical to development given the destruction it wreaks on people and countries and the antagonisms it sows in the human community. Ceasefires often do not address the underlying injustices which caused the violence in the first place or the instances when "man [sic] is not given all that is due to him as a human person, when his dignity is not respected and when civil life is not directed towards the common good".[514] The *Compendium* continues that promoting human rights is necessary to construct a peaceful society as well as "the integral development of individuals, peoples and nations".[515] Peace comes about through the exercise of justice and love as well as the creation of community, and has to be an ingredient of development since we are all responsible both for preventing war and for championing peace in authentic development.[516]

The IHD approach has to contain within development programmes elements that will ensure peace and reconciliation between people and not engage in practices which will foment conflict, cause human antagonism or lead to factionalism. Pope Paul's stress on development being the new name for peace goes far beyond the NGO oft-touted 'do no harm' principle, first put forward by Mary Anderson.[517]

RCFBOs within the Caritas Confederation realised that aid business as usual was not possible in the wake of the 1994 Rwandan genocide when over 800,000 people were killed within a hundred days in what was termed the most Catholic country in Africa. Why did development programmes fail to prevent neighbour killing neighbour? What were the missing elements? CI produced a handbook, *Working for Reconciliation*, penned by an international team of peacemakers, and this was followed by *Peacebuilding: A Caritas Training Manual* which argued that peacebuilding was centred on relationships and a process with the maximum participation of 'beneficiaries' in programmes affecting their lives and community.[518]

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[514] Ibid. par. 494.
[515] Ibid. 494.
[516] Pope John Paul II *Centesimus Annus* , 1991) par. 52, quoted in *the Compendium* par. 498.
[517] Mary Anderson, *Do No Harm: how aid can support peace – or war*, (Boulder, CO: Lynne Rienner Publishers, 1999).
[518] Caritas Internationalis, *Peacebuilding: A Caritas Training Manual*, (Vatican City: Caritas Internationalis, 2002) 4.

By relationship-centredness, the authors meant that, to use a term from CST, 'right relationships' had to be established between communities and individuals and had to be woven into the relief or development programmes. That began a move to introduce conflict prevention and reconciliation work as a cross-cutting issue in the programmes of many Caritas members throughout the world.

By a participatory process, the authors emphasised that peacebuilding and reconciliation practices had to be built up through the training of all stakeholders, local and international, but especially with programme participants, so that everyone could work together as equals to produce just and peaceful societies.[519] Today, many Caritas member organisations have peacebuilding and reconciliation as cross-cutting practices in their humanitarian and development programmes.

5.3.2.8 Eighth Theme: Geared towards Action, especially by Lay People, in Society

An eighth theme, and one especially important for RCFBOs, is the stress on social teaching leading to action, especially by lay people but also by priests, sisters and bishops. The quotation at the beginning of Part Three of the *Compendium* is from Pope John Paul II's encyclical, *Centesimus Annus*, "As far as the Church is concerned, the social message of the Gospel must not be considered a theory, but above all else a basis and a motivation for action".[520] Action is particularly linked to the vocation of the lay faithful though, in the words of Pope John Paul II's *Christefidelis Laici*, an Apostolic Exhortation addressed to lay people, it is necessary for them to be well versed in CST so that

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[518] *The Compendium* par. 494.
[518] Ibid. par. 491.
[518] Ibid. par. 494.
[518] Ibid. 494.
[518] Pope John Paul II *Centesimus Annus* (Vatican City: Libreria Editrice Vaticana, 1991) par. 52, quoted in *the Compendium* par. 498.
[518] Mary Anderson, *Do No Harm: how aid can support peace – or war*, (Boulder, CO: Lynne Rienner Publishers, 1999).
[518] Caritas Internationalis, *Peacebuilding: A Caritas Training Manual*, (Vatican City: Caritas Internationalis, 2002) 4.
[519] Ibid. 4.
[520] Pope John Paul II, *Centesimus Annus*, 1991. par.57.

they can turn theory into practice.[521] In addition, an understanding of CST informs the conscience leading to the development in the laity of a duty to the common good exercised both within the community in which they live, whether locally or nationally, and in the international community of which they are part, including engagement in overtly political activities.[522] 'Politics' is, after all, about the organisation of society, and it is clear from CST that a Christian laity will want to create a more just society.

To focus on this activity, lay organisations emerged with papal approval. This approval of lay movements and their connection with emerging Catholic social thought stretches back to Pope Leo XIII's *Rerum Novarum,* which facilitated the further development of a wide range of new Catholic social movements, including the first Caritas.

In RCFBOs, certainly within the Caritas Confederation, most of the directors and staff are lay people, while the link with the hierarchy is maintained through the participation of bishops on agency Boards.

One of the major challenges facing, for example, Caritas agencies in the global North, is finding qualified staff among practising Roman Catholics even in terms of leaven so that the Catholic ethos does not die out. One of the major ways Caritas agencies have overcome this dearth is to offer seminars to staff regarding the importance of Catholic Social Teaching as a background to the work of the agency. This occasionally results in staff from a different faith tradition realising that the values inherent in the CST system exist in Islam, Buddhism, Judaism, Hinduism and many other organised expressions of religious belief.

For example, in the Republic of Mali whose population is 90 per cent Muslim, the French Catholic director of Caritas Mali conducted a seminar for his all-Muslim staff on CST as the background to the work of Caritas worldwide. He told me that they were enthusiastic as they realised similar values pertained in the

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[521] Pope John Paul II, *Christefidelis Laici,* (Vatican City: Libreria Editrice Vaticana, 1989) par. 60.
[522] *The Compendium*, par. 531.

Qu'ran and asked for a seminar to find the values in their 'holy book'.[523] Sometimes, however, such seminars, especially in the global North, result in a rote - learning situation where the staffer with a lapsed or no belief system lists how CST principles are being fulfilled in their work while they do not in effect serve as an internalised mechanism in accomplishing the work.

This was the case in southern Sri Lanka where a staffer from a large Caritas member was in charge of the post-2004 tsunami programme in that area. She mouthed the words of CST but excluded the Sri Lankans, especially an already established group of priests who had organised relief for the affected people immediately after the tsunami struck. The staffer who normally worked in Latin America was not used to seeing priests in soutanes and she regarded them as conservatives and dismissed their suggestions. She was ignorant of the fact that, in a multi-religious country like Sri Lanka, those who are ordained or consecrated from whatever faith tradition have to be clad in clerical dress to be taken seriously by the populace. In a stroke, she had broken solidarity, participation and the dignity of the human person because she did not understand the Church from which CST comes. Her desire to follow the humanitarian imperative was admirable but she in fact had 'done harm' in the Mary Anderson sense, and created barriers with a clergy who were very much on the people's side.

Despite the long history of magisterial approval for lay involvement and leadership in Catholic organisations inspired by CST, the Curia experiences real problems with lay leadership. Caritas Internationalis (CI) has to be based in the Vatican as per its statutes approved by the Holy See. Yet, as I, as Secretary General of CI, was told by officials of a dicastery, which has since been suppressed, they found it 'odd' that the two priests who were employed as staff members were accountable to a lay 'boss'. Participatory teamwork and servant leadership were largely absent concepts in the Curia. Even in the era of Pope Francis, few lay people are advisors to the Dicastery of Promoting Integral Human Development, and none comes from an RCFBO.

[523] Private conversation, September 1999.

For the hierarchical magisterium, Charles Curran writes that it "is not only an authoritative teacher ……it is also a learner".[524] The 'hierarchical office' has also to search for the moral truths that will govern a particular issue in development work among the poor and verify it not only with those in Catholic agencies on the ground but dialogue with all those of knowledge and goodwill.[525] They should appreciate the professionalism of RCFBOs and learn from their work in the field where they can see CST being implemented in a practical way. The *Compendium* quotes from *Gaudium et Spes* that the Church is motivated by 'pastoral concerns', not 'theoretical motivation' in its desire to employ CST to improve the lot of the human person.[526] This makes the absence of the praxis of RCFBOs in a dicastery with 'Integral Human Development' in its title even more puzzling.

For those working in RCFBOs, whether they are observant or lapsed, or belong to another faith tradition or none, they have to agree with the agency's ethos which is grounded in the teaching, both moral and social, of the Catholic Church. That means living out CST in their lives, not just mouthing its principles and trying to force development plans into a pre-conceived development non-CST mould. They also have to learn about the Church as institution and how RCFBOs have a right to use its worldwide infrastructure and people power in a respectful way - and report to the local bishop in whose diocese they are working. Lastly, those who are non-practising have to understand the importance of worship to those who are observant among their colleagues or among the programme participants, no matter what form that worship takes.

A trainer in the empowerment of women from a German RCFBO was thrown out of Ghana by a bishop because she stated that worship was of less importance than the training, when the women in her programme interrupted the training session because it was time to go to Mass. The trainer showed ignorance about how faith and life for many Africans meld together, and a lack of respect for the

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[524] Charles Curran, *Catholic Social Teaching 1891- Present: A Historical, Theological, and Ethical Analysis*, (Washington D.C.: Georgetown University Press, 2002) 116.
[525] Ibid. 116.
[526] *The Compendium*, par. 104.

women being trained. It was yet another example of a neo-colonial error being made by an RCFBO worker.[527]

The laity undoubtedly need immersion courses in CST and its application to humanitarian and development programmes rather than learning CST principles as items to tick off a checklist. The clergy need to remember that, as *Lumen Gentium* states, "all the faithful enjoy a true equality with regard to the dignity and the activity which they share in building up the body of Christ".[528] In the same section, St Augustine is quoted as saying,

> When I am frightened by what I am to you, then I am consoled by what I am with you. To you, I am the bishop, with you I am a Christian. The first is an office, the second a grace; the first is a danger, the second salvation.[529]

It is obvious that a major task in IHD is to bridge the gap between a laity badly informed about how the Church works and the role of bishops and a hierarchy who have not learned to trust the laity and have not heeded enough the words of Pope Francis on clericalism. In 2018, addressing the Synod of the Bishops on Young People, the Faith and Vocational Discernment, he said,

> Clericalism arises from an elitist and exclusivist vision of vocation, that interprets the ministry received as a *power* to be exercised rather than as a free and generous *service* to be given. This leads us to believe that we belong to a group that has all the answers and no longer needs to listen or learn anything, or that pretends to listen. *Clericalism is a perversion and is the root of many evils in the Church*: we must humbly ask forgiveness for this and above all create the conditions so that it is not repeated.[530]

I recommend ways of progressing this rapprochement between Church officials, including the Curia and the bishops, and the laity and RCFBOs in Chapter Seven.

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[527] Told to me privately by Bishop Charles Palmer-Buckle of Korifodua, Ghana in 1999. He is now the Archbishop of Accra.
[528] *Lumen Gentium*, par. 32.
[529] St Augustine, *Serm.* 340, 1 PL 38, 1483, as quoted in *Lumen Gentium*, par. 32.
[530] Pope Francis, *Address at the Opening of the Synod of the Bishops and Young People, the Faith and Vocational Discernment,* Vatican City, 3rd October 2018. Retrieved from http://w2.vatican.va/content/francesco/en/speeches/2018/october/documents/papa-francesco_20181003_apertura-sinodo.html.

5.3.2.9 Ninth Theme: Participation

A ninth theme is the participation of people in their own development. The *Compendium* states that

> The characteristic implication of subsidiarity is participation, which is expressed essentially in a series of activities by means of which the citizen, either as an individual or in association with others……contributes to the cultural, economic, political and social life of the civil community to which he [sic] belongs. Participation is a duty to be fulfilled consciously by all, with responsibility and with a view to the common good.[531]

The *Compendium*'s stress on participation is an element of IHD which RCFBOs, for the most part, have implemented, though not always to the extent demanded by Pope Benedict XVI's *Deus Caritas Es*t, dealt with later in this chapter *q.v.,* especially with regard to the renunciation of the power of the aid worker.

The conciliar document, *Apostolicam actuositatem* (Decree on the Apostolate of Lay People) deals with the mission and actions of lay people.[532] In terms of their duties towards others in the world, they, sharing in the prophetic witness of Christ, should participate in the life of the Church and the world.[533] Charitable works are especially the domain of the laity who must show mercy to the poor and provide them with the means to lead an authentically human life. It is especially noted that "aid should be organised in such a way that beneficiaries are gradually freed from their dependence on others and become self-supporting".[534]

This Papal approval of lay movements and their connection with emerging Catholic social thought stretches back to *Rerum Novarum,* which promoted the

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[531]*The Compendium*, par.189, paraphrasing the *Catechism of the Catholic Church* 1913-1917.
[532] Vatican II Documents, *Apostolicam actuositatem (Decree on the Apostolate of Lay People)* in Flannery (ed.), 403-442.
[533] Ibid. par.2.
[534] Ibid. par.8.

further emergence and development of many diverse Catholic social movements.[535]

Examples already exist from the lay social movements where their praxis became official teaching. The 'see, judge, act' methodology may have been founded by a cleric, Cardinal Joseph Cardijn, as mentioned in Chapter Three, section 3.5.2 and elsewhere, but it was taken forward by the lay Young Christian Worker movement he founded and was the methodology promoted for lay people to discern their faith-filled response to social issues by Pope John XXIII in *Mater et Magistra* published in 1961.[536]

A candidate for magisterial approval of another lay initiative is the whole area of partnership which Caritas has evolved. Many NGOs from the global North are operational, meaning they have offices in the global South, at least partly staffed by Westerners, and indigenous partners tend to have far less power, and certainly fewer of their own resources, than those which participate in a partnership model. The operational model is part of the coloniality still extant in some NGOs. The partnership model is elaborated in the *Caritas Internationalis Handbook for Reflection and Action* which contains *Caritas Guiding Principles* which state,

> We want a civilisation of love which reflects the Reign of God, where justice, peace, truth, freedom and solidarity prevail; in which the dignity of the human person made in the image of God is paramount; where dehumanising poverty is no more and the goods of the Earth are shared by all; where the whole of creation is cherished and held in trust for the common good of future generations; where all people, especially the marginalised, oppressed and excluded find hope and are empowered to come to the fullness of their humanity as part of a global community.[537]

The Handbook then delineates the values and principles of partnership drawn from CST, and how the core values influence practice. Out of these principles,

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[535] Gordon Zahn, "Social Movements and Catholic Social Thought" in John A. Coleman (ed.) *One Hundred Years of Catholic Social Thought* (Maryknoll, New York: Orbis, 1991) 44.
[536] Pope John XXIII, *Mater et Magistra* (Vatican City: Libreria Editrice Vaticana, 1961).
[537] Caritas Internationalis, *A Caritas Internationalis Handbook for Reflection and Action*, (Vatican City: Caritas Internationalis, 2003) 50.

partnership expresses not only human dignity and mutual respect, but fosters mutual responsibility for everyone.[538]

Participation is a key component of the kind of authentic partnership sought by an IHD approach, and outlined in the Caritas guidelines. It concerns the right of the programme participants to partake actively in decision-making over their own destiny and the destiny of the community to which they belong. It is incumbent on RCFBOs to facilitate the empowerment which allows participation to flourish, both in society as well as in development programmes. Participation is not just a sharing of Western skill sets but a sharing of humanity, a sharing of responsibility over designing, implementing and evaluating programmes, and a sharing of power so that the partner and the former 'beneficiaries' will not just take part but take over an organisation to mould it into their image. This is capacity building as a new approach to development, which is at the heart of IHD, as I show in Chapter Seven.

5.3.2.10 Tenth Theme: Ecumenical and Inter-religious Collaboration

The tenth theme is the call to collaborate in social issues ecumenically with other Christian denominations as well as at the inter-religious level, particularly around the promotion of peace.[539] Reference is made in the *Compendium* to the annual gatherings of the leaders of world religions in Assisi to pray for peace in the inclusive spirit of St Francis and "to dialogue and encourage everywhere effective witness to those values shared by the entire human family".[540] This clearly acknowledges the conviction in this thesis that the values inherent in Catholic Social Teaching are universal and applicable to all human beings regardless of faith because they are built on empirical human values and wisdom, honed over millennia, and reveal truths about the human condition. It is also connected to theme nine, 'Participation', where "the overcoming of cultural, juridical and social obstacles that often constitutes real barriers to the shared participation of citizens in the destiny of their communities" calls for action.[541]

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[538] Ibid. 52.
[539] *The Compendium,* pars. 534-537.
[540] Ibid. par. 537.
[541] Ibid. par. 191 paraphrasing the *Catechism* par. 1917.

A passionate plea for mutual inter-religious respect and action together is found in the conciliar document, *Nostra Aetate (Declaration on the Relation of the Church to non-Christian Religions),* concentrating on what the religions share rather than what sets them apart as part of the Church's witness to foster "unity and charity" to all humanity.[542] The Church, for the first time in history, declares that it "rejects nothing of what is true and holy in these religions".[543] In relation to Islam, though it can be extended to all religions, while the differences and enmities over the centuries are acknowledged, there is call for a renewed effort for mutual understanding and particularly to "preserve and promote peace, liberty, social justice and moral values", the very domain of RCFBOs.[544]

In the early part of the new millennium, representatives of FBOs from the Islamic faith (Islamic Relief) and the Jewish faith (Jewish Relief Agency) visited the CI General Secretariat in the Vatican to discuss how to set up and manage an international confederation along the lines of Caritas Internationalis. This information was generously and willingly shared with the result that at least Islamic Relief is now called Islamic Relief Worldwide working in forty countries, and collaborating actively with Caritas agencies.[545] In addition, RCFBOs such as CAFOD/Caritas England and Wales work operationally on the ground with Islamic Relief, and even urge their supporters to pray together for an end to the war in a strife-torn humanitarian situation such as Yemen.[546]
That practical action from dialogue is an example of how RCFBOs have contributed to bringing *Nostra Aetate* to life, and shows their commitment to respecting and understanding the faith traditions of programme partners.

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[542] Vatican II Documents, *Nostra Aetate* (*Declaration on the Relation of the Church to Non-Christian Religions)* par.1 in Flannery (ed.).
[543] Ibid. par. 2.
[544] Ibid. par. 3.
[545] Islamic Relief Worldwide website. Retrieved from http://www.islamic-relief.org/.
[546] The Tablet, "CAFOD and other NGOs Urge Prayers for the Desperate Situation in Yemen", 29th January 2019. Retrieved from https://www.thetablet.co.uk/news/11299/cafod-and-other-ngos-urge-prayer-for-desperate-situation-in-yemen.

5.4 Conclusion of Chapter

This chapter has used the content of the *Compendium* in ten important themes for RCFBOs in order to tease out what a magisterial understanding of IHD should contain. While the *Compendium* is not a perfect hermeneutical key to unravel what the Church means by IHD for the reasons given in section 5.2.5 of this thesis, it is a useful starting point in our carving out a theology which underpins IHD for the Church and RCFBOs. An agreement between both parties on what IHD means will be an apt foundation for building a renewed relationship, as I further illustrate in Chapter Seven. This renewed relationship has the capacity to strengthen the Church's commitment to transformational development for the poor, and enable RCFBOs to work in harmony with the Church as a whole, showing that, in the words of the English and Welsh Bishops, "[t]he Christian virtues of faith, hope and charity root our human growth in the gifts of God and form us for our ultimate happiness: friendship with God" - and with each other![547]

The key messages of Chapter Five are (a) there is no definitive description or even agreement about IHD in all its fullness. I am attempting to provide some building blocks for an assenting, more comprehensive understanding of IHD in the thesis; (b) that IHD is at the heart of the Church's mission but is often in the current century marginalised in much of ecclesial life, despite the emphasis on justice and peace issues generally in the papacy of Pope Francis; (c) there is a constant critique in papal social teaching of neoliberal economics which has tried to define human identity in terms of being a consumer and progress as being purely economic; (d) Pope Paul VI coined the phrase 'authentic development' as being the development of the capabilities of human beings to improve their lot and that of their community and society. Pope John Paul II took the understanding of 'authentic development' a stage further and said that it was not authentic if there were huge global inequalities which were often unheeded. 'Authentic development' for RCFBOs should not only nurture the bonds of solidarity and reduce the narcissistic individualism of the age, but also stress the exercising of empathy and relational respect for the cultures and faith

[547] Bishops' Conference of England and Wales, *Choosing the Common Good*, 2010. Retrieved from http://www.cbcew.org.uk/CBCEW-Home/Publications/Choosing-the-Common-Good-2010/(language)/eng-GB.

traditions of the people of the global South. The concept should foster amongst all stakeholders a life which includes obligations to other members of the community and the whole of society, but particularly to the poorest and most marginalised.

Further key messages are: (e) RCFBOs must also take more seriously the Christian anthropology outlined in the Second Vatican Council documents and illustrated here by the personalist ethics of Louis Janssens to check whether the constitutive elements of being human have been taken into account in any development or humanitarian programme. The following elements should be noted: the innate dignity of human persons which demands that they be treated as subjects to be nurtured and developed from within rather than objects to be abused or to have forced on them a faith tradition not their own or a development programme not co-created by them; an integrated person has both body and soul. The body may be catered for by RCFBOs but perhaps not so much the soul which is the repository of the people's faith whose values shape their world view, and is representative of the transcendent, inner dimension of human persons where they experience ultimate reality, whether they call that 'God' or not;[548] persons are interdependent, not just with other human beings but with creation itself. This is why RCFBOs should eschew programmes which are individualistic, such as child sponsorship programmes, and support community-based IHD programmes which take all of human life into account as well as the culture and faith tradition of the 'beneficiaries' within the context of Catholic social teaching.

These messages from the *Compendium* and other sources constitute further building blocks for our hermeneutic of Integral Human Development. With the addition in Chapter Six of the papal magisterium of Popes Benedict XVI and Francis, the two successors of Pope John Paul II whose social teaching finishes with the Compendium, a 'thicker' description of IHD can be proposed.

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[548] Ewart Cousins (ed.), *World Spirituality: An Encyclopedic History of the Religious Quest*, cited in Ewart H. Cousins, "Global Spirituality" in Philip Sheldrake (ed.) *The New SCM Dictionary of Christian Spirituality*, (London: SCM Press, 2005) 321-323, 321.

Chapter Six: CST since the Compendium, and the Emergence of a 'Thicker' Account of IHD

6.1 Introduction

The *Compendium* was very much a Pope John Paul II project, having been published during the end of his pontificate in 2004 with a preface penned by the Pope's long-term collaborator, Cardinal Angelo Sodano, the Vatican's Secretary of State. Cardinal Sodano dedicates the volume to Pope John Paul II, describing him as "a master of social doctrine and evangelical witness to justice and peace".[549] It contains many quotations from Pope John Paul II's own declarations and encyclicals on justice and peace matters over the years of his long pontificate. The title itself, using 'doctrine' instead of the more usual 'teaching' is a further sign of Pope John Paul II's influence, as I mentioned in section 5.2.2. of Chapter Five. Pope John Paul II died on 2nd April 2005, a few months after the *Compendium's* publication.

Since then, there have been two Popes - Pope John Paul II's former Prefect of the Congregation for the Doctrine of the Faith, Cardinal Josef Ratzinger, who became Pope Benedict XVI (2005 - 2013), and a non-Curial Cardinal, Cardinal Jorge Mario Bergoglio from Argentina, who became Pope Francis. I detail below the significant new themes or elaborations of older themes relevant to IHD and RCFBOs, and promulgated by these two Popes.

6.2 Themes from the Social Teaching of Pope Benedict XVI

Pope Benedict XVI produced two encyclicals of interest to RCFBOs in terms of IHD - *Deus Caritas Est* (God is Love), and *Caritas in Veritate* (Charity in Truth). *Deus Caritas Est* is not strictly speaking an encyclical in the CST pantheon, but the second part is specifically about RCFBOs, especially those belonging to Caritas Internationalis, which is named. *Caritas in Veritate* is Pope Benedict XVI's first social encyclical, being written to commemorate the fortieth anniversary of the publication of *Populorum Progressio*.

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[549] *The Compendium* v.

6.2.1 *Deus Caritas Est*: Guidelines for RCFBO staff

Deus Caritas Est, published in 2005, is Benedict's first encyclical and comprises two parts. The first, entitled 'The Unity of Love in Creation and in Salvation History' is a theological meditation on love whereas the second, entitled 'Caritas: The Practice of Love by the Church as a 'Community of Love'', deals with the Church's charitable activity. The first part was crafted by Pope Benedict whereas the second part was based on a previous draft compiled by officials of the Pontifical Council "Cor Unum" while Pope John Paul II was still alive. This Pontifical Council was the dicastery for charity, whose President was Cardinal Paul Josef Cordes who claims to be the main author of the second part. The second part is the most relevant to the work of RCFBOs, especially in regard to what is expected of the RCFBO worker. I shall limit my remarks to that section.

To summarise the most relevant statements regarding RCFBOs, Pope Benedict XVI states that Catholic development and humanitarian agencies (though he singles out Caritas) have to be professional, independent of political parties and ideologies and should not proselytise.[550] They should also, presumably in the spirit of *Nostra Aetate*[551] and the conciliar decree on ecumenism, *Unitatis Redintegratio*,[552] work with other organisations serving various forms of need.[553] The Pope specifically mentions Caritas workers by saying that they should be distinguished not merely by the fact that they "meet the needs of the moment but they dedicate themselves to others with heartfelt concern, enabling them to experience the richness of their humanity".[554] He recommends a "formation of the heart"[555] so that it becomes "a heart which sees".[556] Pope Benedict XVI is also keen to stress that working for others in this way "becomes a sharing of my

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[550] Pope Benedict XVI, *Deus Caritas Est (God is Love)*, (Vatican City: Libreria Editrice Vaticana, 2006) par. 31.
[551] Vatican II Documents, "Nostra Aetate (The Declaration of the Church to non-Christian Religions)" in Austin Flannery (ed.) The Basic Sixteen Documents.
[552] Vatican II Documents, "Redintegratio Unitatis (The Decree of Ecumenism)". Ibid.
[553] Pope Benedict XVI, *Deus Caritas Est*, *op. cit.*, par. 34.
[554] Ibid. par. 31a
[555] Ibid. par. 31a.
[556] Ibid. par. 31b.

very self with them; if my gift is not to prove a source of humiliation, I must give to others not only something that is my own but my very self; I must be personally present in my gift".[557]

The Pope indulges in a veiled critique of Caritas and RCFBOs in paragraphs 31-39 of *Deus Caritas Est*, over, *inter alia*, the type of personnel needed and the primary responsibility of the bishops for charity in their own dioceses. He, however, also justifies the agencies' existence by claiming, "Love……needs to be organised if it is to be an ordered service to the community".[558] RCFBOs provide that dispensing of love to the poorest in and through professional organisations.

This unique call to RCFBO workers to be more than aid-givers, while not denying the existence of those in secular aid agencies who also experience their jobs as a vocation to serve others, becomes a guideline of what is expected in the particularity of working in an RCFBO. There is a stress on values and ethics in the unsaid job description of the aid worker but also an indication of sharing oneself with those the person serves which results in radical empathy.[559] This is an act which enters the realm of spirituality, which, in the words of Gutiérrez, "will center on a conversion to the neighbour, the oppressed person, …… [and] mean a radical transformation of ourselves; it means thinking, feeling, and living as Christ".[560] This is what secular researcher, Rick James, meant about his appreciation of the Catholic religious sisters he met living and accompanying the poor in shanty towns over many years, and how he admired their "high coefficient of commitment" (section 2.2.3.2 of Chapter Two).

My experience is that this sharing of one's humanity and fostering a "heart which sees" alters the nature of humanitarian and development work. For example, when I visited Caritas in the Czech Republic in 2006, I visited a care home for the elderly run by Caritas Czech in the diocese of Plzeň. The director said of the people in the facility, "they come here to live, not to die", a sentiment expressed by the residents I talked to in the home.[561] It was the

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[557] Ibid. par. 34.
[558] Ibid. par. 20.
[559] Ibid. par. 34.
[560] Gustavo Gutiérrez, *A Theology of Liberation*, (Maryknoll, NY: Orbis Books, 1973) 204-205.
[561] Duncan MacLaren, *Travel Report to Caritas Czech 15th – 17th February 2006*. Private report for Caritas Internationalis.

classic Caritas mixture of high professionalism and compassion I had seen in many other situations.

The second part of *Deus Caritas Est* is a key document in conveying, without denigration, what distinguishes Caritas as a Catholic organisation from an 'ordinary NGO' – and offers many challenges to RCFBO workers that many have not yet taken on board.

6.2.2 *Caritas in Veritate*: Integral Human Development in Charity and Truth

In the unexpurgated version of the title of this encyclical, charity and truth are added as ingredients of Integral Human Development.[562] The Pope makes it clear that he is building on the teaching on IHD in *Populorum Progressio,* regarded as "the *Rerum Novarum* of the present age",[563] but his encyclical gives that teaching a theological profundity which Pope Paul VI's encyclical lacked.[564] Pope Benedict XVI also cites many of the arguments for a more "person-based and community-oriented cultural process of worldwide integration that is open to transcendence", in his development paradigm.[565] Pope Paul VI alludes to this cultural process in *Populorum Progressio*, but Pope Benedict XVI places it within the then contemporary context of globalisation.[566] Indeed, the publication of the encyclical, the drafting of which began in 2007, was delayed until 2009 because of the onset of the financial crisis whose repercussions still ripple through global society.

The use of the English word 'charity' to translate the Latin 'Caritas' is problematic to native speakers. 'Charity' in English is both a form of an act of giving ('charity begins at home') and a popular name for caritative organisations, including those concerned with humanitarian and development activities. Both meanings tend to conjure up hand-outs which could be

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[562] The full title is "Encyclical Letter *Caritas in Veritate* of the Supreme Pontiff Benedict XVI to the Bishops, Priests and Deacons, Men and Women Religious, the Lay Faithful and All People of Good Will on Integral Human Development in Charity and Truth", Pope Benedict XVI, *Caritas in Veritate*, (Vatican City: Libreria Editrice Vaticana, 2009).
[563] *Caritas in Veritate*, par. 8.
[564] *Caritas in Veritate*, Chapter One '*The Message of Populorum Progressio'* pars. 10-20.
[565] Ibid. par. 42
[566] See Neil Ormerod and Paul Oslington (eds.), *Globalisation and the Church: Reflections on Caritas in Veritate*, (Sydney: St Paul's Publications, 2011).

interpreted as demeaning, thus reducing the dignity of the recipient. A caritative organisation describing itself as a 'charity' will often assume that its role is to 'help' poor people, not to empower them to tackle the structural injustices which have been the most persistent cause of their poverty in the first place. This conscientisation, to use the Freirean term for "the process of developing greater awareness of one's social reality through reflection and action", leads to being involved in advocacy work to change personal and societal structures which are deemed to be oppressive.[567] These acts should, as I demonstrate in Chapter Seven, be accompanied by global North RCFBOs, and be brought from the field to their own countries which often systemically perpetuate the impoverishment of the global South.

It is interesting to note that in the version of the encyclical in Pope Benedict's native language, German, 'Caritas' is translated as 'Liebe', love.[568] The beginning of the second paragraph of the document in English is "Charity is at the heart of the Church's social doctrine" while the German is "*Liebe ist der Hauptweg der Soziallehre der Kirche*" (literally, "Love is the main path of the social teaching of the Church").[569] The use of the word 'charity' instead of 'love' by the Vatican translators of the documents was, I was told by an informant in the Curia, an attempt to rehabilitate the English word 'charity' as 'love' so as to be close to the Latin 'caritas'. This happened also in the Latinisation of the new English translation of the Mass approved by Pope Benedict XVI, where, for example, 'chalice' replaces 'cup' for the Latin 'calix'. This, however, makes nonsense of Pope Benedict's thesis that "without truth, charity degenerates into sentimentality" and how charity and justice go together.[570] The common understanding of the English word 'charity' is sentimental and reduces the theological impact of the word 'love' which involves inner transformation as well as the maintenance of the dignity of all human beings.

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[567] The Freire Institute, "Concepts used by Paolo Freire". Retrieved from https://freire.org/paulo-freire/concepts-used-by-paulo-freire.
[568] For example, "Charity in Truth" is the opening phrase in English while the German is "Die Liebe in der Wahrheit" ("Love in Truth"). *Caritas in Veritate*, par.1. Retrieved from http://w2.vatican.va/content/benedict-xvi/de/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html.
[569] Pope Benedict XVI, *Caritas in Veritate*, 2009, par.5.
[570] Ibid. par. 3.

Practically, in the work of 'charities', sentimentality is the stuff of child sponsorship schemes organised by many aid and development organisations, and the use by some of 'poverty pornography' where the human person is reified in order to raise funds. This is not what Pope Benedict means to convey as the ambit of activity for RCFBOs.

I find Pope Benedict's guidelines for Caritas staff useful, but the slightly hectoring tone betrays his innate lack of trust in laypeople and lay-led Caritas agencies, which I advert to in the Conclusion to this part of the current chapter (section 6.4).

My emphasis in an analysis of *Caritas in Veritate* will be focused on the effect of certain themes on the work and praxis of RCFBOs in order to reinforce the summary of IHD at the end of this chapter. Pope Benedict emphasises, as Pope Paul VI did in the past and as Francis would in the future, that the human person, properly understood, is at the heart of development, summarised in this thesis by reference to the work of Louis Janssens (cf. Chapter Five, section 5.3.2.5).

Pope Benedict reiterates that a Christian anthropology must be at the heart of the development enterprise so that the human person is treated not as an object of charity but "as the objects of God's love ….subjects of charity".[571] Benedict also reminds Caritas workers of two criteria - justice and the common good - which he regards as vital ingredients of moral action.[572] Both are inseparable from one another since charity demands that the rights of people be respected and it "completes" justice in acts of giving and forgiving.[573] A link is forged between justice and love, resulting in the reconciliation of individuals and society.

What this means for RCFBOs is that if they are not addressing structural justice issues, as mentioned above, and only performing charitable works, they are not adhering to the call of love in action. That signifies taking a stand with the poor

[571] Ibid. par.5.
[572] Ibid. par.6.
[573] Ibid. par.6.

and entering the political processes where the decisions covering welfare benefits, migrants, refugees, education and health, to name but a few areas, are debated, concluded and decided upon. A number of Caritas agencies from Eastern Europe but within the European Union, notably in Poland, Slovakia, Czech Republic and Hungary, try to avoid clashing with their governments over the treatment of refugees, migrants and the Roma people. In doing so, they have, according to *Caritas In Veritate*, embraced sentimental charity but not the faith which brings justice, the essence of Integral Human Development, and the life blood which should flow in the prophetic DNA of an RCFBO.

Taken with the pastoral encyclical, *Deus Caritas Est*, *Caritas in Veritate* also helps to delineate what a Catholic identity of an RCFBO means. It means cultivating in its staff, volunteers and governance structures a genuine love for those the agency serves so that "the love of neighbour is not imposed but comes from within".[574] This is connected to a warning about becoming bureaucracies speaking the jargon of the corporate sector and sometimes acting like corporations which exist to make money, not necessarily transform the lives of the poorest.

Some humanitarian scholars in the secular world seem to agree with the Pope's analysis. Antonio Donini of the Feinstein International Center at Tufts University in the USA conducted research on local perceptions of humanitarian action and found that, while the values of humanitarian action belonged to all cultures, "the official humanitarian enterprise remains a select club in which the rules are set by a rather peculiar set of players who are generally far removed from the realities of the people they purport to help".[575] Donini warns of the dangers of institutionalisation that can make NGOs act like businesses which adopt the practices of corporatism such as overblown management objectives and standardised operating procedures.[576] This can lead to decisions made in global North board rooms rather than in the field, and to a lack of flexibility in

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[574] *Deus Caritas Est*, par. 31.
[575] Antonio Donini, *Looking Ahead: Making our Principles Work in the Real World*, (Medford MA: Feinstein International Center, 2007) 2. Presentation given at the Global Humanitarian Platform Meeting, Geneva, 11th July, 2007. Retrieved from https://www.icvanetwork.org/system/files/versions/Looking%20Ahead-Making%20our%20Principles%20work%20in%20the%20real%20world.pdf.
[576] Ibid. 3.

circumstances which cry out for it. Donini's proposed answer is to adopt a "more inclusive, community-friendly humanitarian enterprise…..[and] to develop partnerships at the local level including in places where northern values and agendas are unwelcome or suspect", which fits in well with an IHD agenda.[577]

Pope Benedict also makes prescient remarks about the need for NGOs and international organisations to examine the cost and the efficacy of their occasionally overblown bureaucratic and administrative structures, and warns of the possibility of putting the aid givers before the recipients by spending too much on salaries and infrastructure from funds meant for development.[578] Sometimes, RCFBOs have seemingly a large number of staff because they must comply with the procedures of their back donors such as Government aid departments and the EU in order to hire staff to design, report on and evaluate programmes for which they receive large sums of money. That can also affect the kind of programme they support. All RCFBOs should have, in my view, a ceiling of ca. forty per cent of income coming from back donors to enable RCFBOs to act with freedom in terms of humanitarian and development priorities. This is especially important at a time when, for example, the UK Government states that their policy is to use aid in the national interest, not necessarily in the interest of the poorest as an IHD approach demands.[579]

I say these remarks are prescient because there is a link between high salaries for ex-pats working overseas in large humanitarian programmes and the NGO-termed 'wild living' led by such people. That, and an absence of both development ethics and a vocation to maintain the dignity of people, led to the abuse of minors and women, highlighted in the scandals in West Africa in 2002,[580] and with Oxfam and other agencies in Haiti and elsewhere in 2018.[581]

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[577] Ibid. 4.
[578] *Caritas in Veritate*, par. 47.
[579] HM Treasury and the Department for International Development, November 2015, "UK Aid: Tackling Global Challenges in the National Interest". Retrieved from https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/478834/ODA_strategy_final_web_0905.pdf.
[580] Asmita Naik, "The West African Sex Scandal", Humanitarian Practice Network, October 2003. Retrieved from https://odihpn.org/magazine/the-west-africa-sex-scandal/.
[581] Afua Hirsch, "Oxfam Abuse Scandal is Built on the Aid Industry's White Saviour Mentality", The Guardian, 20th February 2018. Retrieved from https://www.theguardian.com/commentisfree/2018/feb/20/oxfam-abuse-scandal-haiti-colonialism.

The Pope could have added remarks about the corrosive competition for funds among NGOs, and the lack of coordination among NGOs and the UN, largely out of their desire to have their own visibility in the media in order to elicit more funds. In addition, there is a huge lack of appreciation of local coping mechanisms which are the starting point for a capacity building which should result in the local NGO or CBO co-creating and co-judging any given humanitarian or development programme. In my experience, there is a persistent lack of trust from global North RCFBOs in local global South equivalents.

Caritas in Veritate remains a mine of nuggets to add to the picture of what IHD from the magisterium actually looks like. Pope Benedict was right in saying that "Social concern must never be an abstract attitude".[582] It is a missed opportunity that his advisors in the dicasteries dealing with 'charity' or refugees during my tenure with Caritas Internationalis never consulted with either CI or RCFBOs in order to help turn abstract theory into realistic praxis.

6.3 Themes from the Social Teaching of Pope Francis

Pope Francis has contributed to IHD in four ways. Firstly, he has frequently used the term 'Integral Human Development' and has elaborated on its meaning.

Secondly, he has vastly expanded the theme of climate change and the environment in Catholic Social Teaching as a whole, principally through the publication of his encyclical, *Laudato Si'* in May 2015.

Thirdly, he has named the former Pontifical Council for Justice and Peace the 'Dicastery for Promoting Integral Human Development', subsuming other dicasteries for charity, refugees and migrants and health care under its aegis, as a sign of the significance he places in IHD for solving global poverty and the desecration of the planet.

[582] Caritas in Veritate, par. 47.

Fourthly, he yearns for an economic and social culture that does not treat the lives of human beings as pieces of rubbish to be discarded. As Pope Francis writes in *Evangelii Gaudium* (The Joy of the Gospel), "human beings are themselves considered consumer goods to be used and then discarded".[583] He places the human person centre stage of any economic or social project, not the market or an inhumane, ideological construct for society. This message may not be entirely new in CST but never has the option for the poorest been so passionately expressed, especially in *Evangelii Gaudium*, where 'the poor' are referenced sixty-four times (see 6.3.2 below).

6.3.1 The Elaboration of Integral Human Development in the Teaching of Pope Francis

The most consistent elaboration of the term, Integral Human Development, by Pope Francis is found in his address to participants in a congress organised by the revamped Dicastery named above to celebrate the fiftieth anniversary of *Populorum Progressio* in April 2017. In the Pope's opening address, he expands on what he thinks IHD means today and highlights five main points.

The first concerns the integration of the Earth's diverse peoples, and how the exercising of solidarity must lead to diminishing the gap between "those who have too much and those who have nothing, between those who discard and those that are discarded", so that peace and hope may flourish.[584]

The second point is to offer "practical models of social integration" since everyone has a right and duty through the exercising of subsidiarity to contribute to the common good.[585]

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[583] Pope Francis, *Evangelii Guadium* (The Joy of the Gospel), (Vatican City: Libreria Editrice Vaticana, 2013) par. 53.
[584] Pope Francis, Address to Vatican Conference on 50th anniversary of "Populorum Progressio", 4th April 2017. Retrieved from http://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170404_convegno-populorum-progressio.html. I have given the official Vatican reference to the English version but have translated from the Italian version to emphasise the strength of the language used by the Pope. For example, 'scartato' is not 'rejected', as in the official English version, but 'discarded, thrown away' as if human beings were objects to be thrown into a rubbish bin. This is a common theme in the teaching of Pope Francis and is connected to his critique of the neoliberal economic model and the dominance of a narrow individualism in global society as opposed to the common good.
[585] Ibid.

The third is to ensure that all aspects of life - the economy, finance, work, culture, family life and religion - are integrated into a development which works at all these levels for the common good. He compares human life to an orchestra that "performs well if the various instruments are in harmony and follow a score shared by all".[586]

The fourth point concerns integrating the individual and the community. Pope Francis criticises the West for exalting the individual, and business and political powers for dehumanising human beings and taking away their freedom.[587] In what amounts to a plea to maintain the communitarian society which cares for its members as part of the culture, he calls for a renewed interpersonal relationship between individuals and the community of which they are part.[588]

Lastly, the Pope emphasises the integration of body and soul, saying that the Christian concept of a person means pursuing a fully human development, mirroring the summary of what it is to be human in the personalist ethics of the Second Vatican Council and highlighted by Janssens in Chapter Five.[589]

In these words, Pope Francis is emphasising that: each person is part of a community and the human family, regardless of race or creed; the human person should not be exploited by economic or political forces; the gap between the rich and poor has to be narrowed; all dimensions of life have to be integrated into a whole which works for the common good; development has to take on board that the majority of human beings, at least in the global South, have a faith tradition whose transcendent values have to be taken into account. All this points to the fact that, in the words of Francis, "integral development is the path of good [*la strada del bene*] that the human family is called to follow".[590]

Pope Francis also described elements of IHD on the global stage of the UN General Assembly in September 2015. He strengthens some of the themes

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[586] Ibid.
[587] Ibid.
[588] Ibid.
[589] Ibid.
[590] Ibid.

delineated above, notably participation, the means to live in dignity, the environment, the link to the sacredness of all life and the avoidance of war. He continued his theme about the poorest who are "cast off by society, forced to live off what is discarded and suffer unjustly from the from the abuse of the environment. They are part of today's widespread and quietly growing 'culture of waste'".[591]

In terms of participation, he insists that, for people to be enabled to escape from extreme poverty, they must be allowed "to be dignified agents of their own destiny", because IHD

> must be built up and allowed to unfold for each individual, for every family, in communion with others, and in a right relationship with all those areas in which social life develops - friends, communities, towns and cities, schools, businesses, unions, provinces, nations etc.[592]

As for the means to live in dignity, he summarises the absolute minimum under three names - "lodging, labour and land"- along with spiritual freedom and human rights such as education, saying that these pillars of IHD share a common basis not only in the "right to life" but the right of human nature to exist.[593]

In terms of the environment, Pope Francis also reflects in his message some of his insights expressed in *Laudato Si'*, published four months before his UN speech (see 6.3.3 below). In particular, he points to the fact that the ecological crisis and the widespread destruction of biodiversity is threatening the life of all creatures on the planet, including humans. He then links this to war which would "negate" human rights and lead to huge damage of the environment, and urges a ban on nuclear weapons.[594] He envelops his arguments in a plea for "respect for the sacredness of every human life, of every man and every woman, the poor, the elderly, children, the infirm, the unborn the unemployed, the

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[591] Pope Francis, *Meeting with the Members of the General Assembly of the United Nations Organization, Address of the Holy Father,* 25th September 2015. Retrieved from http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_onu-visita.html.
[592]Ibid. (no pages or paragraphs)
[593] Ibid.
[594] Ibid.

abandoned, those considered disposable because they are only considered as part of a statistic".[595]

In terms of IHD, this message adds nuclear disarmament, climate change, the destruction of biodiversity and the sacredness of life of both humans and other creatures to the advocacy agenda of RCBFOs. Pope Francis includes peace-making and reconciliation in development practice in the field as well as listing those an IHD approach has first to consider - the poorest in the guise of the discarded and unborn, not just the poor who are living and visible. Pope Francis's own cry for the poor reaches fever pitch in his *Evangelii Gaudium*.

6.3.2 *Evangelii Gaudium*: An Authentic Faith to Change the World

Evangelii Gaudium (The Joy of the Gospel) is not officially part of the CST canon of Pope Francis, as he acknowledges,[596] but, as is his habit, all his writings highlight the world of the poor. In *Evangelii Gaudium*, he connects Jesus' command to his disciples that they themselves should give the poor something to eat (Mk 6:37) with both a political and a human act for modern Christians. The political act is for the Christian to work to rid the world of the structural causes of poverty, as well as promoting "the integral development of the poor" by showing small, human acts of kindness in solidarity with the poor who have ordinary needs on a daily basis.[597]

The document is an Apostolic Exhortation addressed to bishops, priests, male and female religious and the lay faithful, in other words, the Catholic family. An 'Apostolic Exhortation', by its very nature, urges Catholics to apply the doctrine contained in the document in the world. *Evangelii Gaudium* concerns how to preach the Gospel to change the world, urging the Church to become more mission-oriented. The Pope excoriates those who think that religion should be confined to the private sphere,[598] insisting that [b]oth Christian preaching and life…..are meant to have an impact on society".[599] The term 'Integral Human

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[595] Ibid.
[596] Pope Francis, *Evangelii Gaudium*, par. 184.
[597]Ibid. par. 188.
[598]Ibid. par. 183.
[599] Ibid. par. 180.

Development' does not appear in the document. The Pope states, however, that one of the Church's areas of dialogue with the world is to "promote full human development and promote the common good",[600] while acknowledging that "evangelisation implies and demands the integral promotion of each human being", which becomes a challenge for RCFBOs to consider and act upon.[601]

Pope Francis repeats his distaste for the neoliberal economic system (which I describe in Chapter One, section 192), calling it, "an economy of exclusion and inequality", creating not the 'exploited' "but the outcast, the 'leftovers'", and damning it as being an economy which kills.[602]

He subtly alters in small but significant ways some of the norms of CST. Pope Francis provides his own definition of solidarity as being "the creation of a new mindset which thinks in terms of community and the priority of the life of all over the appropriation of goods by the few",[603] and drops the word 'preferential' from the CST principle of the '*preferential* option for the poor'. He states clearly that "the option for the poor is primarily a theological category rather than a cultural, sociological, political or philosophical one", urging the faithful to work for the social inclusion of the poor.[604] Lastly, it is the People of God who evangelise, not just the ordained.[605] This new evangelisation, rooted in Scripture and Tradition, is not conversion but the building up of a more human and just society for all - the task of RCFBOs as well as individuals.

The passion displayed in this Apostolic Exhortation, particularly in relation to the poor, is taken up in relation to the planet, the poor and all creatures in *Laudato Si'*.

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[600] Ibid. par.238.
[601] Ibid. par. 182.
[602] Ibid. par. 53. "Leftovers" (*avanzi* in Italian) could be better translated as "scraps".
[603] Ibid. par. 188.
[604] Ibid. par 198.
[605] Ibid. par. 120.

6.3.3 *Laudato Si'*: Linking Climate Change to Human Poverty

All post-conciliar popes have mentioned the need for stewardship of the planet and have given warnings about the degradation of the Earth.[606] Pope Francis is, however, the first to devote a whole encyclical to the topic as the urgency for action is now critical to save our "common home", as he terms our planet, for future generations. To underline this urgency, he refers to the need for a "bold cultural revolution" and condemns the Earth for looking like "an immense pile of filth".[607] He encourages a move towards an "ecological conversion", stressing the connection between God and all beings and how we should listen to "the cry of the Earth and the cry of the poor" to effect real change in our attitudes, and actions, towards our planet.[608]

Laudato Si' is not just addressed to "all men and women of goodwill", as has been the practice since Pope John XXIII's *Pacem in Terris*, but to "every person who lives on this planet".[609] He throws out a call to "bring the whole human family together to seek a sustainable and integral development".[610] It should be remembered that an encyclical is meant for the faithful to study but also to act on.

The focus of *Laudato Si'* is not just on the degradation of nature but the effect of climate change on the poorest, and this becomes a major theme throughout the encyclical. It is not just a matter of the lack of resources to combat the challenges of poverty but of excluding the poor from the benefits of the goods of creation. The Pope critiques an unthinking reliance on market forces with the constant obsession of chasing money and stresses the effect of technologies used in extractive industries on the climate and on the lives of human beings. He tries

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[606] For example, Pope Paul VI, *Octogesima Adveniens* (Vatican City: Libreria Editrice Vaticana, 1971) par.21; Pope John Paul II, *Redemptor Hominis* (Vatican City: Libreria Editrice Vaticana, 1979) pars. 15-16 although his main message on the challenge of the ecological crisis was his Message for the World Day of Peace, *Peace with God the Creator, Peace with all Creation*, published in 1990; Pope Benedict XVI, *Caritas in Veritate*, (Vatican City: Libreria Editrice Vaticana, 2009) par. 48.
[607] *Laudato Si'*, par. 21.
[608] Ibid. par.49.
[609] Ibid. par. 3.
[610] Ibid. par 13.

to redefine our notion of what progress means and points to the unsustainability of constant economic growth and ultimately the neoliberal model of capitalism.

The Pope offers an approach to Creation which links all people not only with care for the Earth but their own political and economic decision-making as well as personal decisions about consumption and production which have an effect on the health of the planet.[611] He links the "magical conceptions of the market" privileging profit over the poor with the abuse of the environment.[612] He stresses the connection between a heedless pursuit of money that sets aside the interests of the marginalised on the one hand and the ruination of the planet on the other.

The Pope continues his strong criticism of the wealthy who ignore climate change, especially the effect of this behaviour on the poor.[613] He explores the concept of the common good to replace such selfishness and points out to those who might regard themselves as 'green' that they cannot care for the planet without tenderness, compassion and concern for our fellow human beings.[614]

He also exercises subsidiarity by drawing on insights from bishops' conferences, even regional ones, throughout the world.[615] In his desire to establish a global dialogue, he quotes an array of sources, not just those from the magisterium. He cites a Sufi poet, Patriarch Bartholomew from the Eastern Orthodox Church, the German priest-theologian, Romano Guardini (1885-1968), Pierre Teilhard de Chardin SJ (1981-1955), the French Jesuit priest, philosopher and palaeontologist whose works were once censored by the Church, and, of course, St Francis whose *Canticle of the Creatures* gives the encyclical its title and "who shows us just how inseparable the bond is between concern for nature, justice for the poor, commitment to society, and interior peace". [616]

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[611] Ibid. par. 139
[612] Ibid. par. 190.
[613] Ibid. par.26.
[614] Ibid. par. 91.
[615] For example, the bishops of the Patagonia-Comahue region of Argentina, par. 51.
[616] *Laudato Si'*, par.10.

6.4 Conclusion concerning the IHD-related Social Teachings of Pope Benedict XVI and Pope Francis

The two Popes, Benedict XVI and Francis, who followed the publication of the *Compendium*, have added valuable elements to the gradual construction of my hermeneutic of IHD, and they have provided distinct key messages from the social magisterium of their two very different pontificates.

Pope Benedict XVI's teaching on RCFBOs (*Deus Caritas Est*) and development and CST (*Caritas in Veritate*) contains three key messages. The first is for RCFBOs to take seriously the guidelines laid down in the second part of *Deus Caritas Est* regarding the avoidance of becoming a heartless bureaucracy of high earners, alienated from the very people aid workers are meant to assist and care for. This concern is also expressed in *Caritas in Veritate*. He encourages the professionalisation of RCFBOs that has continued apace since the 1984 Ethiopian famine, but not at the expense of the central vocation of RCFBO workers which is to cultivate a close affective solidarity with those who suffer. They are to share their humanity with others, and in this way assist with the transformation of the lives of the poor according to their wishes, culture and values.

The second message, this time from *Caritas in Veritate*, is for RCFBOs to appreciate and celebrate more their Catholic identity and adopt a Christian anthropology, which I dealt with in Chapter Five in section 5.3.2.5, in order to understand more fully what the 'human' in Integral *Human* development means. The Catholic identity is not one which wishes to proselytise, as Pope Benedict XVI makes clear in *Deus Caritas Est*, but is one which values the culture and the faith tradition of the 'beneficiary', combines charity with justice, and facilitates maximum participation of the people in any development programme.

The third message is a reaffirmation of what constitutes IHD - love in action which transforms lives - as opposed to a charitable activity which does not transform but, in Pope Benedict XVI's words, "degenerates into sentimentality".[617]

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[617] Pope Benedict XVI, *Caritas in Veritate*, par. 3.

The fourth message is more of a warning when reading Pope Benedict on 'charities' than a message as such. Pope Benedict XVI's ruminations on development and RCFBOs are caked with his Augustinian pessimism and his distrust of the modern world, allegedly triggered by the Parisian student riots of May 1968, despite his having been regarded as 'progressive' during the early days of the Council.[618] This 'pessimism' and 'distrust' unfortunately ended up in some of his writings, notably in his *motu proprio*, "On the Service of Charity" in 2012.[619] He makes it clear in the document that Caritas agencies, mentioned specifically by him in the preamble, have the official support of the Church but need to be managed "in conformity with the demands of the Church's teaching".[620] By 'Church' is obviously meant the hierarchy and priests and not agencies led mostly by the laity. There then follow fifteen articles of canon law illustrating this new norm of having to ensure that staff "give an example of Christian life…...[and the Church] provides for their theological and pastoral formation";[621] that the faithful "are not led into error or misunderstanding";[622] and that the Pontifical Council "Cor Unum", since subsumed into the Dicastery for Promoting Integral Human Development, has responsibility for "discipline and promotion entailed by law".[623] Nevertheless, the Pope's insistence on the attributes for RCFBO staff members in *Deus Caritas Est* provide IHD-type guidelines for behaviour as well as the respect that should be shown to partners and 'beneficiaries' that is worth ensuring.

As for Pope Francis, it could be argued that all his teaching from his pontificate takes on a social hue, given that his six years as pope has shown him to be like an Old Testament prophet regarding the rights of the poor, as section 6.3.2 in this chapter illustrates.

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[618] See Jerry Filtreau, "Theologians Reflect on Pope Benedict's Theology" in *Catholic Education Resource Center (CERC) Newsletter*, May 2005. Retrieved from https://www.catholiceducation.org/en/culture/catholic-contributions/theologians-reflect-on-pope-benedict-xvi-s-theology.html.

[619] Pope Benedict XVI, *Apostolic Letter issued* motu proprio *of the Supreme Pontiff Benedict XVI on the Service of Charity*, St Peter's, 11th November 2012. Retrieved from http://w2.vatican.va/content/benedict-xvi/en/motu_proprio/documents/hf_ben-xvi_motu-proprio_20121111_caritas.html.

[620] Ibid. 2-3.

[621] Ibid. Art. 7, par. 2.

[622] Ibid. Art. 9, par. 3.

[623] Ibid. Art. 15.

There are five key messages to the social teaching of Pope Francis as regards humanitarian and development work. The first is his, sometimes vehemently expressed, constant promotion of the poor as being at the centre of God's love while too often supposed Christians cast them aside. In his 2019 'World Day of the Poor' message, he castigates the rich and indifferent for treating the poor as "refuse" and judging them as parasites on society, meaning the poor "are not even forgiven their poverty".[624] He insists that solidarity with the poor demands a diminishing of the gap between the poor and the rich. He does not mince his words about the cause of this gap - the presence of a socio-economic system which, in his *Evangelii Gaudium*, is not only "unjust at its root"[625] but fosters an "economy that kills".[626]

The second message is that all aspects of life should be integrated into a form of development which strives for the common good in which the individual will also find her/his good. I regard this as a plea for a more communitarian societal model where everyone looks after one another, rather than an individualistic society bred out of the socio-economic system he derides.

The third message is not so much one message but a bundle of messages from *Laudato Si'* concerning the degradation of the planet all humanity shares. The Pope calls not just for a 'stewarding' of the planet, as has been the emphasis in terms of the environment in previous CST, but for an "ecological conversion" summed up in his "integral ecology" to be added to the teaching on IHD. He links the increasing pauperisation of the already poor with climate change caused by, for example, the greed of the extractive industries. He stresses that everyone has a responsibility to act - from making personal ethical decisions about waste disposal and consumption to NGOs lobbying politicians for urgent action.

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[624] Pope Francis, *Message for the Third World Day of the Poor*, 17th November 2019 (but issued in in June 2019). Retrieved from http://w2.vatican.va/content/francesco/en/messages/poveri/documents/papa-francesco_20190613_messaggio-iii-giornatamondiale-poveri-2019.html.
[625] Pope Francis, *Evangelii Gaudium (The Joy of the Gospel)*, (Vatican City: Libreria Editrice Vaticana, 2013) par. 59.
[626] Ibid. par. 53.

The fourth message, connected with the three above, is that the situation is so dire for the future of the planet and humanity that it no longer suffices for CST to be so Vatican-centric. In the spirit of the collegiality expressed in the Second Vatican Council, Pope Francis instances words and actions from bishops' conferences around the world as well as from other faith and secular sources, and highlights new categories of 'the poor'. In his Address to the Members of the Diplomatic Corps accredited to the Holy See in January 2018, he gives a short list.[627] They include "innocent children discarded even before they are born, unwanted at times simply because they are ill or malformed or as a result of the selfishness of adults", the elderly, women who suffer domestic abuse, victims of human trafficking as well as 'people on the move', migrants, refugees and asylum seekers, and those dehumanised by an economic system which exploits and discards human beings. These newly highlighted, if not newly conceived, categories of poor now form an essential part of the IHD hermeneutic I am seeking to build.

The fifth message is contained in Pope Francis's Apostolic Exhortation, *Evangelii Gaudium*, where he connects CST directly with an evangelisation which does not make the Church grow through proselytising but through "attraction" because of its authenticity in relation to dignity and human life.[628] It is a joyous mission to create a just and more equal society where justice, peace, dignity and fraternity reign and which is akin to the Kingdom of God on Earth.[629] It is clear that preaching and eventuating this Kingdom is not just for the ordained but all the baptised.[630] For all RCFBOs, it is a call to understand that evangelisation is not about bringing people against their will or culture to the Catholic faith, but is really Integral Human Development expressing "an authentic faith……[which] always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it."[631] As I conclude in Chapter Seven, this aspect has to be taken more seriously by RCFBOs.

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[627] Pope Francis, "Address of His Holiness Pope Francis to the Members of the Diplomatic Corps Accredited to the Holy See for the Traditional Exchange of New Year Greetings", 8th January 2018. Retrieved from http://w2.vatican.va/content/francesco/en/speeches/2018/january/documents/papa-francesco_20180108_corpo-diplomatico.html.
[628] Pope Francis, *Evangelii Gaudium,* par.15.
[629] Ibid. pars. 180-181.
[630] Ibid. par. 10.
[631] Ibid. par. 183.

6.5 Elaborating a 'Thicker' Description of Integral Human Development for RCFBOs and the Wider Church

All the magisterial teaching in previous chapters so far has also pointed to a 'thicker' meaning of IHD and, consequently, to a reconfiguration of RCFBOs around that concept. It is clear that IHD, beyond any reference to established development theories followed by RCFBOs such as the rights-based approach and sustainable development, contains aspects which do not appear in other approaches to development either at all or to the same extent.
In the sections which follow, I aim to extract from the magisterial teaching on development and humanitarianism, a formulation for a 'thicker' description of IHD for the Church and RCFBOs. By 'thicker description', I understand a detailed description and ultimately *richer* interpretation of IHD; it highlights in particular the voices of participants in their living context and their culture and values, including those derived from a faith tradition; and that leads to a 'thick meaning' of research findings which, as Joseph G. Ponterotto states, "leads readers to a sense of verisimilitude, wherein they can cognitively and emotively 'place' themselves within the research context".[632] As I have already observed, most RCFBOs, when they mention IHD at all, use it in a reductionist way, concentrating on its being a holistic approach covering the whole of life not just the economic elements, and mentioning spirituality as an add-on.

For example, in the case of Catholic Relief Services (CRS), the overseas agency of the Catholic Church in the USA and the largest Caritas member in terms of funds, staff and influence, its diagram of the conceptual framework of IHD has 'Spirituality and Human' under 'Assets' which influence the political, social and cultural structures and systems.[633] Assets are explained as the gifts each

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[632] Joseph G. Ponterotto, "Brief Note on the Origins, Evolution, and Meaning of the Qualitative Research Concept 'Thick Description'" in *The Qualitative Report*, 11 (3), 2006, 538-549, 546. Retrieved from https://nsuworks.nova.edu/cgi/viewcontent.cgi?referer=https://scholar.google.co.uk/scholar?hl=en&as_sdt=0%2C5&q=Joseph+Ponterotto+Thick+Descritpion+in+The+Qualitative+Report&btnG=&httpsredir=1&article=1666&context=tqr/.
[633] CRS, *A User's Guide to Integral Human Development*, 2008. Retrieved from https://www.crs.org/sites/default/files/tools-research/users-guide-to-integral-human-development.pdf. 5.

individual possesses and include education, religious faith, life experience, wisdom and intelligence.[634]

Yet nowhere are the power dynamics between development workers and so-called beneficiaries or local partners discussed. There is no self-realisation of the possibility that by operating their own, well-financed offices in developing countries where a local Caritas is also present, they could be pursuing a neo-colonialist agenda to the disempowerment of the indigenous Caritas by following policies which could either vie with the visibility and funding of the local Caritas or undermine its work. There is no discussion of the values that flow from a faith tradition being inherent in an IHD approach nor how their use in IHD can help transform lives.

I aim to delineate the missing elements about development that are inherent in IHD and largely absent from other modern development practices followed by development and humanitarian NGOs. I shall examine those elements under the rubrics of Church, Curia, and RCFBOs. I have separated 'Church', by which I mean the local Church as well as the universal one, and the Curia because the latter, through the Dicastery for Promoting Integral Human Development, has a particular responsibility for shaping and rolling out IHD throughout the Church in the world yet it ignores the praxis of RCFBOs in the field. The Dicastery does not even have a mechanism for consulting with them. As a result, the implementation of IHD in the lives of the poor and vulnerable through RCFBO praxis is absent from Curial deliberations about IHD. Since these deliberations are then passed down to the hierarchies of local churches, they can become a source of disunion and tension between the local hierarchy and their RCFBO.

In the following sections, 6.5.1 until 6.5.3.6, I delineate the key messages for inclusion in a thicker description of IHD for (a) the Church, (b) the Curia and (c) RCFBOs.

[634] Ibid. 6.

6.5.1 Church: RCFBO Catholic Identity and IHD

It is clear from my survey of Scripture, Tradition and magisterial social teaching that development is at the heart of the Church's mission and is not tangential to that mission. This means that RCFBOs share in that part of the Church's identity which is relevant for them. All Catholic organisations share in some manner the identity and mission of the Church though it is neither possible nor appropriate for them to take part in all aspects of its identity.[635] A Caritas is not a parish and should not be asked to act like one - nor to favour just Catholics over other human beings or be involved in secretive or overt acts of proselytism. An RCFBO should be true to its own place within the Church and seek to shape its identity but be aware that identity will change over time as it is transformed by its fidelity to the mission which expresses the dignity of the human person, the preferential option for the poor and solidarity.

Identity is inherently exclusive since boundaries of belonging are set and, though others can be invited in, that is a free invitation which can be taken up or rejected without consequences. That is important to stress in an organisation carrying out a particular mission within a faith tradition. The Church's overall mission, on the other hand, is inherently inclusive since anyone can take part in its transformative work, particularly in the social dimension - the locus of RCFBO work. It is for that reason that a Caritas like Secours Catholique/Caritas France has 67,000 volunteers from all backgrounds working in many areas of the agency's mission, from assisting at *Maison d'Abraham*, a house for international pilgrims in Jerusalem, to helping the homeless on the streets of Paris.[636]

At a Caritas Internationalis seminar in 2002 on its Catholic identity in Krakow, Fr Bryan Hehir, the then President of Catholic Charities USA, a member of the Caritas Confederation, elaborated on the Caritas Catholic identity.[637] He said it had two principal dimensions - one is a community of the baptized which exists to serve others and the other is an institution which exists to serve both that

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[635] I acknowledge here the work of a former colleague at Australian Catholic University, Professor Neil Ormerod, Professor of Theology, in his private paper, *Identity and Mission in Catholic Organisations*, July 2010.
[636] Secours Catholique/Caritas France website. Retrieved from https://www.secours-catholique.org/donnez-du-temps-au-secours-catholique.
[637] Fr Hehir did not prepare a text. This information comes from my own notes.

community and all humanity, an institution which RCFBOs use to their advantage by accessing infrastructure such as parishes, schools and people power in remote areas where the Church is present. They also form part of the institution and it is an integral part of their identity as humanitarian and development agencies. The vision of social Catholic identity, according to Fr Hehir, is derived from three key documents of the Second Vatican Council, *Lumen Gentium (the Dogmatic Constitution on the Church*), *Gaudium et Spes* (the *Pastoral Constitution on the Church in the Modern World)* and *Dignitatis Humanae (the Declaration on Religious Liberty*). In these documents, the ministry of serving society, human dignity and human rights is seen as a natural part of the Church's mission and life. Caritas fulfils its social role in collaboration with other institutions, including the State. Catholic Social Teaching provides the principles by which the social ministry is to be carried out. For example, the principle of the option for the poor is a norm the Church should not only follow but urge on other institutions because such principles resonate with all humanity, which is not true of dogmatic statements such as the Assumption of the Blessed Virgin Mary. Positive principles have to be balanced by negative norms which define issues and forms of activity which the Church cannot contribute to and which it should publicly ignore or critique. A red line has to be drawn, and, for Caritas, that would be in any activity which destroys life or reduces the dignity of the human person.[638]

It is vital for RCFBOs not to hide their Catholic identity by being solely in favour of a sustainable development or a rights-based approach supported by secular NGOs but to try to discern how these two approaches relate to IHD.

It is also obvious from my hermeneutic that the particular mission to be carried out by RCFBOs is transformational, not caritative in the sense of providing assistance but not addressing the underlying problems which have caused the need for assistance to live in a dignified way in the first place.

[638] This section is adapted from Duncan MacLaren, "Catholic Identity and Mission of Caritas in the Era of Pope Francis and Integral Human Development" given at the Caritas Europa Autumn Academy, 5-8 November 2018 in Zagreb, Croatia. See the Caritas Europa website, https://www.caritas.eu/.

6.5.2 Church: IHD and the Importance of the Laity

The RCFBO, Caritas, is an organisation in which all people in the Church participate - Popes, bishops, priests, sisters, brothers and the laity, including contemplatives who pray for the poor and an end to injustice. In this hermeneutic of IHD, it is nevertheless clear from magisterial documents that the laity have a particular task in tackling poverty and injustices in the world, given their role in the social and political life within society and CST's stress on action to transform the world. Most staff working for RCFBOs are lay people, and many lay men and women head the organisations.

It is clear that training for lay staff in Catholic Social Teaching in order to understand IHD is a pre-requisite as is knowledge about advocacy, the culture and values, including religious ones, of partners, capacity building and the nature of a partnership process rather than a relationship which is neo-colonial in having offices in the country of concern. IHD also has to inform employment policies of RCFBOs in choosing staff who have not only the requisite professional qualifications but the "heart which sees" of Pope Benedict XVI - a natural empathy for improving the lives of the poor as well as a 'thick' understanding of their culture and belief systems which inform partners' values and must be brought into the development process.[639] As part of this, cognisance has to be taken of the warning within CST of the RCFBO becoming like a corporate bureaucracy where the profit margin is the main driving force - for NGOs that would be a vastly increased income - and where overblown salaries are paid, especially to the CEO and senior management. Salaries should be just and moderate but enough for a family not just to live but to flourish.

Within the RCFBO, a decolonising metamorphosis has to occur to take account of a change of power relationships between the RCFBO and the partner and the programme participants, with appropriate alterations in programmes. In addition, the woolly word 'spirituality' which peppers the documents of those Caritas members which are trying to roll out an IHD response has to be abandoned. In its stead, RCFBOs should favour transformation of self, the

[639] Pope Benedict XVI, *Deus Caritas Est*, par. 31b

encouragement of empathy in partners and programme participants as well as within RCFBOs, recognising that IHD is about renewed relationships between human beings as persons, not a new development theory to be tried out as an experiment.

6.5.3 Church: Moving from Charity to Transformation

The more influence RCFBOs have on episcopal conferences through being regarded as part of the burden-sharers of magisterial teaching, the more bishops will move from caritative projects to ones which transform lives. I note below that all the Board members of two of the Vatican's main foundations in the global South, the *Populorum Progressio* Foundation for Latin America and the Caribbean, and the Saint John Paul II Foundation for the Sahel, are bishops who would, from my experience, rather err towards supporting projects which were charitable in nature but which did not necessarily transform lives.

There have also, in the past and currently, been tensions between bishops and RCFBOs working in their dioceses. RCFBOs will happily use Church infrastructure such as parish houses and vehicles, as well as the willingness of the local parishioners to act as volunteers to carry out their programmes. It is my experience over thirty years that has persuaded me that these tensions have often revolved around what I would call neo-colonial issues of respect towards the local church by, in the first place, not informing the local bishop of programmes, or seeking his advice. RCFBO staff often forget, or are ignorant of, the fact that, according to canon law, the bishop is the 'teacher of charity' in his diocese and has a duty towards ensuring that humanitarian and development work adheres to Church teaching and the priorities of the diocese.

If the visiting 'donor' RCFBO makes culturally unacceptable mistakes, this can cause huge problems not so much for them, but for the CBO of the local diocese, or even nationally. In Sri Lanka, in the aftermath of the tsunami, a Caritas from Eastern Europe sent in clothes they had received free from a factory in their country, and sent them to their representative in Sri Lanka. The clothes turned out to be *faux* military fatigues for young people, and the Sri Lankan military was involved at the time in a vicious war against Tamil rebels. Both the

representative of the Eastern European Caritas and her Tamil driver were put into prison when they tried to collect the clothes from customs, and the National Caritas of Sri Lanka was in danger of being shut down by the Government.

RCFBO staff should also realise that the programme participants themselves will probably derive their values from a faith tradition which does not appreciate any 'high' or 'wild' life behaviour on their patch. In terms of specifically Catholic programme participants, RCFBO staff, even if they are not believers, should attend Mass or prayer meetings at least occasionally as a sign of solidarity with the local church. Such occasions also provide opportunities to educate the local church on issues around IHD which they may not be aware of, and for staffers to appreciate the culture and faith of programme participants.

On the other side, the magisterium, both as elaborator of the teaching and the institution which has been granted the teaching authority of the Church, should open up to RCFBOs' praxis in IHD. It should become a magisterium where, in Michael Fahey's words, "authority must be exercised with other realities in the life of the church",[640] including RCFBOs and the lay faithful who make the teaching live in what the Second Vatican Council document on Divine Revelation (*Dei Verbum*) calls the "unique interplay between the bishops and the faithful".[641] In Chapter One, section 1.14, I detail why I emphasise the importance for RCFBOs to follow the magisterium in their rolling out of IHD, and illustrate how the magisterium is changing, especially in the era of Pope Francis.

A better understanding of the real meaning of IHD and the theology behind it, as I have tried to unpack, especially in Chapter Three of this thesis, might be a game changer for both parties, leading to more successful developmental outcomes for those both are meant to serve. For the RCFBOs, one of the changes will mean discovering that bishops can be natural allies leading to a freer sharing of information and more enlightenment and learning on both sides. It will also

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[640] Michael A. Fahey SJ, "Magisterium" in Gerard Mannion and Lewis S. Mudge (eds.) *The Routledge Companion to the Christian Church*, (New York and London: Routledge, 2008) 524-535, 532.
[641] Vatican II Documents, "*Dei Verbum* (*Dogmatic Constitution on Divine Revelation*)" in Flannery, *The Basic Sixteen Documents of the Vatican Council II*, par. 10.

assist in ridding Catholic agencies of the occasional charge by their own domestic clergy that they are not 'Catholic enough', by which they mean that their following the teaching of the Church is not significantly apparent. Above all, understanding what IHD really entails theologically and how that feeds into RCFBO praxis will enrich their approach to a development which offers a fuller life, help form a new relationship with the programme participants and partners, and assist the faithful and the teaching authorities to appreciate that RCFBO praxis is one of the greatest examples of the Catholic Social Thought Tradition in action among the poor and marginalised.

For the bishops, both in the country where programmes are being carried out and at home, the change will be, hopefully, that any lurking suspicions of not being 'Catholic enough' will be assuaged if not erased. Bishops themselves and the whole structure of the church in their dioceses will become real partners and will have a new understanding of what being the main teacher of 'charity' in their dioceses actually means.

As for the magisterial functionaries, they should participate more in their "prophetic charge of Christ", as Karl Rahner writes, so that "this charismatic prophecy in the Church helps to make the message of Jesus new, relevant and up-to-date in each changing age".[642] It might mean that RCFBOs are at least consulted in their attempts to make the theory of IHD become a praxis which transforms the lives of the poor from misery to forms of human flourishing. Combining magisterial theory with RCFBO methodologies and praxis is an exercise in bringing a renewed freshness to the teaching. As Pope Francis stated of tradition while returning to Rome from Romania, it is

> like the roots [of a tree], which give us nutrition to grow. You will flower, grow, give fruit. And the seeds become roots for other people…..The tradition of the church is always in movement…..The tradition does not safeguard the ashes [referring to Catholic fundamentalists who have a

[642] Karl Rahner SJ, "Prophetism" in Karl Rahner SJ (ed.) *Encyclopedia of Theology: A Concise Sacramentum Mundi* (Mumbai: St Paul's, 1975), 1286-1289, 1289. In the version I have, the quotation is Englished as "new, relevant and actual", the last word being a *faux ami* to translate German 'aktuell', which, in fact, means 'current' or, as I have given, 'up-to-date'.

nostalgia for 'returning to the ashes']…..Tradition is the guarantee of the future and not the container of the ashes.[643]

6.5.4 The Curia: Incorporating Lessons Learned from RCFBOs into their Development Projects

As I stated in the introduction to this chapter (6.1), the Curia does not recognise institutionally the value of the work and praxis of RCFBOs in the field, which means that their pronouncements on development - and even praxis through such Vatican-based funds as the *Populorum Progressio* Foundation and the Saint John Paul II Foundation for the Sahel,[644] both overseen previously by the former Pontifical Council "Cor Unum" - are based on theory. The former Foundation was set up by Pope Paul VI after the publication of his eponymous encyclical in 1967 and rebooted by Pope John Paul II in 1992 as the *Populorum Progressio Foundation for Latin America and the Caribbean*.[645] It aims to supply funds to development programmes in Latin America and the Caribbean. The Board of seven consisted of six Latin American bishops and a functionary of 'Cor Unum' when the Pontifical Council was in charge.[646] The Dicastery for Promoting Integral Human Development founded by Pope Francis is now responsible for this Foundation as well as other Vatican foundations to assist poor areas of the world. It uses the language of Integral Human Development but, without reference to, and learning from, the work of Caritas agencies which implement IHD in the field, it remains at the level of theory - and often remains caritative in nature rather than transformational.[647]

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[643] Joshua McElwee, "Francis criticizes traditionalist Catholics who 'safeguard the ashes'", National Catholic Reporter, 2nd June 2019. Retrieved from https://www.ncronline.org/news/vatican/francis-criticizes-traditionalist-catholics-who-safeguard-ashes-past.

[644] Dicastery for Promoting Integral Human Development, *Communicato Stampa del Dicastero per il Servizio dello Sviluppo Umano Integrale sulla Riunione del Consiglio di Amministrazione della Fondazione Giovanni Paolo II per il Sahel*, 18th February 2019. Retrieved from http://press.vatican.va/content/salastampa/it/bollettino/pubblico/2019/02/18/0139/00285.html. The Board consists of nine African bishops.

[645] Dicastery for Promoting Integral Human Development, *Populorum Progressio Foundation for Latin America and the Caribbean*, 2019. Retrieved from http://www.humandevelopment.va/en/il-dicastero/fondazioni/populorum-progressio-per-l-america-latina.html.

[646] Pontifical Council "Cor Unum", *Populorum Progressio Foundation*, 2002. Retrieved from http://www.vatican.va/roman_curia/pontifical_councils/corunum/corunum_en/fondazioni_en/rc_pc_corunum_doc_20020712_fapp_cons-am2002_en.html.

[647] Dicastery for Promoting Integral Human Development, *Populorum Progressio Foundation for Latin America and the Caribbean, 2009 op. cit*.

The Dicastery's website gives no indication of how projects are chosen and whether they adhere to IHD principles. Nor are there any details of evaluations. There is mention of partners participating in the projects but not to the extent that Catholic Social Teaching demands. There is no reference to people's faith tradition being an asset for IHD, a tool to be incorporated into IHD programmes to ensure the values of the programme participants are extant. All that is given on the website is a list of projects with their type and the cost with a total of over US$26 million being spent.

RCFBOs, responsible to their donors and back donors as well as partners, would be arraigned in front of, in the case of Scottish RCFBOs, the Scottish Charity Regulator (OSCR), set up by the Charities and Trustee Investment (Scotland) Act 2005, if it proffered so little information about its activities. Relating more closely to RCFBOs and including them within the Dicastery's committees and Board would be of immense assistance in ensuring Foundation projects are well-planned and achieve the goals set by the programme participants, using the most up-to-date knowledge about humanitarianism and development theories which turn into effective praxis. At the moment, that is not the case.
The General Secretariat of Caritas Internationalis (CI), the largest network of Catholic humanitarian and development organisations with 160+ member organisations which are all agencies of their Bishops' conferences, was never consulted in the compilation of the *Compendium* and, even now, no-one from an RCFBO or the main umbrella body of CI sits on the Board of the new Dicastery for Promoting Integral Human Development, not even as an advisor.[648] This is astonishing given that, even though Pope Francis seeks to suggest that IHD is the path all Catholics should follow in their daily lives as well as in the praxis of organisations, the term has its origins in Pope Paul VI's encyclical, *Populorum Progressio*, regarded as the model for future encyclicals on international development. I suggest that the praxis of Catholic humanitarian and development agencies, despite their own shortcomings, may not only contribute to filling out the shell of IHD in Church thinking but become an important

[648] Pontifical Council for Promoting Integral Human Development, *Membri e Consultori*, 2018. Retrieved from http://www.vatican.va/siti_va/index_va_en.htm#.

contributor to the ongoing magisterium of IHD through their praxis and learning in the field.

6.6 The Roman Catholic Faith-based Organisations (RCFBOs): Elaborating a 'Thicker' Account of IHD

6.6.1 The IHD Approach to *Integral* in Development

An aspect of the development part of IHD is that human dignity comes before unbridled economic growth so that development becomes not just a means of satisfying needs, let alone wants, but promoting the dignity of human persons and giving them access to all that is necessary to lead an authentic human life. It is integral, encompassing material goods such as an income to afford food, water, clothing, housing and education, but also other matters important to life such as self-esteem; the exercising of freedoms including freedom of religion; human rights such as the right to development; to choose a state of life freely; to raise a family; to participate in society; and to show empathy to others, especially those who are vulnerable, discriminated against by the wider society or marginalised.

An integral approach to development involves an interior change in individuals which is practised in exercising the common good in which an individual finds his or her own good. The stress is on community development, as is common among most aid and development NGOs in the twenty-first century, but goes beyond the kailyard to the world since we all belong to one human family and should show solidarity to one another and diminish the gap between rich and poor. Being part of a community is, in the words of Scottish philosopher, John Macmurray, the locus of our existence as 'persons'. He wrote, "It is in those fully personal relationships - independent as they are of changing conditions, because they are not forms of cooperation for particular purposes - that the eternal substance of humanity is to be found".[649] Part of that integral approach is to ensure that human persons participate in forming the communities and states to which they belong. That means taking part in free elections and

[649] John Macmurray, *Creative Society: A Study of the Relation of Christianity to Communism*, (London: Faber, 1935) 245.

ensuring neither the community nor the state discriminates on any basis. The integrality of this approach means that human beings should flourish in all aspects of their lives; that their values, most often with a religious provenance, should be part of the development process; that the transcendent should be recognised as an inherent part of being human.

RCFBOs often talk about this holistic form of development but diminish the faith dimension even within their own agencies, leading to a reduction in its own being as an ecclesial organisation and causing a breach in the solidarity with the worldwide Church.

6.6.2 The IHD Approach to the *Human* in Development

The human person is multifaceted and not someone to be exploited in any way, becoming a subject of development, not an object where a particular type of development is imposed from outside.

A phrase used by post-conciliar popes to indicate what kind of development IHD contains is 'authentic development'. This requires RCFBOs to undertake the development of the full human person, not just the economic aspects. 'Being' is more important than 'having'. While taking into account the economic aspects of life, care must be taken to involve the social, political, cultural and spiritual aspects. The transcendent in human life has to be taken into account in any development or humanitarian programme, and has to be given respect. That will mean critiquing the world view of development workers who should ensure that they are not acting in a paternalistic or neo-colonial, let alone a deprecating, manner towards the 'beneficiaries' and their belief system which largely defines them. Societal obligations and the faith tradition of the people should be seen as potential development assets, not hindrances. RCFBO workers have to show not just respect for those of a faith tradition but empathy. In addition, RCFBO workers, nurtured and educated in an atmosphere of Western Enlightenment values, have to appreciate the persistent presence among their programme participants of a communitarian society over and above an individualistic one. I return to these elements in Chapter Seven.

6.6.3 IHD: Peace and Reconciliation as a Cross-cutting Issue

In this hermeneutic of IHD, there are several issues raised which should be cross-cutting within the approach practised by RCFBOs. Prime among them is peace and reconciliation practice. Calling for ceasefires to address the breakdown of peace in societies is necessary but not sufficient. The original injustices which have caused the lack of peace between peoples in the first place must be tackled and resolved. That requires action at the various political levels and at the grassroots where resentments will fester unless people are brought to a new place of reconciliation where toxic relationships can be turned into healthier ones. Caritas has many successful examples of this in the Balkans, Sri Lanka, Rwanda and elsewhere. However, peace and reconciliation praxis must also be exercised in societies which do not currently have conflicts or are not living through a post-conflict situation, meaning that Caritas members should go beyond the already-mentioned Mary Anderson 'Do No Harm' Approach to one which ensures that human flourishing is allowed to take root by peace and reconciliation becoming a cross-cutting issue in programmes.

6.6.4 IHD and Participation

Participation in IHD is linked to the CST theme of subsidiarity. There are several implications for RCFBOs. The first is the importance of the partner, the community-based organisation (CBO) in charge of implementing a development programme directly with programme participants, becoming empowered through the strengthening of the capacity, confidence and competence of the staff. This requires RCFBO workers who are supporting the programmes financially to renounce some of their power over the whole development process and to work in a respectful, collaborative manner with CBOs whose staff will participate in the design, implementation and evaluation of a given humanitarian or development programme at all stages, as the *Caritas Partnership Manual* suggests.[650] The second implication is the involvement of the 'beneficiaries' participating in the shaping of their own development according to their ideas as well as their cultural and religious values. The third implication for RCFBOs is

[650] Caritas Internationalis, *Caritas Partnership: A Caritas Internationalis Handbook for Reflection and Action*, (Vatican City: Caritas Internationalis, 2003) 31.

that they should try to avoid having their own offices in a country of concern for them but build the capacity of their partners *in situ* so that they, in close link with programme participants, are the main protagonists in the whole process. The RCFBO then becomes a resource for the partner and programme participant to use. Where the RCFBO, as in the case of Catholic Relief Services (CRS), has a tradition of establishing a presence in the countries in which they work, they should enhance partnership principles, not ignore or destroy them.[651] Authentic partnership requires local ownership of the development process and joint responsibility in serving the programme participants.

6.6.5 IHD: Ecumenism and Inter-religious Collaboration

As noted previously, RCFBOs have an important role in bringing to life the conciliar documents concerning relations with other Christian churches, *Unitatis Redintegratio*, and with other faith traditions, *Nostra Aetate*. This is even more necessary in Western societies which are much more multicultural in character than they were at the time of the Second Vatican Council. RCFBOs from the West are forging good relations with FBOs from other churches, such as Christian Aid in the UK, and with other faith traditions such as Islamic Relief, now on a worldwide basis. What has to improve in terms of an IHD approach is a deeper knowledge of what the faith of a community demands from a development process and the building of inter-faith relations to overcome inter-faith strife and bring peace. One example is a programme run by Caritas member, CRS, in Egypt, called Ta'ala which means 'Come over' in Arabic and acts as an acronym for 'Tolerant Attitudes and Leadership for Action' in English.[652] After the civil war in Sri Lanka, Caritas Sri Lanka took the decision to roll out its reconciliation programmes between faiths and ethnicities with the Buddhists, Muslims, Hindus and Protestant leaders and communities. The close relationship of Caritas members with their colleagues in other faiths could also be a path to elaborate more on a particular faith becoming an asset in development processes, as I exemplify through Faith and Praxis with a Catholic cohort in Chapter Seven.

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[651] Ibid. 53.
[652] CRS, *Muslim, Christian Peacebuilding in Egypt*, 2015. Retrieved from https://www.crs.org/stories/muslim-christian-peacebuilding-egypt.

6.6.6 IHD: Incorporating Integral Ecology

One of the most important recent shifts within the CST tradition which has created IHD is the inclusion, through Pope Francis's *Laudato Si'*, of 'integral ecology'. The effect of *Laudato Si'* on the wider Church but especially on RCFBOs has been immense and justly so. Pope Francis forges a new paradigm of development which is based not only on Integral *Human* Development but also *integral ecology*,[653] seeking solutions not to separate environmental and social crises, but to forge "one complex crisis…….[which] demands an integrated approach to combatting poverty, restoring dignity to the excluded and at the same time protecting nature".[654]

Adding to the new development paradigm, Pope Francis stresses the need to think of the planet we are leaving future generations,

> We can no longer speak of sustainable development apart from intergenerational solidarity. Once we start to think about the kind of world we are leaving to future generations, we look at things differently; we realize that the world is a gift which we have freely received and must share with others. Since the world has been given to us, we can no longer view reality in a purely utilitarian way, in which efficiency and productivity are entirely geared to our individual benefit. Intergenerational solidarity is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us.[655]

In this encyclical, Pope Francis enriches our hermeneutic of Integral Human Development by (a) adding 'integral ecology' to a development paradigm which, by its use of the word 'human' in the title, could appear too anthropocentric; (b) affirming the dignity of all creatures and nature itself, not just human beings; (c) encouraging everyone to link their economic and political decisions as well as personal ones around lifestyle, consumption and waste to care for the planet; (d) critiquing the "magical conceptions of the market" which ignore

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[653] *Laudato Si'*, pars. 137-144.
[654] Ibid. par.139.
[655] *Laudato Si'*, par.159.

biodiversity and the health of the planet as well as the needs of the poor in the frenetic rush for more financial gain.[656] This could also be seen as a rejection of those who promote a market-based solution to aid to warn RCFBOs away from that strategy,[657] as well as the need for RCFBOs to be less bureaucratic despite the complexity of the systems they must work with, such as compliance arrangements for DFID or EU grants and to ensure that salary levels are just, without being excessive; (e) quoting from Bishops' conferences around the world, which sends a strong message to RCFBOs to maintain links with the hierarchical Church and to use the tools of the faith, in this case a theological Creation-based view of the world's destiny, in their work; (f) adding the abandoned, the infirm, the elderly and the unborn to the list of 'beneficiaries', which means starting from the very poorest and taking a more pro-life stance to population issues while acting within the cultural parameters of the people involved; (g) invoking the CST principles of solidarity and the preferential option for the poor in a new sense of the common good in an era when climate change is particularly affecting the poorest. It is an urgent call to action in what the Pope calls "an ethical imperative essential for effectively attaining the common good".[658] Practically, many RCFBOs and linked networks such as CIDSE have published analyses of *Laudato Si'*. The encyclical is regularly cited by many RCFBOs in their publications and a number of the agencies have begun climate change campaigns.[659]

In May 2017, the Australian Catholic Bishops' Conference decided to merge its organisation on the environment, Catholic Earthcare Australia, with Caritas Australia to

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[656] Ibid. par. 190.
[657] For example, the approach of the Springfield Centre which describes itself as a "market systems approach to development in low and middle-income economies" and is critical of many NGO practices, Retrieved from https://www.springfieldcentre.com/introduction-market-systems-development/.
[658] Pope Francis, *Laudato Si'*, par. 158. See also Lisa Sowle Cahill, "*Laudato Si'*: Reframing Catholic Social Ethics" in *The Heythrop Journal*, HeyJ LJX, (2018), 887-900, 887.
[659] CIDSE, internal document, *Main Messages linked to our Climate Justice and broader political work*, (Brussels: CIDSE, 2015). To take one example of a climate change campaign, SCIAF/Caritas Scotland, has a campaign around *Caring for our Common Home*, urging its supporters to "Download our guide to Caring for Our Common Home to cut your carbon footprint and bring *Laudato Si'* to life in your parish". Retrieved from https://www.sciaf.org.uk/assets/000/000/109/Caring_for_our_common_home_original.pdf?1502800582.

> strengthen the capacity of Catholic Earthcare Australia, particularly in advocating and educating about the principles of the Holy Father's 2015 encyclical Laudato Si', and to achieve synergies with Caritas Australia's extensive education and advocacy work around Australia, including parishes, schools and the wider Catholic community on environmental issues such as climate change.[660]

Lastly, many RCFBOs such as SCIAF/Caritas Scotland have made climate change reduction a cross-cutting issue in their programmes while also undertaking advocacy campaigns with, in this case, the Scottish Government, over climate change issues.[661]

6.7 Conclusion of Chapter

Chapters Five and Six have outlined a hermeneutic of IHD geared towards RCFBOs and based on the official teaching of the Church. It has illustrated the gains for the Church and Curia in having a closer relationship with the work of RCFBOs, and incorporating those lessons learnt from their inclusion of IHD in their work into the magisterium. This will facilitate closer cooperation on a new common theological understanding between local bishops and the RCFBOs working in their dioceses, to say nothing of the effect on the people they wish to serve.

The main message from this chapter is that IHD is not then just a new approach to a CST-focused, dignity-based development but one which regards development not just as people-centred but as a relationship between human beings as persons and to encourage each other's growth in capabilities.[662] It also tackles poverty and injustice and transforms lives in a holistic sense for the better. It seeks to align any development intervention with the people's faith and culture, and tries to identify aspects of these which can be brought into play in development programmes. This will facilitate greater ownership by the

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[660] Catholic Earthcare Australia. Retrieved from http://catholicearthcare.org.au/.
[661] SCIAF website. Retrieved from https://www.sciaf.org.uk/.
[662] See Chapter One, section 1.10.3, The Capability Approach.

programme participants who should have fully participated in the design, implementation and evaluation of the development programme.

Pope Francis summarises some aspects of IHD succinctly in his Address on the Fiftieth Anniversary of *Populorum Progressio*,

> [T]he very concept of *person*, born and matured in Christianity, fosters the pursuit of a fully human development. Because person always signifies *relationship,* not individualism; it affirms *inclusion*, not exclusion; unique and inviolable *dignity*, not exploitation; *freedom* and not constraint.[663]

It is important to celebrate the strides towards an implementation of IHD in the field and I do this in Chapter Seven by using a piece of research I conducted in the rural areas of Cambodia on a 'CST Approach to Development' which became an early form of IHD. It illustrates some of the strengths of an IHD approach, as well as a fusion of the best of a community-development approach with the teaching of CST on development.

There are, however, still gaps in the learning about some aspects of IHD from RCFBOs, as well as the worldwide Church. I suggest in Chapter Seven how they could be filled from the methodologies of leadership training and organisational development of an RCFBO from the Catholic Social Thought Tradition, Faith and Praxis, utilising research I conducted for this thesis in Cameroon. I hope to indicate how these methodologies could assist RCFBOs in using faith as an asset in their programmes, which in turn will help to bridge the gap between the magisterium and the RCFBOs.

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[663] Pope Francis, *Address of His Holiness Pope Francis to the Participants in the Conference Organized by the Dicastery for Promoting Integral Human Development, marking the 50th Anniversary of the Encyclical "Populorum Progressio"*, 4th April 2017. Retrieved https://w2.vatican.va/content/francesco/en/speeches/2017/april/documents/papa-francesco_20170404_convegno-populorum-progressio.html.

Chapter Seven: Integral Human Development: The Confluence of RCFBO Praxis and Magisterial Teaching

7.1 Introduction: RCFBO IHD Praxis

The findings of the previous chapters dealt with the formulation of a hermeneutic of Integral Human Development, built on the foundations of Scripture, Tradition and CST following explanations of the place of RCFBOs within the global humanitarian and development architecture. The concentration up until now has been to discern the theological roots of IHD from magisterial teaching and to indicate how RCFBOs have grasped, and included in their policies and programmes, the teaching on humanitarianism and development in what some of them now call 'IHD Programmes'. In this final chapter, I seek to delve further into the question of RCFBO praxis, critique the gaps in a full IHD approach and suggest changes which will bring about better development and relational outcomes. The developmental outcomes result in improved incomes, and in the unleashing of the capabilities of the poorest in the villages. The effect of this is not only a material benefit but also an increase in their own self-esteem, with the very poor exercising their confidence to learn new skills, go to markets to sell vegetables they have grown, and send their children to schools and clinics, as was their right; the relational outcomes manifest themselves in the improved relationships between the poorest in the village and those 'elites' who previously shunned them as well as between the staff of the CBOs and their 'clients.

In order to illustrate what an IHD Approach to Development is capable of, I provide an analysis of unpublished research carried out by me at the end of 2013 for Caritas Australia in the rural areas of Cambodia. I then link the results of this research with the magisterial teaching on IHD, as analysed in the thesis. I follow this with recommendations to strengthen the communities, using some of the areas of IHD which I felt had not been fully addressed in the programme.
In order to deal more fully with aspects which I think need developing if RCFBOs are to appreciate fully IHD as proposed in this hermeneutic, I introduce the work of Faith and Praxis, an RCFBO which concentrates on leadership building and All Whole Organisation Transformation and Development, leading to an integrated

systemic analysis of organisations throughout its work. I illustrate their approach by commenting on the research I carried out in one of their training programmes in Cameroon, and drawing out lessons for IHD and RCFBOs and the institutional Church on a series of issues which Faith and Praxis approaches bring out.

As a conclusion to the thesis, I provide a theological understanding of IHD which will, hopefully act as a bridge-builder between magisterial theory and RCFBO praxis. I summarise lessons to be learned by RCFBOs and the institutional Church to accomplish better development outcomes in the global South, and to transform relationships between Church and RCFBOs.

I end the thesis with a 'coda' that IHD under the papacy of Francis can serve as a kind of *ecclesiogenesis*, a new form and understanding for the Church closely connected to IHD, which will offer, in the spirit of the Second Vatican Council, a Catholic approach to development which is professional, pro-poorest, pro-dignity and pro-planet to the world.

7.2. RCFBO Praxis: Research on a Caritas Australia IHD Programme in Cambodia

To illustrate RCFBO IHD praxis in the field, I give an account of research undertaken by me in late 2013 for what can be described as an early IHD programme rolled out by Caritas Australia in rural areas of Cambodia. It is described as 'early' since I was asked in 2007, as part of my duties at the Australian Catholic University (ACU) to which I had been appointed a Visiting Professor, to cooperate with Caritas Australia in giving a series of workshops on Catholic Social Teaching and Development to staff. This was an attempt to formulate what I called at that time a 'dignity-based approach to development' but which was, in effect, an early type of IHD. The trained Sydney-based staff then trained their Cambodian staff in the approach in their Pnomh Penh office, and they, in turn, shared the training with the CBO staff in the field as a new approach to development. It was called the 'CST Approach to Development' by the Cambodian staff in both the main office and in the field offices of the CBOs, though the letters 'CST' were never explained by CBO staff to the programme participants in case they thought they were being proselytised to give up their

Buddhist beliefs. IHD remains the 'CST Approach to Development' in Cambodia to this day.

The full report of the research remains as a private paper for Caritas Australia and has never been published, although Caritas Australia accepted many of the recommendations, including calling the approach an 'Integral Human Development Programme' in Australia. The paper is entitled *Making the Catholic Intellectual Tradition Serve the Poor: Using Catholic Social Teaching Principles as Indicators in Humanitarian and Development programs.*[664]

In the sections which follow (7.2.1-7.2.7), I introduce Caritas Australia, describe the research methodology for this piece of research, detail the effect of the IHD approach on all stakeholders, and summarise the findings of the research. In section 7.3, I link the research results with social magisterial teaching, and in 7.4 I identify some of the IHD gaps in the programmes from a reading of my hermeneutic of IHD in the thesis.

7.2.1 A Brief Introduction to Caritas Australia and the Origins of the IHD Approach

The history of Caritas Australia mirrors that of many RCFBOs in global North countries. The agency began life as a response by the Australian Catholic Church in 1960 to the UN Freedom from Hunger campaign and morphed into the Catholic Church Relief Fund which in turn became Australian Catholic Relief (ACR) in 1966.[665] A professional structure was established to respond to needs overseas but also to take account of poverty in Australia, especially in the indigenous Aboriginal communities. In 1971, ACR became a member of Caritas Internationalis, and shifted its stance from that of aid and charity to transformational long-term development, establishing partnerships with other Caritas members or other CBOs in the countries on which they focused.

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[664] Duncan MacLaren, *Making the Catholic Intellectual Tradition Serve the Poor: Using Catholic Social Teaching Principles as Indicators in Humanitarian and Development programs*, 2014. Private research paper for Caritas Australia, financed by a grant from the Institute for Catholic Identity and Mission, Australian Catholic University, Canberra in 2013.
[665] Caritas Australia, *50 Years of Solidarity Worldwide*, website 2014. Retrieved from https://www.caritas.org.au/about/50-years.

In 1979, after the fall of the Pol Pot regime in Kampuchea (which then returned to the name of Cambodia), ACR joined other agencies in supporting local partners in the war-ravaged country. This led to the establishment of the ACR Office for Cambodia in Phnom Penh which still operates under ACR's name despite the agency being renamed Caritas Australia in 1996.[666] Today, Caritas Australia is one of Australia's largest aid and development NGOs. It runs a programme of development work in Africa, Asia, Latin America and Oceania, a humanitarian programme wherever there is need, and a well-established development education programme in schools and parishes in Australia to raise awareness of the needs of the poor at home as well as overseas. It also lobbies the Australian Government on its aid programme, climate change and other issues which arise in dialogue with its partners.

7.2.2 The 'IHD/CST Approach' in Cambodia

The reason for the prominent use of 'CST' in the approach in Cambodia was common among RCFBOs at that time, and has stuck, as noted above. The agencies considered the main element of IHD consisted in taking a more holistic view of development, encompassing all life not just the economic, which had been the case for Government overseas development assistance under the influence of Walt Rostow (cf. Chapter One, section 1.9.2). The RCFBOs used, and still use, CST principles as their guide to this approach. Even in 2019, Caritas Australia on its website says under the heading 'Our Values: Catholic Social Teaching', "CST covers all aspects of life – the economic, political, personal and spiritual. With human dignity at its centre, a holistic approach to development founded on the principles of CST is what Pope Paul VI called 'authentic development'".[667] This is a typical rendering of IHD in RCFBO websites.

My remit from Caritas Australia was to research some of the programmes run by partner CBOs and overseen by ACR Cambodia. Caritas Australia wanted to know the overall effect of the approach on (a) programme participants, (b) the wider community in the rural settings in which these programmes were sited, and (c)

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[666] Ibid. No pagination.
[667] Caritas Australia, "Our Values", website 2019. Retrieved from https://www.caritas.org.au/about/catholic-social-teaching-values.

CBO staff members. I visited five CBO programmes in all and talked to CBO staff and programme participants as well as the ACR Cambodia staff. I was also asked to give recommendations for improvement and answer the question "What does a CST-influenced type of development look like in practice"?

7.2.3 Research Methodology

In terms of the interviews, I used semi-structured reflective interviews in the Caritas Australia Cambodian programmes. They are informal and interpersonal interactions that are appropriate to 'intervening' in the lives of the poor and vulnerable to generate information in a way that maximizes the participation of beneficiaries who, in many cases, may be illiterate in their own language, and will, most probably, be shy of a Westerner. This approach, in relation to interviews with forced migrants, was termed the 'hanging out approach' by Graeme Rodgers, formerly of the Refugee Studies Centre at Oxford University.[668]

The 'hanging out approach', in the context of forced migrants, consisted of, as Rodgers wrote, "modest and small-scale qualitative approaches, generated largely through intensive informal and interpersonal interactions between researchers and forced migrants" which could conveniently be adapted to my conversations with the Khmer communities I met.[669] I had already briefed the ACR Cambodia staff, who would be my guides and interpreters, about the areas I wanted to cover. These included the improvements the CST Approach had made to the lives of the 'beneficiaries' who, like the ACR Cambodia staff, were all Khmer Buddhists, the effect on CBO staff, and any difficulties encountered.

I had also briefed myself on what behaviour in this specific cultural context would be most appropriate to generate trust, such as ensuring, when sitting, that the soles of my feet were not facing the interviewees, which is regarded as a great insult by Buddhists.[670] The attitude of the researcher must be, in such circumstances, one of ensuring respect for the interviewees, their culture and belief systems at all times. Rodgers insists that researchers who are interviewing

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[668] Graeme Rodgers, "'Hanging Out' with Forced Migrants: Methodological and Ethical Challenges", *Forced Migration Review*, 21 (September 2004), 48-49.
[669] Ibid. 48.
[670] Denis Segaller, *Thai Ways*, (Bangkok: Silkworm Books, 2005), 65-66.

the vulnerable should be patient, take time with people and not just parachute in, interview and leave. They must show a personal interest in the lives of the interviewees. The author writes that this approach "encapsulates an important ethical imperative in its own right".[671] Smiles of reassurance, a sense of humour and the showing of empathy all contribute to the interviewees being relaxed and feeling comfortable in sharing their lives with a foreign stranger. This treating of the interviewees with dignity at all times is inherent to the IHD approach, which this CST Approach programme heralded.

7.2.4 The CST Approach: Interviewing ACR Cambodia Staff

The day after my arrival, I began to interview the ACR Cambodia staff about their programmes and how they used the 'CST Approach'. On posters detailing CST principles, they were careful to keep 'CST' in Roman lettering while the rest was in Khmer to prevent any misunderstandings about their intent.

ACR Cambodia's main programmatic priorities were livelihoods and HIV/AIDS, and they used the CST Approach to find the poorest of the poor, as the 'preferential option for the poor' had been translated into Caritas Australia language. With that in mind, they trained local CBOs to identify vulnerable groups which had largely been ignored by the CBOs themselves because of circumstances such as drunkenness, violence, domestic abuse and general 'dirtiness' which made them difficult to deal with. They were shunned by the rest of the villagers and lived on the peripheries in what were regarded as slum areas, and took no part in village decision-making.

In terms of the word 'poor', the community itself decided who belonged to one of four categories of 'the poor'. The poorest were those with the fewest opportunities for work, education and access to health facilities, and who formed part of the shunned element of the village. They included the landless and the vulnerable, a category which comprised being a widow with no family, the disabled, the homeless, the elderly or people living with HIV. The second category, the poor, had a small plot of land and some assets. The 'medium poor'

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[671] Rodgers, *Hanging Out*, 49.

had perhaps some land and a cow. The 'rich' had more than four cows and a motorbike. They used a scoring system to discern who were the poorest of the poor. The staff also stressed that it was important to make sure the local municipality knew about the programme, and they worked in sync with their social workers. Once the authorities saw improvements in the lives of the people, they would often help with public facilities such as latrines, and give access to health facilities.

The ACR Cambodia staff, all of whom spoke good English, also reported that the CST Approach had influenced them too, attested in the ways they related to each other in the office and their increased enthusiasm for the work. They experienced a deep-seated change come over communities which had been discarded by society at all levels. Owing to the CST Approach to development, they were respected and were now becoming engaged with the wider village community. Although the community's material circumstances improved, it was the increase in self-worth and confidence in the participants which allowed change to happen. The stress on dignity even had a role in changing perceptions of deeply ingrained cultural norms in relation to gender roles. The teaching on the dignity of all empowered many women in the self-help groups they had helped establish, leading to a good number of them being elected as leaders.[672] The acceptance by men for this was slow but was now accepted in a slightly reluctant way, and would improve with habit.

To conclude, the main findings of this research concerning how the CST Approach had influenced the Khmer staff of the Caritas Australia office in Cambodia were as follows:- (a) that the poorest have to be sought out through a social justice analysis, and that this requires a transformation within the self to engage with people whose poverty has led them to be degraded in the eyes of an educated project worker; (b) that the community with whom the staff were engaging had to participate in the programme at all stages, and decide who the poorest were in their own micro society, entailing a change of emphasis from the staff being leaders to being facilitators, from acting as experts to becoming

[672] Duncan MacLaren, *Making the Catholic Intellectual Tradition Serve the Poor: Using Catholic Social Teaching Principles as Indicators in Humanitarian and Development programs,* 2014. Private research paper for Caritas Australia. 1-21, 2-4.

servant leaders and from being those who acted to those who listened first; (c) that the programme had to be shared with the local authorities who would then release funds for improving infrastructure once they had seen the communities change; (d) that the successes of the programme led to personal changes within the ACR Cambodia staff who became more empathetic and more enthusiastic about working for the organisation and found office relationships mirroring the strategy in the field.

7.2.5 The CST Approach: The Effect on Community-based Organisations (CBOs)

By taking the preferential option for the poor seriously, the CBOs moved from a passive, non-engaged mode of interacting with the communities in the peripheral areas to one of relationship, thus gaining the communities' trust. They could then begin the trainings on the CST Approach. That led to the common good and solidarity being exercised. The people who were formerly ignored were accepted into normal village society and their opinions were sought out. They then accessed health care in the clinics which they did not dare to enter before because they were too poor and ignorant in their own eyes. They began to send their children to school because they could afford the uniforms which disguised the poverty of the children. In that way, their dignity had been restored and that gave them the confidence to change their lives for the better, and to look to the future with hope. The stress on the dignity of the human being as a universal as well as a religious value which led to acts of solidarity and the common good provoked remarkable changes in the lives of both the CBO employees and the programme participants.

In talking to the director of the CBO, *Phnom Neang Kangrey Association* (PNKA) working on community development projects with 353 family households and twenty-two elderly people in Kampong-Chhnang province, I learned that, whereas they had always targeted the poor, they began to prioritise the poorest of the poor after being trained by ACR Cambodia staff.[673] They were taught about building the capacity of the poorest, how to empower and how to broach

[673] Ibid. 1.

the subject of gender equality. In addition, they were taught about bringing peace to a divided community. Their methodology of engaging with the poorest groups was to sit and discuss with them about problems they were facing, similar to the 'hanging out' approach of Graeme Rodgers (cf. this chapter, 7.2.3). PNKA gave them training on basic needs and practical skills, critical thinking and rights, and formed self-help groups (common to all the CBOs I talked to) to ensure that the people were ultimately in charge of the programmes and that there was some sustainability. PNKA was always on hand to give advice or seek funds for projects. The hoped-for result was sustainable change where the self-help group had the power to manage the group and resources. Once the group was declared sustainable, the CBO withdrew from the programme though, being local, the staff would always be on standby. Some families had achieved a degree of independence, meaning they were managing by themselves now, and family members had even been elected to the commune.

I asked all the staff members of PNKA, how the CST Approach training had changed them as staff. With the training, they realised the poorest were not necessarily lazy or hopelessly wasting their lives by drinking them away, but that they had to understand what were the deeper causes of their poverty. The staff all agreed that a contact that then over time became a relationship with the poorest communities had changed their own mindset and the resultant change in the lives of the poorest enthused the staff. The Director's hope was to integrate the CST Approach into all work and into the governance committee since it was a practical development tool to promote human dignity.[674]

The staff members of an environmental CBO, the *Environment Protection and Development Organisation (EPDO)*, in the Pursat area, were adamant that before the CST training in 2008 by ACR Cambodia staff, there was no emphasis on the poorest of the poor. The biggest change identified by the staff was how to reach the very poorest who had been isolated from the wider community and society. To contact them, they worked with the local authorities and gave two kinds of support - basic needs and capacity building. To identify the poorest of the poor, they gauged the size of houses; whether the families suffered from food

[674] Ibid. 7-8.

shortages; whether they were landless or possessed a small amount of land; and whether they had assets or a small income. They found that the elderly, people living alone, widows, and people living with HIV were among the poorest of the poor. They have since tried to mainstream the ten principles of CST cited in *Principles of Engagement on International Development Through the Lens of Catholic Social Teaching* in their work and activities.[675]

The staff of EPDO also explained how the CST Approach was part of the process to monitor the success or otherwise of the programme. They established baseline data and, after the CST principles had been applied, discerned the changes in the lives of the people according to each principle. The greatest changes that had occurred after the CST approach had been adopted included hygiene, health, the sharing of ideas among themselves so that new ways of making an income appeared; becoming less individualistic and thinking more of the community of which these individuals were part. The self-help groups established savings schemes, and the members learned to make decisions together.

The least successful aspect of the programmes was the lack of sustainability. They wanted to withdraw support after three years but, if the group is regarded as too weak to be left at that stage, they remain in solidarity with them. They added that no-one had ever complained about the 'CST' part of the approach but instead concentrated on the principles which resonated well with their Buddhist beliefs.

Ankot Komar (AK, literally 'Children of the Future') is a CBO in a rural part of Pursat province. In addition to concentrating on lifting people out of abject poverty, they also specialised in the disabled. After the CST Approach training, the staff collectively decided they had to change themselves first. I was told that, in the past, in one community in Svay Pak village, the CBO staff discriminated against people who were drunk, beat their wives and did not look after the education of their children. One staff member said that CST "put

[675]Jamie Davies, Duncan MacLaren, Br Laurie Needham, and Anthony Steel, *Principles of Engagement on International Development Through the Lens of Catholic Social Teaching*, (Sydney: CAID, 2010).

compassion in our hearts for other people",[676] and they began to live with the poorest members of the village to understand them better and even stayed overnight with them to cultivate their trust.[677]

In Siem Reap province, I met the staff of the *Salvation Center Cambodia - Siem Reap (SCC-SR)*. This CBO was established in 1994 to fight against discrimination towards people living with HIV within a community-development programme. They worked with Buddhists, Christians and Muslims. The coordinator had been a Buddhist monk for fifteen years, and, although he and his confrères preached against being discriminatory to those with HIV, and gave home-based care to those living with the virus, they did not do this within a context of values or a holistic, developmental approach. Before the CST training began in 2009, the CBO worked with poor people in a general fashion and did not prioritise the poorest. The staff now concentrate on the poorest people with HIV but give counselling to the middle poor. The staff said that, through CST, they felt more compassionate towards their clients and were more patient. The ex-monk talked about the 'five precepts', the basic code of ethics for Buddhists, but said that, for him, in the end, the heart did not follow the Buddha whereas, with the ten CST principles, it did![678]

The last CBO I met with was the *Friend Association Pioneer (FAP)*, founded in 2000 to assist those living with HIV in integrated livelihood programmes in the Siem Reap area. They integrated CST into their work in 2009. The main change that had come over staff members was that, before CST, they were reluctant to work with people who were HIV+, and they did not seek out the poorest. The staff were taught how to build up trust between themselves and the community, and how to use the CST principles to build up unity of purpose, increase the self-confidence of the programme participants and show them how they could become self-reliant. FAP now takes a hands-off approach to allow the community to work together but, if a problem arises, FAP can be consulted.

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[676] Ibid. 12.
[677] Ibid. 12-13.
[678] Ibid. 15-16.

Regarding the stigma and myths around HIV, FAP engaged those living with the virus by simple conversations and gradually persuaded them to come to workshops to gain deeper knowledge about HIV/AIDS, how to deal with the disease syndrome, and how to access medical assistance. Other members of the community were invited and so shame and stigma were gradually reduced. HIV+ members of the community now sell what they grow and make in the village.

In terms of the effect of the approach on the staff members themselves, they thought that it had improved work performance as well as helping to generate respect for one another and for the programme participants. In the past, one staff member said she did not really care for the people but she is now much more compassionate towards them and, if they have an accident, a member of the FAP staff goes to attend to them. Another staff member said, "we used to discriminate against the poor because we did not listen to them. When we live with them, we learn about depression, and we now feel happy, and they thank us for the changes to their lives".[679]

It is interesting to note that, for the CBOs, this was a unique approach to development. They found that the values behind CST principles could be translated into action for the poorest. Trainings to empower the people could result in changed relationships in their societies, leading to a more flourishing life, not just in external materiality but internally in a transformation of self. A sign of this change in people who have experienced a poverty which has dehumanised them in the eyes of others is that they expressed hope for the future. That is what the complex edifice of CST principles has achieved at the micro level - a kind of Kingdom of God outcome that transforms people, according to St Paul's Letter to the Corinthians, to become "a new creation" (Cor.2,5:17-18). Jerome Murphy O'Connor OP, in his commentary on Corinthians 2, states, "Radical change takes place through the lived acceptance of the standard of humanity represented by Christ".[680] That resonated with me in examining these CBO 'CST Approach' programmes.

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[679] Ibid. 17-18.
[680] Jerome Murphy-O'Connor OP, "The Second Letter to the Corinthians" in Raymond E. Brown, S.S., Joseph A. Fitzmyer, S.J. and Roland E. Murphy O.Carm. (eds.) *The New Jerome Biblical Commentary*, (London: Geoffrey Chapman, 1997) 816-829, 822 par. 25.

To conclude, the main findings of this research concerning how the CST Approach had influenced the CBOs which were the main partners in the field, working at the coalface with programme participants, were:- (a) that the training on the preferential option for the poor led to a change in methodology by CBOs in going to the remote villages, taking stock of who the elites were, and finding the poorest who were also the most shunned members of that particular society. Before that, by their own admission, they had geared programmes towards the 'middle poor' who were not in such desperate circumstances; (b) that they had to develop an empathetic relationship with the poorest rather than a kind of corporate relationship between donor and beneficiary by living and sharing with the community; (c) that the newly-established relationship led to the staff gaining the people's trust and then the trainings could begin and the facilitation of the setting up of self-help groups; (d) that exit strategies were only attempted after there was a mutual feeling in both CBO and community that the groups and programmes could be continued in a sustainable way as the members became more confident in shaping their own development; (e) that the CBO would continue to be present for the programme participants in case of an emergency; (f) that, given that the word 'compassion' was often articulated, it was obvious that this values-based approach resonated with a core aspect of their Buddhist faith; (g) that, while the material aspects of the programmes were appreciated, the other word that, apart from 'compassion', was much employed by CBO staff was 'respect' - for the programme participants, for their fellow workers, and for the quality of their work, all stemming from the foundational principle of CST, the innate dignity of the human person; (h) that the CBO staff renewed their enthusiasm for their work as they saw lives change for the better, and as the communities became aware of their self-worth and their confidence in their own and their community's abilities grew.

7.2.6 The CST Approach: The Effect on Programme Participants

I aim in this section to give snapshots of how life has been improved materially through the application of the CST Approach but also how life has been enhanced in terms of social relations, showing empathy by taking care of the elderly, the disabled and the marginalised, and through increase in confidence

and a sense of self-worth. I summarise the main findings of the research at the conclusion of the section.

In Kampong Trolach Leu village where PNKA worked, I attended a meeting of one of seven self-help groups which are in a community of 108 families with 210 women, 42 of whom would belong to the poorest of the poor. The trainings resulted in building fish ponds which the whole community shares and runs. Members of the community had been trained in fishery law, the environment, organic farming and gender equity and hygiene, and they ran a revolving fund which has built six wells, a rice bank and a cow bank. All of this abundance was shared with the very poorest and the disabled.

One man had started growing mushrooms which he sold in the market. Before the CST Approach was taught, he was unable to buy a bike or a cow. Now he possessed a motorbike and two cows. He attended the gender equality workshop as part of his training and he now helps his wife with the housework which was not a cultural norm. In the community as a whole, there is less domestic violence. In his area, there are three self-help groups, one for women only. They have good relations with everyone in the village. They have a revolving fund and the vast majority of people paid the interest regularly rather than going to money lenders. I asked one young man what life would be like without the group. He replied that everyone was very poor and went to money lenders who charged huge interest rates. The people led very individualistic lives but now they come together and pool their talents. People look out for each other. The young are beginning to stay in the village rather than emigrate to Thailand to find work. There are many lonely elderly people because of the massacres under the Khmer Rouge but the community has helped them establish their own savings group where they contribute one cent a month, and that has facilitated their socialisation.

One 35-year-old woman who was divorced with three children saw her life turned around. Prior to the CST Approach, she and her community were too afraid to go to the health clinic but they have now been trained to access health care, and have the confidence to do so. They send their children to school. She had never participated in community meetings before but has now learned a

great deal from attending them and has several skills she can utilise to increase her income. She said that there had been an increase in solidarity and the gap between the poorest of the poor and the middle poor had been narrowed. Relationships - with the better off in the village and with the local authorities - had changed, as they have seen the people they regarded as lazy drunkards change their ways and rebuild their lives. Talking to many of the people I met outside their houses or little shops, what I noticed above all was the spotlessness of the dirt floor of the shop and the tidiness of the home gardens where vegetables were being grown. This was a sign not only of new skills being used but of a newly-achieved sense of self-respect having an effect on lifestyle.

In one programme supported by the CBO, Salvation Center Cambodia, Siem Reap (SCC-SR), I met a man who was badly disabled and who had spent most of the past decades in his hut, entirely reliant on his neighbours for food and water. The CST Approach stressed the importance of looking out for the poorest, showing empathy and enabling the disabled to lead a better life and to participate in society. To do this, the man required some kind of transport as his mobility was not good. In the end, an NGO for the disabled was contacted and they supplied a wheelchair constructed from discarded bikes which he was able to pedal himself. He was able to participate in some of the trainings and now sold fishing baskets which he made. He said that his mobility and extra skills had enabled him to “take control of his life”.[681]

The last snapshot I want to mention is of a 15-year-old female orphan with HIV. She said the self-help group did not discriminate against her, and she had now acquired a number of skills and was in the eighth grade at school and doing well. She was very animated about the methodology of the CST Approach, saying how she had been afraid to open her mouth before and now she was very self-confident. Her intention, articulated with passion and determination, was to become a nurse or a doctor.[682]

What is important to stress about all the programme participants in this snapshot is that the success of the programmes lay in the fact that, in the end, they were

[681]MacLaren, Caritas Report. *Op. cit*. 14.
[682] Ibid. 15.

the designers of their own development, not the CBO or ACR Cambodia - or Caritas Australia.

7.2.7 The Findings of the Research

The main findings of this research concerning how the CST Approach had affected the lives of the programme participants were:- (a) that the poorest communities gained new practical skills which helped them gain an income, and the training was delivered, not by foreigners but by their own people speaking their native language in workshops where everyone actively participated; (b) that the communities taking part in the trainings gained self-respect and confidence and took pride in their achievements, whether that was communal such as the community fish ponds or individual such as a marginalised, disabled man being given a tricycle for mobility so that he could attend some of the trainings which resulted in his becoming economically independent, using his skills to make and then sell fishing baskets; (c) through trainings on gender equity and the stress on human dignity, relations between husbands and wives changed, resulting in a lessening of domestic violence which had been endemic, and women were elected to leadership positions in an overwhelmingly traditional patriarchal society.
Additional findings were (d) through a social analysis of their communities, and their becoming more attuned to solidarity with the poorest and most marginalised, groups such as lonely, poor, elderly people whose families had been killed by the Khmer Rouge were empowered and trained to start their own savings group to save them from pauperisation; (e) that their sense of self-worth led to the confidence of attending a clinic for health care, sending their children to school and interacting with local authorities to improve their communal infrastructure whereas they were too ashamed of their conditions before to do so; (f) that the gap between the poorest and the middle poor decreased, not only in income terms but in social relations, resulting in the participation of the poorest in wider society and the decision-making of the village; (g) discrimination against particularly marginalised groups such as the disabled and those living with HIV decreased, leading to great improvements in their lives, giving them hope for the future; (h) that a lifestyle based on drunkenness, violence and discrimination had been altered, leading to cleaner and more

hygienic environments. The approach had led to the people aligning their communities to the common good. They had created an Integral Human Development approach for themselves.

7.3 Links between the Results of the IHD Programme in Cambodia and Magisterial Teaching

Given that this Caritas Australia programme is a very good example of Integral Human Development in practice, according to my hermeneutic, how does it shape up against magisterial teaching on human and authentic development? The official teaching calls for the poor themselves to participate fully in the decisions which form their lives, exercising the CST principle of subsidiarity. This not only occurs in the Cambodian programme, but results in a change from a dysfunctional lifestyle to one which benefits the self, family and community. Life blossoms materially, but also lives are transformed by the increase in self-confidence and a renewed respect from their more prosperous peers in the micro society in which they live. As relationships change for the better, the common good is established by an increased empathy for those who were previously shunned, such as the disabled and those living with HIV. They are brought into society as decision-makers and bearers of hope for a more fulfilled life, as was taught by the Early Fathers of the Church, an action which is also a demonstration of lived solidarity.

A self-referential individualism is abandoned in favour of an organised community who work out their decisions together, make appropriate choices according to the common good principle, and put them into practice through democratically elected self-help groups which will guarantee some sustainability (cf. *Octogesima Adveniens* par. 47).

The development which unfolded was integral in the sense of covering all aspects of life, putting the human person at the centre of the development process, and resulting not in charitable “sentimentality”, in Pope Benedict XVI’s words, but real transformation which had a ripple effect from the individual to the family and community, and caused the local government to welcome the shunned to services such as schools and clinics. Responsibility began to be shared

and even cultural norms such as patriarchy were breached as women were elected to senior positions in the self-help groups. This resonates with the spirit of the words of Pope Francis in *Amoris Laetitia* that "[H]history is burdened by the excesses of patriarchal cultures that considered women inferior", one of the few occasions where a Pope has expressed the sin of patriarchy so clearly.[683]

As for those with the 'power', its sharing was guaranteed by the partnership model pursued by Caritas Australia (CA) where the staff of ACR Cambodia had been entirely drawn from the local population and were given decision-making powers. The CA project officer became a facilitator rather than a 'boss'. Members of staff from Phnom Penh trained the CBO staff in the 'CST Approach' and many of the CBO staff members experienced a transformation from the approach which they often described as 'compassion', using a word familiar to them from Buddhism.

The CBO staff changed their ways of working to spend more time with, and listen to, the poorest who lived on the peripheries of villages. They put into practice the preferential option for the poor, and they began to build up a relationship of trust and understanding which led to good, ecologically sound developmental outcomes for the participants in the programmes which they designed together. All stakeholders (including those in CA) passed the 'Benedict test' of having a 'heart which sees', of sharing oneself in a development process, not imposing Western-style values and development models, of displaying empathy, and, while aiming for self-reliance of the programme participants, remaining in the background as friends to assist rather than functionaries to tick an item off a checklist as 'done'. It was 'heartfelt concern' that was shared, and not a proselytising faith. At all stages, the dignity of the poorest was not only maintained but enhanced. This was proven by their journey from being ashamed of their poverty which led to them feeling like passive objects to being subjects of their own future and confident in their new lifestyle, their new place in their society, and the new feeling of self-esteem that swept over them and gave them

[683] Pope Francis, *Amoris Laetitia*, Post-synodal Apostolic Exhortation. 2016. Retrieved from https://w2.vatican.va/content/dam/francesco/pdf/apost_exhortations/documents/papa-francesco_esortazione-ap_20160319_amoris-laetitia_en.pdf. par. 54.

hope. The programme could act as a model of the Catholic Social Thought Tradition in action.

7.4 Identifying the IHD Gaps in the Caritas Australia Programme

Even though, as is clear from the above, the programme was very successful in achieving many of the outcomes of an IHD programme, I also identified some 'IHD gaps', areas which either have not been stressed enough or do not appear at all. I propose five areas for reflection and improvement.

1. *Faith as an Asset*: The resources of faith provide assets in two ways. The first is in providing a values-based system which can be crucial in transforming poor communities and CBOs serving the needs of the poor. IHD utilises Catholic Social Teaching as a source of values regarded as universal but not manifested in exactly the same way in each faith. Universal values such as 'helping the poor', 'loving your neighbour', 'doing no harm' and 'the search for peace' are aids to an ethically sound 'authentic development'.[684] They also supply an ethical reference for activity. Alan Kearns maintains that CST can be applied universally because the CST principles are "rational principles that are grounded in anthropological reflection" and emerge from "a dynamic engagement between reasoned reflection and social reality".[685] The implementation of using CST in this way requires great sensitivity from those who designed and implemented the Cambodian programme within the context of extremely poor, illiterate people living in a Buddhist society. They could easily have rejected the programme if the 'CST' of the approach had been spelled out. The ACR Cambodia team told me that the New Zealand FBO, Christian World Service (CWS), suffered rejection by the communities they wanted to serve in another part of rural Cambodia by insisting on using their full name before a relationship had been established. In the case of

[684] Joran Shane Oppelt, "15 Great Principles Shared by All Religions" in Integral Church Wordpress, 10th July, 2012. Retrieved from https://integralchurch.wordpress.com/2012/07/10/15-great-principles-shared-by-all-religions/.
[685] Alan J. Kearns, "Catholic Social Teaching as a Framework for Research Ethics", *Journal of Academic Ethics* 12 (2014) 145-159, 146.

the current programme, a relationship of trust had been built up before it was revealed what the 'C' of 'CST' meant to local CBOs.

The second asset is the teaching of the specific faith to which programme participants belong. As I mention in Chapter One, it is the case that a majority of people in the global South are adherents of one of the many faiths that exist in their continents. Both Muslims and Buddhists attest to the fact that they have similar or the same values to CST in their faiths. It would be important for RCFBOs to understand those values and somehow use their content as an IHD tool. It was noted in the case study that the word that came to the mouths of the CBO workers to describe the feeling they had by implementing the preferential option for the poorest was 'compassion', directly derived from their Buddhist faith. That would also resonate with other faiths. What CST can also offer to other faiths in a non-triumphalist and non-proselytising way is the discernment processes contained within it, notably, in the words of *Gaudium et Spes*, "scrutinising the signs of the times and interpreting them in the light of the Gospel", except the Christian Gospel would be replaced by the holy book of the other faith, and social analysis added to the mix.[686] Social analysis without faith can be skewed by dehumanising ideologies[687] while a faith perspective alone can lead to "the construction of a world of pious ideas, which is more an expression of social alienation than a solution to it".[688] In other words, the wisdom of these faiths, from which most people in the global South derive their values which they manifest in their daily lives, can be harnessed as an IHD tool, especially in fostering empathy, compassion and solidarity, and discerning what is the cause of injustice which is causing poverty and oppression and then act to change unjust structures.

In post-conflict situations where previously warring parties try to reconcile their differences and repair the damage caused by conflict, faith, especially in the global South, has an important role to play in terms of

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[686] Vatican II Documents, *Gaudium et Spes*, par. 4.
[687] Pope Paul VI, *Octogesima Adveniens*, pars. 38-40.
[688] Johan Verstraeten, "Catholic Social Thought as Discernment" in *Journal of Catholic Social Thought*, 3:2, 2006, 257-271, 262.

strategies to cope with the healing of individuals, families, communities and societies. From a Catholic Christian perspective, Robert Schreiter posits five strategies to approach reconciliation. The first is that reconciliation is above all "the work of God, who initiates and completes in us reconciliation through Christ", where human action results from contact with the divine source.[689] The second is that "reconciliation is more a spirituality than a strategy", resulting in a refreshed view of reality after a time of chaos, allowing opportunities for new, less toxic relationships to begin.[690] The third strategy is that "the experience of reconciliation makes of both victim and wrongdoer a new creation (2 Cor.5: 17-20)", where the humanity of all involved has a chance of being restored.[691] The fourth strategy is that "the process of reconciliation that creates the new humanity is to be found in the story of the passion, death, and resurrection of Jesus Christ", since Christians find in this story the essence of their faith.[692] The fifth and last strategy is that "the process of reconciliation will be fulfilled only with the complete consummation of the world by God in Christ", which I interpret to mean the coming of the Kingdom of God to which oppression, violence and suffering are alien.[693]

This language may be too overtly religious for some post-Enlightenment development workers, but makes sense to, in this case, people of Christian faith in a post-conflict situation. It is important to remember that for Africans in their continent beset more than most with conflict, it is, in a seminal work by Kenyan theologian, John Mbiti, "religion, more than anything else, which colours their understanding of the universe and their empirical participation in that universe, making life a profoundly religious phenomenon".[694] It is a phenomenon which can heal and help restore relationships and return communities to a normality where real peace reigns.

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[689] Robert Schreiter C.PP.S., *The Ministry of Reconciliation: Spirituality and Strategies*, (Maryknoll, NY: Orbis Books, 1998) 14.
[690] Ibid. 16.
[691] Ibid. 17.
[692] Ibid. 18.
[693] Ibid. 19.
[694] John Mbiti, *African Religions and Philosophy*, (London: Heinemann, 1969) 262.

These strategies can be translated into secular development language, as I indicate in the section about the use of bilingualism below (section 4). It remains the case that the use of explicitly religious language and worship will naturally and experientially have greater force among believers. That force for reconciliation extends also to rituals, such as celebration of Mass for the dead and the living, and the use of the sacrament of reconciliation ('confession') in Catholicism. In Goma in the Democratic Republic of Congo (DRC), missionaries went in large numbers as humanitarians to assist the million people who had fled the genocide in Rwanda in 1994. Instead, they found themselves in the unusual situation of acting as priests to listen to the confessions of perpetrators of violence and giving them the sacrament of reconciliation as an initial step on the road to communal recovery from madness.[695]

2. *Understanding human dignity and human rights:* In the Cambodian case study, concepts such as the 'preferential option for the poorest' and 'participation' were well understood by everyone but not 'human dignity' or 'human rights'. In many South-east Asian countries, the term 'human rights' is often regarded not only as a Western import but as seditious, as I know personally from having taught human rights as part of an international development studies course in Thailand. It will be the same in many countries, both North and South, as even democratic nations such as Australia ignore human rights, in their case over asylum seekers, refugees and migrants. RCFBO project officers should understand not just the geopolitics of the countries they work in but also the liberative elements of the philosophies and faith traditions which provide people with their values and their rights, as well as their obligations. Human dignity is the foundational principle for all other CST principles, which the Universal Declaration of Human Rights attests to in its first Article, "All human beings are born free and equal in dignity and rights".[696] The rights discourse, as I noted in Chapter Four, section 4.5.1 in relation to Schopenhauer's opinion that, in Michael Rosen's words, "talk of dignity

[695] Personal experience in Goma in October 1994.
[696] United Nations, *Universal Declaration of Human Rights*, 1948. Retrieved from https://www.ohchr.org/EN/UDHR/Documents/UDHR_Translations/eng.pdf.

[was] mere humbug - a pompous façade, flattering to our self-esteem but without any genuine substance behind it", is complex and controversial in contemporary secular life but not in CST.[697] The whole understanding of the relationship between human dignity and human rights requires to be studied and brought more fully into IHD according to context and culture.

3. *Social Analysis and Reflection*: Poor communities, once their confidence has been increased, as in the Cambodian case, need to continue to hone their skills in making a social analysis of their milieu, economically, socially and culturally. That will ensure that they move forward in their development journey, and not backwards, and support political, economic and social processes which will empower and not exploit them.[698] A well-tried tool for this analysis by the community is the pastoral or 'praxis' cycle (see Figure 1 in Appendix 1). It is similar to the 'see, judge, act' method I have mentioned in several chapters. It starts with exploring the present reality and describing what is going well in their community and what is going less well; it continues with a 'thicker' analysis of the situation followed by, when used by Christian groups, a theological reflection but it can also be a reflection in relation to the social principles of any faith or simply a solidary ethical reflection. The 'action' part becomes a response which transforms so that whatever is decided favours the common good in the community. The process should be repeated as often as is practicable, as noted in Figure 1.

4. *Bilingualism*: It is a frequent complaint of Church leaders about RCFBOs that they are not 'Catholic' enough. If bishops, priests and popes looked at the agencies' praxis, as illustrated in the IHD example from Cambodia, they would see that it is shot through with a Gospel understanding of human development. What the leaders are really referring to is the lack of religious language when RCFBOs talk about their programmes, which is partly caused by the ingress of development jargon into their field of expertise and partly because they have to speak to all sorts of

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[697] Michael Rosen, *Dignity: its history and meaning*, (Cambridge, Mass.: Harvard University Press, 2012), 1.
[698] See Joe Holland and Peter Henriot SJ, *Social Analysis: Linking Faith and Justice*, (Maryknoll, NY: Orbis Books, extended and enlarged edition, 1983).

stakeholders - secular, inter-faith as well as Catholic. As the former CEO of SCIAF, Paul Chitnis, writes, RCFBOs in talking to communities, CBOs and NGOs of other or no faiths, Catholic supporters and the Scottish hierarchy as well as the range of governmental or multilateral back donors, need to be at least 'bilingual' if not 'multilingual' in terms of the language they use.[699] This is not an attempt to deceive but to be understood. They need to make themselves understood to their supporters through a more explicit use of religious language (which many are shy of) but need a different vernacular when reporting to charitable bodies such as OSCR (the Scottish Charity Regulator), politicians behind DFID (the Department for International Development of the UK Government) or the Scottish Government's overseas aid fund, all of whom, according to Angela Cheyne, will be illiterate in religious language.[700] It strikes me also that non-religious RCFBO staff can be 'bilingual' about the faith perspective of IHD. Leonardo Boff made the distinction between orthodoxy, "correct thinking about Christ", as opposed to orthopraxis, "correct acting in the light of Christ".[701] Perhaps post-Enlightenment RCFBO staff members could follow the faith of Jesus, as was displayed in Chapter Three sections 3.3.4 to 3.3.6 (orthopraxis) while having the intellectual and emotional freedom to reject 'faith in Christ' (orthodoxy).

This faith/secular bilingualism has been handled well in the context of partners and programme participants in the Cambodian example but needs further refinement by RCFBOs in general with their audiences and stakeholders in their home countries as well as with partners.

5. *Capacity Building:* A typical understanding of capacity building as understood by many organisations from the secular sphere such as the Organisation for Economic Cooperation and Development (OECD) is "the

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[699] Paul Chitnis, "Keeping the Faith: A Development Agency's Experience of Working in a Secular Society" in *Words in Action in Ten Thousand Places,* The Institute Series 12, (London: Heythrop Institute for Religion, Ethics and Public Life, 2009) 45-59, 49.
[700] Angela Cheyne, "Lost in Translation: Faith-based Charities and 'Public Benefit in the Eyes of the State" in *Lost in Translation: Faith-based Charities and 'Public Benefit in the Eyes of the State,* The Institute Series 6. (London: Heythrop Institute for Religion, Ethics and Public Life, 2008). 7-51, 7-8.
[701] Leonardo Boff, *Jesus Christ Liberator: A Critical Christology of Our Time*, (London: SPCK, 1990, seventh impression). 46.

ability of people, organisations and society as a whole to manage their affairs successfully".[702] For many RCFBOs, capacity building means providing the programme participants with the tools, means and skills to enable that description to come true. For RCFBOs, the description of capacity building that makes more sense is articulated by Michael Fullan, "the capacity of a system to engage in the complexities of continuous improvement consistent with deep values of human purpose".[703] That means capacity building, especially for RCFBOs, must be the place where the four principles of CST explained in Chapter Four from section 4.5 ff., (viz. dignity, the common good, solidarity and subsidiarity) coincide. Capacity building thus understood should foster an increase in empathy to overcome ethnic or religious tensions that will destroy any developmental gains from the implementation of the IHD approach if not addressed; it must be dialogical, within the community, between the community and the CBO, and between the CBO and the RCFBO. Being dialogical nowadays demands, in the words of Pope Francis, "an approach that enters into dialogue with others 'from within' their cultures, their histories, their different religious traditions" in order to face the challenges of the age;[704] this form of capacity building concerns systemic change but also interior change. That can only be achieved by an appreciation of the faith traditions of the programme participants, by discovering the values from those traditions which shape the lives of the people, and by seeking to incorporate liberative elements into capacity building strategies and finding ways of incorporating them into programmes. Capacity building must never be just a tool in the development toolbox but an integral part of an IHD approach to development in itself. It is, in Deborah Eade's words, "a response to the multi-dimensional processes of change, not as a

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[702] OECD, "The Challenge of Capacity Development: Working towards good practice", 2006. Cited in Nigel Simister and Rachel Smith, *Monitoring and Evaluating Capacity Building: is it really that difficult?* Praxis Paper 23, INTRAC 2010, 3.
[703] Michael Fullan, *Leadership and Sustainability: System Thinkers in Action,* (Corwin Press, Thousand Oaks, Calif., 2005), ix.
[704] Pope Francis, "Theology after *Veritatis Gaudium* in the Context of the Mediterranean", given at a meeting promoted by the Pontifical Theological Faculty of Southern Italy - San Luigi section - in Naples, 21st June 2019. Retrieved from http://w2.vatican.va/content/francesco/en/speeches/2019/june/documents/papa-francesco_20190621_teologia-napoli.html.

set of discrete or pre-packaged technical interventions intended to bring about a pre-determined outcome".[705]

7.5 Conclusion of this Section

Chapter Seven so far has demonstrated by research findings the strengths of taking an IHD approach to development, and how it results in good developmental outcomes for the programme participants, and equips them not just with skills that allow them to gain materially but ones which result in an increase in self-esteem and confidence through full participation in the design, implementation and evaluation of the programme. The programme encourages the community to be empathetic towards those previously shunned by society, and to bring them into the mainstream of decision-making processes over their lives, both individual and communal. From an RCFBO standpoint, I have tried to illustrate in the section 7.4 how faith might be employed as an asset in the transformation of self, both as a system for transformation and in engendering interest in the liberative 'justice and peace' elements of all mainstream faith traditions.

The research has, hopefully, shown to sceptical stakeholders both in the institutional Church and in RCFBOs that IHD utilises the best of a community, people-centred approach to development as well as encompassing Church teaching on humanitarian and development issues. This fusion renders IHD work in the field the nearest to a 'magisterial' transformation of the CST theories on development into RCFBO praxis.

There are, however, still gaps in the learning about some aspects of IHD from RCFBOs, especially in the realm of culture and faith. In this regard, as I mentioned in my conclusion to Chapter Six (section 6.7) and above in 7.4 under 'Faith as an asset', my work and research with Faith and Praxis, an RCFBO from the Catholic Social Thought Tradition but with Scottish roots, might fill in some of those gaps by RCFBOs' adapting its methodologies of leadership training and

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[705] Deborah Eade, *Capacity-Building: An Approach to People-centred Development*, (Oxford: Oxfam, 2007), 24.

organisational development. In addition, it might be useful to look at research I undertook with the participants of a Faith and Praxis programme in Cameroon through an IHD lens. I hope to demonstrate how these methodologies could assist RCFBOs in using faith as an asset in their programmes, which will render the development outcomes more authentic in terms of their relevance to the people's culture and will help to bridge the gap between the magisterium and the RCFBOs.

7.6 Praxis from the Catholic Social Thought Tradition: Faith and Praxis

Faith and Praxis for Global Leadership, to give it its full title, is an RCFBO, rooted in the Catholic faith but which works ecumenically. It is basically a capacity building organisation for training leaders in programmes which integrate faith and life to assist development processes, especially of interest in this thesis, among those working with the poor in Africa.

As a Faith and Praxis Associate who has participated in their programmes in Rome, Ghana and Cameroon, what struck me was that their faith-filled approach to human development and the transformation of people and organisation which ensued, albeit from a Christian and especially Roman Catholic provenance, illustrated how to use, in a non-proselytising way, faith resources in development which would be of use to RCFBOs. Even though the main clients of Faith and Praxis are sisters, brothers and priests from religious congregations, RCFBOs can learn from, and adapt, its methodologies on how to use faith as a resource which creates space for transformation of self, of NGO/RCFBO staff and of how the organisation functions, whether it is a religious congregation or self-help groups, CBOs or RCFBOs. I illustrate this by a piece of research I carried out in Cameroon, but will first put it into context by introducing Faith and Praxis and its work more thoroughly to establish its background and development credentials.

Faith and Praxis was founded by Sr Christine Anderson, a member of the international, Ignatian-influenced Faithful Companions of Jesus congregation in 2011, after thirty years of working for the Craighead Institute of Life and Faith in Glasgow, which she was instrumental in founding in 1987, and for the Young

Christian Worker's Movement, Jesuit Refugee Service International (JRSI) and the Archdiocese of Westminster. Her specific ministry over those years had been to work with religious and lay people to integrate life and faith in their call to mission, with a particular emphasis on serving the poor and marginalised. Central to Faith and Praxis is "the development of a methodology for the integration of life and faith based on spiritual discernment, a social pastoral process, organisational analysis and the Cardijn dialectic";[706] the exploration of a theology of the religious and lay vocation in the Church and the developing world; the implementation of organisational theory in practice; and a "development and training pedagogy aimed at enabling leaders and members to be fully human in their different roles serving God in the world".[707]

This type of leadership training is grounded in the documents of the Second Vatican Council and based on spiritual discernment in the Ignatian tradition and a social-pastoral process, using various iterations of the pastoral spiral mentioned in section 7.4 under the heading 'social analysis and reflection'. These methodologies come from a faith perspective, without any of the RCFBO coyness discerned by secular researcher Rick James in Chapter Two of the thesis where reticence to articulate faith for a variety of reasons can lead to a dis-integration of the faith of the FBO from their development work.[708] In similar mode, the research of Megan Hershey in Kenya discovered that faith was not a key element in FBO programmes and how faith had been 'washed out'.[709] In the case of Faith and Praxis, faith is used not only as the launching pad of action but the locus for reflection that informs the action. Given that many of the leaders of religious congregations were also interested in improving the management of their congregations, Faith and Praxis added 'All Whole Organisation Transformation and Development' to the mix.

Faith and Praxis runs many types of programmes but I shall concentrate for the purposes of this thesis on a module of a leadership programme in Cameroon

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[706] Christine Anderson, Maria Pilar Benavente Serrano and Monika Kopacz, "Faith & Praxis: Vision and Strategy 2016", 11. Available in the Faith and Praxis archives in Rome.
[707] Ibid. 12.
[708] Rick James, *What is Distinctive about FBOs?,* 10-11.
[709] Megan Hershey, "Understanding the Effects of Faith: A Comparison of Religious and Secular HIV Prevention NGOs in Kenya" in *Journal of International Development*, vol. 28, Issue 2. (2016). Retrieved from https://onlinelibrary.wiley.com/doi/abs/10.1002/jid.3075, 161-176, 162.

where I conducted my research. In terms of relating this section to the research questions, it especially deals with using faith as an asset in IHD as an aid to transformation, one of the areas which, as we see from 7.4, is lacking in the full rolling out of IHD by RCFBOs. It also answers Research Question Two, regarding why using faith as a resource is seen as a hindrance by many RCFBOs. It will also help to answer Question Three on better development outcomes in the global South and help transform relationships between the institutional Church and RCFBOs because the latter are using the resources of faith in a more open way when it is culturally acceptable to do so. When the communities which RCFBOs are accompanying belong to another faith, as I suggest in 7.4., these methodologies can be adapted to suit.

7.6.1 Research Organisation and Methodology

After carrying out research on the archives of African programmes in the Rome base of Faith and Praxis, I was invited to attend the second module of the programme in Ndop, Cameroon in 2014 as a practitioner and as a researcher. The centre where the module took place and where we were accommodated was run by the Holy Union Sisters in collaboration with the Major Superiors of anglophone Cameroon. The participants were almost exclusively sisters of a variety of international and Cameroonian religious congregations, priests, and some brothers. All of them held leadership positions. The only lay person was a female doctor who worked in a Church-run hospital in nearby Bamenda and had insisted on attending but was only allowed to be present for a relatively short time. The participants, especially the sisters and brothers, worked with youth, the mentally ill, the sick, prisoners, school dropouts (to whom they taught practical skills such as carpentry), and also carried out parochial and Church administrative duties.

The aim of the programme, articulated in the first module, was “to work with leaders and members in such a way that they develop their confidence in their ability and skills so as to lead and energize their congregations in a sustained, faith-filled way in their current context”.[710]

[710] Christine Anderson FCJ, Marie-Annick Guillouche FCJ and Jim Christie SJ, *Report on First Module in Cameroon*. Available in Faith and Praxis archives in Rome.

The main aims of the research were to ascertain from the participants how they used what they had learnt in the modules of the programme; how the course changed them as persons and how they interacted with the poor in their work, and whether the person's attitude had changed towards the poor; how participants from the first module had used CST in their congregations; whether the course fulfilled its main purpose of integrating life and faith so that participants could carry out their mission in a faith - filled way which benefited the people they served; how the methodologies fitted into an African/Cameroonian world view.[711]

The research is useful in the current context of IHD because it deals with the whole question of faith leading to transformation of self, organisation and attitude to the poor, and integrating that into IHD programmes.

I used the table groups as focus groups. A focus group, first coined by Austrian-American psychologist Ernest Dichter (1907-1991), is a form of qualitative research in which groups of people are asked what they think about a process or idea in a conversational way, similar to the 'hanging out' approach introduced by Graeme Rodgers (see 7.2.3 in this chapter). In this case, the questions centred around the modules of the Faith and Praxis leadership programme. Questions were asked in an interactive group setting where participants were free to make comment with other group members to ask deeper questions about what they had learnt from the first and, where possible, second modules, how they had used and disseminated the learning to others within their congregation and which methodologies appealed to them and why. Please note that I have omitted names to preserve anonymity. Before turning to the research, I shall introduce some of the Faith and Praxis methodologies which are key to programmatic success.

[711] From Duncan MacLaren, "Faith and Praxis: faith-filled leadership development for the 2st century", 2014. Private paper of questions for participants.

7.6.2 Faith and Praxis Methodologies

Many of the methodologies of Faith and Praxis derive from their conception and use by the Craighead Institute of Life and Faith, which should come as no surprise given that both organisations were founded, and for many years directed, by the same person, Sr Christine Anderson FCJ. It should be noted that the Craighead Institute gave a particular meaning to the term 'methodology', seeing it, in the words of a former Director who wrote a doctorate on the subject, as the way they worked in "bridging the gap between the dignity of the human person and the obstacles of poverty and injustice which prevent people living with that dignity".[712]

The methodologies of the 'Integrating Life and Faith' course of the Craighead Institute centred around the Cardijn dialectic, Ignatian Spirituality, and the liberationist pedagogy of Paulo Freire, and these have been continued by Faith and Praxis as core to its work. In my review of methodologies, I add a comment on organisational change introduced by Faith and Praxis.

Using the Cardijn dialectic in the Cameroon programme meant starting with ordinary human experience in the participants' context; encouraging dialogue rather than top-down conversations in a local church too given to hierarchical prissiness; exercising 'social authenticity', meaning in our case that white Europeans did not judge what the African participants shared; transferring the democratic way of organising of the Young Christian Workers' Movement to, in this case, religious congregations so that everyone would have "equal opportunity of contributing to and benefiting from every part of the structure";[713] negotiation and working together to make decisions. For Anderson, this methodology could promote change in Church and society, especially with marginalised groups.[714]

Ignatian spirituality, as with the other aspects of methodology in Faith and Praxis, begins with the experience of life, not theory, and is an approach to

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[712] Pauline Dawn Petrie, "A Pastoral Approach to Critical Pedagogy: Effecting Social Justice", PhD Thesis, School of Education, University of Glasgow, 2011, 101.
[713] Ibid. 71.
[714] Ibid. 74.

"answering questions of how we respond at our deepest level to the world around us".[715] As Pauline Petrie reports in her doctorate referred to above, the FCJ Sisters define their Ignatian spirituality as " the way our experience of God shapes our way of seeing the world, as well as our way of interacting with the world".[716] That resonates with my experience of dealing with people from many faith traditions in the global South.

The third major element of the methodologies used by Faith and Praxis is Paulo Freire's liberationist pedagogy which is "the type of praxis required for people to become active participants in shaping the economic, social, cultural and subjective formations that affect their lives and the lives of others".[717] It is intimately connected to the magisterial teaching on the necessity for the poor to participate in their own development, to the extent that they become co-creators and ultimately judges of the project, process and results. That requires the poor to be conscientised, becoming aware not only of their own worth but of what makes them poor in society, as part of a journey towards becoming agents of change.

The last element of the methodologies used by Faith and Praxis also responded to the wish of the sisters and brothers to improve the management of the congregations through a mix of faith and secular resources.
Experience, engaged spirituality, becoming aware of one's own worth and of the challenges of society are useful additions to IHD, which can be found in my analysis of the research in Cameroon which follows.

7.6.3 Results of the Research

Please note that the following is based on my private and unpublished report to Faith and Praxis.[718]

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[715] Ibid. 103.
[716] Ibid. 103.
[717] Peter McLaren and Peter Leonard, *Freire: A Critical Encounter*, (London: Routledge, 1993) xii, cited in Pauline Dawn Petrie, *A Pastoral Approach to Critical Pedagogy*, *op. cit.*, 27.
[718] Duncan MacLaren, "Evaluation of Focus group interviews with the participants in the second module of the Cameroon program" for Faith and Praxis, Sunday 30th November to Saturday 7th December 2014, Ndop, Cameroon.

(a) *Learning from the modules*: *Inward change*: All of the participants agreed that they had changed inwardly to be more open, less judgmental and thus less strict with people under their charge. This openness helped them to relate better to the other members of their congregations, stressing that the concept of 'relatedness' had replaced the much more difficult 'relationship' in their dealings with others. They had become more receptive to new ideas and had become more enthused by their work. By sharing the learning with the other members of the congregation, they have all become more open to new ideas that will emerge from a dialogue rather than a command.

(b) *Learning from the modules: Deep listening:* many said that they had become better listeners following the learning of 'deep listening'. One sister who ministers to the sick said that, by listening more intently, she had become more patient with the sick, leading to her becoming the consoler she should have been. Another, also a nurse, found that being present to her patients in an attentive way ensured their dignity was not undermined. One said that she now "listened very differently from before". One brother attested to the fact that his improved listening skills had led to deeper awareness of his being accountable as well as responsible.

(c) *Learning from the modules: Leadership:* a number learned that the 'superior' did not have to make all the decisions but that they should be made in dialogue with others. As one informant stated, "Proper leadership involves everyone". A priest learned that he as a leader was not alone but a leader "within a system" and he could call on the talents of all involved. A brother said he had implemented the lesson on a community being a matter of "us not I". It has helped the members of the community to slow down to consider how they can more effectively work together and share responsibility. When this brother was being transferred to another community, he made sure to empower the previous community in his tasks before leaving and that was much appreciated. After the seminar, he visited seventy small Christian groups to talk about the programme and, as he stated, "the

scales fell from their eyes" after his talk as they discovered what solidarity actually meant. That helped them to come together. He said, "They now seek to keep the community united, take responsibility for their actions without fear, relate to one another without prejudice and have learned that the Church is the pilgrim people of God journeying towards the Kingdom not just the brother, the priest or the bishop". A number mentioned learning the difference between 'power' and 'authority' helping them in their work situations, and the importance of treating everyone 'like adults'. One admitted she was now less authoritarian on the one hand and, on the other, less *laissez-faire* as a leader. The concept of discerning what was negotiable and what was not led to a complete change of tactic, as, previously, 'negotiation' was forced through authoritarian diktat. The members of one congregation were moved to looking at governance, saw the inconsistencies and problem areas and so made the leadership roles clearer and wrote job descriptions. In the course of this exercise, they discovered where roles clashed and led to conflicts. They handle conflicts better now, using discernment tools and thinking before acting.

(d) *Learning from the modules: Faith as a resource*: A number of members of the group said that they had never thought of faith as a resource before. They all mentioned that they had been inspired by presentations on the leadership of Pope Francis, of the insights of the conciliar documents, and of the principles of CST, which would help them be truer to their mission and more open to those they served.

(e) *Learning from the modules: Organisational Change:* the tree image of going back to core values which were the root of the tree was found to be very helpful for all participants. In one instance, a sister and members of her congregation decided to go back to the constitutions and statutes which they looked at through the lens of the learning. She said they then realised that misunderstandings around issues of negotiation, and relatedness as opposed to relationship could "help to kill the spirit of mission".

Otto Scharmer's concepts of 'open mind, open heart and open will' from his work on 'Theory U' was extremely useful in seeing the bigger picture of an issue.[719] 'Open mind', accessing intellectual intelligence, is the ability not to be judgmental and to make deeper rather than superficial enquiries about the issue or person so that whatever the problem is can be seen "with fresh eyes".[720] 'Open heart', accessing emotional intelligence, is to "use one's heart as an organ of perception" so that the person's attention moves to see the whole.[721] Pope Benedict XVI's admonition to development workers that they must become the "heart which sees" (vid. Chapter Six, section 6.2.1) is reflected in Scharmer's theory.[722] 'Open will', accessing spiritual intelligence, is to leave old identities and perceptions behind and allow "our emerging authentic self" to come forth.[723] These ideas broke through old, authoritarian ways which were stifling congregations to allow a future of dialogue, compassion and humility to emerge, discovering a "more profound and practical integration of the head, heart and hand…….at both an individual and a collective level".[724] Scharmer's theory suggests the abandonment of learning from the past since in times of internal crisis, as the Church is currently experiencing, organisations either just continue as they always have done or go back to the practices of a mythical, perfect past. Scharmer's proposition is to learn from the emerging future which means breaking with the past, and viewing reality from "a more holistic perspective that also includes the more subtle mental and intentional spiritual sources of social reality creation".[725] For leaders (anyone who manages change, regardless of status), what matters is not only *what* they do and *how* they do it but their "interior condition……the inner place from which they operate - the source and

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[719] C. Otto Scharmer, *Theory U: Leading from the Future as it Emerges: The Social Technology of Presencing*, (San Francisco: Berrett-Koehler Publishers, Inc.,2009).
[720] Ibid. 468.
[721] Ibid. 468.
[722] Pope Benedict XVI, *Deus Caritas Est*, par 31b.
[723] Scharmer, *Theory U*, *op. cit*. 468.
[724] Ibid. 20.
[725] Ibid. 14.

> quality of their attention".[726] It is little wonder that 'Theory U' appealed to members of religious congregations! It would also be a better fit for RCFBOs when they have staff undergo management training, not to employ corporate specialists who do not understand the source and ethical framework from which an organisation like SCIAF/Caritas Scotland works.

In summary, the methodologies used with the material had resulted in spurring personal, communal and leadership transformation. Module participants found that they had been changed 'from within', and that shift in consciousness had helped to reshape their concept and practice of leadership, making it less confrontational and more collegiate. It also increased their confidence and made them more sensitive and empathetic to others which is vitally important in religious life where people of various ethnicities are brought together willy-nilly as a community, as well as necessary when dealing with communities on the margins. I could see the beginnings of real transformation, exemplified in a statement by one priest, that the programme had "changed his life".[727]

The programme also had an effect on mission. Two examples will suffice. A group of brothers thought of starting a private school to be more financially self-sufficient. Participants in the discussion group asked how this was consistent with their charism to work with the poorest. The brothers decided to reflect on how to give bursaries to poor students - if the project goes ahead at all. In another example, a group of sisters with a charism to work with the rural poor had fallen away somewhat from the practice with only occasional visits to those areas. Participants from the first module of the programme began a discernment around what the charism was encouraging them to do and the result was that several members moved out of their convents and went to live with the people in the rural areas. They arranged for trainee nurses to spend time in the villages to tend to the local people, training and organising paramedics in the villages to treat common causes of ill health and to flag up anything more serious, combining practicality with capacity building.

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[726] Ibid. 27.
[727] Duncan MacLaren, *Evaluation Report*, 4.

There was a desire expressed by participants to have more 'African content', as a number of the examples used to illustrate important points were Western, and, to some, especially sisters and brothers belonging to indigenous congregations, incomprehensible. Some African trainers used African imagery, similar to the tree and elephant imagery used in the Cameroonian module, recalled by participants as particularly helpful because they were dealing with images from their reality.

Some difficulties with culture in their Cameroonian reality were raised. For example, in discussion groups of mixed ages, if the person relating a problem to be tackled is more mature and the questioner younger, the younger person will be reluctant to express herself in a frank and open manner, given the cultural norms around respect for the elderly. This requires more dialogue between the parties about the dynamics taking place and the desired outcome. Participants mentioned that there were proverbs in African culture which dealt with interaction between people of different ages and these might be useful to incorporate into the programme.

The suggestion from some participants was to introduce more presenters from Africa so that points could be illustrated from a specifically African slant. Since my research, Faith and Praxis has not only trained more trainers for the leadership programmes and expanded into more countries in sub-Saharan Africa but handed over the running of the African programmes to Africans, a superb antidote to any remaining traces of colonialism in RCFBO practice,

It is also interesting to note areas that were not mentioned much by the participants but which are widespread in Africa, as in the rest of the world, and which are constantly stressed in RCFBO praxis, viz. sexism and its godfather, patriarchy, as well as the role of the laity in the Church.

The magisterium of the Church is aware of, and condemns, the exploitation of women but often couches the contribution of women to society in a patronising way from indulging in its innate system of patriarchy. Even Pope Francis has been guilty of this. He talks about, on the one hand, "the plight of so many poor women, forced to live in dangerous conditions, exploited, relegated to the

margins of society and rendered victims of a throwaway culture" (but within the context of 'the female body in culture and biology'),[728] and, on the other hand, mentions women's contribution to society, apart from motherhood, being "sensitivity, intuition and other distinctive skills which they, more than men, tend to possess".[729]

This is one area where the institutional Church can learn from RCFBO praxis, which, from the agency context, is not about questioning gender as a biological construct but as a social one. In SCIAF's most recent policy document on gender, *Pursuing Gender Equality: SCIAF's Policy and Strategy 2016-2020,* the gender concept refers to,

> the socially constructed roles, attributes, activities and opportunities that a given society considers appropriate for women and girls, and boys and men, learned through socialisation processes and institutionalised through education, political and economic systems, as well as legislation, culture, tradition and religion.[730]

The result is that, in terms of Integral Human Development, the outcomes are consistently worse for females than for males.[731]

As indicated in the case of the lay doctor in 7.6.1 above, an aspect which has to be addressed, but was discussed over coffee rather than in focus groups, is the apparent problem in the Church in Cameroon, and in Africa as a whole, about training lay people who work for Church entities. Many of those in authority who make the decisions about who participates in which seminar, often regarded as a privilege rather than a necessity, seem to believe that training in faith-filled leadership should be only for priests, brothers and sisters (who, though canonically lay people, form part of 'the consecrated'). Some religious leaders even found it difficult to have lay people within their groups when discussing perceived problems of religious life. In the case of this case study, being

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[728] Pope Francis, "Address to participants in the plenary assembly of the Pontifical Council for Culture", 7th February 2015. Retrieved from http://w2.vatican.va/content/francesco/en/speeches/2015/february/documents/papa-francesco_20150207_pontificio-consiglio-cultura.html
[729] Pope Francis, *Evangelii Gaudium*, 2013, par. 103.
[730] SCIAF, *Pursuing Gender Equality: SCIAF's Policy and Strategy 2016-2020,* Glasgow, 2018, 2. Available from the SCIAF office.
[731] Ibid. 2.

'consecrated' gave the priest or sister a privileged place in Church society in terms of leadership, a concept that seems to have been at odds with the *Lumen Gentium* statement that

> all the faithful, that is, who by Baptism are incorporated into Christ, are constituted the people of God, who have been made sharers in their own way in the priestly, prophetic and kingly office of Christ and play their part in carrying out the mission of the whole Christian people in the church and in the world.[732]

7.6.4 Looking at the Cameroon Programme through an IHD Lens

I have discerned ten lessons learned for an IHD approach in humanitarian and development programmes run by RCFBOs from the research among, for the most part, clergy and sisters in Cameroon. The lessons concern inner transformation and also organisational practice. The lessons will have to be translated into RCFBO contexts, whether internally or externally with other entities (CBOs, self-help groups etc.). They will help RCFBOs deal with the questions of power, faith, the creation of empathy and the exercising of leadership from a Christian perspective but one which does not involve any hint of proselytism.

The first lesson was that training focusing on changing self, practices, ways of working and maintaining relationships within a development context emphasised inner transformation as opposed to the normal trainings for capacity building which concentrate on sharing Western skill sets, with varying degrees of success, and achieving sustainability. Within a context of mixed ethnic groups, this inner transformation allowed them to work together more easily, and made them more empathetic to others.

The second lesson was from the emphasis on deep listening, where participants were encouraged to have 'big ears and eyes' but a 'small mouth' in order to observe reality more clearly. This contributed to the transformative aspects of the programme. This deep listening can help deal with the pathological internal dynamics that can arise which undermine mission. It brings participants back to

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[732] Vatican II Documents, *Lumen Gentium*, par. 31.

purpose, emphasising more the transformation necessary within themselves to carry out their mission better, to reimagine the poor in their contemporary socio-political context in Cameroon and to help them on a journey to greater social justice. As Bernard Lonergan SJ said, "conversion is the experience by which we become an authentic human being".[733]

The third lesson concerned leadership which should not be exercised in a totalitarian way by one 'leader' who makes all the decisions but where dialogue among all stakeholders results in shared decisions and shared ownership of the results. Leaders have learned that they work in a system and need to call upon all the talents of the community to work together effectively. This is particularly important in an African reality, given the number of ethnic and linguistic groups which perforce have to come together in a religious community.

The fourth lesson was that there occurred some movement away from a hierarchy which was used to commanding to one which consulted. They began to understand the difference between 'power' and 'authority'.

The fifth lesson was for all stakeholders to discern what was core to the mission and what was not. That will involve going back to vision and mission statements to ensure that they conform to an IHD approach and become more fully the RCFBO they think they are.

The sixth lesson was realising that conflict within an organisation is both inevitable and unavoidable. The major task is to manage it.

The seventh lesson was to learn from viewing faith as a resource which was even difficult for those in religious orders. They looked at the servant leadership of Pope Francis and CST as both a system and a lens to view reality, their mission, and the people they dealt with, especially the marginalised. It was important that they brought into the picture not an overly pious Western faith deracinated from African life but one grounded in African realities and world views. The

[733] Quoted by Richard Rohr OFM, "Beautiful Morality: A One-Man Vatican III" in John Littleton and Eamon Maher (eds.), *The Francis Factor: A New Departure*, (Blackrock: The Columba Press 2014), 133-140, 140.

organisational development aspect also has largely a faith provenance, highlighted in working for justice for the poor and marginalised as laid out in *Lumen Gentium* and *Gaudium et Spes*.

In this instance, Faith and Praxis was dealing with a homogeneous group of African religious who all came from the same faith centre. That is obviously not true for RCFBOs which are mostly staffed by a heterogeneous mix in terms of faith, especially, but not exclusively, in the global North. Nevertheless, the work of Faith and Praxis has shown that values-based training, integral leadership development (bringing human, psychological and spiritual aspects into reflection around development), as well as building up a sense of common mission and using an ethical stance to bring about systemic change have led to individual, communal and organisational transformation which, I believe, 'all persons of goodwill' would benefit from.[734] The Faith and Praxis programme participant and the RCFBO worker may not have the same emphasis on faith but both believe in justice for the poor, using ethics to view the world, and want transformational results for the discarded and the marginalised among whom they work. Using Faith and Praxis methodologies might result in both cohorts having more in common than they thought.

The eighth lesson is taking the desire for more African content in the material and the programme seriously, which is now more of a possibility given that the African programmes are being run by Africans. It is important to note that imagery using trees and elephants to make important points were the most appreciated because they aligned with aspects of their reality. It is also important to use social justice statements from African bishops' conferences, and regional assemblies of bishops such as Imbisa for Southern Africa, as well as using the insights of African theologians in forming a suitable theological underpinning for transformative work by RCFBOs in Africa. The Cameroonian theologian, the late Jean-Marc Éla, was unknown to participants yet he connects the usual stress on culture in African theology with liberation theology.[735]

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[734] Christine Anderson et al, *Faith & Praxis Vision and Strategy 2016*, 26.
[735] See Philip Gibbs *The Word in the Third World: Divine Revelation in the Theology of Jean-Marc Éla, Aloysius Pieris and Gustavo Gutiérrez*, (Rome: Editrice Pontificia Università Gregoriana, 1996); Ian Linden *Global Catholicism*, (London: Hurst Publishers 2009). 251.

The ninth lesson is to take culture more seriously. The father of development ethics, Denis Goulet, said, "Culture, not economics, technology or politics, is the primordial dimension in development".[736] By that, he meant that development cannot ignore culture which involves values, behaviour, kinship, power dynamics, even concepts of time, and a whole host of modalities of looking at the world and living life. It does not just belong in an anthropologist's notebook about exotic ways but belongs at the heart of any development enterprise if it is to have an outcome which is deemed truly successful by the programme participants. In Remi Akujobi's article about motherhood in Africa, we read, "Motherhood is so critical in most traditional societies in Africa that there is no worse misfortune for a woman than being childless. A barren woman is seen as incomplete".[737] When in Uganda in the Eighties at the height of the HIV/AIDS epidemic, I met development workers who were surprised that women were still trying for children despite the possibility in certain areas that their husbands would be infected at the time when HIV/AIDS was still a death sentence.

Some other aspects of culture are mentioned in lesson eight, but others are connected with deep values such as "life unity, communalism and shared purpose" inherent in African life, and the concept of *Ubuntu*. The Kenyan theologian, John Mbiti, characterises it as,

> Whatever happens to the individual happens to the whole group, and whatever happens to the whole group happens to the individual. The individual can only say: 'I am because we are; and since we are, I am'. This is a cardinal point in the understanding of the African view of man [sic].[738]

The kind of development model which has failed the poorest of Africa's people also needs to be critiqued through the prism of culture. J. Matunhu castigates modernisation theorists for impoverishing Africa,[739] and insists that the antidote

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[736] Denis Goulet, *The Cruel Choice: A New Concept in the Theory of Development* (New York: Atheneum Press, 1972) 272.
[737] Remi Akujobi, "Motherhood in African Literature and Culture". CLCWeb: *Comparative Literature and Culture*, vol. 13, no. 1, 2011. *Expanded Academic ASAP*. Retrieved from: https://docs.lib.purdue.edu/clcweb/vol13/iss1/2/.1-7, 3.
[738] John Mbiti, *African Religions and Philosophy*, (London: Heinemann, 1969) 108-109.
[739] J. Matunhu, "A Critique of Modernization and Dependency Theories in Africa: Critical Assessment" in *African Journal of History and Culture*, vol.3 (5), June 2011. Retrieved from https://pdfs.semanticscholar.org/e757/f90a1232f19735537e2de0cce232233cda10.pdf. 65-72, 67.

to the devastation caused by this theory of development, and its current iteration, neoliberalism, calls for an African Renaissance theory to be established, "founded on African values and norms that are the very building blocks of African life…….which is unity, communalism and shared purpose".[740] Within this, the role of social movements "whose mandate is to engage people to face issues of justice, inequality and sustainability from a collective or communal approach" is central because they "reclaim the African identity and African values".[741] Religion is central to that identity and is a source of African values except that RCFBOs have scarcely touched the surface of faith being used to promote an endogenous view of development geared towards the poorest rather than strategies which grow wealth for the richest in society. Faith and Praxis methodologies point to this outcome of Christian involvement through its programmes.

The tenth lesson was the realisation from all the input, prayerful discussion and discernment that the congregations had to combine mutual strengths and capabilities to work together on an equal basis to engender positive change. They then had to look outwards to the margins of society, remembering the words of Pope Francis in *Evangelii Gaudium*, "Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor".[742]
These lessons will be taken into my hermeneutic of IHD in the final section of this chapter.

7.6.5 Conclusion of Chapter

The first part of this chapter (sections 7.1 to 7.5) concentrated on IHD praxis, illustrated by research carried out for Caritas Australia on an early IHD programme among the rural poor of Cambodia. Certain sections of Chapter Seven (sections 7.6 to 7.6.5) have concentrated on a variant of praxis dealing with faith from an agency, Faith and Praxis, which derives from the Catholic Social Thought Tradition but works ecumenically. I have tried to show, in a

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[740] Ibid. 71.
[741] Ibid. 71.
[742] Pope Francis, *Evangelii Gaudium*, 2013 par. 2.

‘thicker’ way, the importance of understanding culture within an IHD context to maximise the participation of the formerly termed ‘beneficiaries’, increase ownership of development interventions and ensure that the outcomes were consistent with the programme participants’ intentions, desires, and culture. An essential element of culture, particularly in a global South context, is the role of faith in shaping the lives of the individuals, communities and societies, which can be an asset to development rather than the obstacle it is often characterised as.

I analysed, through a research project I undertook among participants in a Faith and Praxis programme in Cameroon, how a faith perspective on development, using faith resources and insights, could transform self, CBO/NGO staff and the workings of organisations, including the self-help groups of programme participants, mentioned in sections 7.2.4 to 7.3, as well as CBOs and RCFBOs. Furthermore, I indicated how the lessons from the Faith and Praxis example could be inserted into IHD programmes to make them cohere more consistently with the lived reality of the people they were meant to serve.

This section has, hopefully, assisted in answering aspects of the research questions which deal with how RCFBOs could better mirror the theology behind IHD in their praxis, be more assertive in the faith aspect of their work, promoting it as an asset rather than as a hindrance to good development outcomes, and thus helping to bridge the gap between magisterial theory and praxis.

Conclusion to the Thesis: Theology, Lessons, and Ecclesiogenesis as Good News for the Poor

These concluding remarks aim to synthesise the arguments of the thesis, answer more fully the research questions, and propose IHD as a Catholic approach to development practice which is professional, as well as pro-poorest, pro-dignity, and pro-planet. At the same time, I attempt to show that faith can be an ally in producing good development outcomes for the poorest but ones which accord more fully with the programme participants' culture of which their faith tradition is an important part.

Throughout this thesis, entitled, *A Hermeneutic of Integral Human Development: Bridging the Gap between Magisterial Theory and Catholic Agency Praxis,* I have sought to propose a hermeneutic of Integral Human Development in order to bridge the gap I have described between magisterial theory and Catholic agency praxis. In order to proceed, I identified three research questions:
How does the theological understanding of Scripture, Tradition and the social magisterium of the Church on development shape IHD?
How do RCFBOs mirror this teaching in their praxis, and what hindrances exist which prevent IHD being fully rolled out?
How can the gap between magisterial theory and RCFBO praxis be bridged to accomplish better development outcomes in the global South; to transform relationships between Church and RCFBOs; and to offer, in the spirit of the Second Vatican Council and the papacy of Pope Francis, a Catholic approach to development which is professional, pro-poorest, pro-dignity and pro-planet to the world?

The questions seek answers to important issues I have experienced in over thirty years of working for or being involved with humanitarian and development issues in Catholic agencies.

I have provided a theological understanding of Integral Human Development, viewed from both official teaching and agency work in the field, and connected a theology around IHD to two examples of RCFBO praxis in Cambodia and Cameroon.

I think it best to order my answers to the questions into four areas: (a) the theology underpinning IHD from the hermeneutic which has evolved in the thesis; (b) the lessons to be drawn from the thesis for RCFBOs; (c) the lessons to be drawn from the thesis for the institutional Church; and (d) the bridging of the gap between magisterial theory and RCFBO praxis which will be good news for the poorest. I will end with a 'coda' on formulating IHD in the era of Pope Francis.

The Theology Underpinning Integral Human Development

Integral Human Development is not a new 'Catholic' theory of development to be added to the various theories I wrote about in the prolegomenon in Chapter One but forms part of Catholic moral theology. As with all theology, it has a basis in Scripture (Chapter Three), Tradition (Chapter Four) and, since it deals with humanitarian and development work carried out by Catholic agencies set up by their bishops' conferences to implement such work, it also springs from the magisterial teaching on issues about humanity and society which we call 'Catholic Social Teaching' (CST - Chapters Five and Six). It has also been influenced by the wider Catholic Social Thought Tradition.

CST, often regarded by RCFBOs as the core of IHD, cannot be understood without recourse to Scripture and the insights of Tradition, including papal encyclicals, and teaching from the Second Vatican Council. All the elements of IHD are mirrored in concepts such as justice, mercy, option for the poor, the transformation of self and society, and religiously generated values through which people frame their lives. All these elements find their genesis in Scripture and Tradition, and therefore IHD is a phenomenon of the Catholic Church and faith. The ecclesial context into which the concept of IHD has been born is the shift from a triumphalist Church which regarded modernity with hostility and itself as the perfect society to a post-Vatican II Church which saw its mission as

being to serve the world, to dialogue with other denominations and faiths, as well as the organisations of wider society, and to put the poor and the marginalised at the centre of its concern.

Pope Paul VI's *Populorum Progressio* was the first encyclical on development and is the source of the concept of IHD, and has been followed with various iterations under subsequent Popes. It is an integral development in the sense of covering the whole of life – the economic, social, cultural, political and spiritual spheres – but also must foster the participation of the poor in all aspects of development programmes, including decision making, and encourage empathy, self-esteem and respect which stem from the values of the faith tradition of the people. It is centred on the human person, especially the poorest and those on the margins of society, and is shaped by an understanding of the human person (Chapter Six). It is a development which transforms lives and does not make the poor comfortable in their poverty but is instrumental in ridding the situation of injustices so that people may flourish in all aspects (Chapter Seven).

CST is an essential feature of IHD but it is not dogmatic. The teaching offers points of reflection, which, viewed through the prism of the Gospel, leads to action to make unjust situations just and lives being led in inhuman conditions more human.
IHD also incorporates political advocacy at all levels of society to change the wider, oppressive structures which create dehumanising poverty or reduce the God-given dignity of the human person in any way.

IHD perhaps finds its most passionate advocate in Pope Francis who excoriates neoliberalism as an "economy that kills", demands that people be treated with dignity instead of being treated as pieces of refuse to be discarded, and challenges everyone to change lifestyles to save the planet through his promotion of an 'integral ecology', which has joined the list of CST principles.

It is this theology which underpins all actions on IHD and which demands changes in RCFBOs, and the institutional Church.

RCFBOs: Lessons to be learned – A Summary and a Recommendation

As the two research projects on the work of two RCFBOs, Caritas Australia and Faith and Praxis, show, the attempt for RCFBOs to incorporate IHD into their work, practice and organisation is impressive and has undoubtedly served the poor well (Chapter Seven). The evolving hermeneutic of IHD in the thesis leads to questions and lessons which it would be wise for RCFBOs to take on board.

In terms of partnership with CBOs and the programme participants, there is too little emphasis on power- sharing and occasionally neo-colonial traits creep in, as I illustrate with empirical examples throughout the thesis. There is not enough knowledge among staff who will often not come from a Church milieu about the way the Church works, its beliefs in terms of development, and its overarching mission which is to bring the good news to the poor by transforming their lives, not to convert them. There is little appreciation that faith can be an asset in development rather than a hindrance, as I illustrate in this chapter. Faith is connected to the values people hold and the way they view the world. It must be respected and the people listened to. These failings around faith cause the frequent tensions between priests and bishops and staff from RCFBOs, and yet could be easily avoided through dialogue.

RCFBO staff members have to regard their job with an agency more as a vocation where they share their humanity with the 'beneficiary'; take part in 'deep listening' exercises to ascertain the wishes of the people; allow the community to participate in all stages of the programme, and let them judge the success or not of the programme; understand not just development theories but be the 'heart which sees' and strive to maintain the dignity of everyone involved. Pope Francis is particularly emphatic on Catholic agency staff not acting as corporate bureaucrats but acting out of affective solidarity with communities, and being more human. After all, IHD is more about renewed relationships between human beings as persons and the fostering of mutual respect and trust, where RCFBO staff members act more as a facilitator than a doer. The same is true for the partner, whether a CBO, another Caritas or even a diocese. The 'renewed relationships', which include the building up of trust and

transparency, have to be part of the dialogue that ultimately leads to power being shifted to the indigenous agency. If issues of mishandling of funds arise, they must be honestly investigated and action taken so that the situation does not arise again. Similarly, the RCFBO should know that withdrawing from a programme too quickly can lead to insurmountable problems without intense capacity building being carried out, and agreement from both parties on when to exit. This is not just theoretical but empirical, as I can attest from SCIAF/Caritas Scotland praxis. Ways of working in a partnership of openness, transparency and trust are contained in the 'Integral Human Development Guide' which is being trialled in 2019 with partners overseas.[743]

Agency staff have to be more literate not just in the ways of the Catholic Church but the ways of whatever faith tradition the community with whom they are working belongs to. Literacy over religious matters is declining in Western countries but has to be taught along with development economics and 'do no harm' strategies in the academy teaching international development. The reason is so that they can co-construct a development programme which takes faith-based values and culture into account. A recommendation to RCFBOs is that they make their staff more Church-literate by organising regular seminars on the practices and teachings of the Church. This is information sharing, not proselytism.

The Institutional Church: Lessons to be learned – A Summary and a Recommendation

As is made clear in this hermeneutic of IHD, concern for the 'poor' has always been at the heart of the Christian faith, yet often priests and bishops do not regard it as central to their mission or preaching but as a side issue. As such, it does not become a central issue in many instances in parochial life or in the sybaritic lifestyles of some of the prelates who live in the Vatican.[744] Work for the poor at the level of the parish is too often relegated to a fundraising event or to charitable giving that makes an individual feel good but does not change

[743] SCIAF/Caritas Scotland, *Integral Human Development Guide*, (Glasgow: SCIAF, 2018) Sixth version, May 2018.
[744] See Frédéric Martel, *In the Closet of the Vatican: Power, Homosexuality, Hypocrisy*, (London: Bloomsbury Continuum, 2019).

unjust structures or transform lives. Priests and those in hierarchies sometimes seem to be more interested in how much RCFBO workers earn than their efficacy in transforming the lives of the poor. It leads to largely unfair criticism about RCFBOs which they hardly know, and Integral Human Development remains a mystery to be consigned with others. They often prefer to give money to amateurish charities which produce eponymous results. Priests and bishops outside of justice and peace circles are often largely illiterate about, and have a lack of interest in, the Church's social teaching documents, or can be overtly hostile, especially to those issued by Pope Francis. The Pope wrote in *Evangelii Gaudium*, "[E]each individual Christian and every community is called to be an instrument of God for the liberation and promotion of the poor, and for enabling them to be fully a part of society" so the people of God in parishes and society are largely being denied this message and access to an important, practical part of their faith.[745]

Those in the Church hierarchy should remember that they are not only 'teachers of charity' but also learners. Dialogue on IHD between the agencies and priests/bishops is essential so that CST is converted from theory to praxis. It is also important that Church authorities should be more prophetic, take on what the Second Vatican Council had to say about lay people in the Church, and update themselves not only about IHD as a theory but as praxis.

In the field, there can be tensions, as I illustrate in the thesis, between RCFBO international staff and priests and bishops. The lack of knowledge about how the Church works on the side of the agencies, and a lack of awareness of lay-led development praxis on the part of the clergy, can lead not just to tension but to programmes ending or not being as efficiently carried out as they should be.

I would recommend to the Dicastery for Promoting Integral Human Development that they could initiate a dialogue between hierarchy and representatives of the Caritas Confederation by appointing delegates from member organisations who are steeped in the praxis of IHD in the field to the Dicastery's Board. This would result in mutual enrichment and enlightenment. It is a small step for the Church,

[745] Pope Francis, *Evangelii Gaud*ium, 2013, par. 187.

but one which aligns with the reforms of the Curia being implemented by Pope Francis, and which can have a ripple effect of creating better, more collegial relationships between RCFBOs and the institutional Church. It will also help revivify commitments to serve the world's poorest efficiently and harmoniously while singing from the same hymn sheet.

Coda: Capturing the Francis Effect

In the prophetic papacy of Francis, Integral Human Development, in an understanding akin to the hermeneutic of this thesis, can serve as a type of *ecclesiogenesis*, meaning a new form and understanding of the Church.[746] Liberation theologian, Leonardo Boff, used this word to speak of the effect on the Church of the base ecclesial communities in Brazil. He wrote, "We are not dealing with the expansion of an existing ecclesiastical system, rotating on a sacramental, clerical axis but with the emergence of another form of being church, rotating on the axis of the Word and the laity".[747]

In a similar but distinct way, Pope Francis has also created an *ecclesiogenesis* around the concept of Integral Human Development, calling it "the road of good that the human family is called to travel".[748] His list of changes, a kind of 'hit list' for *aggiornamento*, contains: reforms of the Curia to make it conform to Gospel norms; a strong condemnation of clericalism and all forms of abuse; his promotion of episcopal collegiality in the style of the Second Vatican Council; his call to put the Gospel before all other teaching; his cries to stop crushing the poor in the style of the Old Testament prophets; his constant, sometimes unpopular siding with the marginalised - the refugees, migrants and asylum seekers, as well as the homeless, those who will lose everything to climate change especially in the global South, the unborn as well as the children who live and die of preventable diseases in a world of plenty; his decrying the inhumanity characterised by walls to keep the poorest out, and his offer instead

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[746] Leonardo Boff, *Church, Charism and Power*, (London: SCM Press, 1997, fifth printing) 2.
[747] Ibid. 2.
[748] Pope Francis, *Meeting with the Members of the General Assembly of the United Nations Organization, Address of the Holy Father*, 25th September 2015. Retrieved from http://w2.vatican.va/content/francesco/en/speeches/2015/september/documents/papa-francesco_20150925_onu-visita.html.

of a 'theology of welcome' to all; his lack of hesitancy to point the finger for exploitation at neoliberalism, "an economy [that] kills".[749]

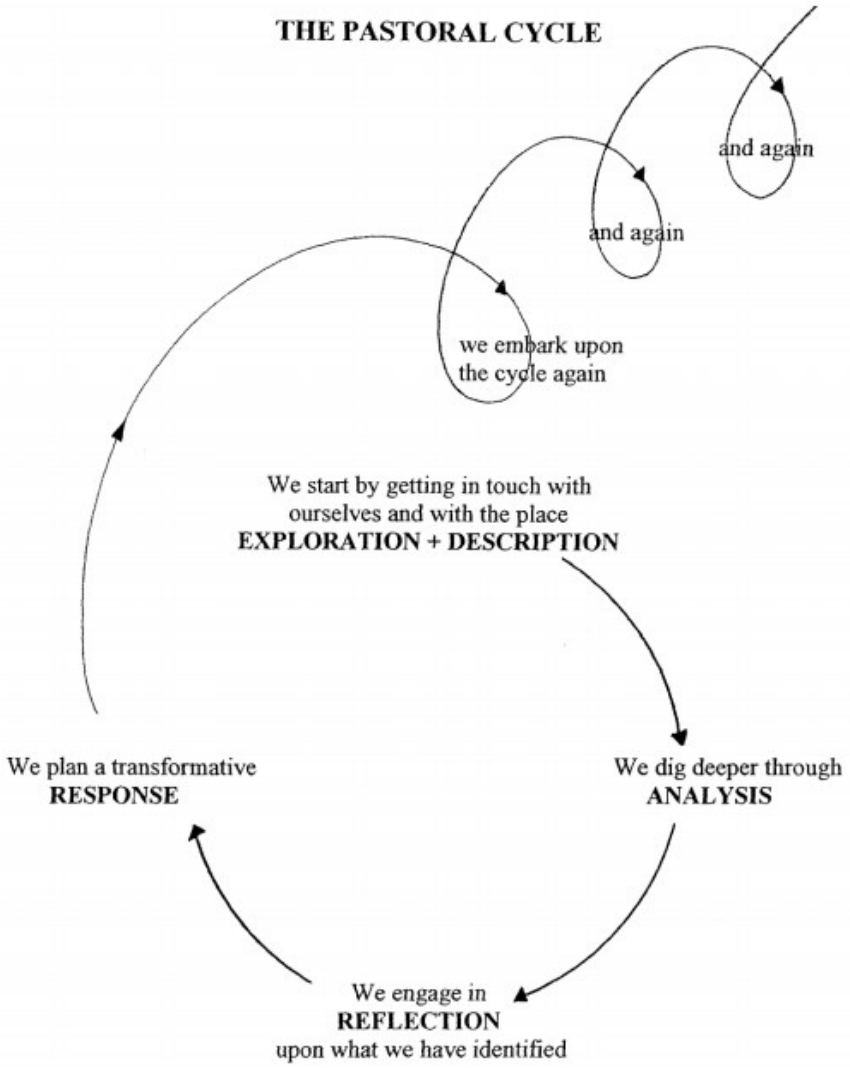
He has based his papacy on compassion and mercy, and taking a non-judgmental attitude to the challenges of twenty-first century life; in encouraging the laity to take their rightful place in the Church and offering, though perhaps a little too timidly, places of influence to women who were invisible except as servants in the dicasteries of the Curia.

He is the first pope to have real conversations with a President and Secretary General of Caritas Internationalis, which has led to better relations with the hierarchical Church, after periods of stand-offs over too much Vatican control. Francis has said that there has to be contact between Caritas and the Dicastery for Promoting Integral Human Development but that Caritas will not be 'under' the Dicastery. The door which can lead to bridging the gap between RCFBOs and the Church of the magisterium has creaked ajar. It is my hope that this thesis on a hermeneutic for IHD for RCFBOs will be an added tool in opening the door more widely in this '*carpe diem*' papacy so that it will allow Catholic agencies not to fear their Catholic tag but to use the teaching of Francis in their praxis, firmly rooted in suitable theological soil, thereby fulfilling their mission of serving and empowering the poor in a more effective, solidary and faith-filled way.

[749] Pope Francis, *Evangelii Gaudium*, 2013, par. 53.

Appendix One

Based on: The Pastoral Cycle, Laurie Green, *Let's Do theology: Resources for Contextual Theolo*gy, (London and New York: Mowbray, 2009) figure 5.9, 103.



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