

Catholic Social Teaching Workshop
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Course: Philosophy of Education (undergraduate and graduate)
Lesson Theme: Education for Social Justice, Societal Transformation
Lesson Topic: Catholic Social Teaching and Liberation Pedagogy

Readings

Justicia in Mundo [Justice in the World] (1971). World Synod of Catholic Bishops.

Freire, Paulo. (1970). *Pedagogy of the Oppressed*. New York: Continuum.

Lesson Outline:

1. Students identify similarities and differences in the two texts.
 - a. Portrayal of society
 - b. Purpose of education
 - c. Methods of overcoming oppression
2. Overview of Catholic Social Teaching [slides and handout]
 - a. Origins of CST
 - b. Key principles
3. Historical context for *Justicia in Mundo*
4. Background information on Paulo Freire
5. Connections between the two documents
6. Freirian pedagogy
7. Examples of Freirian pedagogy in action

Wojcik, T.G. (2010). Incorporating Catholic Social Teaching in the college classroom. *Journal for Peace and Justice Studies*, 20(1), 70-84.

Excerpt from *Justicia in Mundo* (1971)

50. The obstacles to the progress which we wish for ourselves and for humankind are obvious. The method of education very frequently still in use today encourages narrow individualism. Part of the human family lives immersed in a mentality which exalts possessions. The school and the communications media, which are often obstructed by the established order, allow the **formation only of people desired by that order**, that is to say, people in its image, not new people but a copy of people as they are.

51. But education demands a renewal of heart, a renewal based on the recognition of sin in its individual and social manifestations. It will also inculcate a truly and entirely human way of life in justice, love and simplicity. **It will likewise awaken a critical sense**, which will lead us to **reflect** on the society in which we live and on its values; it will make people ready to renounce these values when they cease to promote justice for all people. In the developing countries, the principal aim of this education for justice consists in an attempt to **awaken consciences** to a **knowledge of the concrete situation** and in a **call to secure a total improvement**; by these means the **transformation of the world** has already begun.

52. Since this education makes people **decidedly more human**, it will help them to be no longer the object of manipulation by communications media or political forces. It will instead enable them to **take in hand their own destinies** and bring about communities which are truly human.

53. Accordingly, this education is deservedly called a continuing education, for it concerns every person and every age. It is also a practical education: it comes through **action, participation** and **vital contact** with the reality of injustice.

KEY PRINCIPLES OF CATHOLIC SOCIAL TEACHING

Human Dignity

The Catholic Church proclaims that human life is sacred and that the dignity of the person is at the core of a moral vision for society. Our belief in the sanctity of human life and the inherent dignity of the human person is the foundation of all the principles of our social teaching.

Community and the Common Good

In a global culture driven by excessive individualism, our tradition proclaims that the person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. Our Church teaches that the role of the government and other institutions is to protect human life and human dignity and promote the common good.

Rights and Responsibilities

Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental right to life and a right to those things required for human decency. Corresponding to these rights are duties and responsibilities -- to one another, to our families, and to the larger society.

Option for the Poor and Vulnerable

Catholic teaching proclaims that a basic moral test is how our most vulnerable members are faring. In a society marred by deepening divisions between rich and poor, our tradition recalls the story of the Last Judgment (Mt. 25) and instructs us to put the needs of the poor and vulnerable first.

Participation

All people have a right to participate in the economic, political, and cultural life of society. It is a fundamental demand of justice and a requirement for human dignity that all people be assured a minimum level of participation in the community. Conversely, it is wrong for a person or a group to be excluded unfairly or to be unable to participate in society. In the words of the U.S. bishops, "The ultimate injustice is for a person or group to be treated actively or abandoned passively as if they were non-members of the human race. To treat people this way is effectively to say they simply do not count as human beings."

Dignity of Work and Rights of Workers

In a marketplace where too often the quarterly bottom line takes precedence over the rights of workers, we believe that the economy must serve people, not the other way around. If the dignity of work is to be protected, then the basic rights of workers must be respected -- the right to productive work, to decent and fair wages, to organize and join unions, to private property and to economic initiative.

Stewardship of Creation

Catholic tradition insists that we show our respect for the Creator by our stewardship of creation. We are called to protect people and the planet, living our faith in relationship with all of God's creation. This environmental challenge has fundamental moral and ethical dimensions which cannot be ignored.

Solidarity

Catholic social teaching proclaims that we are our brothers' and sisters' keepers, wherever they live. We are one human family, whatever our national, racial, ethnic, economic, and ideological differences. Solidarity means that "loving our neighbor" has global dimensions in an interdependent world.

Role of Government

Because we are social beings, the state is natural to the person. Therefore, the state has a positive moral function. It is an instrument to promote human dignity, protect human rights, and build the common good. Its purpose is to assist citizens in fulfilling their responsibility to others in society. Since, in a large and complex society these responsibilities cannot adequately be carried out on a one-to-one basis, citizens need the help of government in fulfilling these responsibilities and promoting the common good. According to the principle of subsidiarity, the functions of government should be performed at the lowest level possible, as long as they can be performed adequately. If they cannot, then a higher level of government should intervene to provide help.

Promotion of Peace

Catholic teaching promotes peace as a positive, action-oriented concept. In the words of Pope John Paul II, "Peace is not just the absence of war. It involves mutual respect and confidence between peoples and nations. It involves collaboration and binding agreements." There is a close relationship in Catholic teaching between peace and justice. Peace is the fruit of justice and is dependent upon right order among human beings.