Fertile Question: How can we teach the world about justice?

Core Content Area 1: People of justice

TOPIC 1.1: Who cares about justice?

Extending Knowledge: Catholic Social Teaching v. Human rights declaration

In this lesson students will compare and contrast the United Nations Declaration of Human Rights and Catholic Social Teaching.

For students to compare and contrast the United Nations Declaration of Human Rights (UNDHR) and Catholic Social Teaching (CST) select from the following activities:

1. Familiarise yourself with the ten main themes of Catholic Social Teaching and the thirty articles of the United Nations Declaration of Human Rights on the following pages.
   a. Create a word cloud for each of the two sets of text using Wordle, Wordsift or similar (remove the word Article from the wordle by hovering over and right clicking).
      i. Examine the two word clouds. What do you see? What does it make you think about? What does it make you wonder? Discuss with a partner.
      ii. Compare the dominant words in the two word clouds to determine similarities and differences.
      iii. Research and answer the following questions: Who is the United Nations? What authority do they have? Why was a declaration of Human rights necessary in 1948? Who is implied as responsible for ensuring the rights are protected? Who is implied as responsible for carrying out the social teaching of the Church? List examples where human rights are being violated today in Australia and in the world.

2. Associate the development of CST and UNDHR documents with the signs of the times.
   a. Examine the brief summaries of the CST documents on the following pages.
      i. Form learning teams of four and create a time line using Timetoast online or on paper for the release of the documents.
      ii. Add the date for the adoption of the UNDHR.
      iii. Research the significant and relevant world events that occurred in each of the following years: 1891, 1931, 1948, 1961, 1963, 1965, 1971, 1990 and 2009. Divide the years up amongst the group. Each member reports back how relevant the document released that year was to the world. (Hint: Google the year for comprehensive summary.)
      iv. Consider the following: Given that Christianity is currently the largest religion in the world, what if all Christians acted according to Catholic social teaching

3. Compare and contrast the Millennium Development Goals with the ten key themes of Catholic social teaching
Summary of the Main Encyclicals and Documents that underpin Catholic Social Teaching

*Rerum Novarum*: On the Condition of Labour (Leo XIII, 15th May, 1891)

Lays out the rights and responsibilities of capital and labour;  
Describes the role of Government in a just society;  
Condemns atheistic communism;  
Upholds the right to private property.

*Quadragesimo Anno*: On Reconstructing the Social Order (Pius XI, 15th May, 1931)

Condemns the effects of greed and concentrated political and economic power and proposes that social organisation be based on the principle of subsidiarity.

*Mater et Magistra*: Mother and Teacher (John XXIII, 15th May, 1961)

Identifies the widening gap between the rich and poor nations as a global concern of justice;  
Raises concerns about the arms race;  
Calls upon Christians to work for a more just world.

*Pacem in Terris*: Peace on Earth (John XXIII, April 11, 1963)

Focus on human rights as the basis for peace;  
Calls for disarmament;  
Stating the need for a world-wide institution to promote and safeguard the universal common good.

*Gaudium et Spes*: The Church in the Modern World (Vatican Council document, December 7, 1965)

Clear recognition that the Church is immersed in the modern world;  
Condemns poverty;  
Warns about the threat of nuclear war;  
Christians must work to build structures that uphold justice and peace.

*Populorum Progressio*: On the Development of Peoples (Paul VI, March 26, 1967)

Focus on human development - 'development is the new name for peace';  
Condemns the situation that gives rise to global poverty and inequality;  
Calls for new international organisations and agreements that promote justice and peace.

*Octogesima Adveniens*: An Apostolic Letter: A Call to Action (Paul VI, May 14, 1971)

Calls for political action for economic justice;  
Develops the role of individual local churches in responding to unjust situations and acting for justice.

*Justice in the World* (Synod of Bishops, 1971)

States that "action for justice" is a constitutive dimension of the preaching of the Gospel.
Evangelii Nuntiandi: Evangelisation in the Modern World (Paul VI, December 8, 1975)

Links the work of doing justice with evangelisation;
The Gospel is about liberation from all oppressive structures;
Respect for cultures.

Laborum Exercem: On Human Work (John Paul II, September, 9, 1981)

Affirms the dignity of work and the dignity of the worker;
Affirms the rights of labour;
Calls for workplace justice.

Sollicitudo Rei Socialis: The Social Concerns of the Church (John Paul II, December, 30, 1987)

Includes the "option for the poor" as a central tenet of Church teaching;
Also develops the notions of 'solidarity', the 'structures of sin' and 'the social mortgage on property';
Suggests that the resources used for the arms race be dedicated to the alleviation of human misery;
Nature must be considered in development.

Peace with God the Creator, Peace with Creation - Pastoral Letter (John Paul II, 1990)

The ecological crisis is a moral crisis facing humanity;
Respect for nature and ecological responsibility is a key tenet of faith;
The integrity of creation must be upheld;
Ecological education to nurture a new global solidarity that takes account of nature.

Centesimus Annus: One Hundred Years (John Paul II, May 15, 1991)

Reaffirms the principles of Catholic Social Teaching over one hundred years;
Celebrates Rerum Novarum;
Identifies the failures of both socialist and market economies.

Caritas in Veritate: Charity in Truth (Benedict XVI July 27, 2009)

Concerned with the problems of global development and progress towards the common good, arguing that both Love and Truth are essential elements of an effective response.
Pays tribute to Populorum progressio, which is described as the "Rerum Novarum of its day"
Notes the importance for developed countries to take the lead in reducing their own environmental impact, which may involve in the adoption of new, more environmentally friendly life styles for their populations.

(This Summary has been adapted and developed from NETWORK 1998, Shaping a New World, pp 5-11)
Key Principles of Catholic Social Teaching

1. The Dignity of the Human Person

Human beings are created in the image of God and, therefore, are endowed with dignity. This inherent dignity carries with it certain basic rights and responsibilities which are exercised within a social framework.

2. The Common Good

While the dignity of the human person is affirmed, individuals live in common with others and the rights of individuals must be balanced with the wider common good of all. The rights and needs of others must be always respected.

3. Solidarity

Human beings are social by nature and do not exist merely as individuals. When considering the human community it must be remembered that it consists of individual and social elements.

4. Subsidiarity

This principle recognises that society is based on organisations or communities of people ranging from small groups or families right through to national and international institutions. As a rule of social organisation, subsidiarity affirms the right of individuals and social groups to make their own decisions and accomplish what they can by their own initiative and industry. A higher level community should not interfere in the life of a community at a lower level of social organisation unless it is to support and enable.

5. The Purpose of the Social Order

The social order must uphold the dignity of the human person.

6. The Purpose of Government

The purpose of government is the promotion of the common good. Governments are required to actively participate in society to promote and ensure social justice and equity.

7. Participation

Individuals and groups must be enabled to participate in society.

8. The Universal Purpose of Goods

The world’s goods are meant for all. Although the Church upholds the right to private property this is subordinate to the right to common use and the overall common good. There is a social mortgage on private property.

9. The Option for the Poor

This refers to seeing the world through the eyes of the poor and standing with the poor in solidarity. This should lead to action for justice with and on behalf of those who are poor and marginalised.

10. The Care of Creation

The Earth is God’s gift and all species have a rightful place in it. Humans share this habitat with other kind and have a special duty to be stewards and trustees of the Earth.
The Universal Declaration of Human Rights

The Universal Declaration of Human Rights, which was adopted by the UN General Assembly on 10 December 1948, was the result of the experience of the Second World War. With the end of that war, and the creation of the United Nations, the international community vowed never again to allow atrocities like those of that conflict happen again. World leaders decided to complement the UN Charter with a road map to guarantee the rights of every individual everywhere.

Article 1.
All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.
Everyone has the right to life, liberty and security of person.

Article 4.
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.
Everyone has the right to recognition everywhere as a person before the law.

Article 7.
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.
Article 9.

No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.

(1) Everyone has the right to freedom of movement and residence within the borders of each state.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14.

(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15.

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.
Article 16.

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

(2) Marriage shall be entered into only with the free and full consent of the intending spouses.

(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17.

(1) Everyone has the right to own property alone as well as in association with others.

(2) No one shall be arbitrarily deprived of his property.

Article 18.

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19.

Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20.

(1) Everyone has the right to freedom of peaceful assembly and association.

(2) No one may be compelled to belong to an association.

Article 21.

(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

(2) Everyone has the right of equal access to public service in his country.

(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22.

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.
Article 23.

(1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

(2) Everyone, without any discrimination, has the right to equal pay for equal work.

(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24.

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25.

(1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26.

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27.

(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.
Article 28.

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29.

(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.

(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30.

Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.
**Word Clouds**

There are a variety of word cloud applications available. Wordle produces beautiful word clouds with few other tools associated. To remove a word from the cloud, hover the mouse over the word and right click. This allows irrelevant words such as Article from the human rights declaration to be removed. Wordsift is not as pretty to look at but it does have some other features. It provides images associated with the words, gives the sentences in the text where the word occurs and allows you to rearrange the words according to particular categories. It used to have a thesaurus function but it appears to have been disabled.

**Timetoast**

Timetoast is an online timeline maker. It requires an email address and a password to register. You can add events as well as upload images and links to webpages.