



# CRS University

INTEGRAL HUMAN DEVELOPMENT MODULES

Module 1: Catholic Social Teaching & Integral Human Development

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**faith. action. results.**

# Outline

- What is Catholic social teaching?
- Illustrative moments, concepts and documents within Catholic social teaching as they relate to integral human development, which was explicitly coined in *Populorum Progressio* in 1967.
- Introduction to CRS' Integral Human Development Conceptual Framework, which is grounded in the concept of integral human development emerging from Catholic social teaching.
- Optional Reflection & Discussion Activities and Further Reading

*Note: You will see slides of images from our CRS programs and partners around the world throughout this slide deck. As you come across them, reflect on how they illustrate concepts from Catholic social teaching and integral human development.*



# What is Catholic Social Teaching?

[Taken from USCCB webpage: [Catholic Social Teaching](#)]

Catholic social teaching is a central and essential element of our faith. Its roots are in the Hebrew prophets who announced God's special love for the poor and called God's people to a covenant of love and justice. It is a teaching founded on the life and words of Jesus Christ, who came "to bring glad tidings to the poor . . . liberty to captives . . . recovery of sight to the blind" (Lk 4:18-19), and who identified himself with "the least of these," the hungry and the stranger (cf. Mt 25:45). Catholic social teaching is built on a commitment to the poor. This commitment arises from our experiences of Christ in the eucharist.

As the *Catechism of the Catholic Church* explains, "To receive in truth the Body and Blood of Christ given up for us, we must recognize Christ in the poorest, his brethren" (no. 1397).

*Next, we will look at some illustrative moments leading up to, including, and following from identifying the concept of "integral human development" within Catholic social teaching.*



# *Gaudium et Spes (GS)*

- WHEN: 1965
- CONTEXT: [Gaudium et Spes](#) is the Catholic social teaching document adopted by the Second Vatican Council, held from 1962 – 1965.
- WHO: Vatican II was closed under the leadership of Pope Paul VI.
- KEY CONCEPTS RE: INTEGRAL HUMAN DEVELOPMENT
  - *Gaudium et Spes* reflects on the fundamental Catholic social teaching concept of [human dignity](#), grounded in Genesis, and makes clear that it [applies to all human beings across the globe](#).
    - “The joy and hope, the grief and anguish of the [men] of our time, especially those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well” (GS 1).
    - “Great numbers of people are acutely conscious of being deprived of the world’s goods through injustice and unfair distribution and are vehemently demanding their share of them” (GS 9).

# *Gaudium et Spes (GS)* - CONTINUED

- KEY CONCEPTS RE: INTEGRAL HUMAN DEVELOPMENT - CONTINUED
  - *Gaudium et Spes* further articulates the Catholic social teaching concept of the **global common good**, defining it as:
    - “...the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfilment” (GS 26).

# *Populorum Progressio (PP)*

- WHEN: 1967
- CONTEXT: [Populorum Progressio](#) is a papal encyclical
- WHO: Pope Paul VI
- KEY CONCEPTS RE: INTEGRAL HUMAN DEVELOPMENT
  - *Populorum Progressio* articulates the concept of **integral human development** as the Catholic orientation toward the holistic **good of every person and of all people**.
    - Development “cannot be restricted to economic growth alone. To be authentic, it must be well rounded; it must foster the development of each person and of the whole person” (PP 14).
    - There are stages that lead to integral development. Once a person is able to meet their life necessities, they can “go on to acquire a growing awareness of other people’s dignity, a taste for the spirit of poverty, an active interest in the common good, and a desire for peace” (PP 21).
    - “We especially urge Catholics living in developed nations to offer their skills and earnest assistance to public and private organizations, both civil and religious, working to solve the problems of developing nations. They will surely want to be in the first ranks of those who spare no effort to have just and fair laws, based on moral precepts, established among all nations” (PP 81).

# SIERRA LEONE





# *Conferences at Medellín and Puebla – Preferential Option for the Poor*

- WHEN: Medellín: 1968 and Puebla: 1979
- CONTEXT: The Conference of Latin American Bishops (CELAM) meet regularly, including these two conferences in Medellín, Colombia and Puebla, Mexico.
- WHO: Bishops from across Latin America
- KEY CONCEPTS RE: INTEGRAL HUMAN DEVELOPMENT
  - These conferences build on and articulate Gustavo Gutierrez’s theological concept of the [preferential option for the poor](#), incorporating it into the body of Catholic social teaching. This concept includes not only [solidarity](#) with the poor and their [liberation](#) from poverty but also a [fundamental rejection of structures and systems that perpetuate poverty](#).

# *Preferential Option for the Poor* - CONTINUED

- Pope John Paul II further articulates the **preferential option for the poor** in *Sollicitudo Rei Socialis* in 1987:
  - *Today, furthermore, given the worldwide dimension which the social question has assumed, this love of preference for the poor, and the decisions which it inspires in us, cannot but embrace the immense multitudes of the hungry, the needy, the homeless, those without medical care and, above all, those without hope of a better future. It is impossible not to take account of the existence of these realities. To ignore them would mean becoming like the "rich man" who pretended not to know the beggar Lazarus lying at his gate (cf. Lk 16:19-31).*
  - *Our daily life as well as our decisions in the political and economic fields must be marked by these realities. Likewise the leaders of nations and the heads of international bodies, while they are obliged always to keep in mind the true human dimension as a priority in their development plans, should not forget to **give precedence to the phenomenon of growing poverty**. Unfortunately, instead of becoming fewer the poor are becoming more numerous, not only in less developed countries but-and this seems no less scandalous-in the more developed ones too.*
  - *It is necessary to state once more the characteristic principle of Christian social doctrine: **the goods of this world are originally meant for all.***

# *Caritas in Veritate (CV)*

- WHEN: 2009
- CONTEXT: [Caritas in Veritate](#) is a papal encyclical
- WHO: Pope Benedict XVI
- KEY CONCEPTS RE: INTEGRAL HUMAN DEVELOPMENT
  - *Caritas in Veritate* further fleshes out the important role of working to **change unjust systems and structures** within Catholic social teaching and integral human development.
    - “Justice is inseparable from charity, and intrinsic to it. Justice is the primary way of charity or, in Paul VI’s words, ‘the minimum measure’ of it” (CV 6).
    - “Hunger is not so much dependent on lack of material things as on shortage of social resources, the most important of which are institutional” (CV 27).
    - “The problem of food insecurity needs to be addressed within a long-term perspective, eliminating the structural causes that give rise to it and promoting the agricultural development of poorer countries” (CV 27).

# *Evangelii Gaudium (EG)*

- WHEN: 2013
- CONTEXT: [Evangelii Gaudium](#) is an apostolic exhortation
- WHO: Pope Francis
- KEY CONCEPTS RE: INTEGRAL HUMAN DEVELOPMENT
  - *Evangelii Gaudium* plays an important role because it is primarily a mission document rather than a social teaching document. As such, it emphasizes the insight that social teaching and evangelization are not separate aspects of the Church’s mission but rather one and the same.
    - “To evangelize is to make the kingdom of God present in our world” (EG 179).
    - “Each individual Christian is called to be an instrument of God for the liberation and promotion of the poor” (EG 187).

**NIGERIA**



# *Laudato Si'* (LS)

- WHEN: 2015
- CONTEXT: [Laudato Si'](#) is an apostolic exhortation
- WHO: Pope Francis
- KEY CONCEPTS RE: INTEGRAL HUMAN DEVELOPMENT
  - *Laudato Si'* integrates **ecology** with Catholic social teaching in a new way, articulating the connections between poverty and the exploitation of the earth. It focuses on the integration of people and planet in our endeavor to seek the global common good and continues the call for an **integral and sustainable development**.
    - “A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor” (LS 49).
    - “We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded, and at the same time protecting nature” (LS 139).

## *Laudato Si'* (LS) - CONTINUED

- “A technological and economic development which does not leave in its wake a better world and an integrally higher quality of life cannot be considered progress” (LS 194).
- “The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development, for we know that things can change...Humanity still has the ability to work together in building our common home” (LS 13).
- “An integral ecology is inseparable from the notion of the common good” (LS 156).
- “Society as a whole, and the state in particular, are obliged to defend and promote the common good” (LS 157).

# INCLUSION & PARTICIPATION

## HOW DO WE ACTUALLY WORK TOWARD INTEGRAL HUMAN DEVELOPMENT?

- Ensuring that those on the margins are **included** in decision making about their own realities and **participate** fully in their families, communities, societies, countries and our world.
  - *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 (Evangelii Gaudium 187).*
- 2 main dimensions of this work for Catholic Relief Services:
  - **Work around the world in over 100 countries, in partnership with families and communities to implement programming to address poverty, violence, and injustice. The rest of the slides will explore what the CRS Integral Human Development Framework looks like and how inclusion and participation of partners themselves are at the core.**
  - **Work in the US, in partnership with universities, parishes, and other institutions and individuals of goodwill to change systems, structures, and behaviors that address the root causes of global poverty, violence, and injustice. Actions taken in the US, such as advocacy and fundraising, can support integral human development by creating opportunities for inclusion and participation of those in vulnerable situations.**



# MEXICO



# History: CRS Integral Human Development Framework

In 2002 Catholic Relief Services staff from the Emergency Response Team and Agriculture Technical Advisors from regions and headquarters met in Ghana to coordinate and improve their work.

The most important results of that meeting were several strong requests from the field:

- “We need an agency framework to guide programming.”
- “We need practical ways to incorporate the Justice Lens into our programs.”
- “We need a framework that links the Justice Lens with the Food Security Framework and our relief and development goals.”

In response, CRS developed the Integral Human Development (IHD) Conceptual Framework, which is the way we now operationalize and put into practice the larger theological concept of integral human development within Catholic social teaching.

# Vision: CRS Integral Human Development Framework

- A diagrammatic presentation that helps to think about a situation in a holistic way that promotes integral human development
- A way of making sense out of a complicated world
- A useful tool for analyzing and explaining complex situations
- A holistic checklist for understanding and guiding programming
- A way to link relief and development programs and tools for greater impact
- A framework that can be used to reduce risk in the most vulnerable communities
- A way to foster human dignity and social justice in all CRS programs

# Definition: CRS Integral Human Development Framework

The CRS Integral Human Development Framework is both a **goal** and a **process** that is part of a long trajectory of Catholic social teaching. It promotes the good of every person and the whole person. It is cultural, economic, political, social, and spiritual. IHD is a process that enables individuals and communities to protect and expand the choices they have to improve their lives, meet their basic human needs, free themselves from oppression and realize their full human potential.



YOUTH VOICE,  
YOUTH CHOICE

Ocrs  
CATHOLIC RELIEF SERVICES



LIBERIA

# IHD Theory of Change

## IF CRS and its partners:

- Protect human life and dignity by caring for poor and vulnerable people
- Increase resilience by protecting, building, and maximizing family and community, human, social, political, physical, financial, natural and spiritual assets
- Promote right relationships between all people and within and across families, communities and nations
- Increase equitable and inclusive access to and influence on structures and systems at all levels

## THEN

- People can reach their full human potential in an atmosphere of peace, social justice and human dignity

## BECAUSE

- People use their assets to develop strategies to manage risk, build resilience and improve their lives
- People use their assets to influence structures and systems
- Social equity and inclusion are essential to creating an atmosphere of peace, social justice and human dignity.



# **Reflection & Discussion Activities and Further Reading (Optional)**

# Reflection and Discussion: Further Reading

Reflect on the following additional readings:

- [Populorum Progressio](#) (full text)
- [“Paul VI made ‘integral human development’ a Catholic touchstone”](#) (via CRUX)
- [“Proclaiming the Reign of God in a Suffering World: The Movement from Development to Liberation”](#) (Kim Lamberty, found in *Missiology: An International Review*, 2017, Vol 45(1) 88-102)
- *“The Catholic Doctrine of ‘Integral Human Development’ and its Influence on the International Development Community”* (Ludovic Bertina, found in *International Development Policy: Religion and Development*, 2013)
  - Log-in with university journal access or available for purchase [here](#).
- *“The Economic Vision of Pope Francis”* (Anthony Annett, found in *The Theological and Ecological Vision of Laudato Si,’ Edited by Vincent J. Miller*)
  - Purchase edited volume [here](#).





# Reflection and Discussion Questions

Reflect individually, in pairs, or in groups on the following questions.  
Option to share in class or with a larger group.

- *How do the photos and images in these slides illustrate concepts from Catholic social teaching and integral human development?*
- *Which illustrative moments, concepts, and documents within Catholic social teaching stand out to you? Which surprise you? Which are new to you? Why?*
- *Why are inclusion and participation of affected communities essential to integral human development?*

