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Research Paper

THE SOCIAL AND ECONOMIC SPHERE OF SOCIETY: PART 7

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ABSTRACT

This study explores the permutation of dehumanizing relations between sexes maintaining its focus in the Philippines, dehumanizing social relations focusing more on ecological issues and other issues such as “work”, globalization, class struggle, just wage, property rights and the right to strike.

KEY WORDS: work, ecology, globalization, wage, property

Dehumanizing Relations Between Sexes¹

The Philippine Society is patriarchal, i.e., its ideology and system of social organization is grounded on father dominance, which underlies the dichotomous dualism of many cultures. The paradigmatic dominance-subordination dualism between husband and wife, a dualism that is intrinsically sexual, involves the extension of the attribution of superiority to all that is perceived as masculine and inferiority to all that is perceived as feminine.

Tradition has tended to visualize masculinity and femininity as fixed essences founded in “nature.” This envisions certain features and behavior patterns that are innate to men and women, that is, ordained by nature. Women are, by nature, passive, emotional, illogical, dependent, timeless, conservative. On the other pole, men are innately active, adventurous, aggressive, rational, logical, independent, and self-confident. With such innate and diverging features, men and women are intended by nature to fill demarcated roles; hence, to disengage from the established patterns is to be “unnatural.”

There are specific existing practices, structures and stereotypes, pointing out the injustice and

discrimination inherent in these. It has called attention to such circumstances such as the tendency, in many companies, to pay women employees substantially lower salaries than those paid to men engaged in the same type of work’ the practice, in numerous institutions of higher education, to prefer male applicants for teaching and administrative positions; to grant tenure to and to foster to the higher professional ranks proportionately fewer women than men; to establish policies on leaves that totally ignore the facts of pregnancy and child care. The following is a detailed declaration of the ***Second Plenary Council of the Philippines on Issues of Women:***

Historically Filipino women have borne more than their share of the church’s evangelizing and liberating mission. They are active in advocating justice and peace issues. They have regularly assumed the leadership in many Church related organizations, charitable and educational institutions. In Church activities the concern is not lack of participation of women but rather the relative inactivity of men.

Hundreds of overseas women workers are subjected to great abuse and inhuman treatment by their employers. Thousands of women are deprived by economic reasons into the flesh trade as prostitutes,

hospitality girls, bar girls, both here and abroad. Many suffer in silence because of rape, or because of maltreatment and abuse by husbands. Still many others bear the hazards of single parenting or do the multiple work of being wives and mothers as well as workers.

For many women today, and for the third sex, male and female, the most pressing issue is the overcoming of sexual discrimination. There is still gross and widespread discrimination on sexual grounds in every sphere of life. Gender inequality and discrimination is a deep seated cultural and even religious phenomenon.

In family life it frequently happens that the mother is left to be responsible for almost all of the child-rearing and housekeeping chores, even when she also works. Among poor families, it is still common for the father to have better food than the mother. There is also discrimination among the children to have better food than the mother. There is also discrimination among the children: girls may receive less education and be expected to do a proportionate share of the household work.

In public life women are still at a great disadvantage. The kind of work that is usually done by men is generally better paid than women's work. The medical profession are organized in such a way that woman who takes time out to bear children finds it almost impossible to catch up with her career prospects. The male chauvinistic standard answer is usually: "Woman belongs to home and the kitchen." In the past under Philippine Airlines hiring policy, only single women were eligible and flight attendants who got married or pregnant automatically lost their jobs.

In political life it is still very difficult for women to gain an equal role. In the past, high positions in both government, business, and academe, PMA cadets, airplane pilots, law enforcement agents, policemen and soldiers were exclusively male preserves. That is no longer true. Corazon Aquino was the first woman President of the Philippines followed by Gloria Arroyo. Some clubs and societies still discriminate overtly against women.

In business life women find it more difficult to gain promotion. In organizations of all kinds it often happens that women are expected to serve coffee or teas while the men make decisions.

People are becoming more aware of the double standard of morality and the high degree of sexual abuse and harassment that takes place at home, work, almost everywhere. Recently, the Philippine legislature passed

a law against sexual harassment. In the Philippine law in order to obtain a legal annulment or separation, it is sufficient for a woman to be guilty of a single act of adultery but the man must be guilty of public and scandalous concubinage. Among the Muslims polygamy is allowed but it is only a male prerogative. Among the upper classes, it is taken for granted that the men have their once a week privilege "Boys night out" and no questions are asked by the wife. Even the use of language has been biased against women. They are expected to see themselves as included when people use words such as "man", "mankind", "brothers," etc.

The 1995 United Nations Human Development report said that women contribute \$11 trillion in "underpaid, unrecognized and undervalued" work to the global economy each year. This unjust situation is attributed to "an unwitting conspiracy on a global scale to undervalue women's work and contributions to society." Filipino women are among the world's most active participants in political and economic decision-making. Out of 116 countries surveyed in 1995 Human Development Report, the Philippines ranks No. 26 in the Gender Empowerment Measure, the third in Asia after Japan and China. This means that Filipino posts have a sizable share of administrative and managerial positions relative to other Asian countries when it comes to life expectancy, literacy, and real purchasing power, the three basic capabilities measured by the Human Development index. After Beijing conference on women, investing in women's capabilities so they can exercise more choices is one way to go.

The issue of gender equality is wider and deeper than that of overcoming overt sexual discrimination. Many feminists believe that almost all the problems of our world today can be traced back to a typically "male" model of exercising power. Oppression and injustice of all kinds stem from the way men have tried to dominate other people and the earth.

This rejection of sexism and patriarchy arose mainly in the Western World but because of globalization, and democratization, Third world women have become aware that they have been treated as second-class human beings and they are now rejecting this intolerable injustice.

Gender stratification – this is violence of any form against women such as sexual harassment, domestic violence (shown in the form of inequality of treatment between daughters and sons, child abuse and cases of battered wives), rape, prostitution and white slavery, incest, ducking stool, and sacrifice.

In *Rerum Novarum*, Leo's paternalistic views on women are introduced: women, like children, are dependent and in need of special protection, and women are "by nature" bound to the home. He said that: "Finally, it is not right to demand of a woman or a child what a strong adult man is capable of doing or would be willing to do. Certain occupations likewise are less fitted for woman, who are intended by nature for work of the home – work indeed which especially protects modesty in women and accords by nature with the education of children and the well-being of the family" [RN 60]. **For Leo, workers are men.** Justice for workers is synonymous to the right of their families would be protected and that they, as head of families, must receive just wages. This connotes that **women as wives and mothers are economically dependent on the just wage of the working father/husband.**

In *Quadragesimo Anno*, the perspective of Pius XI converged with Leo and so the former reiterated the same conviction: support of the worker and his family [QA 71]. This perspective was altered with John XXIII's assessment in *Pacem in Terris*. John XXIII highlighted three characteristics of our age/signs of our times: **the rise of the working class, the participation of women in public life, and the emergence of new nations.** He held that: "Since women are becoming ever more conscious of their human dignity, they will not tolerate being treated as inanimate objects or mere instruments, but claim, both in domestic and in public life, the rights and duties that befit a human person." [PT 41].

John XXIII further exemplified that every person is endowed with intelligence and free will and constitute universal and inviolable rights and duties such as political, economic, social, cultural, and moral. For John XXIII, men and women have the same rights and duties as men [PT 15]. In an amplified manner, he stated that women have the right to working conditions in accordance with their requirements and their duties as wives and mothers [PT 19]. Women, however, are negated the right to follow a vocation to the priesthood

Gaudium et Spes stressed the fundamental dignity of the human person. It held that: "...every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language, or religion, is to be overcome and eradicated as contrary to God's intent" [GS 29]. *Gaudium et Spes* delved on men and women, spouses and parents on its discussion on marriage and family by citing Gen 1:27 stating that "But God did not create man as a solitary.

For from the beginning 'male and female he created them.'" *Gaudium et Spes* also accentuated on women's moral responsibility and participation in culture [GS 55].

Paul VI on Call to Action accentuated the context of a dual human nature: "Similarly, in many countries a charter for women which would put an end to an actual discrimination and would establish relationships of equality in rights and of respect for their dignity is the object of study and at times of lively demands. We do not have in mind that false equality which would deny the distinctiveness laid down by the Creator himself and which would be in contradiction with women's proper role, at the heart of the family as well as in society. Development in legislation must be directed to her independence as a person, and her equal rights to participate in cultural, economic, social and political life [OA 13].

In *Justitia in Mundo*, the bishops uphold that to preach justice, one must be perceived as being just: "...No one should be deprived of his ordinary rights because he is associated with the church...Women should have their own share of responsibility and participation in the community life and likewise of the church [JM 41-42]. This document accentuated women's struggle for justice in the church and in the world.

In *Laborem Exercens*, 1981, Pope John Paul II exemplified on the proper role and vocation of women. He acknowledged that women do work outside the home. To abandon the tasks as mothers is fundamentally erroneous. True advancement of women requires that labor should be structured in such a way that women do not have to pay for their advancement by abandoning what is specific to them at the expense of the family, in which women as mothers have an irreplaceable (primary) role [LE 19].

The Puebla document acknowledges the marginalization of women from political, economic, and social life as the consequence of "cultural atavisms - male predominance, unequal wages, and deficient education [Puebla 834]. The document identified the marginalization such as prostitution due to economic circumstances, exploitation of women in the workplace, the overburdening of women in the family, and the church's undervaluing of women. The document specified the equality and dignity of women and its aspirations for liberation [Puebla 835-840].

Economic Justice for all assessed and condemned the causes of the feminization of poverty. The document demands greater economic justice for women in the workplace and mutual responsibilities for

both fathers and mothers in family life [EJA 207].

In *Sollicitudo rei Socialis*, gender perspective is not highlighted. It enunciated that women are included under the generic terms of man, humanity, human family. In some situations, John Paul II does name woman as woman [SRS 14].

As a synthesis, the Church's social teachings insists woman have full and equal human rights and responsibilities politically, economically, socially, culturally and ecclesially as befits a human person. On December 29, 1975, The Congregation of the Faith issued a declaration on sexual ethics, which reaffirms the teaching of human virtue as well as that encyclical's particular understanding of natural law. Issues: Premarital sexual intercourse, homosexuality and masturbation, abortion, contraception, insemination, reproductive rights, surrogate motherhood, in-vitro fertilization, etc. Issue: Justice for women [included on the above issues]

Christian Values (in making moral discretions)²

1. The goodness of procreation, as an expression of mutual love and for the welfare of the human community at large.
2. The personal dignity of every human being, regardless of his or her sexual orientation, and the existence of natural and civil rights which flow from that dignity.
3. The need of every person for love, friendship, even intimacy, although not necessarily of a genitally sexual nature.
4. The inviolability of conscience.
5. The responsibility to act on an informed conscience.
6. The existence of many internal and external impediments to full human freedom.
7. The right and responsibility of the church to teach on matters pertaining to sexual morality. Clearly, the teachings of the church involve that of Pope and Bishops, but other qualified teachers have a contribution to make as well.
8. The duty of Catholics to take such teaching seriously into account in the process of forming their consciences.

Dehumanizing Social Relations Issues:

retrenchment in social services, welfare, public health policies and programs, spreading and deepening poverty, national security issues, resource development (especially energy and land use, farm land take overs, agri-business, social effects of mega-energy projects, issues of environment, acid rain, noxious wastes), native

peoples (land and other claims as well as aboriginal rights)

Ecological Issues:

1. Deforestation – causes: conversion of forests to urban development expansion, agricultural land, logging, demand for fuelwood, forest fires and drought. Slash and burn clearing causes tropical rain forest destruction. To save remaining forests: reduce, reuse and recycle. Deforestation causes soil erosion, water pollution and destruction of rain forest. It contributes to the Greenhouse effect leading to global warming.
2. Air pollution – a threat to the forests. Reduced growth, defoliation and eventual death occur in affected forest. It causes increased soil erosion, irregular stream flow, climate change and loss of biodiversity.
3. Greenhouse effect – alludes to the phenomenon wherein the Earth's atmosphere traps infrared radiation, or heat. Gases that cause the greenhouse effect are for the most part the natural compounds of water vapor, carbon dioxide, methane, and nitrous oxide – that keep the earth habitable. Over the past fifty years, production of carbon dioxide, nitrous oxide and methane rose and a new type of chemical – the chlorofluorocarbon, or CFC has been introduced as a refrigerant, solvent and aerosol propellant, a very powerful greenhouse gas for it can trap a lot of radiation. Possible solutions: reduce use of fossil fuels, reduce the amount of carbon dioxide, reduce the level of pollutants causing acid rain. This is possible through using lesser energy or alternative energy sources.
4. Ozone depletion – the ozone layer is the Earth's primary protective shield against the sun's deadly ultraviolet rays. Ozone forms a layer in the stratosphere, thinnest in the tropics (around the equator) and denser towards the poles. It is created when ultraviolet radiation (sunlight) strikes the stratosphere, splitting oxygen molecules to atomic oxygen. The atomic oxygen quickly combines with further oxygen molecules to form the ozone. The thinning of the ozone layer allows more ultraviolet-B radiation to reach the surface of the earth. Higher levels of UV-B radiation increase the risk of severe damage to human

- health (e.g. eye diseases, skin cancer, immune system suppression) and also endanger crops, forests, plants, marine life and wildlife. The depleting ozone layer, which soon creates hole cannot be repaired anymore, the least we can do is to prevent the condition from worsening.
5. Global warming – would melt the ice caps and flood coastal cities as well as major cities around the globe. A little increase in temperature – whether natural or artificial – is not likely to lead to a destructive melting of the earth’s ice caps including Antarctic and Antarctica. Sea level rises over the decades relate more to warmer and thus expanding oceans, not to melting ice caps. Global warming is caused by the entrapment of heat through “greenhouse gases”. Greenhouse gases are gases that keep heat that enters the atmospheres from returning, therefore creating a buildup of heat. The sun can penetrate these gases, but unfortunately cannot escape them so easily. The sun’s rays initially are absorbed by atmosphere molecule, and then are detained by the gases. Without these gases, the world would be seventy-two degrees Fahrenheit cooler, too cold to support life. In the long run, if the amount of greenhouse gases in the atmosphere increases, the earth will eventually become too hot for habitation. The effects of global warming: drought, rising sea level and extreme weather
 6. Carbon Dioxide – One impact that the burning of fossil fuels has been the increase of carbon dioxide. In the earth’s atmosphere. The amount of atmospheric carbon dioxide remained stable for centuries, at about 260 ppm (parts per million), but over the past 100 years it has increased to 350 ppm. The significance of this change is its potential for raising the temperature of the earth through the process known as the greenhouse effect. Carbon dioxide in the atmosphere tends to prevent the escape of outgoing long-wave radiation from the earth to outer space; as more heat is produced and less escapes, the temperature of the earth increases.
 7. Acid deposition – is associated with the burning of fossils. It is caused by the emission of sulfur dioxide and nitrous oxides into the air from power plants and motor vehicles. These chemicals interact with sunlight, moisture, and oxidants to produce sulfuric and nitric acids, which are carried with the atmospheric circulation and come to earth in rainfall and snowfall, commonly alluded to as acid rain, and as dry deposits in the form of dry particles and atmospheric gases. Acid rain is a major global problem. The acidity of some precipitation is equivalent to that of vinegar. Acid rain corrodes metals, weathers stone buildings and monuments, injures and kills vegetation, and acidifies lakes, streams, and soils. Lake acidification has killed some fish populations. Acid rain can also slow forest growth. It is associated with forest decline at high elevations.
 8. Chlorinated Hydrocarbons – extensive use of synthetic pesticides deduced from chlorinated hydrocarbons to combat insect pests has had disastrous environmental side effects. These organ chlorine pesticides are highly persistent and resist biological degradation. Relatively insoluble in water, they cling to plant tissues and accumulate in soils, the bottom mud of streams and ponds, and the atmosphere. Once volatilized, the pesticide are distributed worldwide, contaminating wilderness areas. Although these synthetic chemicals are not located in nature, they nevertheless enter the food chain. The pesticides are either taken in by plant eaters or absorbed directly through the skin by such aquatic organisms as fish and various invertebrates. The pesticide is further concentrated as it passes from herbivores (plant eaters) to carnivores (meat eaters). It becomes highly concentrated in the tissues of animals at the end of the food chain. Chlorinated hydrocarbons interfere in the calcium metabolism of birds, causing thinning of eggshells and subsequent reproductive failure. As an outcome, some large predatory and fish-eating birds are now extinct. Due to the dangers of pesticides to wildlife and to humans, and since insect’s acquired resistance to them, the use of halogenated hydrocarbons such as DDT is declining rapidly. In the early 1980s, the halogenated pesticide EDB also caused concern as a potential carcinogen, and was banned. Closely related to DDT is another group of compounds known as the

polychlorinated biphenyls or PCBs. These compounds have been used in industrial production. Their impact on humans and wildlife is similar to that of pesticides. Due to their extreme toxicity, the use of PCBs is now limited to insulators in electrical transformers and capacitors. PCDD is the most toxic of another related group of highly toxic compounds, the dioxins, or polychlorinated dibenzo-para-dioxins. The extent of toxicity of these carcinogenic compounds in humans has not yet been proved. PCDD may be located as an impurity in wood and paper preservatives and in herbicides. Agent Orange, a defoliant widely used in jungle warfare, contains minute traces of dioxin.

9. Other Toxic Substances – toxic substances are chemicals and mixtures of chemicals whose manufacturing, processing, distribution, use, and disposal present an illogical risk to human health and the environment. Most of these toxic substances are synthetic chemicals that enter the environment and persist there for long period of time. Major concentrations of toxic substances occur in chemical dumpsites. If they seep into soil and water, the chemicals can contaminate water supplies, air, crops, and domestic animals, and have been associated with birth defects, miscarriages, and organic diseases.
10. Radiation – although most countries have banned atmospheric testing of nuclear weapons, eliminating a large source of radioactive fallout, nuclear radiation still remains an environmental problem. Power plants always release some amount of radioactive waste into the air and water, but the main danger is the possibility of nuclear accidents, in which massive amounts of radiation are released into the environment, e.g., Chernobyl, Ukraine, in 1986. Later, it was found out that contamination of USSR region from nuclear accidents and nuclear wastes is far more extensive than had been realized. A greater problem facing the nuclear industry is the storage of nuclear wastes, which remain toxic to 1 million years, depending on the type. Safe storage for geological periods of time is problematical; meanwhile nuclear wastes accumulate, threatening the integrity of the environment.

Biocentric Outlook on Nature

There are *four components*:

1. Humans are thought of as members of the earth community of life equal of right to all non-human members.
2. The earth's natural ecosystems as a totality are viewed as a complex web of interconnected elements.
3. Each individual organism is conceived of as a teleological center of life, pursuing its own good in its own way.
4. Humans are equal with other entities. There is no foundation to say that they are not equal.

Land

1. Land is not merely soil.
2. Native plants and animals kept the energy circuit open; others may or may not.
3. Changes in man are of a different order than evolutionary change and have effects more comprehensive than is intended.

Deep Ecology

1. Harmony with nature.
2. All nature has intrinsic worth / biospecies equality.
3. Simple material needs (material goals serving the larger goal of self realization). Limited earth supplies.
4. Appropriate technology: non-dominating science.
5. Recycling.
6. Natural diversity has its own intrinsic value.
7. Equating value with value for humans reveals a racial prejudice.
8. Plant species should be saved because of their intrinsic value.
9. Decrease of pollution by priority over economic growth.
10. World population at the present level threatens ecosystems but the population and behavior of industrial states more than of any others. Today, we have an excessive human population.
11. Resource means resource for living beings.
12. People should not tolerate a broad decrease in the quality of life but in the standard of living in over developed countries.
13. Man is cruel but not necessarily so.

Sustainable Worldview [Al Gore, 9]

The hole in the ozone layer is only the most widely accepted manifestation of a much broader chal

lence to the Earth's environment. We are destroying forest land at the rate of one acre per second; we are poisoning our rivers and lakes, groundwater and oceans; we are causing living species to be destroyed at a rate 1,000 times greater than at any time in the last 65 million years; we are filling the atmosphere with gaseous wastes that threaten changes to the climatic system in the next 75 years as large as those that accompanied the ice ages over hundreds of thousands of years. These dramatic changes are taking place not only because the human population is surging and our standard of living has increased, but because we tolerate environmental vandalism on global scale.

Alarming circumstances such as ecological imbalances (global warming, global pollution, wanton utilization of land, sea, and air resources, depletion of the ozone layer). In sustainable development, development holds that future prosperity relies on preserving national capital such as air, water, and other ecological elements, and to balance nature's ability to renew itself.

Problems of Land [Gorospe, 144-145]

1. Unequal Distribution of land. A number of Filipinos are without land to till. Large tracts of land are idle.
2. Illegal acquisition of land through connivance with public officials or through bribery.
3. Unequal distribution of the products of the land. Farm workers receive minimum wage but they don't get a share of the profits nor other benefits such as housing, food, health and educational benefits.
4. Tax evasion.
5. Laborers and workers also deprive owners of their rightful share through dishonest means.
6. Exploitation of forests, plains, seas, and rivers.
7. Illegal logging, kaingin system, etc. causing irreparable damage and soil erosion.
8. Disregard for the laws on reforestation and ecological balance.
9. Development projects such as dams, technology, etc. geared for immediate profit and benefits regardless of the common good and of the concerns of the people in the surrounding area.

Other Issues

The Theology of Work

Work can mean any human activity, whether manual or intellectual, whatever its nature or circumstances [JP11, LE Preface].

Objective Sense of Work – For John Paul II, the bringing about of products (the work of our hands and minds) and the rendering of service to the needs of human life [LE5].

Subjective Sense of Work – a free, self-determining activity, must manifest a deeper appreciation for and evaluation of the labor of our hands [LE6].

The Benedictine Motto: *Ora et Labora* – its principal function was ascetic, or means of fighting idleness. It played in the cultivation of virtues and ministering to justice and charity.

The Purpose of Work: through work persons

1. Become self-sufficient, and thus are no burden to others.
2. Avoid idleness, the devil's workshop.
3. Imitate Christ and Paul.
4. Chastise the flesh.
5. Practice obedience and submission.
6. Earn enough to help the needy.
7. Exercise self-discipline.
8. Gain humility and simplicity.
9. Do penance.
10. Experience a leveling equality.

Thomas Aquinas appreciated fully that human persons are called to share in God's governance of the universe [Summa Contra Gentiles 3.21]. Leo X111 through Paul VI emphasized *the significance of work:*

Human work is humanly and theologically meaningful insofar as it:

1. Contributes to the development or fulfillment of human persons.
2. Enables human beings to exercise their dominion over the created universe and in this way participate in God's creative work.
3. Allows them to provide for human needs.
4. Give service to God and neighbor.
5. Contributes to the glory of God and the preparation for our Lord's coming.
6. Plays a role in the expiation of sin.

In Leo X111 there is a clear recognition of the dignity of all human work including the labor of our bodies because of the particular dignity of the human persons who are the subject of work.

In *Gaudium et Spes*, "Human work proceeds from the human person, who as it were impresses his seal on the things of nature and reduces them to his will. By his work, a man ordinarily provides for himself and for his family, associates with others as his brothers, and renders them service. He can exercise genuine charity and be a partner in the work of bringing divine creation

to perfection. We believe by faith that through the homage of work offered to God man is associated in the redemptive work of Jesus Christ [GS 67]. Hence, this passage stresses the significance of work as a participation in the creative and redemptive work of God.

John Paul II centers his attention on the creative, redemptive and eschatological significance of human work. He emphasizes that it is only in light of the cross that the full meaning of human work can be understood. Work at times is painful and burdensome, but by enduring the toil of work in union with Christ crucified for us, man in anyway collaborates with the Son of God for the redemption of humanity [LE 27].

The Eschatological Meaning of Work – viewing work from the perspective of Christ’s resurrection, we can find a glimmer of new life, announcement of the new heavens and the new earth in which man and the world participate precisely through the toil of work. “Is that this new good – the fruit of human work – already a small part of that ‘new earth’ where justice dwells [LE27].

Elements of a Theology of Work

1. Work and the building up of the universe.
2. Work and our personal vocation to share in Christ’s redemptive work.
3. Work and eschatology.
4. Work and suffering.

Thomas Aquinas distinguished four distinct orders to which human intelligence is related:

1. The order it discovers and does not invent – the order of nature investigated by the natural sciences and speculative philosophy.
2. The order that the intellect imposes on its own activities and products – the order of logic and mathematics.
3. The order that it brings into human choices and actions – the order of morality and ethics.
4. The order that it brings about through human enterprise – the order of culture, the order to which work pertains.

Characteristics of Work [Guerry, 97-109]

1. It is personal. The worker’s human person in all its aspects is involved in his work. A person’s entire physical recourse, his faculties of intelligence, initiative, energy and will together with his responsibilities as a man and head of the family are involved. It teaches him the authentic meaning of work, which is a means of earning his living so that he can lead a decent, human existence and raise and

support a family. Work is the authentic articulation of the human person.

2. The dignity of work – the dignity of work stems from the dignity of the human person of the worker.
3. The conditions of work- it must take into consideration the physical resources and the restrictions of man so that his body may not be crushed and his soul stifled. He must have time to relax and observe the Sabbath. Allowance must be made for age, sex and health of the worker and for the hazards inseparable from the human life.
4. Work must be binding on the state, which intervenes on the questions of the remuneration for work.
5. It is necessary for it offers the worker the means of earning his living and providing for his family.
6. It is social – Work is the unifying factor among men. It brings them together and anchors them in the accomplishment of an even greater task, that of procuring for society the goods and services which are necessary or useful for it. It serves humanity and draws nearer to God. The church’s social teaching considers work as the means offered by God to men to collaborate in His work of creation and build together an earthly kingdom. In God’s plan work should help man glorify God and sanctify himself. Man can consider his work as an instrument of his own sanctification for in working he perfects the image of God in himself.

Problems of Work [Gorospe, 146-147]

1. Sacadas who by reason of the temporary and seasonal nature of their employment are compelled to sleep in makeshift shelters, and receive the minimum legal pay. Domestic workers who bear the whole brunt of the housekeeping chores and physical care of children yet whose salaries are the lowest in the scale of legal compensation, without SSS and are made to work long hours with wanton disregard for their religious, rest, and leisure needs.
2. The employment of minors and women both as farm hands and factory workers. Illegal and immoral recruitment of overseas workers.
3. Illegal recruitment of workers especially young women from depressed areas with enticing promises of lucrative occupation in urban centers.

4. Teachers who are overworked and laden with assignments alien to their classroom teaching position and are underpaid.
5. Payroll-padding – the practice of making employees and workers sign papers for amounts higher than what is actually received.
6. Small fishermen – they are at the mercy of big time fishermen who use explosives, poison and electricity, which totally eliminate fish from the waters. Displaced individuals and uprooted communities without due compensation for the loss of their lands and the destruction of their properties.
7. Victims of the law and courts – workers are mistakenly arrested and unjustly detained.
8. Ghost employment and ghost constructions drain the public treasury, which prevent implementation of projects, needed for the common good and general welfare of the people.

Globalization[Gorospe, 171-174]

Globalization means the breaking down of national barriers so that we are becoming more and more one world. It is the worldwide process of growing interdependence among nations fostered by the advancement of multinational companies, foreign investments, the liberalization of imports, the transition towards exports, the easy movement of migrant labor, and the new information on technology. This process of global integration involves scientific, technological, financial, industrial, and commercial aspects, as well as political procedures and pressures together with some cultural and ideological elements. Today it is directed by the industrialized countries and under conditions and rules, which are commendable to them, primarily within the framework of neo-liberal market economy, which is regulated only by profit, and the law of supply and demand.

In globalization, it offers us the opportunity to the acquisition of a more advanced technology of industrialized countries. Through trade liberalization, there is free exchange of goods and services, and we are forced to open our market for the entry of their products. The globalization of economies will always benefit ultimately both the rich and developing countries. Industrialized countries may need to import raw materials from developing agricultural country and while the latter may need the technology of the former in developing their industries.

Class Struggle³

Class struggle alludes to the hostility between dominant, oppressive classes in society and lower, oppressed classes. The notion is often grafted with Marxist social analysis. Marx and Frederick Engels believed that class struggle operated as the driving force in history. The idea of class struggle emerged during the Industrial Revolution. Marx made it the cornerstone of his analysis. He argued that how people produce, which forms the economic basis of society shapes the whole life of society. This economic base structure includes productive forces, (natural resources, tools and human labor), but classes are determined by relations of production, by the way in which systems of production are organized. Ownership and control over the means of production engenders dominant class or classes in society. Those excluded from ownership and control become the most oppressed or dominant classes. The dominant class gains not only economic control but political and ideological rule as well. For Marx, the executive of the modern state is but a committee for managing the common affairs of the whole bourgeoisie [Tucker, 425].

Marx believed that the industrial revolution had created two major antagonists:

1. The bourgeoisie or capitalist class
2. The proletariat or working class.

The capitalist class generated the most production and efficient system in history. It would bring about its non-destruction through its own creation, the proletariat working class. These two contradicting class struggled against each other because their interest clashed. The capitalist sought to keep wages at the lowest possible level; the proletariat fought for higher wages and shorter work day. Even when workers' wages rose the struggle continued because the gap between owners' profits and workers' pay created resentment. Marx claimed that profits originated from exploitation of 'surplus value' created by labor. Workers' wages were not determined by their contribution to production, by the time they gave to their work, but the amount owners believed would be sufficient to keep them and their families in subsistence.

The exclusion of workers from ownership and control of the mass of production constituted the objective basis for their situation as a class. Marx argued, that class-consciousness was indispensable for workers to become a true class in and for itself. The very struggles of the workers in defense of their interests helped them to harness their consciousness and to

recognize their need for solidarity as a class. The bourgeoisie enlisted them in its own struggles against the monarchy and older forms of feudal rule, but in doing so it revitalized workers' class-consciousness. Struggles to form unions and to obtain better wages and working conditions sharpened their class consciousness even more.

Marx recognized the presence of other classes in modern society: the petite bourgeoisie (small-business owners, professionals), peasants, and the marginalized of society. The compulsion between capitalists and workers would determine the future of industrial society.

In the Catholic Social Teachings, we can read the following:

1. In *Rerum Novarum*, Leo X111 noted the enormous fortunes of individuals and the poverty of the masses had created harsh compulsions within society [RN1].
2. Leo denounced the callousness of employers, the greed of unrestrained competition, and the dealings of avaricious and grasping men as causes of injustice and class hostilities.
3. He sought to resolve the compulsions and injustices by offering several guidelines:
 - a. He called upon owners to pay just wages and to guide their actions by Christian moral principles.
 - b. The state intervenes to protect workers' rights.
 - c. He recognized the right of workers to form unions to avoid hostile compulsions.
4. He denounced socialist solutions that would do away private property.
5. He denounced the socialist (Marxist) assumption that hostilities between classes are natural and inevitable [RN15].
6. Collaboration and mutual responsibility, not class struggle, should characterize owner-workers relations.

Pius XI reaffirmed the above principles in *Quadragesimo Anno* 64-65, 81-97:

1. He recognized and called for the abolition of conflict between classes.
2. Labor cannot be bought and sold like commodities.
3. The demand and supply of labor divides men on the labor market into two classes, as into two camps, and the bargaining between these

parties transforms this labor market into an arena where the two armies are engaged in combat [QA83].

4. He chastised capitalism, in which immense power and despotic economic domination is concentrated in the hands of the few [QA105].
5. Like Leo X111, Pius XI looked for solutions that would create harmony on class struggle to bring greater justice.
6. He proposed an economic system based on 'corporations' that would give workers a share in ownership and a voice in management.

John Paul II addressed the issue of class conflicts in *Laborem Exercens* (1981):

1. He acknowledged human work as essential to human development and established the priority of labor over capital as the central principle of his encyclical.
2. Labor stands for those who work without being the owners of the means of production, and that capital refers to those who act as entrepreneurs and who either own the means of production or represent the owners [LE14].
3. For class conflict, the encyclical blames the capitalist who exploited workers by keeping wages at the lowest possible minimum so as to maximize their own profits [LE11].
4. John Paul commends the struggle of workers to obtain their rights and just needs.
5. Struggle for justice differs from struggle against others.
6. The Pope affirms struggle in behalf of justice for all is praiseworthy.

With the Marxist notion of class struggle, John Paul II judges struggle to bring one party into power as wrong [LE20].

Industrialization [Roach, 484-485]

Industrialization is the system of production that has sprung from the steady advancement, study, and use of scientific knowledge. It is grounded on the division of labor and on specialization and uses mechanical, chemical, and power-driven, as well as organizational and intellectual aids in production. The primary purpose of organizing economic life has been to reduce the real cost per unit, of producing goods and services.

Just Wage

A just wage is remuneration for work (that includes monetary payments, benefits, vacation and other legal holidays, health insurance, and so forth) that

allows workers to support themselves and their families in human dignity. It is synonymous to the terms: living wage, family wage, just compensation, just remuneration, and equitable sustenance.

In his treatment of Justice, Thomas Aquinas followed the principle that justice requires that equality should reign in contracts of exchange. Scholastic moralists assessed three Thomistic divisions of justice such as commutative, distributive, legal or social. Transition occurred on the teaching of a just wage during the period of Leo XIII. In *Rerum Novarum* human dignity requires that workers be treated justly and must receive what is needed to support and preserve life such as the basic needs (food, housing, clothing, physical well-being, provision for children and their rearing and education, opportunity to own property, and guarantees for the future).

Pious XI reiterated Leo's teaching in *Quadragesimo Anno*: workers cannot demand excessive wages. Just wage is set while unemployment is evil contrary to social justice. The principle of subsidiarity requires that each contribute to the common good. Pious XI differentiated what is due to justice and what was given in charity. In *Divini Redemptoris* 46 and in *Quadragesimo Anno* 137: the wage earner is not to receive as alms what is his due in justice.

Pious XI reiterated the right to a just wage as a basic principle of the internal order of nations. John XXIII unfolded his teachings on just wage by respecting historical and international socioeconomic factors (MM 55, 68, 71). In *Pacem in Terris*, just wage are set by mutual collaboration and with the protection of government. He insisted on apprehension of the interdependence of all persons, communities, and nations.

Vatican II affirmed past papal teaching on just wage as an articulation of the inviolable dignity of the human person. Paul VI accentuated on the integral flourishing of persons and aspirations to equality and involvement by workers in society. It is apprehension of equitable sustenance. Material necessities are inadequate. John Paul II accentuated co-creation with God through human work. Labor has priority over capital because capital is the result of human work. Human labor is essential for the founding of a family, just remuneration for work must sustain the worker's family and ensure their members future.

The Living Wage [Guerry, 100-103]

1. The needs of the workers – he must keep his family at a plane, which allows a certain

amount of leisure and ease and offers against natural risks of sickness and old age and occupational hazards.

2. The defense of the women workers and their wages – for the same work same salary should be paid – and women should be paid the same as men for the same work.
3. It sustains the worker and his family.

Private Property⁴

This alludes to the relationship of ownership obtaining between persons (Individual or "Juridic" persons) and tangible objects (e.g., land and chattels or intangibles (e.g., stocks and shares, or profits and rents). Legal title to property generates property rights that confer direct and immediate authority over the disposition of property and determine the conditions of its legitimate possession, use, and enjoyment. Legal systems distinguish the original and derivative acquisition of property rights, movable and immovable property, personal and real property (realty), and goods of consumption and goods of production.

The legitimacy of private property rests on a positive specification adjunct to natural law for own benefit and perfection by the inventiveness of human reason: with respect to the case and disposition of external goods, the institution of private property is legitimate, and indeed necessary for human life.

1. Persons are more likely to care for what they possess themselves.
2. Human affairs are more efficiently organized if the proper care of each thing is an individual responsibility.
3. Peace is better preserved if persons are content with their own property [ST 11-11, q.66, arts. 1,2,6].

With respect to the use of property, Thomas contends that one should not possess external things as one's own alone, but for the community, so that one is ready to share them with others in cases of necessity [ST 11-11, q. 66 art. 2]. The right to private property, incorporated in *the jus gentium* [law of nations], presumes the obligation of securing the common good of the community. For Thomas, in cases of necessity everything is common property [ST 11-11, q. 66 art. 7].

Rerum Novarum recognized the natural right of the industrial proletariat to just remuneration and retention of the fruits of labor [RN 43-47]. Class divisions culminating in the utter poverty of the masses were to be ameliorated through a broad dissemination of the natural right to property [RN 1,22,33,47].

Pope Leo's Perspectives:

1. The abolition of private property would undermine the ability of workers to attain security and better the condition of their lives through frugal consumption, patient saving, and modest investment.
2. The abolition of private property violates the natural right to private property.
3. The right to private property is implied in the fact that human beings attain their natural ends not only by using whatever goods are immediately at hand, as if they were only guided by an animal instincts, but also by holding external goods in "table and permanent possession." This argument basically replicates the justification of the dominion of human being over the use of creatures found in Aquinas *Summa Theologiae*.
4. Leo argues that when a person "turns the activity of his mind and the strength of his body toward processing the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates – that portion on which he leaves, as it were, the impress of his personality; and it cannot be just that he should possess that portions as his very own, and have a right to hold it without anyone being justified in violating that right."
5. The natural right of private property flows from natural parental responsibility. Private property is implied in fact that the only way that a father can fulfill his sacred duties to meet the needs of his family is through the ownership of private property.

In *Quadragesimo Anno*, Pius XI defended the institution of private property as a bulwark against restrictions of personal liberty and as an effective social means of fulfilling basic human needs [QA 45-51]. A just wage is determined not only by fair contract but by a determinate social outcome: workers must be paid a wage sufficient to support themselves and their families consistent with the public good so that the greatest possible number are offered the opportunity of setting work and obtaining suitable means livelihood [QA 71-75].

As Leo, John XX111 grounds the right to private property in the fruitfulness of labor while affirming with Pius XI and Pius XII the common finality of material goods [MM112, 119]. In *Mater et Magistra*, John XX111 defends the right of private property as a safeguard and

stimulus for the exercise of liberty and the rights of the human correlative social duty of ensuring not only a broader but a more equitable extension of property rights [MM 113-115]. John asserts that the economic prosperity of any people is to be assessed not so much from the sum total of goods and wealth possessed as from the distribution of goods according to norms of justice so that all in the community can develop and perfect themselves [MM74].

John insists upon the social duty essentially inherent in the right of private property [PT 21-22]. Yet John's legitimation of private property no longer presupposes a natural social hierarchy: the right to private property is but one of a set of interdependent, universal human rights deriving from the inherent dignity of the human person [MM112-114, PT 9]. John commends forms of economic partnership of capital and labor and acknowledges the enhanced role of the state, which must have as its fundamental objective the recognition, respect, safeguarding and promotion of human rights [MM 65, 75, 77, 92-93, 97, 104, 120].

Gaudium et Spes reaffirms the central tenets of John's teaching: private ownership, as an articulation of personality, depicts an extension of human freedom and furnishes an incentive for persons to fulfill their function and duty in society and in the economy [GS 71]. Yet property's social quality, springing from the law of the communal purpose of earthly goods, demands that property rights be subordinated to the global common good [GS 69-70]: the richer nations are obliged to come to the relief of the poor, and to do so not merely out of their superfluous goods" [GS 69].

In *Populorum Progressio*, Paul VI treats of property rights in light of the prerequisites of integral development. Ownership must foster the good of the whole person and of every person [PP 14, 48-49]. Decrying oppressive social structures originating in the abuses of ownership and power. Paul negates that private property constitutes an absolute and unconditioned right [PP 23, OA 43-44]. For the primary finality of created goods rests in the fulfillment of the common good of all peoples to which the right to private property is necessarily subordinate [PP 21-24, 26].

Nature, Scope and Limitations of Property Rights

In *Laborem Exercens* John Paul argues that the only legitimate title to capital whether in the form of private ownership or in the form of public or collective ownership is that it should serve labor, promoting the solidarity of laborers and of the poor [LE 32-37, 63-69,

SRS 28-31]. In SRS, the right to property bears a *social mortgage* attesting the priority of the subjectivity of human labor over capital [LE 52-58; SRS 42]. John Paul recognizes the legitimacy of labor unions; of workers' participation in policy formation, management, and ownership, and of socializing certain means of production [LE 64-69, 94-100, 102].

In *Centessimus Annus*, John Paul insists that the right to private property must be circumscribed within a strong judicial framework that places it at the service of human freedom in its totality" [CA 42, 30-43]. For only when socioeconomic systems respect the just right of workers will the biblical promise of the land as a divine inheritance be redeemed [LE 77, 80, 85, 99; SRS 26, EJA 80, 91, 110-118].

Principles of the right of ownership [M.M., 113, Guerry, 85-97]

1. The resources of creation are destined for all, and the goods of the earth are meant to be shared.
2. There is the difference between the right of ownership and use: while the owner can use goods for a legitimate end, such use is always subordinate to a moral law, which is binding on the conscience of the owner.
3. The vital task of private ownership must be respected and safeguarded in its personal and social role (Pious X1). It must serve personal, family and social life. Private ownership enhances initiative and encourages men to establish provision for the future. It is a stimulus to work and to save. It ensures the respect of man's dignity and freedom. Ownership is indispensable for family life to ensure its stability, cohesion, unity and independence. Psychologically, man focuses his attention to his own property than to that which does not belong to him. In the aspect of social function, equal distribution of wealth wherein the goods of creation attain their universal destination, being put to the service of all in accord to an order of justice and charity.

Right to Strike⁵

The right to strike is withdrawal of participation from industrial or civic processes as a bargaining tool to secure other rights. A deprivation of attention to the rights of workers was acknowledged as the cause for worker strikes, but the consequences (idleness, unavailability of goods, threats to trade and commerce,

precipitation of violence and rioting) withheld the magisterium from completely affirmative judgment on work stoppage. The hope was for a legitimate authority, viz., the state to intervene on behalf of the worker when the employer was not moved by exhortations of justice and charity to honor the rights of workers.

The strike (which presumes the right to work, to a just wage, to associate and organize), the most efficacious instrument a union has could be justified by three principles:

1. If what is sought by the strike is just.
2. If all peaceful and less harmful means of bargaining have been exhausted.
3. If the good is to be attained outweighs the evil that will occur.

Concerns about violence, class polarization, overt class warfare and the politicization of trade unions establishes it a right carefully circumscribed by the church.

In *Rerum Novarum* vital importance is anchored to peace and good order [RN53]. Harmony among the classes was natural, conflict unnatural. Therefore what might make a strike wrong rather than what might justify a strike is stressed. Leo calls for workers to press their claims with reason [RN82] and cautions them "not to injure the property or to harm the person of employers, in protecting their own interest, to refrain from violence and never to engage in rioting" [RN31]. Although work stoppages may be caused by "labor which is too long and too hard and the belief that pay is inadequate," strikes themselves are named as "this evil, which is frequent and serious" [RN56]. The state is called on as the most effective source of authority to anticipate and completely prevent a strike that "interrupts work, injures trade and commerce and the general interests of the state" [RN56].

In *Quadragesimo Anno* Pius XI argues again for the state, whose authority comes from God, to intervene in matters of employer employee dispute: "Strikes and lockouts are forbidden; if the parties cannot settle their dispute, public authority intervenes" [QA94].

From 1937 to the present both economic and the political strike are no longer depicted as forbidden actions but rather as extreme actions necessitating thoughtful discernment.

In *Mater et Magistra* (1961) John XXIII affirms labor unions for "no longer recruiting workers for the purpose of strife but rather for the purpose of pursuing a common aim" [MM97], collective bargaining and the legitimacy of the strike are acknowledged and affirmed.

Gaudium et Spes alludes to the strike as “a necessary though ultimate means for the defense of the workers’ own rights and the fulfillment of their just demands” [GS168].

Paul VI in *Octogesima Adveniens* in 1971 regards the strike as a legitimate measure if used under appropriate conditions and within the just perimeter of last resort and proportionality.

In *Populorum Progressio* workers who try to undermine the operation of the existing society are cautioned against fighting a real evil at the cost of the greater misery [PP31].

Other abuses of the strike weapons are noted by Paul VI and reiterated in John Paul II’s work:

1. Workers and unions may be so affected by the spirit of the market system that a strike is employed to obtain the most they can get rather than to combat oppression.
2. Work stoppages, especially those affecting public services, affect the life of an entire nation, and discernment must prevail to assess when the harm becomes inadmissible.
3. Workers inspired by resentment toward oppression are warned not to place false hopes in class warfare.

John Paul II in *Laborem Exercens* (1981) stated that if labor is alienated, capital is alleviated. Capital and labor are to collaborate together to provide worker participation in industry and to shape the kind of state and social systems, in addition to worker employer relations, as forces behind injustice is to expose structural or systemic sin.

Unions are considered a mouthpiece for the struggle for social justice, a struggle that is the “normal endeavor for the just good” [LE20}. Unions are not to play politics but John Paul II acknowledges union activity as entering the field of politics. The strike is called a kind of ultimatum to the competent bodies,

especially the employers. This method of pursuing just rights is recognized by catholic social teaching as legitimate in the proper conditions and within just limits. We must simultaneously highlight that a strike remains an extreme means [LE20]

NOTES

¹J. Gremilion, ed. *The Gospel of Peace and Justice: Catholic Social Teaching since Pope John* (Maryknoll, N.Y.: Orbis, 1976). C. Gudorf, *Catholic Social Teachings on Liberation Themes* (Washington: University of America Press, 1980). See also the Second Plenary Council of the Philippines on the issues on women.

²Richard McBrien, *Catholicism*, 992.

³G. Baum, *The Priority of Labor: A Commentary on Laborem Exercens* (New York: Paulist, 1982). G. Gutierrez, *A Theology of Liberation* (New York: Orbis, 1973). A. McGovern, “Class Struggle” in *The New Dictionary of Catholic Social Thought*, ed. J. Dwyer (Collegeville, Minnesota: The Liturgical Press, 1994). R. Tucker, *The Marx-Engels Reader*, 2nd ed. (New York: Norton, 1978).

⁴D. Dorr, Dorr, *Option for the Poor: A Hundred Years of Vatican Social Teaching* (Maryknoll, NY: Orbis, 1983). D. Hollenbach, *Claims in Conflict: Retrieving and Renewing the Catholic Human Rights Tradition* (Ramsey, N.J.: Paulist, 1979). W. O’Neill, “Private Property” in *The New Dictionary of Catholic Social Thought*, ed. J. Dwyer (Collegeville, Minnesota: The Liturgical Press, 1994). For Locke’s defense of private property, see his *Second Treatise on government*, especially chapter 5. A helpful collection of essays on property rights and economic justice is Virginia Held, *Property, Profits, and Economic Justice* (Belmont, CA: Wadsworth, 1980).

⁵G. Baum, *The Priority of Labor: A Commentary on Laborem Exercens* (New York: Paulist, 1982). M. Stevens, “Right to Strike” in *The New Dictionary of Catholic Social Thought*, ed. J. Dwyer (Collegeville, Minnesota: The Liturgical Press, 1994).