

POPE FRANCIS'S SOCIAL TEACHING ABOUT THE HUMAN DIGNITY

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Annotation. *The social teaching about human dignity, proposed in the Pope Francis's encyclical 2020 "All Brothers", is analyzed. The encyclical was found to provide the ideas for common resisting the challenges surrounding the Covid-19 epidemic. It criticizes the specific for the consumerist society transformation of the human, the unification and depersonalization dynamic associated with the global market triumph and the transformation of the person into a subject of sale which can be benefited or not. As the basis for the Christian worldview and universal ethics Pope Francis proposes the resolute adoption of the human dignity ideas as the foundation for social and legal order. Pope Francis creates a new theory of social harmony, taking into account the realities of communicative society. In spite of populism and globalization, Pope Francis defends the public dignity as unique collective performers with their own rights and responsibilities.*

Keywords: *social church teaching, criticism of the capitalist system, social fairness, social solidarity, ethical romanticism.*

Urgency of the research. Now the Catholic Church social teaching transforms radically. As a counter to worldview relativism, the Pope rediscovers fundamental truths concerning the value, dignity and inviolability of the human life. Pope Benedict XVI has already acknowledged that the bare appeals to the nature law and human dignity are not enough to maintain and develop social relations in a spirit of humanistic ideals and the norms of social teaching. Love is necessary for persons and communities as a supernatural social motive to preserve the moral standards value for the economy, politics, and social life. Pope Francis emphasizes the crucial importance of faith and love for the social development after the 2008 global crisis. At the same time there are growing ethical demands which the social church teaching in the days of Pope Francis puts forward as the political and economic basis. The encyclical "Fratelli tutti" ("All brothers" or rather "All brothers and sisters"), published on October 4, 2020, is a particularly great innovation. Among other things, this encyclical teaching about brotherhood and social friendship was to be the church's response to the challenges posed by the Covid-19 epidemic. The extraordinary situation requires the mentioning of Christian teaching about the human dignity, and then even the enhancing of this teaching through the ethical requirements radicalization.

The purpose of the article is to analyze the main features of the Pope Francis's encyclical "Fratelli tutti" social teaching about the human dignity and rights.

The problem development state. The Pope Francis's new encyclical social teaching received mostly critical assessments. Conservative Catholic theologians and

publicists criticize this encyclical's provisions, which appeal to the radical acceptance of all migrants to the former "Christian world" countries. Liberal critics focus on the Pope's alleged underestimation of the scientific and technological progress possibilities, flirting with political populism, the critic utopianism concerning today's capitalism, and so on. The originality of the encyclical teaching about the absolute human dignity is a little described in the critical literature.

The main material. The principle of the human dignity absolute value becomes central to the Pope Francis's encyclical «Fratelli tutti» social teaching. This principle is fully substantiated and supplemented by the community dignity principle. The Pope admits that for today's social discourse the absolute dignity of the human is not obvious, the personality is increasingly reduced to an individual who can be manipulated, destroying the natural life context, which for the individual have always been communities. The Pope provides arguments for the human dignity, which unclose through faith, love, reflection and social dialogue. The dignity of communities and their inviolable rights existence become even more unclear. From the Pope's point of view the main protecting tools for the human and communities' rights should be radical rights universality consolidation and strengthening the role of international institutions which could represent the world power, at least the court and law enforcement systems. The development of particular human rights understanding, individual and national self-interest expansion, interpreting proper rights and desires as absolute, denying the other people rights are considered by the Pope as the threat to the human rights and freedoms and to the rights of nations and other communities. The lack of solidarity and brotherhood is the biggest nowadays shortcoming, which causes the emerging and flourishing of many social problems.

Individual and collective self-interest is identified as the cause of the 2008 crisis. Namely, because of this self-interest the financial and banking system did not focus on moral values, allowed hazardous speculations and unsecured transactions, and after the financial collapse, the main severity of consequences was borne by the middle class and the poor. The social church doctrine appeals not only to offer Christian values and to actualize universal properties. The social doctrine points the ways to achieve these values in the specific today circumstances. The social fairness restoration after the crisis of 2008 is possible only by addressing the moral economical standards. The most important prerequisite for the moral economical standards is solidarity with others, without which growing economic crises threaten all countries. In Pope Francis's opinion, the source of such solidarity can be "political love", in other words it is maximum solidarity and friendship in interpersonal and social relations. The concept of "political love" (or "social" love) is borrowed by Pope Francis from the speeches and encyclicals of Pope Pius IX of 1920s-1930s. The latter used this concept to create a national society model as a community of communities, as a single team which interacts organically through communities as its structures to achieve the common good. Such a doctrine made the individual dependent on the collective and social structures, and this teaching reflected the collectivist social attitude which prevailed between the two world wars. The social Catholicism doctrine got rid of these mentalities in the 1960s, when the personal

value was recognized as the main and more important than collective one. Today Pope Francis makes a point that political love (or social love) is self-evident only when it manifests itself in relation to all people without exception and it may become the basis for social ethics and social doctrine. In general, according to Pope Francis's opinion, all the social teaching responsibilities come from political love. It provides for a vision of humanity as a large family, and each individual as a close relative with whom there should be the relationship of family love, which dictates respect and ethical attitude in all circumstances. The spread of family love to the national level was a feature of the social doctrine of 1920s and 1930s. Now humanity itself is seen as a single family. The Pope proves the humanity needs "fundamental priorities of mankind globalization", that is, the confirmation of the human rights universality, the avoidance of all kinds of exceptions and limitations. Today firstly the rights of migrants are being violated. Namely, irresponsible immoral policy towards migrants is growing due to populist agitation. In fact, a lot of governments deny migrants' rights and their dignity as a reviling of God, their dignity as human beings. The Pope protests against such dynamics, especially in the United States, and he reminds that almost everybody was a migrant in the past in a greater or lesser degree. It is important to the Pope that Jesus himself was a migrant in his life. The Pope also emphasizes that numerous "optimizations" of national health care systems, health insurance, and the cutbacks to funding reduction of social funding lead to law violations of the poor in many countries. During the pandemic, the lack of preparedness of the national health systems, their underfunding and reductions led to numerous deaths, especially among the elderly. Such processes are the manifestation of the inhumane treatment; they do not meet the basic ethical values, moral and legal norms.

Respect for the individual cannot be limited to dialogic interaction and social assistance at the individual level. It is necessary to provide solidarity efforts within the nation and at the level of international cooperation. Actually, our society without solidarity is virtually impossible today. And solidarity is the minimum of social (political) love. Also, the international solidarity is important, the solidarity of all humanity facing the global challenges. Pope Francis emphasizes the necessity of living with love in everyday interpersonal communication, living with love in political activity at the national and international levels. According to Pope Francis, the political leaders who take responsibility and oppose populists are the greatest moral force of our time. The social solidarity background depends on the political leaders' activities. The fact is that solidarity is not an individual act of charity, but it is a struggle against the structural causes of poverty, the causes of human rights violations, the hostility causes towards different ethnic and religious groups. And the politicians exactly, as the members of the public or communities, can show such solidarity. Pope Francis emphasizes that the role of leaders in socio-political life has increased today; their moral example and their moral and political leadership cannot be overestimated. Because the peoples are easily become tempted by populism, by illusory desire to solve all problems through self-isolation, by transition from the cultural authenticity protection to national or religious discrimination. Pope Francis notes that the individuals and communities which are considered to be

useless for the whole society could be really discriminated. For example, unborn children (embryos) could be considered as "not yet useful" and the aged could be regarded as "no longer useful." The dependency guideline of the personal value on the benefits to society is vicious, but it is accepted either openly or from behind. Pope Francis finds the causes of such personal valuation from the perspective of benefits of the capitalist consumer culture influence, or free market ideas as the power which determines itself the true value of all goods, and finally the value of the individuals and communities. The Pope appeals to resist the dynamics of the personal devaluation, to stand against the individual reduction of the work and consumption functions.

Pope Francis is sure that the ideologists of modern economic liberalism groundlessly monopolize the topics of person, frankness, and dialogue protection. In fact, economic liberalism often justifies inhumane personal treatment, replaces true openness by imposing a variety of restrictions. In his brown study, Pope Francis systematically criticizes the ideas and policies of President Trump. And he did it not only to protect the rights of potential US citizens, who would strengthen the Catholic presence in this country. Pope Francis is trying to prove that the neglect of the migrants' rights and freedoms leads to the global restriction of liberty, to the total dehumanization, to the sellout of the initial ideals of liberalism. But the Pope does not fully support the Democratic Party as an alternative to Trumpism, because this party actually proposes to limit the certain rights, for example, within the framework of positive discrimination in order to overcome the elements of injustice that prevailed in the past. Pope Francis' position is that the human dignity, rights and freedoms must be absolute, and society and the political elite in the country and around the world should be eager to ensure the highest possible level of social rights and freedoms. The only thing that can be limited for the common good is the right to private property. Thus, Pope Francis tries to protect human rights even from those social forces that act on behalf of the secular protection of these rights, but in fact they allow numerous exceptions for various reasons, when more protection of certain rights actually violates the rights of others. The right of private property restriction, its inclusion to the natural rights of the second order, which can be violated for the common good, is important not only in itself but also as a step to deprive the "free market" of its absolute value, restoring the absoluteness of the individual, who has the essential native rights of the first order and his absolute dignity. Indeed, either the market or the persons and interpersonal communication are life world with certain sets of evidence and values. When choosing one of the alternatives, the other is necessarily limited. Moreover, the "free market" with its absolute private property is not so free, but it is the subject of different manipulations by political and economic elites who try to increase the exploitation of not only the natural resources but also the human capital. What is more, some politicians try to protect the "Christian world", in fact acting in the interests of certain socio-economic and political elites, rather than ordinary citizens. Pope Francis recalls that the founder of Christianity in the Roman Empire was a member of a marginal group, and his followers were systematically discriminated against. For Christians, speaking out against migrants or marginal groups means actually contradicting their own

identity. Christians should be an example of frankness, often sacrificial, towards migrants and outcasts, towards all those in need. Christians must also initiate the development of international institutions which protect the human rights not only in the case of migration to developed countries, but also in their homeland. The national sovereignty limitation is in favor of international corporations and world centers of power. Pope Francis proposes to accept the diminishing role of nation-states, the worldwide political space era coming and the development of a global civil society. In the current conditions, the global unity of the world requires a single legal power, and ensuring the human rights and freedoms through the mechanisms of this single power.

Pope Francis emphasizes that the rights are not granted by the state, they are not the result of agreements and they are not the imputed value. Fundamental human rights are inalienable, they attach to a person who is intelligent and free in nature or identity. From a theological perspective, this intelligence and freedom reside in man because he is the image of God, also an intelligent and free being. Also, the fact that man is a person also points to him as an image of God and it is also the basis for the recognition of his absolute rights and freedoms. The abilities to communicate, love, sacrifice, give, create are also the features of God in man. An expanded understanding of human identity not only as a reality of the subject, but also as an intersubjective reality, creates a new basis for ethics. If the individual is significantly dependent on interpersonal communication, if he cannot be realized without it, the ethical attitude towards others becomes a natural position, the abnormality from which are unnatural. In order to fully communicate with another person, it is necessary to allow him to be himself. This simple truth is often forgotten, the person is reduced to an economic, social, moral or religious function, and he is not accepted in its entirety. Besides, intersubjective dialogic relations are such that the whole person participates in them. Ethical attitude to each individual, regardless of its value to society, creates a general ethical atmosphere of brotherhood, hospitality, frankness, humanity. And thanks to this atmosphere, the conditions for a moral and legal order are created and it will be truly humane. Pope Francis emphasizes that Christianity, with its vision of the individual and interpersonal communication absolute value, lays the foundations for holistic humanism. The humanism and personal respect renewal are appealed to resist the transformation of man into a subject of sale or an object of manipulation. Pope Francis draws our attention to such phenomena as human trafficking, slavery, sexual exploitation, and forced organ trafficking. These are all new forms of slavery, based on the attitude to the individual as an object, not an individual. Pope Francis is also sure that most of the wars and conflicts in the world nowadays are linked to the selfish economic interests of certain groups of people. Even such phenomena as terror or religious fundamentalism exist mainly for economic reasons and to treat others as objects. Pope Francis emphasizes that there is so much violence that we can talk about a permanent third world war. People seek protection from all these global challenges in the development of solidarity of communities which oppose other collectives, in mafia connections, in populist illusory solutions which activate the closure of nations or communities within themselves. Also nowadays, a digital communication space has been

formed, in which the other person is often devaluated, dishonored and even demonized. From digital networks, the abhorrence is transmitted to the media, even Catholic ones. It is important that digital media create the conditions for domination over individuals and communities through the destruction of dignity. The hopes about the digital space contribution to the realization of the intersubjective nature of today's society, the network connections development, and the formation of a universal communication culture were illusory. Manifestations of brotherly love and the communication culture must spread again and again from church communities, interreligious dialogues, and ethical attitudes to others in various dialogical situations and joint social activities. Pope Francis emphasizes that helping others brings people together, makes communities, allows them to develop a culture of communication without which individuals and nationalities cannot fully develop and be historically fertilized. Of course, we can criticize these Pope Francis's theories, because history presented us some creative persons and nationalities which were prolific even in isolation. The absolute priority given to the communication importance for the personal and national creative expression has the character of a certain overstatement, which is aimed to legitimize the efforts of migrants' acceptance in any event. We can say that Pope Francis idealizes the dialogue and the figure of the other person in the dialogue, he is too optimistic about the potential of the other. This is because the salvation is not individual but collective process. Also Pope Francis emphasizes the ethical nature of accepting the other, because the native law and the Gospel stimulate you to treat others the way you want them to treat you. The very essence of evangelical morality is that everyone is a neighbor; everyone should be treated as a relative. Pope Francis emphasizes that nowadays the rich live as if the poor and the beggars do not exist at all. This is the case of not only the persons but also the entire nations. Such "displacement" should be overcome through the new moral and legal culture, through the declaration and law definition that everyone matters.

Pope Francis points out that the beggars should be allowed to communicate not only in general at all levels: local, national, global. But they have the right to remain themselves, not to be "melted down" in the crucible of political multiculturalism. Respect for everyone's identity must be the basis for a new global culture of mutual respect. Christians should become the volunteer for a new dialogue culture and collective inclusion in social life. Someone's removal from society can result in genocide, and such developments must be avoided by all means. Pope Francis recognizes that a positive way of building the communication culture and the regardless of the identity collective inclusion in social life require a lot of daily work. Social world and solidarity are the result of the great efforts. Pope Francis makes a point that the ability to recognize the right of the person to be his own self is hallowed. The work of politicians and society as a whole to integrate all without losing their identity is difficult and slow, but a successful outcome guarantees the real lasting peace. The Pope emphasizes that peace and social harmony cannot be achieved through humanization. The social openness to others should be combined with justice, especially when it comes to reconciliation after civil and international conflicts.

Also Pope Francis points out the necessity to recognize the dignity and rights of each nation and each community with a separate identity. The dignity of religious communities, in particular religious minorities, is particularly important. Moreover, Pope Francis calls upon refusing the term "minority" in relation to religious or ethnic groups; as such name may dishonor people. Pope Francis also underlines that all humanity has the rights, including environmental well-being. And nature must be protected as a self-sufficient reality, not just as a place of human life.

Conclusions. The protection of native human rights is an ethical duty which is of absolute importance. We could not diminish the human dignity, it is absolute. The individual should be the subject, among others, the subject of communication. The person should not become an object, a subject of sale, an item for manipulation. The dignity of communities, peoples and all mankind depends on the personal human dignity.

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