



Kasalanang Panlipunan at mga Balangkas Panlipunan

*Pagninilay sa misteryo ng Kasalanan bilang
Kasalanang mana, Personal na Kasalanan, at
Kasalanang Panlipunan*

Th 12: Teolohiya ng Katolikong Pananaw Hinggil sa Lipunan

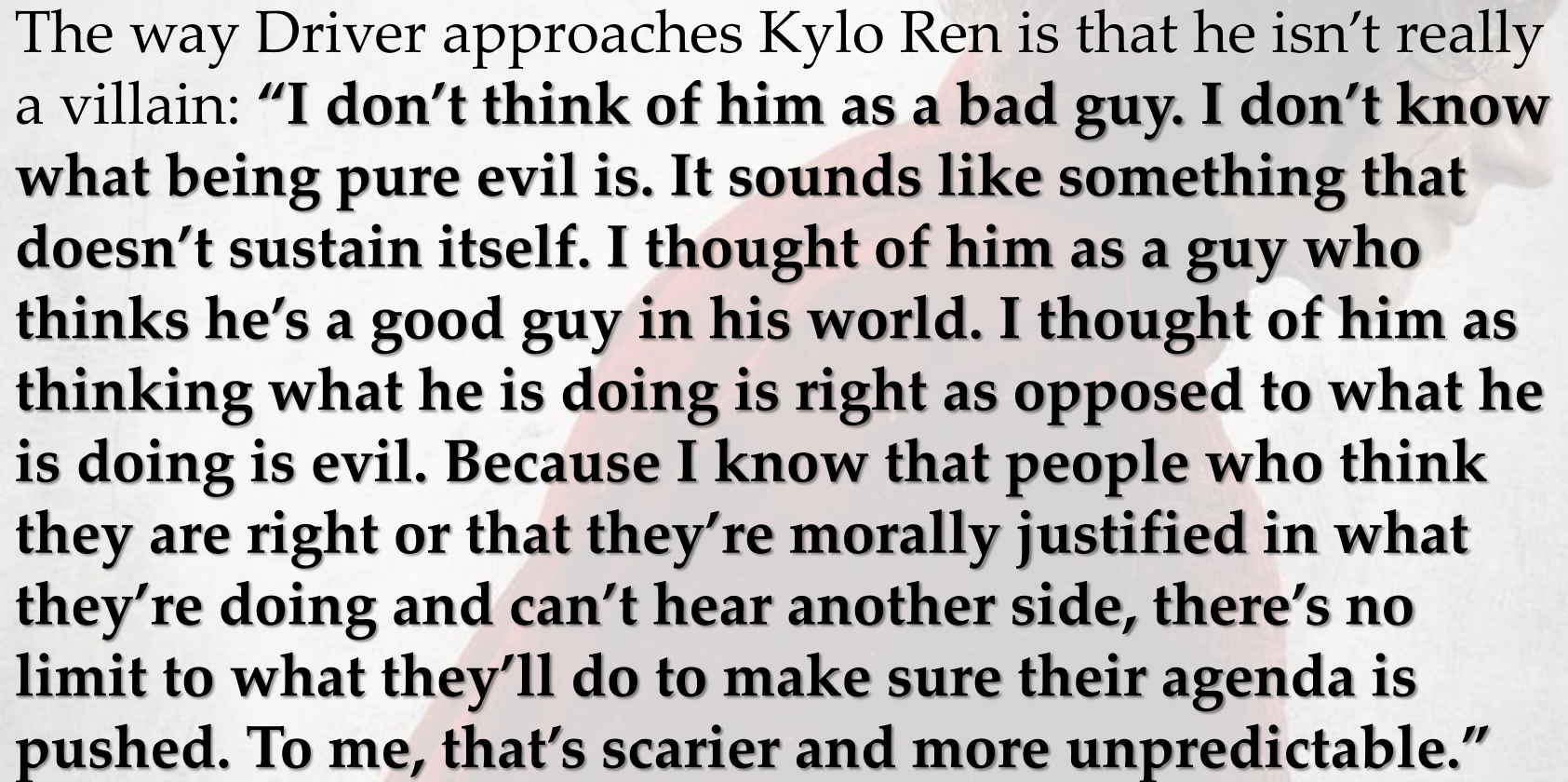
The Ones Who Walk Away from Omelas



Talakayin natin!

1. May kasalanan ba ang mga taga Omelas?
Kung meron man, ano ang kasalanan nila?
2. Sinu-sino ang mga dapat sisihin sa sitwasyon? Bakit?
3. Sa puntong ito, ano ang kasalanan para sa inyo? Kailan nagiging kasalanan ang isang gawain/pasya/kilos?





The way Driver approaches Kylo Ren is that he isn't really a villain: **"I don't think of him as a bad guy. I don't know what being pure evil is. It sounds like something that doesn't sustain itself. I thought of him as a guy who thinks he's a good guy in his world. I thought of him as thinking what he is doing is right as opposed to what he is doing is evil. Because I know that people who think they are right or that they're morally justified in what they're doing and can't hear another side, there's no limit to what they'll do to make sure their agenda is pushed. To me, that's scarier and more unpredictable."**

Adam Driver on Kylo Ren,

<http://lifestyle.inquirer.net/281643/adam-driver-kylo-ren-unmasked/#ixzz5DU8HITBn>

Maaari bang ituring na kasalanan
kung walang kaalaman?

Statement of the Problem

“What is the greatest obstacle in creating a more just and equitable society, both in the world and in the Philippines? Put another way, what is at the bottom or at the root of global and massive poverty and injustice?

From the Christian faith-perspective, it is SIN.”

Gabay Tanong

- Bakit kaya **kasalanan** ang nakikita ng Kristyanong pananampalataya bilang ugat-sanhi ng kahirapan at pagsasantabi?
- Ano ba ang pag-unawa natin sa kasalanan? Kilos ba ito o pasya?
- **Kailan nagiging kasalanan ang isang bagay?**

**Ano ba ang pag-unawa natin
sa kasalanan?**

**Isa ba itong kilos/pasya? o
estado?**

Kasalanan bilang Kilos/Pasya

PERSONAL SIN

Individual personal **acts** that we commit against the will of God and for which we are morally responsible.

**Kailan nagiging kasalanan
ang isang kilos/pasya?**

Kailan nagiging kasalanan ang isang kilos o pasya?

Kailangan muna unawain ang pagiging **MORAL** ng isang kilos o pasya.

Para maging **MORAL**, kinakailangan ito ay ginawa bilang isang **makataong gawain** (**actus humanus / human act**) at di lamang ginawa ng tao (**actus hominis/ acts of human**)

Ano ang kaibahan ng actus humanus at actus hominis?

Ang actus humanus/human act ay isang gawaing nagpapatao (ginawa ng isang tao gamit ang mga *faculty* na nagpapatao sa kanya: isip/diwa at loob). Ito ang mga gawaing tapat sa pagkatao nya.

Samantalang, ang actus hominis/ acts of human ay gawaing nagkataong ginawa ng isang tao na maaring hindi tapat sa pagkatao nya.

Ano ang kakanyahan ng actus humanus/ human act/ gawaing makatao?

What are the properties of human acts?

- 1. Imputability** – kakayahan na maipataw ang gawain sa sinumang kumilos o nagpasya nito.
- 2. Morality** – Kabutihan o Kasamaan ng kilos/pasya

Ano ang nagtatakda ng moralidad?

DETERMINANTS of MORALITY

1. OBJECT/ACT ITSELF
2. INTENTION
3. CIRCUMSTANCE

Principle: For an act to be morally good, every determinant must be good. For it to be evil, it must fail in at least one

Kailan nagiging kasalanan ang isang bagay?

Mula sa perspektibo ng Etika/Moralidad, ang kasalanan ay...

GRAVITY of SIN(Mortal/Venial)

1. **Grave Matter**
2. **Full Knowledge**
3. **Full Consent**

Presumes:

1. It is a **MORAL ACT** (i.e a human act, done with Knowledge, Freedom, Voluntariness/Consent)
2. It fails the determinants of Morality (Object/Act itself, Intention, Circumstance)
3. Therefore, a **violation of one's conscience.**

DIGNITY of CONSCIENCE and PERSONAL SIN

**“One MUST ALWAYS
follow the dictates of
one’s well-formed, and
well-informed
conscience.”**

16. In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man has in his heart a law written by God; **to obey it is the very dignity of man; according to it he will be judged.** Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths. In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor...

Gaudium et Spes #16

...In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals from social relationships. Hence the more right conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality. **Conscience frequently errs from invincible ignorance without losing its dignity.** The same cannot be said for a man who cares but little for truth and goodness, or for a conscience which by degrees grows practically sightless as a result of habitual sin.

Gaudium et Spes #16

Kasalanan bilang Estado

Distingo, amigo!

'ORIGINATING' SIN ORIGINAL SIN

The state or condition of sinfulness in the world in which we find ourselves when we are born which has its roots at the beginning of the history of the human race.

VS.

ACTUAL/PERSONAL SINFULNESS

- Individual personal acts that we commit against the will of God and for which we are morally responsible.

Doctrine of Original Sin

1. Sin is universal.
2. All need to be redeemed and this redemption is made possible through Christ.
3. Sin is an abuse of the freedom that God has given us.

Doctrine of Original Sin

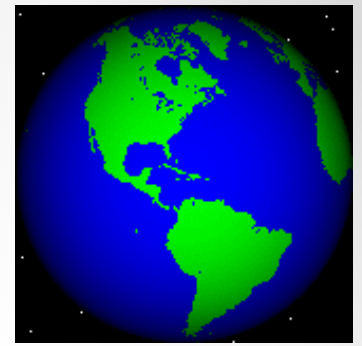
- PRIOR to SIN: Humans live a life of grace, freedom from inclinations, death, toil, ignorance error.
- AFTER SIN: Humans lost the grace and all the perks for all their descendants

Thus, every human being born is without grace, necessity for redemption of Christ (through sacraments, i.e. Baptism)

Three DIMENSIONS on understanding Original Sin

1. Sin of the world
2. Heart of Darkness
3. Close Relation of Personal Sin and the Sin of the World

Sin of the World



- There is a power of evil in the world to which we are all subject and which influences us toward sinfulness.
- This “polluted atmosphere” manifests itself through sinful structures of injustice, oppression and exploitation.
- We live in world where EVIL is tolerated and even rewarded and where the GOODNESS and TRUTH is SILENCED and PERSECUTED

“Heart of Darkness”

“What I do is not the good I want to do but the evil I do not want is what I do. If I do what I do not want it is sin living in me that does it.”

Romans 7:19-20

- Involuntary inclination towards that which is evil is what we call *concupiscence*.
- A certain un-freedom; inordinate/disordered desires.
- unwillingness/ ‘weakness’ in our “heart” (Latin – “COR, CORDIS”

THE CLOSE RELATION BETWEEN ORIGINAL AND PERSONAL SIN

➤ Our sins become part of the sin of the world of others just as their personal sins are part of the sin of the world for us.

➤ **HOW CAN MY INDIVIDUAL
ACTIONS/SINS AFFECT OTHERS?**

Mula sa pagtanaw ng Kristiyanong pananampalataya

May pagkamakasalanang hindi lang ang mga **moral na gawain** na mula sa pasya at kilos ng mga tao kundi apektado rin ang ating **panlabas, at panloob na mga realidad.**

Kailan nagiging kasalanan ang isang bagay?

Mula sa perspektibo ng
Kristiyanong Pananampalataya,
ang kasalanan ay pinalalim
bilang...

“Sin is always personal. It begins in the hearts and minds of individuals as egotistical selfishness and greedy ambition which lead to evil by disregard for the good of others. But this personal sinfulness creeps into the very systems that we set up in society.”

Ian Knox, C.S.Sp.

Balik-Tanaw:

Etikal-Moral na Pagtanaw

Kasalanan bilang *Kilos/Pasya*

- a. Ito ay isang moral na gawain: malay, malaya, at kusa (with knowledge, freedom and consent)
- b. Ito ay maipapataw sa sinumang gumawa nito.(Imputability)
- c. Ito ay may karakter ng pagiging mabuti o masama (Morality)

Balik-Tanaw:

Teolohikal na Pagtanaw

Kasalanan bilang *Kilos/Pasya*

*Individual personal **acts** that we commit against the will of God and for which we are morally responsible.*

- sa Teolohiya: masusukat ang bigat(gravity) nito (mortal o venial) ayon sa sukatang: **grave act, full knowledge, full consent.**
- Paglabag sa dikta ng ating **conscience**

Balik-Tanaw:

Teolohikal na Pagtanaw

Original Sin –*Kasalanang mana*
Kasalanan bilang *Estado*

- “Sin of the world”
- “Heart of Darkness”
concupiscence
- Close Relation of Personal Sin and
the Sin of the World

Balik-Tanaw:

Teolohikal na Pagtanaw

Personal na Kasalanan

Problema sa pag-unawa sa Personal na Kasalanan bilang **ACT lamang**.

- Hindi ito nagiging totoo sa ating karanasan
- Nagiging simplistic at reductionist ang pag-unawa sa GRACE, sa JUSTICE at MERCY ng DIYOS.

Balik-Tanaw:

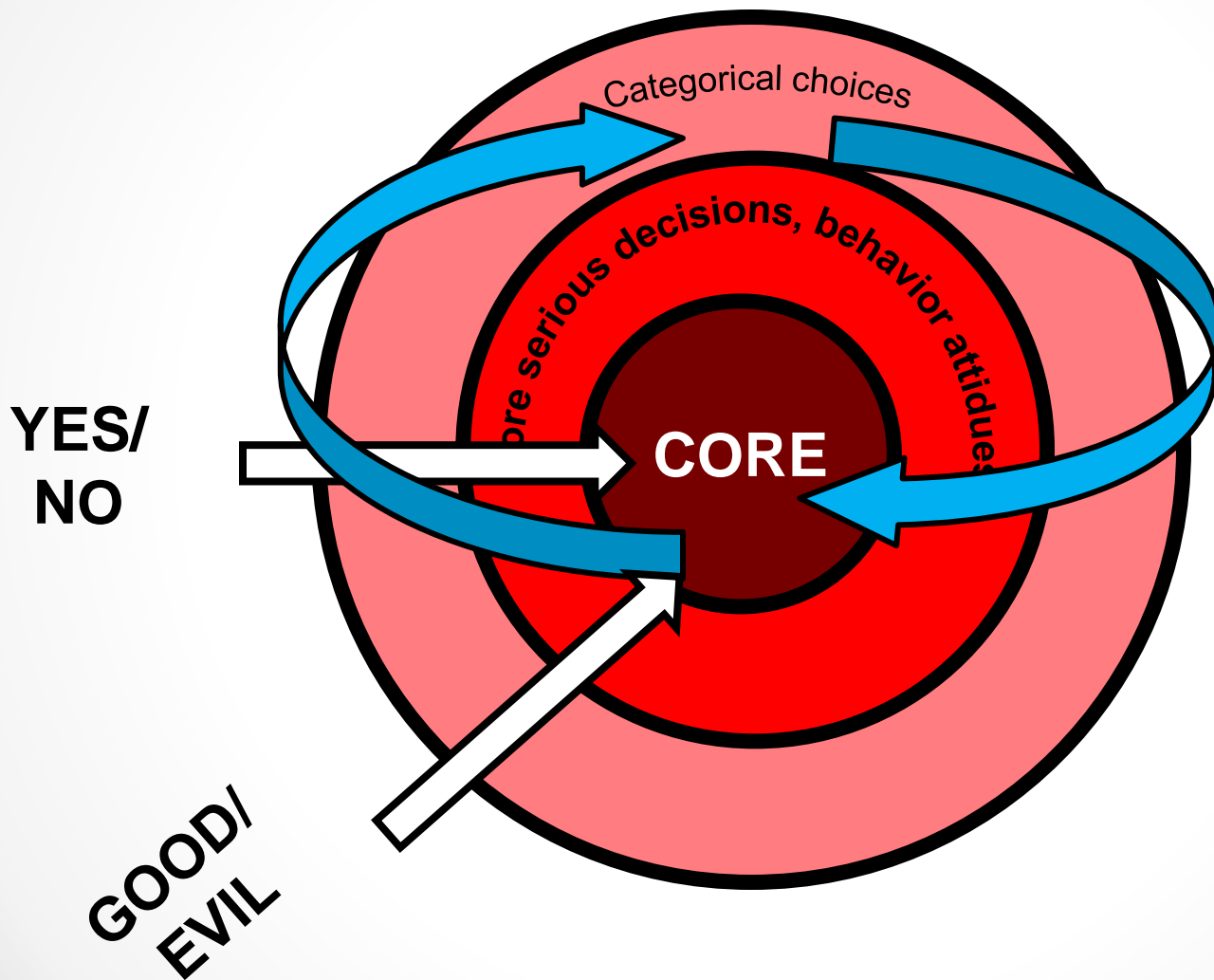
Teolohikal na Pagtanaw

Personal na Kasalanan

Problema sa pag-unawa sa Personal na Kasalanan bilang **STATE lamang**.

- Nababalewala ang role/bigat ng ating indibidwal na pasya sa paghubog ng ating karakter at pagkatao.
- May posibilidad na maisantabi rin ang ating accountability (sa sarili, sa kapwa, at sa Diyos): “Eh ganito na ako eh!”

**Ano na ngayon ang marapat na
pag-unawa sa Personal na
Kasalanan?**



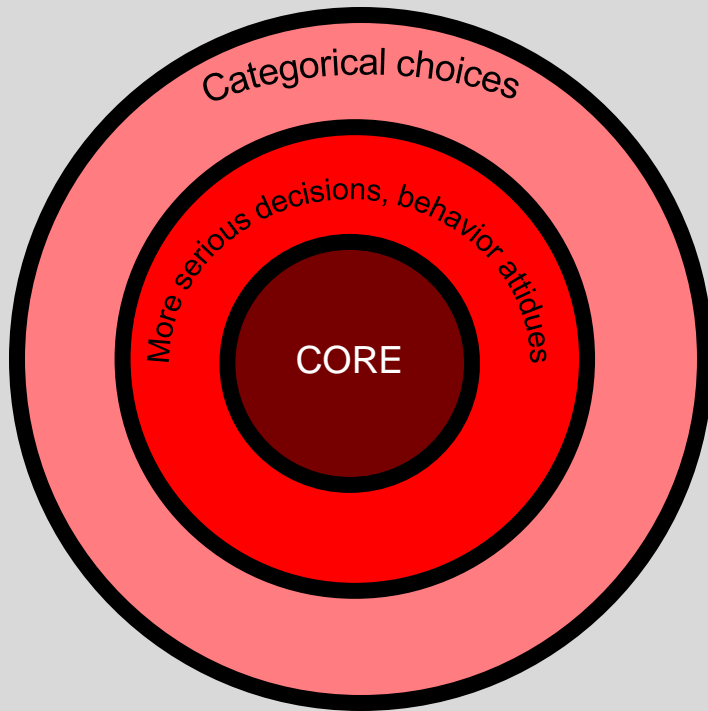
The Social Context of Freedom and Knowledge.

- Freedom is always situated: it never exists in a vacuum, never isolated nor completely private.
- It exists and is exercised within the bounds of physical, biological, cultural, social, economic, political religious environment.
- It is influenced by but not totally determined by social factors, and thus are also limited and structured.

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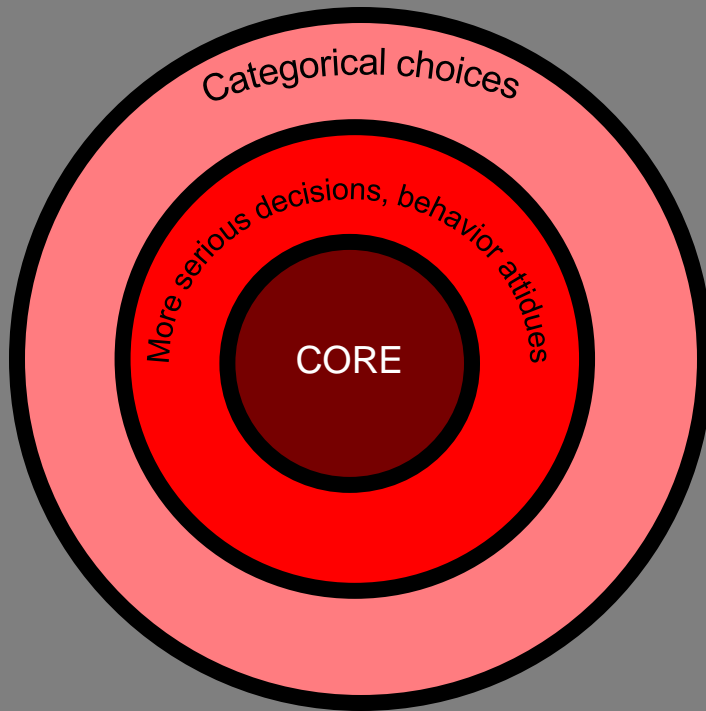
context



NON-VALUES

VALUES

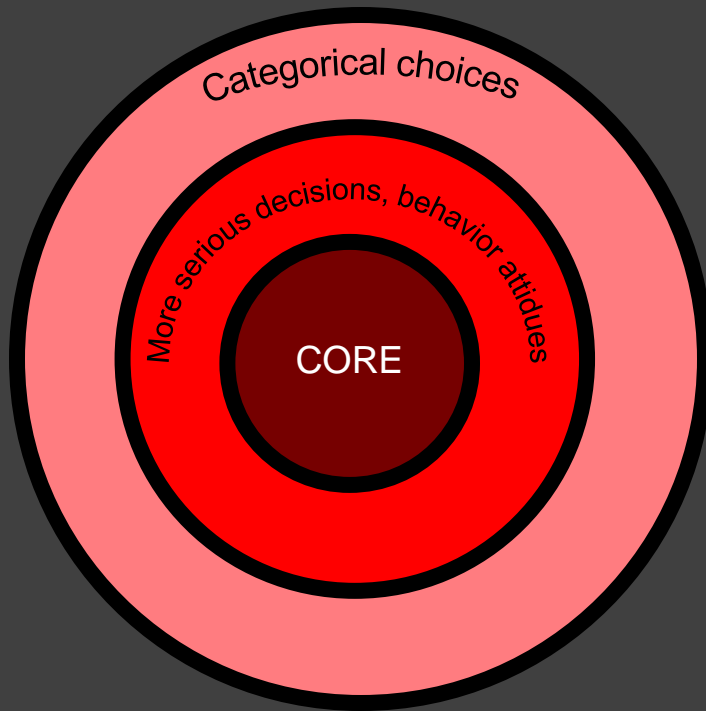
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NON-VALUES

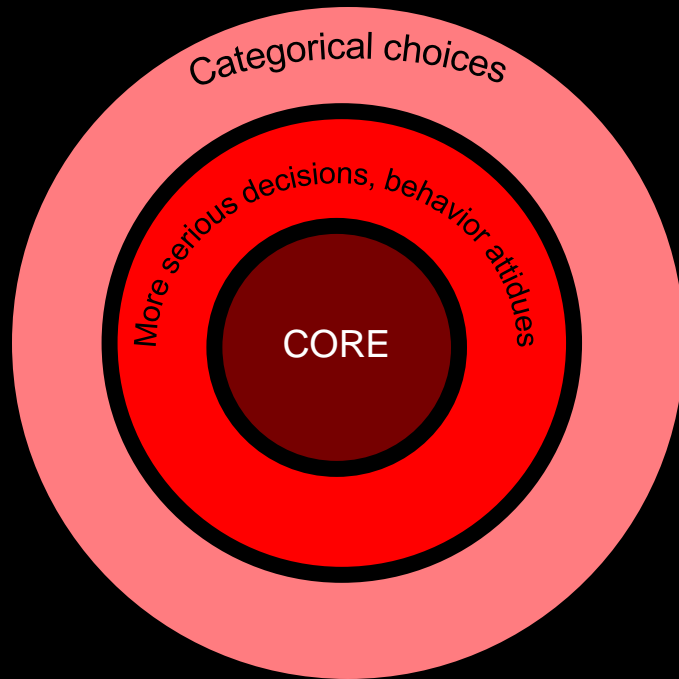
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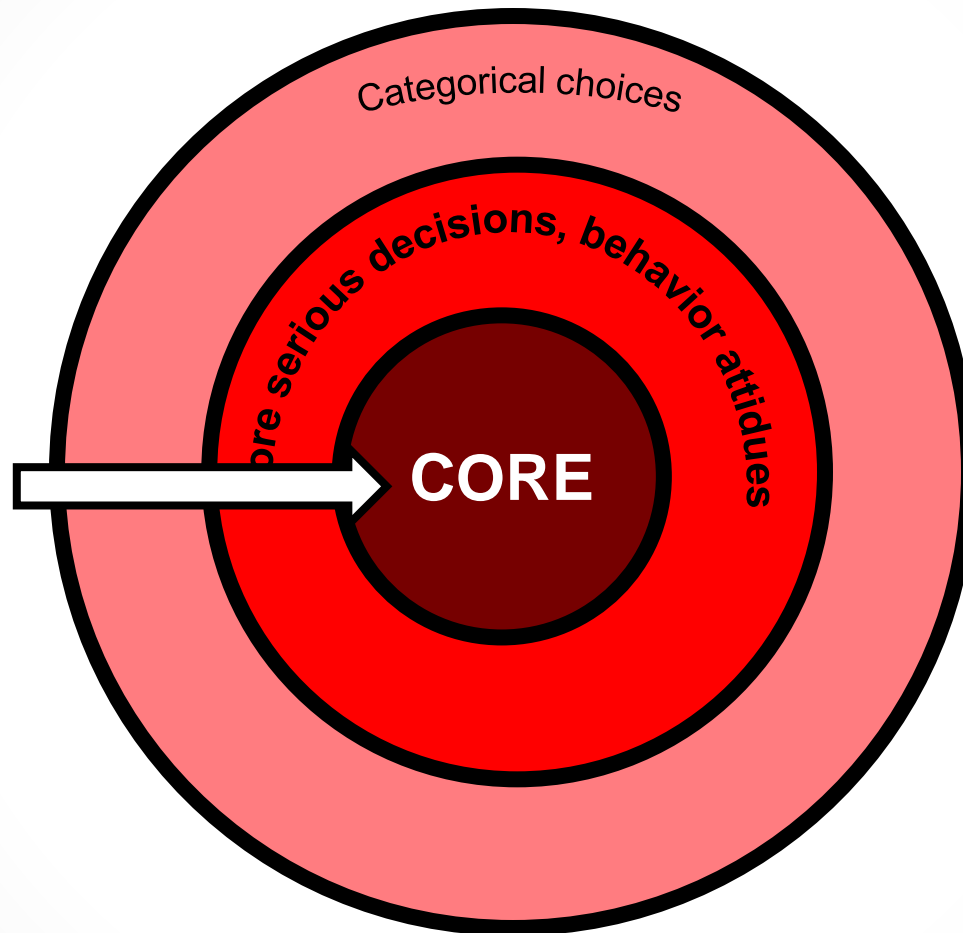
NON-VALUES

VALUES



NON-VALUES

**PERSONAL
SIN**



PERSONAL DIMENSION OF SIN

Social Sin and Sinful Social Structures

Social structures emerge from the actions of individuals and require the participation of individuals for their continued existence. But structures have an independent existence and independent causal effects in the lives of those individuals, often at odds with the intentions of those who consciously initiated the creation of the structures in the first place...

Daniel Finn, *What is a Sinful Social Structure*, 151.

Social Sin and Sinful Social Structures

...The complexity of the situation of human freedom under original sin makes it *exceedingly difficult to draw a bright line between human choice and the influence of one's environment*...From the critical realist point of view, agency always occurs within the causal influence of social structure; structure cannot exist without the choices of free agents whose actions reproduce or alter it. No agency without structure, no structure without agency..."

Daniel Finn, *What is a Sinful Social Structure*, 158.

Balangkas Panlipunan (Social Structures)

Paano ito nabubuo?

- Externalization
- Objectivation
- Internalization

Embody relationships and reflect values:

- Objective Dimension
Behavior Patterns and structures created
- Subjective Dimension
Values, Consciousness, Ideologies operative

4 Levels of Social Sin (Baum)

- First, involves **the injustices and dehumanizing trends that are built into the various societal institutions** which embody people's collective life
- Second, involves the **cultural and religious symbols**, which are operative in the imagination and fostered by society, **that legitimate, reinforce, and intensify the injustice and dehumanizing trends** in the society.
- Third, involves "**false consciousness**" that convinces persons that the actions based on the ordinary structures of the society and its prevailing symbols are right
- Fourth, is the level of **collective decisions**, generated by this false consciousness, which further increase the injustices and dehumanizing trends already present.

**Genesis and Development
of Social Structures
(Carroll)**

Externalization

Objectivation

Internalization

**4 Levels of Social Sin
(Baum)**

**injustices and
dehumanizing
trends**

**cultural and
religious symbols**

false consciousness

collective decisions

SOCIAL SIN

- First, social sin refers to the **social influences of sin**. Every personal sin - including the most personal and secret - is a result of human solidarity and, affects and influences other people.
- Secondly, social sin refers to **sin against other people**, such as the sin against justice committed by individuals against their community or the sin committed by a community against individuals.
- Thirdly, **social sin refers to social structures opposing God's plan**. In this sense, *sin does not refer to free human option or decision but to the universal condition and power beyond human beings*. Social sin is rooted in the structures of social life.

STRUCTURAL INJUSTICE

“Unjust Social Structures”

- Structural or institutionalized injustice or what is called social injustice, which has permeated and manifested itself in societal structures and institutions, is different.
- This form of injustice is not directly caused by an unjust personal attitude. It is like the air that we breathe everyday, whether we wish it or not. It is like a shackle or a trap, which determines and limits our activities and vision. However, human beings create such injustice as a common historical heritage.

Genus, Species:

Social Sin, Structures of Sin

Example: BIAS

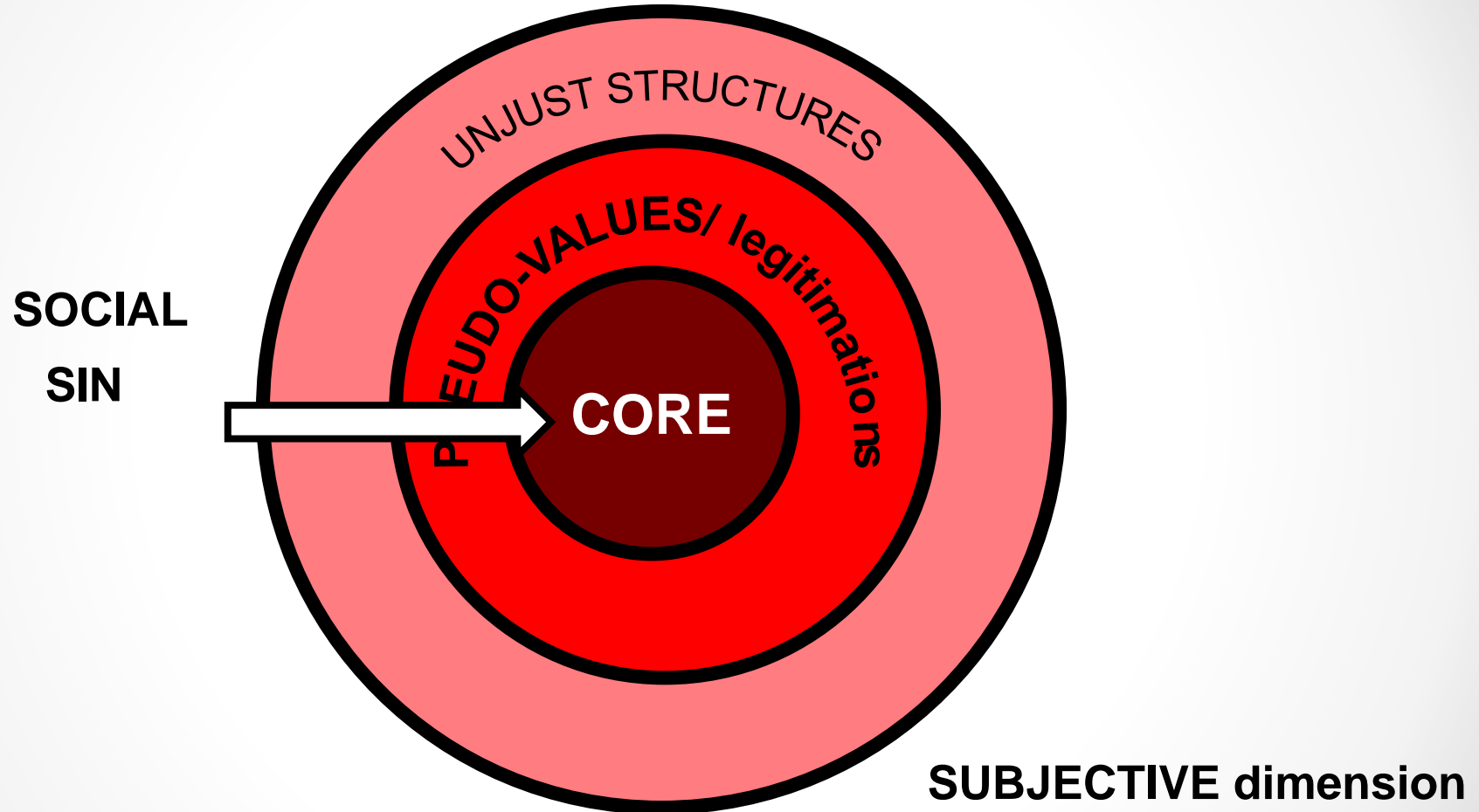
“the tendency to eliminate from consideration data upon which to base understanding, judgement, and decision because such data is perceived as a threat to the person’s well-being.

SOCIAL SIN

Therefore, social sin creates a climate which facilitates personal sins and which considers them normal. Besides, social virtues are hindered even if people make an effort to live them out sincerely.

OBJECTIVE dimension

**CRITERION:
HUMAN PERSON**



SOCIAL-STRUCTURAL DIMENSION OF SIN

GUILT?
RESPONSE-ABILITY ?

**Ginagawa ba tayong
makasalanan ng ating
pagkikilahok/pagiging kabilang
ba sa mga makasalanang
balangkas panlipunan?**

(Does our participation in sinful social
structures make us sinful?)

Kailangang balanse:

1. Madalas, **walang malay ang mga tao** sa kanilang pakikibahagi sa mga makasalanang balangkas panlipunan, kung malay man, madalas, **wala silang magagawa rito PERO;**
2. Huwag nating kalimutan na ang **kawalang katarungan ay umuusbong** hindi lang mula sa pagloloob na gawin kung ano ang masama(malice), kundi **mula rin sa kawalang-malay (ignorance), kawalang paki-alam, pagwawalang-kibo, atbp.** (hal. Albert Speer)



WALANG

GUILTY

“massa bona”

LAHAT

GUILTY

“massa damnata”

Salient Point #1

Hindi pwedeng maging guilty ng isang indibidwal o lipunan sa LAHAT ng kasamaang idinudulot ng mga makasalanang balangkas panlipunan.

Hindi lahat, hindi lagi.

Halimbawa:



**Hanggang saan ang ating
pananagutan sa mga “kilos” ng
balangkas panlipunan?**

(To what extent is our responsibility?)

Guilt vs. Responsibility

Guilt (Pagkakasala) – para sa mga kilos/di-pagkilos na kusang niloob at mga nilalayong bunga ng mga kilos/di-pagkilos.

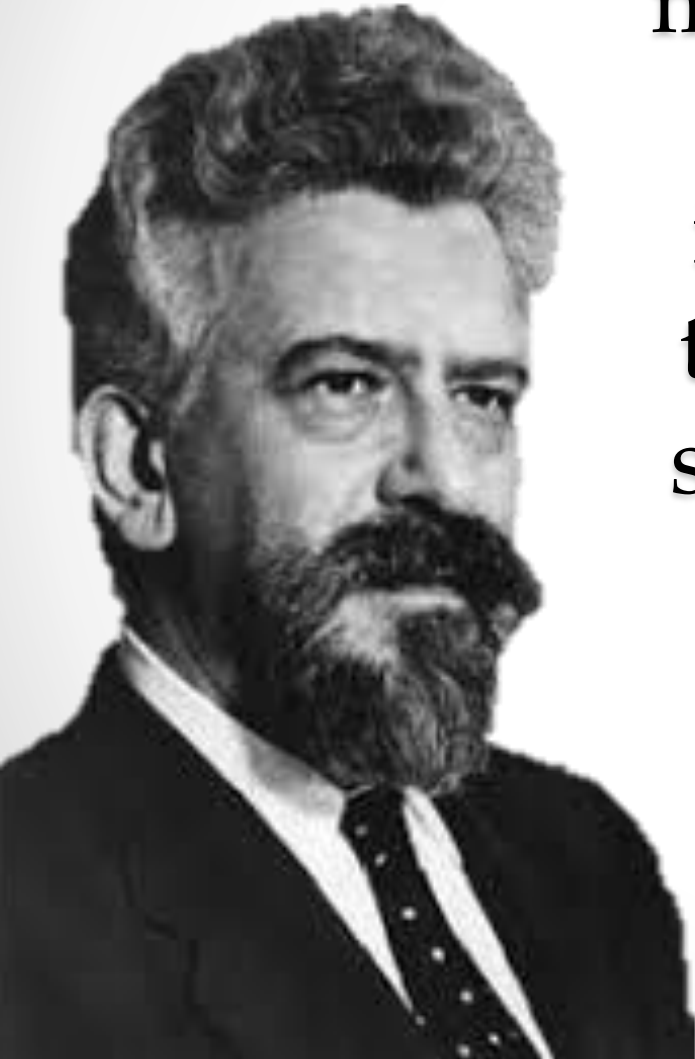
Responsibility (Pananagutan) – para sa mga niloob/nilayon AT mga hindi niloob/nilayong mga bunga ng kilos/di-pagkilos

Salient Point #2

Ang kawalang katarungan na ginawa ng isang indibidwal ay may bunga na lampas sa kanyang mga nilayon, lalo na kung isinakatuparan sa pamamagitan ng mga balangkas panlipunan.

Ang mga kilos kasi natin ay may mas mabigat na kabuluhan kaysa sa ating intensyon o kamalayan.

Dahil nabubuhay tayo at
nakikilahok sa mga di-
makatarungang balangkas,
hindi ibig sabihin nito na
guilty na tayo; pero hindi rin
ibig sabihin nito, na **wala tayong**
pananagutan sa mga ito.



“...morally speaking, there is no limit to the concern one must feel for the suffering of human beings, that indifference to evil is worse than evil itself, that in a free society, **some are guilty, but all are responsible.**”

Rabbi Abraham Joshua Heschel

**Ano ang implikasyon ng ating
pananagutan sa ating
pakikilahok sa mga balangkas
panlipunan?**

(What is the implication of our responsibility?)

Salient Point #3

Kung di man tayo malay, o malay man tayo pero di natin gustong makilahok sa mga balangkas panlipunan, katotohanan pa rin na minana, natuto, at nakikilahok tayo sa mga ito– at dapat managot tayo.

Salient Point #3

Kung hindi man tayo ang nagsimula at pumili na buuin ang mga balangkas panlipunan na ating dinatnan, **accountable** pa rin tayo ngayon na baguhin/ayusin/alisin ang mga ito ngayon.

Accountability

1. Ito ay isang mahalagang elemento ng moral na pananagutan. Dapat tayong managot sa anumang ating ginagawa/di-ginagawa.
2. Mayroong **panlipunang dimensyon** ito: mananagot tayo **sa ating kapwa**.
3. Mananagot tayo sa ating kapwa dahil anuman ang ating gawin, mabuti man o masama, bilang indibidwal o lipunan ay **nakaaapekto sa iba**.

Ngayon, maaari pa rin bang
ituring na kasalanan kung
walang kaalaman?



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