

Ramifications of the Social Process

59 . Certainly one of the principal characteristics which seem to be typical of our age is an increase in social relationships, in those mutual ties, that is, which grow daily more numerous and which have led to the introduction of many and varied forms of associations in the lives and activities of citizens, and to their acceptance within our legal framework. Scientific and technical progress, greater productive efficiency and a higher standard of living are among the many present-day factors which would seem to have contributed to this trend.

60. This development in the social life of man is at once a symptom and a cause of the growing intervention of the State, even in matters which are of intimate concern to the individual, hence of great importance and not devoid of risk. We might cite as examples such matters as health and education, the choice of a career, and the care and rehabilitation of the physically and mentally handicapped.

It is also partly the result, partly the expression of a natural, well-nigh irresistible urge in man to combine with his fellows for the attainment of aims and objectives which are beyond the means or the capabilities of single individuals. In recent times, this tendency has given rise to the formation everywhere of both national and international movements, associations and institutions with economic, cultural, social, sporting, recreational, professional and political ends.

Advantages and Disadvantages

61. Clearly, this sort of development in social relationships brings many advantages in its train. It makes it possible for the individual to exercise many of his personal rights, especially those which we call economic and social and which pertain to the necessities of life, health care, education on a more extensive and improved basis, a more thorough professional training, housing, work, and suitable leisure and recreation. Furthermore, the progressive perfection of modern methods of thought-diffusion—the press, cinema, radio, television—makes it possible for everyone to participate in human events the world over.

62. At the same time, however, this multiplication and daily extension of forms of association brings with it a multiplicity of restrictive laws and regulations in many departments of human life. As a consequence, it narrows the sphere of a person's freedom of action. The means often used, the methods followed, the atmosphere created, all conspire to make it difficult for a person to think independently of outside influences, to act on his own initiative, exercise his responsibility and express and fulfil his own personality. What then? Must we conclude that these increased social relationships necessarily reduce men to the condition of being mere automatons? By no means.

Creation of Free Men

63. For actually this growth in the social life of man is not a product of natural forces working, as it were, by blind impulse. It is, as we saw, the creation of men who are free and autonomous by nature—though they must, of course, recognize and, in a sense, obey the laws of economic development and social progress, and cannot altogether escape from the pressure of environment.

64. The development of these social relationships, therefore, can and ought to be realized in a way best calculated to promote its inherent advantages and to preclude, or at least diminish, its attendant disadvantages.

Proper Balance Necessary

65. To this end, a sane view of the common good must be present and operative in men invested with public authority. They must take account of all those social conditions which favor the full development of human personality. Moreover, We consider it altogether vital that the numerous intermediary bodies and corporate enterprises—which are, so to say, the main vehicle of this social growth—be really autonomous, and loyally collaborate in pursuit of their own specific interests and those of the common good. For these groups must themselves necessarily present the form and substance of a true community, and this will only be the case if they treat their individual members as human persons and encourage them to take an active part in the ordering of their lives.

66. As these mutual ties binding the men of our age one to the other grow and develop, governments will the more easily achieve a right order the more they succeed in striking a balance between the autonomous and active collaboration of individuals and groups, and the timely coordination and encouragement by the State of these private undertakings.

67. So long as social relationships do in fact adhere to these principles within the framework of the moral order, their extension does not necessarily mean that individual citizens will be gravely discriminated against or excessively burdened. On the contrary, we can hope that they will help him to develop and perfect his own personal talents, and lead to that organic reconstruction of society which Our Predecessor Pius XI advocated in his encyclical *Quadragesimo Anno* as the indispensable prerequisite for the fulfilment of the rights and obligations of social life, (26)