

alternative to the present defence policy; and for the foreseeable future this will be the only permissible alternative for Britain, even if we assume that in general an effective deterrent could be constructed which did not involve its operators in immoral intentions. If the present Western nuclear deterrent system is immoral, Britain has an immediate obligation to expel American nuclear bases and to withdraw from NATO; she cannot remain in the system just because it could possibly be made legitimate. And an independent British deterrent would almost certainly be superfluous whether it involved immoral intentions or not.

‘Socialization’ in *Mater et Magistra*

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The term ‘socialization’ in *Mater et Magistra* has given rise to some misunderstanding and the uses of the word can be profitably examined so that the particular sense it has in the encyclical may be better appreciated.

In general, one can distinguish several uses of the word: (1) its broader sense in *Mater et Magistra*; (2) a limited, economic sense used by French writers to signify the way in which property and the firm are no longer isolated but are interdependent; (3) it can be used in a positive sense as implying something morally desirable, the idea of an institution being made responsible to society so that it fulfils a task of service to the community; (4) it can be used in a variety of different ways connected with public ownership; (5) it can be used in an unfavourable sense particularly by Americans e.g. ‘socialization of agriculture’, used as another term for collectivization, or ‘socialized medicine’; (6) in sociology the term ‘socialization’ describes the way in which a child acquires habits and is ‘conditioned’ through its upbringing.

The suggestion that John XXIII in this section of the encyclical has in some way approved the welfare state should be dismissed (whether

paragraph 136 gives any approval of the idea of the welfare state is a different matter). The section on socialization (paras 59 to 67) immediately follows the section on subsidiary function in which the Pope has emphasized the importance of a man's right to be primarily responsible for his own upkeep and that of his family (para 55). The section on socialization makes no direct reference to industry so that socialization in the public ownership sense of the term is not intended.

Its sense in Mater et Magistra. The section on socialization refers to the way in which, in modern life, people are engaged in numerous organized activities and take part in a web or network of social relationships. The wide variety of these relationships cited in paragraph 60 shows that the term is used in a quasi-sociological sense (though clearly not the sixth meaning, mentioned above, employed in sociology); thus it speaks of 'national and international movements, associations and institutions with economic, cultural, social, sporting, recreational, professional and political ends', anything from a cricket team to the Common Market. Increased co-operation based on common interest has arisen because of the complexity of modern life since the independence of the man of eighty years ago is no longer feasible. This new way of life has brought about many advantages but, the encyclical asks, does it also lead to the human person being swamped in the complexities of life: is he now a tool of these relationships and institutions, fewer of which previously tied him? Does this not finally vindicate the proposition that the human person is not a master of himself and his life but is determined by his environment?

No, socialization '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 recognize and respect laws of economic development and social progress and cannot altogether escape from the pressure of environment' (para 63). This network of social relationships should not mould the human person but should be the creation of thinking and responsible human beings leading to and not defeating the development of personality. Thus J. McGinley writing in the Indian magazine *Social Action* writes (November 1961, p. 472) 'in a word we believe that the process of socialization the Pope speaks of here is not economico-political but rather sociological' and again 'socialization is the actual given historical web of social and human relations into which the person at a certain time or culture or civilization must enter and which he will be then free within limits to accept or modify'. It should be clear also that the term 'socialization'

is used in a descriptive sense: it is not a statement of principle. Where the danger lies is that the process of socialization can make people mentally lazy, encourage them to acquiesce in the common pattern of life or to become one of the 'Organization Men' of whom W. H. Whyte wrote. However, if men consciously participate in the social relationships in which they are connected and act after reflection, then socialization offers great possibilities, it will lead to the strengthening of new social bonds and the development of the human person. Indeed it is incumbent upon Christians to contribute their part to the true development of these social relationships because, when under pressure of technological and economic processes the traditional ways of life and the tight 'valley' communities disappear, people, if they are not to be bewildered, must replace old relationships with new ones. Success or failure in responding to the challenge of socialization will depend, as the encyclical emphasizes, on the observance of two principles: (1) the State is to observe its subsidiary function and (2) men are to be treated as human persons and the initiative of individuals and groups recognized (para 66).

Is, however, the teaching of John XXIII on socialization a new departure? Examination of earlier Papal documents and addresses shows that the Popes have always been concerned with the primacy of the human person when faced by pressures in society but these pressures were then coming, not so much from social, as much as grievously unjust economic relationships. In *Quadragesimo Anno* Pius XI treats the principle which is developed in *Mater et Magistra*: he states 'Of its very nature the true aim of all social activity should be to help members of the social body but never to destroy or absorb them' (*Quadragesimo Anno* para 79), but it would be wrong to assume that all previous statements touching on 'socialization' have been negative.

Catholic social teaching takes the human person as its starting point and sees that it is in society that he develops himself: hence an individualism in which the human person is turned back upon himself is inadequate just as it is wrong for the State to step in and arrogate to itself the exclusive duty of remedying the defects arising from individualism: thus the Church's teaching has always sought to restore order in society by the voluntary and conscious collaboration of men in groups: hence 'socialization' offers a challenge to, and a great opportunity for, Catholic social teaching.

In the revised edition of the C.T.S. translation of *Mater et Magistra* (published November 1962) the term 'socialization' remains as the

heading for this section of the encyclical but in the text the term is replaced by several phrases including 'social relationships' (para 59) and 'social growth' (para 65): this may ultimately lessen the misunderstandings which have arisen.

Socialization in the French sense. The word 'socialization' is also used by French writers in a more limited economic sense but it should be emphasized that the economic relationships arising from socialization as it is understood in the sense used in *Mater et Magistra* are not the only or even necessarily the most important social relationships to which John XXIII refers. In a later part of his encyclical (paras 104-108) on private property, he refers to the changed conditions relating to private property without using the word 'socialization' though this is often what the French writers mean when they use the word: the development of modern industry leading to the economic interdependence of men, firms, trades and nations is also often referred to as the socialization of the economy (cf. *Propriété et Socialisation* - 1962, Ed *Economie et Humanisme*).

That property and industry should become socialized in this sense, far from being deplorable, vindicates the Church's social teaching on the social aspect of work and property but nevertheless the same cautious note must be added to this sense of socialization also. This change must not be accepted as a consequence only of technology or economics exclusively but is also the result of the conscious acts of men who have not been determined by forces of this kind.

The reconstruction of the Social Order. It is interesting to note that John XXIII in paragraph 67 of his encyclical sees the social relationships which arise in the process of socialization as leading to the rebuilding of society desired by Pius XI, though John XXIII concerns himself less than his predecessors with the idea that this principle is mainly expressed in professional organization. One may read *Mater et Magistra* as turning men's attention to an actual social process which, if rightly directed, can contribute to social reconstruction based on right reason and Christian principles. The group arising from socialization will lie between men and the state and, beyond the state, in international institutions, so that the end desired by Pius XI will be achieved slowly and in depth, affecting all social life. Moreover since John XXIII speaks of the numerous intermediary bodies and corporate enterprises being 'really autonomous and loyally collaborating in pursuit of their own specific interests and those of the common good' (paragraph 65) any poujadist type of association, only looking to its own narrow advantage, would be a group which failed to meet the challenge of socialization.