CHAPTER 5 – The Cooperation of the Human Family

The Pope begins this chapter by noting that “one of the deepest forms of poverty a person can experience is isolation... The development of peoples depends, above all, on a recognition that experience is isolation... The development of the deepest forms of poverty a person can...” (n. 56)

The principle of subsidiarity must always be lived, assisting individuals to do what they cannot do on their own, especially in the area of globalization: “In order not to produce a dangerous universal power of a tyrannical nature, the governance of globalization must be moved by subsidiarity.” (n. 57)

The principle of subsidiarity must be closely linked to the principle of solidarity. As regards international development aid, it is especially the human resources that should be developed; “the economic capital needs to accumulate in order to guarantee a truly human development.” (n. 58)

The Pope suggests that developed nations should strive to allocate a larger portion of their gross domestic product to development aid, finding the money by eliminating waste and rejecting fraudulent claims in their own welfare systems. Another approach is fiscal subsidiarity, where citizens can decide how to allocate a portion of their taxes, “as individuals do what they can on their own.” (n. 60)

The Pope speaks about problems in international tourism, which can become an excuse for exploitation and moral degradation, especially in the case of so-called sex tourism. Also, tourism often follows a consumerist and hedonistic pattern, which is not conducive to authentic encounter between persons and cultures. (n. 61)

As regards migration, the Pope says that every migrant is a human person who possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance. (n. 62)

The Pope suggests that trade unions explore the question of the so-called conflict between worker and consumer and that they turn their attention to workers in developing countries whose social rights are often violated. (n. 64)

As regards the world of finance, he speaks of the havoc that has been wreaked on the economy through its misuse. He says finance must be used in an ethical way, to sustain true development, defining and development as the most direct means for a society to save man. “Entranced by an exclusive reliance on technology, reason without faith is doomed to founder in an illusion of its own omnipotence. Faith without reason risks being cut off from everyday life.” (n. 74)

In a particularly incisive paragraph, the Pope speaks of the dangers inherent in the application of bio-technology to the conception and manipulation of life. He mentions the reification of life, the eugenic programming of human life, the application of bio-technology to the conception of life, and the possibility of manufacturing clones and hybrids, which is not and to be pursued with care.” (n. 75)

Even the spiritual life is reduced in our technological society to a matter of psychology, neurology, the psyche and emotional well-being. (n. 76)

In order for there to be true development, we must recognize the many material and spiritual dimensions of Man. True development requires new eyes and a new heart, capable of rising above the materialistic vision of human events, capable of glimpsing in development the true meaning that technology cannot give. By following this path, it is possible to pursue the integral human development that takes its direction from the driving force of charity in truth.” (n. 77)

CHAPTER 6 – The Development of Peoples and Technology

In another first for a social encyclical, in the final chapter the Pope goes into a detailed moral analysis of technology and its implications for true human development.

In general, he says we must remember that “we are a gift, not something self-generated,” warning that the development of peoples goes awry if humanity thinks it can re-create itself through the wonders of technology. (n. 68)

The Pope says that technology is a profoundly human reality that expresses the dominion of the spirit over matter. It “reveals man and his aspirations towards development, it expresses the inner tension that impels him gradually to overcome material limitations.” (n. 69)

But he warns of the danger of thinking technology self-sufficient, “which is a problem of too much attention is given to the "how" questions and not enough to the "why" questions, and he calls for "an ethically responsible use of technology." (n. 70)

In the area of development, for example, some see the development of peoples as a purely technical matter, as a financial engineering, structural reforms, etc. (n. 71) Even peace can be seen as a technical product, the result of agreements, effective economic aid, technological and cultural exchanges, etc. (n. 72)

A crucial battleground is the field of bioethics, where reason and faith are both needed to save man. “Entranced by an exclusive reliance on technology, reason without faith is doomed to founder in an illusion of its own omnipotence. Faith without reason risks being cut off from everyday life.” (n. 74)

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CONCLUSION

When we look at the enormous problems facing us in the development of peoples, we are buoyed up by Christ's words, "I am with you always, to the close of the age" (Mt 28:20). We remember that we are part of God's family and this helps to generate a new vision and master new energy. (n. 78)

Summing up the teaching of the whole encyclical, the Pope says, "Development needs Christian values in order to be a gift in the service of the poor, a means of building a new society based on solidarity, a means of making the world safe for the family and the unborn child, and the means of solving the problem of the population and of the environment, etc. (n. 79)

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CHAPTER 1 - The Message of Populorum Progressio

Populorum Progressio, which came just after the Second Vatican Council, Paul VI set out to convey two important truths. First, the Church has always been engaged in human development, and second, authentic human development concerns the whole of the person. That single dimension of development requires a transparent vision of the person, God and to God and to eternal life. Without it, man seeks a dehumanised development reduced to the accumulation of wealth. (n. 11)

As regards the effect of globalisation on the State, the Pope says that the increasing materiality and the limits of production has meant that the State has become more and more limited in its sovereignty. In response to those who say that the changes that are once again taking a more active role, offering citizens the possibility of becoming more involved in public life.

The Pope looks at the growing practice of rich countries outsourcing production to poorer countries where goods can be produced cheaper. He says, "charity, which has led to a downgrading of social security systems in order for the poor countries to be competitive. At the same time, these systems have become less effective in protecting workers’ rights, as they demonstrate that the promotion of solidarity goes hand in hand with the promotion of policies of social justice." (n. 20)

The Pope identifies two dangers to charity and to the development of the whole man. In his letter, “Imaginari est”, he located the married couple at the foundation of the Church, showing the link between life ethics and social ethics. And in the Apostolic Exhortation Evangelii Nuntiand, he showed the profound link between evangelisation, with its proclamation of Christ, and human development. (n. 15-16)

In Populorum Progressio Paul VI taught that development must be for the whole human person, to develop oneself towards the goal of eternal life in company with one’s fellow human beings. (n. 16)

As regards respect for life, the Pope offers the efforts of developed countries to promote contraception and abortion in means of population control: “Openness to life is at the centre of true development. When a society moves towards the denial or suppression of this right, it ends up no longer finding the necessary motivation and energy to strive for man’s true good.” (n. 28)

Another aspect closely related to integral development is the denial of the right to religious freedom. “Today, in fact, people frequently fill the holy name of God. Violence puts the brakes on authentic development and impedes the evolution of peoples towards greater socio-economic and spiritual well-being.” (n. 28)

In a very important section, the Pope goes on to stress the importance of charity in informing plans of action for development. “Charity is not an added extra, like an appendix to work already concluded in each of the various fields of development, but rather it is something fundamental to any authentic change in the very beginning... Intelligence and love are not independent factors in socio-economic and spiritual well-being. (n. 30)

Summarising his analysis of Populorum Progressio, the Pope says that its basic theme, namely progress, remains an open question, “made all the more acute and urgent by the current economic crises.” (n. 30)

The logic of gift as an expression of fraternity can and must find its place within normal economic activity.” (n. 30)

The Pope commends especially economic activity which follows principles other than profit, such as those that are spontaneously religious and lay initiatives. He says that economic life needs “workers rooted of the spirit of gift”, with the “logic of the unconditional gift.” (n. 37)

He says that an “economy of gratuitousness and fraternity” should find its place in all economic projects of economic activity identified by Pope John Paul II in Centesimus Annus, the market, the State and civil society. Alongside profit-oriented enterprises there should be commercial entities based on mutualist principles and pursuing social ends” as a way of “civilising the economy.” (n. 38)

In an important paragraph, the Pope points out the dangers that can arise in the modern business environment, which is also and especially answerable to its investors. Such a firm must have a stable director who can feel responsible in the long term for the stakeholder namely the workers, consumers, the environment and society as a whole. The director must be answerable to the shareholders, running short term profit. (n. 40)

As regards globalisation, the Pope says that God is the one that has granted the ability of man to expand and modern economic process, but also as a human process in which “humanity itself is becoming increasingly interconnected. It is not only the developing countries that need help, neither good nor bad, offers the “possibility of large-scale redistribution of wealth on a worldwide scale,” and can aim “towards the humanising goal of solidarity.” (n. 42)

The Pope begins the fourth chapter by warning against an indiscriminate assertion of rights with no corresponding acceptance of the duties these rights impose on every person. He says that the right to the means of subsistence, for example, is the duty of the whole community to ensure that a human being is made for gift, which expresses and makes present his transcendental dimension. He says that the political system can be for, against or indifferent to this, but that it is not the role of politics to make human development in this area. (n. 50)

He says that human beings “exist in a demand-side economy which follows principles other than profit, such as those that are spontaneously religious and lay initiatives. He says that economic life needs “workers rooted of the spirit of gift”, with the “logic of the unconditional gift.” (n. 37)

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