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Summary

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sur le plan national dans le cas de la question des soins médicaux, dans la persistance de conflits industriels et dans l'ampleur d'un chômage permanent.

On constate par ailleurs certains signes d'encouragement : le sens de responsabilité face aux effets de l'industrialisation sur la société que l'on a manifesté lors de la récente conférence présidée par le duc d'Edimbourg; le voyage des représentants du conseil de la productivité en Europe occidentale; la préoccupation grandissante chez les travailleurs, les employeurs et les représentants de l'Etat pour un programme approprié de formation des travailleurs industriels; l'attention plus grande portée à la famille par les travailleurs sociaux et ceux qui sont chargés de la planification sociale; et les expériences les plus diverses que l'on fait dans le domaine de l'éducation.

Cependant, tout cela ne sera qu'un gaspillage d'énergie, d'action et de bonne volonté, si notre société est dépourvue d'une philosophie sociale appropriée à notre époque. Voilà pourquoi nous recommandons fortement que l'enseignement social de l'Eglise soit étudié aujourd'hui avec plus d'intensité que jamais. A l'intérieur de l'Eglise, les fruits de la socialisation, rendus manifestes dans le mouvement liturgique, le mouvement de l'apostolat des laïcs et le mouvement oecuménique ont été accompagnés d'un renouveau théologique. Il en est ainsi pour notre société. Elle doit découvrir et apprendre les formules d'une participation active, libre et intelligente, en même temps que ses membres s'organisent dans ces groupements sociaux qui seront l'expression d'une philosophie sociale adaptée à l'homme de ce nouvel âge.

SOCIALIZATION

Labour-Day Message Issued by the Roman Catholic Hierarchy of Canada, 1962

A problem of conscience pervades the minds of our people. It renders the present insecure and the future uncertain in a time calling for courageous and positive action. This problem is the conflict of values, the issue of individual freedom versus social progress.

As guide and instructor of consciences, the Church spoke through Pope John XXIII last year to point to a resolution of this dilemma. In his social encyclical, *MATER ET MAGISTRA*, he squarely posed the issue of socialization and individual freedom. The past year has witnessed the intensification of this problem in Canada so that we feel it timely to speak further on the question of socialization.

Remarkable changes have taken place in the past two decades through new developments in power, productivity, transportation and communication. Industrial civilization has really just begun.

A new civilization tends to come into being when a hitherto haphazard or particular event becomes more general or common. One rocket in orbit does not make a space-age but it can be its forerunner. With the acceptance of research as the key to scientific discovery, we may expect change as a regular feature of our life. Moreover, these changes will be extended to many parts of our life and to the life of newly developing countries as yet unaffected.

There are many signs that the particular is becoming general in the social structure of our present civilization. Social development is flowing into our lives through new channels. Politics and industry are not the only pipelines of social progress. In the words of Pope John : « In recent times this tendency (socialization) 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 ». (60)

This tendency to organize into groups for various common purposes, including progress, is most simply described as socialization. It is the expression of the social nature of man, evidence that « it is not good for man to be alone ». (Genesis 2, 18)

« It is also the result and the expression of a natural, wellnigh irresistible urge in man to combine with his fellows for the attainment of aims and objectives which are beyond the means of the capabilities of single individuals. » (60)

Totalitarian and materialistic socialism is an extreme, a heretical form, of socialization. In itself, socialization no more necessarily leads to this kind of socialism than the natural desire for freedom necessarily leads to the other extreme, individualism.

Indeed, socialization, with all the organizational activity which it implies, is the natural solution to the dangers of both extremes in our society. Pope Leo XIII denounced the loss of organic social life by nineteenth-century man. He was thinking of men set around machines, with their houses lying within the shadow of the factory, and only nationalism and political socialism to fill the vacuum left by the lack of group activity in their lives. Socialization is the re-vitalization of this lost organic life.

The great scientific advances of recent years have freed man from those narrow « laws » that nineteenth-century liberalism thought necessary for the development of society, as well as from the all-embracing arms of socialism and communism. For the first time in the history of industrial society we find ourselves realizing that industrial development need no longer form and control in its wake the person, the family, and free groups.

Rather, technological development has become so much an instrument of man and can be so clearly put at his service, that the person, the family, and the free group can now begin to control the order of this development as never before.

As this becomes truly possible, private property, the worker, and the right to free association by co-operation, should no longer be expected to be on the defensive in our society. In short, while technology displaces many traditional types of labour, socialization can make ordinary man more productive, and can challenge the creative and artistic in man in exciting new ways.

We have hardly begun to tap the organizational potential of the citizen in the democratic order, of the employer and the employee in the industrial society, of the family in the local community, of the professions in social planning. Until we do so, technological society will not be a human civilization insofar as it will not bear the imprint of these very human expressions. For socialization gives

human features to the planning required by industrial society. Man smiles as he stands before his own creations.

Our society cannot possibly advance on all fronts, and therefore become a truly human society, if there is a basic misunderstanding about the nature and functions of social organization. The organization is meant to serve man, not man the organization. To misunderstand this is to throw us back upon the individualism - versus - socialism conflict of the nineteenth century.

How much this conflict is still with us is evident on the international scene in stifled trade and immigration, and in an inability to find a place for such a cultural-economic experiment in socialization as the European Common Market. It is equally evident on the national scene in the case of medicare, in the persistence of bitter industrial disputes, and a continued block of enforced unemployment.

There are of course many encouraging signs : the sense of responsibility for the impact of industry on society manifested by the recent study conferences chaired by the Duke of Edinburgh ; the tour of Productivity Council representatives to Western Europe ; the increasing concern among labour, management and government officials for a suitable programme of education for the industrial worker ; the more frequent reflection upon the family by social planners and social workers ; and the more diversified experiments in general education.

But energy, action, and goodwill are only wasted when our society is without a social philosophy adequate to the age. For this reason we strongly recommend that the social teaching of the Church be studied now with greater intensity than ever before. Within the Church the fruits of socialization, made manifest in the liturgical movement, the lay apostolate and the ecumenical movement, have been accompanied by a theological revival. So our society must learn the formula of active, free and intelligent participation, as its members organize themselves in those social groupings that will be expressive of a social philosophy fit for man in this new age.

LA CONFÉDÉRATION DES SYNDICATS NATIONAUX ET L'ACTION POLITIQUE

Lors de son dernier congrès tenu à Montréal, en octobre 1962, la Confédération des syndicats nationaux a modifié ses attitudes vis-à-vis de l'action politique. Depuis 1949, année où le congrès avait décidé la formation d'un « comité d'action civique » dont le nom avait été changé en 1950 pour celui de « comité d'orientation politique », cette centrale, tout en restant indépendante de tout parti politique, a constamment évolué vers une participation plus grande à l'action politique. Avant ce dernier congrès, si les constitutions admettaient une action politique directe sur le plan professionnel et sur le plan régional, si les officiers de ces groupements à ces niveaux pouvaient se permettre des options politiques publiques, elles contenaient encore certaines restrictions qui gênaient l'action de ses officiers supérieurs en périodes électorales.