



Conceptual key: Integral Development

Fragment of documents linked to the Social Doctrine of the Church to understand the implications of integral development.

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This is all human activity deployed to improve the condition of man, in each dimension: physical, social, moral, cultural and spiritual. The real development, to which the States should endeavor, implies a series of social measures aimed at ensuring a dignified tenor of life, civil peace, social justice, the right to instruction and, above all, freedom of thought and religion. Norm of the true → progress, the integral development possesses therefore as a criterion the good of the → person. "Man is worth more for what he is than for what he has. Moreover, what men do to achieve more justice, greater fraternity and a more human approach to social problems is worth more than technical progress. For such progress can offer, as if we were saying, the material for human promotion, but they alone cannot carry it out "(GS 35). In the *Populorum Progressio*, Paul VI, describing the integral development as a process of greater humanization, cited thus the steps to fulfill: "to achieve ascending from misery to the possession of the necessary, the victory over the social plagues, the acquisition of the culture ... The increase in considering the dignity of others, the orientation towards the spirit of poverty, the cooperation to the common good, the will of peace. Even more human: the recognition, by man, of the supreme values and God, the source and end of all of them.

More human, finally, and above all, the faith, gift of God, embraced by the goodwill of men, and unity in the charity of Christ, which all call us to participate, as children, in the life of the living God, Father of all men "(PP. 21). This amounts to the promotion of a " plenary humanism ", that is" the development of all man and of all men "(PP 42).

"A closed humanism, insensitive to the values of the spirit and to God himself, who is his source, might seem to triumph. It is undoubtedly that man can organize the earth without God: but without God, after all, he cannot organize it but against

man. Exclusive humanism is an inhuman humanism. Then there is no true humanism if it does not tend towards the absolute by the recognition of a vocation, which offers the idea of human life. Far from being the ultimate norm of the values, the man does not realize himself but when it ascends on itself, according to the just sentence of Pascal:

'The man surpasses infinitely the man'" (PP 42), the true development of humanity leads therefore to the meeting of the Fraternity of the peoples (PP 43-75) and one can then say that it is the new name of peace (pp 76-80).