

No Bigger Than Necessary. Andrew M. Greeley. New York: Meridian Books, 1977.

Chapter ONE: Picture, Model, Theory, and Ethic

Primary premise: Humans approach society with a collection of “*pictures*”/*templates* in their preconscious which (a) *organize/interpret* the multitudinous phenomena that impinge of their consciousness, and (b) *prescribe the more-or-less spontaneous common-sense response* to situations.

Thus, antecedent to self-conscious reflection are implicit assumptions about the way things are and the way things should be.

And one cannot begin to be a sensitive/objective thinker until one becomes conscious of one’s own ‘pictures’.

Greeley uses an interrelated set of terms:

1. “Pictures”/templates
2. *Models* arise when one becomes aware of his “pictures.” Models lack the vitality, spontaneity, power and creativity of the implicit picture.

Thus: a “model” is a self-conscious abstraction from the “picture”/template/symbol that guides our interpretation of and our response to the phenomena of daily living.

It makes no claim to be a complete description of reality, but is a useful tool that tentatively sketches out in broad, oversimplified strokes the outline of reality.

3. A *Theory* is an integrated system of models, i.e., a self-conscious, explicit, and abstract, formally integrated system of our preconscious “pictures.”
4. An *Ethic* arises when a theory becomes a norm for decision-making and for the eventual elaboration of social policy.
5. *Ideology*: combination of ethical dimensions, invested with strong personal emotional commitment.

A central suggestion of this book is that there is a ‘*Catholic*’ *social ideology* that differs fundamentally from socialism, capitalism and anarchism.

Greeley suggests that it is found first in the *preconscious* of Catholics, and is articulated formally and self-consciously in papal encyclicals and the writings of Catholic philosophers.

The way in which these preconscious templates are powerfully rooted in our personalities leads to the suspicion that they are acquired very early in the *socialization* experience.

Thus, it seems likely that one’s ideological symbol system is put together from a set of ‘pictures’ one absorbs by watching one’s mother and father respond to the social reality that they experience.

Catholic social theory (which Greeley holds to be more a *subsequent articulation* of Catholic 'imagination' than cause of it) articulates a positive view of an organic society based on three principles:

1. *Personalism* insists that the goal of society is to develop and enrich the individual human person.
2. *Subsidiarity* insists that no organization should be bigger than necessary and that nothing should be done by a larger/higher social unit than can be done effectively by a smaller/lower unit.
3. *Pluralism* contends that a healthy society is characterized by a wide variety of intermediate groups freely flourishing between the individual and the state.

This is not to say that Catholics have a monopoly on this ideology or that they have always practiced it well.

Greeley's point is simply that there is a *systematic, well-integrated, ideological system that makes a vigorous claim to be an alternative to the false dilemma of capitalism or socialism*.

His purpose is to state what *contributions* his own particular heritage may make to an improvement of the human condition.

Chapter TWO: Ideologies and Styles

Whereas *ideology* is commonly considered/defined in pejorative terms, Clifford Geertz defines it simply as a symbol system, a set of templates with high emotional charge and strong moral investment, that provides a chart by which a person can find his way through a complex, confused, and disorganized social reality.

Greeley widens the definition insofar as, for him, 'ideology' need not have a strong emotional/moral charge and it need not be a response to a situation of acute social disorganization.

Thus, an *ideology* (for Greeley) is merely a *set of assumptions (preconscious symbols) that provide a perspective with which one approaches social and political reality*.

He contends that the vectors of this perspective can be systematized by asking:

1. What assumptions are made about the *nature of human nature*?
2. What assumptions are made about the *nature of human society* (and thus about the phenomenon generally labeled modernization)?

This cluster of symbols around the intersection of modernization and human nature are likely to have considerable influence on how you resonate with and respond to ordinary and commonplace social issues.

For historical reasons (which may be seen prototypically in Augustine), questions about the nature of human nature and about the progress of the human species are firmly planted in the intellectual consciousness of the Western world.

Greeley also uses David Tracy's typology of the Protestant "*dialectical* imagination" which proceeds through the logic of contradiction/negation, and the Catholic "*analogical* imagination" which uses the logic-ordered relationships that are arranged around a chosen focal meaning.

- ◆ If one views society as an *analogue to an organism*, i.e., as a sustained network of relationships, the combination of love with careful concern for justice is not only possible but necessary.
- ◆ If one approaches society from a dialectical viewpoint in which individual struggles with individual and each individual struggles against society, then one both logically and psychologically sees substantial conflict between self-sacrificing love, on the one hand, and justice on the other.

Thus, Greeley posits major differences between protestant and Catholic social ideology:

- The Catholic ideology is willing to give the benefit of a doubt to humankind's fundamental goodness,; the Protestant ideology is more disposed to question humankind's fundamental goodness.
- Catholic theory sees society as an organic network, whereas Protestant theory is inclined to see it as a process of isolated individuals.

These differences are found in three major matters:

1. Different approaches to justice and love.
2. Different perspectives on the nature of human nature, and on the nature of human society.
3. Protestantism has certain links with capitalism and socialism that Catholicism does not have.

Chapter THREE: Modernization

It is undeniable that a major change in human living in the Western world happened between 1500 and 1900. But Greeley argues that the "*modernization*" theory generally proposed to explain that change is: (a) *rejected on theoretical principles* by Catholic social ideology, and (b) *refuted by much of the available empirical evidence*.

The "modernization" theory is reinforced by multiple "evolutionary" theories; it contends that bureaucratization and technology are necessarily linked. Greeley will counter that science and technology do not by themselves demand bigness either in the tool or in the human organization that uses it.

Two preliminary examples are offered:

1. Nick Eberstadt argues that large machines and large organizations can actually inhibit food production.
2. Christopher Lasch argues that the modernization hypothesis of a shift from "extended" to "nuclear" family has little empirical basis, since demographic historians have demonstrated that the nuclear family long antedated the Industrial Revolution.

The “modernization” phenomenon is basically outlined by Talcott Parsons and his associates as follows:

- The Reformation freed individuals from rigid control of medieval society;
- As individuals explored, knowledge/technology accelerated the speed of development.
- New institutions emerged to handle (a) new functions and (b) functions previously cared for by Church and family.
- Family began to focus on provision of emotional satisfaction to spouses and on the socialization of children.
- Church limits its role to dealing with eschatological issues.
- As roles differentiated, division of labor within family emerged: father became the specialist in abstract task-oriented leadership in the family, and the wife a specialist in socio-emotional leadership.
- Internalizing these two kinds of parents led to emergence of a new personality, which both needed and was able to break decisively with the traditions of the past.

Undoubtedly such authors are on to something [cf. chart 1, p. 34], but it is difficult to link their model with the historical data that are becoming available.

Even among thinkers who hold the “modernization” theory there is a distinction between those who hold it as *descriptive* and those who hold it as a *prescriptive*.

Supposed characteristics of the “modernized” person:

- Individual freed from ties of place, tribe, faith, ancestral family, parent-chosen occupation, Church authority, traditional sex roles, etc.
- Raised in a family characterized by romantic love, emotional intimacy, and sensitivity to the needs of children.
- In maturity, he re-creates the family of his childhood and obtains from it the psychic/emotional satisfaction necessary to sustain him in the bureaucratized/rationalized institutions of industry and commerce, in which all that is demanded of him are specific occupational skills.
- But behavior in the corporate institution can (for the better educated, at least) produce compellingly attractive need satisfactions, and success/failure comes to be measured by achievement in the world of career.

“Such an autonomous, rational, individualistic, career-oriented individual is well-disciplined, emotionally well controlled, self-actualizing, and motivated by the internal satisfactions more than he is by pleasure, honor, and other such nonrational and impulsive emotions.”

People who fit such a description tend to be members of the *national elites*.

Greeley delineates a *model of modernization* [chart 2, p. 37] in which the first six characteristics are preliminary to the central premise of modernization, viz., that there is a notable decline in importance of intimate, personal, informal, nonrational, local, permanent, loyalty-based relationships – both to individuals and to social systems.

Classic capitalism and socialism assume that such is the description of modern man as-he-is or as-he-ought-to-be.

Catholic and anarchist ideology find such 'modern humans' to be morally and aesthetically unattractive. Catholic ideology will also argue on the basis of experience that not many such persons exist.

Greeley contends that the determining factor of the modern world was the *development of applied science/technology* which resulted in the production of a sufficient amount of *abundance* to ensure the *prolongation of human life* and a *rapidly expanding population*.

The context making this possible was the *emergence of a social order* in late medieval Europe that maintained some internal peace and security from external threats.

The overarching cause was Christianity. Greeley posits these uniquely Christian notions which led to the conclusion that science is not merely for knowledge but for action:

- The belief in *history as process* rather than cycle.
- The assumption that the universe is *purposeful* and hence understandable.
- The conviction that *God transcends* and is superior to the secular world.
- The conviction that *humankind's vocation is to serve God's plan by vigorous action* in the secular world.

It remains to be *demonstrated* whether technological innovation and the resultant social changes have, in fact, resulted in a decline of personal relationships; this cannot be assumed as inevitable as "modernization" theorists have tended to do.

Chapter FOUR: Models of Human Nature

Greeley characterizes various trends of contemporary thought in terms of their resonance with Pelagian optimism or Manichaean pessimism concerning human nature. [Cf. Table III, pp. 49-561.]

Characterized as "*neo-Pelagian*" are thinkers from a wide range of disciplines and perspectives, who bear the 'family resemblance' of conviction that 'salvation' is possible (for most, with relative ease) and that this is primarily to be attained by reforming the structures of society.

- ◆ Noam Chomsky posits a biologically given and universal grammar in human consciousness which is imposed on reality.

He further posits universal/intrinsic cognitive structures grounding moral consciousness and cultural achievement.

Thus, if the repression/distortion of authoritarian social structures were overcome, human "passions and instincts may set the stage for a new scientific civilization in which 'animal nature' is transcended and human nature can truly flourish."

- ◆ Erich Fromm (and other socialist neo-Freudians) are convinced that oppressive capitalist social structures are the central causes of neurosis-producing socialization experiences.

Thus, a kind of ideal socialist society (not to be identified with any actually existing socialist state!) would tend to produce a non-neurotic human nature.

- ◆ Theodore Roszak (and other anarchists) contend that human nature is fundamentally social, even in its present flawed form.

Thus, if the whole superstructure of technological affluence in society were eliminated, the basic (good) nature of human nature will reassert itself.

- ◆ B.F. Skinner (behaviorism) assumes that people are 'bad' because they receive 'bad' reinforcements; they will be 'good' if they receive 'good' reinforcements.

Skinner prescinds from metaphysical speculation on the nature of human nature; thus, it does not want to change humankind, only to modify its conditioning.

- ◆ Romanticism sees the basic human flaw to be excessive rationality.

Thus, salvation is achievable through release of sentiments/feelings – or as Norman Brown states it – in unleashing the “polymorphous perversity” of the id.

The social inclination here is usually dyadic – emphasizing sensibility, emotionality, and withdrawal from the ugly complexities of the world into romantic love.

Characterized as *neo-Manichaeans* are thinkers who bear the ‘family resemblance’ of considering human nature to be fundamentally evil – seeing individualism, egoism, aggression, and self-seeking behavior as fundamental to the human condition. Greely judges this to be rapidly becoming dominant in America’s high culture.

- ◆ Ethologists (Lorenz, Tiger, Ardrey) view human *aggressivity* as innate. Accordingly, they view the evolution of man as an ultimately self-destructive mistake (Eiseley) in the evolutionary process.

Such a position leads to a perspective of apocalyptic doom.

Yet even their engagement in writing indicates a conviction that ‘salvation’ may be possible, though now extremely difficult.

They speak of the appropriateness of fear and the need for immense sacrifices needed to avert disaster.

- ◆ Capitalism views human nature as fundamentally aggressive, but thinks that the competition of the marketplace turns the aggressive self-seeking of individuals into a benign and balanced common good.
- ◆ Classic conservatism (e.g., Edmund Burke) sees human nature as flawed by pride and irrationality; it may be weakly cooperative, but hardly capable of being remade.

Social policy must seek to maintain order and stability because, if they are lost, all else is lost.

- ◆ Reinhold Niebuhr gives a classic statement of the Protestant position, with a fundamentally grim and pessimistic perspective on humankind.

The Fall/sin pertains to the very nature of human nature. Pride and sensuality – the futile twin attempts to escape from finite anxieties – make man always and everywhere evil.

He nonetheless felt that combination of personal belief in God's forgiveness and personal/social living possible (if not particularly pleasant).

The United States seems to be a peculiar combination of Puritan Protestantism (with its neo-Manichaeism pessimism) and Enlightenment Deism (with its neo-Pelagian optimism).

Finally, Greeley posits two positions which 'hedge their bets':

- ◆ The "cultural model" (Clifford Geertz, Talcott Parsons) views human nature as fundamentally social.

Conflict occurs largely because human cultural capabilities do not develop as rapidly as human social situations.

'Salvation' is possible through knowledge and action (Hannah Arendt). We cannot remake ourselves totally, but significant modifications can occur.

The translation of 'knowledge and action' into political and social policy seems to lead to the welfare state, however ambiguous this may be held to be.

Thus, humankind is a mixture of good and evil, with the good slightly more powerful than evil because of the need to goodness to sustain human cooperation (Donald Campbell).

- ◆ The "Catholic position" is clearest in its doctrine of *original sin*, which holds that "every man comes into the world *noble* and at the same time *wretched*."

This is both personal-and-social:

- Personal: We are a *limited creature with a hunger for the infinite*.
- Social: We inherit the *negative impact of countless generations* of fear, suspicion, and distrust of the human race.

These two factors "cut us off" from one another.

Nonetheless, we are *capable of transcending* our limitations, our fears, and the results of our evil heritage. The purpose of the coming of *Jesus* was to *reinforce and to strengthen the positive, constructive, reconciling, restoring aspects* of our personalities so that we could, at least up to a point, *overcome both our personal fear and the hateful heritage* into which we are born. It is possible, then, to grow in charity, restoration, reconciliation, reconstruction; but only after we have made an act of faith in the ultimate trustworthiness of the universe, a trustworthiness that is revealed to us by *Jesus*.

Thus, *faith* (in the sense of a *commitment to graciousness*) is necessary to transcend (though not eliminate) the constraints of human fear, suspicion, and hatred.

The *basic sin* is “*distrust*.”

Refusing to believe:

- i. That the universe in which we find ourselves is trustworthy.
- ii. That the power which produced the universe and placed us in it is trustworthy.
- iii. That we can take the risk of trusting other human beings.

The result of cosmic distrust is “hatred”: refusing to believe in the trustworthiness of others.

Such a belief constitutes “love.”

The blend of our own predisposition to distrust and the accumulated distrust of the centuries is what constitutes evil in us; but there is also the contrary and very powerful predisposition toward trusting union with others – our nature as social beings thrusts us powerfully in that direction.

The Catholic position thus believes that there is more good than evil in human nature, more cooperation than selfishness, more trust than distrust, more love than hatred – though sometimes just barely.

There is, then a real human capacity for reconciliation, reconstruction, restoration.

But we can only engage in sustained love and reconciliation when we have first made an act of faith in the fundamental trustworthiness of the universe.

The ‘paradise’ that was ‘lost’ by human sin is a relationship between humankind and God in which, despite our mortal, creaturely, and human propensity to fear and distrust, humans still stood in a relationship with God in which they accepted Him as trustworthy and gave themselves to Him in love, and through Him, gave themselves to one another.

Christian revelation is concerned with the restoration of human faith in God’s loving trustworthiness, through His self-revelation in Jesus.

The ‘Catholic’ tradition is committed to a dynamic view of the interaction between good and evil, love and hatred, faith and fear, in the human personality.

This is its basic assumption about the nature of human nature.

Chapter FIVE: Capitalist, Socialist, and Anarchist Ideologies

E.F. Schumacher has insisted on the significance of small-scale, decentralized, labor-using forms of organization.

He proposes four techniques as essential for beginning economic growth that need not require oppression:

1. Workplaces have to be created in the areas where people are living now.
2. These workplaces must, on average, be cheap enough to be constructed in large numbers without requiring an unattainable level of capital formation.
3. Production levels employed must be relatively simple.
4. Production should be mainly from local materials and mainly for local use.

Various Catholic thinkers (e.g., Chesterton, Belloc, Gill, Illich) have articulated social theory in *opposition to industrialization, urbanization, secularization, formalization*.

They have, accordingly, rejected the modern world and called for the return of a prior state of organic society (imaginatively reconstructed in rather romantic terms).

In the 1950s, Emmanuel Mounier proposed that it is possible to subscribe to science, technology, modern means of transportation, communication, parliamentary democracy and political liberalism, and at the same time reject the view of human nature and society which provided the context in which the industrial revolution occurred.

This frees Catholic theorists to ask the much more pertinent question of *what sort of structural changes a Catholic social theory would invoke in a world in which modern science, transportation, and communication are a given*.

This would involve recognition that organic social linkages exist in the present.

Greeley proposes seven points on which Catholic social theory disagrees with capitalism/socialism (which are in fundamental agreement):

1. Both capitalism and socialism assume that human nature in its present form is fundamentally selfish and destructive.
2. They both hold that social organization exists to constrain the unbridled exercise of selfish irresponsibility.
3. Both agree that future economic developments must be programmed by the planning of technically trained, rational, scientific planners who consider the individual members of the corporate body as essential collections of productive skills.
4. Both agree that traditional social styles and patterns (e.g., ties of localism, tradition, loyalty, rootedness, 'irrational' differentiations) are evolving out of existence in the face of the advance of science and the arrival of 'transient man'.
5. Both systems are future-oriented – finding present suffering tolerable in order to build the future (cf. Peter Berger, *Pyramids of Sacrifice*).
6. Neither sees any way in which poverty, ignorance, and hunger can be overcome unless the archaic social structure and the superstitious culture of the indigenous people are eliminated.

7. Both systems believe in large size and centralization.

The most critical Catholic dissent has to do with the *nature of human nature*. Catholic social theory is much *more skeptical than socialism* about remaking basic traits of the human personality; it takes a *much brighter view of humankind in its present condition than does Protestantism*.

The fundamental assumption is that you create social order by an appeal to humankind's cooperative disposition and not by force/constraints.

Society exists not so much to restrain human selfishness as to facilitate human growth.

The State is imply society's arm for ensuring an atmosphere of peace and tranquility in which flawed but basically good human beings can create and share common enterprises/activities by which they may stumble through life a little more easily.

Catholic social theory insists on the *fundamental importance of the web of intimate, informal, particularistic, diffuse relationships rooted in biology, propinquity, or shared beliefs*.

To ignore these networks (Maritain: "organic heterogeneity") of overlapping commitments, relationships, loyalties, and involvements is to do violence to persons and to risk the collapse of one's efforts.

The empirical evidence is overwhelmingly against those who think you can dispense with or ignore the primordial, the particularistic, the local, the intimately interpersonal.

Catholic social theory categorically rejects the notion that one can or should sacrifice the present for the sake of the future: a creature who hungers for the absolute in the roots of his personality is not to be a pawn in a planner's program for economic development.

Catholic theory has great *respect for the tenacity of tradition*, the power of custom, the strength of fundamental beliefs/values; it thus opposes attempts at development that purport to improve the material lot of a people by destroying its culture and its social structure.

The Catholic theory (with its principle of subsidiary function) is profoundly *suspicious about size*.

You keep things as *small* as you possibly can because they *work better that way*; there is more *flexibility*, better *communication*, more room for *innovation, adaptations and quick response* to new problems.

Both capitalism and socialism are uneasy about conflict/pluralism within their societies, because they perceive society as bonded only by fragile external restraints.

Catholic theory is much more *relaxed about the stability of human institutions* because it views them as based on dense and intimate interpersonal networks of 'lesser groups,' which it takes to be the raw materials of society.

But Catholic theory is also deeply *suspicious of those who deliberately set out to stir up conflict between classes*.

The raw material of society is a mixture of cooperation and competition, with the former predominating for the most part.

Catholic social theory posits the *self* as private, inviolable, social; its dignity comes from its ultimate nature/destiny quite independent of politics and economics.

Society exists to facilitate the growth of the human person, and it may not violate the dignity/integrity of the person, no matter how noble its goals.

The *State* is an agent of society, by which certain aspects of the general welfare are promoted and facilitated. The state urges, exhorts, coordinates, facilitates, and reinforces, but it does not dominate.

Anarchism (Proudhon) believes in the radically social nature of human nature and rejects the centralizing tendencies of the modern world.

Its central difference from Catholicism is its optimistic appraisal of the remakability of human nature.

Greeley remarks that it is precisely the anarchists' failure to take seriously the predisposition to evil in human nature has led to self-destructive mistakes in dealing with Marxism.

Neo-anarchists (Illich, Roszak) continue to believe that human personality contains within itself all the attributes necessary for living in peaceful social concord.

No man-made laws, or positive institutions, or social contract are necessary to create society.

It seems safe to say that as long as the centralized state continues to encroach on the areas of personal freedom that are left in the modern world, an instinct toward anarchist rebellion will remain strong.

The anarchist finds in the poor peasant proletarians the rough models, as well as the raw material, for his future society.

In that society, social and economic matters are to be administered by small, local, functional groups.

Catholic theory is much more cautious about human nature and much less likely to be convinced that all restrictive or coercive human authority is necessarily bad.

The principal problem of dialogue facing the Catholic theorist is to prove that the dense organic networks of society, which the modernization model argues no longer exist or at least are no longer important, still do exist and still are important.

Chapter SIX: Social Science Data

There are numerous kinds of indications of the persistence of *particularist/Gemeinschaft relationships*:

- Studies revealing informal friendship groups in factories.
- Significance of 'loyalty' in military units.

- The fact that a majority of American families still live within a mile of at least one grandparent, and that siblings/cousins are the people most frequently visited.

It seems clear that “the particularistic has survived and indeed probably provides the warmth and affection and support that make universalistic behavior possible.

But social science has unable to absorb this evidence into its theoretical structures.

Another indication is that little evidence of conflict between ‘traditional’ and ‘modern’ has been bound in the actual modernization process that is going on in the ‘new nations’.

In fact, it seems that in such places industrialization will not be effective unless it respects tradition.

These developments may provide an excellent model for reexamining what happened during Western Europe’s industrialization.

Such a model would assume that contemporary man is not much different from his ancestors but has acquired some new skills, perspectives, and experiences, as well as a much longer life-expectancy and greater social/geographical mobility.

Certainly something has changed. It may be, though, that the major change is the availability of a greater number of intimate, personal, diffuse, informal, intense relationships than was previously available.

Indeed, the possibility of sundering these relationships (mobility, divorce) is much greater, and this has introduced a dimension of disease in even the closest of relationships.

Yet at the same time, the psychological depth of some relationships is much greater than in the premodern world – we have learned how to be much more open and vulnerable to our interaction partners.

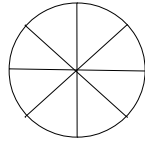
The real problem seems to be that there are far greater demands for intimacy/vulnerability than we have developed the skills to respond to.

Society, which has created the affluence and leisure which make possible such demands for intimacy, has unfortunately been unable to restructure itself either to socialize young people in the skills necessary to respond to such demands or to organize the productive, distributive, and consumptive sectors in such a way that they do not notably impede responses to the demands of neo-*Gemeinschaft* culture.

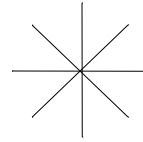
Evidence (Laumann) indicates that *Catholic social behavior patterns are more likely to be absorbed in their early childhood socialization* than by others.

One study reveals a difference between Catholic friendship patterns (which curve like a closed circle) and Protestant patterns (which more resemble spokes on a wheel without the wheel).

Catholic



Protestant



Another study (Wilson) indicated that Irish Catholic police officers tended to rely much more heavily than others on personal loyalties and the exchange of personal favors as a way of doing things.

Clark concludes that “the Irish ethic implies a tendency, when there is a choice, to lean more toward personal contacts for guidance than toward (universal) values and norms.”

Verba/Nie find that while Protestant civic behavior tends toward the establishment/maintenance of new structured organizations to achieve their goals, Catholics tend to emphasize existing, informal communication links.

McCourt/Greenstone find Catholics: to be more deeply attached to their city neighborhood, to know more neighbors in the neighborhood, to share neighborhoods with members of their family, to have a higher proportion of their close friends in the neighborhood; and to spontaneously mention ‘friendly people’ as what they most like about their neighborhoods.

This low-level tradition seems to *take its origin from primordial intuitions about the nature of human nature and the nature of human society* that have been part of the Catholic tradition for centuries.

“*Loyalty*” (a particularistic, diffuse, informal, communal) virtue is at the heart of this.

Catholic social theory argues that *the human person is a composite of soul and body, with body rooted in place and involved in a network of relationships that will always respond to the primal appeal of loyalty.*

It believes that contemporary humankind and every version of humankind we are ever likely to know will be far more easily/readily/effectively/permanently moved by people than by ideas.

Chapter SEVEN: Policy Implications

Against utopianism, Greeley finds it important pragmatically and experimentally to *start from where we are* and push off in a general direction rather than to define long before we get there what things are going to look like in precise detail after we arrive.

In an organic analogue things grow naturally from where they are to where they are going to be; it is far more important to support/sustain the natural and organic growth processes than to try to constrain them to fit a preconceived model.

What is proposed here are suggestions from within the perspective of Catholic social theory; they in no way exhaust that theory.

1. *Delivery services* should be decentralized in such fashion that they accommodate the local community.

This would mean that individuals/groups who must deal with a corporate bureaucracy must be equipped with a certain amount of “clout.”

“Clout” = the right to appeal quickly and effectively to someone who can cut through red tape to get you what you need or want or have the right to in short order.

2. *Systems of Review* with important feedback and control mechanisms should be instituted whereby bureaucracies would be reviewed in some fashion by their publics.
3. There is need for expansion of the Constitutional Bill of Rights to protect *Personal Dignity* in situations wherein individuals are victims of large organizations against which they have no defense.

The goal would be a whole new system of equity that would force the large organization to treat us with respect and understanding.

4. One of the best things for the health and efficiency of any human organization is the *freedom of choice* engendered by competition.

Both monopolistic capitalism and state socialism impede this.

5. The central importance of Family must be recognized.

The bureaucratization of human living that separated husband from wife and parents from children for most of the waking day has had the most profound impact the family has ever felt.

Catholic social theory believes that for most human beings nothing is nearly so important as their family, in terms both of conscious concern and of unconscious impact on their behavior.

Solid ethics (and economics) require that society be concerned about what its economic structure is doing to intimate relationships between parents and children, husband and wife.

- a. Might there be ways in which couples and families might spend more time together in productive work?
- b. Is it really necessary in the early stages of a career, in a relationship between the husband and wife, and between parents and children, when they are at their most critical time, to keep the young professional away from his/her spouse for extraordinarily long hours of work?
- c. Might we not actually put limitations on hours of work, and increase vacations?

Catholic social theory is convinced that you will have better human beings and more efficient workers if you have human beings who at least have a chance to think and reflect and create if they want to.

6. *Location* (especially neighborhoods) must be defended against the demands of metropolitanization.

This is true both within cities and within nations; the tendency to centralization is destructive of pluralistic creativity.

E.g., the concentration of intellectual/cultural life leads to destroying/ignoring the unique contribution that regional centers could make to the national life.

7. Size: a preliminary fundamental assumption is that in contemporary American society almost everything is too big.

This is manifestly true of economic, political, and educational institutions.

Chapter EIGHT: The Decline of Modernity, or Daniel Bell Is Wrong

Greeley compares and contrasts his position with that of Daniel Bell (*The Cultural Contradictions of Capitalism*).

Greeley is skeptical about the assumptions which seem implicit in Bell's description of what he criticizes.

Areas of agreement:

1. Modernity has triumphed in the "high culture."
2. Modernity has in effect become an "adversary culture."
3. Members of this "adversary culture" substantially influence, if not dominate, today's cultural establishments.
4. Modernity is in a serious state of decline.
5. The future will see the return of Western society to some conception of religion.

Systematic disagreements:

1. Greeley does not accept the modernization model as an adequate description of the social change of the last several centuries.
2. He also is less ready than Bell to believe that the Protestant ethic and the Puritan temper have vanished in American society.
3. He rejects Bell's sophisticated blending of "mass society" and "future shock" models to describe contemporary America.
4. Greeley does not think that the cultural elites are all that influential.

Underlying these disagreements are three principal differences:

1. Greeley does not believe that you can analyze a society solely by looking either at its high culture or its mass media.
2. He does not accept the assumption that the cultural elites have all that much influence on the masses.
3. Greeley doubts Bell's assumption that the dense, informal, intimate networks that supported human beings in times past not only could be but in fact has been broken up.

CONCLUSION

Catholic social theory uses the analogue of the human body and sees the person integrated into an organic society.

Research by the McCreadys seems to indicate that the fundamental worldview and sexual self-definition are acquired at the same time and in the same experience.

Such a theory is impossible to categorize:

- ◆ It is “reactionary” in that it rejects the idea that evolutionary progress has eliminated the primordial particularistic from the human condition. It insists that heterogeneity, particularism, primordial ties, and primary group relationships must not be ignored.
- ◆ It is “radical” in that it rejects the basic/fundamental assumptions on which both capitalism and socialism are based.
- ◆ It is “conservative” in that it believes in conserving such fundamental institutions as neighborhood, family, village, community.
- ◆ It is “liberal” in its demands that human beings be freed from the oppressive claims of the large corporate bureaucracy.