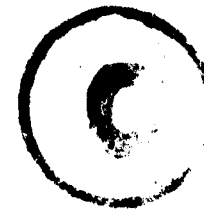


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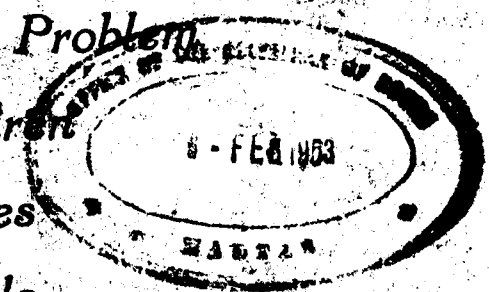
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HERE AND THERE

The New Cardinal

At certain moments in life human language fails to keep pace with the intensity of thought and emotion. The mind becomes so overcharged with joy and pride, that it remains dumb to outward hearing for lack of the proper terms to convey the depth and the fulness of its experience. Our greetings to the new Cardinal may therefore sound brief and bereft of colour, and we humbly crave pardon for our inability to befittingly record an event of such national significance for the Catholic Church in India. But Dr. Gracias' career has been a splendid outstanding event in the life of Catholic India. The first Indian Archbishop of Bombay, he has now been raised to the pinnacle of being India's first Cardinal. The 'red hat' is the crowning glory of his achievements as an administrator and the highest acknowledgment of his rare qualities of mind and heart that he has selflessly spent in the service of humanity. Every social worker has to rejoice when public recognition of an almost international kind is conferred on a dedicated life of service.

The Sixth International Conference of Social Work

It is not easy to assess the value of so important a conference; there are too many divergent angles to be caught within the focus of a single observation. For instance, if Mr. Nehru had been present, he would have had cause to groan at the number of fashionable ladies and their more

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fashionable saris, skirts and saris. A dress designer from Paris might have been more at home in such distinguished company. On the other hand, a polyglot would have been courted to death in that babel of tongues. English of a sort was the chief means of communication, though as an Englishman patiently told me, "We are quite accustomed to hear English being mutilated today," while the Continentals complained that they could not understand English of the American variety.

But despite the general confusion, everyone got on quite happily together. There were endless speeches, some short, some long, some very long. And to give everybody a chance to say something, the afternoon was dedicated to Commissions and Open Discussions, where everyone was free to express his opinion and ventilate his grievances. And all that was said, whether beside or to the point, will be duly recorded in a thick volume.

Results

What were the positive results of all this loquacity? This is a most difficult question to answer, yet the most pertinent. One might admit with a certain reserve that the immediate contact of so many persons of such diverse races, cultures and colour, yet bound together by the common tie of promoting the welfare of humanity was a very important asset in itself. The Conference was no meeting of diplomats, but a union of men and women from all parts of the world bent on uniting their efforts to relieve human misery, suffering and poverty and banish ignorance and fear. And though the stress was much too exclusively on the mere physical plane the purpose in view deserves high commendation and every success. At the Conference one learned of the successful experiments for improving material welfare and human happiness in different parts of the world, and how the more advanced West could help the economically and socially backward East.

Population

Like an unearthly spectre that haunts the graveyard,

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the problem of an increasing population was sometimes referred to at the Plenary Session in passing but birth-control was strongly advocated at the special Open Discussion that dealt with the topic. This time however the advocates of birth-control met their match in the strong opposition put up by certain Catholic delegates to the Conference. Thanks to Catholic vigilance, no resolution favouring control of population through contraceptive methods was taken.

Catholic Delegates

Catholic delegates hailing from all corners of the world were happy to meet each other. A common faith, common principles and the desire to spread and expand Christian works of charity and the social doctrine of the Church, held them together, irrespective of caste, race and colour, into a solid phalanx of power for good. It was gratifying to note the important part played by many of the foreign Catholic delegates at the Conference and in its organisation.

Diocesan Delegates

Side by side with the International Conference there took place in Loyola College the meeting of the Diocesan Promoters of Social Work under the leadership of His Grace, Archbishop Attipetty of Verapoly. Though the first of its kind, the meeting more than justified the expectations of its convener. The discussions were concentrated on the problem of how to arouse the social consciousness of various groups of Catholics. Many suggestions for the increase of Catholic social activity were offered and accepted. Much of the success of the meetings was due to the inspiring lead of Dr. Attipetty, who is deeply sympathetic with the underprivileged of both urban and rural areas. Indeed it may safely be said that the advance of the social movement among Catholics in India will depend in the main on the courageous leadership of the Hierarchy. May they guide the big battalions to victory and peace!

A. F.

SIGNIFICANT PROJECTS IN FUNDAMENTAL EDUCATION

When, in the course of recent years, UNESCO developed and formulated the concept of Fundamental Education, and planned a worldwide movement for spreading it in the backward areas of the world, India was undoubtedly considered as one of the most important of these backward areas, and as needing such a campaign more urgently than many other countries. India was making a far-reaching experiment in democracy in which the whole world was interested. Her role in international affairs was of an importance which imposed on her electorate a great responsibility. On the other hand her percentage of illiteracy, nearly 80 per cent, was greater than in most other countries. Ignorance and general economic and social backwardness in a country called upon to play, directly and indirectly, a leading part in world affairs, is a source of danger and disequilibrium. Therefore a statement and a discussion regarding Fundamental Education in India could not but be an item in the proceedings of a Social Conference held in India. Hence I feel sure of the interest and sympathy of the audience which is listening to this brief exposé.*

Among those who attempt to define the concept of fundamental education, it has become a commonplace to say that mere literacy is the least of the items in a comprehensive programme, that literacy is but one of the means for that broad understanding of the problems of individual and social life, of that development of technical skills and artistic expression which makes for a fuller life. Fundamental Education aims at an integrated scheme of knowledge and practical ability by which young and old, men and women, are enabled to take their part in the life of their country, and to realise, in however inadequate a manner, their place

* Paper read at a plenary session of the Sixth International Conference of Social Work (Madras).

in the life of humanity as a whole. The socio-economic aspect of a citizen's life is of primary importance in the concept of Fundamental Education. In fact the term "social education" is often used to express what is now technically known as *Fundamental Education*.

Now it is the great paradox of India, of the spirit of the land, of the traditions and customs that go to make her peculiar way of life, that many, if not most, of the objectives of fundamental education, I mean the integrated view of life and social activity to which I have referred, are shared by the illiterate millions of India to a degree which only those who have lived among them can realise. Of no country can it be said with greater truth that its illiterate peasantry is not an uncultured peasantry. The religious beliefs and social traditions of the people, their concept of an economic system based upon hereditary crafts and inherited skills, the incredible rapidity of oral communication in India, and the frequency of assemblages in temples, at festivals, fairs, and pilgrimages, create in India an atmosphere suitable for the grasp and exchange of ideas. They ensure the permanence of a floating culture in which certain values and standards of judgement, a certain view of life, are accepted and acted upon. This explains among other things, for instance, the fact that our national movement was, in spite of the illiteracy of the masses, a mass movement, a genuinely democratic movement. It explains the success of our recent elections where symbols and not writing were the important factor. After all India is a country where some of the ablest administrators from Akbar to Ranjit Singh did not know to read and write, though they could have easily learnt it; and where thousands of illiterate women have played decisive roles in social and economic matters without the prestige of literary education.

While this peculiar situation by which literacy in India need not be the beginning but rather the rounding off of a process of fundamental education makes the task of fundamental education in some way easier, it makes it more diffi-

cult in another way. Now obviously the notion of fundamental education is inseparable from the notion of life in a community. And the Indian view of life which has ensured for the Indian masses that floating culture with its fundamental values is essentially life in a community. But the difficulty comes from this that the traditional idea or ideal of the community which has been the basis of Indian civilization, namely community based upon race or religion or language or even hereditary craftsmanship, is no longer adequate in a democratic society, nay goes counter to the fundamental exigencies of a national or world democratic order. In the older democratic countries the term "community" is applied to the diverse elements that make up the entire citizenship of a geographical unit. In India the civic element hardly entered into the notion of the community. It was based upon caste or language or race or religion. The task of fundamental education in its democratic aspects would have been easier in India if we had to begin from blank, and write on a *tabula rasa*. But we have to break certain moulds and make new ones without wasting human energy and without destroying human happiness in the process. Perhaps the greatest task before Fundamental Education in India is the formulation and inculcation of the notion of the Community in the sense of a civic unit co-operating for the common good without communal cleavages of the traditional kind.

Along with this widening and humanizing of the idea of citizenship there is another urgent task before the educator, and that is the training of the masses to a realization of the economic needs of India. It is obvious that our democracy will not survive and will not play its role in promoting world peace if economically India continues to be backward and dependent. The grave food crisis through which we have been passing and the impossibility of financing urgent social schemes as long as we have an unfavourable trade balance has focussed the attention of India to the objective of increased production. The traditional economy in which

certain communities did manual work and others lived on inherited incomes or by the so-called learned professions if continued, will spell ruin for India. The need for hard work, even manual work for all, along with the right notion of the dignity of labour, of better methods of agricultural and industrial production, of better health and better nourishment, the need for all this, is felt by every responsible leader in India. It is the task of fundamental education to bring home to the masses the urgency of this total economic rehabilitation.

To what extent has this civic and economic instruction in fundamentals been imparted along with schemes of literacy? What are the significant projects embodying these ideals which India has initiated and carried into execution? Let me say at once that you will not expect me, speaking on behalf of a country of such vastness and complexity, to give the description of any single striking achievement covering a great surface in which the contrast between the before and after would stand out dramatically. In fact I have drawn on your indulgence for this rather lengthy introduction, to show that such realisations are not possible in India. But I shall indicate two or three notable movements which will give a fairly comprehensive view of the Indian effort. In the first place I would refer to the great movement initiated by Mahatma Gandhi to popularise Hindi or Hindustani and secure for it the place which he desired in the scheme of national education. The choice of an Indian language as the official or national language of India while regional languages would continue to play their predominant roles in secondary education and the dissemination of that language by voluntary agencies during the past thirty years and more have constituted a capital element in the national and democratic training of the Indian masses. The work of the Hindustani Prachar Sabha of India will rank among the major achievements of fundamental education in India though this may seem a surprising statement to make. Whether it addressed itself to those who were already lite-

rate in some other language, or to those who learnt to read and write for the first time, the movement has affected millions in India. Its effectiveness in helping to create a new socio-political consciousness in India and in fostering the sense of civic unity, has been very great.

Perhaps even more significant from the fundamental point of view is the other movement also associated with the name of Mahatma Gandhi, the concept and the promotion of Basic Education. This notion of education through crafts, through the development of the sense of touch and of the cultivation of physical skills, is one of the most important educational experiments launched in India. It shows at how many points the Father of the country touched the lives of his people, and how little he was inclined to tackle problems without going to their roots. The integral notion of Basic Education as outlined by Mahatma Gandhi and his closest lieutenants, has not been yet implemented in all parts of India. But the spirit of it has been absorbed in the elementary education systems of all provinces and Basic Education centres and training schools have been started by the hundred in this province and in all other provinces of India. In fact because that Fundamental Education is sometimes called Basic Education, *education de base*, the vast official schemes for the promotion of basic education in the Gandhian sense, are sometimes mistaken for schemes of fundamental education in the wider sense which UNESCO has given to it. But there is no doubt that the Indian concept of Basic Education through handicrafts is a revolutionary concept both from the pedagogical point of view and from the point of view of training for citizenship in an economically backward democracy like India. Basic Education Centres and Training Schools for Basic Teachers are being rapidly multiplied, and the entire scheme of compulsory primary education in India for children is being profoundly modified by the concept of Basic Education.

The third Project which I want to describe briefly is the very successful Bombay Social Education Campaign. It is

significant from many points of view. Begun thirteen years ago as a movement for adult literacy it has progressively widened its scope and developed into a social education campaign which brings it into full harmony with the objectives of fundamental education. In fact it is one of the very few Projects in India accepted as Associated Projects by UNESCO. It has been launched and developed by private initiative and for a large part by voluntary workers, and a good deal of its considerable financial outlay has been met by private donations. Its achievements have been impressive. From 1939 to 1952 they have instructed over a quarter million adults through courses lasting four months each, and an almost equal number have benefited by post literacy classes. In the year 1951-1952 about 70,000 received instruction, half of whom were adults who were made literate. Bombay City has 54 per cent literacy now and this compares very favourably with the 32 per cent literacy for the rest of India. But what is capital about the Bombay scheme is that it is not confined to mere literacy but is a comprehensive scheme of fundamental education including instruction in civics, in national history, in geography, in personal hygiene and collective sanitation, in community life and in artistic appreciation and self-expression. All the varied means of instruction are used,—talks, film shows, excursions, dramatic entertainments, ballad singing, etc. It is to the great credit of the Bombay Social Education Committee that they have envisaged their work with a national outlook and enlarged its scope so as to make each teaching centre a real social centre.

This broadening of the scope of their work has been particularly noticeable in the manner in which during recent years the Committee has organized Social Education Weeks in which national leaders like the Prime Minister and Dr. Radhakrishnan have taken part. Separate days were allotted to the study and discussion of various aspects of fundamental education. There was a Civic Day, a Health and Sanitation Day, a Women's Day and a Social Service Day.

It is clear that the extremely influential Committee which has undertaken this immense task of social education in Bombay City has secured the co-operation of almost all voluntary organizations for social service and given to their efforts a scope and intensity worthy of the highest praise. The task before them is still a formidable one. There are over twelve lakhs of illiterates in Bombay City and greater Bombay. It will take them years to liquidate the problem at the rate of progress they are making. But Bombay has resources which are greater than those of other cities and these resources along with the high standard of civic sense which has marked public life in Bombay, give hopes that the work of the Social Education Committee and its devoted band of workers will be carried forward to a successful conclusion.

But while the achievement of a Committee like that of Bombay for the promotion of social education in an urban centre are noteworthy, it remains true that the life of India is in the villages, and that the greatest tasks of fundamental education in India are connected with rural problems and the development of community life in rural centres. Hence I cannot conclude this brief and inadequate survey without referring to what is undoubtedly the most significant social project launched in India next to the heroic efforts to abolish untouchability, I mean the inauguration of the Community Projects on the 2nd of October, the birthday of Mahatma Gandhi. These Projects began in some way several years ago, and its method were applied on a limited scale in the Etawah and Gorakhpur Projects, and in the Urban-cum-Rural Project of Faridabad, not to speak of other rural Reconstruction centres like Martandam, the rural centres conducted by the Servants of India Society, and the important rural co-operatives started by the Belgian missionaries in Chota Nagpur. But it is only during the past year that the experience and fruits of all these experiments have been pooled together and a comprehensive scheme of rural reconstruction has been launched. In chosen centres, villages from fifty

to a hundred have been grouped together for purposes of a co-operative community effort to improve sanitation, increase agricultural production, build roads, ensure a good water supply and adequate medical attention, and promote education both among children and adults. The Community Projects envisage nothing less than the total transformation of rural life in India. Its economic aspect should not blind us to the fact that it constitutes the most far-reaching experiment in fundamental education so far initiated in the country. Its success will depend on the quality of the personnel chosen to work out the Projects and the thoroughness of the training given to them. The Ford Foundation is helping to train the personnel; and the Projects are receiving technical and financial aid under the Point Four Programme of the United States. UNESCO too has in hand the scheme of starting a great Training Centre for the promotion of Fundamental Education. Undoubtedly the UNESCO Centre will play an important part in the working of the Community Projects. Universities in India too will have to play their part in training Community Projects personnel. We may therefore conclude by saying that while significant projects of fundamental education have not been wanting in India, the most significant of all has been but just launched. It is in the successful pursuit of these Community Projects that Fundamental Education will achieve its greatest success in India. It will help not only to eradicate illiteracy among the masses but will enable them to envisage their individual and social activities, their economic and cultural efforts in terms of community welfare, and ultimately to re-establish community life in India on the basis of civic unity and social harmony.

J. D'Souza.

THE WORLD'S CHILDREN

While praising India's monetary contribution to the United Nations International Children's Emergency Fund, Mr. Maurice Pate, the Executive Director of the UNICEF, in New Delhi on January 3rd, drew attention to the fact that now the programmes of the Fund were much larger in India than in any other country of the world. The UNICEF, which is part of the United Nations, was set up by the General Assembly on December 11th, 1946. Member States at this General Assembly more than realised that the whole aim and purpose of the United Nations, as well as the implementing of the Charter would be meaningless unless something was done, and done quickly, to meet the emergency created by the destitution of millions of children in the war devastated countries in Europe. More than this, the vast hosts of children were not only to be won back to life, but they must be rebuilt into happy, free and healthy citizens of tomorrow. This then, was the double mandate given to the United Nations International Children's Emergency Fund at its creation.

The assistance given by the UNICEF, in the beginning, took the form of feeding millions of children in the war-torn countries of Europe. The break-down of the economic life of these countries meant, not only poverty, unemployment and disease for the adult population, but also long years of malnutrition for millions of the young. Unfortunately, with the end of the shooting-war, the miseries and sufferings of vast populations did not end. In fact, the rise of new political boundaries and the enforcement of political ideologies by some governments led to vast emigration movements and the United Nations was faced with a refugee problem. On the same emergency basis, UNICEF extended its assistance to numbers of children and mothers among the Arab and Jewish refugees in the Palestine area.

As the name indicates, the UNICEF was an "emergency" measure, but that emergency has not ceased to exist. In fact, three years after its establishment, the Executive Board of the organisation began to study what needs of children would continue to require international help, and what other international organisations could meet these needs. This question was fully discussed by the Fund, during the next eighteen months with several United Nations Specialized Agencies, and in particular with the Social Commission and the Economic and Social Council. All member States of the United Nations took part in this discussion, and in December 1950, the General Assembly decided to extend the life of the United Nations International Children's Emergency Fund for another three years, till the end of 1953, at which time, the General Assembly will again consider the future of the Fund, "with the object of continuing the Fund on a permanent basis". The second conclusion which derived from this debate of the General Assembly was that international help and assistance was essential for children in the under-developed countries of Asia, Latin America, Africa and the Middle East. This conclusion was supported by the fact, that whereas, in Europe the post-war emergency feeding of children was vastly reduced due to the rebuilding of dairy herds in the countries of Europe which now had, in some measure, recovered from the ravages of war, in the under-developed countries the low standard of living, the occurrence, within recent times, of natural calamities like drought, famine and earthquakes and the refugee problem tended so to affect the condition of children in these areas as to constitute an emergency. Hence, the resolution of December 1950 replaced the priorities established by the United Nations General Assembly in 1946. It provided that the UNICEF should use its resources for "the emergency and long range needs of children and their continuing needs particularly in under-developed countries, with a view to strengthening, wherever this may be appro-

priate, the permanent child health and welfare programmes of the countries receiving assistance".

What types of assistance are offered by the United Nations International Children's Emergency Fund? During its early beginnings in order to meet the serious emergency created in Europe by acute food shortage and child malnutrition the assistance given usually took the shape of milk, clothing and medical supplies. Within recent times, such aid has been given to Palestine refugee children and mothers, Greek refugee children, Korean children and mothers, refugee children in Turkey, and to the victims of drought, famine, earthquakes and floods in Yugoslavia, India, El Salvador and Italy. During 1951 the assistance programme approved by the UNICEF Executive Board has been largely in the form of supplies and equipment for:—

- (a) General maternal and child welfare purposes, including the building and expansion of basic services for children and mothers; the training of child-welfare personnel for maintaining those services, and mass campaigns against diseases, particularly those which affect large numbers of children.
- (b) Child feeding programmes, and related undertaking, such as milk conservation.
- (c) Special groups of people in need on account of emergency situations. In the under-developed countries, and particularly in those which lack medico-technical advancement, the supplies and equipment provided by the UNICEF include: DDT and sprayers, penicillin, tuberculin and BCG vaccine, diphtheria pertussis vaccine and other assorted drugs, chemicals and biologicals; also hypodermic syringes and needles, thermometers, obstetrical and midwifery kits, pediatric, surgical and therapeutic equipment, X-ray units and films and vehicles, including mobile clinics. Moreover, UNICEF provides special imported equipment and plants to help build up the local production of powdered and pasteurized milk,

vaccines, insecticides and antibiotics to be used to bring health and happiness to the millions of children in our under-developed lands.

It is obvious that the assistance-programmes of the United Nations International Children's Emergency Fund, tend to bring that organisation into very close collaboration and connection with several other United Nations Specialized Agencies. Thus, with the steady growth of child-health programmes, the relationship of the UNICEF with the World Health Organisation (WHO) has become increasingly close. This collaboration is affected mainly in two ways. Firstly, any project in the field of health brought to the UNICEF for assistance is subjected to a serious study and examination by the World Health Organization, and before it may be set in operation, it must be pronounced as being technically sound by WHO. Secondly, as the case may be, WHO provides technical advice to countries for such projects, through the Technical Assistance Programme. In this way, most projects in the child-health field for which equipment and assistance are requested from UNICEF, also receive technical assistance from WHO in the form of international personnel. Both the supplies and the right type of personnel are essential to the success of any project, and therefore, a close working arrangement is maintained to secure the smooth co-ordination of international aid. Thus, the First World Health Assembly authorized the establishment of a section on maternal and child-health, and the appointment of an expert advisory committee. In the sphere of active field service, WHO offered all governments, "Demonstrations of health services for mothers and children, preferably in conjunction with demonstrations of general health services or of some other type of special programme, as malaria or tuberculosis control". A similar close collaboration exists between the United Nations International Children's Emergency Fund and the Food and Agricultural Organisation (FAO) with regard to milk drying and pasteurization. A great part of the world's available milk supply is wasted by

inefficient methods of handling and processing or by failure to make the best use of such nutritionally valuable products as skim milk, and FAO offers its assistance to all governments interested in avoiding this waste, and increasing the quantity and quality of this useful food especially for children. The FAO has worked with the United Nations International Children's Emergency Fund in Europe by providing technical assistance to governments on improved methods of handling and processing dairy products. In the under-developed countries the need of such technical assistance is of great importance, and the work is being co-ordinated with projects on breeding and feeding of livestock with a view to a general increase in the volume of dairy products.

The United Nations International Children's Emergency Fund, as an international co-operative on behalf of children is supported mainly by government contributions on a voluntary basis. More than fifty governments have so contributed, and many of them for a second, third or fourth time. Up to the beginning of November 1951, the resources of UNICEF were the equivalence of slightly over 162 million dollars. This comprised the voluntary contributions or pledges of fifty-five governments, totalling 115 million dollars, the equivalent of some 32 million dollars from UNRRA and 15 million dollars in voluntary donations from private individuals or organisations in over seventy countries and territories, and also other miscellaneous income. At its session in Paris in November 1952, the twenty-six nation Executive Board approved assistance totalling approximately six million dollars for 42 child-aid programmes in 22 countries and territories, in addition to emergency work for Korean and Palestinian child refugees. While the new allocations were primary for long-range operations, 715,000 dollars were appropriated for prefabricated house made in Yugoslavia, to be used for housing orphan refugee children in Korea, and, also, under the heading emergency aid, a further 524,000 dollars were appropriated for supplementary feeding of Arab refugee mothers and children.

On the completion of its fifth year of operation, the United Nations International Children's Emergency Fund was able to show a very creditable record. During these five years millions of children in sixty countries have been reached, some over a period of years, with food, clothing and medical aid. Hundreds of maternity child-welfare centres have been established in several economically under-developed countries, and mass campaigns started against age-old diseases largely affecting children—tuberculosis, malaria, yaws, pre-natal syphilis, whooping cough and diphtheria—and a significant start made in training local personnel to carry through national child-care programmes. By the time the approved programmes based on financial aid from UNICEF have been completed in Europe, Asia, the Middle East, Latin America and Africa, the total will reach approximately 42,000,000 children.

Catholics will note with pride, that fully twelve months before the United Nations International Children's Emergency Fund was created, our Holy Father, Pius XII, in his encyclical letter, *On Assuming more eagerly at the present time the care of need children*, (January 6th, 1946) pleaded earnestly on behalf of "a host of innocent children, millions of whom, it is estimated, are in many countries without the necessities of life and are suffering from cold, hunger and disease." In fact, as our Holy Father states, "in every age the Church has exercised the most diligent care of the young and has rightly deemed this as an official mission assigned in a very special way to her charity". In keeping with Catholic tradition and the wishes of the Holy Father, the International Catholic Child Bureau operates in many countries, and in collaboration with the United Nations International Children's Emergency Fund, attempts to build up a healthy, honest and industrious youth who will grow up as citizens remarkable for their probity, fortitude and other mental and physical qualities.

C. C. Clump.

MY RIGHT TO A HOUSE

When discussing the housing problem of this country, we are often appalled by the enormous expenditure involved in suitably lodging 362 million people. In the Draft Outline of the First Five Year Plan, the Planning Commission has tried to face the situation in a brave attempt to satisfy at least the more urgent needs of industrial labour by allocating some 15 crores of rupees to industrial housing. Even then only 25,000 units will be provided every year in the various industrial centres. Besides the financial aspect, however, there is another side to the picture, certainly a more important one. Especially in under-developed areas of the world like ours, people who are accustomed to live without lodgings must somehow be made realise that they need a house, that a house properly built and furnished can be transformed into a home, and that a home is necessary for the mental and cultural development of man. Every human being needs a home.

Shelter

The Sixth International Conference of Social Work held recently at Madras began its sessions by describing man's basic needs. In one of the Open Discussions, in which delegates were allowed to participate, the "*Social Aspects of Housing*" was the theme for discussion. The participants affirmed definitely that housing was a basic human need. "The need," they maintained, "is primarily for a place of shelter from climatic conditions and protection against peril from wild animals and hostile human beings. This is true for the Eskimo in an igloo and for the African with his hut of mud walls and thatched roof, and even for the moving tent of the Bedouin in the desert, and the wigwam of the Red Indian."

Abode for the Family

But together with shelter, a house is required to provide the family with an abode. It is the place for the birth

and rearing of children. The house has been described often as the 'family nest'. If anything, the simile connotes the warmth and affection that forms so significant a factor of family life. But from this fact flows a very important conclusion. If a house is to be reckoned the family nest, it must provide for the very basic needs of every family. There should ample supplies of water, facilities for cooking, room for storing food and fuel, and efficient conditions for health and sanitation.

Privacy

A family is not merely a union of persons bent on satisfying purely material needs. It is essentially a fellowship, a unity of father, mother and children bound by ties of blood and affection, a nursery in which the finest traditions of the race and culture of the community are handed down from generation to generation. To achieve this purpose, a certain amount of privacy and separation must be attained through the proper construction of buildings. If people are able to look freely into each other's homes so as to observe all that their neighbours are doing, the healthy development of the family is out of the question. In place of modesty and politeness, there will flourish vulgarity of mind and habits, and a lack of that sense of decency that characterises the well-bred.

Property basis

The spiritual functions that are deeply involved in the essential purpose of the family make it necessary for the house to be used and possessed by the family as its own. A certain security of tenure is an absolute essential. It is true that men are acquisitive; that the instinct for possession has brought about many abuses in the past. But on the other hand, the complete denial of this natural potency to possess upsets the balance of essential needs that make family life possible and worthwhile.

Who is to provide ?

But if houses have to be built, who is to build them ? It is interesting to review the history of housing in different countries of the world. In Britain, during the medieval period, the provision of houses was a responsibility of the Lord of the Manor, who granted the land and exacted the labour of his serfs as payment of rent. But the Industrial Revolution led to the desertion of the countryside and the crowding of the cities. The responsibility for building houses was now accepted and undertaken by the factory owner, or the mine owner, or the land owner. Very little thought was given to the manner in which these houses were constructed, nor was any heed paid to the supply of such amenities as the number of rooms, necessary space, water, sanitation. Especially when private enterprise was concerned the aim was to build as many houses as possible on a given area of land.

The result was the slow creation of slums, where people were condemned to live not like men but like beasts. The slums are well known for their over-crowding, their dirt, their utter lack of sanitation, and their unhealthy effects on the minds of their inmates. They seem to be an inevitable consequence of industrialisation all the world over. Together with the slums went the insecurity of the use of the house one lived in. So long as a man was employed by the factory, his house was safe. But if his services were terminated, he and his family were literally thrown on the streets.

Voluntary Association

Not everybody was blind to the sufferings of the factory employees. Individuals, like Canon Barnes and Octavia Hill in England, formed societies to provide people with better houses. Slum areas were bought up, destroyed and new and improved types of houses set up in their place. Co-operative voluntary effort made it possible for people to build and gradually own their own house. But the process

has been a slow one. And the two world wars have only served to aggravate the situation. Not only has there been a suspension of building operations, but the influx of refugees from one country into another, from the towns into the countryside and vice versa, has increased the overcrowding and abnormally affected the rents. In these conditions, the responsibility for providing people with houses falls in a special way on the central government of the country. It is only government that can cope with a situation of such vast proportions. Obviously private and co-operative voluntary enterprise are not to be despised or curtailed, but the main responsibility lies with the government.

All countries

The conclusion that has been arrived at is not peculiar to any single country, but seems to be borne out by the experience of every industrialised nation. Germany and France have passed through the same evolution. In the U.S.A., where private enterprise is keenly encouraged, the people realise that government must step in to assist private effort if the housing problem is to be adequately tackled. Even in the southern states of the U.S.A., where a large number of Negroes have to live in miserable hovels, the central government had come to the assistance of the Tuskegee Institute, which was started by Booker T. Washington for Negro uplift. But despite insistence on governmental intervention, public opinion must be frantically urgent in demanding better houses for all. It was the crusading spirit of the North American 'Abolitionists' who believed deeply in the dignity and the equality of man and therefore forcibly denounced slavery on one man by another, that raised the status of the American Negro and promoted his welfare.

What kind of a house ?

It might be difficult to specify the kind of house that would gain universal approbation as being the ideal type, for customs and tastes and traditions vary so greatly from

people to people. But in a general way minimum housing standards for the human family in relation to its needs and potencies can be more easily prescribed. The prevailing deficiencies in regard to housing in slum and backward rural areas are an index of the kind of house people should not be compelled to inhabit. If a house or habitation is to fulfil its function as a home for the family, it must ensure the satisfaction of certain basic conditions.

First and foremost there should be ample room to live and carry on family life. Even this requirement however may vary from place to place. In the tropical zones a larger space may be necessary than in the temperate or the Arctic regions. In India such living space has been specified by the National Housing Commission as 100 sq. feet per person. In other countries the minimum differs. But there is no need to point out how this basic standard is never even in a remote way satisfied in any slum or backward rural area. Overcrowding may never be tolerated.

Other Needs

Effective water supply, easily accessible, good sanitation, separate cooking facilities, separate lavatories, abundant light, especially sunlight, must all be forthcoming as necessary elements for the house of minimum standards to satisfy basic needs. In actual terms, this would imply that the house should contain a living room of the minimum standard size, a kitchenette, a lavatory, windows for light and fresh air, a water tap in the house or in the neighbourhood, place for storing fuel and food, and sufficient space or partitions between houses to ensure privacy. The size of the family will require a corresponding increase in the living space allotted to each family unit. The living room may be a larger one capable of being artificially divided into two. Finally there must be the sense that the house is one's own to use as a home. It must be capable of offering privacy, shelter and protection to all its inmates.

Neighbourhood

While the family is a distinct unit in itself, it is not an absolutely independent unit. It is deeply tied up with the interests of other families in the neighbourhood. It influences and is influenced by them. Congenial surroundings of both a physical and a rational nature help to give the family the sense of the community spirit. Members of the family must learn to be good neighbours and work together with the other members of the neighbourhood for the general welfare of the community. Corporate team-work is necessary within the environs of the neighbourhood. The general planning and the situation of the house plays an important part in determining the success or the failure of this experiment.

Better family life

There is a connection between improved standards of living and the spiritual health of the family. The physical environment does affect the growth of the higher nature of man for better or worse. It was found in England that families that had been transplanted from the slums into more congenial areas improved thereby. Cleanliness, cheerfulness, kindness and sympathy were nurtured and grew apace. In India we face the problem of getting people away from the slums. Even when they are offered better houses, the response is disappointing since the urge for improved conditions lies deeply dormant. In Germany, better housing did not always lead to an improvement in family life. The modern world is too full of the lighter type of amusement that attracts men away from the darkness and the tedium of an unhappy home. But the general experience seems to warrant the belief that better physical conditions especially for people living in a sub-human material environment bring about better family life. The frustrations of bad housing therefore should be speedily remedied.

Arousing the public conscience

How has the public conscience in regard to better housing been aroused in the past? How has the state come to realise its obligations for housing the citizens in a manner that becomes their human dignity? The process has been a slow one, as the history of housing in the different nations of the world amply testifies. It began with the individual awareness of the sufferings of the homeless. A man felt the need of a house when he had lost one. But in many cases, since his individual resources were limited, he had to submit to his fate and accept any kind of inhuman shelter he could find. But there were individuals in the community who had the sympathy to feel the sufferings of others. These were really the incipient social workers of our own days. Though they may not have been professionals, they were deeply urged by the social sense to relieve human misery and suffering. They were the first to start voluntary co-operative societies to enable people build their own houses on a cheap instalment system.

But with the expansion of the modern world, even their efforts were not sufficient. The modern state, by force of public opinion, has awakened to the task of providing its citizens with better houses, a task which only the state can fulfil. While it is true that most governments have realised and accepted their obligations on this score, little has been done and is being done to relieve the acute insufficiency of housing. The two world wars have only aggravated the situation. In our own country, food occupies the first place. Till India can produce its food in sufficient quantities, the provision of houses must needs hold a place of secondary importance.

The Social Worker

There is one element however that can make up this enforced tardiness on the part of the state, and that is the social worker. It is the social worker who can help people

to transform their houses into real homes, who can help people to undertake the building of cheap houses by inducing them to use their own labour. Self-help even in the trying circumstances of the moment can go a long way to relieve the almost universal distress of a lack of houses. Government obligations however should not impede the citizen from doing his best to improve his own situation as far as he can by his own efforts. To induce the desire to improve must be the main task of the social worker. This is not easy, especially in a country like India, which is bound down by the prejudices, the traditions and the conservatism of centuries. But in Free India there is a new spirit, a desire to learn and improve, a turmoil in the mind of the people looking forward to better things, and it is for the social worker to seize the opportunity and make the best of it. To gain this advantage might call for much sacrifice on the part of the social worker, as for instance, living with the people in the villages; but no sacrifice can be too great to achieve the consoling promises of the future.

A. Fonseca.

Tainted is every sacrifice that comes of goods ill-gotten; a mockery, this of sacrifice, that shall win no favour . . . Should the Most High accept the offerings of sinners, (take the gifts of the wrong-doer into His reckoning) and pardon their sins because their sacrifice are many? Who robs the poor and then brings sacrifice, if of their fellowship that would immolate some innocent child before the eyes of his father. Poor man's bread is poor man's life; cheat him of it, and thou hast slain him; sweat of his brow or his life's blood, what matters? Disappoint the hireling and thou art own brother to a murderer.

Ecclesiasticus, 34.

OUR PUBLIC MORALS

In man's life ethics holds priority over esthetics. Books may be well written, yet be perverse; poisons may call for the highest technique, they may be most alluring in their warm colouring, they remain poisonous. It is only a modern perversion that sin is clothed in an artistic garb or in what passes as art: it has nearly become a fashion. Peguy once remarked: "They are all that way; they must have evil and sin to make things interesting. I do not work in sin. I am a sinner but there is not a single sin in my writings". But of course all have not the talent and mental elevation of a Peguy. On the other hand there would be few writers, publishers, producers and sellers of such books, films and pictorials, if there were no buyers, readers and film-goers that crave for a certain type of nourishment. A few of these are bold enough to confess their depravation; most of them pretend they never see any evil anywhere or at least never feel disturbed in soul. Which, if at all sincere,—is a silly avowal of stupidity or abnormality. It would be a clear sign that they have no intelligence, no imagination, no heart, no will. What would be an ammeter that is not sensitive to any electric current or a thermometer that remains unimpressed by heat or cold? Just fit for the rubbish heap!

Besides sexually depraved publications, there are cartloads of books, pictorials and films that betray a morbid insistence on sex matters. *True Romances*, *True Stories*, *True Detectives*, etc., a large slice of the comic and supercomic mass-production; a sizable quota of talkies give sex an importance it has not in normal life and keep public opinion at a low or abnormal level. One must confess that there is a striking contrast between Communist and democratic societies. However materialistic be the mental and moral tone of communist society, it holds little room for sex-preoccupations. The free-love period which followed the Russian revolution was cut short very soon and stringent laws were passed and rigorously applied which tightened

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sexual relations. The Red leaders had soon noticed the harm moral laxity was doing to their nation and to their plans. But in democracies the evil is denied or tolerated; yet they badly suffer from sex-obsession. The French philosopher, Henry Bergson, denounced modern civilisation as being aphrodisiac. In "*Les Deux Sources*", he noted: "The claims of the genetic faculty are imperious but they would soon be tamed if people kept to natural tendencies. Unhappily this sensation which is strong but poor, has been taken as a fundamental note and man has round it created an ever growing number of harmonics; he has invented such a rich variety of tones that any object struck in any way yields the same tune which has become an obsession. It is an ever recurring appeal to the sexual sense through the medium of imagination".

In a more familiar style, Fr. Kirsch, O.F.M. Cap. has remarked that with some people, whatever be the march of time, it is always *sex o'clock*.

Responsibility for this alarming tone of society is divided and every citizen, parent, and educator should make a sincere assay of his possible share of responsibility. Civil authorities themselves cannot shirk their duties in this matter of social atmosphere; their minimum task should be to prevent public mentality from being poisoned and to keep out of public reach what is undoubtedly obscene. At times they need the backing of civic opinion to apply the existing legislation. A frequent cause of hesitation for clean-minded citizens to claim legislation and for officials to have recourse to strong measures is the hazy notion they have about what is obscene and what is not. The rules given by Fr. G. Kelly and M. J. d'Anjou may elucidate the point: "Obscene is often used in a vague and broad sense, but for moralists it has a precise technical meaning. Instances will help to make it clear. Let us consider obscene books and plays. For them to be obscene, two elements are required. First their theme must be lustful or naturally arouse sexual passion. Secondly the

treatment of the subject must present lust or sexual passion as attractive. Adultery for instance is sinful lust; if a book or a play deals with this subject and depicts it as something alluring, that book or play is obscene. In a like manner, excessive nudity and especially the display of a woman undressing in front of a man are normally considered as violently stimulating sexual impulses. Hence when stars are obviously indulging in such provocative scenes, as happens in most of the modern burlesque shows, one is well within undeniable obscenity."

These summary rules, however incomplete, should go some way in clearing notions of citizens and officials. Even the cleanest ideas and ideals will be of little avail unless courage is mustered up to face duty and to brave prejudices and vested interests. Are our officials in modern democracies satisfied that they do justice to their conscience and to society? And will civic support give them the fillip their goodwill expects?

A. Lallemand.

It is one of the supreme necessities of our times to watch and to labour to the end that the motion picture be no longer a school of corruption but that it be transformed into an effectual instrument for the education and the elevation of the mind.

And here we record with pleasure that certain governments, in their anxiety about the influence exercised by the cinema in the moral and educational fields, have, with the aid of upright and honest persons, especially fathers and mothers of families, set up reviewing commissions and have constituted other agencies which have to do with motion picture production in an effort to direct the cinema for inspiration to the national works of great poets and writers.

PIUS XI.

BOOK NOTES & REVIEWS

L' enfance dans le monde is a quarterly published by International Catholic Child Bureau, and is devoted to the problems of children in all countries.

The present issue contains interesting reports. First a report of the General Assembly of the U.N.O. held last winter which tells of the efforts made on behalf of the Greek and Yugoslav children who are detained in Communist countries, the Italian children who were victims of floods, the children of backward countries who are uneducated, etc. Artificial birth-control was also discussed and met with the most violent opposition from the U.S.S.R. delegate though no resolution was passed. The E.C.O.S.O.C. also treated of child problems in its various commissions.

A summary budget of the U.N.I.C.E.F. indicates the help given to children in many countries and the provisions made for fair distributions to children in Asia, Europe and South America. Other reports and plans are mentioned: the activities of the Paris International Child Centre, the International Conference on public education, etc.

The second part of the issue deals with Catholic thought and effort: the Fourth Inter-American Congress on Catholic Education, the Paris "Carrefour" of the World Congress of lay-apostolate, the First Congress of Teaching Nuns and a news bulletin covering various countries. The periodical covers the subject of child welfare with an unusual breadth of vision and the highest ideal. It measures up to the world-scale which characterises the modern approach to social problems.

In a Pastoral Letter reprinted under the title "Crusade of Thought, Prayer and Action", His Grace the Archbishop of Madras launched a pressing appeal for a renewal of spirit in the actual crisis. The more ominous the signs of world conditions, the more urgent the obligation for Catholics to face their duty and live up to the expectations of Christ.

The outlines include work for ourselves (crusade of sanctification, action, prayer, penance and duty) and work for others (crusade of thought, truth, example, social justice and charity as well as special tasks concerning vocations, elite, youth and family).

After a correct estimate of conditions, needs and resources, a plan for combined action will be possible for the Catholic Action boards. The plan is already outlined in an appendix with detailed suggestions for every age and condition, for every need and opportunity, and it speaks well for the fervour of the Madras Archdiocese that the assigned targets are expected to be reached in three years' time.

The Catholic Bishops' Conference of India has just published the report of the meetings of its Working and Standing Committees for 1952. The Conference has a Standing Committee, a Vigilance Section, and Sections on Education, Catholic Social Action, Church Extension, Seminaries, Catholic Action, Catechetical Instruction. The reports presented by the Chairman of each section make most interesting reading and the questions dealt with by the Standing Committee at its meetings held at Bangalore in October cover vital questions like visas for missionaries, birth-control clinics, marriage laws, educational policy, etc.

The sectional reports reveal a constant care to be objective, though on occasion it is hard to estimate the bearing of the facts as reported; the Standing Committee shows a business-like activity; it has even a tone of optimism, as when it sanctioned the printing of 1,500 copies of the report though last year only 446 were sold out of 800.

The Section on Catholic Social Action has possibly the most methodical report. It takes in turn the resolutions passed in October 1949, in January 1951 and in October 1951 and the measures taken to implement them; a veritable examination of conscience. Much was attempted though some dioceses appear not to be awake to the perils in India's social conditions. Much was done in the line of publicity, even in the matter of organisation, little new was attempted in the

economic field. The report ends with a hope that at the December meeting of Diocesan Directors of Social Action proper steps would be taken to co-ordinate efforts and "bring into being powerful agencies for the purpose". Was the December meeting business-like enough to consider such vital need?

What is distressing about the Social Action Section is the state of its finances, a deficit of Rs. 363 in 1951, of Rs. 244 in 1952. It is high time our public men should realise that there is more security and more profit in investing in Catholic social action than in black pepper or in government securities.

A. Lahuri.

What is Your Social I.Q.? By Rev. William J. Smith, S.J.
The Paulist Press, 401 W. 59th St., New York 19, N.Y. 30 pp.
(No price indicated).

Fr. Smith has done yeoman service in the field of industrial relations with his Crown Heights Labour School; the experience gained there, and in the direction of its Associated Activities, has helped him to produce this little guide-book for effective discussion towards developing the correct Catholic outlook on social questions. After giving some helpful hints for study-club directors and members, the pamphlet proposes a number of practical cases for discussion, each followed by some questions and a number of principles that may be applied in their solution. The cases outlined are more typical of American than of Indian society, as is but natural, yet they will serve to recall parallel problems to our minds, while the questions and principles set down are both interesting and instructive.

J. C. A.

Tribal India Speaks. By E. De Meulder. Patna, Sanjivan Press, 1952. Pp. 194.

Tribal India can speak loud ; though she does not speak her loudest in the present book, there runs a fervid undertone throughout this survey of the economic, social and political conditions of aborigines. If "tribals are India's most trusted citizens" as Sri J. Nehru said in his Manipur speech, and if they are treated as negligible and unworthy sub-humans by some politicians, it is high time their problem and their cause be studied by the general public. The popularity of the "Jharkhand" ideology, though not presently alarming, is a clear symptom of their frustration and of their indomitable will to survive. Let social justice be meted out to them and they will prove one of the most stable and reliable communities in the land.

The author successively reviews the factors of aboriginal life, race, culture, avocations, deficiencies and needs, agrarian, industrial, educational, social and political problems. Occasionally candid, and always fervid, he puts facts and figures in bold relief and pleads the aboriginal cause with the conviction and warmth of one who has worked and suffered for it. He does not tone down the cases of unfairness, exploitation and discrimination which marred the history of aborigines but which failed to break their spirit.

The book mainly refers to the aborigines of Chota-Nagpur and Bihar ; if conditions and policy are what they are where aborigines have made serious advances and are somewhat organised, one is left to dream when guessing what happens elsewhere. The author is not without practical suggestions about remedies and solutions of tribal problems and it is hoped that his book will find an echo in the State legislation.

The book is brightened up with topical photos of aboriginal scenes and heroes ; the get-up brings out the technical qualities of the Sanjivan Press, and the Institute of Social Order did well in giving the book its patronage.

A. Lahuri.

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1. To spread the social teachings of the Catholic Church.
2. To provide theoretical and practical training for social workers.
3. To serve as a centre of information about Catholic social works.

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To Our Subscribers

As you well remember, circumstances led us to begin *Social Action* on April the first ; on several counts, an awkward date !

Recently patrons and readers insisted that it would be easier for subscribers, librarians and everybody to adjust our issues to the civil calendar and to prepare a new series to run from January 1954. In order to meet their request, it is necessary to arrange for a period of transition.

Hence it was decided by the Editorial Board to complete Vol. III within the coming nine months, April—December 1953.

The Subscription will remain unchanged (Rs. 4 or 6s. 6d; or \$ 1.50 or the equivalent), the number of pages will be increased to 40 from April. Moreover new features, chronicle, survey of reviews, correspondence column, etc., will be introduced so as to make *Social Action* less ponderous and more informative.

What interests us is not so much what gets between its covers as what gets off its pages into the minds of our readers. Suggestions on that point will be gratefully received.

HERE AND THERE

No Wishful Thinking

Sporadic purges in Communist countries are proof enough that all is not well in those Edens of the workers. Mr. Truman in one of his last messages put his finger on their basic weakness, the lack of liberty, and he ventured to forecast that man's instinctive craving for freedom would bring about revolutions or at least radical changes in the red dictatorships. Normally it should work that way, but several factors must be taken into account to tone down impatient optimism and prevent wishful thinking, particularly about Russia.

It is no easy task to make out the psychology of the Russian masses; travellers who are feted in conducted tours and are innocent of Soviet dialects and dialectical machiavellism are unreliable; reports from refugees or from officials are biased, and the most reliable surmise is best deducted from general facts about which all seem to be in agreement.

Red Indoctrination

The first fact is the continuous systematic indoctrination inspired and controlled by the Government, which has the monopoly of education at all levels, of the Press, the radio and all means of information and propaganda. The Government's doctrine turns round two main points: Communism is the only scientific theory and the only system that can give the masses the maximum well-being and freedom; the countries beyond the Iron Curtain, particularly the U.S.A., are sham democracies and preserves of capitalist exploitation, misery and enslavement. No contrary information penetrates from outside unless after it has been doctored by government officials and this government monopoly of mass indoctrination has been going on relentlessly for more than thirty years. How then could the Russians under forty-five disbelieve what they were told every day since

their teens? How could they form a correct and precise picture of conditions in our democracies?

Russia's Progress

On the other hand, it is undeniable that for millions and millions, the red regime has increased their well-being, and even what they feel to be liberty. The backward peoples and minorities of Europe and Asia have been given free education in their own language; they have seen their cultural autonomy recognised and developed, even if it was developed on strict government lines which were ever proclaimed to be the very best.

It is also undeniable that the economic condition of the masses has improved, though at a cruel cost; even the peasants who offered resistance to the red super-tsarist oppression benefited from the better seeds, machinery and cultivation reforms (this is true of those who survived). Never did Russian peasants and workmen nurse the sense of liberty and autonomy which is basic in democracy. They are unable to compare their lot with the conditions elsewhere, they know only the Russian past and present and they rightly judge they are better off today than yesterday. They experience a feeling of greater ease, and economic ease is first on the list of priorities for toilers who have little aptitude or taste for anything higher or finer.

Patriotic Solidarity

Finally, the present restrictions are not considered as permanent; official propaganda promises further betterment and full-fledged liberty and happiness, once the democratic world will let the government free from any fear of aggression and able to perfect their system unhampered by international tension. Patriotism, which is traditional with the children of Mother Russia, rallies the masses round the red banner. Would it not be futile and even dangerous to expect that they would welcome invaders as "liberators"?

The Solvent of Dictatorship

How then can radical changes occur in Red Russia? Some people speak of a palace revolution. Even if the party-bosses are imprisoned in a steel-jacket Communism, they keep their idiosyncrasies; pride, greed and all passions are no monopoly of democracies; rivalries are rife at the highest levels and the possibility of violent disruption should not be ruled out. A more normal evolution should be expected. Once the euphoric phase coming from accrued economic ease will have passed, the masses will desire, demand, exact more and more in the line of welfare, liberty and culture; with economic freedom the craving for political liberty will surge and grow. Symptoms are already apparent in some groups which are vital in national life: scientists, literateurs, technicians, skilled labourers. For those people who feel a creative urge, restrictions imposed by politicians for political purposes will become irksome, even intolerable.

In these middle-class groups situated between the party bosses and the inert masses and ascending in the social scale (classless society is a myth), the resistance to, and fight against, political dictatorship will arise and spread all round. The intelligentsia (it was given an official social status at the last Moscow Congress) should be the first to find out what is wrong with Stalinism, the first to work for change; the recantations of some Russian scientists point to the existence as well as to the weakness of the mental revolution among the intelligentsia. Salvation will not come from the masses but from the leaders of the masses. Ideal rule the world in Sovietland as well as in any other land.

Identical considerations and conclusions should not be made about the satellites of Russia; all have not known the cultural or political past as Russia, all have not known the same ruthless oppression for so long. But in all of them the Red dictatorship betrays the same features and develops parallel trends.

WEALTH & DESTITUTION

When will we have a social week in India, dedicated to the study of the social problems of our country and their solution in the light of Christian principles? This is not an entirely original idea. For we should only be imitating countries like France, Belgium, Switzerland and Canada, where for the last thirty to forty years, such social weeks have been held. A national discussion of this type has obvious advantages. It helps to focus attention on the essential economic and social diseases that are undermining the health of the community, and if no clear prescription is possible, the conference can at least outline the policy that should remedy or check the danger. It makes men and women of good-will realise that they must wake up from their complacent attitudes of imagining that all is well with the country so long as their stomachs are full. Above all, it serves to bring forcibly to the mind of the people the deep interest that the Catholic Church evinces in the social problems of the times. The Church is not only concerned with the spiritual side of man's nature, but is of necessity interested in his bodily well-being, precisely because man is a single entity of body and soul, a human person, with physical and spiritual needs and urges, that are profoundly dependent and intimately linked up with each other.

The French Social Week

The 39th Session of the French Social Week held last year at Dijon in France concentrated on the study of the crucial question of the modern world, Wealth and Destitution, or to put it more colourfully, the paradox of poverty in the midst of plenty. The National Income of France has doubled in the last 30 years, it was noted at the Conference. It has multiplied six times during the past 100 years. This speaks well for the country which has not suffered from the effects of a stagnating economic set-back, but on the contrary prospered from the increasing productive tempo

of its agriculture, trade and industry. Despite this fact, there is still plenty of misery and hard poverty prevalent everywhere.

The Papal Letter

In such high appreciation does Rome regard these annual conferences, that the Pope addressed a special letter to the President of the Social Week, M. Flory. The Papal missive drew pointed attention to the social and international aspects of the subject matter of the conference. The advance of industrialisation, said the Pope, while increasing production, had given birth to the industrial proletariat, who have been and are still compelled to live in sub-human conditions. And though their situation had been improved by social legislation, the two world wars have ushered in an era of world-wide misery and scarcity. On the other hand, people are more conscious today of the prevailing inequality than they were formerly. The world is divided into poorer and richer countries, and each country into poorer and richer classes, with a deep sense of mutual antagonism prevailing between the wealthy and the destitute. The extravagant and wasteful expenditure of the rich has increased the sense of bitterness and frustration of the poor. Only a just distribution of wealth, buttressed by social activity on the part of the state, can help to solve the problem.

Gospel Teaching

The Pope has a word of warning for those who possess the goods of this world in abundance. He reminds them of the gospel teaching on detachment from things of earthly mould, for worldly wealth is not to be sought after for its own sake, but as a means to achieve one's spiritual destiny. Neither can the rich man completely ignore his poor neighbour, with whom he must share what remains after the satisfaction of his own essential needs.

The Church makes no distinction between rich and poor. On the contrary, She displays a tender respect for the poor, since in serving them, She believes She is serving Christ, who loved to be identified with the poor, and regards any kind act done to them as done to Himself. While demanding a fair distribution of wealth, the Church realises that there will always be suffering and misery. She does not believe in an earthly paradise. There will be ample room for charity, but charity must always strive after the establishment of a just social order, and not merely try to lessen the deficiencies of a social structure that is essentially unjust. First comes justice, then charity.

The Social Organism

The purpose of the social organism is to provide for the well-being of individuals and families. Production has been vastly increased by industrialisation. But in the distribution of wealth each one should be given his due share as a human person and in accordance with his human basic needs. Normally for most people the distribution takes place through the wage or the salary. The Pope demands that the wage be a just one; and beside the wage, the employee must be made to feel that through his co-operation with his employer, he is rendering a service to society. This aspect should not be forgotten, since it helps a man to take pride in his work and makes him feel a responsible member of the community.

The State

The Pope insists that the duty of the state is not to substitute itself for private enterprise but to see that the economic and social structure helps the individual to perfect himself in every way, and especially in the first place by providing him with a sufficiency of well-being and welfare. It is for the state to prevent the wastage of wealth that is still prevalent. The state should encourage the investment of surplus wealth for increased production. The poor are

the special care of the state. They stand in greater need of its help and protection than the rich. Their low incomes must be raised by a better distribution through social security measures, family allowances, a higher level of salaries, and sounder methods of taxation of a kind that will press equally on all, and not favour the rich at the expense of the poor.

Fundamental Error

Finally the Pope denounces the fundamental error on which the whole of our economic structure is based. It is neither essentially Christian, he says, nor truly human, but mainly technical and economic, and is therefore does not rest on the solid basis of the common characteristic that belongs to all men, viz., their human nature and their divine adoption as sons of God.

Conclusions of the Social Week

To us in India the conclusions of the Conference can be very advantageous. They give us an insight into the mind of an industrially developed country, with a typically Christian background and Christian convictions. However they may not all be equally applicable to an underdeveloped country like ours where the problems are of a different nature. France is an advanced industrial country, despite the fact that some 50% of its population is still engaged in agriculture.

Following the lead of the Papal letter, the Conference laid down certain basic propositions which it considered as the necessary foundation for the improved type of social organism it wished to build.

In the first place it reminded all Frenchmen of the great inequality of wealth that still persists in the country despite the increase in production. Not merely are there a large number of people still in the lower grades of income which compel them to live on a sub-human standard of existence,

but the victims of inflation and devaluation, the homeless, the North African workmen, and the displaced persons, fall within this category of destitution. Beyond national boundaries, there is the great distinction between the wealthy and the poverty-stricken countries of the world. There is poverty that is the result of an unjust system and poverty due to human deficiency. The first is man-made and should be remedied by social justice, the second by charity. But no amount of private effort can hope to successfully tackle so vast a problem. There is need of new institutions to handle the difficult situations that have arisen in a modern industrial world shattered by wars and international strife.

Secondly, while greater production and better distribution was insisted upon, the Christian outlook demanded the correct appreciation of the purpose of human welfare. Material satisfaction is not an end in itself; it must be subordinated to spiritual welfare. So too the right of private property while guaranteeing individual freedom must also be made to serve the interests of the community. The mass of people must be provided with the basic essentials, before the wealthy may be permitted to squander their wealth on luxuries.

Thirdly, the equality of men is based on their common human nature and their immortal destiny. This does not preclude the special efforts that must be made to rehabilitate the vast numbers of the very poor.

Fourthly, to achieve these highly desirable goals without recourse to dictatorial methods which destroy human freedom, it will be necessary to ensure a fair distribution of the wealth of the country between different social groups and among members of each group. This action must be followed up by a further redistribution through the public agency to remedy the defects of the first.

Suggestions

On the basis of these underlying principles, the Conference offered more pointed suggestions for the practical

fulfilment of these objectives. It was quite evident at the Conference that the fact of the world's oneness in things social and economic dominated the proceedings. It was felt that all men, white, black, brown, yellow, rich or poor, educated or illiterate, were so closely linked together into a single solid whole that the welfare or misery of one section affected the rest either favourably or unfavourably. It therefore became the duty of the richer nations to help the poorer. The more developed countries like those of Western Europe and America must help the underdeveloped peoples of South-East Asia and Africa. How can they do so?

So far the improvement and development of the economic welfare of peoples has taken place within national boundaries. But the present crisis calls for an international or a supranational authority that will seek to satisfy the basic economic and social needs of every individual. It must also have the power to enforce its authority.

Because of the existence of such economic and social dependence between nations, colonies have a special claim for help from the mother country.

It was also admitted that the French economy was in a critical state of tension due to the difficult choice that lay before its leaders. They had to choose between stimulating the increase of consumption goods, the production of industrial machinery, and the production of armaments. This decision would deeply affect the country's standards of living.

Distribution

At the first stage of distribution, when land, labour, capital and business organisation receive their share of the total national revenue, efforts must be made to divide the additional fruits of increased production in an equitable manner. The increase of production should bring down prices, and on the other hand the workman must receive from his work not only a better salary, but also a moral

satisfaction, that team spirit alone, animated by the notion of service, can give him. In other words, he must be treated as a responsible partner in industry.

Second Distribution

Social security plays an important part in redistributing income in order to make up for the deficiencies of the first division of the national revenue. Unfortunately in France, social security has merely brought about a redistribution of wealth among the poorer classes. In Britain, it has levelled up the inequalities between the rich and poor.

Public finance plays a capital part in redistributing the divided national income. Taxation should be skilfully used to make the wealthier bear the heavier burdens. But the devaluation of the monetary unit often leads to unjust and demoralising consequences; it must therefore be undertaken with the greatest caution.

* * * * *

For Our Part

India is economically considered to be an underdeveloped country, though culturally she can take her place by the side of the most advanced nations of the world. Her per capita income ranks with the eight countries that have the lowest income level in the world. The per capita income in the U.S.A. is more than 25 times that of India. However the Truman Point Four Programme is helping her with financial and technical assistance. Some \$350 million have been spent last year on this scheme; the money was expended not on India alone, but on the other countries of South-East Asia, like Pakistan, Ceylon, Indonesia, Malaya, Burma, Thailand, and Indo-China. The motives that have impelled the U.S.A. to help India have not been altogether altruistic, or the outcome of a spirit of sheer good-neighbourliness, or from any conviction of human solidarity, though the help rendered is certainly a tribute to American generosity and good-will. The frightening advance of Communism in Asia has shaken American complacency and

smugness, and stirred the U.S.A. to keep India within the ranks of the free democracies more than any ideological beliefs could have done.

The French Social Week demand for a supranational structure is however not a Utopian dream. If the nations do not shed their false ideas of sovereignty and come together of their own accord, they will either succumb to the Communist menace, or be compelled to do so by the grim spectre of war and its accompanying evils.

Colonialism

To an Indian, one must frankly confess, the colonial policy of many of the Western European nations is hard to understand. Despite the Catholic belief in the human family of nations, the French conference did not make any constructive approach to the problem in the sense of advising Frenchmen to give up some of their outdated notions of a French Empire. At least as regards French territory in India the case is obvious. In this respect, the British approach has been much more realistic and generous.

Statistical Information

If France can complain of a lack of statistical data and insufficient co-operation between the government and the people how much more so is this the case in India. Statistical information in this country is very meagre. We are not even certain of the National per capita income, which is placed at \$76.9 from calculations made during the post-war years. Compared to standards of living in the U. K. and the U. S. A. which approach and over-leap the \$1500 mark respectively, much leeway has still to be made by our country to provide its people with even the most basic needs of decent human subsistence.

Distribution

In India the primal distribution of the national revenue has been woefully neglected. We have been plagued by a

feudalistic and socially backward system that has held the masses of the people in thrall for generations. But the social structure is being slowly transformed to suit the new ideology of equality, democracy and social justice enshrined in the Constitution. If this primal distribution is in much need of repair, the secondary distribution through direct and indirect taxation is slowly grinding down the high peaks of income and narrowing the differences between the rich and poor more effectively. The Rajas and the Zamindars are fast disappearing; the big industrialists are feeling the pressure of income tax and taxes on profits. The social legislation of government has improved the situation of the industrial workman to some extent.

Nationalisation

The great danger is the nationalisation policy of the government in power. Instead of stimulating private enterprise, and keeping rigidly to the business like the large-scale irrigation projects which only the vast resources of a modern government in under-developed countries can perform, the Indian government has taken over efficiently-run public utilities like road transport, and bungled into the bargain. Even the Five-Year Plan fails to make any clear-cut distinction between the public and the private sector within which private enterprise will be permitted to act freely and without fear of nationalisation.

Social Benefits

Except for a social insurance scheme for a few hundred thousand workmen, benefits like family allowances, or unemployment relief are unknown in India. The Five-Year Plan aims to make the country self-sufficient in food and to raise the standard of life of the agricultural masses. The choice is a correct one. At the present time the Welfare State can only be a distant dream of the future for India. Before welfare comes a decent human subsistence level of well-being to be ensured to all the people.

SOCIAL ACTION

Devaluation

The rupee has been devalued with the inevitable rise of internal prices; this could hardly be helped when one remembers the enormous inflation of the war years. But the confidence of the people in their currency is unshaken.

These few *'obiter dicta'* on the economic and social situation of the country might well be worth further investigation and form the rich material for ampler discussion at some Indian Social Week in the not too distant future.

A. Fonseca.

SOCIAL CLASSES

Karl Marx was afflicted with simplism; he was prone to make matters easy and the easiest way to make matters easy is to stress one or other of the many data of human problems to the exclusion of others. A striking instance of his mania was his view of history. He had painstakingly studied economic conditions as obtained in his day and, with superficial haste, fancied and proclaimed that things had been going on much the same way at all periods of history. In his time workmen were exploited and their struggles against employers led to revolts and revolutions; this was made the secret of historical development. Class-war was a dominant factor which shaped politics in his day; it had always been so, he concluded, and would always be so until Communism would do away with classes and class-war. Marx was as hasty as the unfortunate husband who had married a wretched cook of a wife and asserted for all the world to hear that family quarrels are uniformly due to bad cooking.

There was worse. When studying contemporary conditions, Marx chose to ignore the play ambition and pride in kings, ministers and leaders influence the course of

events. He failed to see the complex character of society and with blundering simplism, divided society into two classes bourgeoisie and proletariat. (This in "Class-struggles in France"; not in "Capital" where he mentions proletarians, capitalists and land-owners respectively getting wages, profits and rents, or where he enumerates many classes corresponding to professional groups). The binary was taken up by Lenin, Stalin and the Marxist propagandists who make it into an axiom. What is unexpected is that quite a few anti-Marxists use it without much hesitation; they take what they call 'the wage-earning' as a convenient if not a sufficient basis for social organisation.

Is it wise to accept the battle on the ground chosen by the enemy? Is it sound to postpone attempts at reforms by which this opposition is abolished and "well-ordered members of the social body are constituted in which men may have their place not according to the position each has on the labour market but according to the respective social function which each performs" (Quadr. Ann.)? What these orders should be (guilds, professional associations, co-operative groups) is outside our present purview. What we aim at clarifying is a word and a notion which are somewhat difficult to elucidate, namely, social classes.

Class is not indicative of status which is fixed, nor of a caste which is rigid. It is not identical with profession since profession divides society in vertical slices whilst class suggests horizontal layers. These preliminary remarks clear the ground a little. Further progress could be made by a systematic examination of the various theories which have been advanced to explain and justify the existence of classes; but it would be a tedious and unprofitable work and it is sufficient for purpose to summarise the conclusions which are generally acceptable to modern sociologists.

In a general manner it may be said that two factors enter the definition of a class and explain its rise and its evolution. The first is a tangible factor; it is a typical task

in society. The second, immaterial, is a common consciousness among the members of a given class. How can a special task be discharged by a social task, how can a typical function be determined? The matter calls for attention. In the successive steps of the economic process, one notices that practically at all stages, different people are entrusted some with the direction, others with the execution of the economic step, the roles of direction and execution being complex and variable. At the top we have bank directors, ministers, etc., whose function is limited to direction. At the bottom we have the workingman whose task is mainly factual execution though he may possibly be assisted by coolies. Between these two strata there are found managers, engineers, foremen, etc., whose role is partly directive, partly executive. The greater the share direction has is an individual's role, the higher he is placed in society. Even the most thoroughgoing egalitarian cannot escape making this distinction between direction and execution; in the days of the Red honeymoon the Soviet fancied they could abolish the distinction but experience brought it back with ruthless emphasis so much so that current Communist doctrine and practice surround all "directors" with a glamour unknown in democracies.

On the other hand one must note the varied proportion in which technical, economic and social aspects enter and qualify the function a certain class is fulfilling in society. In our social stratification technical skill is little required at the higher levels; practical skill in banking, engineering, etc., is hardly expected at the top; a bank governor may be sluggish in calculating foreign exchanges, top engineers may fumble with a slide-rule, a health minister may be a poor doctor or even no doctor at all, etc. In short technical skill is no measure of social ascension.

In all tasks economic and social elements are mixed. This can be evidenced in a summary analysis. Producing goods, distributing commodities, fostering consumption; preparing and enacting legislation, building up jurisprudence

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First Steps in C. S. A.

15. Workers' Associations & Employers' Federations

In our study of the capitalistic organisation of society, we tried to understand the social evils which spring from the "spirit of Capitalism". Now we shall examine one of the several methods used, especially by the working-class to remedy the evils of Capitalism. While we note that there is nothing exclusively Catholic in these associations, yet because they tend, when wisely guided, to remove social ills and bring about harmony between workers and employers they have been praised and encouraged by Pope Leo XIII and Pope Pius XI.

SECTION I—MEANING OF WORDS

Trade Union: a combination of any class of employed persons, who unite in order to maintain and progressively raise the standard of living of workers.

Employers' Federation: a body of the employers in the trade or their representatives.

Craft Union: an association of workers engaged in a single particular skilled called (e.g., electricians, weavers, etc.) in whatever industry they are employed.

Industrial Union: an association of workers engaged in a single industry or group of related industries.

SECTION II—THE GROWTH OF TRADE UNIONS

Both Trade Unions and Employers' Federations are the outcome of industrialism. In India the Trades Union Act, 1926, marks a beginning of organised Labour in the country. Unfortunately the Labour Movement in India has been, and still is, a prey to political interests; such interests caused the first rift in the movement, and split Indian Labour into two organisations: the All-India Trade Union Congress (AITUC) and the Indian Trade Union Federation. Still later, the unity of Indian labour was further weakened by the major political parties all sponsoring their own Labour Unions. So,

since 1949, we have in India, the Communist-dominated All-India Trade Union Congress (AITUC) which claims a membership of 679,143 workers; the Indian National Trade Union Congress (INTUC) with 986,983 members and the Socialist-led Hind Mazdoor Sabha with a membership of 618,802.

In the International field, the World Federation of Trade Unions (WFTU), for many years, claimed to represent the working-class of the world. With the rise of Communism and the Communist domination of the (WFTU), the Trade Unions of the USA, of Great Britain, of Holland and some other countries broke away from the (WFTU), and now form a new Trade Union International which will represent Labour in non-Communist countries. Besides these two world labour organisations, there is the International Federation of Christian Trade Unions which built upon Christian principles of life, aims to protect Labour against both the evils of Capitalism and of State domination. Its members number several millions scattered over those European countries which are still free.

In some countries in which no Christian Trade Unions exist, there has been a growing need to train Catholic members of the ordinary Trade Unions. To meet this need, such countries have established an Association of Catholic Trade Unionists.

SEC. III—THE NATURE AND AIM OF WORKERS' ASSOCIATIONS

In *Rerum Novarum*, Pope Leo XIII tells us that the right to form associations is based upon the principle of the natural unity among men who share common interests, aims and needs. This is often spoken of, as the Right to Free Association. It follows, next, that so long as such associations do not engage in any activity harmful to the State or to its citizens, they are entitled to the protection of the State. Thus, the engineering personnel of a coal mine are bound to each other by closer aims and interests than to the miners of the same coal mine, but this does not mean that engineers, miners and coal mine owners should not work together for the welfare of their coal mine and of the whole coal mining industry. Hence, the direct aim of a Trade Union is the welfare of those within the union; and the indirect aim is the welfare of all those in any way connected with the industry, that is, all workers and employers of the industry, and the consumers who use the products of the industry. Unfortunately, a narrow view of Trade Unionism stresses only the welfare of union members, and thus leads to strife between unions within the same industry and between unions and industrial management.

In the same encyclical, Leo XIII warns trade union members against the danger of false leaders who would use trade unions for

the advancement of their own private gain or for political purposes. Such leaders injure the cause of Labour by, *firstly* stressing only the rights of the worker while they neglect or forget to educate the working-class to its legitimate duties and obligations. In this way, the honesty of Labour is discredited and the workingman is charged with just those anti-social vices, injustice, greed, lust for wealth which is laid at the door of Capitalism. *Secondly*, inspired by the Communist principle of "class war", false trade union leaders make the carrying out of this war a principle of unionism, thus making the whole Labour Movement a thing of violence repulsive to all honest men. *Thirdly*, by making trade union meetings a platform for political propaganda. This tends to disrupt the whole purpose of true trade unionism, because the rights and welfare of the working-class must be the concern of not only some political parties, but of the whole State. In fact, it is the duty of the State, independently of what political party controls the State, to protect the rights and further the interests of trade unions, but never to use them as mere instruments of the State.

Catholic trade unionists can do much to remedy many of these defects which spoil trade unionism in India. It is their duty and obligation, by word and example, within their own union and factory, to demonstrate the simple truth: "Rights and duties are correlative". Thus, while the worker has a right to a just living wage, he has, at the same time, a duty to give his employer an honest day's work. Again, all honest Labourmen realise the simple fact, that the welfare of the worker is bound up with the prosperity of the industry, and anything which, like class war, disrupts industrial efficiency must ultimately harm the good of the workers. Class war, moreover, for Catholics is outlawed by the Christian principles of justice and charity.

SECTION IV—EMPLOYERS' FEDERATIONS

The main objects of such associations are: the protection of the interests of the association and member firms, the securing of agreements on wages and working conditions with Labour and peaceful settlement of differences between employers and workers.

The structure of the Employers' Federation follows no fixed pattern. Sometimes such associations group together industries of the same kind, while at other times, they group different industries, or even independent organisations of various branches of the same industry. In India, Employers' Associations fall into three main groups: *Commercial Associations*, such as the various Chambers of Commerce in Calcutta, Bombay and Madras. *Industrial Associations*,

which are mainly concerned with each particular type of industry, as the Bombay Millowners' Association. *Associations of Employers* which are expressly created to deal with labour problems, as the Employers' Federation of South India. These associations are often linked with local bodies through their district or regional associations which are themselves linked with national associations.

SECTION V—INDUSTRIAL PEACE

The Holy See estimates both Trade Unions and Employers' Federations as powerful instruments for establishing industrial peace. In fact, a close collaboration between these two bodies under the general supervision of the State is best suited to meet all industrial problems. To this end, Trade Unions must shed their Communist spirit of class war, while Employers must not look with distrust upon unionism, nor foster those economic principles which concentrate wealth in the hands of the few.

Catholic Employers like Catholic Trade Unionists can further the cause of industrial peace through their respective unions. An active interest in the affairs of their associations, a faithful attendance at all meetings, an intelligent discussion on points raised at meetings, are all helpful means. Perhaps, the most effective means are separate and joint study circles of Catholic Employers and Workers; joint meetings help a free exchange of Worker-Employer views so necessary for re-establishing the human touch which modern industry lacks and which is essential to industrial peace.

READING :—

Rerum Novarum, Paras 36-44. *Quadragesimo Anno*, Paras 29-40; 76-98. *Progressive Course of Catholic Social Action*, pp. 22, 23. *The Economic and Political Life of Man*, pp. 61-71; 111-121.

EXERCISES AND FIELD WORK :—

1. Explain clearly what Popes Leo XIII and Pius XI teach about trade unions? 2. Should Catholics join trade unions not hostile to religion? Give reasons. 3. Find out the number of trade unions in your district or town. 4. What is the chief cause of friction between Labour and Management in your office, factory or workshop? How would you solve it? 5. What is an Employers' Federation? Explain the duty of a Catholic Employer.

C. C. C.

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ence, administering enterprises and public departments, etc., all functions of public life imply a social status and economic interests, in varied degrees. Teachers and gardeners, lawyers and brick-layers, etc., have their respective impact on the economic and on the social complex of the state and their position in society will not be regarded as equal even if their money incomes are equal.

Economic wealth, however, plays its part in the process of social stratification; it may even play the leading part and predominate in public life. Producers are tempted and are attempting to direct the course of social life, the more so that economic interests foster solidarity and class formation. Even without any formal association, bankers and businessmen spare no effort to dominate the economic life of the nation by having production organised and protected as suits them best; "they regulate, so to speak, the flow of the life-blood whereby the entire economic system lives and have so firmly in their grasp the soul as it were of economic life that no one can breathe against their will" (Quadr. Ann.). Against them are arrayed the workmen who have learned that strength comes from union and that union is easily cemented by common poverty; in their turn they aim at seizing power on legislation and nurse the ambition to become the leading class in economic and social life. Many are not satisfied with conditions of equity or equality, they aim at the dictatorship of the proletariat. It would be foolish to ignore that in this sorry world of ours, money means power and that power and its distribution influence social estimation of values and increases the space between the rungs of the social ladder.

In addition to the above-mentioned elements which bear on the common view of the social scale, other factors contribute to the complexity of social life; such are language, race, religion, etc. An invading race amidst conquered tribes, an international language vis-a-vis a local dialect, monotheism facing animism, etc., will easily develop a sense of superiority in class status.

This very consciousness of a differential status is a necessary ingredient for class formation. Class consciousness implies two psychological phenomena. First of all there must have developed a group-awareness, an objective or subjective notion and feeling that one's own class has a definite role to play in society, which notion and feeling can be strengthened by organisation.

Secondly the group should be aware that it must make an effort at playing that very role. One class will realise that it is responsible for production, even though it may exaggerate its importance; another will be aware that it contributes to the maintenance of law and order, others that they control the circulation of goods, or the credit system, or the medical services, etc.

Putting together the foregoing notions, we may admit the definition of Mr. J. Lhomme: "A class is a human group which has a common function in society, is aware of it and does what is possible to fulfil it".

A further question arises. People speak of upper, middle and lower classes; (note the plural); the French more pointedly speak of "classes dirigeantes" and "classes dirigées" (directing and directed classes). Are there truly, as Aristotle pretended, human groups born to be slaves and others to be masters? Does the group, considered as a social organ, create the function (ruling or slaving)? Or does the function create the organ? Let us take what are called the lower classes; when analysing the conclusions of case-work and group-work among them, one can trace the causes of their social inferiority. With regard to their physical deterioration it is found that when it occurs it is the outcome of material conditions: poverty or even destitution exhausting labour, unhealthy conditions at work, lack of medical attendance, etc. As to their mentality it often reveals arrested or subnormal development. Pity is frequently absent, decency and self-respect little appreciated, education neglected, sensibility thwarted and repressed, general

deportment roughened. These and all other similar deficiencies are mostly due to the wretched material conditions of their life. Once food, clothing, housing are improved and educational facilities offered, men born in these lower classes not unfrequently can climb the steps of the social ladder, and their children or at least grandchildren are met with in the upper classes.

There is in reality no rigidity in social stratification, and the movement between the classes up or down works with surprising ease, except where philosophers have succeeded in freezing classes into castes. In the order of nature there is no group of men that is created to rule and another to be ruled; no innate superiority or inferiority precludes the ascension or prevents the descent of one group, class or race to the neighbouring level. The organ does not create the function; one should rather say that the social function of a class maintains and develops qualities or deficiencies in given groups. The greater the facilities for moving from one class to the next, the more easily the less qualified among the upper classes will fall to their fitting level, and the more the well-gifted among the lower strata will rise to a function suited to their talent and merit; on balance the greater this ease of circulation between classes, the richer will be the social wealth of a civil society.

A. Lallemand.

REVIEW OF REVIEWS

It may be helpful, were it only by way of a change in style, to present some of the Catholic reviews which show interest to social matters and are devoted to social problems.

The Little Monthlies

By a happy coincidence, the most diminutive of them all *The Christian Democrat* (Catholic Social Guild, Oxford) has an editorial on "The Little Monthlies" which admirably suits our own *Social Action*. "When one turns to that stream of minor publications referred to with affectionate tolerance as 'the little monthlies' a question mark, at first sight more than justified, begins to appear in some minds. After all, what purpose do they serve? The same question, no doubt, could have been asked of each one of the fleet of tiny craft which brought back to safety the beaten British army from the beaches of Dunkirk. By itself each one of the little ships seemed an insignificant thing; together they saved the world. So with the little monthlies. By itself each seems so flimsy; together all bear witness to the voluntary spirit of responsible endeavour which is the hall-mark of the free society. There are no small monthlies in Stalin's Russia; there were none in Germany in Hitler's time. Their existence is incompatible with tyranny. On that ground alone they deserve well of those who read them." The fact that *Social Action* (like *The Christian Democrat*) is classed amongst the little monthlies brings no shame whatever to its editor. "Precisely because of the smallness of its size, he feels that it deserves continued support. He asks for that support from those who believe with him that the voluntary spirit which persists in the production of the small periodical—often in the face of the heaviest odds—is part and parcel of the life blood of those who are free." "There is more to it than that. Despite its small size, it is, so far as we know, the only periodical in the country which has, for its main aim, the promulgation of Catholic social teaching.

It stands, in other words, for an ideal of social life which is absolutely essential to the future of this country; and the fact that its size (for size depends on circulation) is still small bears tragic witness to the fact that the desire of the four million Catholics in this country to understand that ideal is still pitifully inadequate. The contrast with Communist zeal is unpleasantly obvious and needs no enlargement here."

Along with our English colleague we conclude, "it remains to ask each one of our readers most earnestly whether in addition to renewing his own subscription this year, he would be so good as to subscribe" to *Social Action* on behalf of one of his friends.

In this same spirit of solidarity with the little monthlies, we welcome a recent newcomer *The Aero-Worker*, the organ of the Air-India Catholic Association, Bombay. It breathes sane patriotism and religious inspiration with its editorial on Republic Day and with extracts of the Papal message to the Ernakulam crowds: "Close your ranks and stand together . . . In this union and concord is your strength . . . The Church forces no one to adopt foreign ways of living. The Church belongs to the East as well as to the West. She is bound to no particular culture, she is at home with all who respect the commands of God . . . This once made clear, it is for you to be conscious of your duty to your country and people". *The Aero-Worker* shows as well that realistic spirit which goes with sound trade-unionism; it carries short notes on unionist purposes and activities and details local events with pleasant brevity.

Among the little monthlies, we may also put *Social Survey*, the journal of the Institute of Social Order of Melbourne. The editor stresses the tragic conditions of the world and anxiously calls on Australians to wake up to the perils of the hour. "Under God it is only greatness—of mind, of heart, of spirit—which will save a nation endangered as Australia is today."

There follows a study of various trouble-spots: the Sinkiang Atomic Arsenal, Kashmir, the Islamic world, Russia. The Discussion Outlines on Pan-Islamism and on Migration are most instructive and show a keen sense of realism and a rare breadth of view. A spiritual discussion bears an institutional apostolate: as the Australian hierarchy well said, the Lay Apostolate is primarily concerned with 'social pressures', it seeks to 'modify' them, to 'direct' them, even to 'create the social forces in the midst of which individuals must live their lives and save their souls'.

Related to the little monthlies, we have the little periodical *Notes on Islam*, a bulletin of information about Islam, a help to a better appraisal of Islamic culture (Oriental Institute, Calcutta). The contents of 1952 covered the All-Pakistan Women Association, the Moors and Social Welfare, Mullas and Mullaism, the Hadith Tradition, Maryam in the Qur'an and Islam, etc. What makes the particular interest of the *Notes* is the regular digest of Muslim news (political, economic and social questions, culture and education, religion), an informative summary most useful for those who have little opportunity of putting Pakistan news together.

The Catholic Worker (New York) is also a little monthly published in the garb of a newspaper. Many young Americans do not like it, largely because it defends pacifism with ethical and religious arguments and supports individual cases of conscientious objectors. In our view it has a unique merit among all American periodicals: it reveals genuine stories of misery in a plutocratic world and it propagandises the beauties of voluntary Poverty; in other words, it shows the U.S.A. like other nations has cases of squalor and of mysticism, a binomial to be found in the other nations of Christendom.

The Catholic Worker is the organ of the Catholic Worker Movement founded by Peter Maurin and is edited by Dorothy Day. The Movement is running Houses of Hospitality which are open to all strays and waifs of large cities.

providing bread and shelter free of charge and with Farming Communes which ambition to rehabilitate human derelicts on a basis of cult, cultivation, and culture. Besides a journal of Dorothy Day, and stories of community life, the paper carries telling reviews of important books and articles of mystical inspiration. The number of its subscribers (some 60,000) well shows that all Americans are not afflicted with the dollar complex.

American Journals

Of larger size and of dignified appearance is *Relations*, published by the Jesuits of French Canada (Montreal). It is mostly devoted to the interests of the Canadian minority (some four millions out of a total of fourteen millions). School problems, minority problems, cultural questions, are taken in turn from the minority's point of view. It reveals the good spirit of that minority: national pride, cultural autonomy, will to survive. It might serve as a model of a minority periodical for the several minorities we have in India. Its outlook is not narrow, its preoccupation is to guide the modernisation of French Canadian traditions, and its style has kept the stateliness of Louis XIV's French.

Social Order, the monthly of the Institute of Social Order (Saint Louis, U.S.A.), enjoys the distinction of publishing on suitable occasions articles of competent sociological technique. The December issue, for instance, has a study of Marriage Breakdown by J. L. Thomas. The author studied no less than seven thousand cases among Catholics, and analysed the causal factors of the breakdowns. The relation of causality has to be ascertained with care. For example, drink may be a factor in the breakdown, it may also be a mere symptom and an escape from a dissatisfaction which started with temperamental differences. Categories must also be made between types of marriages, war marriages, widows' marriages, marriages of elderly people, etc. Having separated such groups, he was left with eighty per-

cent as marriages contracted under apparently normal conditions.

Among breakdowns of those "normal marriages", he found out that they could be attributed to various causal factors: 29.8 per cent to drink, 24.8 to adultery, 12.4 to irresponsibility, 12.1 to temperaments, and the rest to in-laws, sex maladjustments, religious differences, mental or financial troubles. Drink and adultery were the main causal factors. Drink is expensive, leads to physical cruelty, to illicit relations, etc.; in nearly all cases the husband was the guilty party.

Adultery comes next in importance. This causal factor of breakdown is difficult to investigate but it would be a mistake to take it as nothing more than a symptom of frustration. We must face the fact that some individuals find monogamy both trying and monotonous. Owing to the manifold opportunities for infidelity in certain groups, such individuals easily get entangled in extra-marital affairs, and they then readily project the blame on the faithful spouse. The writer groups the cases according to racial origin, ages et marriage, sex, etc.

The third largest category deals with irresponsibility or immaturity; it is the case of one or of both partners getting married without recognizing the basic obligations of the marriage contract. The fourth treats of temperamental differences; here the research worker found he had a difficult job. Accusations of jealousy, "mental" cruelty, "queerness", neglect, selfishness, meanness, and all other like phrases of the examinees are relative and mean quite different things to different individuals. He felt however he was justified in grouping them under the same heading.

In his summary, he concludes that for the average Catholic studied, the institution of marriage is something serious, imposing real obligations. Only the failure to fulfil one of the essential roles of marriage was sufficient to break up the marriage in the majority of the cases. He also con-

cludes that too much emphasis is sometimes placed on initial adjustments to the neglect of pointing out that marriage is a dynamic union which requires constant adaptation along constantly changing lines. A good start is not enough, however helpful it is; husband and wife should be awakened to the probability of friction later and of consequent adaptation. To forewarn is to forearm them.

Social Theologians

Theological reviews which are at their happiest when dealing with things everlasting are most helpful when shedding their light on our humble mundane society. A recent issue (December 1952) of *Theological Studies* (Woodstock, U.S.A.) carries an excellent article of J. C. Murray on "The Church and Totalitarian Democracy". Its purpose is to support the contention that the primary emphasis in the doctrine of Leo XIII falls on the Gelasian thesis. The emphasis was called for by polemic necessity against the Jacobin foundation of the French Revolution as well as by the fundamental position in Christian doctrine. Civil society and the political authority that rules it are from God through nature; the Church and her spiritual authority are from God through Christ; hence the distinction of the two societies and their powers and laws, the primacy of the spiritual and the need for harmony between them. The enemy is the rationalist concept of freedom based on the absolute autonomy of human reason, which would make man's will the sole origin of society. In the Christian view, society originates both in nature and in the will of man. By nature man is a free person; also by nature he stands under social authority. Nature does not dictate any particular concrete political form; it is for man to build up political institutions, both those through which the principle of social authority will operate and also those through which the personal freedom can be expressed.

It is only when we take into account the background of Papal pronouncements that we can harmonise the state-

ments of Leo XIII against the Jacobin "modern liberties" and of Pius XI's Allocution (Christmas 1944) approving government by the people and active vocal citizenry.

Canon W. J. Philbin in *The Irish Ecclesiastical Record* (January 1953) considers the relations between "The Individual and the State". He cautions his readers against the encroachments of governments on individual rights, in the light of modern scientific progress. He writes on the background of an Ireland where English rule has been shaken off but where English public affairs still provide the chief headlines in the press. Ireland is the best-off and most contented of all nations, but on the material side of things it is not among the most progressive nations. Yet "religion embodies an obligation to make good and prudent use of material things. We may have a blind spot here. Because of our isolated geographical position at the extreme end of Europe and for other reasons that we may speculate about, we have need to make a more deliberate effort than other nations to keep abreast of the times economically. In the modern world no country can afford to be left behind. To allow this may open the way for drastic measures including totalitarianism and even the extreme form of totalitarianism which is the enemy of religion and of all spiritual values."

"We should do what we can to welcome and foster all those organisations that bring people together to examine and take counsel about their common problems, whether these concern farming or industry or social questions or better house-keeping . . . They will be signs of a healthy and self-reliant democracy which is the best guarantee we can have against the undue preponderance of the state."

In Ireland too, besides the *Irish Monthly* which is a review of general interest, we have the quarterly *Christus Rex*, the organ of the Christus Rex Society. This society of Irish diocesan priests was founded in 1941 to implement the instructions of the *Quadragesimo Anno*; they hold annual meetings and local meetings of enquiry committees. They

aim at making Ireland a model Catholic nation and "a light unto the revelation of the nations". During 1952 their main effort was centred round the Irish rural family, the fishing industry, and social insurance. The quarterly publishes a series of "Social Topics" by Rev. J. O'Leary which comes in handy for talks on social principles. One would wish future studies on the sociology of Irish parishes so as to have a fair picture of life in the green island.

In Fair France

From France come the two sister-reviews, *Economie et Humanisme* (a bi-monthly) and *Efficacité* (a monthly) which publish the research, information and policy of a studious group of social workers. The bi-monthly into which the former *Cahiers* and *Diagnostic* coalesced is most instructive for outsiders as it normally devotes each issue to one particular topic. The Nov.-December issue treats of conditions in the U.S.S.R. Economic information about Russia is hard to come by and hard to interpret; the information is usually sketchy, the statistics government-selected, the economic values special to the country, etc.

Mr. J. Y. Calvez studies the total equilibrium of Russian economy, which equilibrium is supposed to achieve harmony between the various human economic relations. Owing to the government monopoly of information and direction, it is difficult to make out whether production answers the needs of consumption; it is also difficult to estimate if individual needs and national needs are adjusted to meet present and future conditions; the interference of political necessities vitiates all attempts at economic valuation.

After a description of the structure of Soviet undertakings which cannot be compared with industrial structure in capitalist regimes, and a comparison between prices in Moscow and in Paris, the review analyses the Second Five-year plan in course of execution and the problems special to agriculture. In general the objectives of the Plan are sound and the main question mark refers to the endur-

ance that will be necessary to attain them. Industry is of course given top priority as in the previous plans and as indicated in the Marxist ideology. Agriculture is not however neglected, but rather assigned tasks which may prove beyond reach. The difference between agricultural progress and industrial advance is due to factors which are rarely publicised. Why this difference? The reasons are many; the major part of Russian land cannot be brought under cultivation: as much as four-fifths of the territory occupied in 1941. Moreover the climate is largely unfavourable; insufficient or irregular rains in several regions, short summer season (100 to 110 days), frequent storms or early frost. On the other hand the soil in the cultivable regions is not of uniform quality a factor which is obscured by the mass-statistics. Finally there is the peculiar mentality of the Russian peasant (ignorance, routine, passive resistance, etc.). These different factors can only militate against the Five-year objectives. The Plan aims at an increase of 60% in cereals and some 25% in livestock. Will the mechanical equipment be available and suitable? Will the agricultural workers respond to the State demands? The fortune of the Plan is hidden in the answer to these two questions.

Soviet culture and ideology are then analysed. Literature is under government control and inspiration; the party line is imposed and checked rigorously. Yet in the details of narratives, the non-marxist passions and the humanist aspirations of the people are visible. Love however is severely kept in check, and humour is tabooed. Russia will make for liberty when her frontiers will be opened and cartoons on Stalin tolerated.

The educational system has few peculiarities according to the rather superficial survey of travellers, barring the political youth movements, (pioneers and konsomols). The government is most keen on shaping the souls of children and youths; in the words of Kalinin "education is a definite and systematic influence on the psychology of the

pupil to inculcate qualities desired by the educator, a given view of the world, a given ethics and certain rules of conduct in Society". No religious instruction at all; it can only be had at home by the over-eighteen youths.

The fate of the Orthodox Church which was vowed to destruction according to Orthodox Marxism has been somewhat improved owing to the leading patriotism of bishops and clerics; the internal dissensions have been mended and traditional orthodoxy has triumphed. But it is impossible to estimate the number of clergymen, the trends in theological teaching and the appeal the Church makes to the masses.

The evolution of Marxism under Stalin's guidance is a matter which is somewhat abstruse for the ordinary reader, who will go straight to the article of P. Laurac on Communist Russia and International Peace. Russia has grown into the second most powerful nation of the world; does this justify hope or fear? The 1918 armistice forced Russia to achieve her revolution through ruthless nationalisation, hence to pursue internal integration and protect herself by keeping away and even 'sabotaging' foreign countries. After 1945 Russia who had secured access to ice-free harbours forced her satellites to pursue a parallel policy of internal integration and isolation from capitalist countries. It was in line with such a policy that the Marshall Plan was not accepted; Eastern Europe had to break away from Western Europe and build up the Marxist world. The policy in regard to China and in the U.N.O. has a like goal.

Russia wants peace, but *her* peace. The best that can be hoped for is "the cold war".

La Vie Intellectuelle, a neat and compact monthly edited by the competent Dominican Fathers of Paris, is not exclusively devoted to technical problems of sociology; it does rather supply social workers with a general background which is necessary for focussing social questions: information of world interests, chronicles on film, theatre, literature, and the economic and political topics of greater importance.

As illustrative of the review's range, we may take the December issue ; in one article of D. Dubarle, the modern systems of cosmology and in relations to the dogma of creation are studied. In another J. Perrot narrates the tensions within the Christian Labour Movement in France ; J. Do-menach tells his motives for going to the Berlin congress against rearmament. The editor recalls the principles which should enlighten Catholics in their choice between possible attitudes to war. At every page we detect the same care and boldness to deal with up-to-date problems and explain the principles of solution.

Among the institutes of social apostolate in France, the Action Populaire is possibly the first, and can boast of over fifty years existence and work. This social centre groups some twenty Jesuits dedicated to the study, publicity and propaganda of social doctrine. It publishes two periodicals, *Revue d'Action Populaire* (a monthly) and *Cahiers d'Action Religieuse et Sociale* (a bi-monthly). The *Cahiers* supply regular information on facts and views distributed under hundreds of headings so that they can find a ready place in social files.

The December issue of the monthly analyses the idea of Christian peace, (Papal speech to a Pax Christi pilgrimage, an address of von Galli at the Katholikentag of Berlin, and a study on international duties), various tasks of modern states (evolution of the notion of social protection in France, government role in saving industrial Britain). Finally the *Chronicles* deal with the disparity in standards of living in the various French departments and with the last Communist Congress in Moscow.

A new series of studies is announced for 1953 : research work in doctrine and institutions, plans for enquiry and action, unpublished documents, topical chronicles and bibliography. Are in preparation a study of the social teaching of Pius XII, of conditions for women factory workers, the geography of hunger, Stalinists enigmas, and a survey of Eastern Germany.

The above tour of Catholic reviews devoted to social problems is far from being complete ; it omits the publications in Italy, Spain, Portugal, Belgium, Holland, Germany, South-America ; it does not even mention all Catholic reviews in the several countries covered. Yet it well reveals the intense interest Catholics all over the world take in social questions and their hearty co-operation in social effort. After such a tour "Social Action" feels very small indeed, a tiny little monthly.

A. LAHURI.

BOOK-NOTES AND REVIEWS

As many leaders in social work are anxious to have one or other ready-made syllabus to make sure they will cover the whole social question in the courses they plan, they may be recommended two recent new text-books. The first comes from the Papal Gregorian University : *Compendium Ethicae Socialis* by Rev. G. Jarlot, S.J., (Rome, Pont. Univers. Gregor., 1951), Pp. 192. The learned professor of sociology opens his course with an explanation of society (social theories, social nature of man, types of society, nature of civil society). He passes on to the domestic society and details the rights of its members. He then goes on to state the principles and the important applications of ethics in the economic and in the political life ; private property, just price, interest on investments, and fair wages ; foundations of state life and organisation, civil authority, and popular suffrage, rebellion.

The last chapter deals with international ethics : treaties, colonies, war and peace. We must confess that the manner of dealing with the colonial problem is hardly satisfactory. The arguments brought usually are recited without any discussion of their bearing. What of the right of appropriating the wealth of a people under the plea that they do not put it to the use of mankind ? Should not this

be applied also to "advanced" nations? Is the argument in harmony with the Quadragesimo Anno which states that the right of private property is not lost because it is not exploited? What of the right to suppress an existing state (however unmodern it may look) to secure economic advantages? If it be right to send settlers to colonise backward areas, what about sending a few migrants to undeveloped regions of modern states? Would it not be helpful to discuss these points in an international conference of moralists that would include authentic representatives from the colonies?

The shorter treatise (pp. 128) of Rev. F. Cimetier, P.S.S., *Brève Synthèse de Théologie Morale Sociale* (Paris, Desclée) is less scholastic in form and more readily suitable as a syllabus for our schools and colleges. The contents run as follows: general social ethics, social ethics of family, civil society, professional and economic life, with a few excellent pages on the means of bringing economic life up to moral standards; the last chapter treats of Church and State.

The weaker parts of the book in our view relate to points of colonisation and of international organisation, which reflect the hard-to-avoid bias current in western powers.

A. Lahuri.

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HERE AND THERE

On and On

The opening of the Tawa Dam and of the Bokaro Thermal Plant marked a great day in India's industrialisation, and showed that the Damodar Valley Corporation at least will be able to achieve its set objects within the first Five Year Plan. These projects dwarf what Red China has accomplished in that line and should confirm India in her methods of progress.

The Community projects are certainly more important and it is heartening to read of the advance made in several places. The greatest difficulty in Community Projects is psychological; the peasantry must be roused to take their due share in this national movement; once our peasants will be aware that these projects are beneficial, they will throw themselves heart and soul in the work; it may take time and possibly the Planning Commission did not make sufficient allowance for the natural slowness or even apathy of the peasantry to take to new methods. What is more regrettable is that in some places, v.g., in Bihar, gross mistakes are made.

The projects had to be national; unhappily here and there they have been turned into party stunts and roused partisan opposition. *Gram Panchayats* are set up on a poli-

tical basis, and authentic peasants who chose to vote for the Jharkand party in the turmoil of the last elections are kept at arm's length or thrown back into the crowd of onlookers and malingerers. No worse blunder could be fancied and no worse damage to the civic sense in the countryside. Political differences should be toned down ; coalitions of all good will should and could be achieved since it is a case of national emergency.

Monotonous

In the ~~bad~~ old days, which Indians graciously try to forget and others do not like to remember, the country was plagued with batches of foreign experts, commissions and committees, who deplored the defects, and deficiencies of the country's banking, currency, agriculture, trade, industry, education and all the rest ; decade after decade, it was a monotonous dirge in largo and ~~maestoso~~. With independence, the tune has changed ; there are still many visitors, tourists and experts, economists, politicians, social workers, who go round cities and towns with the democratic celerity our air services can provide ; they talk and discourse, as fluently as ever, expatiating on the qualities and qualifications, virtues and merits of the Indian people ; it is all wooing and cooing, all in allegro and tremolo. The change was pleasant, at least for a time ; in the tropics sauces and curries must vary. But by now the tune has grown monotonous ; people listen with patience but they are getting bored. They know well enough what they are and what they want. They have battalions of planners on the front line and full regiments in reserve. They have their fate in their own hands and they mean to win the battle of life. When they will want the advice of others, they know where to get it.

A Third What ?

These thoughts are spontaneous reactions to speeches like those delivered by M. A. Bevan who ventured to advise Indian leaders on home and foreign policy. He recommended agricultural development, which we all want ; he coun-

selled a "Third Force" which we do not want. Many folks talk in terms of a "third" something or other. Like Caesar's Gaul, the world is divided into three parts: the U.S.S.R. complete with satellites, the U.S.A. dragging along a NATO and a MEDO, and the rest. Asian Socialists would like to turn the rest into a Third Camp : whether a refugee camp or a holiday camp, is not clear. Mr. Bevan fancied a Third Force or a Third Bloc. he seemed undecided which, as there is too little cement for a Block and too little strength for a Force. Mr. Nehru prefers to talk of a Third Area, "as much area, as many countries as possible who do not wish to encourage any tendency to war, who wish to work for peace and who do not wish to align themselves with any bloc". It is all a matter of wish ; no force, no block, no regional alliance ; only a wish and an area, and area with a wish. All nations profess they wish for peace ; but they do not agree on the peace they wish for and they are not in the same geographical circumstances. That is how there are three wishes and three areas.

Caesars are Buried

Stalin is dead. He received indiscriminate praise from people who are hypnotized with the size of political power and for whom it is enough for one to be a Big Gun or a Big Noise. Not so for people who mind the purity of means and purpose. Undoubtedly Stalin had gigantic ambitions and resources as economic builder, war patriot, imperialist politician. But he was best defined by himself as the "man of steel", efficient and ruthless like steel. Efficient and ruthless he was, in building up his pyramidal economy on slave labour, in waging war against his rivals and his fellow citizens who stood in his way, in overrunning prostrate Poland, in colonising his satellite countries. But his great sin was not that he broke men's bodies but that he choked their souls. His most nefarious work was that he poisoned his generation with deleterious materialism and perverted ideals. May he rest in peace ; and may he have no imitator !

A. L.

SOME BASIC PROBLEMS OF VILLAGE WELFARE

About thirty miles due north of Bombay, and less than a mile from the Western railway station of Bassein Road, lies the ancient village of Manikpur. According to the calculations of the oldest inhabitants, their village of nearly three thousand souls, is well over a century in existence! There are no ancient "ruins" in the village to mark the age of the settlement, but when you enter the larger houses to enjoy the hospitality of a kindly people, the well worn rafters, beams and door-posts tell a story which may well have had its beginnings in the distant past. More fortunate than many another Indian village, Manikpur draws, its material prosperity both from its proximity to the city of Bombay, and from its own agricultural lands. Each morning the village adds its quota of those thousands of office workers, shop assistants, factory hands and students who daily swell the population of the metropolis. In fact, it is no exaggeration to say that on a week-day the village is practically empty of its menfolk, except those who have reached the age-limit of active labour.

The long established tradition whereby the men seek employment in the city, and are absent from their homes, for the greater part of the week from early morning till late at night, appears to have interesting repercussions on the social life of the village. Thus, the girls and womenfolk, for the most part, still content to busy themselves with the thousand chores which fall to the lot of the village housewife seldom share the degree of literacy enjoyed by their brothers and husbands; and this, in turn tends to create in the women an attitude of disinterestedness towards any reform or improvement in the life of the village. On the other hand, while the men spend most of their time in the city, and there enjoy the amenities of urban life, to whatever degree these may exist, there is a danger that village improve-

ment hardly enters into the concern of the men; and so, Manikpur despite its healthy situation, and the prosperity of its inhabitants still bears the stamp of primitive living conditions—the absence of sanitation in the houses, of any drainage system, of the ordinary rules of domestic hygiene, of roads and lanes free from cess-pools, rubbish dumps and straying cattle.

It would be wrong, however, to conclude that such conditions are tolerated with complete complacency. The social conscience is slowly stirring in the village; there are many who would like to bring about a definite improvement in the living conditions of the settlement, and are now busy searching for ways and means to achieve this end. The difficulties are enormous. From the view point of the social worker, social betterment must be preceded by a change in the mentality and outlook of the greater part of the population. Preconceived, "text book" methods and principles alone are insufficient. The helpful social worker must make the round of the village, not once but many times, to record from his own personal investigations the various aspects of village life, such as, housing, sanitation, the condition of the roads and lanes and so on. It helps greatly to meet as many people as possible, and tactfully let them speak their views about village life, and their likes and dislikes regarding the conditions which obtain. It is most important to have a clear view about the people's opinion, on social betterment. This is only to say, for instance, that the road you lay down, or the well you dig will serve no useful purpose, unless the village folk appreciate such amenities. To be sure, there must be some "theory of village-reconstruction", but theory must be reduced to practise in each case for no two villages, even in the same area, present the same problems. Besides the fact, that habit and long endured ways of living do not easily yield to change, there is the obvious truth that unless the people realise the benefits which will follow from social reorganisation, they will be chary of all innovations, refuse their co-operation and even oppose all plans for social wel-

fare. To obtain this "atmosphere" is, perhaps, the first and most difficult task which faces the social worker in our villages. Two methods are, generally, employed to create this atmosphere: one, the totalitarian way of regimentation, coercion and force, such as are being employed in the building of New China; the other is the method of persuasion, discussion and demonstration so as to win the free and voluntary co-operation of the village population in a concerted effort for village reorganisation. It need hardly be said, that while the second method is more difficult, its yield, in long term results, is always more lasting and satisfying.

How is Manikpur attempting to solve this difficult problem of voluntary co-operation and so establish the necessary atmosphere, which must be the prelude to all social reconstruction? Fortunately, the village panchayat is fully conscious of the imperative necessity of co-operation among the people. As a first step, an intensive "Propaganda drive" has been planned and it is beamed directly towards those elements of the village whose co-operation and help are essential for the success of the welfare plan. Social welfare aims at more than merely satisfying immediate material needs, it attempts to teach the people to help themselves, and therefore, our propaganda drive plans not merely to arouse in the people a passing interest in social well being, but to help them to demonstrate a sustained effort which may be built into a habit, and so become the ordinary way of life. Hence, a periodic clean up of the village, by outside social workers from schools and colleges may be a useful exercise of charity, but helps little towards the rehabilitation of the village. "The social workers are gone and everything is as dirty as before!" exclaimed a disconcerted villager to the author a few days after an enthusiastic college "cleaning squad" had visited the village! That is exactly the difficulty. No amount of outside help can substitute for the effort the people, themselves, must put forth, if they want a clean village. A cleaning squad drawn from the village youth, as has been started in Manikpur, tends to give better results,

and to this squad may be attached students resident in the village. Unfortunately, and speaking in general, our education appears to be quite divorced from all practical social effort, and so it is not uncommon to find persons with respectable academic degrees, perfectly unconcerned about, and quite content to live in, surroundings which are little becoming human dignity. Moreover they show no thought or attempt to bring such surroundings into line with the needs of sound, healthy living. Such anomalies are found both in urban and rural areas.

Together with the creation of this atmosphere for social reconstruction, the village panchayat has drawn up a list of priorities in consultation with the people. Sanitation comes first on the list, and in concrete terms it means the laying of a good drainage-system. Strangely enough, the attempt to outline the course of the drains has revealed the need of solving two prior problems—the demarcation of property-boundaries in the village, and the land needed for the roads and lanes. Built up from very early times when each householder erected his house where he pleased and occupied as much land as he thought good, the village and local authorities possess no legal document indicating the limits of each householder's property! Thus, boundaries, are moved as one pleases and road-space is reduced or increased accordingly. Obviously there is no question of any drainage-system until this problem is solved. The Local Board would like to see an amicable settlement of the trouble, but since land-boundaries are a sore point of dispute, even between the closest of friends, it has been judged most expedient to engage the services of a government surveyor who, armed with the necessary powers from the local authority, will determine the boundaries of each householder. The draft survey map aims not only at fixing the property-boundaries and the course of drains, but also tries to outline the design of a model village, with its reconditioned houses, cattle-shelters, cattle-ponds, places of convenience, play grounds for the children and so on. Outside the village limits there is al-

ready a fine school and near it a small dispensary is to be erected. As each step in the realisation of the plan is accomplished, meetings and discussions have been planned so that every member of the community may better understand and contribute towards the collective responsibility of the whole village. Though the initiative may come from the panchayat, the programme must have the support of the whole village if success is to be secured; and experience has proved that civic responsibility can be built into the pattern of life by frequent repetitions of our social obligations through meetings and discussions.

"My house is over fifty years old," said a proud owner to the author, "and it is now just as it was in the days of my great grand-father!" Indeed, the structure, made of strong dark wood, carried all the signs of age and, except for a few patches on the roof, showed no signs of elaborate reconditioning. The thing that intrigues one most, perhaps, is that generation after generation have lived in a dwelling into which the light hardly penetrates, which lacks adequate fresh air and sanitation, without, seemingly, any great discomfort. It is easy, then, to imagine how difficult a task it is to convince such a householder that, his ancient dwelling should give place to one which measures up to all the modern specifications of light, air, sanitation and room-space in keeping with the development of the modern science of hygiene! Another massive structure is a kind of a community-dwelling erected on a mud plinth three to four feet high. Sometimes each structure contains from ten to twelve rooms, divided off by a long corridor that three to four families occupy each dwelling. The interior of such houses is plunged in the usual darkness and gloom and is without any ventilation. Occasionally the roof extends over the plinth and there the cattle are sheltered. In the circumstances which obtain in this village, the problem of housing is as complex and difficult as that found in any urban area. Land in the village for building purposes is no longer available, and rebuilding on present sites after demolishing the old structure,

involves the still greater problem of temporary accommodation while the new building is being erected. The only working solution, so far discovered, seems to be to recondition the old structure in parts; so the inmates continue living in one section of the house while the other is being reconditioned. This method has been tried and found fairly satisfactory. In the design of the house, uniformity has not been insisted upon; and provided the simple demands of sanitation, ventilation and hygiene have been satisfied, householders are free to choose their own designs. It is still too early to say how far this plan for reconditioning houses in Manikpur will succeed.

Though it is conceivable, and perhaps, even possible to undertake village social rehabilitation by means of private agencies, there are many obvious advantages in working with and through the village panchayat. The "panches" form the local authority of the village, and are usually partly nominated by the government and partly elected by the people, thus linking the government and the people. Village welfare falls within the jurisdiction of the panchayat, and when the resources of the village are insufficient to meet the demands of improvement, it is through the panchayat that government assistance may be effectively secured. Such assistance is the more readily given due to the tendency of the government to make the panchayat, and rightly so, an efficient local authority. All this does not mean that our voluntary village workers should take no part in the social uplift of their village: social workers, in fact, should try and associate voluntary workers with the social work of the panchayat, and in newly established panchayats, social workers will find ample scope for guiding the social activities of the panches. Here in Manikpur an attempt is being made to associate the different Sodalities with village welfare, and especially the Sodalities of the women of the village. It is common knowledge that few Sodalities take any active part in the social apostolate in India, and yet, every urban and rural area affords an extensive

field for Sodalists, both men and women, to engage in such activity. In our rural areas, the various aspects of village welfare, such as, domestic cleanliness, the punctuality of children at school, the development of small crafts, the organisation of village games, sports and recreation in general, the support of the village co-operative society, and so on may very usefully become the "action" of our village Sodalities. The aim of such activity should be carefully and clearly explained to each Sodality member: the best results seem to come from discussions about the project, till the aim and purpose emerges clear and distinct. Next, the ways and means adopted should be perfectly understood by each worker, and here details as to persons, time and place must be worked out till each one knows what he or she is expected to accomplish. Reports on work done should be encouraged, and at meetings, members should give an account of their methods of approach and investigations made. This type of activity should be all the more effective because it will draw its force and power from the prayers and religious devotions which bind every Sodalist, and which make up a "spiritual power house" radiating the active charity of Christ among the children of God.

C. C. Clump.

THE MAN OF STEEL

So Josef Vissarionovich Djughashvili, better known and feared as Stalin, has gone the way of all flesh. *De mortuis nihil nisi bonum*: one would very much like to apply this to Stalin. What judgement God passes on his deeds we do not know except that God's judgements are juster and more merciful than those of men. Whatever sentence is to be passed we may safely leave to God Whose judgement unlike that of men will not err. But though we often are ignorant of all the motives which inspire action and therefore must

be reserved in our judgement of others, nonetheless a man cannot disassociate himself from his acts and their repercussions on others.

It has been said of Stalin that he was "expert only in the business of acquiring and retaining authority". The Generalissimo made few incursions into theory and with one or two notable exceptions contented himself to repeat monotonously the orthodox Lenin-Marxist doctrine. But in obtaining and retaining power he has no modern rivals: even Mussolini and Hitler, the two comparisons that spring readily to mind, fade into insignificance besides him.

Born on December 21, 1879, in Gori, Georgia, the son of a cobbler, at fourteen he entered the Orthodox Church seminary and was subsequently dismissed for Marxist activities. It would be unwise to make much of this "vocation". His mother was, according to reports, pious and the vocation may well have been hers and not his. Moreover, it would not be the first time in history that a minor seminary had been used as a means for advancing one's studies while the young aspirant had no clear idea as to what would happen afterwards.

After leaving the seminary, Stalin's history up to the death of Lenin is very much that of Bolshevism, and his rise was that of his Party. A man of action, he appeared dull, boorish and insignificant besides the brilliant dialectics of Lenin and other old Bolsheviks like Trotsky, Boukharin, Zinoviev and Kamanev. In fact, it was just this inconspicuousness that permitted him to build up power for himself, unsuspected, until too late, by his more brilliant companions. It was only when Lenin was a very sick man and near death that he foresaw the accumulation of power in the hands of Stalin and wrote to his companions to have him removed from his position of General Secretary and to choose another, more loyal and more devoted to the comrades. There was a moving scene when Lenin's companions received this request of their leader and debated whether to make it contents public. Had they done so, it is unlikely that Lenin's mantle

would have fallen on Stalin's rather inconspicuous shoulders. But they did not make that letter public and Stalin was chosen as the new leader. The latter derived the fullest benefit from this lesson for never again was anyone to raise any serious criticism against him who mercilessly 'liquidated' his opponents and built up for himself a reputation of infallibility.

Once in the saddle there was never again a chance of unseating this determined rider who rode rough-shod over all opposition, heading for Communist society as he understood it. The story from 1930 till Hitler attacked Russia is one of increasing severity: the brutal liquidation of the kulaks, smallholders, of whom millions perished, must always remain a dark and ugly blotch on Stalin's career. At this time too, Stalin's second wife, Nadia Alliluyeva, died, most probably by her own hand, unable to bear the sight of the immense suffering caused by her husband's action. Shortly after, Stalin, the man of steel, is reported to have lost his usual self-reliance, and offered his resignation to the Politbureau, already weakened by purges. No one dared to stand up and tell Stalin that he was doing the right thing since to do so was to run a great risk. A few months later he was full of confidence again and the opportunity had passed. (Cf. I. Deutcher, *Stalin*, p. 334-35, Oxford Univ. Press. This is an excellent and scholarly biography of Stalin up to the year 1945).

The terrible purges of 1936-38, removed the last vestiges of any open opposition, whether real or imagined, and Stalin, secure in his power, made his pact with Hitler that enabled the latter to launch his offensive on the West without fear of being attacked in his turn from the East. When Russia was attacked in her turn, Russians fought to defend not Communism but their land from a brutal invader. The war undoubtedly added enormously to Stalin's prestige. He wisely allowed patriotism to revive and as real head of the country he became symbolic of a people's gallant resistance. How great a military genius the Generalissimo was,

we can leave to later history to discover, but Russian victories both over the Germans and the no less important diplomatic victories over his western allies made Stalin one of the world's most important men, a position he held with increasing renown till his death.

In what way has Stalin influenced us here in India? This can best be answered if we look back and consider whether under Stalin Communism looked west or east. In nineteenth century Russia there were the Slavophiles, those who considered that Russia had a special mission of her own to lead her citizens and even other peoples along the Russian path independently of the west, and there were the Westernisers who would model Russia on Europe. When Marxism came to Russia it attracted the western branch for Marxism is a western product. Moreover, prominent early Marxists like Lenin were Russian emigres who had spent many years in Europe, and though Lenin foresaw the possibilities of communism spreading throughout Asia owing to the social and political ferment in that continent, he habitually turned west for his inspiration. But Stalin, born in Georgia on the margin between east and west, never having been out of Russia except for a short visit, represented the eastern blend in Russian communism. He never really held Lenin's belief that the West because of its industrialism and advanced proletariat was destined to lead a world-wide communist revolution. It is significant that his earlier contributions to the question of the relative importance for Communism of the east and west are entitled: 'Do not forget the East', and '*Ex Oriente Lux*'. He certainly did not picture the west as the leader of a proletarian revolution, but as something dark and backward, for he wrote: "*Ex oriente lux*. The west with its imperial cannibals has become the centre of darkness and slavery. The task is to destroy that centre to the joy and jubilation of the toilers of all countries." And at a conference of Moslem communists who were to make propaganda in India, China and Iran he exhorted: "Once and for all you must learn the truth that he

who wants the triumph of Socialism (Communism) cannot afford to forget the East." These were Stalin's sentiments some thirty-five years ago and the passage of time was only to emphasise them for at his death the light of the Red Star was shining very bright over Asia.

Stalin's contempt for the West had much to do with his theory of 'Socialism in one country'. (Socialism here means the stage before perfect Communism, i.e., the stage now reached by Russia today.) Even after the Bolshevik revolution had taken place in 1917, Lenin still held that it would be impossible for Russia to remain socialist unless the west also went socialist. The reason being that other countries with a higher and deeper culture would impose their way of living on the weaker, namely, Russia, were she alone to be socialised. This is profoundly true and has frequently happened in the history of nations. But there was apparently a way out and Stalin, determined not to be dependent on the west, chose that way and all it involved. It involved much and it had to be done rapidly. Russia had to catch up with the west in industrialization and technology so that she could be independent of western influence. But to industrialize a backward agricultural country in a couple of decades meant immense sacrifices and immense power. Stalin built up the power and imposed the sacrifices. In order that the programme of industrialization should proceed without opposition and at any cost, supreme and absolute power had to be in his hands. Those who opposed were crushed like beetles beneath a heavy boot. All must be sacrificed to achieve the end in view and any criticism was equivalent to treason and treated as such. But though criticism could be suppressed within the country, some criticism from the outside world would surely find its way on to Russian soil. The Iron Curtain therefore became a necessity to seal off Russia hermetically from the rest of the world while Socialism was being built in one country.

Having proved that Socialism could be built in one state regardless of the rest of the world, and in the process of do-

ing so, having built up perhaps the most powerful totalitarian regime the world has ever known, it was but a further natural step for Russia in the person of Stalin to wish to impose her way of life on her neighbours. Stalinism has turned to imperialism. And so millions today, willingly or unwillingly, accordingly as they are directly under Soviet control or not, turn to Moscow for guidance and are taught to look to Russia as their true motherland. This constitutes a great triumph for Stalinism and were the accumulation of power man's sole aim in life then Stalin should have enjoyed a high degree of contentment since few men in history have wielded the power that was his. But death strips man naked of all power and leaves him to be judged not by the amount of power he yielded but by the way in which he used it. On this count one cannot but conclude that Stalin has been weighed in the balance and found wanting.

Writing three days after the death of Stalin, it is not possible to give an appreciation of the reaction of the national press to this event, but from what it was possible to read and hear there appears a certain lack of balance. There is too much adulation for the material achievements and a glossing over, excusing or ignoring of the terrible cost in liberty and human lives. It is perfectly true that editorials and speeches delivered a few days after Stalin's death are not the occasion for any final verdict. But more discreet utterances would have been in place both from newspapers and from highly placed politicians. One leading paper concluded its editorial: "As the world understands greatness, he was undoubtedly great". Unwittingly, this is a poor compliment to Marshal Stalin and a very sad comment on the world.

Whether the death of Stalin will make the cold war colder or hot, whether peaceful co-existence is more or less possible now than before, whether Russia will remain as monolithic as before or show serious signs of interior disension, will be the happy hunting ground of writers and journalists for many a day to come. To enter into these

questions is beyond the modest scope of *Social Action* and we must leave this fascinating game to our readers. But in the interval we hope that they will find time to utter a prayer that Marshal Stalin may find that peace he never enjoyed on earth—the peace the world cannot give.

A. Nevett.

RETRENCHMENT

The fear of being served with the fatal notice of discharge is slowly spreading through all ranks of workmen these last few months. Nearly a third of the employees, including some officers, of the Nationalised Transport Service in Bombay State were recently asked to quit. In Madras, large numbers of employees of the State Electrical Department engaged in putting through the new schemes of electrifying and supplying power to the town and the countryside were summarily dismissed because the finance allocated to the scheme had all been used up. The fear of unemployment overshadows workmen of the Textile Industries throughout the country, because the employers in the name of 'rationalisation' are demanding new types of machinery which will make severe inroads into the labour force. Workmen of the Defence Industries have already gone on strike to prevent retrenchment, while the various unions of the aviation firms about to be nationalised have pleaded with the government for an assurance of security in their jobs when the companies cease to exist as private and independent units. Due to a shortage of funds, 1,500 employees, comprising skilled and unskilled labour and junior engineers working in the Andhra Power Projects, were discharged. The number of persons registering for employment at the official labour exchanges in the country have increased from 321,656 in January, 1952 to 407,872 in October, 1952. Although these figures need not necessarily imply an increase

in industrial unemployment, still they partially reveal the existence of unwanted labour in the country. The picture is gloomy enough and the prospects of the future are none too bright despite the vast government projects and heavy government expenditure under the Five-Year Plan.

In India

While in the West, unemployment benefit brings some relief to the worker without a job, in India no such provision exists. It is true that social security measures are being tried out in some of the larger, industrial towns, but they do not include unemployment insurance. At most a man can expect to get a small provident fund enough to tide over a short period, but far from the ample security that he requires. Retrenchment therefore becomes a dreaded word; it usually portends an empty purse, starving children and sometimes a ruined home. Worse still, it often hastens the final surrender into the clutches of the money-lender.

No Refuge

If a workman has preserved his contacts with his village, well and good. He has still some source of security against an uncertain future. But if these too have been completely sundered, he becomes practically a homeless wanderer on the streets. Of course he might register with a Government Employment Exchange, or a private employment exchange, wherever they exist, but there are generally so many names on the waiting list that the applicant's hopes of finding work are almost instantaneously submerged. Charitable societies might help him for some time, but normally it is to his relations and the close acquaintances of his caste that he betakes himself. If he is a member of a joint-family, he need not fear, unless the other members of the family are hit by the same ill-fortune. But with the slow disintegration of such ancient social bonds, and with no new social structure or amenity to take their place,

the lot of the unemployed workman becomes very hard indeed.

Unemployment

The causes of unemployment are extremely complex. They vary with the economic background of each country and the prevailing stage of industrialization. India's vast man-power spells potential unskilled labour running into millions. But until this labour can be suitably trained and harnessed to the right type of job, the unemployment figures will be high and show ever rising totals. Even in an advanced industrial country a certain mobility of labour is required to allow for changes in demand in a free market, for technological improvement through the introduction of new types of machinery, and for changes in financial policy that affect prices and production. Consequently, a certain measure of unemployment must always be taken for granted, and need not necessarily arouse anxiety. And an enlightened Government makes provision for such pockets of unemployment by means of Unemployment Benefit.

Various Measures

But when in times of depression, the unemployment index rises dangerously high, the public authorities resort to large-scale public works, in order to provide the unemployed with work and a salary to procure the necessities of life. The new demand for goods that is set in motion by the public authorities has a beneficial effect on the whole economy, because it oils the wheels of industry, as it were, and causes them to whirl again on the way to recovery. But apart from such government measures during a depression, there are a number of methods of retrenching men during normal times that help to soften the blow. These have gradually grown up through custom and the traditions of the industrial courts. Thus in selecting the men to be discharged, certain conditions have to be observed. The length of service has to be taken into account; the last man to join will be the first to go. But other considerations like in-

telligence and capability will exert their influence. Men on the verge of retirement might also be asked to make room for younger men. Instead of outright dismissal, the hours of work might be reduced, and overtime eliminated. The unions might appeal against a discharge, especially if it is an unjust one. Under a collective agreement, the unions might claim the right to be consulted or at least informed when workmen have to be discharged. In general the law requires the employer to give the employee one month's notice before discharging him, or one month's pay in lieu of notice. But besides the month's pay, it might be agreed that the discharged workman be granted dismissal or severance pay by the employer.

Severance Pay

A typical example of severance or dismissal pay is the agreement between the Millowners of Ahmedabad and the Ahmedabad Textile Labour Association in September, 1949 to compensate the retrenched person. The agreement applies to all persons who were to be retrenched from the mills for the sake of 'rationalisation'. Severance Pay or 'compensation' as it is termed in the agreement was to be paid on the following scale:—

- | | |
|--|----------------------------|
| 1. Persons with continuous service of 6 months or over but under 1 year on the date of discharge | Wages and D.A. for 5 days |
| 2. Persons with continuous service of full 1 year | Wages and D.A. for 10 days |
| 3. Persons with continuous service of full 2 years | Wages and D.A. for 20 days |
| 4. Persons with continuous service of full 3 years | Wages and D.A. for 45 days |
| 5. Persons with continuous service of full 4 years | Wages and D.A. for 60 days |
| 6. Persons with continuous service of full 5 years | Wages and D.A. for 75 days |

Though the compensation was comparatively slight, the retrenchment was restricted to persons who had been employed for five years and below. Persons who were to receive such compensation were not to be given any notice or a month's pay in lieu thereof. Before the retrenchment was to take place, the employer had to contact the Labour Association and within a period of 14 days the Labour Association would enter into an agreement with the millowners on this particular issue.

In the case of the Madras Port Trust employees who voluntarily surrendered their jobs during the recession period, the maximum amount of leave and a specific increase of their provident fund was granted to them, determined according to the length of their service.

The Courts

Some interesting cases in regard to retrenchment have come up recently before the Courts for adjudication. The Upper Sugar Works, Khatauli, retrenched 93 workmen, who were engaged on the construction of certain buildings. Prior to the retrenchment, the workmen had struck work on the issue of low wages. The management had agreed to pay them Rs. 55 a month of 26 days, and the agreement had been set down in writing and signed by representatives of both the management and the union. Soon after, 93 of the workmen had been dismissed on grounds of economy. Their work was leased out to building contractors.

The Labour Appellate Tribunal rightly held that the workmen had been retrenched not because they were surplus hands, but because the company wanted to evade the obligations of the agreement. The Company was therefore acting *mala fide* in dismissing the workmen. The Tribunal passed orders that they should be reinstated.

A second interesting case is that of the Tata Oil Mills, Ltd., Tatapuram. The management tried to retrench 59 of their employees, on grounds of their being surplus staff. The Staff Association of the Company appealed to the In-

dustrial Tribunal on behalf of the men. After considering the case, the Tribunal came to the conclusion that there was no cause for retrenchment. The men were all old hands of the company; some of them had worked for as many as 10 years, had successfully passed their period of probation, and had given up prospects of employment elsewhere due to government regulations when joining the firm. They were neither incompetent or insubordinate. The only reason, said the adjudicator, for their dismissal was that the company wanted to make more profits.

The Company appealed against the decision and won their case in the Appellate Tribunal, which reversed the decision. But before the Adjudicator's award could take effect, the State Government of Travancore-Cochin annulled the decision and directed the Company to retain the men for reasons of public safety and security.

A third interesting case is that of Dewar's Garage and Engineering Works, West Bengal. Because their import licence quota was slashed from Rs. 43½ lakhs to Rs. 10 lakhs, the company argued that it had ample cause for retrenching 44 workers. Before the issue of the reduced licence quota, the workmen had presented a charter of their demands to management and had even approached the Conciliation Officer to enforce their claims. While the proceedings were being held, the notice of discharge was given to the 44 employees, without the permission of the Conciliation Officer. This is against the law and the company had to suffer the consequences of their legal mistake. To aggravate the situation, the Company had been employing contractors to do their overtime work, and because they disliked the union, had required their employees to sign a pledge that they would not join the union. Although the company maintained that in their policy of retrenchment they were following the principle of 'the last to come must be the first to go', as a matter of fact they had discharged those whom they considered to be 'disloyal'. Of course they lost the case.

5. Finally to avoid labour unrest, the Adjudicators think it advisable that the unions be informed and their leaders be consulted, before retrenchment takes place.

A. Fonseca.

SOCIAL WORK, SERVICE AND ACTION

Aspirants to social work or social service are occasionally at a loss when asked to define or describe their purpose and activity, and to assign their boundaries. They will welcome the following quotations which reflect views in different countries.

U.S.A.

M. A. J. Altmeyer, Commissioner for Social Security, Federal Security Agency :

"At one time, not so long ago, our concept of social work included, almost exclusively, relief and service to the underprivileged and disadvantaged . . . Social work was thought of largely in terms of adjusting the individual to his environment rather than in terms of bringing environmental forces into play to assist the individual . . . The newer concept of social work, as I view it, is that it consists not only of counselling and assisting the individual and family in making the necessary adjustments to environment, but, more importantly, it consists of marshalling community resources to promote the well-being of individuals and families generally . . . We think in terms of all individuals and families . . . We think not in terms of 'cure' or even 'prevention' but in affirmative terms of actively promoting well-being rather than simply avoiding ill-being".

(A. E. Fink : *The Field of Social Work*, New York, Holt, 1951)

Miss K. Lenroot, chief of the Federal Children's Bureau, lists the emerging purposes of social work as follows :—

1. Material Security through economic and political organisation that will assure every individual and every family the means of satisfying basic material wants.
2. Emotional security through personal and social adjustments.
3. Social justice through fair and ordered relationships between groups with adequate opportunities for all groups.
4. Social achievements through collective endeavour.
5. Spiritual power through philosophic and religious thought.

(Helen I. Clarke : *Principles and Practice of Social Work*. New York ; Appleton, 1947)

England

The terms "social service" and "the social services" are relatively modern . . . They are terms which are sometimes used rather vaguely, and universal agreement has not yet been reached as to which services should be classified as "social". Some vagueness is inevitable and it may even be desirable, in a sphere in which growth and change are continually taking place . . .

The generally accepted hall-mark of social service is that of direct concern with the personal well-being of the individual . . . Although a public utility service is undoubtedly for the public benefit, the main concern of the officer in charge is to see that the facilities provided are adequate in amount and efficient in operation . . . His interest is in the object provided and not in the people who make use of it. The social worker on the other hand, is concerned not only with the efficient administration of a particular service, but with the effects of its use on the personalities and relationships of the people taking advantage of it. Social ser-

vice is essentially "the manifestation of a personal interest in a human situation", a recognition both of the uniqueness of the individual and of our common humanity... The more important modern developments in social service and the social services which have led up to the situation today are then, the increasingly active and prominent part played by the State, which has gradually assumed responsibility for meeting the basic needs of all its citizens; the widening of the scope of social services to include the whole community; the acceptance of the benefits they confer as rights; the increased importance attached to the adjustment of the relationships as well as of meeting material needs; the increased and increasing influence of the scientific attitude and the development of social research, and the growth of professionalism.

(M. Penelope Hall, *The Social Services of Modern England*. London: Routledge, 1952)

France

In *Service Social dans le Monde*, (October 1952) Fr. P. Virton writes about the differences between terms which are often confused, charity, social service, social action. The words are taken in the meaning they have in France.

1. Whilst private charity, result of personal contact between beneficiary and benefactor, is in the plane of that charity springing more from affectivity than from intelligence, social service reaching individuals as members of groups, is found rather in the plane of solidarity and of justice; it comes from the head rather than from the heart.

2. In actual life the difference is shown when private charity seeks to be more rationally efficacious and yet the agents of social service leaven up their deeds with a spirit of love which enables them to discover the "person" in their client.

3. Nevertheless a difference persists: private charity is dispensed by a higher person who seeks a link of charity with the needy. Social service is not left to individual

initiative but is mandated by a charitable or other organisation public or private. There is thus no real competition between private charity and the social service of other organisations. Whence it is necessary to include private charity in the plan of co-ordination.

4. Neither charity nor social service are the equivalent of social action. Social action aims at reforming institutions; private charity and social service tend to correct the errors or misdeeds of the existing social order and to help the needy, and social order does not necessarily come into the purpose.

5. Nevertheless private charity and social service play an important role in fostering the spirit seeking to change the social order; it greatly helps in noticing the existing disorders, and remedying them, either in the name of charity or in the name of social justice.

Belgium

In Belgium, according to Melle de Nave's report at the Sixth International Conference of Social Work (Madras), the term "Social Service" is given various applications. It is used to designate:

(a) Every action organised with the aim of improving the framework and structures of society, with a view to better the conditions of the less fortunate. Hence it is confused with what is better called "social Action".

(b) Services and works put at the disposal of the poor or of certain groups e.g., savings banks, insurance schemes, canteens, nurseries, homes, etc.

If dealing with health, they are usually called medical-social services.

(c) More specifically, a method which aims at the adaptation or re-adaptation of individuals or families economically, socially or psychologically handicapped for normal conditions of life. It is practised in services of individual cases (Social Case-work) or in groups (Social Group Work).

In Belgium 'social assistants' are more and more called upon to transform the old methods of assistance through the method of social service.

(d) In a more general way, all professional work done by a "social assistant" whether in the field of action or social accomplishments or social work.

(*Service Social dans le Monde*, January 53)

U.N.O.

A definition which should have international validity was proposed by the United Nations Social Commission. It runs as follows:—

Social work as it is actually carried on has certain general characteristics in all countries.

1. It is a helping activity, designed to give assistance in respect to problems that prevent individuals, families, and groups from achieving a minimum desirable standard of social and economic well-being.

2. It is a "social" activity, carried on not for personal profit by private practitioners but under the auspices of organizations, governmental or non-governmental or both, established for the benefit of members of the community regarded as requiring assistance.

3. It is a "liaison" activity, through which disadvantaged individuals, families, and groups may tap all the resources in the community available to meet their unsatisfied needs

Social work may be said to strive towards the following objectives:—

1. It seeks to see—and assist—individuals, families, and groups in relation to the many social and economic forces, by which they are affected, and differs in this respect from certain allied activities, such as health, education, religion, etc. The latter share its general objective of promoting social well-being, but tend to exclude all but certain aspects of the socio-economic environment from their purview . . . The social worker, on the other hand, cannot exclude from

his consideration any aspect of the life of the person who seeks help in solving problems of social adjustment . . . the well-trained social worker makes the nearest possible approach to full and constant awareness of the interplay of social, economic, and psychological forces in the lives of the troubled people who come to him for assistance

2. Consequently, it may be said that social work seeks to perform an integrating function for which no other provision is made in contemporary society. The well-trained social worker must therefore be familiar with and know how to enlist the co-operation of all existing social institutions (the school, the medical or psychiatric clinic, the hospital, the church, the court, the employment office, the community centre, etc.) in order that individuals, families, and groups may derive full benefit from the facilities and services available in the community for promoting and maintaining social well-being.

3. Beyond all this, social work, by fixing attention on specific social ills and pointing to the need for appropriate remedial and preventive service, seeks to maximize the resources available in the community for promoting social well-being. The well-trained social worker tends to become a "social diagnostician" for the community, i.e., his day-to-day work enables him to identify classes of problems requiring orderly solution by the community, or classes of persons who can be brought to normal social and economic functioning only through the creation of special community resources. The social worker here performs a primarily technical and instrumental function calculated to make more rational, more intelligent, and more effective (a) the efforts of the community in promoting social well-being, and (b) the efforts of individuals, families, and groups to overcome obstacles to productive and satisfying living.

(E/CN. 5/196, New York, United Nations, Feb. 50)

India

As the profession of social worker is still in the early stages of its development, a concise definition of its spirit, as given by Mrs. Ashadevi Arayanauyakam at the Social Commission of the U.N.O. (May 15, 1952) will be appreciated: A social worker in India is considered as the "servant of the village" or the "servant of the people". Our master Gandhiji defined his fellow-workers and himself as "the servants of God with the poor and the humble".

(*Service Social dans le Monde*, Jan. 1953)

A. LAHURI.

PROGRESS REPORT

Recent information from quarters closely associated with the I.I.S.O. is most encouraging. With the opening of the coming academic year, diploma courses in social sciences will begin in several colleges. Stella Maris College in Mylapore is keeping the lead. It will open its second annual course on June 25th with the formal recognition of the Archdiocese of Madras-Mylapore and the affiliation to the Catholic International Union for Social Service. The school intends providing Women Graduates with a thorough training in the various theoretical and practical branches of social work and preparing them for a life dedicated to the cause of the underprivileged classes and to the development of New India.

Particulars about courses and hostel accommodation can be had from Rev. Mother Superior, Stella Maris School of Social Service, Palace Road, Mylapore, Madras 4.

From amongst the reports about social work done in various Colleges (St. Joseph's, Trichinopoly; Loyola, Madras; St. Xavier's, Bombay; St. Xavier's, Calcutta, etc.), the Fifth Annual Report of the Social Service League, St. Aloysius' College, Mangalore is the most satisfying. It is hard to single out all the meritorious activities of those 93 selfless

workers: poor relief, milk distribution, village sanitation, rural working camps, mobile homoeo dispensary, etc. What is most gratifying is their literacy drive; not less than five night-schools run regularly by *unpaid* staffs. So and so schools, please copy!

The report is methodical and clear as the sheet of a case-worker. But the most comforting feature is the unbounded enthusiasm and resourcefulness of that splendid gang who neglects no occasion of doing good, and no occasion of securing help from official and private sources.

Another striking feature which comes out between the stock of facts and the stack of figures is the solidarity between staff and pupils, as well as between the various communities represented in the College. A wonderful spirit which justifies the hope that social service will forge one of the strongest bonds of unity of renascent India. Well done, St. Aloysius; let your light shine on all colleges!

BOOK NOTES & REVIEWS

The attention of social workers is called to the series of studies on vocational guidance published in the *International Labour Review*.

The January issue treats of the vocational guidance services in Switzerland. (New Zealand, the U.K., Belgium, the U.S.A., Sweden, Poland, Argentina, France, and Australia were surveyed previously).

In Switzerland at present there are 305 services providing vocational guidance with 209 male and 101 female counsellors, and vocational guidance enjoys the respect of the employers and the authorities. Better still, the young Swiss citizens are said to seek guidance, not for the sake of having an apprentice vacancy found for them, but rather for a better understanding of their own inclinations and abilities.

We are eagerly waiting for a like report on India. Guidance was recommended by the 1949 International

Labour Conference and is duly mentioned in our Five Year Plan.

Industrial Housing in India, by S. C. Aggarwal, Roxy Printing Press, New Delhi, 528 pages, price Rs. 13-8-0.

This is an excellent book of reference for people who would like to know the present position of industrial housing in the country, and the attempts Government is making to solve the problem of acute housing shortage in the major industrial cities of India. All the latest reports of the Housing Committees have been included, with ample excerpts from important foreign reports on the same question. In his position as Salt Commissioner, New Delhi, the author has had free access to important sources and statistics that have yielded valuable information on the housing situation in each state. He has also described the position of industrial housing in regard to each industry taken separately.

But despite these attempts at completeness, there are important lacunae in the book. For one thing, the sociological aspect of housing should have been stressed with great emphasis. Men need not only material shelter but a home, and therefore a decent house to satisfy such a basic fundamental need. The primary social institution of the family must also be taken into consideration when planning out housing requirements. Then again, sufficient attention has not been drawn to the fact of the intimate relation between proper housing and the workman's efficiency. Focussing the public mind on these essentially human aspects of the housing problem will go a long way to rousing public opinion to discover a quick method of relieving such distress.

Had the book been more humanistic in outlook and less loosely composed, it might have made a very valuable addition to the comparatively meagre bibliography on housing available in this country. But there can be no doubt that the information contained in the book is extremely useful, and on that score alone among many others, the author deserves our deep appreciation and gratitude. A. F.

SOCIAL CHRONICLE

ASPECTS OF THE LABOUR QUESTION

It is impossible to know them all. But if we want to know the chief trends of the Labour question we may turn to the speech of the Hon'ble V. V. Giri, Minister for Labour, delivered at the opening of the XII Labour Session at Nainital in October last.

The first question mooted was the one of compulsory arbitration. It has to go by the board because the clearest result brought about by it has been an increase of litigation with the ordinary consequences of loss of time and money.

The All-India Trade Union Congress agrees to the suppression of compulsory arbitration because it would lead to over-dictatorship of the working class. If free bargaining fails, strikes or arbitration are the ways opened.

The Indian National Trade Union Congress is in favour of compulsory adjudication in case of failure of voluntary conciliation.

The Hind Mazdoor Sabha thinks that strikes are the means in case of failure to settle a point. They admit collective bargaining and free arbitration at the request of either employers or workers as avenues opened to settle matters generally.

The United Trade Union Congress salutes in voluntary arbitration and conciliation an ideal which cannot work in the present circumstances of weakness of the workers. They then ask for compulsory conciliation and arbitration.

So much for the diversity of opinion among workers. Let us see what are the opinions among Employers. "The Employers Federation of India" rejects as radically wrong all compulsory arbitration and conciliation.

But the "All-India Manufacturers' Organisation" would restrict compulsory settlement of disputes to public utility services and few other cases.

The complicated organisation set up by the Industrial Dispute Act of 1947 should be simplified. Would remain only "Works Committees or Joint Committees"—"Conciliation officers"—"Boards of Conciliation" and "Industrial Tribunals or Courts of Arbitration".

Workers Unions want the civil employees in the Defence Department to be looked upon as ordinary workers and not as belonging to a special category.

Civil Servants of the State should not according to Government, be members of mixed Unions, comprising Government and non-Government workers. This in order to avoid Civil Government Servants risking to be carried into purely political discussions. Would the banks be numbered among the "Utility Services" and see their rights to strike curtailed by compulsory arbitration? The question remains unsolved.

Unions should be compulsorily recognized, think Government Workers and a certain number of Employers. When there is a discussion about collective bargaining, several Unions may claim to represent the workers, which of them should be chosen? Some employers want the matter to be left to their discretion. Generally Government, Workers, and the majority of the Employers are for the recognition of only one Union, to avoid useless loss of time in discussion. But which? The one which has the greatest number? No solution has been found. Some Unions are for the recognition of all Unions having a certain percentage, and others for the acceptance of all Unions since judgments in the past have accepted the principle that several Unions can represent the interest of the worker in one and the same firm?

Employers should be glad if dismissal and retrenchment should not come under the scope of Industrial disputes. Workers on the contrary insist that they should. They even go to the extent that no retrenchment should take place without the assent of the tribunal.

About dismissal workers think that it should be forbidden during industrial disputes. Else under the pretence of misconduct, not connected with the actual discussion, Employers in the past sent away workers representing the interests of the workers.

After unjust dismissal, workers claim the right to re-installment and compensation. Employers want freedom to choose one or the other.

Control over recalcitrant employers who refused to comply with the terms of an agreement or threatened closure as a result of an actual or apprehended strike should be vested in Government.

No new light has been shed on the vexed question of the admission of non-workers in the Unions and their Committees. Trade Unionists think that in the actual weakness of labour it is impossible to find leaders among them. So they should get them from among the intellectuals. Employers are in majority in favour of their total exclusion. The Government is for a restriction of their number, it could be one-third or one-fourth of the total number of members of the Committees.

The differences between Workers and Employers appear in the subsequent discussions which prepare the Legislation. Not without reason the workers fear that the Employers will try to diminish and if they could, suppress their Trade Unions. Employers see in the Trade Unions machines working not only for the betterment of their employees but oftener than not machines set up for political purpose.

Mr. Aneurin Bevan gave in leaving India this advice to the workers: "The workers of England succeeded when they cut themselves away from the Liberals." "The workers' protection should not be sought by legal support alone, but by the power of the workers."

Mr. Naval H. Tata, Director of Tata's, is optimist and sees today a great scope for the reconciliation between labour and capital. There is also room for active and friendly co-operation between Government and Industry. But to na-

tionalize an industry and ask the same industry to indicate how it should be achieved is to put a noose round the condemned man and ask him to discuss the knot with the hangman. Our labour legislation and labour situation is one-sided . . . It was wrong to say that Indian labour was cheap ; labour legislation had therefore to be correlated with the results produced by labour."

Nobody will deny that on account of several causes : climatic conditions, undernourishment, analphabetism, Indian labour productivity is lower than that of other countries. With all its defects the low productivity of labour in India has brought to industrialists yearly crores of rupees. Is it not justice that workers may get a little more their legitimate share in the profit ?

On the other hand Mr. Durkar Desai, General Secretary of the Hind Mazdoor Sabha, finds the projects of social legislation in favour of the workers should be more liberal.

For him collective bargaining should be the way of agreeing between workers and employers. Government thinks in the same manner.

The full right to strike should be recognized. Labour Ministers think it should be restricted or altogether suppressed as well as its counterpart, the right of the lock-out.

Black-legs should be penalized, asks Mr. Desai ! Are not workers persons having the right to dissent from a decision of their Trade Unions they judge unwise ? Or are not Trade Unionist workers bound to follow the decisions of the Unions ?

Picketing should be allowed ? Of course in principle this picketing would be non-violent. That is to say it would consist in moral violence and compulsion and would end, as often happens, with pure and simple violence.

Trade Unions should be strengthened. In this last conclusion he voices the general feeling and of Government and of the other Unions.

Obstacles are in the way to strengthen the Trade Unions. Recognition is one of them. For example in

Madhya Pradesh the complaint is raised that Government favours I.N.T.U.C. Unions, granting them recognition without inquiries, while for others inquiries are not done directly but through Collectors and other persons.

Unemployment

Unemployment is a chronic disease in India. Gandhiji tried to tackle the problem of partial unemployment of the rural population. The five-year plan will try to palliate the general crisis. Meanwhile it stares one in the face.

It is next to impossible to know the exact extent of unemployment in India. The caste and joint family systems prevent people being officially numbered among the destitute ; seasonal labour takes them off the roll of idlers. In October 1952 (for the current year) there were 1,264,578 registered unemployed, and 1,476,699 at the end of the year, with a total of 327,828 placements, while in 1951 there were 1,375,351 registrations and 416,858 placements, according to the "People". In the small State of Bengal the number of educated unemployed reached at the beginning of this year 10,632.

The situation has taken a turn for the worse in Indian industries.

Tea Industry

Fifty to 60,000 tea workers are actually jobless in North East India. According to the Hon'ble V. V. Giri, Minister of Labour at the Centre, for Assam and West Bengal the number of Tea gardens closed are respectively 95 and 14, involving the dismissal of 46,233 persons. Three other tea gardens were shut in Tripura and one in U.P.

Three chief causes are pointed to explain this situation. First competition of foreigners on the different markets. With the agreement now rescinded, the British market took the bulk of India's production. Actually British ships bringing manufactured products and chemicals to China bring back tea which partially ousts the Indian products.

The second is deterioration of quality. Specialists do not agree about its cause.

The third is the excessive cost of production. The man working in tea gardens receives Rs. 1.3 a day. But the planters have to provide for the habitation, hospitalisation of the workers; to build roads, schools, etc. . . . That those necessities have been sparingly provided for appears in the speech of the Hon'ble V. V. Giri, at the 4th Session of the Congress of Industry and Commerce on the 19th December 1952 stating that some of those improvements were long over due. Add to these causes the increase of production from 450 millions of pounds in 1939 to 600 millions in 1952, and you will have a pretty clear view of the picture.

The Hon'ble V. Giri remarked already in December that the methods adopted by some planters have not shown the consideration that is justly expected when one deals with human persons. Some closures were made without reasonable notice being given to the workers. In other cases planters refused to pay off their personnel unless they cleared from the premises.

The results have been misery for the workers and their families and protests against the retention of land by the planters who refuse to work it. Planters were at times isolated in their bungalows, a clash followed, one man at Jalpaiguri was killed and seven wounded. They want an increase of salary and the implement of the Plantation Labour Act which has remained a dead letter. Planters want special banking facilities, to pay the excise only after removal of the tea from the plantation, and possibility of paying supplementary allowances in cash to workers instead of cereals.

The remedies proposed comprise a deduction of 10% on the pay of the planters getting more than Rs. 500 a month, a part of the losses to be paid by the shareholders. Also the formation of a Tea Board, a special duty on tea going out of India, and New York "Tea Talks" where India will take her place in the new organisation.

Jute

During the last six months 10,000 workers have been turned out from the jute factories. Foreign competition, chiefly from Pakistan, with superior grades of jute, better equipment than the one remaining in West Bengal explain the crisis.

It is strange that when Korean and Indo-China wars are going on, all the world production is not required!

Textiles

India who some years ago knew cloth famine seems to have reached today the point of saturation. In U.P. 7,090 workers have been sent away. Silk mills in Bombay have closed, some 8,000 persons being touched. In Shaurasthra the night shift is done away with. In the Madras State the scarcity of water is at the root of the trouble. On account of a want of current (reduced in some places 66.5%) the numbers of working days have been reduced in Coimbatore to 2 or 3 a week. At Madura 5,000 out of the 20,000 textile workers will work only 10 days a month. They have all the same to eat during 30 or 31 days!

Industry

3,830 electricians will be sent away, the Government disposing only of 8 crores instead of 10 for the work of electrification. At Vijayavada 1,500 electricity workers have also been retrenched, some with 6 years of service. The expenditure having been cut by 75 lakhs of rupees.

Bombay: The General Motors, Ltd., will be obliged to close in April on account of want of licence for the importation of motor parts.

Jaipur: Stone cutters are out of work on account of want of material.

State Services

In a general way the policy of retrenchment is applied in the different branches of state services: New Delhi announces that the Civilian Defence will release 5,000 workers.

Poona has been the dismissal of one-thousand of the Arsenal workers.

In Madhya Bharat the temporary clerks will be retrenched and there will be a reduction of one-third of the junior clerical and ministerial staff.

Hyderabad has started retrenching P.W.D. workers and men in postal services.

35,000 persons are unemployed in Baroda's famine-stricken area.

Strikes

Fewer strikes and Industrial disputes marked the month of November during which there were 83 disputes involving 47,902 workers, and the number of day-work lost dropped to 270,000, 69 disputes ended within a month, of which 52 lasted more than 5 days. Only in three cases was the duration of the strike more than one month. One of the disputes involved over 10,000 workers and accounted for more than 50,000 man-days lost.

Wages, allowances and bonus were the main points in 34 cases. Workers were successful or partially successful in 23 cases. The second cause of strikes is a question of personnel about 24 cases.

Bombay and W. Bengal accounted for two-fifths of the total time lost.

At Patna 1,000 mica workers, they pretend the award of the tribunal is not being implemented by the owners; — at Sholapur 8000 Bidi workers — in U. P. 4,000 of the 28,000 Patvaris resigned, they want more than Rs 25 a month if they have to work without resorting to bribery. Their resignation makes impossible the survey to be undertaken before presenting the Zemindar abolition bill. Strikes at times profit to some people.

When strikes are brought about by misery, it could be possible to avoid them.

E. Gathier.

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3. To serve as a centre of information about Catholic social works.

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HERE AND THERE

Babel Mood

The basic problem of political India is unity. Sardar Patel with his masterful sagacity and single-mindedness built one polity out of multifarious nationalities and principalities. With the sense of independence growing among the masses, cultural revivals had to develop and linguistic consciousness to grow sharper than ever. Mass education, electoral practice, social advance could be expected to develop trends which make for cultural wealth but also may threaten administrative harmony.

The establishment of the Andhra State on a linguistic basis is a clear pointer to future evolution. It is vital for India that it be faced squarely and treated tactfully. Language is such a basic cultural factor, so intimate a personal asset, so emotional a force that once a linguistic movement has gathered strength and acquired political glamour, it becomes irresistible. In a democratic set up, it outgrows administrative checks and cannot be effectively countered; political passion soon enkindles it into a wild prairie fire which it is hard to control. It is best to give it ample scope from the first and contain it only with wisely placed fire-lines.

The linguistic problem or rather problems of India will reach a maximum intensity in the coming years and will call for all the breadth of vision and sense of moderation available to all political leaders.

Free and Free

The press is free, ministries are free; but parallel freedoms are apt to meet and clash. If the press commands a certain number of votes (not easily counted), the ministries command a certain amount of advertisements. The ministries have the advertisements but want the votes; the Press has the votes but wants the advertisements. Usually a tacit bargain is struck between both; but it happens that the clauses of the bargain are interpreted in contrary ways, and a clash occurs.

How can one establish a standard of fairness? A paper which receives government patronage is not expected to overthrow a government. It is, however, free to grumble; even Mussolini conceded that much to reluctant patriots. On the other hand, a government which pays for advertisements out of the tax-payer's pocket must be mindful of the tax-payer's expectation that the investments in papers will be profitable, and consequently reach the maximum number of people (contractors, candidates for jobs etc.).

It is hard to pass judgement on individual clashes. But these incidents betray the sore spots of papers and of ministers. Often enough ministers betray in public the points on which they are most sensitive. On the contrary papers often enough pretend to be insensitive to anything except their ideals, but vagaries in patronage occasionally bring out their instinctive reactions to financial arguments. The sorry reality of modern journalism is that no daily or weekly anywhere in the world can do without a fair slice of advertisements. There was in the U. S. A. one attempt to shed all commercial publicity and rely on subscribers' support; it was a failure. In journalism, outside finance and consequently outside pressure limit freedom. It is only periodicals which carry no advertisement that can boast of having the freedom of speech; but then they regularly lack the freedom from want.

Doves and Geese

They called Stalin a man of peace. All the birds he ever sent in the air were welcome as doves by the flock of geese round our capitols; after examination they were all found to be bantam cocks with steel spurs. What is strange is that as soon as the man of peace had disappeared, real peace moves were made, by China and by Russia. They were responses to past overtures from the U. N. O.

What happened in Peking and in Moscow? Did Mao-Tse Tung resume his freedom of action? Does the fact that the Supreme Praesidium was reduced from thirty-five to ten - and that Malenkov resigned the party-secretaryship imply internal tensions? Or is it that the new masters want to gain a popular support which was waning at home or to recover favour with the electors of Italy and Germany? Or do they seek to isolate the U. S. A.? We may leave each expert to his own wishful comments on secret decisions taken at secret meetings. What is clear is that the Reds have started a new peace offensive (sick prisoners, voluntary repatriation of valid prisoners, cease-fire, etc). What the outcome will be is uncertain; what peace they have in mind is unknown. What is known and certain is that it is an offensive. It would be absurd to fancy that hard-headed philosophers as the Red leaders are, would give up their goal, with the death of one of theirs. Whether they have a Comintern or a Cominform, a fourteen-man politbureau, or a thirty-five Praesidium or a ten-member committee, whether they talk war or peace, whether they praise or blame anything or anybody, whatever they do or say, undo or unsay, in all cases and at each moment with any and every means they fancy, they do pursue their one and sole aim, i.e. to establish their communist dictatorship all over the world. They never show and will never show a change of heart; with them head and heart have been steeled into a monolithic block. Ye geese, look sharp.

A. L.

WOMAN'S PLACE IN SOCIETY

The womenfolk of Europe would like to foster a dialogue with their Indian sisters. This dialogue implies an exchange of ideas on the main questions of life so as to secure harmony of views and prepare a desirable cooperation. We ⁽¹⁾ in Europe, would greatly appreciate information from our Catholic sisters in South-east Asia and give due publicity to their views on the role women could and should play in the economic, social, intellectual, and political spheres of life.

It is my present purpose to set down for the benefit of India's womenfolk a few ideas which inspire our activities in Belgium and also in international organisations on behalf of women and tone up our efforts to defend, and emancipate woman and secure for her all that is necessary for her to fulfil her noble mission on earth. I will limit myself for the present to a discussion of the special role and duty of woman in social life. Your great and noble land, dear readers, is vastly different from our tiny Belgium, but it is likely that basic ideas are common to all countries.

Woman, because she is a human person as well as man is born to live in society; to her society is as important as it is to man. For her also to lead a human life means to live

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according to the natural law which expresses God's will, to lead a life which is free and contributes to the common good, that is to say, to the progress of mankind and the glory of the all-Maker. But man and woman are complementary beings. The common good therefore cannot be achieved except through their complementary activities. Hence the first object in view in our Catholic feminine social action is to secure for woman all desirable opportunities and facilities to pursue their complementary activities and specific mission. As it is evident that the human task on earth is not limited to procreation, it is clear that the complementary activities of man and woman are not circumscribed by those limits. Man is not created to be father only, nor woman to be mother only. Undoubtedly it is within the family that man's and woman's cooperation is most frequent and most deep, but this cooperation goes further and should be carried on in broader fields, in fact in all fields of social life, home, political assemblies, economic and cultural organisations.

Woman should take her place in all such activities; she should give all organisations her womanly impress; short of which she would fail in her duty and deprive society of a certain wealth she alone can contribute. This point needs stressing because it holds the secret of the vital task Catholic women of all countries must carry through in hearty co-operation.

We intend creating an international trend of Catholic feminism that will take the Catholic social message to women all the world over, message of sound emancipation, well in accordance with woman's personality and with human solidarity as well as in due reverence for the divine order of creation.

We plan a strong current, in consonance with reason and therefore with God's law, a current that will swamp away any age-old prejudice which hampers woman's mission in her personal dignity and social contribution but that will also

sweep aside the false egalitarian theories, whether individualist or communist.

These theories seek woman's happiness in a downright uniformity of rights with man and often borrow their postulates from an atheistic background. Egalitarianism cannot, in my view, have anything like a lasting success, but the appeal it makes to many should not be underrated.

Let us indeed keep well in mind that egalitarian trends necessarily tend to substitute selfishness for charity and solidarity, and the cult of the self to the worship of God. Were such a school to rally the mass of the women folk, it would greatly endanger our Christian civilisation. It is exactly what the communist school is attempting in its efforts to attract all feminine organisations which before all else seek feminine emancipation. Communism goes hand in hand with social atheism; in its view the role of woman and family is determined on an atheistic background. Were it to succeed it would bring the feminine world to atheism. It would be the end of women's faith, the wrecking of that devotedness and selflessness which are absolutely necessary if women will play their role in mankind. For the world it would lose all the spiritual and religious values women have fostered in mankind.

If Catholic women are to play their part in the history of the world and be true to their mission, they should learn and imbibe basic principles and live up to a living ideal which is as beautiful as it is solid and sound.

What exactly is this specific social duty of woman? What does woman rightly expect from society? What does society claim as woman's contribution to the general welfare? Woman rightly claims from society all the facilities to receive adequate intellectual, moral and religious training and development; besides this, she expects all necessary opportunities for her to play her part and make her specific contribution in all branches and in all manifestations of economic, social and political life on a national or international plane.

Society owes woman all that makes for the development of her full personality; the purpose of this development is a sincere and efficient service of mankind in all its diverse manners. Woman in her emancipation and development must intend that very service and progress.

It is well to note that the noble vocation of motherhood is characteristic of womanhood and must mark out the whole range of her activity, not only in family life but also in public life. Motherhood and motherliness go with womanhood; this is an indication of nature that points to the special aptitudes and to the specific contribution of women in private and social life.

Undoubtedly a woman in dire circumstances can do most of what is ordinarily reserved to men. But it is equally certain that women have definite aptitudes for special tasks which men cannot or at least will not undertake.

One or other woman can, thanks to exceptional qualities, address herself to masculine tasks. It would be wrong and unwise to plead her womanhood and debar her from such professions for which she is fit, even if her talents are rarely associated with her sex. Yet it remains true that in general women should take to the work for which they are normally qualified, this for the sake of their own happiness and for the sake of human progress.

We do not dream of limiting a woman's role to motherhood or of confining her activities to the family circle. But we keep in mind her motherliness and her family sense. Her vital role in marriage and in the family needs no stressing; it is in that role that her greatness and happiness are at their best. Complementary beings as they are, man and woman, unless inspired with the highest spiritual motives, will find in conjugal life the milieu most favourable to the normal development of their personality. First of all conjugal society is directed to the most important task of perpetuating the human race, and since this is crucial for mankind, conjugal life fosters not only the progress of mankind

but also the progress of mankind's procreators. The development of the family, the rate of this development must be measured by this double progress.

The rate of family development must be guided by God's law and by society's needs and aim at the optimum population number, which normally implies a certain rate of increase and consequently the mother's physical, and moral cooperation.

In this motherhood with all its responsibilities and possibilities a woman will find her normal happiness and full development that will meet all her requirements unless she be deluded by selfish preoccupations. Whatever hampers this noble task of motherhood, whatever tends to lower it in public estimation, whatever disturbs its function should be regarded as inimical to human progress and to woman's happiness.

In the present crisis, owing to economic pressure or political disturbances, conjugal life, motherhood, family life are made little of and even combated. It is our duty, as women, to do our best by example and by organisation for restoring, and even prospering the family which is the basis of social life, the cell of society.

Nor does this imply in any way that the mother should be forced, or sentenced as it were, to carry out all and every one of the drudgeries which people but too readily assign to a housewife. A certain number of them are naturally associated with her role, a role which plays so great a part in national economy, consumption, distribution, even production of commodities and services. When all detailed contributions of this type are added up, they reach a total which staggers the imagination of statisticians and economists. But such tasks can easily be reduced, alleviated or even suppressed, thanks to the modern technical progress. The mother's and the housewife's burden can thus be greatly lightened, her work made easier and more human, and the freedom so acquired can allow her to devote more time and

more attention to the higher tasks of wife, mother and educator.

All these basic notions and principles had to be recalled in the present crisis when many so-called reformers pretend that there are more noble types of work and more socially useful avocations for a woman than motherhood, when they urge that it is more profitable to have married women becoming producers of goods and services outside the home than devoting their time and energy to producing and promoting the economic, intellectual and moral values which mark the specific contribution of a housewife and mother within the family circle. It is only after having thus pointed out the irreplaceable contribution of woman at home that we will be entitled to single out and explain her duty to society at large.

Maria Baers

THE HINDU MARRIAGE AND DIVORCE BILL

Such is the title given to the measure which is on the anvil, to be shaped in its ultimate form or perhaps to be rejected by the Central Parliament.

The full Hindu code discussed at such length in the last Parliament proved to be too big a morsel to be swallowed in one effort. It is now cut into smaller portions. The "piece de résistance" is the present one about "Marriage and Divorce."

When compared with the old project embodied in the Code, the redaction of the new Act shows technical improvements. The spirit in both documents remains the same. It is to a great extent a secularist tendency showing the desire of the State to act as Legislator in a matter hitherto left to the initiative of religious leaders.

It is easy to understand that in the face of the conflicting opinions of the different Hindu groups, throwing texts and counter texts of their Scriptures about marriage against each other, the State should try to find a means to put order. The deletion of the words "Sacramental marriages" found in the Code, and their substitution by "Hindu Marriage" is a proof of this spirit of secularism.

This more neutral formula is susceptible of two interpretations. The orthodox will read in it, and justly, that a Hindu marriage is what it was before, something sacred, a sacrament of nature; the modern educated unbelievers will not have to submit to a Law placing marriages among the "sacraments". Moreover it is a word too redolent of Christian meanings, which cannot represent the ideas of samskâras, which means: preparation, cleansing, purifying, adorning, consecrating.

The Bill is intended only for Hindus. We may be told that the discussion of it should be left only to Hindus. But after all, the Bill is before a Parliament made up of members of many other religions. It has a social import which affects the country as a whole. Moreover it contains some clauses which touch non-Hindus also. Hence these remarks on this important Bill.

First of all, what is the line of separation between non-Hindus and Hindus? The Legislators are not obliged to give a definition of Hinduism, which would be rather difficult; only to delimit those who belong to that religious-social group.

Positively, a Hindu is one belonging to or practising the Hindu religion. Even Jains and Buddhists or partial offshoots of Hinduism like the Sikhs, are classified as Hindus.

The negative definition is clearer: is considered Hindu any person domiciled in India and who is neither a Muslim, a Christian, a Jew or a Parsee. Of course children of Hindu parents are considered as Hindus even if they be born outside the country.

Robert Anderson to President

However, the Legislator admits that if it is proved that a person, though domiciled in India follows customs as regard marriage, which are different from Hindu customs, such a person will not be counted as a Hindu. Such would seem to be at first sight, the case of the Adibasis, at least most of them. They are not Hindus. The Vedas, the caste system with the Brahmin priesthood, high metaphysical speculations, are foreign to them. They are animists, for the most part, with religious beliefs and customs very different from those of popular Hinduism. As regards marriages, customs, inheritance etc. . . they are not ruled by Hindu norms. Even if in some accidental practices they have borrowed from their Hindu neighbours, often their hard task-masters, they certainly differ in essentials in their concept of marriage.

One cannot say that since marriage consists in the giving of a girl to a husband among both Adibasis and Hindus, the two groups are identical. To conclude from the similarity of an infinitesimal part of the ritual, to the identity of the whole, would be to commit a gross fallacy which any student of logic would be able to point out.

And indeed, nothing seems to be further from the mind of the Legislators than such an interpretation. That would be to force on the Adibasis the shackles of Hindu Law, and would amount to a kind of "mass conversion" altogether unacceptable to the Hindus.

Apart from this general question of delimiting the Hindu Community, there are special individual cases to be considered. Any child born in or outside legitimate wedlock when both parents are presumed to be Hindus, is considered as a Hindu. This is consonant with the old tradition dating at least from the Upanishads when Satyakâma Jâbâla was accepted as a Brahmin, though it was impossible to get from the mother the name of the father. Further the Bill, like the Code enacts that any child, one of whose parents is a Hindu, shall be considered a Hindu, provided that the child has been educated in the caste, group or family of the Hindu

party. It does not matter if the child is legitimate or illegitimate; he has to follow the Hindu code if one of his parents belongs, or belonged to Hinduism.

Does not such an enactment suppose many axioms whose validity can be challenged?

First it is based on the assumption that in a caste or group or family of Hindus it is not possible to dissociate really the social from the religious aspect. In reality it is not impossible for a non-Hindu child to live and be brought up in a Hindu family, following all the customs in so far as they are not against the Christian faith. The proposed Act excludes this possibility.

It would thus debar a non-Hindu child from living with his Hindu grand-parents unless both parents agree that he should be a Hindu. The case of a Hindu parent, who remaining a Hindu out of indifferentism or for reasons of conscience, but agreeing that his or her child be brought up a Christian or a Muslim, would not be considered.

There are other difficult cases that could present themselves. For example a widower, who would be unable to remarry, and would, though himself a Christian, go to live with his child in his Hindu family, or even in the family of his deceased wife, or to send the child to either place, would have to bring up the child as a Hindu. This is a serious violation of the rights of the parents over their children.

We may even ask ourselves, chiefly in the light of some other articles of the proposed code, if the past tense used in the text, "belonged" does not go further than the obvious application to the child of a dead Hindu parent? Could it not be stretched to include also the case, when through conversion, the party previously Hindu, has ceased to be so? In that case, the child, even the infant, nursed in Hindu surroundings would be and must continue to be by this very fact a Hindu. In fact in another section of the Code, the Law would deny to Hindus converted to another religion the right of bringing up their children in their new faith and

would take away from them the guardianship of their offspring. Legality is not always synonymous with justice. Since the time of Creon, and even before, the rights of human conscience have stood against those ordinances of the City when they become tyrannical. Thus while in many ways the Bill may be considered progressive, in some cases it reinforces the caste and joint family tradition.

Less serious is the difficulty which could arise from the fact that the illegitimate child born of two persons belonging to the Hindu Community is considered Hindu. When there is public concubinage or when there is a public acknowledgment of the child by the parents, nothing is more easy. But what of the occurrence when one of them refuses to accept the responsibility of his or her actions? or when both parents out of shame refuse to acknowledge their connection with their offspring? How is it possible in those occurrences to ascertain the religion of both parents?

The Bill, going beyond the provision of the Code, states that not only the convert to Hinduism, as was said in the Code, but also the "reconvert" is considered a Hindu. Let the Orthodox Hindus discuss the point whether there is a possibility of a real conversion, or whether birth in Hinduism is not the result of Karma alone, and also whether there is such a thing as "reconversion" according to rigid sastras. We have only to note that henceforth conversion and reconversion have found a place in the sanctuary of the Law. Certainly the Aryo-Samajists will not be the only group to avail themselves of this provision in the Law of the country.

A good deal of the rest of the Act deals with the conditions of a Hindu marriage. The rites should be those of either party. This means less litigation about the legality of a marriage.

A Hindu marriage should not be celebrated if a person is (1) still united to another partner through a former marriage. Bigamy is an offence; (2) if one of the party was of unsound mind at the time of the marriage; (3) if the girl has not reached 15 years of age and the boy 18;

(4) if the contracting parties are not linked among themselves as Sapindas (3 degrees on the mother's side and 5 in the father's, including the person concerned as one of the degrees) ; (5) not within the forbidden degrees (parent and child, brother and sister, uncle and niece, aunt and nephew, children of both brothers or both sisters) (For the Sapindas and for the prohibited degrees reasonable customs can allow exceptions to the general rule) ; (6) if the girl is below 16 she must get the consent of her guardian : (father, mother, paternal grand father, brother, paternal uncle, maternal grand mother, maternal uncle and any other according to the proximity of relation with the girl).

The registration of a Hindu marriage is necessary, but if the absence of it makes the culprits liable to a light fine, it never renders the marriage invalid.

When we come to another aspect of the Bill, the one of judicial separation or divorce, we see in the main three groups of cases marked out.

A Marriages null and void from the beginning, as in the case of bigamy and prohibited degrees of relationship or sapindaship, when for the two last cases there is not a contrary custom. The decree simply affirms that there were no marriages at all.

B Marriages which are voidable, if one of the partner asks for a judicial separation. The word divorce is used rarely.

The reasons for a judicial separations are : (1) desertions for two years, and the Act explains that the 2 years separation must have taken place just before the petition to the court and when no undue delay has been spent before instituting the proceeding. A separation having taken place years ago followed by a reunion could not be brought about as a case for separation ; (2) cruelty rendering cohabitation unsafe, unless it has been condoned in any manner ; (3) leprosy or venereal disease ; (4) habitual unsoundness of mind from the time of the marriage ; (5) adultery.

Those reasons certainly entitle the victim to a separation, the marriage bond remaining.

Again voidable marriages are those in which the marriage has been contracted below the age indicated in the Act, and when the consent of the guardian of a girl below 16 has not been obtained.

To avoid too radical an opposition of the Hindus, the Bill does not decree that deficiency in age renders a marriage null and void. It could have legitimately been added to the former list of bigamy, relationship within the prohibited degrees or of sapindaship.

C It is when we come to the section on dissolution or divorce that the list of cases which could bring about the dissolution becomes longer and calls for many reserves.

The first is the principle involved, unacceptable to Catholics, that a law can break a matrimonial union. Of course some restrictions are placed in the Act presented by the Legislators : except in rare cases no demand of dissolution can be considered by a court except three years after the celebration of the marriage. Remarriage is allowed one year after the last decree of the Court has been passed without the possibility of further appeal. But it leaves out the main point of contention, namely, to treat a sacred union which a human marriage is as an ordinary contract which can be dissolved by the law.

It is not an ordinary commodity which has been the matter of the contract ; it is the union between two persons, the fusion not only of their bodies, but of their souls.

The causes of dissolution are many : lunacy in the time of marriage, perpetual impotency, which indeed should render the marriage null and void from the beginning according to natural right ; possession of a concubine or becoming the concubine of somebody ; unsoundness of mind lasting, despite treatment, for five years ; absence without giving any news for more than seven years ; leprosy, refusal of marital intercourse.

We let our Hindu friends discuss the matter with the Legislator, but there is a point which appears in the Bill as also in the proposed Code, which interests us to the highest degree, namely: A marriage may be dissolved if the Hindu party asks for it on account of the conversion of the partner.

On what ground can the Legislator pass such a law? Cohabitation is possible, and though the Church does not favour such marriages, she accepts them in certain cases and under certain conditions. Religion belongs to the innermost sanctuary of human conscience, and all other things being equal (cohabitation, union, share of the expenses, in the administration of the goods of the family) one does not see why the marriage should be dissolved.

There is no parity with the Converts Marriage Dissolution Act of 1866 when a convert to Christianity has the right to sue the other party for the restitution of conjugal rights. If the other party repudiates him or her on account of the conversion, the marriage is dissolved. In that case the essentials of married life have been refused. In the Bill of 1952, which will be discussed in Parliament, even if the convert is ready to abide by all the conditions of the marriage, he or she is subjected to the penalty of seeing the home broken because there has been a change of religion.

The introduction of this provision does not seem to be consistent with the secular character of the State. It will foster the spirit of communal separation, and prevent the growth of social peace and harmony which are the avowed objectives of Indian democracy. This and similar provisions like those pertaining to the religion of the minor children of converts seem to have been introduced by the framers of the Bill as a sop to orthodox opponents. But it does not appear that such opposition has been diminished thereby. Parliament must choose between this weak opportunism, and a consistent policy of equal justice and fairness to all communities.

E. Gathier

SOME RESPONSIBILITIES OF DEMOCRACY*

Today freedom-loving people everywhere are keenly conscious of a very simple but a highly significant social fact. It is that, if democracy — the system of organised personal independence — is to preserve the gains it made throughout the world by reason of its victory in the last war, it must devote itself with still greater enthusiasm and effort to the much more painstaking tasks of winning the peace which has followed, albeit somewhat uncertainly, in the wake thereof. Having succeeded, to some extent at least, in removing from the social scene those forces that were actively opposed to its continued existence, the major obligation confronting it now would seem to be that of overcoming the negative impediments, so to speak, to its further fulfilment which yet remain in the way. The advocates and the exponents of this ideal of social organization have been released from the importunities of their restrictive defensive positions, and hence are again free to resume the opportunities of the offensive. Affirmative measures can become the pattern of action for the day.

A proper awareness of, and a due regard for the realities of the present world situation, however, combine to prohibit anything like a total transference of human energies from the weapons and the ways of war to the much-preferred paths of peace. No society may safely, even if it can possibly, overlook a terribly pressing characteristic of the immediate historical moment — namely — that viciously anti-democratic movements are on the march in sections of the world. But the practical necessity of thus continuing to divide, between warlike and peaceful measures, the total democratic contribu-

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tion toward human betterment need not seriously impair either the complete efficacy or even the various partial benefits thereof. It is, after all, one of the well-known facts of life that defensive action can be ordered in such a way as to constitute it a complementary correlative of an offensive drive. What is more, and coming closer to the exact features of the time in question, since the unfortunate circumstances which require this **attendance to matters** of a military nature are as yet rather restricted in their extent, it is still quite feasible to concentrate the major share of emphasis upon affairs of a civil kind.

In the midst of what amount to wars and rumours of war, no society can afford to assume an attitude of blissful indifference to the condition of its implements of physical force. Such a lack of realism would seriously endanger the social well-being. But when, as in the current instance, a full view of the world picture outlines a panorama of prospects for peace which are of tremendous proportions, it is evident that predominant consideration may still be devoted to rational and moral methods of social procedure. It should not be forgotten that the fundamental contemporary illness of society is of a kind which responds most favourably to non-violent, in the material sense, spiritually engendered treatment. In humanity and injustice, the critical diseases of modern life, can be more completely expelled from the social organism by intensely positive rather than negative forms of medication. Consequently, there is little or no excuse for the supporters of the personalized approach to social health failing to apply their remedies with relentless and resolute vigour. By so doing, they provide for the thorough recovery of the patient in the least painful as well as the most rapid manner. A well-defined and dedicated offence on the civil level is clearly the better alternative to, and by far the strongest assurance against the need for a military defence of society. And what might be the primary or main spheres of social life in which this restorative campaign by the proponents of personal freedom and responsi-

bility is to be conducted? It appears to be generally acknowledged that such corrective action must take place in at least three areas simultaneously, if the best results are to follow.

One of these is the political sector. Open affirmation and overt application of the rule which posits the supremacy of individual rights and duties in the basic pattern of governmental affairs has to be secured and sustained on a world-wide scale. Men everywhere must be introduced to, and prepared for enacting their roles in the mighty art of promoting the common welfare of their particular societies, while protecting at the same time the prerogatives of their individual welfare. Neither the location nor the exercise of sovereign authority must be allowed to become identified with any one, or even few sections of a society's membership.

To the extent that the power of control does become thus restricted, the germs of a serious political infection begin to thrive within the social body. Once started, the disorder is not long growing in intensity, with permanent disability being the ultimate outcome. The best guarantee against such a degenerative process taking hold of a society's vitals, is the maintainance of vigorous health in each one of its component cells. Every citizen has to be afforded ample opportunity and incentive for achieving the fullest realization of his intellectual, moral, and bodily capabilities that is obtainable. When such conditions of existence are procured, the ensuing state of a society's life cannot help but be virily dynamic. It is for the most part evident that a democratic political system makes extensive contributions to the practical fulfilment of this ideal. What does not always appear to be quite so easily recognised, however, is the fact that political democracy is in its turn an actual product of a broader democratic situation within any society. Whenever, and wherever democracy has first appeared on the social scene, it seems to have done so traditionally in political trappings. That is to say, it has most frequently

made its entry as a medium of state organization. This is not in the least surprising, when it is recalled that the order of popular control was originally devised as a means of checking drastic abuses of public authority. For nowhere more than in the sphere of government have social excesses tended to become so intolerably vicious. Nevertheless, a not overly extended amount of reflection is required on the part of an observer, to enable him to trace out the substantial connections which bind democracy in politics to its counterparts in two other areas of group relations. Unless progress is made toward a proper integration of these three active branches of society within the democratic pattern, the latter can never truly become a living reality.

The second sphere of social relations which must be impregnated with the democratic spirit is economics. In this category of group affairs, the accompanying line of activities impinge more closely upon the personal aspects of human living. The variegated series of undertakings which comprise such a division are essentially of a type that every individual must engage in continuously.

As a consequence of satisfying this inherent obligation, each person contributes to the molding of his own permanent character in a material and a formal manner. In one respect, he develops a certain positive, productive skill which usually tends to become a central element in his habits of conduct, and which likewise determines, for the most part, the mode of his contributions to the advancement of the common good. In another way, such a course of action secures for himself and his dependents a share of the objective goods and services made available by society, and necessary for the preservation of physical well-being. Viewed as a whole, then, the ramifications of this portion of a person's living experiences are seen to have very important implications both for himself and for the community to which he belongs. To a large extent they constitute the vital "stuff" out of which human society is made. If, therefore, the citizen is expected to possess a democratic inclina-

tion in his political affairs, which are, after all, only an occasional and highly specialized side of his life, he must get the practical "sense" and "feel" of this attitude, not to mention a certain confidence in and enthusiasm for the same, from a regular acquaintance with its features in this more routine and relevant set of social contacts. A nice awareness of the correct interplay of rights and responsibilities between persons and properties in matters of the market, is a most valuable aid to the formation of proper notions regarding the same factors in affairs of state.

The attainment of a democratic economic order requires, of course, as an essential ingredient, a situation or condition of mutual confidence and cooperation on the part of the various participants in the economic enterprise. There has to be a real recognition of and a rigid respect for the rightful position of the several sets of members. Employers, employees, and consumers, the primary components of the economic unit, should share in the exercise of regulative authority, in much the same fashion as do all sections of the political unit. The first two of these economic groups, as direct and intensive contributors to the functioning of the productive system, should have an adequately proportioned share in the specific direction of the concern. Employers, as investors of capital, and employees as investors of labour, each of which contributions is a unique and complementary co-principle in the productive process, should stand as partners to one another. The former would be primarily responsible for the material and financial status of the undertaking, the latter would exercise authority in all personnel and disciplinary matters. Consequently, the duties and prerogatives of management will be assumed by a coalition of the representatives of these two groups. The consumer, in recognition of his indirect, though none-the-less real connection with production, and his proximate as well as important position in the mechanisms of distribution, has also to be admitted to the councils of management, in an advisory role at least. Reorganization along the lines of such a pattern is bound to procure an effective economic democracy.

The third zone of social relations which stands in further need of the democratic touch is the one pertaining to culture. It goes without saying that, since culture is a concept of many different shades of meaning, there is more than a little difficulty to be faced when embarking upon a programme of reorganization or renovation in its regard. The basic contours of this sociological region cannot be drawn with the same degree of exactness as they are in the case of politics and economics. Supposing, however, for the purposes of this inquiry, the cultural zone is visualized as embracing the three main lines of non-political and non-economic human conduct—namely, education, recreation, and health services. What is to be said of the consequences that can be expected to follow for them from a democratic social order?

To begin with, on these points, it should be emphasized that the human experiences which transpire here are among the most highly personal and closely intimate of any that are found in social life. Not only are these activities bound up with the daily routines of every citizen, as was seen to be the fact with respect to economic endeavours, but they impinge, at the same time, upon items of the deepest concern for each one. Since matters of education, recreation, and health reach into the heart and soul of the social members, they constitute the really vital centre of the social process. Under these circumstances, it is quite evident that the cultural side of a society's operations determines to a large extent the political and economic features of the same. According to the manner in which a man thinks, feels, and acts in his informal or spare moments, so will he ordinarily continue to function when he is carrying out his public responsibilities. It would seem, therefore, that the successful cultivation of a living and a lasting democratic social order depends in large part upon the depth to which the roots of the system are sunk in the cultural soil of a society. Unless this social substratum nourish the plant, they labour in vain who seek to improve it. And what are a few of the primary sociological characteristics which indicate the richness of the cultural ground for these purposes?

One is the quantitative scope of the social opportunities offered here. What portion of the total population of a society are given real, as distinguished from superficial, access to its medical, educational, and recreational facilities? Is every member assured of essentially the same identical right to participate in the advantages rising out of these common undertakings? The situation envisaged by the implications of these questions is not one, of course, which specifies that the activities referred to must be completely and exactly the same in every case. The true relative position of the individuals involved is not to be one of identity, but rather a relationship of similarity. This entails a certain proportional state of equality between all sections of the population. The practical consequence of such an arrangement is to assure that everyone will stand on the same fundamental footing. Under the same circumstantial conditions, those concerned will be entitled to the same satisfaction of needs. A fully democratic society recognizes all of its human constituents for what they really are, namely, possessors of the same basic nature, with certain unique modifications thereof setting each one off unmistakably from every other. Therefore, the cultural opportunities which are established and provided by such a social order must be intended for the use of every one, but in accordance with each one's particular needs. In this latter connection, it cannot be overemphasized that the dominant standard for assaying the state of a person's needs must ever be that person's position as a rational, moral, and biological being. Factors of caste, class, race, and religion, if they are to be allowed to exert any influence at all, must be restricted to a subsidiary position.

Another very relevant characteristic is the qualitative nature of these social relations. Are they truly dynamic, self-impelled and self-controlled movements? Or are they rather only dull, driven things, more a product of external forces than the resultant of vigorously immanent activity? Manifestly, only the first of these alternatives is of a kind

that will be appropriate for democratic purposes. Unless a culture springs from and is maintained by a people themselves, it cannot be conducive to the flowering of democracy amongst such people. Two elementary social qualities distinguish this cultural life which is positively alive. It will provide for a sharing in the responsibilities of direction and supervision by the entire body of participants. Not only will the cultural centres be considered as focal points of service for the people, but they will be accepted as institutions consisting of and operated by these individuals as well. Furthermore, procedures will be developed and followed which somehow make it possible to induce capable persons to come forth from the great body of members and undertake to prepare themselves in more highly specialized fashion for the unique and most necessary tasks as leaders. In other words, from start to finish, the cultural mechanism will be an internally integrated and operated affair. Needless to say, the determinants of acceptability for action here, whether it be of the primary or the more advanced type, will be strictly in accord with those set down for granting membership. Mental capacity, moral stability, and physical stamina would form the core of the testing standards.

The contents of this very general analysis of contemporary social conditions may be said to indicate a sort of schematic view of certain courses of action which seem to be incumbent upon the devotees of democracy in our time. Unquestionably it implies that there is ample room for improvement, and hence a wide area for effort open to those of this persuasion who are frank in their appraisals, and earnest in their intentions. Politically, economically and culturally, democracy still has much ground to gain. While the contours of the terrain over which the advance must be made, in order to obtain the desired objective of a socially integrated democracy, are such as to require a three-pronged deployment of available strength, it is, nevertheless, quite evident that the major drives must be made in the economic and cultural sectors. For one thing,

there have been fewer democratic advances in those areas than in the political field. For another, consolidation of past democratic accomplishments, and initiation of new ones, in the sphere of public affairs waits upon the completion of similar progress in the more private phases of human relations. According to a report of a recent pronouncement by our present Holy Father, on the subject of the social question, he appears to have emphasized the need for strenuous action along these very lines. "The first task now before us in the Pope's opinion," says this report, "is, 'The overcoming of the class struggle through an organic coordination of employer and employee'" "In the second place", he continues, there is need for 'the protection of the individual and of the family against the vortex which threatens to draw them into an all-embracing socialization.....' *

John S. Connor

INDIAN SOCIALISM

Among the currents of Indian public opinion, one of the most interesting is the development of socialism as represented by the Praja Socialist party. Social trends are liable to mimetism and take a distinct colouring from their background. It would be wrong, and foreigners easily make the mistake, it would be wrong to daub Indian socialism with all the hues and shades which mark out European socialism. Indian socialism, whatever it may have looked in its infancy, has now distinctive features which render it acceptable in respectable society. It rightly claims to be an heir to Gandhiji and boasts of Gandhian methods. Last year, its leader, Mr. J. P. Narain, went into a retreat of several weeks in a Ghandian mood of purification; soon after, he sponsored the Goodhan Yagna movement.

* THE NEW CABINET AND THE OLD DEAL, J. B. Sheerin, C.S.R. ; *The Catholic World*, January, 1953, pp. 242-43.

initiated by Gandhiji's disciple, Vinoba Bhave. One hardly fancies socialists of the European type going the round of landed proprietors and persuading them in the name of mercy and non-violence to surrender their domains to landless labourers. Recently he was invited by Mr. Nehru to discuss a possible co-operation between the Congress Party and the Praja Socialist Part. The pourparlers ended inconclusively. The advocates of parliamentary democracy little regret such an outcome. Official coalition between these moderate parties would have proved useful against communal and communist forces, but it would also have given the Communist party the glamour of becoming the official opposition party.

What is of immediate concern to us, however, is not the political outcome of the negotiations but the social trend they revealed. Mr. J. P. Narain published a 14-point programme and commented on its contents in his covering letter to Mr. Nehru and an interview to press representatives. For future reference we reproduce the programme, and add a few notes on some points.

Draft Programme

- (1) Constitutional amendments, (a) to remove obstacles in the way of social change; (b) abolition of constitutional guarantees to Princes and civil servants, etc.; (c) abolition of second chambers.
- (2) (a) Administrative reforms at all levels, including decentralization of political power and administrative authority; (b) reform of law and procedure; (c) summary and effective machinery to deal with corruption.
- (3) (a) Redrawing the administrative map of India on the basis of linguistic, economic and administrative considerations. (Appointment of a commission). Reduction of administrative costs by having regional (multi-state) Governors, High Courts and other top level tribunals and Public Services Commissions.
- (4) (a) Redistribution of land to remove economic inequality and exploitation. Preference to be given in all such schemes to landless labour and poor peasants. (b) Immediate stoppage of all evictions. (c) Suitable legislation to prevent fragmentation

- and to bring about consolidation of holdings. (d) Abolition of the remaining forms of landlordism. (e) The rural economy to be transformed into a co-operative economy through compulsory multi-purpose societies. (f) State assistance in providing credit and other facilities to agriculturists; such assistance to be given through multi-purpose societies. (g) The State, as far as possible, to deal not with individual peasants but through a group of them organised in a co-operative or panchayat. This is to include collection of land revenue, a part of which to remain with the village as organised in the multi-purpose society or panchayat.
- (5) Reclamation of waste land and settlement of landless labour on it through village collectives. No waste land to be allotted for capitalist farming.
 - (6) Nationalization of banks and insurance companies.
 - (7) Progressive development of State trading (in key materials).
 - (8) Selected number of plants in different industries to be owned and run by the State or co-operatives of autonomous corporations, of workers' councils fostering organisations of technicians and managers to provide expert advice and administrative personnel for state enterprises.
 - (9) Unified trade union movement organised on the basis of the union shop. This will enable the unions to become socially responsible agencies.
 - (10) Nationalization of coal and other mines producing important minerals.
 - (11) Association of workers in the management of State enterprises.
 - (12) Demarcation of spheres of large and small scale industries, and establishing, encouraging and protecting small-scale industries.
 - (13) As a first step towards achieving economic equality in the country, higher salaries and emoluments in Government services shall be scaled down.
 - (14) The spirit of swadeshi to be promoted and to pervade all walks of life.
- J. P. Narain admits his programme is far-reaching, yet he insists that it should be taken in hand immediately and rapidly. "A great deal can be said for caution and fearing to create too many upsets, but in the balance, if one has a

definite political philosophy, one must act and move boldly towards one's goal. The move must be rapid and drastic at the beginning... If India fails to present anything but a pale picture of a welfare state (which phrase I do not particularly like. Gandhiji's and Vinoba's Sarvodaya is a far better phrase), I am afraid the appeal of China would become irresistible and that would affect the lives of millions and change the course of history disastrously." It should be noted, however, that "our approach to Socialism is not doctrinaire, hidebound or conservative. But we have our own ambitions and wish to start where both the East and West have ended up and build a society in advance to theirs (not in material wealth").

Out of the programme, a few points may be singled out about which the susceptibilities of Catholic readers who are not well read are more easily roused. First of all, it must be noted that the Praja Socialist programme does not advocate wholesale nationalisation and rejects the idea of State capitalism. "At present the mainsprings are in the hands of private enterprise and it is the State that subserves the interests of the former. The situation has to be reversed." Some industries may be left in private hands, small-scale industries must be encouraged, landless labourers must be given fields, etc. The mines are already nationalised.

The most revolutionary proposal is the nationalisation of banks and insurance companies. It is insisted on because it is one of the most strategic points of national economy. When one observes Indian conditions, one is forcibly reminded of the words of Pius XI in *Quadragesimo Anno*: "It is obvious that not only is wealth concentrated in our times but an immense power and despotic economic dictatorship is consolidated in the hands of a few who often are not owners but only the trustees and managing directors of invested funds which they administer according to their own arbitrary will and pleasure. This dictatorship is being most forcibly exercised by those who, since they hold the

money and completely control it, control credit also and rule the lending of money. Hence they regulate the flow, so to speak, of the life-blood whereby the entire economic system lives, and have so firmly in their grasp the soul, as it were, of economic life that no one can breathe against their will." One can well argue that this is one kind of property which carries with it "a dominating power so great that it cannot without danger to the general welfare be entrusted to private individuals (*Quadr. Ann.*)", the more so that in countries like India there is the danger of a "deadly and accursed internationalism of finance or international imperialism whose country is where profit is. (*Quadr. Ann.*)"

The dangers arising from nationalisation of certain industries are well known to the authors of the programme. J. P. Narain writes: "To my mind equally important with nationalisation is the question of management of nationalised industries and State enterprises. The tendency of the State, in other words, of the Ministers and officers is to concentrate all power in their hands in the name of efficiency. This cannot be but destructive of socialism. The bureaucracy is not interested in those values and nationalization might merely end up in State capitalism, which is a horrible prospect. I should add that from the point of view of production and efficiency, bureaucratization of industry would be disastrous. Efficiency and production would both rise if the workers were made willing and equal partners in the enterprise." Is not this well in accordance with the schemes of co-gestion or co-determination which register the most recent advances of Christian democracy in Europe?

Another crucial point which readily raises Catholic eyebrows is the abolition of rural landlordism. It should be made clear from the first that this reform which stands as high in the Congress programme should not be construed as abolition of private property. The socialist insistence on allotting fields to landless labourers and on cooperatives in agriculture and in industry is proof enough that they do not

dream of so inhuman a measure as the eradication of private ownership. They rather aim at a just and fair distribution of national income and national resources, keeping in mind the needs of each citizen and of the whole nation.

As *Quadragesimo Anno* says, "when the state brings private ownership into harmony with the common good, it does not commit a hostile act against private owners but rather does them a friendly service; for it thereby effectively prevents the private possession of goods, which the Author of nature in His most wise providence ordained for the support of human life, from causing intolerable evils and thus rushing to its own destruction; it does not destroy private possessions but safeguards them; and it does not weaken private property rights but strengthens them." The right of possessing goods privately has been given not by man's law but by nature; "public authority cannot abolish it but can only control its exercise and bring it into conformity with the common weal".

But what about compensation to the large-scale zemindars? If the end (fair distribution of land) is good, the means (expropriation) should be pure as well and necessarily accompanied with a just compensation. On this point, the 14-point programme is silent. In his press-conference, J. P. Narain explained: "That means it is open to discussion. Some people want market value as compensation, but to us rehabilitation compensation seems adequate enough. But that is an open question."

The amount of compensation supposes the answer to many questions. Is "rehabilitation compensation" enough (i. e. would it be enough to let the zemindar keep 30 acres of his land and receive an annuity for ten years based on a fair rent for another seventy acres only)? Or should the market value of large properties be paid in full compensation? In any case, even the Congress party never offered such full compensation and several impressive arguments are advanced against such a scheme. What of the

title of many zemindars? Did they not unfairly benefit by the spoliations of foreign invaders? Were they real proprietors, or mere rent collectors? Did they not acquire land through oppression, threat or other disreputable means? Have they all along paid just wages to their landless labourers or were they merely satisfied with keeping their labour force alive without ever considering that their sin did cry to heaven for vengeance? Should they not be made to pay compensation themselves? Undoubtedly a certain number show themselves merciful enough, possibly more merciful than quite a few officials. No one should dream of putting the innocent on the same level as the guilty. But who among them is innocent or has never fostered a guilty mentality of the others? In our view it is nearly impossible to answer the question.

There remain two fundamental problems to be solved. First, what is the market value of large estates today, with a red revolution or a red invasion on the horizon? Secondly, is it not a fundamental point of social justice for the State to begin reform by first establishing a just system of landed property? Does not the common good demand that first of all the property regime be such as to make sure that the national resources be made to satisfy the basic needs of the nation and so attain their natural purpose? Does not the question of fair compensation come only after having established a socially just system? If it is possible, and in the measure in which it is possible, expropriated landlords should be given what is their just due. Few people would deny this, but what is due? What is possible? Possibly one or other reader would expect the Church to express an official opinion on the amount of compensation to be paid. It is her duty to disseminate and interpret the moral law and economic life as well as any other sphere of human life should be stamped with genuine morality. Ecclesiastical authorities time and again remind governments and citizens to be just, fair, kind in all their dealings. But it is not for them to fix the price of houses and horses, loaves and lands. For such a determination supposes a technique

for which the Church "is neither suitably equipped nor endowed by office"; it lies within the technique of the temporal order which is directly entrusted to the State. It rests with the conscience of legislators to meet the demands of justice and fairness and to seek the common good of the citizens in temporal welfare.

It is likely that not each and every member of the Praja Socialist party agrees to each and every item of the 14-point programme. That was not our point; we only wanted to single out in all sincerity that its demands framed by its leaders "come very near those that Christian reformers of society justly insist upon." If we rightly interpret their views, they keep in mind the dignity and liberty of the poorest citizen. They introduce a welcome note of personalism in their outlook on property, industry, and management of enterprises; they are keen on village solidarity and opposed to soulless bureaucracy. They urge that as soon as possible (and their expectation that the possible may be reached early appears unduly optimistic) that "the distribution of created goods which is labouring today under the gravest evils, due to the huge disparity between the few exceedingly rich and the unnumbered propertyless, must be effectively called back to and brought into conformity with the norms of the common good, that is social justice (*Quadr. Ann.*)."

In other words, they want that property, even private property, be made to fulfil its social function. Private property implies personal administration and social destination.

A. Lallemand.

SOCIAL CHRONICLE

Teachers Strikes

Since this time one of the most important and spectacular strikes has been the one of the Punjab teachers. 13,000 left their classes. 4,500,000 hours of class were lost. Two causes of strikes were brought about: non-payment of salary overdue to the teachers, and increase of pay. The first reason has come about because the teachers are employed in the District Board Schools. It is to the District Board to pay them. But they had no money, nor was at first Government ready to advance them the necessary sums. Government took even the position that the conflict being between Local Boards and teachers it was not its duty to interfere, or at most it could act as arbiter between the parties. In the long run, Government advanced the money to the Board which in their turn paid the overdue salary to the teachers. Teachers were to be paid for the days of strike and there would be no victimisation for having taken part in the struggle. As for the increase it was agreed that it would take place at the beginning of the next financial year, namely in April. Shri Bhimsar Sachar, Prime Minister, nearly reopened the crisis in stating that he did not yield to pressure in granting the allowance, and made no categorical promises about the increase of Rs. 5 to low-paid servants, and consequently to the teachers.

The strange attitude of the Punjab Government has not brought credit to it. This is one of the results of the struggle. The second is loss of discipline in the schools. Striker-teachers have shown the way to indiscipline. And ultimately the boys who had to prepare examinations have not been able to do so in a sufficient manner.

Now that the Punjab Teachers strike has been ended the U.P. teachers have taken this weapon to obtain redress from the Government to some of their demands. Among them the payment of the pay overdues appears as very legitimate. So also an increase of salary. Several of them

have been arrested while offering satyagraha. Hunger strikers have been forcibly fed. This is a move in the right direction to stop those kinds of manifestations. For the rest Government is up to now adamant. It wants to keep by all means its prestige and affirms that it is ready to replace the strikers.

Police Strike

Another major dispute has been the one of the *Madras Police*. Two members of the Police Association's committee having been sent to jail the policemen protested and refused to take their pay. C. Rajagopalachariar, the Chief Minister, in a statement to the press, confessed that some of the revindications of the policemen were quite justified. Henceforth they would get only one day parade a week, and would have a full day out of duty. If circumstances forced to curtail this day of freedom, the policemen would get an extra pay.

The right of forming an Association was acknowledged, also the one of electing the members of the Committees was granted. Also the one of changing the seat of the Association. They were advised to choose as President a retired Officer able and willing to take up this duty in order to avoid difficulties with the routine of the services. They are unavoidable if the President is also an active member of the forces.

The Association would be allowed to present claims and suggestions, but not to take up the defence of individual cases.

As for one of the most important claims, an increase of salary, the Prime Minister showed the empty coffer. It would be done as soon as circumstances would permit it.

The velvet glove had been shown conspicuously. The iron hand appeared two days later when the Policemen again refused to take their pay after receiving, exhortation to do so from Government, and order from their association to

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abstain from it. The recognition of the Association was withdrawn, 45 members of the Executive Committee arrested. Others followed them. In North Beach Station there was a scuffle with 8 constables wounded two of them being sent to the hospital. 183 policemen went into custody. 51 were dismissed, 81 were kept under Act 154 Cr. P. C. for prevention of offences. A certain number of actions at law has to follow.

Swatantra, a Madras Magazine, asks if the suppression of an Association is in accordance with the spirit and the letter of the Constitution and if there is no other means than preventive detention to insure discipline.

Happily time heals many sores and has brought peace among the keepers of law and order; Government on its part has relaxed its strong hold.

Sweepers of the United Provinces

Lucknow, Agra, Bareilly, Allahabad and of a dozen other cities went on strike. They wanted better pay and better housing. During 8 days they refused to work endangering the health of the towns. The strike was declared illegal. Act 144 came in to stop processions and meetings and to send some people to jail. Sweepers are necessary workers, the new Code of Labours will submit them to compulsory arbitration. Meanwhile the sweepers of the U. P. did not see any other means of getting their grievances taken care of. The housing problem is one of the most urgent ones. Those who refuses to care for it should go and live 24 hours with the sweepers to change their views.

THE REFUGEES' PROBLEM

The total number of refugees will never be known exactly. Eleven millions was the number given for India, and Pakistan in her turn claimed to have received 7 millions. Bigger estimates are at times quoted. Sri Jain, the Minister of Rehabilitation, in his annual report affirms that actually the total displaced population now exceeds 8,000,000.

out of which the number from East Bengal is slightly over 3,100,000 or roughly 39%.

Since the census of 1951, 540,000 persons have crossed over the border to take shelter in India. Most of the refugees have come to Western Bengal which now harbours 2,600,000 persons or 84% of the crowds coming from East Bengal. Though the flow has subsided and some went back to their former places in the East Bengal, few indeed, there is scarcely a week when some people do not come to India.

Displaced persons from West Pakistan are equally divided into people coming from rural areas and from towns, while in the East they come generally from rural areas.

The chief attention of the Government was for the last three years centred to the East Bengal refugees. The work of rehabilitation in Bengal lags somewhat behind the one undertaken in the West because it began two years after the former and it was difficult to have in the East a clear estimate of the problem. Besides persons coming from East Bengal often refused to settle in places outside Bengal. Leaving aside the sentimental reasons which all the same played a part, we have to remember that in Orissa and Bihar Bengalees have often be looked up as "foreigners" coming to exploit the country.

There are other economical reasons. While in the West Bengal rural displaced persons could be resettled at the cost of Rs. 1,150 per family, in West Bengal it amounts to Rs. 1,750; Orissa 2,100 in U.P. about 2,200 and in Bihar about 2,700, excluding the cost of acquisition of land. These sums of money are advanced as loans to the agriculturist who is not really to burden himself with the bigger loans.

230,000 families of East Bengal have been settled in rural colonies or in professions ancillary to agriculture. 25,000 families are likely to be settled during the coming financial year. Loans advanced for the purchase of bullocks, seeds, implements, etc., up to 1952-53 totalled Rs. 7.74 crores. This amount does not include the money spent in land acquisition.

Expenditure at the end of 1952-53 for the building of houses totalled Rs. 11.4 crores and the amount for the year to come is about Rs. 2.98 crores. The number of houses completed or under construction up to the end of December 1952 was 160,000. Two townships were also established at Fulia and Habraaigachi and the Government in addition constructed 9,000 houses.

For persons in business and industry loans have been given by Government to the tune of 7.14 crores till March 1952 and provision for Rs. 3 crores has been made for the new year.

Employment exchanges have secured work for 34,000 displaced persons from East Bengal. Technical and vocational training has been given to 10,000 persons and 4,000 are still under training.

About 120,000 pupils from East Bengal receive education in more than 1,000 schools opened for them by the West Bengal Government at the cost of Rs. 28,00,000 a year. Grants and loans have been given up to September 1952 to 213 secondary schools and 117 colleges; it amounted to Rs. 34 lakhs. Total expenditure on education in the eastern zone is about Rs. 3 crores. About 38,000 unattached women, and children and old and infirm people are cared for entirely by the Government in hospitals or homes.

As regards Western refugees land has been allotted to 534,000 families who received Rs. 9.28 crores.

Out of some 2,500,000 displaced persons, 2,371,000 have been housed. More than 150 colonies and townships have been built including 22 around Delhi. Next year 30,000 houses will be built and Rs. 7.3 crores have been set aside for this purpose.

Eleven crores have been advanced to 176,000 persons.

Employment exchanges found work for 167,000 persons while the State took 80,000. The total expenses from the beginning of the movement of Displaced Persons is about 178 crores. This gigantic effort of the Government should be acknowledged.

The life in camp, chiefly for people accustomed to the freedom of the country, is certainly hard and at times demoralising.

People complained of the unhealthiness of some of the camps, the one of Charbetia (Bengal) in particular. 300 families deserted the camp and went to Calcutta. The camps of Bihar and Orissa, Ranchi, Gaya, Alwa, are relatively empty.

750 refugees sent to Cooper's Camp, Ranagat, refused to detrain before some promises were made about necessary amenities.

Round Calcutta, trains have been stopped by refugees. And squatters have taken Howrah and Sealdah as their permanent homes, started procesions and some of them resorted to fast to call attention to their lot.

Mrs. Kripalini voiced the complaints of the displaced persons around Delhi. Even the town of Nilikheri does not offer to its inhabitants the occupations they need. From Faribad town 800 to 1,000 come every day to Delhi to work as unskilled labourers. In the hospital not enough beds are found for T.B. patients.

Revolts took place in some camps, with firing and deaths at Jullundur at Yole camp.

In Bengal some cases tend to show that Harijans settled on land and working it for two years have been afterwards turned out by the Zemindars who got the profit of their work. Muslims also in West Bengal complained of having been at times evicted by evacuees. Government has been able to settle about 70% of these cases.

It is true that in East Bengal Harijans complained of forced conversion to Islam and of want of money to cross over to Western Bengal.

Lawyers and Doctors want money from Government in order to start practising their trade. For the Doctors, with the general penury of them all over India, and with the actual epidemics of cholera, the thing seems not too difficult.

Unluckily many are expecting too much from Government and would be glad to live on the dole system.

There are also misunderstandings. When people have settled first as squatters on Government land, the readjustment is not difficult, but when it is on lands belonging to other persons it is at times very hard to square the accounts. Even when they are settled on the land belonging to Pakistanis living beyond the frontiers, it is at times difficult to make the refugees understand that their occupation does not give them right of property. A law must be passed dispossessing the first owners of their right of property and it is the whole question of friendly settlement with the Pakistani Government which comes into question.

The New Delhi Lower House has passed the Evacuee Amending Bill, authorizing Muslims living in India to dispose of their property up to Rs. 3,000 without any special permission from the Custodians of evacuee properties.

Actually 12 lakhs of files relating to evacuee properties in Pakistan are ready but no solution seems forthcoming.

Pakistan asked Delhi on November 20 to scrap altogether the evacuee property legislation, and wanted India to do this friendly gesture before they could contemplate any measure of agreement.

Sri A. P. Jain, the Rehabilitation Minister at Delhi, could not, in view of the position taken by Pakistan affirm anything but his desire to settle the question of evacuees as soon as possible. Meanwhile he had earmarked 2.25 crores for compensations, in the present year to widows, old and infirm persons coming from West Pakistan.

The Centre has put aside Rs. 32 crores for the refugees. 3.76 for education, 8 for Governments loans and advances to the States which have received evacuees from East Pakistan. 7.5 crores for those receiving people from West Pakistan, and 2.5 for advances to business men, etc. . . .

The cyclone of March the 16th rendered 15,000 persons homeless most of them refugees. At Tezpur, Bengal, 30 houses have been destroyed by fire.

A point of jurisprudence has been settled by the High Court of Bombay. No share in the property of evacuees can be given before all debts have been paid for.

The Backward Classes

The refugees are not the only problem which gives headaches to the Ministers. The one of the Backward Classes is the second. Babu Rajendra Prasad, the President of the Indian Republic, on the 18th of March, called for a "New Deal" in favour of the Backward Classes. Political equality is useless if there is no remedy for the economic and social ills of the poor. The number of the Backward people according to him reaches 140 millions.

Remaking the addition, Pandit Nehru came to the following results : Scheduled castes 51,350,000 ; scheduled tribes 19,136,000 and 80 millions to be placed under the Backward Classes. So from 140 to 150 millions on 360 millions who are socially or economically backward.

Pandit Nehru told his hearers that he disliked the word "Backward Class" because it was difficult to judge who has to be included in them. Is it poverty, but 90% of India is poor. Is it illiteracy ? In that case we come again to 90%. The clothes used, the ways of living are but superficial criteria.

To those officially enrolled under the banner of the "Backward Classes" the Pandit gives this sound piece of advice, "Get rid of the sub-castes and subdivisions among you. It will be easier for the reformers to deal with great units than with a multitude of subdivisions in order to bring them to the level of the progressive group."

E. Gathier.

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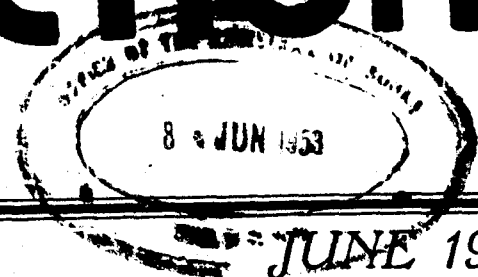
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SOCIAL ACTION



JUNE 1953

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HERE AND THERE

Inversions

Normally secularism keeps at the level of mundane life and remains impartial vis-à-vis supra-mundane doctrines. Not so with a few of our secularists when judging of the work of foreign missionaries. They welcome outside assistance in economic, educational, medical and social works; for them apparently it matters little what is done in those fields: whether those missionaries are contortionists in education, extortionists in economics, abortionists in medicine or exhibitionists in society. Such questions are not raised. What apparently matters most for the secular state is which supra-mundane doctrines are taught and which mystical paths are recommended. "The sooner they stop evangelical work, the better," and that is what is being watched with Argus eyes. Our secular state is being turned into a theocracy: a strange inversion indeed!

No less a strange inversion is reported about two missionaries in Bihar who are alleged to preach the good news of the previous regime and the bad news of the present. That certainly would be preaching a kingdom of this world and inviting the wrath of a republic of this world.

One feels tempted to dismiss those two stalwarts back to their Bible classes and our un-secular politicians to our Constitution. Such types are unawake to their tasks and liable to lapse into inversion moods.

Evangelism in Social Work

Thus one is led to review the worthy motives a Christian may nurse in social work. The motive may be fellow-feeling, philanthropy, neighbourliness, all honest human motives. It may be the spontaneous blossoming of Christian charity which sees Christ in the least of the little ones: "the apostolate of the rose", as Gandhiji called it.

Unlike unconscious roses, apostles may laudably foresee and even intend that men will witness the good work and praise the Father who is in Heaven. Nor would it be blame-worthy, it would even be meritorious for them to consider social work as a means to attract the sympathy of non-Christians, dissipate prejudices which bar or mar inter-communal relations and win respect for Christ's grace which inspires good lives.

No Bargain

What would be wrong would be to make social help a part of a bargain, medical attendance on one side, Sunday attendance on the other, grace in social help and grace at meals, etc. Faith is not a barter commodity; the offer would be unfair, even if it were provoked by caste oppression or official favouritism on the other side. What is most crucial in social work is a deep respect for the human person who is assisted. The Almighty shows the greatest respect for man's personality, and all social workers should take after Him. Could we expect our secular politicians to evince similar preoccupations?

One Swallow

"St. Xavier's No. 1" is now a landmark of Maharashtra at least of Gotmal, a ten-hut village near Karjat, inhabited by semi-primitive Katkaris. It embodies the original effort of the Principal and students of St. Xavier's, Bombay. Elsewhere students build roads, run mobile dispensaries, assist refugees, etc. In Bombay they thought in terms of homes. The tiny cottage (two rooms, verandah, corrugated roof)

took a fortnight of the spring holidays. The project was a model of modern organisation: lads taken from all communities, cook and cooking up to the best picnic standard, regular hardwork, brows dripping with sweat and hands with mud; a live school of realistic social training. The inauguration day was a great success, complete with press reporter, press photographer and the Education Minister to declare the hut to be duly and truly open.

The Principal's speech was aglow with pleasure and tempered with long-sighted restraint. The experiment was all that could be desirable for the students: manual work, inter-communal amity, altruist complex. But what of the villagers? Only a few had given measured help. At the rate of two huts a year, the scheme will fall within the national five-year plan. But unless the villagers come forward more boldly and gratefully dispense with university labour to build their homes, the social goal will not have been reached. It may take two or three years to test if outside help will rouse self-help. There lies the crucial point in social assistance among the depressed classes: to rouse in them the desire and the hope of improvement on the basis of self-help. Relief should aim at rehabilitation.

Principals, Please Copy

The Xaverian experiment is a pointer. Schools and Colleges should profit by holidays to give their educational task its finish. Social education is as important as academic or technical training, and for social education practice is vital. Why let our youths fritter away their holidays in aimless drifting after moody pursuits? Why even organise their leisure in profitless individualism? Are our educators, educationists, educationalists going to be satisfied with turning out pretty petty bourgeois? India is passing through a severe crisis, national reconstruction is on. Schools and Colleges should not be found wanting.

A. L.

WOMEN AND SOCIAL SERVICE

The present technical age with its success in raising the standard of living has considerably increased the importance of family and social service. The chief object of every social worker is to make human relationships more spiritual and more harmonious, and social legislation more human. For this the work of women is of primary importance. A great Christian leader said lately to a group of women: "We consider your present work of peace-making as the greatest and the most salutary that Providence has ever given you. You must embrace it as a Mission that God himself and mankind have entrusted to you. Consecrate yourselves to it whole-heartedly."

The Role of Women

Catholics and specially Catholic Women have special obligations and great responsibilities in the twofold duty of social and spiritual training. Better than anyone else, they are able to undertake it and carry it through with the aid of the indispensable technical assistance. As Bergson said, they will bring to it "un supplément d'âme", "an additional spiritual element", thus securing its real effects of life, progress and salvation.

Women play an essential and unique part in this, that no one else can replace both for the individual and for society. Women are naturally more intuitive, more observant, more psychological. They are quick to grasp the situation, to foresee the consequences of a word or an action, to adapt themselves to people and circumstances. They are more sensitive, more apt to be governed by love rather than by reason, to get in touch with others and to devote themselves selflessly. On account of their vocation to motherhood their duty is to create and protect the home, to train their children and even their household. They are the

"home-makers", the dispensers of the family resources. "When you train a man, — said an eminent woman — you are training only one human being, but when you train a woman, you are training a whole family".

The modern promotion of women in the economic and social order opens up to them many professions and careers to which formerly they had no access. And at the same time the modern technical improvements have relieved them of many material duties. In many countries the schools for women are increasing, and little by little their education tends to become almost equal to that of men. A good many women are called out of their home circle whether it be due to the necessity of earning their living, or on account of the modern conditions of social life, or even for their own desire of developing their personality. Any way, the sphere of their influence extends now far beyond the family circle.

Thus the principal spheres of action where women can exercise their eminent gifts for education are first the family and then social service.

Women in the Family and in Social Service

The family responsibilities of every married woman are great, comprising the care of making a happy home, sufficiently comfortable, pleasant and peaceful; the wise administration of the household; the careful training of the children, the respect of moral laws condemning antimoral practices; and, above all, the respect of religion.

The social responsibilities of women in the sphere of human relationships, of economic and social development, of social service, require from them knowledge and understanding of the present-day problems not only in their own country, but throughout the world. Thus women will be able to fight against the causes of suffering, injustice and hatred. They will be able to make institutions more human, to help the distressed, to teach mankind mutual love and

support. These are some of the duties calling for the devotion of women.

But in order to be equal to their high vocation women need a serious preparation: practical, intellectual and moral. Hence the urgent need in every national or cultural community for family and social learning, including: (1) the training of mothers and workers in professional and social conditions, (2) the training of family instructors and social workers who will be in charge of this first class, and (3) the more advanced training of those who will train this second class.

Social Activities of Women in other Countries

It may be interesting to glance at the activities of some of these schools in various countries. Their aim is to train women for their family and social duties. The programmes and methods can easily be adapted to the means and the requirements of different nationalities and classes. In Paris we have a Training School preparing Professors of Family and Social Science, an Information Service and a technical review. The same exists in several countries of Europe, Central and South America, North Africa, etc.

Depending on their training and under the care of their teachers many new centres are opened for young girls, some already engaged to be married, or for young mothers, adapting the subject matter to their special needs. They function in large towns or small villages, in mining districts, factories, firms, big shops, industrial centres, colleges, etc.

In Brazil, at Rio de Janeiro, an Institute was founded in 1937 with two branches: one particularly applied to social workers, the second to family welfare and domestic science, home-craft and the care of children. Both are recognised by the Ministry of Works, and both form part of the Catholic university feminine section.

In Central America, in Mexico City, an Institute of social service, nursing and domestic science was opened in

1939. This institute works in three different sections: one for girls of the upper classes who have at times so much to learn about practical and social life; a second centre for middle class people teaching and helping girls and young women with very good results and more than 800 pupils; and a third centre that works among the most miserable people living in the neighbourhood of Mexico, in a kind of no man's land.

The same kind of work is carried out in Argentina, Chile, Peru, Equador, Venezuela and Colombia. In this last country a new venture has been started. A great many people from the country districts have crowded the industrial towns, where they are now living in dire distress. To remedy this, a Jesuit Father collected a number of girls among these poor workers and inspired them to devote themselves to the welfare of the others. We opened a training school for them, and after two years training we send them out prepared to help these poor families in many ways. There are now about 300 young women working in Bogota and Medellin.

In many countries these private activities work together with the official technical assistance. In some places, the UNESCO has opened some centres for "Basic Education", the object of which is to arouse the desire for knowledge among the people and also to supply the means for fulfilling this desire.

Similar institutions under different forms can also be found in Africa, Australia and other countries. A directress of a centre in North Africa wrote: "If we want to develop the abilities of young African girls, we must keep in mind the present and future state of their family. We shall not realize their training by an exact reproduction of our European schools. We must endeavour to promote the development of these women without cutting them adrift from their past, so that they can find their satisfaction where they are living. They will never learn how to act by themselves unless they are practising what they have to learn in their

normal surroundings". Hence social programmes must differ according to different countries and their requirements.

What can be done in India

I do not claim to know much about what is already being done in India. I certainly think that it is not little. But I think that what is being done in so many other countries of the world can also be realized in this great country where the ground is already being prepared. Centres of family and social training could be opened in Bombay and there is no doubt that many would wish to take advantage of them.

Several forms of activity could be undertaken :

- (1) The training of young girls or young women preparing for their duties as home-makers, wives and mothers. Mothercraft as well as practical psychology and pedagogy could be taught.
- (2) The training of some who wish to devote themselves to family education or social service.
- (3) Social assistance for the servant class, helping them to improve their standard of living : food, hygiene, dwelling, etc., as well as their intellectual and moral conditions. Above all they should be inspired with the desire to learn more and with the consciousness of their human dignity.
- (4) Social service for the working class, specially for young girls, helping them in their professional and family life, in their fuller understanding of their rights and duties, giving them study circles or clubs in order to help their practical, social, moral and spiritual development.
- (5) The same assistance should be given to those living in country districts under harder conditions.
- (6) Social service should also serve the sick in dispensaries, clinics, hospitals, maternity homes, etc.

(7) We can add to all this the social training of leaders of Women's Associations so that they may be able to undertake the social education of active members in every department of life, spreading everywhere the spirit of peace and concord.

One of the Directors of The World Union of Women's Organisations said at the last Congress : "How great would be the influence of our Women's Organisations if with our characteristic intuition and our practical common sense we could succeed in carrying out our feminine and maternal role and in eliminating one after the other the causes of suffering and hatred which are the seed of all conflicts."

To conclude I cannot do better than quote the words of the encyclical letter "Divini Redemptoris", reminding us of the great percept of charity, the most effectual remedy for the present evils. The "new commandment" of Christian charity contains within itself a divine power of regeneration. If faithfully practised it will bring to all souls a peace unknown to the world. We must always remember that the real value of social service corresponds to the value of charity and love, love for our neighbour and love for God Himself.

(Mlle) M. Rascol.

CATHOLIC AGENCIES AND SOCIAL WORK

The growth of social work to its present position of importance in the national life of almost every country has been one of slow progress towards the better understanding of its obligations. It is usually maintained in the textbooks on social work and action, of which there have been

quite a spate in recent times, that the days of charity are over. The social worker of today must aim at self-help. His purpose is not merely to assuage the pain of poverty, disease, illiteracy, and squalor, but to eliminate the source of pain altogether. This is certainly a very laudable ideal, but is it possible in all cases? Does there not still remain wide scope for pure and simple charity? Is it not true that in underdeveloped countries like ours for instance, where social welfare centres, such as mental homes, asylums, community centres, medical clinics, and all the other apparatus with which the Western social worker is so familiar have yet to be erected, charity has still to be dispensed in large doses?

Or it may be that the authors of the text-books on social work have oversimplified the issue. What they have mistaken to be mere charity, may have really concealed an element of rehabilitation, an attempt to improve the recipient of the benefit. And in this matter, it is not only English or American social history that must be reviewed. What about the European Continent where the traditional agencies of charity were inspired by the Catholic Church and flourished so successfully whenever they were given a chance to exist and work. Only a superficial observer would miss the intimate link between relief and rehabilitation that is to be found in Catholic social work.

Social Work

In this country, Catholic Charity forms a considerable proportion of the total amount of social work turned out by both governmental and private agencies. Statistics however as to the exact number of charitable and social institutions run under the direction of Catholic social agencies are hard to come by. Many of the organisers preferred the shadow of anonymity to the glare of publicity. But this attitude is changing and Catholic social workers, aware of the need for public recognition and assistance, are now venturing out into the open and demanding their rightful share in the national work of uplift and social progress.

Works of Relief and Rehabilitation

The following figures though not up-to-date give some idea of the scope and variety of Catholic social work. They are taken from the Catholic Directory for 1950 and include only the official returns to the questionnaire issued for that purpose. In 1950, there were under Catholic Agencies:

Dispensaries	.. 331
Hospitals	.. 79
Leper Asylums	.. 5
Creches	.. 60
Rescue Homes	.. 5
Homes for Aged and Poor	.. 77
Orphanages	.. 415
Industrial and Technical Schools	.. 152

But during the last two years the work has been expanding at a much faster rate. The results of a recent enquiry show that hospitals have increased to 81, dispensaries now number 495, and asylums of all kinds including leper asylums, rescue homes and hostels for poor girls, have risen to 438 altogether.

These figures by themselves will not give us a complete picture unless the numbers they benefit are shown in relief. Thus 7 dispensaries in Mylapore attended to 143,395 cases; 18 dispensaries in Hyderabad cared for 132,513 sick. Calcutta has one hospital under Catholic auspices with 120 beds; Patna has two hospitals with 220 beds; Ranchi has two hospitals with 213 beds. Both these hospitals belong to Government, but are manned by Catholic nuns. In the Ranchi District there are six Catholic hospitals owned and run by Catholic Agencies.

The Rescue Homes cater for 561 inmates, while the numbers in the Orphanages run into thousands of boys and girls. The hostels give shelter to young women who come into the big cities to find work. The industrial and technical schools train up mostly orphan boys to give them some source of livelihood. In almost every large parish, there is

the St. Vincent de Paul's Society to care for the sick and the destitute.

Welfare work for women is carried along modern case work lines at the Catholic Women's Welfare Centre, Bombay. Since its inception in 1938, it has attended to over 16,000 cases. Most of the work concerns Family Welfare, Delinquent Children, Fallen Women and the finding of employment for the poorer classes of working men and girls. In Calcutta, a home for dying destitutes has recently been opened.

Social Action

The activity of Catholic social agencies is not confined to works of relief and rehabilitation. Because of the crisis brought about by the invention of the machine and rapid industrialisation, the old social fabric that gave men a livelihood and security within the community has worn thin and almost completely disappeared. Social injustice has been magnified by the callous selfishness of the Capitalist. The Church has met the situation by enunciating her social doctrine to suit the new circumstances. She proposes a new social structure based essentially on the principle of giving to each one his due, so that both the employer and the employee instead of being at each other's throats should rather co-operate for the common good. But even though justice be widely administered, there will always remain wide scope for charity; it is here that the social worker must intervene.

There are several Catholic Agencies now in existence whose main purpose is to spread the social teaching of the Church among all levels of society, especially among the industrial workmen and the agricultural labourers, who are the main sufferers from the social injustice of our present system. It is often economic insufficiency and the cruel selfishness of their wealthier neighbours that drives them to accept the alluring myths of Communism. Associations of

Catholic Trade Unionists are now operating in Bombay and Poona. Their work is to help their needy fellow-workers and to secure just and humane terms of employment from their employers. The Young Christian Workers' associations in Bombay, Calcutta, and Nagpur strive to develop the corporate sense among their members, and aim at establishing a new society in which workmen can live and develop like free men and not remain wage-slaves as they do now. Besides these associations, a school for Labour Relations has been started in Jamshedpur, to train labour leaders with a view to guiding the labour movement away from the path of Communist-inspired class warfare, and towards a co-operative social system where equality and freedom will be guaranteed. Over 200 students have already passed through the school. A similar course is soon to be started in St. Xavier's College, Calcutta.

A school for Social Work has been established for the last two years at the Stella Maris College, Madras. It aims at turning out professional social workers. But since the special needs of the country are so acute, and Government would like to draft students for social work, an attempt is being made to train undergraduates for voluntary social work in the towns and villages by giving them a theoretical and practical outline of social service in Catholic colleges. Most of the trainees will belong to the Social Service Leagues already functioning very actively in these institutions. The members of the Leagues are keen and generous, with some knowledge already of what social work implies, and the field in which they must work. If at their receptive age, they are guided and encouraged in the right manner, they should certainly turn out into enthusiastic and fairly well trained social workers of the future.

Co-operatives of various types, some of them inspired by the Antigonish experience, are beginning to appear in different parts of the country. Bombay has a consumers' co-operative; the Kaira district of Gujerat has both credit

and housing co-operatives ; in Ranchi there is a credit co-operative, while an attempt is being made to start one among the fishermen on the coast near Quilon. A Parish Credit Bank to give loans to people on the security of their gold and jewels is flourishing in Bombay.

Much attention is being devoted to the uplift of the Harijans and the aboriginals. So far schools have been the main instrument of improvement, but at present, every method that shows hopes of successfully raising their standard of living is being utilized. It would not be an exaggeration to say that practically every mission station possesses a little free dispensary where simple ailments like bouts of malaria, flu, cuts and bruises, sores and minor injuries are treated. In Madras, a model agricultural farm with hopes of developing into an agricultural college has been in existence for several years. In Hazaribagh, an agricultural school has been started with Government help. In Travancore, the Catholic landlords are being persuaded to improve the living and housing conditions of their tenants.

The Social Institute

To encourage Catholic social work and action throughout the country, the Indian Institute of Social Order was commenced two years ago. It hopes to achieve its aim by disseminating Catholic social teaching and information on Catholic social work to the public through its magazine *Social Action*. It also lends its personnel for training voluntary social workers and to set on foot new social ventures. In time it hopes to become a clearing house for ideas and information on social work and social action.

Motivation

Enough has been said of Catholic social work and action in India. It is worthwhile considering the motives that lie behind this apparently never-ending stream of social activity. For here we touch on a rather delicate point that requires an unprejudiced mind to perceive clearly and fairly.

Catholic social work obviously finds its inspiration in the teaching and example of Christ. Every Catholic knows full well the emphasis with which Christ insisted on the spirit of charity or love for the neighbour. He made it the measure of the disciple's love for God, the touchstone of Christian sanctity. There can be no holiness without charity. Christ went so far as to identify Himself with the poor, the naked, the hungry, the outcaste of society, and said that whatever was done to help these weak and lowly ones would be considered as done to Himself. The pages of the Gospel reveal the extraordinary love of God for man and the high destiny for which He has created him. But man must, with God's grace, take the first step towards his goal, for he is a free being. He is the captain of his own soul, the maker of his own destiny within certain limits. Unlike all other created things, man alone can determine his actions, because he is not only matter, but a combination of matter and spirit. In this lies man's great dignity ; that is why he is called a human person. Each man is 'unique' in a certain sense. He is like other men, yet different from them all. It is his personal dignity and destiny which is at the roots of man's rights, liberties and prerogatives. It is because he is a personal being, that his social environment must be transformed to suit his needs.

'Corporateness'

But this strong emphasis on the dignity and the spiritual worth of each individual, is balanced by the equally weighty stress that is laid on the importance of the common good. All men are recognised to be brothers of a common father. Whether white, black, red, yellow, or brown, they all belong to one human family. This sense of solidarity, of belonging to one group or species, or 'rising' or 'falling' together as one whole is a fundamental doctrine of the Church. Each member must be interested not only in his individual perfection, but in the common good of the whole through which and by which he achieves his goal. Thus he is not

merely a solitary individual but essentially a member of a family. This accounts for the Catholic's great interest in the good of his neighbour, especially when the latter is in material or moral trouble. Nor is his interest restricted to his fellow-Catholics. It is extended to men of all communities, races, castes and creeds, since they are all members of the human race, children of God, the object of Christ's love and the heirs to His sacrifice.

Not Myths

For the Catholic these are not myths. They are deep convictions based on a conscious grasp of the meaning of human life in this world. What reason indicates clearly enough is enhanced by the authoritative utterances of his religion. Doubly sure in his beliefs, he can give himself wholeheartedly to the business of serving his neighbour in the certainty that by so doing he is displaying his love for his creator, and procuring his own betterment.

Consequences

The powerful influence of these convictions can be seen at work in the variety and the wide extent of Catholic social work. There is hardly any kind of social welfare that has been untouched by Catholic Agencies. And precisely because of his underlaying convictions, the Catholic social worker brings to his work a spirit and an inspiration that no amount of purely human training can induce. Nor is his work confined only to almsgiving or charity used in this sense of the term. For the Catholic Church, relief and rehabilitation have always gone together. While almsgiving has been declared a necessary way to heaven, men and women have gone much further in the same direction by dedicating not only their goods but themselves to the service of the poor, the sick, the maimed, the lepers, and the outcastes of humanity. The religious life implies voluntary poverty, celibacy, and often obedience to a superior. Men and women of this type bring to their work an energy and an outlook that no amount of human training can give. The patience, the kindness, the sympathy and quiet self-sacrifice of a nun in dealing with her patients, whether they be

a crippled child, a decrepit old man, an ailing woman, or an unmarried mother, immediately attracts the attention of the most prejudiced and sophisticated observer. A priest like Fr. Damien has captivated the hearts of millions of men by his complete dedication to the service of the lepers of Molokai. Who dare deny that this is not social service of the very highest and noblest type?

Not foreign

The Directory of National Social Welfare Agencies entitled 'Social Work in India,' published by the Indian Conference of Social Work, does Indian Catholics a grave disservice by describing all their social work as the work of a foreign agency. Yet out of the 15,000 personnel in India, only 3,000 are foreigners, many of whom have willingly given up the citizenship of their own countries to become Indian nationals so that they might dedicate themselves more completely to the service of the country of their adoption. It is a pity that while the country is passing through such difficult times, the deliberate prejudice and bad manners of a few individuals who call themselves social workers should cast a slur on the fair name and the sacrifices of so many of India's most loyal sons and daughters. But we hope that this unprovoked antagonism will disappear with the passing years and the contribution of Catholic social work in India be recognised and appreciated in proportion to its extent and variety.

Social Directives

For their part, Catholic Social Agencies are performing their share in carrying out the Directive Principles of State Policy as outlined in Part IV of the Constitution. They are continuing the grand tradition of achieving a better status for the Harijan and the Aboriginal, a work so dear to Gandhiji's heart. With so inspiring a theory of social action and such a wealth of social institutions, they can certainly claim to be cent-per-cent as national as any other group of social workers in this sub-continent.

A. Fonseca.

FRANCE'S MONNET PLAN

While our country watches with interest the development and progress of our First Five Year Plan, we may, perhaps, learn much from the Monnet Modernisation Plan, named after M. Jean Monnet to whom it owes its organisation and inspiration. With the exception, perhaps, of Germany, France has suffered most from the tragedy of the 1939-1945 war. First came the widespread destruction which followed in the wake of the Nazi war machine; then, later, the French were to realise that liberty is more than vigilance and the Liberation cost not only human lives but also immense destruction to the nation's resources. The bombing of the German lines of communications, and the activities of the Resistance Movement which contributed so splendidly towards victory, inevitably ran up the bill for post-war reconstruction. In 1946 France was faced with staggering economic problems, and the Monnet Report of 1951, gives this picture of the conditions which obtained at that time: "Two million buildings damaged with half a million totally destroyed; the communications net-work in pieces with 12,000 bridges demolished; the navigable waterways and ports obstructed; the park of lorries and merchant fleet both reduced to one-third; industrial production at 40 per cent of what it was during the mediocre year of 1938; the soil impoverished to an extreme degree through lack of artificial manures and machines; general rationing; cuts in electricity two and three times a week; no coal and hence no steel or cement for undertaking any kind of reconstruction while at the same time the exhaustion of gold and foreign currency prevented France from resuming the vital current of imports. This was the state of affairs after six years of occupation; a state of affairs which was much worse than that of 1918 when it was decided to establish the first general plan for the modernisation and economic equipment of the metropolis and of the overseas territories".

First Steps in C. S. A.

16. CO-OPERATIVE ECONOMIC ORGANISATIONS

In the previous discussion we studied the Trade Unions which represent one type of the workers' reaction to the evils of Capitalism. In this discussion we shall study yet another method, the Co-operative Movement, used chiefly by small wage earners (including workers) in general, to protect themselves against Capitalistic Big Business.

SECTION I—MEANING OF WORDS

Co-operative Movement: is the tendency towards joint economic activity by workers and small wage earners to co-operate, either own and manage their own stores (consumers' co-operatives), or to produce some commodities (producers' co-operatives), or to grant one another credit (credit co-operatives), or to market their products (marketing co-operatives), on democratic lines.

Co-operative society: is a voluntary association in which people organise on democratic principles to supply their needs through mutual action, and in which the motive of economic activity is service and not profits. The "Co-operative Way" aims at transforming society from a profit-making institution or a compulsory politically managed business concern, to a society founded on the motive of service and mutual help.

SECTION II—THE GROWTH OF THE CO-OPERATIVE MOVEMENT

The Co-operative Movement, like the Trade Union Movement, in Western Europe came into being as a reaction, on the part of workers and small wage earners, to the growing social evils of Capitalism. As the workers felt the need of some kind of "union" to safeguard and protect their rights and the conditions of their working lives, so the middle class wage earners who had to buy their commodities from Capitalistic Big Business, felt they needed some kind of "co-operation" in buying and selling, to free themselves

from the high prices and the control exercised by Capitalistic Combines. From this need was born the Co-operative Movement. In Great Britain, the country in which the evils of Capitalism were first experienced, the Rochdale Equitable Pioneers' Society was established in 1844. It was a consumers' co-operative society started by twenty-eight men with a capital of £ 28. Its claim to fame rests on the fact that the rules and principles upon which it was operated, are the basis of successful co-operative societies today.

On the Continent of Europe co-operative organisations also spread. The best known is, perhaps, that begun in Germany in 1862 by Friedrich Raiffeisen. He applied the co-operative principle to agriculture and founded the first Rural Credit Co-operative, which is still taken as the model by many successful rural co-operatives. Today Co-operative Organisations in many parts of the world are helping to rebuild society on principles more in keeping with the Christian precepts of justice and charity.

SECTION III—THE NATURE AND AIM OF CO-OPERATIVE ORGANISATIONS

The Co-operative Movement seeks to adopt the old principle of service to the present economic system. The aim of the Movement is service. The Co-operative organisations group together people who freely associate and co-operate in order to satisfy some economic needs, e.g., food, housing, clothing, which they share in common. That is to say, in the Co-operative Way, people pool their resources (e.g., their money) not to obtain high dividends or profits, but to serve the community. Its first concern is the individual, the home and the family and the satisfaction of their wants, and since all these units in society are "consumers", it organises industry, commerce and society for their welfare.

The main principles followed by sound co-operative societies are the following:—

(i) The Capital needed by the society is subscribed by members, either in equal shares, or in proportion to the services to be rendered to each member. In some cases a limited rate of interest is paid on capital investment. This principle, while allowing a just return for money used, avoids the evils of speculation in capital, and thus helps to restore to this type of private property (i.e., capital) its true social function—social service.

(ii) Democratic control of business. This is secured by the "one man one vote" principle. No matter what the number of shares possessed by a member, he has one and only one vote at the general meeting of members. The general meeting is sovereign.

(iii) Savings returned to members on the basis of their patronage volume. That is to say annual profits, if any, after allotments are made to the reserve fund and to capital expenditure, are distributed among members in proportion to their dealings with the co-operative society.

(iv) Sales for cash at the prevailing market prices. Dealing on a strictly cash basis removes all the complications of a credit system from co-operative societies. When prevailing market prices are 'high', members obtain their rebate at the end of the financial year, when the "profits" of the co-operative society return to the individual members according to the volume of their purchases.

(v) Open membership, and religious and political neutrality. Membership is open to everyone whom the co-operative society can serve, independently of their religious and political allegiance. In fact, as a non-profit, non-religious and non-political body, the co-operative organisation has but one aim in view and one reward to offer its members,—service.

SECTION IV—ORGANISATIONS AND STRUCTURE

Consumer co-operative societies are generally established by people who live in the same locality or who have similar wants. Thus, they organise a society to manage a general stores, a credit bank, a bakery or other business.

Thus the business enterprise is usually incorporated to limit the liability of members. A Board of Directors, and other smaller committees, such as, for auditing, propaganda, education, and so on, are elected by members at the general meeting. The Board of Directors appoints a Manager and other employees. Large societies usually have a salaried executive.

General meetings which are attended by all members are usually held quarterly, though some societies have monthly or annual meetings.

In general, co-operative societies, may be divided between Industrial or Urban Co-operatives, such as, Consumers', Housing, Pro-

ducers' and Credit societies, and Agricultural Co-operatives, such as, societies for rural credit, marketing and farming equipment.

The Federal Structure of the Co-operative Organisation built up both vertically and horizontally. Vertically it rises from the smallest co-operative unit, which serves a small area, to the large and powerful national and international organisations. Horizontally, co-operative societies are linked with each other in the national and international field. The advantages of this are obvious. In the Federal Structure each co-operative society, even the smallest, retains its full identity and autonomy, while enjoying all the benefits which the whole Federal Structure possesses. Moreover, the Federal Structure is best suited to give the best service: through its smallest co-operative societies, it can tap the needs of the ordinary persons, of the home and family, and through its powerful national and international organisations it can put at the disposal of all members, the economic strength and power possessed by the largest capitalistic Combines, without the drawbacks of Capitalism.

READING :—

Quadragesimo Anno, paras : 46, 53, 64-65.

Publications on Co-operatives, by the International Labour Office

EXERCISES AND FIELD WORK :—

1. Explain carefully what you understand by the Co-operative Movement.
2. Define a Co-operative Society.
3. Explain the Rochdale Principles of Co-operation.
4. Draw up a list of the societies in your town or district.
5. Draw up a list of the commodities used by people in your town or district which may be usefully supplied by co-operative societies.

C. C. C.

But the problem of reconstruction was more complicated. Not only was the enormous destruction caused by the war to be made good, but there was the, perhaps, still more difficult task of overcoming twenty years of retrogression which had characterised French industry and agriculture in the pre-war period. Examining these years of industrial retrogression, the Monnet Plan finds the following symptoms :—

- (1) Subnormal activity revealed by the fact that on the eve of the 1939-45 war nearly a third of the country's industrial potential was unemployed.
- (2) A collective lack of foresight indicated by investments being just sufficient to replace worn-out machinery and installations, while little was done for progressive expansion.
- (3) The continued use of out-of-date machinery ; the average of French machines was four times greater than that in the United States of America and three times greater than that in Great Britain.
- (4) A deficit in balance of payments. Before the war France was paying 20 to 30 per cent of her purchases from abroad with the income on capital which had been saved and invested by preceding generations, that is to say, the present population was living, to some extent, on the results of the work of their parents and grand-parents, instead of on their own efforts.

In brief, and according to the Report, stagnation was characteristic of France's eve-of-the-war economy. This state of things is made still more clear when the country's national income is reviewed over a period of years. In 1939 the French national income was about the same level as in 1913, while from 1900 to 1913 it rose by over 35 per cent. In other countries progress was being made, but France's percentage share of world production was steadily declining. In 1938 the real income of the average Frenchman was

about a third of that of the average American and about a half of the average Briton. Again, for the same number of hours of work, France produced three times less products than America and nearly twice less than Britain. The Monnet Plan is careful to add, "The personal capacities of the French worker was not in question. He simply lacked tools comparable to those at the disposal of the others." To set right her economic machine was the great task which faced France after the war. Not only had the economic machine been badly damaged during the war, but even before the war it had been allowed to deteriorate to an alarming degree, and one is tempted to ask if the enemy would have come and devastated the country, had the economic machine been fighting-fit.

The French set themselves to the task with vigour and good sense. High officials, businessmen, industrialists, trade unionists, engineers and farmers, divided up into about twenty-five committees worked out the details of the Plan, under the inspiration and guidance of M. Jean Monnet, after whom the Plan was named. Headed by the Commissioner-General a small staff of experts worked directly under the Prime Minister with the minimum of red tape and bureaucracy. The Modernisation Plan was a non-party, non-partisan effort, and its principle had never been questioned on the level of party politics. The ordinary citizen did his share through the "austerity programme" which was imposed on the country, by lowering current consumption, and this, even though the country had gone through the ordeal of enemy imposed shortages and serious undernourishment during the war. To this problem of limited national resources was added that of maintaining children and old people by a smaller working population, because the pre-war declining birth-rate and the post-war increased birth-rate temporarily combined to produce the maximum of non-productive people in the country.

As a democratic effort in industrial reconstruction, the French Monnet Plan embodied some very characteristic

features. Planning was not to be "State Planning" as is ordinarily understood, but it consisted merely in a general guidance of investments into those industries where it was first needed, and the development of which would provide the essential means for the further expansion of the whole economy of the country. To this end, when the modernisation plan was first adopted in 1947, it restricted itself to giving producers and consumers common targets and the means of reaching them. Then, it was left to the initiative of those responsible for each sector of industry to do the rest. Another interesting aspect of the French Modernisation Plan was that it has concentrated on a very limited number of tasks, and these are not chosen arbitrarily, but are all carefully selected and given priority according to the value of their contribution towards the creation of an economic structure suitable for an expanding French economy. "So far as execution was concerned," writes the *London Economist*, (Oct. 18, 1952), "the plan aimed at an *économie concertée*, rather than a bureaucratic *économie dirigée*, and that, in fact, is the way it has worked. There has been no shower of white papers, memoranda and files, no elaborate detailing of administration, and no army of bureaucrats nothing that most Socialists would recognise as planning. Instead the Commissariat has simply kept before the government and the public a general outline of broad paths to be taken and, with whatever weapons have come to hand, had prodded industry along these paths. At no time was it intended that the planning process should blanket the whole of French economy. Rather it was hoped that concentration on the key sectors would lead to a general drive towards expansion".

During the first four years of the operation of the Plan, therefore, the financial and physical efforts have been concentrated mainly on the following objects:—

- (a) the increase of the country's sources of industrial power — coal and electricity.

- (b) the improvement of its communications—railways and airlines.
- (c) the improvement of the equipment of the farmers, and
- (d) the development of the country's steel producing capacity.

Added to this were various short and long term plans for the economic development of French overseas territories, such as, Algeria, Tunisia, Morocco, West Africa and Indo China. The relative importance of each of the basic sectors of the country's economy may be gathered from the allocations of loans made by the Planning Commission in 1950. The total long-term loans made in 1950 were 356,222 million francs and this sum was divided as follows:

CHIEF SECTORS	(in million francs)
<i>Power :</i>	
Coal mining	60,900
Electricity	98,000
Gas	8,100
Others	14,700
<i>Communications :</i>	
Railways	32,500
Air France	3,540
<i>Agriculture :</i>	
Azote, Industry and agricultural machine producers	26,000
<i>Industrial and Commercial enterprises :</i>	31,000
<i>Overseas investments :</i>	78,000
Total for 1950	356,222

The financial support for these investments came from the national budget, and thus, each year, it imposed upon the people a restriction upon immediate consumption, in an effort to put money into the future development of the country. In fact, the difficulty experienced in balancing the

annual French Budget is merely a reflection of the magnitude of the effort made. Each year the Government proposed the financial requirements of the Modernisation Plan, and the French Parliament had the final power of sanction, both as to the sums granted and to their allocation by each sector of industry. Then, the detailed distribution of the funds available was made out by an Investment Commission on the proposal of the Commissariat of the Plan. Thus, taking the five year (1947-1951) working of the Plan we find that the total investments in the industries covered by the Monnet Plan was 3,800,000 million francs. A little over half of this amount came from self-financing and ordinary credit facilities; forty-one per cent came from the special modernisation and equipment funds, and half of these special funds was made up by the franc counterpart of American aid. It may come as a surprise to those who would have expected that the bulk of these investments would go to the nationalised industries to learn that less than forty per cent of the total investments went to such industries. The remaining sixty per cent was granted to private and mixed enterprises, and of this a third was provided for by the Government's special modernisation funds.

C. C. Clump.

SEXUALITY

The famous Kinsey report was made without any ethical valuation and had all the limitations which go with all enquiries in the same field of human behaviour. Though it should not be accepted without discrimination or made the basis of hasty generalisations, it justified some conclusions which are confirmed by other investigators. The first is that sexual anomalies are frequent; tendencies, facts or

actions which betray "fixated", regressive or deviated evolution of sexuality are far from unusual. The second is that such anomalies are more frequent in groups which show intellectual or spiritual preoccupations. The third is that all the groups and all the individuals under study appeared to make for a sexual ideal and equilibrium which is never reached or achieved in a perfect and stable manner.

Those general conclusions, when related to the crucial importance of sexuality in individual and collective life, go to emphasise that sexuality is a primary social problem. Hence social workers can only rejoice to see it being tackled by competent medical and theological authorities. One of the most recent studies comes from the Laennec Study Centre; it bears the title *Vie Chrétienne et Problèmes de la Sexualité* (Christian Life and Sex Problems).¹ It is from the pen of Marc Oraison, Doctor in Theology and in Medicine. Abbé Oraison brings to his subject the lucidity of traditional theology, the erudition of sane psycho-analysis. His ethical honesty is remarkably strict; he does not shun the delicate task of applying strict doctrine to up-to-date problems, assimilates the sound conclusions of the latest medical research and shows so strict an ethical sense that he dares to be inexorable in his principles and supple in judging individual anomalies. His main ideas and leading conclusions can only prove instructive to Christian social workers.

After a review of the evolution and pathology of the sexual instinct, the author approaches the metaphysical and theological aspects of sexuality. The live individual craves for self-assertion and self-expansion; it is within this instinctive craving that sexuality should be ranged. Sexuality is defined as a state, arising from the "fact that mankind is constituted in two complementary sexes whose union creates life and a certain satisfaction of a natural instinct. The impulse of this instinct is found in the whole range of psycho-

¹ Paris: Lethielleux, 1952. Pp. 300.

logical as well as physical human activity". This constitutional condition of man is sexuality in its broad sense, whilst erotism refers to the form of tension which aims at pleasurable sensation. By itself the term conveys no idea of value and should not be taken with a pejorative meaning. Sexuality is one of the basic realities in the human being, erotism is rooted in the deepest depth of man, in "zones which are undifferentiated". Sexuality develops from birth and is liable to deviations in the course of its development. To admit sexuality as a basic factor does not imply admitting pan-sexualism; it is one thing to pretend that man is only a sexual being or a "sex" (a view which equates the physical with the philosophical); it is quite another to note that the whole of the human being is conditioned in its activity by its belonging to one sex or by his sexuality. This latter statement does not mean that the sexual aspect of man's fundamental dynamism is the only one, or that others like the instinct of self-protection, are ignored. Nor does it mean that there is no spiritual faculty specifically different from animal instincts.¹ It only means f.i. that a woman is womanly all along her range of development and activity, physical, physiological, psychological (a basic fact which is ignored by the advocates of indiscriminate co-education). "Even a process as far away from the sexual instinct as mathematical abstraction depends upon the concrete sexuality of the concrete subject in this sense that it is made possible only through an equilibrated use of that sexuality either along the line of its exercise or along the line of its sublimation." The typical tonality due to sex differences goes far beyond the procreative instinct.

¹ Cf. among others, *A Text-book of Psychiatry* by Henderson & Gillespie (Oxford 1951) or *Practical Clinical Psychiatry* by Strecker, Ebaugh, Ewalt (Philadelphia, 1951). R. Dalbicz in *Psychoanalytical Method and the Doctrine of Freud* (London, 1941) and M. J. Adler in *What Man has Made to Man* retain the method and refute the philosophy, whilst R. Allers in *The Successful Error* (London, 1941) rejects method and philosophy root and branch.

The normal development of the sexual instinct is generally reduced to the following practical outline: oral and anal phases (relating to the zones of first satisfactions) in the sucking infant; Oedipus or Electra complex (attitudes to the parent of the other sex) in the weaned child;² the rise of the Super-Ego (budding conscience or bundle of commands and prohibitions) which counters the preceding complex; the "castration complex" around which are crystallized fears and disappointments, then a period of quiescence or sexual unconsciousness, all of which phases are largely centred on the growing self. Then comes a critical change at puberty in which the sexual instinct acquires determined force and somatic localisation.

Physiological changes are accompanied by psychological changes, which, however, are not exactly parallel. The adolescent does not grow immediately aware of the normal object of his instinct. He may be the victim of retarded auto-erotism and take to masturbating habits; or he may go through a period of bivalence (a psychological tendency to either sex, which recalls the physical bivalence of embryonic life) and indulge in what are known as "particular friendships".

Normally the slow and laborious evolution of sexuality reaches its blossoming stage, allo-erotism or hetero-sexuality, which when fully attained is logically achieved in the mutual, final and exclusive surrender between two persons of different sexes. A man who would have grown without any deviation or complication along normal lines would possess in peace a healthy and mature sexuality that would tend to a life-partnership with one woman; he would not be tempted by the allurements of so-called "experiments"

² Henderson & Gillespie (*Op. Cit.* P. 218) remark: "It is unfortunate that Freud has chosen to clothe his description of infantile affective tendencies in terms of adult sexuality".

See also concise criticism of Freudianism by J. Maritain in *Scholasticism and Politics* (London, 1945).

which are little else but refined or at least complicated varieties of auto-erotism peculiar to adolescents. Alas! each stage of sexual evolution is attended with dangers, possible deviations, and accidents. Many are the victims of such deviations; we do not refer to organic lesions or deficiencies; we have in mind what are often called "perversions" which in reality are deviations, errors or misapprehensions of the normal object or of the normal exercise of the sexual impulse. The Kinsey report suggests such cases are numerous. One must admit that many people who are considered normal have had their sexual evolution spoiled by more or less serious disturbances and that "the equilibrium of their sexual life brings about splits in their general psychism and damages in the integrity of their judgment". Sexual deviations can, by the force of habit, become hardened traits of the psychological state and keep the growing youth or the adult at a stage of retarded or regressive sexuality. Whatever certain psychoanalysts may pretend or whatever be the garb talented literateurs like A. Gide may give to those deviations, such habits betray nothing more glamorous than belated adolescence or regressive infantilism.

The above data are drawn from the verified experiments of scientific analysis during the last sixty years. Unhappily this scientific work has not been followed up with philosophical efforts of a like value. Freud and his many disciples lacked philosophical training and with safe data built up unsafe theories which nowadays are largely abandoned. The facts of psychoanalysis are still waiting for a proper synthesis. As Dr. Dalbiez said, "psychoanalysis has not yet got its Thomas Aquinas". Metaphysics of love are available, not so the metaphysics of sexuality.

Abbé Oraison is satisfied with a few notes on such a philosophy. They may be summarised as follows: The living individual spontaneously tends towards self-assertion and self-expansion. It grows, developing its powers among which self-protection, self-assertion, aggressivity are closely

entangled with evolving sexuality. In a way the living individual reaches its climax of growth when it becomes able to reproduce itself in another being. The supreme self-assertion is the procreation of another self. On the other hand this self-assertion is intimately connected with its race or species; the procreation of another individual is limited to its own species, it is a sharing in the continuation process of the species. The other instincts, appetite, sleep, elimination, etc., are meant for the individual's life; without them it would perish. Not so with the sexual instinct; here mutilation does not prevent survival neither of the individual which survives the operation nor of the species which can be perpetuated by other individuals.

Sexual instinct is not only directed to the transmission of life; barring asexual primitive types of life, it also supposes the fusion of two individuals. It therefore makes for union of sexes. From the data of psychoanalysis, one could differentiate between "sexuality in its broad sense" as a deep and primary instinct towards the union of individuals and "genital sexuality" as the vivid blossoming of this deep and primary instinct. Psychologically there is an abyss between both, philosophically speaking there is no specific difference between the primary dynamism and its derived current.

As far as biology is concerned, the sexual instinct in men and in animals appears to be the same. In the animal it is regulated by a general law which works it as an automatic dynamism. With man (and here is the great difference) the automatism is reduced to small proportions; there comes in a new factor, a new force: intelligence and free will. Man is not a mere individual within a species, he is a free agent; he does not belong to the species, he first belongs to himself, he is a free agent. From this very fact of freedom, man can control, follow or shunt his sexual instinct. Here we do not allude to pathological deviations through retarded or misguided evolution. We mean that, theoretically speaking, man can choose to exercise or refrain his

sexual activity; he can keep union and procreation separated, seek the one and refuse the other; he can dissociate means and ends, and break up natural harmony. He can even suspend this particular activity for the sake of higher (intellectual or spiritual) pursuits. Sexual activity which runs through the whole living creation depends in man on a new, specific and transcending factor, the freedom of his soul.

On the other hand when we study concrete mankind closely, we are struck with a novel phenomenon, a deep conflict which Freud brought out so vividly. Man's glorious freedom exists undoubtedly, but only in a fragmentary condition; the exercise of his liberty is rarely a smooth process, it is often badly clogged or hampered. Science here is at a loss, even philosophy is halted. It is from another field of knowledge that we obtain the light necessary to solve that puzzle of our freedom and of its inner clogging: divine revelation, as recorded in the Bible. Leaving aside the elucubrations of psychoanalysts who trespass into a field foreign to them, Abbé Oraison recalls the theories of some specialists in exegesis about man's Fall. He quotes f.i. J. Coppens in *Analecta Lovaniensia Biblica et Orientalia*.

It cannot be denied that the essential evil in Adam's sin was pride; it is so in all sins, for in each and every sin, man puts the actual decision of his free will above God's expressed will. At the same time, the narrative of Genesis has a sensual, even a sexual colouring. A theory that would fuse both elements would be most desirable. The more so that there seems to be some connection or other between the sexual and the religious. We meet with a gross link in many a natural religion. On the Christian side, we have the Canticle of Canticles, we have the language of mystics borrowed from the vocabulary of human love. Have we not even an archetype of mankind's universal impulse to love and generation, of what is in itself a perfection, in the Author and Archetype of all perfections? Would it be unduly bold to see the infinitely perfect archetype of Love and

Generation in the very Trinitarian life? Could we not, unless we turn Manicheans, find in that primary biological law of man, some analogy, distant but real, of the Trinitarian Truth?¹

Sex powers are certainly from the Author of a creation which He declared to be good. With man they enter the world of intelligence and will; they permeate him as matter permeates him. They are more than a detail of a footprint, they become part and parcel of one who was made in God's image. It is at this point that the philosophy of sex calls for the attention and assistance of theologians. Would it be impossible to evolve a theology of sex, so as to harmonise the contents of revelation and the data of experimental science?

Social workers would welcome the assistance of their colleagues who labour on the higher peaks of knowledge. They would have their field free from a flurried prudery which takes sex and marriage as something shameful and which talks Latin as soon as it treats of a subject about which clear notions would be most desirable for unscholarly people. The prophets and evangelists of old, the theologians of the Middle Ages showed much of that chaste simplicity which is so useful in tasks of rehabilitation.

Moral rehabilitation work calls for the light and assistance of philosophy and theology. At every step one meets with tangible proofs of man's degeneration, conflicts, tensions, deviations, mutilations, etc. Everywhere are the traces of sin. Psycho-analysts, like Freud, noted "not only a conflict but an innate sense of psychological guilt in infants", a guilt which does not imply moral responsibility, but a native feeling of a break with something great. Was not this like fingering one of the consequences of original sin? And all along man's sexual evolution, we have disorders of various degrees, a general tendency to deviations,

¹ Cf. Cornelius a Lapide, In Gen. II, 21.

a thwarting of a basic force. All observations lead one to suspect that this fundamental force of cosmic dimensions failed to reach its achievement in man because of a mysterious disorder in the early days of mankind. Close observation also notes the failings of individuals, the difficulties they experience during the development of their sexuality and its normal exercise; the disorders are so many that the case of perfect sex equilibrium is extremely rare. In order to cure, mend, or at least tone down such intimate troubles, spiritual truth and comfort are necessary. Spiritual truth, and comfort, guidance and strength would be found in a theology of sex. From it one could expect help to face realities of ideal and disorder, to repair damages, and to assist the necessary sublimation of a most delicate power in man.

A. Lallemand.

SOCIAL CHRONICLE

The Nagas

The visit of Pandit Nehru in Assam was more than a triumphal spectacular journey across the Naga country. The fact that he was accompanied by U. Nu, the Prime Minister of Burma, and crossed over to Burma shows that the question of the frontiers was considered. Those wild tracts are becoming more important, since China and Tibet are not far off from the borders.

A common policy towards the Naga tribes is becoming more and more urgent for Burma as well as for India. New ideas sown, according to Mr. Nehru by British officials and Missionaries working together, are growing. Like the Andhras the Nagas want an independent State. Under A. Z. Phizo, the leader of the so-called Naga National Council.

troubles were fomented from Burma. At Kohima 3,000 staged a walk-out during the speech of the Pandit. The reason was that they were not allowed to present a welcome address, covering a memorandum, asking for a Naga independent state. They refused to have anything to do with the autonomous District Councils which are functioning in five or six districts.

At Gauhati the Konyak Nagas protested against the demand of independence and affirmed that they will remain within the boundaries of the Indian Union.

One of the grievances of the Kohima Nagas will be met, damages will be paid for the losses sustained by them during the Anglo-Japanese war.

Manipur State will have an Advisory Council.

At Lushai the Pandit opened a road, which is one of those planned to be rapidly built across Tribal Assam at a cost of Rs. 2.5 crores.

More peaceful relations between Naga tribes on both sides of the Indo-Burman frontiers have to be expected since one of the chiefs, Ponnyo, who two years ago led a head-hunting expedition to India and got a harvest of 90 heads promised to pay Rs. 15,000 in kind as compensation. He and the chief of Tsawlaw took a very sacred oath not to wage war or head-hunting expeditions. Nehru spoke of peace and showed that people like of those of Manipur, who co-operated with the Indian Government, would be rewarded and those keeping aloof would harm themselves.

A goodwill Mission will be sent to the Duro Garo.

THE ADIBASIS

Adibasis in Bihar do not claim independence from India, but from the Hindu majority, which, in the past, oppressed them and will, they fear, continue to oppress them.

The question may be put: have they a sufficient number of people able to administer, not a village, (nobody doubts their capacity to do so), but larger tracts of land and to make its economy synchronise with the national one?

At Pechartal, Tripura, 500 delegates asked for more schools and the introduction of the Panchayat system.

At Cuttack on the occasion of the annual tribal and welfare exhibition, a review of the work done in favour of Adibasis was presented; 30 full ashrams are in working order caring for the education of 1053 boys at the cost of Rs. 4.6 lakhs and 540 sevashrams costing 6 lakhs cater for the education of 20,000 boys of which 1,672 belong to the scheduled tribes and 4,000 to the scheduled castes; 24 multi-co-operatives are actually working, 224 wells have been dug and 1,143 families have been settled in 33 colonies.

The Adibasis are asked to give up their isolationism, which looks to them as the only means of protection.

From Madras comes a complaint of Mr. L. N. Rao of the Servants of India Society. The Tribes Advisory Council established in 1951 did not meet even once it was entrusted with the education and economic interests of the tribes.

In Madras also the non-speaking Telugu tribes are greatly concerned over the formation of the New Andhra State and hope to be excluded from it.

In the Bombay famine-stricken area, instead of the usual two months, July and August on a starvation diet of roots and grass, they have had to do so since December. They complained that in some sectors of the relief work, their pay has been withheld for three weeks. There is no work for them in the jungle; close to the coast there is not even drinking water.

In Assam, Pandit Nehru pointed out that while progress was introduced into remote corners of India, it should not be looked upon with too parochial a view, as if what is immediate was the only thing that mattered. People should look at things in a larger perspective.

Education is certainly a good asset, but it should not, as in some parts of the country lead to give up manual labour; else it would increase unemployment. The students should keep up the idea of the dignity of labour.

Mr. G. S. Bajpai, Governor of Bombay, asserted that the tribal people in India constituted a challenge to our capacity to solve the problems of harmonious and progressive coexistence. For political as well as strategic reasons, he went on, there was an urgency about the problem in North-East India, which did not exist elsewhere because the North Eastern Frontier has assumed the same political and strategic importance as the North Western Frontier had before the second world war.

The Governor referred to the suspicion tribal people entertained about their advanced brethren, and said that the problem was how to overcome that suspicion without destroying the cultural values of the tribes. This task needed knowledge of their history and culture. Only then, could one win their confidence.

So far, said he, it was the foreign missionaries who worked for the social and economic improvement of the tribal people; now the task has fallen to Indians, not only as individuals but as a nation. India has a social, political and moral obligation to strive to advance them along the path of civilisation. To cope with the work, field-workers, official and non-official, were needed and they should be men ready to work with and for the aborigines. A thorough knowledge of anthropology was the first requisite for such a task.

MERGING OF RAILWAY FEDERATIONS

The All-India Railwaymen's Federation and the Indian National Railway Workers Federation agreed to merge in a single body: The National Federation of Indian Railwaymen. A joint statement by Mr. J. P. Narain, President of the AIRF and Mr. Hariharnath Shastri, President of the INRFW, said that the instrument of amalgamation would be ratified later by the two organizations.

The new organisation will have its Headquarters at Delhi. A Working Committee of 34 members will be set up to function for one year. Mr. Hariharnath Shastri, Pre-

sident, Mr. S. Guruswamy, General Secretary, Mr. J. P. Narain and Mr. Khandubhai Desai will be included in this Committee. Each union in Government Railways will have two seats.

The number of unions affiliated to the amalgamated Federation will first be restricted to one from each of the six railway zones from each side. In the course of the next six months, this number will be reduced to one from each railway. The affiliated unions, other than those of the State Railways, will only have the status of associate membership.

Where existing unions are affiliated either to the INTUC or to Hind Mazdoor Sabha, such affiliation will not stand in the way of amalgamation, but the amalgamation will mean automatic disaffiliation from the central trade-union organization concerned.

During the transition, individual unions on each railway will collaborate wherever possible to meet the General Manager, divisional or district officers at periodical meetings.

The New Federation intends to do constructive work financially for the betterment of its members and thus set up an example to other workers' Unions.

ACHARYA VINOBA BHAVE'S MOVEMENT

44.8 millions of Indians are landless cultivators. To rely only on the Government's action is to place compulsion at the basis of social reforms with the dissatisfaction of a part of the public. Doubtless the State must interfere in order to ensure justice and stability in the country against disorderly elements.

Acharya Vinoba Bhave wants to see the owners of big estates come of their own accord and offer land to the landless. Being voluntary these gifts will not have the taste of bitterness which often follows compulsion.

The results are handsome. At Erode in 150 villages 903 acres, 13 bulls, and 5 sets of plough; in Malabar 4,500 acres; in Madras 556 acres of which 205 1/6 of a single donor; in Jaipur 25,000 bighas; in Hyderabad 35,295 acres.

At the end of January the total reached 600,000 acres. Up to now Bengal lags behind the other States on account of the Refugee question but hopes to yield 200,000 acres.

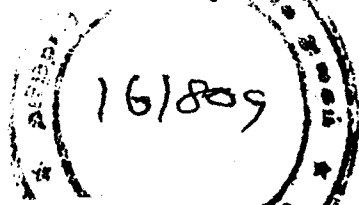
Not only does the Acharya accept gifts of land, but also gifts in nature and even money which is distributed to landless workers.

If the results are appreciable, they are little when compared with the needs. Acharya refuses the implication that his movement has been started to fight the menace of Communism but it will have, if it succeeds further, the result of setting at naught the claims of the Marxists.

The moral result is even more appreciable. It creates an atmosphere of goodwill between landlords and workers. It focusses the attention of the rich on the condition of the poor too often ignored, and tries to replace selfishness with the spirit of sacrifice. One thing astonished the friends of the Acharya, his funeral oration of Stalin, as if Stalin had been a man deserving of humanity.

For the Acharya the land of the temples belongs to the people, or at least it should be employed for the people; no new gift should be made to temples but to the workers. In the same line the Minister of Hindu Endowment Funds of Madras intends to divert a part of the fabulous resources of the temples to foster orphanages and social works.

Of course there are incidents in the campaign. At Dibrugarh Akhid Ahmed was furious because of his gift of 187 bighas was not trumpeted abroad. He was told that his threat to take back the land is useless, because once given it cannot legally be taken back. Those gifts are not for self-advertisement. But at least they should be public enough to avoid the suspicion of incomplete accounts.



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2. To provide theoretical and practical training for social workers.
3. To serve as a centre of information about Catholic social works.

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