

Social Action

Vol-5.

NO-7.10.11.12

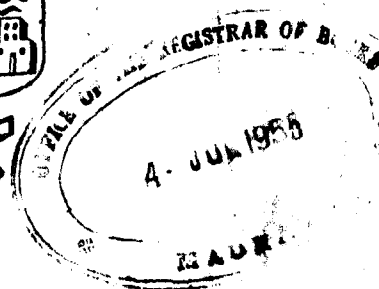
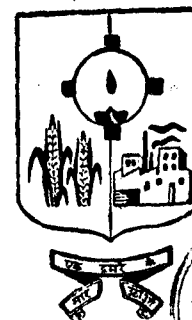
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This Side and That

Students' Holidays

Summer camping is growing fashionable. It falls nicely within our touristic propaganda, and gives our youths splendid opportunities of appreciating the beauties of our landscapes and of developing an all-India sense.

Summer camps planned to help the community projects are even more laudable. The work done is not always very technical and what is proudly called "a gift to the nation" is rarely a "monumentum aere perennius." But, it is encouraging to see our city students handling pickaxe and shovel, fraternising with villagers and testing their social realism in a bout of manual labour.

Yet it can hardly be denied that summer schools are an equally-important type of holiday-making and a most suitable type of vacation for the youths that will make the elite of the nation.

Pachmarhi

In the Catholic community, Bangalore, some fifteen years ago, took the bold initiative of launching a series of summer schools which proved a success year after year. Catholic North India with its scattered groups and linguistic communities was slow to follow suit; it was only this year that an attempt was made in Pachmarhi, Madhya Pradesh. The response belied pessimistic forebodings, and the greater favour shown to the Hindi session than to the English section was proof that the Catholics of Northern India are well awake to the spirit of the new age.

Pachmarhi does not boast of stately schools or hostels or of urban amusement places; but the rural amenities of its varied landscapes gave a welcome respite from city noise and chromium-plated comfort. The camping conditions of refitted and refurbished bungalows helped the homely atmosphere which must go with a summer school.

Both sessions, (English and Hindi) were crowded, the programme was varied; lectures and discussions on theological, social and musical subjects, oratorical jousts and cultural entertainments kept up interest and active participation. Pachmarhi has become a centre of Catholic importance.

Troubled Madhya Pradesh

The Pachmarhi summer school was made significant as an offset to the anti-Christian drive which is endemic in the State. Catholics shall not be subdued

by the doings of Mahasabhaites or of officials; they will, however, welcome the help of their fellow-citizens from all over India. The vilest campaign is going on to stifle the Christian Adivasi community in the Raigarh-Ambikapur districts. The notorious Nyogi Committee appointed to enquire about Christian evangelisation is still at work, non in field investigation but in office efforts at literary reporting.

A chance meeting with one or other pillar of that Committee would be enough to acquaint the dullest student with the spirit of that Committee. In five minutes one could hear all they seem to know of Christianity, including the story of Christ coming to India and learning "all the tricks of the trade" from Gautama Budha.

One could also learn of the famous questionnaire of that famous Committee, a monstrous jumble of vile insinuations, slanderous suggestions and communal prejudices.

If such is the sense of factual information and objective fairness of the Committee, the sooner the Committee is given administrative cremation, the better for the name of the Madhya Pradesh government.

Minorities

More than ever should minorities be given the fair and tactful treatment guaranteed in the Constitution and won over to the government policies. It is futile to fancy that Adivasis will rest satisfied with fine compliments or that the Depressed Classes are content with the last bill against untouchability. Such people are more full of realistic sense than the upper ten who indulge in academic pursuits; they expect more than

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fair words to butter their parsnips; to-day they may put up in sullen dismay with the petty vexations, and repeated discriminations of officialdom, but, as their past history shows, they might revolt to-morrow. And to-morrow we will have already plenty of trouble with the agitation and imbroglio which the report on linguistic reorganisation of States is bound to inaugurate.

Commonsense Outburst

The commonsense which goes with the Indian common man burst out in China. Nine out of the well chosen workers' delegates who had been invited to celebrate May day in Peking cut short their conducted tour and made back for the old country. The Chinese Reds had overstepped the limits of international courtesy. Our nine stalwarts of democracy had seen through the Red propaganda. Ubiquitous police, China's maps including Kashmir, Nepal and Bhutan, brainwashing, restriction on movements, insistence on a Red-dominated front for Asian and African workers, etc. were enough to disgust our realistic patriots. Few of our newspapers carried the news, the amateurs who compete to join delegations to Red countries are dismayed, and our politicians who boost Red friendships are mortified. The head and heart of India is with our clear-sighted and sincere trade-unionists.

The Socialistic Pattern?

I. AN OUTLINE OF EUROPEAN SOCIALISM

Ever since the Avadi resolution on the socialistic pattern of the Indian Union was passed, Socialism has been very much to the fore in the country. It has been hailed by some as the coming of the millennium, and by others it is feared as the first step towards a totalitarian pattern of the State!

Some definitions

But what is Socialism? Without trying to follow the evolution of Socialism, it is, perhaps, possible to acquire some idea of this system of society, by examining a few definitions of Socialism taken at random. The German author and sociologist, Dr. A. Schaffle, who spent long years trying to discover the quintessence of European Socialism writes: "Not only those who oppose and scorn the new gospel, but also many of those who are believers in it, have themselves no true idea, often not the most distant conception of what it is that they fear or detest, that they despise or extol." He sums up by saying: "The question is undoubtedly one of economics....The economic quintessence of the socialistic programme, the real aim of the international movement is as follows: To replace the system of private capital (i.e. the speculative method of production, regulated on behalf of society only by free competition or private enterprise) by a system of collective capital—that is, by a method of production which would introduce a unified social or collective organisation of national labour on the basis of collective or common

ownership of the means of production by all members of society". (*The Quintessence of Socialism*).

The Belgian Socialist, Mr. H. De Man who for a long time was one of the chief exponents of Socialism on the European Continent, says: "Socialism is an inclination of the will towards a more equitable social order. It considers its claim to be just because it judges institutions and social relations according to a moral standard which is universally valid". Among the "equal rights" claimed by Socialism, Mr. De Man enumerates: "The right to live, hence, the right of the worker to the productive-value of his labour.....the right of children to education which fits the individual for life, the right of the weak, the young or the incapacitated to a social safeguard of their lives and their human dignity". (*Le Socialism Constructif*)

Mr. G. D. H. Cole, of the British school, writes: "Socialism is essentially a doctrine of human equality. The Idealists want each man to lose himself in the State: the Socialists want the State to be so organized that it will find and safeguard everyone of its citizens" (*Some relations between Political and Economic Theory*), Mr. C. R. Attlee, the Leader of the British Labour Party, writes: "Socialism does not consist in certain specific measures. It is something more than a political creed or an economic system. It is a philosophy of society. The Socialist believes that the freedom and development of the individual personality can be achieved not by a competitive struggle, but by a harmonious co-operation with others in a society based on equality and fraternity. In order to attain this it is necessary that the material resources of the world

should be consciously organized in the interests of all. (*The Will and Way to Socialism*). Mr. H. Morrison, another well known member of the British Labour Party, says: "The important essentials of socialism are that all great industries and the land should be publicly or collectively owned, and that they should be conducted (in conformity with a national plan) for the common good instead of for private profit". (*An Easy Outline of Modern Socialism*).

From these definitions, and from many others found in the immense literature on Socialism, it would appear that European Socialism is made up of these main characteristics:—

- i. An appeal to altruism and to the brotherhood of men.
- ii. A belief in the equality of men, and therefore, the equalization of human conditions by an equal distribution of wealth under some form of collective ownership.
- iii. The primacy of the economic factor in social progress.

From humanitarianism to materialism

It is interesting to note that the first two characteristics of Socialism, that is, the appeal to altruistic motives and to the equality of men, belong to the period of humanitarian Socialism. In the earlier type of European Socialism — often known as humanitarian, like that of Saint Simon, Fourier, Cabet and Owen — the economic motive as a factor of social progress is hardly in evidence. In fact, these early Socialists stressed human solidarity and social equality, duty rather than

right, mutual service and co-operation rather than class struggle. It is a matter of history that humanitarian socialism drew its inspiration of equality, fraternity and social justice largely from Christian tradition. But these ideals could hardly withstand the onslaught of economic liberalism which gave an exaggerated importance to the economic factor. The result was that European Socialism shed its spiritual and humanitarian inheritance, and to-day, it seeks to justify its principles of equality and fraternity on a purely rational and materialistic basis.

The fact is that whereas Christianity proclaimed the equality and brotherhood of men from the supernatural end to which he is destined, European Socialism has come to base man's equality on his temporal destiny — economic well being. Thus, European Socialism is not unlike a fossil which, while retaining its name and form has lost its organic substance. The denial of this spiritual inheritance has plunged Socialism into still other contradictions. Indeed, once it began to shift its appeal from spiritual and humanitarian values to merely economic values it lost its efficacy as a means to establish a sound social order. In fact, this exaggerated importance of the economic factor in building up social life was carried to its logical conclusion by Karl Marx. He saw how inconsistent it was to emphasize the all importance of the economic factor in social progress and, at the same time, to appeal to altruistic motives! He roundly condemned as Utopian, the earlier Socialistic efforts which appealed to humanitarian motives and considerations of human dignity.

The Influence of Karl Marx

It is a matter of history that Karl Marx swung the whole Socialistic Movement, especially on the European Continent, along the lines of pure materialism. For him the earthly paradise was to be built from an effort which responded to one motive alone — the economic. Evidence for this was before his eyes. The England of his day bore witness to this truth. The economic urge was blazing across the world the glories of a paradise which economic liberalism had called into being. What need to seek other motives of social and economic progress? Marx subordinated both the politics and ethics of European Socialism to its economics, and boldly asserted that the human beast of prey would react only to the acquisitive instinct. This instinct was the basis of economic liberalism and free competition: Marx made of it the basis of his class-struggle. Marx's so called Scientific Socialism was built on the same foundation of materialism upon which Liberalism had built its theory of free competition, or Capitalism.

But whereas, under Liberal Capitalism, the objects of man's acquisitive instinct, such as land and productive goods are left under the ownership of private individuals and become the objects of 'free competition'; under Socialism these objects pass over to State ownership, and become the objects of a 'controlled or planned economy'. In fact, some kind of a central planning authority is yet another characteristic of modern Socialism, and, as we have seen, this type of planning is implicit in the definitions of Socialism given by both Mr. Attlee and Mr. Morrison. According to Prof. A. C.

Pigou, Socialistic planning must be for "the common good" — at least that is what the planners proclaim. Hence he writes in his *Capitalism versus Socialism*: "Planning of this sort, in addition to the exclusion of profit-making and the collective or public ownership of the means of production, is now generally held to be among the essential features of socialism".

The Essentials of Modern European Socialism

It is a long cry, indeed, from the early humanitarian Socialists to their modern descendants! And during this period of evolution, Socialism has undergone a remarkable change: it has shed its spiritual and non-economic character and is, to-day, caught up in the straight-jacket of materialism! Hence, the essential characteristics of modern European Socialism may be said to be: i. A belief in the all importance of the economic factor for social progress. ii. The State ownership of all the means of production, and iii. A central planning authority.

II. INDIAN SOCIALISM

Some interpretations

What of Indian Socialism? While it would be absurd even to attempt an outline of the type of society which will finally emerge from the Avadi resolution, it is already possible to put together the various interpretations given to that resolution by many a responsible leader of the country, in the Press and in various reviews. Speaking at the All India Congress Committee meeting at Berhampur on May 10th, 1955, the Prime Minister explained why Socialism and not Sarvodaya was the more correct term to designate the economic

objective of the country. He said: "I am not quite sure whether we deserve to use the word Sarvodaya". Perhaps, the draft resolution adopted by the Congress Working Committee on the economic policy of the country, throws better light on the nature of the socialistic pattern. The resolution concerning this reads, "The AICC has noted with satisfaction the widespread appreciation all over the country of the resolution passed by the Avadi session of the Congress in regard to the socialistic pattern of society and economic policy. The AICC also appreciates the steps taken by the Government of India in order to enable the progressive adaptation of the Government's policy with a view to establishing a welfare State and a socialist economy". It would, therefore, seem that the socialistic pattern must be such that it makes possible the coming of the Welfare State.

Further clarification of this pattern of society is given in an article by Mr. U. N. Dhebar, the Congress President, entitled 'New Social Order', in the *Economic Review* which is the organ of the All India Congress Committee. Mr. Dhebar writes: "A socialistic pattern of society is not the redistribution of existing wealth. If all the wealth we possess today were to be distributed in equal proportion, while a few would become poorer, none would become richer... A socialistic pattern of society, therefore, means production of additional quantity of goods and creating a purchasing power in the people that will be permanent. That means more and more production and more and more purchasing power. That is what the nation has to think about, organize for and achieve. That is the first

condition of a socialistic pattern." Speaking at a civic reception at Trivandrum on May 18th, 1955, the Congress President is reported to have said: "We want socialized industry, may be socialized ownership, may be socialist-controlled industry".

Essentials of Indian Socialism — in theory

From these interpretations of the Avadi resolutions, it would appear that the whole emphasis of Indian Socialism, like that of European Socialism, would tend to be on economic values. In other words, the Welfare State in India is to be built on a socialistic economy, which like European socialism, postulates a materialistic basis. May not this be the reason why the term Socialism is preferred to Sarvodaya to express the economic development of the country? Sarvodaya, in fact, stresses the great importance of non-economic factors in building up the social order; it calls up the sentiments and virtues of the brotherhood of men, non-violence and the dignity of the human being. Of these qualities modern socialism is innocent. But the parallel between European and Indian Socialism does not end with this cult of economic values. As we have seen modern European socialism implies a central planning authority. This we have in India. In fact, *Freedom First* (May 1955) of Bombay expresses the anxiety of many in the country, concerning the composition of the team of experts of our second Five Year Plan. "It is a strange irony of events" writes *Freedom First* "that while India is pledged to follow a peaceful and democratic way to attain economic progress, the vital task of preparing the framework of her second Five Year Plan should be entrusted to

a group of experts who have no regard for and no interests in the ideals and values of democracy."

The review goes on to quote Mr. Jaiprakash Narayan as saying: "The seven authors of Pandit Nehru's Second Five Year Plan are all men from behind the Iron Curtain." The names of these authors are, according to the review: "Dr. M. I. Rubinstein (USSR), Academician D. D. Degtyar (USSR), Mr. Filiminov (USSR), Mr. P. M. Moskvin (USSR), Mr. Timchevoko (USSR), Prof. I. Y. Pisarev (USSR), Prof. Osear Lange (Poland), Prof. Charles Bettelheim (France), Dr. R. M. Goodwin (England, originally from the USA) and Prof. Ragnar Frisch (Norway)". Commenting on the plan drawn up by these experts, *Delhi's Thought* (May 14, 1955) writes: "The principles on which these recommendations are based are the same as those of Communist or totalitarian plans". This is not the place to discuss the dangers of totalitarian planning. For the purpose of this article it is sufficient to know that India already possesses a high-powered central planning authority which is one of the essentials of modern socialism. Moreover, it is common knowledge that since the first Five Year Plan was launched, yet another essential of modern Socialism was built into the social structure of the country — the State ownership and control of certain industries.

To sum up, therefore, it may be said that the essentials of Indian Socialism tends to follow, fairly closely, those of European Socialism in that, it tends to show the following characteristics: i. A belief in the all importance of the economic factor for social progress. ii. The State ownership and control of industry. iii. A central planning authority.

The working of Socialism

While, on the one hand, it is much too early to speak about Socialism in practice in India, on the other hand, it is inconceivable that the country will accept the totalitarian way of life. Perhaps, a short examination of "moderate Socialism" as practised in Britain may yield useful lessons, and illustrate what Socialism in this country *may* mean provided the country is vigilant enough to resist the coming of full Socialism of the totalitarian pattern. There is enough literature today to show that the British experiment is running foul of the most natural human tendencies which demand expression in any social order. The fond hope that Socialism would solve the labour problem, and make Labour work better and harder has proved an illusion! *The U. S. News and World Report* (July, 1949) writes: "The British Socialist Government... finds it cannot produce a magic formula that will persuade people to work more and better in hard times". Even Mr. Herbert Morrison, a veteran Socialist leader of the British Labour Party has had to admit that "our economy needs a new social driving force, we must set ourselves more than materialistic aims" (Michael Straight, in *New Republic*, June, 1949.) It will serve no useful purpose to multiply such cases; in fact, the all too frequent occurrence of strikes in the country is ample proof that all is not well in Socialistic Britain. Alfred Marshall, writing many years ago, offers an explanation, which perhaps, holds good even in our times. He says: "I am convinced that so soon as collective control had spread so far as to considerably narrow the field left to free enterprise, the pressure of bureaucratic methods would impair not only the

springs of material wealth, but also many of those higher qualities of human nature, the strengthening of which should be the chief aim of social endeavour" (*The Social Possibilities of Economic Chivalry*, *The Economic Journal*, 1907, Vol. 17, pp. 17, 18.).

Planning the Welfare State

Since the first world war, planning for the Welfare State has had a revival of sorts. Witness the "planned economy" and Five Year Plans of various European States. Of course, under a strong government of the totalitarian type with force as its only argument, there is no difficulty to carry out a complete and comprehensive programme of planning. But the trouble begins when you wish to keep a democratic structure of the State and, at the same time, indulge in this kind of planning. It is well known, for instance, that in many States planned taxation is used to shift income from the rich to the poor. This, within limits, may raise the standard of living of the poor without doing much damage to the general progress of the country. But experience has shown that such a policy when carried too far can seriously dislocate the economic production of the country by reducing investments. The results from the fact that funds seeking private investment will diminish, and therefore, these will have to come from the government, since savings are being taxed away. Of course, there is nothing new in all this.

Next, most of the problems of planning run into difficulties when principles of planning, suited to inanimate factors, like coal, iron, wood and so on, are applied to the human factor. While you may plan the use

of coal, iron and other inanimate objects as you like and without consulting their rights and feeling, — simply because they have none! — the same procedure may cause serious trouble in the case of human beings. People are sensate creatures, they possess certain rights and they make definite claims. They must "have a say" in what concerns them, and they have a right to know what you do or not do with them! To say this is merely to say that men are moved and act through feelings and emotions, likes and dislikes and all those non-materialistic human qualities which cannot be confined within the straight-jacket of materialism. This explains, to a large extent, why many a Socialistic blue-print for social progress has gone wrong, and disappointed its planners. Whether you admit or deny, in theory, that man is endowed with free will, the fact is that *he does act as he pleases*, and no planner, socialistic or otherwise, can infallibly predict the pattern or course of human action! The idea of social progress based on the perfectability of man or society through reason or economic efficiency has been a pitfall in man's thinking before. This was implied in the so-called 'enlightenment' era of the 18th century. In fact, Comte followed this line and Taine went so far as to make man a problem of mechanics!

Finally, the planning which welfare economics implies carries with it all the dangers of totalitarianism. On the one hand, it tends to develop in the people a mentality which looks on the State as some sort of fairy god-mother, which robs man of the spirit of self-help and initiative, and on the other hand, the

action of the State slowly creeps into every sphere of human life. Of this latter danger, Prof. F. A. Hayek writes: "Economic control is not merely control of a sector of human life which can be separated from the rest; it is the control of the means for all our ends. And whoever has sole control of the means must also determine which ends are to be served, which values to be rated higher and which lower, in short, what men should believe and strive for" (*The Road to Serfdom*, 1945, p. 68).

C. C. Clump.

Wages

(Continued)

II. FAMILY WAGE

As we have already seen, a just wage, a living wage, is an absolute family wage, generally referred to as a family wage which is defined as: "A salary which will cover the living expenses of a family and such as to make possible by parents the fulfilment of their natural duty to rear healthily nourished children; a dwelling worthy of human persons; the possibility of securing for the children sufficient instruction and a becoming education; of foreseeing and forestalling times of stress, sickness and old age. "Pius XII to Italian workers.¹³

How many for a Family

A family wage must support husband, wife and children, but how many children make a family?

¹³ *Catholic Mind*, 41, (1943) I, 9.

Many writers give an average family as five, i.e., parents and three children, probably taking as a standard the actual average in some Western countries, and also by taking into consideration that an average of three children per family is sufficient to replace the existing population.¹¹

Whatever may be the cogency of this reasoning, it is not very strong. Obviously this average is much affected by circumstances local to the writer; had the chief of them been Asians and not Westerners, the average would have been between four and five children. There is nothing sacred about the number three, pace St. Augustine, and it cannot and should not be accepted as average for India (and most Asian countries, where the average is higher).

The child-birth index of mothers over 45, according to the 1951 Census¹² is: Travancore-Cochin, 6.6, South-West M. Pradesh, 6.6, East Madhya Pradesh 6.1, West Bengal, 6.3. Unfortunately, an average of two children per family die at an early age, and this leaves us with an average of over four children per family. Moreover, it must not be forgotten that the other two children who eventually die, have to be supported until the time of their death and that in a large number of families there are six children alive together who need to be supported. One can easily see that in India we have an average family substantially larger than its Western counterpart, whichever of the Indian States we take for comparison. (A complete family average

¹¹ A. Muller, *Notes d'Economie Politique*, I, p. 204, wisely defines a "normal family" "celle qui se rencontre habituellement là où les lois du mariage sont respectées".

¹² Pt I - A - Report, p. 81ff.

for the whole of India does not seem to be available) Further indications of family size will be given later when treating of Indian wages.

The relative family wage is a wage that varies in proportion to the number of children so that all the families of the same category and social class are more or less well-off no matter how many children they may have. In other words, the wage rises or falls according to the number of children. J. Villain¹³ considers the paying of this relative family wage impossible in a liberal capitalist regime where wages are considered as an economic function, merely as the remuneration for an economic action; whether performed by man or women, bachelor or father of ten makes no difference. There is also the serious doubt as to whether the present economic system could pay a relative family wage.

An absolute family wage is the amount necessary to support a family having the average number of children in the region. Therefore, unlike the relative family wage, it is not a function of the number of children. If the average family is taken as five members, it makes no provision for those families that have more. It is higher than the salary necessary to support a single individual but insufficient to support a large family.

Hereafter, when treating of the family wage, it is this absolute family wage that is meant.

Argument for the Family Wage

In its simplest form it can be stated thus:

"Nature (therefore God the Author of nature) has given every man through his human nature the right to found a family and

¹³ *Op. cit.* II, p. 157

provide for it in a decent human way. And when God gives a right, there is necessarily also given... at least sufficient means in normal circumstances to exercise that right: for God does nothing in vain. But the only way the worker can provide for his family is by his labour. Therefore it is in the very law of nature (God's law) that states that the value of man's labour ought to be sufficient at least to bring up a normal family in a decent human way."¹⁷ Or:

"The argument given to justify the claim in justice for a living wage derives basically from the dignity of man. In the labour market, a worker is selling more than an economic service. He is offering his work as the only means he has for human existence. The wage he receives affords him the wherewith to live as befits a man. This means, not only food and clothing, and shelter for himself, but also the requirements for family living, since family life is normal for most men. He must receive enough to live in decency at any given time and to make provisions for sickness, old age, and like contingencies of existence.

Accordingly, there is an *intrinsic value* in human labour which serves as a basis for a claim in strict justice."¹⁸

Some Additional Considerations

The goods of the earth are meant for *all* men, but their right to them is conditioned by their willingness to work. Those who own the goods of the earth must give reasonable access to them. Man has the right to that amount of goods which will allow him to develop according to his intrinsic worth, based on human personality. This intellectual, moral and

¹⁷ *A Manual of Social Sermons*, p. 47, Social Guild, Oxford.

¹⁸ J. F. Cronin, *Catholic Social Principles*, p. 352

physical development will *normally* include becoming a father since, *normally*, family life is one of the essentials of human existence and development.

As a father, man has the obligation to support his family. Therefore he has the right to be able to bring up a family from the goods of the earth. For the majority this means through work. Therefore the worker is entitled to a family wage. Because every adult male will normally get married and be responsible, as head, for the support of his family, then every adult male is also entitled to a family wage.¹⁹

The family wage is the *least* that an employer in normal circumstances may pay. The worker under consideration is an average unskilled worker. Calculation for higher wage rates according to skills and proficiency should be built upon this family wage as

¹⁹ It can be objected against a bachelor getting a family wage: he will waste it; he will get used to a lot of money and then when married will demand a still higher wage. All this will raise prices and then wages chasing prices. But all good things are subjected to the danger of abuse. The bachelor must be educated to save up for marriage, which he cannot do on a minimum individual wage — as experience around us clearly shows. Moreover, if the unmarried males did not receive the same as the married, there would be unjust discrimination against the latter. To prevent abuse, after a certain age, *v.g.*, 30, the State could justly apply a bachelor tax.

There is a difficulty in paying a family wage to cover family needs for all time, *v.g.*, even when children have grown up and become independent. Family allowances, though they have disadvantages, cover this case since they cease when a child becomes an earner.

a foundation so that the skilled worker gets this family wage *plus* what is due to him for his skill.

Circumstances affecting Family Wage

What are the normal circumstances under which a family wage must be paid?

(1) A normal number of working hours (45-48), with average ability and hard work. No unnecessary waste in expenditure; good housekeeping by the worker's wife; saving up for bad times.

(2) The average number of children per family according to the region and time. (One can easily perceive the difficulty of fixing the number of children, if a region is considered where contraception is widely practised. Must the number of children be the *actual* average, which may be below two, or should it be what the average *ought* to be, given a sound moral atmosphere? And should not the national population requirements be taken into consideration? In a declining population, for instance, have not parents a greater responsibility to have more children?)

(3) The conditions of industry and the demands of the common good will also influence the paying of a family wage. These points have already been treated above. We add some additional reflections.

The argument for a family wage supposes that the economic system is functioning properly — according to some this includes full employment — and that the world in general, or the part of it under consideration, produces enough for all. When this condition is fulfilled, and it is possible to fulfil it, then a family wage is due in justice to every normal adult worker.

But if conditions are such, *v.g.*, slump, famine, war, etc., that it becomes impossible to pay a family wage, there still remains a double obligation of social justice: 1) to see that the national revenue be so redistributed that all get the necessities of life; 2) to bring an end to abnormal conditions so that the economy may function satisfactorily and a family wage can once again be paid. To facilitate this, the worker must increase his professional skill, and try to acquire new ones if there should be heavy unemployment in his own trade. Society too must help by providing facilities for technical training.

It may happen that an employer, through no fault of his own, is faced with the alternative of either closing down or of offering less than a living wage. Faced with this sad alternative, the employer is justified in offering, and the worker in accepting, the half loaf.

But an employer "must sacrifice his profit and the interest on his capital before reducing wages below the minimum rate normally demanded by justice. The right of the worker to wages is superior to the right of the capitalist to interest. If his capital does not provide him with a livelihood, the capitalist can still have recourse to work; the worker, apart from his labour, has no other means of existence."²⁰

*Some Objections*²¹

Labour, it is said, is a commodity and is justly recompensed when the worker receives equitable return for that commodity.

²⁰ A. Muller, *op.cit.*, I, p. 207.

²¹ J. A. Ryan, *Distributive Justice*, Section IV.

The value of work must be gauged by the worker, who is not a machine, as the objection seems to imply, but a human person. This value is both individual and social: *individual*, as the actual output of work. The employer often looks on this aspect alone, and even then regards wages as costs only, when they are a return to be made to a human person who, consequently, must live according to decent standards. The social aspect is the value of the worker to society: he performs a service to society by producing something it needs, and, furthermore, contributes to the welfare of the community in many other ways: as a father, by giving it new members, as a citizen, by sharing in civic obligations, as a religiously minded, responsible member, by maintaining and preserving spiritual and moral values.

All this would seem to imply, it is sometimes argued, that the members of the worker's family have a claim on the employer for whom they do not work. This is unjust.

It is perfectly true that the obligation of supporting the family falls directly on the father, not on the employer, as is obvious, but the head of the family has the right and the obligation to claim a family wage to support his family for the reasons already explained.²²

²² In extraordinary cases, *v.g.*, father dead or completely incapacitated without revenue, then the mother or some other responsible person becomes the head of the family and as such is entitled to a family wage.

As regards the controversy of equal pay for equal work, irrespective of the position in the family, for men and women,

What of the inefficient worker who does his best, but does not earn the equivalent of a living wage? If he does his best, it would seem he is entitled to a living wage, but an employer is not obliged to take on such a person.²³

Can a group of workers justly claim more than a living wage? Not if this demand would prevent those who have not yet got a living wage from doing so. "Neither efforts, nor sacrifices, nor productivity, nor scarcity can justify the payment of more than the living wage to any group, so long as any other group in the industry remains below that level."²⁴ But where the worker has made special sacrifices to prepare himself (by a long training, etc.), or where he undergoes serious risks to health and life, he is then entitled to more than a living wage.

It is useful to recall what Pius XII said in *Women's Duties in Social and Political Life*, 21. 11. 45. "We have in fact ourselves insisted that, for the same work, service rendered, women have a right to equal pay with men." But this statement must be taken in its context where the Pope points out that the granting of equal rights with men "has led her to abandon the home, in which she used to reign as queen, and subjected her to the same burden and the same hours of work. No heed is paid any longer to her true dignity, to that which is the firm foundation of all her rights: her distinctive quality of womanhood and the essential coordination of the sexes. This has special application to Communist countries where women are considered primarily as workers. The Australian hierarchy has proposed 'a social wage' i.e., 'equal pay for both sexes and the extension of family allowances to give a man an allowance for his wife and a bonus towards house and furniture.'"

²³ Ryan, *op. cit.*, p. 329.

²⁴ *Op. cit.*, p. 336.

J. A. Ryan has a consideration which would be revolutionary if put into execution in India. It is this : disagreeable and despised occupations (*v.g.*, scavengers) should receive special compensation. Why ? If the opportunity for (technical) education were equal, there would be less applicants for unpleasant jobs, and consequently they would be better paid. Those who held pleasant jobs, even though earning less, would still prefer their own jobs, and could not in justice object to better wages being given to those who did the unpleasant jobs. If this were applied here, the improved financial position of the sweepers, *mochis*, etc. would help much to solve the caste problem.

What has been said about extra pay for extra skill and ability in the worker, applies to the employer (manager, director, etc.), who is evidently entitled to extra compensation for exceptional ability. Moreover, if the exceptionally gifted employer were not allowed to keep at least a good part of the extra wealth he produces through his special skill, he would not produce it at all ; then both labour and the community would have no profit from higher production.

Suppose that after paying a family wage, paying extra to specially skilled classes of workers, taking a fair profit, paying overhead expenses, and putting aside a requisite sum for a reserve, an employer has still a considerable sum left over. Should this extra sum go to pay higher wages, or should it be utilised to lower the price of the product ? It would be difficult to find apodictical arguments in favour either of the worker or of the consumer. For the worker it can be said that he is entitled to his share of extra

profits and that a gradually rising wage is good from the point of view of incentive and psychological satisfaction. In the consumer's favour is the fact that lower prices means an increase in *real* wages all round. (Provided that the product is either essential or quasi-essential. Obviously a reduction in the price, *v.g.*, of scent will not help the general public of this country.) A lowering in prices of essential food, clothing or housing articles would seem to be for the greater common good, and thus to be preferred, though the on-the-spot details would have to taken into consideration before a solution could be found to this anything but unreal problem.

Family Wage Due in Commutative Justice ?

There is at present a dispute among the pandits as to whether a family wage, when conditions allow, is due in commutative justice, *i.e.*, strict justice so that strict equality is kept between what is exchanged ; as, for instance, in buying and selling : "...commutative justice demands that in any contract the value of the service rendered or good sold should equal the value of the price received.... Therefore, the object of commutative justice as related to the wage contract, is man's right to receive, as a minimum when under a contract of employment, a wage equal not only to the value of what his work will fetch on the market, but to that of his human and family needs." ²⁵ Or whether it is due in social justice only, *i.e.*, an obligation that is no longer between two indi-

²⁵ P. Crane, S.J., *Commutative Justice, Social Justice and the Family Living Wage*, *Christus Rex*, VIII, 2.

viduals, the employer and the worker, but between a group and an individual, or between a larger group and a smaller one. As regards wages "Social justice demands the reform and the reordering of the industrial system in such a way as to make work available to all at a living wage. Its task is twofold, the provision of full employment and its provision at a level of wages sufficient to guarantee a decent living to the wage earner and his family."²⁶

A very practical issue in this controversy is that, if a family wage is due in commutative justice, then when it can be paid and this is not done, restitution must be made.

Gordon George, writing in *Social Order: Family Living Wage Due in Strict Commutative Justice*, claims. "We will maintain that any opposing opinion can no longer be held as a solidly probable opinion... because such an opinion is contrary to the authentic teaching of the Holy Father."²⁷ He then gives a list of moral theologians who hold that a family wage is due in commutative justice. The details of textual interpretation on Q.A., R.N., D.R., etc., would be out of place here. We prefer the modest opinion of D. Desbuquois who says that the social encyclicals incline towards commutative justice.²⁸ This is a sober judgement, and it would seem safe to add that today there is an ever-growing opinion in favour of having the family wage paid as due in strict justice. Q.A.

²⁶ *Ibidem*, p. 135.

²⁷ Nov. 1948, Jan. 1949

²⁸ *L'Encyclique Quadragesimo Anno*, p. 63.

does not say so explicitly, but the logical conclusion would seem to be that opinion. Certainly nearly all would be of the same opinion were the problem of restitution, which would have to be made, settled in a practical and satisfactory manner.

Whatever may be the answer to this particular point of textual criticism of the social encyclicals, we can assert that to the question: "Is a family wage due in social or commutative justice?" the answer is: It is certainly due in social justice, i.e., founded on the demands of the common good, of society, of peace and social order. Where the majority live from their wages, a family wage is due commutative justice provided that an economic system in conformity with social justice exists which can pay a family wage. If the present social order does not permit the paying of a family wage, then it is in a state of injustice, and social justice demands that the evils be set right so that a family wage can be given.

Family Allowances

If a family wage meets the needs of an average family, what satisfies the requirements of those families which are above the average? This is done by family allowances, a sum, in addition to wages, allocated on the basis of the number of children in a family. It was first introduced to meet the need of large families, and, also, in countries of declining population, to encourage parents to have more children. Today family allowances are given in many countries under varying forms: from payment beginning with the fourth child to payment for every child, from payment administered by industry to payment administered solely by the State.

Family allowances are not true wages because the payment of them arises out of social considerations apart from an appreciation of actual work and is meant to help the head of a large family to meet his obligations.

Family allowances are due in social justice to families which have above the average number of children, since the object of social justice is the distribution of goods in a manner in conformity with the common good. Individuals and groups below the State are obliged to bring about this just distribution, and the State in regard to 'lower' societies and individuals must see that there is a just share out of national wealth.

One of the first obligations of the State is the care of the family, and of large ones in particular, which are an element in its prosperity. Furthermore, if large families are neglected they become a source of misery, of juvenile delinquency, etc.

It must be admitted that family allowances are only a palliative, but necessary in the present capitalist regime. It is only through the aid of family allowances that in many cases wages approximate to what a family wage should be.²⁰ It is also true that family allowances have weakened the argument for a family wage because they are made an excuse for not paying a family wage. But since they do, at least

²⁰ On how to adapt the payment of a just family wage to the present economy see the excellent suggestions of the Australian hierarchy as to setting the family income on a needs basis. Cf. *Social Action*, April, 1955

to some extent, meet the difficulty of how to pay a relative family wage in the present economy, they are, although, as has been said, a palliative, a welcome relief and a laudable attempt to meet some of the demands of justice.

It is a reform of economy from its almost exclusively profit motive that it needed as the most important step towards making the paying of the relative family wage universal.

(The next article will consider wages in general, and the family wage in particular, as they are in India.)

A. Nevett

The Drugs and Magic Remedies Objectionable Advertisements Act, 1954

(XXI of 1954)

A recent addition to our Statute Book is a law to control objectionable advertisements of certain drugs and magic remedies. It applies to the whole of India, except the State of Kashmir and Jammu, and it came into force on 1st April, 1955. On the same day also came into force a set of Rules made by the Central Government under the provisions of this Act.

Objects and Reasons of the Act

Unsocial elements, out to make easy money, have been busy for a number of years preying upon the

incredulity of simple folk and the despair of unfortunate sufferers, the victims of incurable or otherwise painful diseases and disorders. Drugs and remedies are advertised in newspapers and magazines, sad to say, not always in the gutter press type, which are alleged to possess powers of curing a host of ills, real or imaginary. Thus there are drugs to help imprudent damsels in distress, drugs for young profligates and senile debauchees, drugs again for women who are afflicted by unmentionable female diseases, remedies to give new forms and shapes to jaded beauties, vigour and vitality to spent forces. Then there are medicines which are alleged to grow luxuriant foliage on bald pates, make dwarfs into giants, ugly ducks into beauty queens and dried up hides into soft and sweet baby skins. But the most reprehensible of all are those drugs which by raising false hopes in sufferers make them part with their hard earned money bringing no solace or mitigation of their misery. Medicines are advertised which are alleged to cure such incurable and baffling diseases as cancer, leprosy, insanity, poliomyelitis, etc. Many of these advertisements are accompanied by overtly indecent illustrations, lurid details and veiled suggestions which must make any citizen blush for shame. The Drugs and Magic Remedies Act prohibits all such advertisements.

Notes on the Act

The Act has 16 sections but has no titles or chapters. In exercise of the powers conferred by S. 16 of the Act, the Central Government has made seven rules with one Schedule.

Section 2 gives certain definitions. It must be noted that all the definitions begin with the word "includes". Hence the definitions given are not exhaustive and conclusive within themselves but simply extend the meaning from the usual meanings but do not limit it.

Some of the Definitions

"Advertisement" includes any notice, circular, label, wrapper or other document, and any announcement made orally or by means of producing or transmitting light, sound or smoke.

"Drug" includes (1) a medicine for the internal or external use of human beings or animals ;

(2) any substance intended to be used for or in the diagnosis, cure, mitigation or prevention of disease in human beings or animals ;

(3) any article, other than food, intended to affect or influence in any way the structure or any organic function of the body of human beings or animals.

"Magic remedy" includes a talisman, *mantra*, *kavacha*, and any other charm of any kind which is alleged to possess miraculous powers for or in the diagnosis, cure, mitigation, treatment or prevention of any disease in human beings or animals or affecting in any way the structure or any organic function of the body of human beings or animals.

Under magic remedies, therefore, are included all those wonder drugs, articles and things which are alleged to possess such powers as to enable students to pass examinations without studying, gamblers to win huge stakes in spite of the astuteness of opponents, lovers to subdue the objects of their desires by a mere touch or look, the oppressed to destroy their enemies without raising a finger, and to bring relief to sufferers by merely carrying the remedy on one's person.

Prohibitions

The Act prohibits three kinds of advertisements. Section 3 prohibits advertisements regarding drugs for the treatment of sexual diseases and disorders. S. 4 prohibits misleading advertisements relating to drugs which directly or indirectly give false impressions regarding the true character of the drug or makes false claims; and S. 5 prohibits the advertisements of magical remedies.

S. 3. Subject to the provisions of this Act, no person shall take any part in the publication of any advertisement referring to any drug in terms which suggest or are calculated to lead to the use of that drug for --

- (a) the procurement or miscarriage in women or prevention of conception in women; or
- (b) the maintenance or improvement of the capacity of human beings for sexual pleasure; or
- (c) the correction of menstrual disorder in women; or
- (d) the diagnosis, cure, mitigation, treatment or prevention of any venereal disease or any other disease or condition which may be specified in rules made under this act.

Rule 3 made under this Act states that the provisions of this Act apply to all advertisements of drugs and remedies for the diagnosis, cure, etc., of the following diseases:

blindness, blood pressure, hypertension, diseases of the breast, Bright's disease, cancer, cataract, delayed menstruation, diabetes, epilepsy, any structural or organic defect of the optical system, alteration in the structure of the female bust, general female diseases, fits, gastric and duodenal ulcers, glaucoma, heart diseases, increase of height and tallness, hydrocele, insanity, leprosy, lockjaw, lupus, obesity, paralysis, poliomyelitis, rheumatism chronic or persistent, sexual impotence, sterility, trachoma, tuberculosis, tumours, functions and disorders of the uterus.

S. 4. Subject to the provisions of this Act, no person shall take any part in the publication of any advertisement relating to a drug if the advertisement contains any matter which --

- (a) directly or indirectly gives a false impression regarding the true character of the drug; or
- (b) makes a false claim for the drug; or
- (c) is otherwise false or misleading in any material particular.

Section 4 prohibits advertisement of drugs which are so worded as to give a false impression. One of the most common advertisements of this objectionable kind is that which offers remedies for menstrual disorders which in fact are drugs for causing abortion.

S. 5. No person carrying on or purporting to carry on the profession of administering magic remedies shall take any part in the publication of any advertisement referring to any magic remedy which directly or indirectly claims to be efficacious for any of the purposes specified in Section 3.

The Act prohibits also the import and export from the territories to which the Act applies of any document containing an advertisement of the nature referred to in Section 3, or Section 4 or Section 6. The Customs authorities may seize such documents, articles or things and the Court trying such contravention may direct that such document (including all copies thereof), article or thing be forfeited to the Government. (SS. 6 & 8 and Rule 5).

Penalty

The penalty laid down for the violation of the provisions of this Act is, in the case of a first conviction, imprisonment which may extend to six months, or fine, or both; and in the case of subsequent conviction, imprisonment which may extend to one year, or fine, or both. (S. 7).

If the person contravening any of the provisions of this Act is a company, both the persons responsible to the company, for the conduct of the business as well as the company itself shall be deemed to be guilty, and the company itself shall be deemed to be guilty, and shall be liable to be proceeded against and punished. (S. 9.)

Section 14 provides for certain exceptions.

S. 14. (1) Nothing in this Act shall apply to—

- (a) any sign board or notice displayed by a registered medical practitioner on his premises indicating that treatment for any of the diseases or disorders specified in S. 3 is undertaken in those premises ; or
- (b) any treatise or book dealing with any of the matters specified in S. 3. from a *bona fide* scientific or social standing ;
- *(c) any advertisement sent confidentially in the prescribed manner only to a registered medical practitioner or to a wholesale or retail chemist for distribution among registered medical practitioners or to a hospital or laboratory ; or
- (d) any advertisement relating to a drug printed or published by the Government, or, with the previous sanction of the Government, by any other person ; or
- (e) any advertisement, label or set of instructions which is permitted under the Drugs Act, 1940, or any rules made thereunder.

* "All documents containing advertisements relating to drugs, referred to in clause (c) of subsection (1) of section 14, shall be sent by post to a registered medical practitioner or to a wholesale or retail chemist. Such documents shall bear at the top, printed in indelible ink in a conspicuous manner the words : "For the use only of registered medical practitioners or a hospital or a laboratory." Rule 6.

Registered medical practitioners do not include quacks but only those who hold qualifications granted by an authority specified in, or notified under S. 3 of the Indian Medical Degrees Act, 1916, or by an authority in any of the Schedules to the Indian Medical Council Act, 1933, or those who are entitled to be registered as medical practitioners under any law for the time being in force.

The Provisions of the present Act, are in addition to, and not in derogation of the provisions of any other law for the time being in force. (S. 13).

The Central Government may exempt any specified drug or class of drugs from the provisions of this Act, if in its opinion public interest required it. It may also lay down conditions for exemption.

Since the coming of the Act into force on 1st April, 1955, magazines and newspapers which used to specialize in publishing objectionable advertisements, referred to in the Act, have ceased printing them and, thereby, probably, have suffered much financial loss. One such magazine, e.g., has lost over 50 per cent of its advertisements. Though the law prohibits only advertisements, manufacturers of, and dealers in, these bogus remedies must have been hard hit. But, as it happens in such cases, evil men have their own ways of circumventing laws and regulations. If the authorities are not vigilant and fail to enforce the law rigorously all these advertisements will reappear under other guises and people will be again swindled.

Hand in hand with these objectionable advertisements goes the large volume of indecent literature, both indigenous and foreign. It is sold openly and

special effort seems to be made to sell it to youth. No new law is needed to control this menace as the Criminal Code has ample provisions against it. (SS. 292, 293, Indian Penal Code). What is needed is a better enforcement of the law.

F. C. Rodrigues

Social Documents

The Pope on Population Problems

The Holy Father addressing the catholic participants in the World Congress on Population said: "The science of population is young but it is basic, because it is immediately concerned with human life and it can illuminate certain of the gravest individual and social problems: she is not indifferent to their agonizing aspects, as is proven by the documents recently coming from the Holy See concerning family life, national economy and the relationships between peoples, some of whom find themselves abundantly provided with wealth while others remain in tragic conditions. The Church has always understood how to place population problems in their true perspective: that of a moral, personal destiny, which by means of courageous, even audacious action, in time, must find its fulfilment in the eternal possession of God. That is why we can only be delighted at the light which your work, that of all the sincere students of demography, brings to the understanding of the laws and values which condition the evolution of populations. That is also why we urge Catholics to take an active part in

the research and the efforts which are made in this domain. But we wish that they do this with fidelity to Christian doctrine, in communion with so many men and women who, illumined by their reason and sustained by a just faith in Providence, fully conscious of the difficulties which face them and of their obligations to the community, respect the creative aspiration which is found at the very centre of love and life".

Task of a Trade Union

The proper task of a trade union is to defend in their contractual relationships the legitimate interests of workers. Those among you who, through the confidence of their comrades, are called upon to act in the name of the employees of a concern or the members of a trade would not have any other purpose than to serve the interests of the workers within the framework of the common good of the economy. Solicitous to obtain from all an effective respect for the just liberties of unions, they will understand with what care they should avoid compromising them by abusing the mandate they hold. And if it is true that labour unions naturally exercise an influence on politics and public opinion, the leaders would fail the hopes and expectations which an honest and conscientious worker places in them if they were to go beyond their proper goal and succumb to the pressure of events. Thanks be to God, the members of the Christians Trade Unions of Belgium have known in the past, and will know in the future, how to respect the goals of trade union action, uniting in a single will for justice the sense of trade union duty and the defence of their rights.

Animated by this supernatural spirit, you will boldly proclaim those unshatterable principles without which the world of labour can hope for neither stability nor progress. To all you will show the way — on which you are now engaged, not without tangible results — which leads to fraternal collaboration between workers and employers. And should this ideal of peace with justice and charity be contradicted by the harshness of daily life, where so many passions and conflicting interests clash, it is the duty of the Catholic unionist to remember always the spirit he preaches. He who denounces the injustice of certain conditions of work and of life must be on guard against excesses which influence his own judgment and actions. He who loves his fellow workers, to the point even of sacrificing his time and sometimes his security in their behalf, must also avoid the baneful partialities of the class spirit. He who has recourse to the light of the Gospel to direct his actions must not refuse to accept any of the truths of this teaching. Let him steep himself in them in order to be for his brother workers a source of light and inspiration. (*Letter of Mgr. Montini to the President of Christian Trade Unions of Belgium*).

The Pope to Chemists and Druggists

Our Holy Father addressing the delegates to the Congress of Chemists and Druggists concluded saying :

“There is one more word left for Us to say. In the cares of your noble office, refuse, We implore you, to exact, as far as possible, too high a price. We all know what acuteness of mind is called for in the preparation of the remedies, what long hours of research are entailed in working out the formulae, how rare

the substances you employ are. However, in the scales in which you weigh drop by drop your medicaments place also therein the drops of sweat of those who have to earn their bread in mines, in quarries, in factories and in other arduous labours. And also the tears of parents who are prepared to give all to save the life of their beloved children and see to it that the price you demand does not exceed the just limits. In fixing prices the manufacturers should remember pity, that pity for man, pity which is a sacred duty. Pardon Us if we have been somewhat severe, but to plead for and defend the cause of the poor is Our duty.”

Power of Public Authority over the Individual

Pope Pius XII speaking at length to the delegates to the First International Congress on the Histopathology of the nervous system clearly laid down the Church's views on the alleged rights of the State to permit medical experiments on human beings for the advancement of science. Citing a number of examples in which during the last war inmates of concentration camps were used for experimentation the Supreme Pontiff remarked :

“....In the above mentioned cases, in so far as the moral justification of the experiments rests on the mandate of public authority, and therefore on the subordination of the individual to the community, of the individual's welfare to the common welfare, it is based on an erroneous explanation of this principle. It must be noted that in his personal being, man is not finally ordered to usefulness to society. On the contrary, the community exists for man.

Community Exists for Man

The community is the great means intended by nature and God to regulate the exchange of mutual needs and to aid each man to develop his personality fully according to his individual and social abilities. Considered as a whole, the community is not a physical unity subsisting in itself, and its individual members are not integral parts of it. Considered as a whole, the physical organism of living beings, of plants, animals or man, has a unity subsisting in itself. Each of the members, for example, the hand, the foot, the heart, the eye, is an integral part destined by all its being to be inserted into the whole organism. Outside the organism it has not, by its very nature, any sense, any finality. It is wholly absorbed by the totality of the organism to which it is attached.

In the moral community, and in every organism of a purely moral character, it is an entirely different story. Here the whole has no unity subsisting in itself, but a simple unity of finality and action. In the community, individuals are merely collaborators and instruments for the realisation of the common end.

What results as far as the physical organism are concerned? The master and user of the organism, which possesses a subsisting unity, can dispose directly and immediately of integral parts, members and organs within the scope of their natural finality. He can also intervene, as often as and to the extent that the good of the whole demands, to paralyse, destroy, mutilate and separate the members. But on the contrary, when the whole has only a unity of finality of action, its head — in the present case, the public authority —

doubtlessly holds direct authority and the right to make demands upon the activities of the parts, but in no case can it dispose of its physical being. Indeed, every direct attempt upon its essence constitutes an abuse of the power of authority.

Power of Public Authority

New medical experiments — the subject we are discussing here — immediately and directly affect the physical being, either of the whole or of the several organs of the human organism. But, by virtue of the principle we have cited, public authority has no power in this sphere. It cannot, therefore, pass it on to research workers and doctors. It is from the State, however, that the doctor must receive authorisation when he acts upon the organism of the individual in the "interests of the community". For then he does not act as a private individual, but as the mandatory of the public power. The latter cannot, however, pass on a right that it does not possess, save in the case already mentioned when it acts as a deputy, as the legal representative of a minor as long as he cannot make his own decision, of a person of feeble mind or of a lunatic.

Even when there is question of the execution of a condemned man, the State does not dispose of the individual's right to life. In this case it is reserved to the public power to deprive the condemned person of the enjoyment of life in expiation of his crime when, by his crime, he has already disposed himself of his right to live.

We cannot refrain from explaining once more the point treated in this third part in the light of the principle to which one customarily appeals in like cases:

We mean the principles of totality. This principle asserts that the part exists for the whole and that, consequently, the good of the part remains subordinated to the good of the whole, that the whole is a determining factor for the part and can dispose of it in its own interest. This principle flows from the essence of ideas and things and must, therefore, have an absolute value.

We respect the principle of totality in itself, but in order to be able to apply it correctly, one must always explain certain premises first. The basic premise is that of clarifying the *quaestio facti*, the question of fact. Are the objects to which the principle is applied in the relation of a whole to its parts? A second premise is the clarification of the nature, extension and limitation of this relationship. Is it on the level of essence or merely on that of action or both? Does it apply to the part under a certain aspect or is all its relations? And, in the field where it applies, does it absorb the part completely or still leave it a limited finality, a limited independence?

The answers to these questions can never be inferred from the principle of totality itself. That would be a vicious circle. They must be drawn from other facts and other knowledge. The principle of totality itself affirms only this: where the relationship of a whole to its parts holds good, and in the exact measure it holds good, the part is subordinated to the whole and the whole, in its own interest, can dispose of the part. Too often, unfortunately, in invoking the principle of totality, people leave these considerations aside, not only in the field of theoretical study and the field of application of law, sociology, physics, biology and medicine, but also of logic, psychology and metaphysics".

F. C. R.

Social Activity

Summer School of Social Studies, Mangalore

The annual Bellarmine Summer School was held this year from May 2nd to 7th in the spacious hall of the local St. Aloysius' College. In response to the call of the Hierarchy to make the year 1955 a Social Year, the organisers of the School allotted half the number of lectures this year to Social Questions. His Lordship the Bishop of Mangalore in declaring the session open congratulated the organisers and earnestly exhorted the large gathering which had assembled to listen to the lectures to put the precepts into practice and carry the message of social service into the homes of the poor and needy.

The Rev. Sr. Fidelia, A.C., who has recently returned to India after an extensive and thorough course in Belgium and other European countries on the theory and practice of Social Service, during the five days of the School delivered a set of highly illuminating and instructive lectures which were very much appreciated by the large audience.

A special feature of this year's Summer School was a Social Exhibition organised by the Central Committee of the Diocesan Social Services. All the groups engaged in social work, and they are many, were represented. In neatly worked-out and artistically drawn charts, maps, figures and pictures the story of the great and silent work done by the good Catholics of Mangalore was unfolded before an admiring public. During the five days the Exhibition was on view, thousands of people saw and admired it. Much of the success of this exhibition is due to the untiring and selfless work done by a band of volunteers, boys and girls, under the inspiring leadership of the youthful and indefatigable secretary of the Central Committee, Miss Olinda Pereira.

Much has been achieved, much is being done, yet much still remains to be tackled.

Catholic Women-Workers' Welfare Association

This is an association for the benefit of the working women of Mangalore started in 1945 by a group of priests and laymen under the leadership of the Capuchin Fathers who have done much to

further social work in the town. Though the aim of the Association is to aid all working women, circumstances have forced it to limit its activity for the time being to one group of working women, namely, servant maids, of whom there are over a thousand in the town.

Most of the servant maids come from the villages to earn a livelihood and help their families. Town life is fraught with many dangers for these simple country lasses. For one thing there is no home where they can take shelter on arrival till they find suitable employment. Then there is no organisation to help them find safe and profitable jobs. Once placed in employment they are often at the mercy of their mistresses, among whom it is not rare to find those who are out to exploit them and treat them very roughly. There is no one to fight for such unfortunate girls. Another great evil against which they have to contend is the greed of their parents and guardians. These collect the whole salary of the girl, month after month, leaving nothing for her to save, with the result that when the time comes for her to settle down in life she is a pauper without a penny to her credit. The aim of the C.W.W.W.A. is to remedy all these evils and help the maids both spiritually and materially.

Every year retreats are organised in the parishes for the servant girls. Thanks to the whole-hearted cooperation of the local clergy and the employers, most of whom have come to realise the beneficial effects of such retreats, the experiment has been a great success. Besides this annual retreat every month the maids are given an hour's instruction in the parish church.

To help them materially a Thrift Fund has been established which is open to every servant girl. The member pays a minimum of Rs. 1/- per month; she can pay more, if she likes, and she is encouraged to do so. The Association pays a bonus of 12½ per cent on every rupee subscribed by the girl. Over and above this, the girl is given a free grant of Rs. 15/- to Rs. 35/- when she settles down in life. In nine years, the amount standing to the credit of the servant maids has risen to well over Rs. 15,000. The Association has a fund of its own to meet all the expenses incident on running this social service work, such as payment of bonus and grants, help to members when in need, administration, etc. All the money for this has been donated by the good people of Mangalore—more than Rs. 10,000.

The Association is doing excellent work in helping girls in distress, finding suitable employment for them, rendering help in time of illness or unemployment, rescuing those in dangerous situations and above all helping them, to settle down in life.

Another good work the Association has to its credit is the preventing of emigration of girls to large cities like Bombay. Quite a number of girls, lured by thoughts of easy money and high life, have taken the boat to Bombay only to learn by bitter experience that they have been fooled. Some have fallen into the hands of undesirable characters, some have found lucrative positions in non-Christian homes which have landed them into utter moral ruin. The Association does everything to dissuade servant girls from going out and, if they do or have to, it tries to help them find safe places.

We wish this great work every success. May it be an inspiration to others to start similar associations in other large towns where they are a crying need. We also hope that the Association will be soon able to extend its activities to other categories of working women.

The Chotanagpur Catholic Sabha

The annual meeting of the Chotanagpur Catholic Sabha was held at Gumla in Ranchi District on 23rd March, 1955, under the chairmanship of Sr. J. Lakra. A large and representative gathering was present.

The Sabha strongly advised all its members to join, wherever possible, the Community Projects, the Extension Blocks and Gram Panchayats and to cooperate with similar social and economic efforts of the Government in favour of the masses.

A Public Relations Committee was appointed in order to establish permanent contact, and to foster cooperation, between the C. C. S. and directors of the national schemes and the second Five Year Plan, both at the Centre and in the State of Bihar.

Sri T. Tirkey was elected chairman and Sri A. Kujur, Secretary of this P. R. C. They are empowered to coopt three members.

The Sabha closed its annual session by pledging its whole-hearted loyalty, support and cooperation to the Indian Hierarchy, the Prime Minister of India, Sri Jawaharlal Nehru, and the Chief

Minister of Bihar, Sri Krishna Sinha. The Sabha has also requested the authorities, both at the Centre and at the State Capital, to take measures to protect the rights of the minorities, which are threatened in many quarters, and to save them from harassment which is becoming, in certain places, the order of the day.

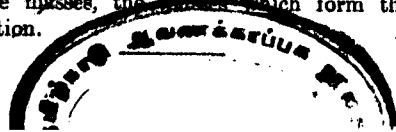
Social Service Week

The Indian Institute of Social Order, Poona, conducted a very successful Social Service Week for the clergy, at the De Nobili College, from April 19 to 27th. Eleven priests from six dioceses attended the course. Every day three lectures were delivered each of which was followed by a very useful group discussion and practical work. The attending priests were taken round Poona and shown some of the social service activities undertaken by State and private agencies. The subjects treated this year were : Social Service and Training Social workers (Fr. Fonseca), Rural Welfare (Fr. Clump), Labour Legislation (Fr. Rodrigues), Communism (Fr. Lallemaud), Wages (Fr. Nevett) and Cooperatives (Mr. J. C. Ryan).

St. Agnes College, Social Service League

We have received the annual report of the excellent work done by the young ladies of the this premier women's college of Mangalore. Lack of space prevents us from giving a fuller account of the manifold activities of this very active Social Service League. We shall mention just one or two items of special interest. The members, who are all College students, held a very successful summer camp in the village of Alape. For a full fortnight the leaguers, town bred young ladies, roughed it out among the simple village folk sharing their labours, their joys and sorrows, in spite of the rain, the slush and the dirt. Helping women in their household chores, teaching them simple rules of hygiene and efficient workmanship, gathering children and elders for recreation, singing, playing and dancing with them was the daily routine. It was a tiring period of two weeks they spent but it was an exciting time too which, besides teaching these city girls many valuable lessons in social work, brought them nearer the masses, the masses which form the very backbone of the Nation.

P. C. R.



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Social Action is a monthly devoted to social problems, and is under the direction of the I.I.S.O.

The Editorial Board do not necessarily endorse the individual views of contributors.

The yearly subscription is Rs 6 or 10 s., or \$ 2.

Manuscripts, subscriptions, advertisements and remittances should be addressed to *The Manager, Social Action, Boat Club Road, POONA 1.*

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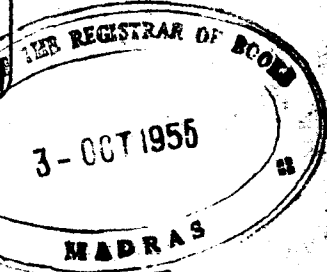
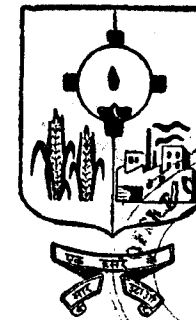
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Edited by A. Fonseca, Indian Institute of Social Order, Poona 1
Printed and published by M. A. Thamburaj, De Nobili Press,
K. Pudur P. O., Madurai.

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This Side and That

Commonwealth Solidarity

The Citizenship Bill is on the anvil. Most queries and objections in Parliament turned round the Commonwealth citizenship, a phrase so decidedly vague as to delight romantic world-citizens and provoke lawyers to oratorical bouts. One would expect this attractive idea to imply solidarity and equality among Commonwealth people. Not so in the view of our present government which has already proclaimed its policy of discrimination, not on grounds of race, class or politics but on grounds of religion only. Christian missionaries will not be admitted to India without an "endorsement" on their passport or without a "visa," as mentioned in "The Eighth Year," a book published on Independence Day by the Ministry of Information and Broadcasting. Some officials allege that a missionary should be taken as an 'immigrant', even if he intends to stay here for only one, two or five years. The fact that he is a missionary makes him different.

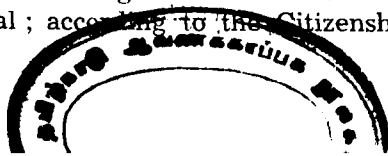
A Little Sister of the Poor, a worker of the Mission to Lepers, etc. need a visa for reasons of security and so does any apostle of Christ's Gospel of peace; but a Communist agent bent on preaching militant atheism and revolution needs no visa. What are the notions our Home Ministry has of public security? Where is the secularity of our secular Government? How are the other countries of the Commonwealth reacting to this patent discrimination on religious grounds only?

Unequal Citizens

In the Citizenship Bill, strong objection was taken to the provision that empowers the executive to take citizenship away from a naturalized citizen without any recourse to the judiciary being possible. This protection against an appeal to the courts was made a privilege of the legislature dealing with land acquisition; a like privilege is now granted to the executive. Is not this the road leading to dictatorship?

What is even worse is that this privilege can be exercised against the people who, on grounds of domicile and a previous five-year residence, were declared full members of the Union by the very Constitution: they too apparently would have no recourse to the judiciary against the fiat of the executive. Those who according to the law of karma could not escape Indian citizenship are protected against the arbitrary moods of the executive; those who with mature deliberation sought and chose the same citizenship are shuffled under the sword of Damocles.

According to the Constitution, all citizens are equal; according to the Citizenship Bill, some would



be less equal than others. Such is the present drift in our democratic trend.

Missionaries

In "The Eighth Year", the Ministry of Information tells us that the Home Ministry deals with public services and public security. It presents a novel version of the regulations of admission of missionaries, presumably as a measure of public security. "In regard to the new policy adopted in regard to the foreign missionaries, it has been decided that such of them as are additional members of a mission or replace existing missionaries will be allowed into the country, provided Indians are not available for such posts. These missionaries must also have outstanding qualifications or specialized experience."

What an additional job for the Home Ministries! So far they were already overburdened with the task of investigating crimes, pursuing absconders, unearthing plots and making regular reports on law and order. They will now have to ascend to the spiritual plane to engage in parallel avocations. After having specialised in pastoral and kerymatic theology, they will examine, possibly psychoanalyse, at any rate prove with new methods (most of them know only one method with three degrees) each Indian priest to check if one or other is or is not available for a vacant post as professor, conscience director in this and that place, for this novitiate or that convent; if at long last they consider there is no Indian available, then and then only, can they advise their Home Ministry to allow the entry of a foreign missionary.

One would have fancied that a personal statement of the local bishop would have sufficed. Nothing of the sort; the Home Ministries are expected to satisfy themselves about the spiritual needs and resources of the Christian community. Which is one more symptom that the competence of our secular state has trespassed the limits of secularity, pace the Patres Conscripti of the Constituent Assembly.

Sorrow

A Bombay newspaper, commenting on these new rules in their new garb, serenely declared that "the reactions of the foreign press were on the whole appreciative of India's new policy towards foreign missionaries". This would show that the circles in the West which are interested in mission-work have nothing to do with the political and capitalist press or that they tactfully refrain from expressing their feelings. But from private sources, it is easily ascertained that many judicious Christians are badly hurt, that parents are grieved at the aspersion indirectly cast on the work of their children, that many youths who had hoped to dedicate their lives among us feel deeply frustrated. Intimate suffering is not publicised. They will not blame India for the wayward pleasures of our Home Ministry. The Indian people will revere their sorrow.

Protecting Citizens

India is threatened not from outside but from inside. Largely through ministerial hesitation and unwillingness to risk unpopularity, law-abiding citizens are left unprotected whenever the agitators who are always among us profit by any incident, were it only

a dispute about a bus-ticket, to rouse popular emotion into a frenzy. The worst hit are the poor and down-trodden. It is high time that our politicians, especially those belonging to the opposition, wake up to realities. The country demands law and order in streets and public squares; the people love a master.

A. L.

We are glad to inform Our Readers that Rev. Fr. Jerome D'Souza S.J., The Director of The Social Institute, has been appointed a Representative on the Indian Delegation to the U. N. He will be away from India for the duration of the present session of the U. N., which will hold its meetings till the middle of December.

Wages in India

The general impression is that wages in India are considerably below a family wage¹. India is a poor country, though potentially rich, and this poverty is borne out by the wage rate of the vast majority of her people.

If we compare the per capita national income of India with other countries we come to the same conclusion. Taking Colin Clark's oriental unit, i.e., the amount of goods and services Re. 1 would have purchased in 1948-'49, the U. S. and Canadian per capita national income is 7000 units, while that of India is but 150-200 units, such an enormous difference that cannot be explained away by the difference in cost of living. In rupees the per capita income for 1952-'53 (1948-'49 prices) is only Rs. 261 as against Rs. 246.9 for 1948-'49.

The half of the workers who do better than the rest, skilled workers and clerks, get between Rs. 80 — 100. (Big firms pay better than Government.) And this salary should be taken in conjunction with the appalling housing conditions found almost everywhere.

The other half, usually the most ignored, are the agricultural workers. Since these numerically constitute very much over half of the workers in this country, we will take them first.

Agricultural Wages

Dr. Kini² states that out of the total population of 367 millions in 1951, 214 millions neither earn nor are

¹ Cf. *Social Action*, May-June, July, 1955, *Wages, Family Wages* by the writer.

² *Rural India*, April, 1955.

OCTOBER 1955

in receipt of an unearned income. Out of this 214 millions about 100 millions are children; this leaves 114 millions (he apparently makes no deduction for the old and disabled) who *should* earn and do not. Most of these unemployed belong to the agricultural classes; furthermore, a large percentage are out of work for at least 5 months a year. Dr. Kini estimates that 200 millions must be rehabilitated from a state of unemployment or partial employment. By 1961 there will be a population increase of about 50 millions, so that by 1961 there will be 35 million more adults seeking work. Thus by 1961 there will be 235 million people unemployed or only partially employed. As a small consolation, the Second Five Year Plan hopes to give employment to 12 million more workers.

The rural population (1951 Census) was 2,943 lakhs. Of these, 2,404 lakhs (81.5%) belong to the agricultural classes. The urban population was 613 lakhs, of which 531 lakhs (86.0%) belong to non-agricultural classes.

Among the rural agricultural classes, 687 lakhs or 28.6% were self-supporting; 1,414 lakhs (58.8%) were non-earning dependents, while 303 lakhs (12.6%) were earning dependents.

Government Report on Agricultural Wages³

The *All-India Agricultural Labour Enquiry* "was conducted in 812 villages selected on the principle of

³ *Agricultural Wages in India*, Vol I & II, 1952 and *Rural Manpower & Occupational Structure*, 1954, being "The Agricultural Labour Enquiry." The statistics for wages refer, for the most part, to 1949-'50.

stratified random sampling in 27 States of the Indian Union.....The families surveyed numbered in all 1,03,548. A family was taken as a 'household' with an independent common kitchen and living under the same roof, including temporary absentees but excluding guests.....Information pertaining to employment and unemployment, gross and net income, *begar* or involuntary labour, cost and standard of living of agricultural labour families and indebtedness were collected.....Any person who worked as an agricultural worker for more than one-half of the total number of days on which he actually performed work during the year was treated as an agricultural worker."

It will be noticed that the Labour Enquiry differs from the 1951 Census in that the latter is an enumeration of the whole nation taking the individual as the unit, while the Enquiry is based on sample villages with the family as the unit.

The Average Family

There is a real difficulty in defining the Indian family from the economic point of view. We have already seen in a previous article that taking the family in the strict sense, *i.e.*, parents and children, this averages 6 persons. But for the purpose of reckoning a family budget, as all know, the Indian family is not restricted to parents and children only; there may be other relatives present, either as earners or as dependents, and there may be children or one of the parents, absent from the family. For instance, from a Family Budget study of Delhi we learn that it is quite common for the father to have his brother in

his household, and, also, though less common, his mother too.

However, when taking an average, there is a certain compensation in the displacement of relatives, though allowances should be made where some member of a rural family works in an industry away from his village. The average rural family, according to the Agricultural Labour Enquiry (ALE), is 5.6 (4.91 according to 1951 Census).

The ALE divides a family into earners, helpers and dependents. An earner was "one who earned income however meagre it might be." Helpers "those who assist earners without earning independently any income themselves." Dependents are those "who (are) neither earners nor helpers."

The dependents form 50.7 per cent of the family. It should be remarked that according to the ALE, if an individual "earns or helps for even a single day, the individual is included in the labour force. This really means that there are more dependents than the statistics actually show, since many individuals marked as earners or helpers, are idle for a large portion of the year. Bearing this in mind "Of the total family size of 5.01, there were 2.48 dependents, 1.57 earners, 0.96 helpers. Roughly, almost all the men and a little over half the women and children above the age of 10 were working". This striking fact of so many members of the family who are working should be remembered when we come to compare the very poor income which is the result of so many workers.

Attached & Casual Labour

Since it is important to know which workers have a permanent job (attached workers), and which not (casual workers), a comparison of the percentage of the one to the other reveals the poverty of the casual worker in particular, since he is less well paid and less secure in his job.

Now attached workers, *i.e.*, those with permanent jobs, form only 11 per cent of the total number of agricultural workers. (Travancore-Cochin has the lowest percentage of attached workers: 0.1 per cent.) "The percentage of casual workers' families to total number of agricultural labour families," says ALE, "varied from 77 to 81 in the Eastern, Northern and Central zones but it was more than 90 in Western and Southern zones."

Nor is the casual workers' lot much improved by owning a plot because out of the total of all rural families, *i.e.*, including those who live in the country but are engaged in some other occupation, only 13.4 per cent held some land.

(N.B. Since the average size of holdings in the country is only approximately 5 acres, only the big land owners can afford to hire attached workers. This brings in another angle of the land reforms now going on; desirable as they are, land reform should not mean that the casual worker is to be without work. It is he who should get the first chance of becoming a landholder himself.)

Slavery ?

Attached workers would seem to be better off than their fellow casual workers. But this is not always

so. Sometimes they are very much worse off indeed: Listen to ALE: "Attached workers are engaged either for a year or at least for a month, but frequent cases of life-long and even hereditary employment were noticed during the enquiry. Driven into debts by their poverty, the agricultural workers have to render life-long service to their creditors whom they cannot repay otherwise." The Enquiry then goes on to quote Wadia and Merchant in "Our Economic Problem":

"The average agricultural worker is not infrequently compelled in times of stress to mortgage his personal liberty. In return for a small sum of money which he may happen to need at the moment, he agrees to serve the man from whom he borrowed. The money is not repaid, nor is it intended to be repaid; but the borrower remains a life-long bond slave of his creditor."

ALE gives an example of the agreement of a landless worker with his employer-creditor. Unfortunately it is too long to give in full. Here are some extracts from the service bond (*Naukar-Nama*), which are very common in the country.

"We hereby agree that I shall daily perform all the agricultural work in connection with your cultivation... (Then follows a promise to pay for any loss caused through negligence and compensation to be paid through absence from work.) I hereby agree to perform your service on these terms, and have in lieu of the agreement received an advance of Rs. 300 being the amount of principal, at *Sawai* (25 per cent per annum),

"I agree to serve on Rs. 18 per month in lieu of the advance mentioned above and agree that this remuneration of Rs. 18 may be adjusted towards the repayment of the debt mentioned above...."

As if all this was not bad enough, the worker is required to offer some one as a surety who also binds himself to the creditor-employer in a manner very like slavery. The offerer of surety promises :

"If the person executing this *Naukar-Nama* is not able to repay the debt, I hereby agree to attend to your service until the debt is repaid in full. I shall not raise any objection to this. I am hereby executing this *Naukar-Nama* voluntarily in my proper senses, and agree that it shall be binding on me, my estate and my heirs."

And thus it is that families are sometimes enslaved for generations.

This 'begar' or involuntary labour, says ALE, "is a characteristic feature of agricultural economy. It generally prevails among attached workers whose contracts of employment are determined by the force of tradition and custom." Either it took the form of a contractual agreement just described, or "it took the form of low wages to attached workers drawn from depressed classes or aboriginal tribes who were not free to work with other employers. Consequently, this resulted in a chronic state of underemployment and social disabilities."

Both the Constitution and the Penal Code prohibit *begar*. It is to be hoped that vigorous steps will be taken to exterminate such a hateful practice.

Wages

Attached Workers : as is well known agricultural workers usually receive part-payment in kind. This has to be counted into wages. This has been done by the ALE : "The emoluments of attached workers, in terms of cash, after evaluation of perquisites such as meals, clothes and lodging, ranged from Rs. 38 to Rs. 50 per month." Here are a few samples of the average cash value of attached workers' monthly salary : Hyderabad, Rs. 25 to Rs. 44 ; Mysore, Rs. 25 to Rs. 30, Travancore-Cochin, Rs. 33 to Rs. 42, Vindhya Pradesh, Rs. 15 to Rs. 20.

Casual Workers : their wages vary from State to State and the ALE has not worked out any all-Indian average. This would be difficult because casual workers are not employed all the year round, usually finding employment round the sowing and harvesting period.

As an example, we however can take some rates of casual male workers. Including allowances for perquisites of food, clothing, etc., the cash value of average daily wage ranges from Rs. 0—10—0 in Vindhya Pradesh, 0—15—7 in Madras, 1—1—6 in Bombay to 2—0—1 in Punjab and 2—8—2 in Pepsu. Or to take examples for different jobs in Bombay State : Men Rs. 1—3—1, women, 1—0—7, for embanking ; men, 1—1—5, women, 0—10—8, children, 0—10—8 for sowing ; men, 0—14—3, women, 0—10—2, children, 0—7—9 for weeding. Bombay may be taken as something of an average State in the payment of casual labour ; some States, e.g., Punjab and Assam have higher rates, while others as Mysore and Madhya Bharat have lower. All the wages are pitifully low, especially if we remember

that casual workers are unemployed for a good part of the year and have to save up when they find work for the hard times to come.

Hours of Work

The length of the working day, says the ALE, has "no specific limit". "During the busy season... the attached workers have work from dawn till late at night. In slack seasons... the hours of work are generally 8 per day. No holidays or leave for medical or other urgent reasons can be claimed as a right by attached workers, though on important festivals they were generally allowed a holiday. The important point, however, is that these concessions were allowed only in a feudal and charitable spirit and were not a part and parcel of the contract between the workers and their employers... In some States, the employers insisted that if a worker absented himself during the period of contract, he had to make good the period of absence by working for the requisite number of days after the contract was over."

As for the casual workers, their hours of work depended "on the goodwill and co-operation between the workers and their employers and on local custom." The working day might be anything from 6 hours to 11 hours a day.

Prices

Wages by themselves are not very significant without relation to prices, especially of the essentials of life, of food above all. Although the ALE does its best to create a good impression in this respect, the conclusion for Bombay State is broadly true of the whole

country ; it is that "whereas the prices of cereals and pulses have risen by 3.50 to 4.00 times since 1938-'39, the comparative increase in agricultural wages has, on the whole, been less."

But if anything this is an understatement, since few places will be found where wages have risen 3 or 4 times. Moreover, in many states the rise is over 3 or 4 times for the cost of cereals (the chief food item). Taking 1938-'39 as 100, in 1948-'49, in Travancore-Cochin, for instance, paddy had risen 7.56 times, rice, 8.5 times; in Ajmir, rice had risen 9.8 times, wheat 7.1 times. Moreover, since payment in kind formed 36.7 per cent of the total wage quotations in the Enquiry, the result is that "the ostensible increase in cash wages is to some extent not a real one but is incidental to the incursion of the price factor." That is to say, that 33 per cent of the wage was inflated beyond its real value by being paid in kind, the prices of which had steadily risen.

Cattle and Goats

To be complete, we add for all rural families, i.e., landowners, tenants, agricultural labourers, non-agriculturists, the number of livestock (which are a help to the family budget) per family.

All-India :

Head of cattle per family: 2.2 (agr. labourers, 1.0)

Sheep & goats " " 1.3 (" " 0.8)

Poultry " " 0.9 (" " 0.8)

Housing Conditions

Besides wages, another indication of social conditions is the kind of house a person lives in. What kind

of houses are occupied by the rural population? "Broadly, houses were classified into *pucca* houses and *kacha* houses. *Pucca* houses are those the walls and roofs of which are built of bricks and stones with lime and mortar. If the walls were made of bricks and stones but the roof was made of thatch, the house was called partly *pucca* and partly *kacha*. Others were classified as *kacha* houses! ALE.

How many lived in *pucca* houses? "Since the construction of *pucca* houses with bricks and mortar require substantial initial investment, only those who were relatively better off owned such houses. Thus, a few big landlords, merchants and moneylenders had *pucca* houses and the rest, working classes, the artisans and marginal cultivators lived in *kacha* houses with mud walls and thatched roofs." ALE 84.1 per cent of all rural families lived in *kacha* houses, while 92.6 per cent of the agricultural workers did so.

"The percentage of partly *pucca* and partly *kacha* houses was only 2.1, taking the Indian Union as a whole. Thus the percentage of *pucca* houses came to 13.8." ALE.

A redeeming feature in this story of bad housing, is that nearly all the houses were self-owned. The percentage of rented houses was about 1.7. This, however, did not mean that the plot on which the house was erected was owned by the houseowner.

Generally, there was only one family per house, i.e., 95.3 per cent of the families had a separate house. But houses of one room formed the greatest percentage, viz., 38.0. The average number of rooms per house was

2.3. The average number of rooms per house for agricultural labourers was 1.9.

We may close here this section on agricultural wages. We shall gather together the conclusions in a later article. For the time being, the attentive reader must have noticed that the wages paid are far from what a family wage should be. Even if the statistics are for the most part of 1949-'50, so too are the prices, and while there has been more slight increase in wages — it is but little — so too has there been an increase in prices so that there is little, if any, change in *real* wages.

If the attached agricultural worker is badly off, his fellow casual worker is in a still worse position, since he has no security of employment and is dependent on the vagaries of the weather and the whims of his employers. As we shall have occasion to repeat later, the wages in general in the country must be raised, and since this cannot be done all at once, those wage earners in the lowest bracket, those who do not get even the minimum necessary to procure a sufficiency of essentials, must be the first to have their wages raised. And among this class surely come agricultural workers.

(The next article will deal with industrial workers and the result of a Family Budget Enquiry.)

A. Nevett

Social Work in an Under-developed Country

Social Work in the strict sense of being 'the art of bringing various resources to bear on individual, group, and community needs by the application of a scientific method of helping people to help themselves'* is of recent origin, and has been developed in this form to a large extent mainly in the West. It is said to be the result of a deep and profound reflection on the social maladjustments of our times, a study of their causes and the formulation of methods for their solution. It therefore implies a scientific, rational, yet deeply humane attitude in face of the social problems it seeks to solve.† It concerns itself with the study of man, his nature, his rights, his needs and aspirations, his social attitudes and well-being; it analyses the social structures of society and their changing patterns, their consequences for good and evil; how misery thrives on social injustice. In the course of its evolution, Social Work has discovered practical skills and techniques that have been successfully tried out in many parts of both hemispheres. Of late there has been an attempt to create and systematise more adequate methods of action to cope successfully with widely differing conditions obtaining throughout the world.

A Social Philosophy

Today Social Work appears as organised activity, based on scientific knowledge, using skilled and tried

* Social Work by H. H. Stroup, pg. 1.

† Service Social dans le Monde, July 1955, pg. 97.

methods of work, and springing from a specific philosophic outlook. It considers the human individual as an end in himself; it respects his potentialities and his innate rights and a dignity that surpasses all animate and inanimate creation. It therefore always and as far as possible seeks to interest him in his own development, to arouse his enthusiasm to improve himself, to adapt him to his social environment in such a manner as to make the best use of it. No compulsion or force is used, but always gentle persuasion or rather the person is made to feel at every step that he is responsible for his own betterment, and must make efforts on his own part to achieve his goal. On the other hand the social environment itself is sought to be moulded so as to make it possible for the individual to satisfy his needs and aspirations within its embrace to the largest extent possible. Social justice in human relations becomes the yardstick of social improvement, and social charity the bond that links all men and nations together irrespective of colour, race or nationality. But since social work calls for intimate relationships between the client, whether treated as a single individual or within a group, and the social worker, there is no one set formula of dealing with different people and groups because their needs can never be precisely the same. And so the prescription has to vary in each case.

Application

If this is so in the advanced countries of the world, where Social Work techniques have been applied and developed for quite some time, it is obvious that the difficulty of evolving both a conceptual basis and a

technical framework for social work in the under-developed countries should be much greater. As a matter of fact, much spade work in this direction was done during the discussions of the Sixth International Conference of Social Work held at Madras in 1952. Perhaps not enough attention has been paid to the findings of the men and the women who spoke at the Conference, but their contributions do take us a long way to an understanding of the nature and scope of Social Work in the under-developed countries.

The Problem

The problem really boils down to the question: Can the theory and the practical skills of Social Work as applied in the West be safely utilised and followed in a country like India? Are there not vital differences between the Western and Indian background? Do not these differences call for perhaps a completely new approach and the formation of new attitudes in the social worker before he sets himself to tackle the problem? Correspondingly does the situation not require a reorganisation of the training programme in Schools of Social Work that have been and will be set up in the under-developed countries? It is maintained that both the professional, semi-professional and voluntary social workers will need to be assisted to the acquirement of a specific social outlook and social theory peculiar to their own background. Is this so?

Fundamentals

But first what are we supposed to understand by the term 'under-developed' country? It is generally

admitted that a country which is economically and technologically backward falls within this category. At the same time it is very clearly laid down that such a country may be culturally further advanced than the 'developed' countries. This distinction must be applied to India in particular which has been the cradle of great historic civilisations and highly advanced cultures. Its people are brought up on the very rich traditions of a glorious past. They have an outlook on life that is moulded and coloured by the deep speculations and momentous events of 3000 years of history.

All the same, modern India has a set of socio-economic problems which are typical of the 'under-developed' countries. They have been enumerated by Dr. Jal. F. Bulsara, the well-known India social worker, as "poverty, disease, illiteracy, overpopulation, non-participation, administrative deficiency and imbalance between the rural and the urban economy."

Commenting on Dr. Bulsara's analysis, Dr. Hendry finds support for the former's views in the following facts. Quoting from a speech of Mme. Pandit, he says that "India's greatest weakness, as that of all the countries of Asia, is the crushing poverty of the masses of its people. President Roosevelt spoke of the one-third (of the United States) which was ill-fed, ill-housed and ill-clothed. In India one speaks of the nine-tenths of the nation which is ill-fed, ill-housed and ill-clothed..... In India our people can only hope to live to an average age of twenty-seven years." He continues: "Seven out of ten persons in under-developed parts of the world are chronically ill. The

indices of infant mortality, maternal mortality, morbidity and life expectancy provide ghastly commentary on the lack of elementary personal hygiene and public sanitation... Eight out of every ten in these areas is illiterate...."

He notes how the break up of the Joint Family system is not being replaced by any responsible civic participation, and that administrative inefficiency has weakened the confidence of the people in the government, and finally that the village which was formerly a stable unit of social organization and control is being disrupted, and this results in a vast amount of family disorganization, delinquency, crime and other forms of social maladjustment.*

It is against this background that the content and the scope of social work must be envisaged in an under-developed area.

Common Ground

Despite the fact of such profound differences in the economic, social and cultural backgrounds, it is generally accepted among the leading social workers of both developed and under-developed countries that the basic premises and the technical skills of social work as practised in the West hold good also for the countries of the East. Some of these basic postulates are the recognition of the fundamental dignity of the human person and the desire to enhance the intrinsic worth of the individual as the well-being of society depends on the well-being of the individual. On the

* Social Service and the Standards of Living pg. 119, 120.

other hand, the social environment deeply influences the individual and either helps or impedes his material and spiritual prosperity. It must therefore be improved in such a manner as best to serve the interests of the individual and the community. Individuals as well as groups and communities have a claim on the State to provide them with what they need for a fuller life if they cannot do so themselves. And therefore governments are responsible for the satisfaction of such needs. Finally it is the individual who must take the decision to improve his condition; the social worker is there merely to guide and help him. The principle of self-determination, in other words, 'helping others to help themselves' can never be discarded under any circumstances.

Social Work Range

Obviously the range of Social Work in an under-developed country will cover a much wider field where needs are greater, more elementary, and more widespread. Thus agricultural development, fundamental education, hygiene and sanitation, clothing and cleanliness, unemployment relief, housing in both rural and urban areas, welfare services of the utmost variety — in a word, an all-round attack on the problem of poverty, fear, squalor, ignorance, and disease must be envisaged. In an under-developed country like India, which is essentially a land of villages and where the village has been neglected for centuries, rural social work must occupy the centre of the stage. Hence community organisation or development will assume pride of place in preference to either group work or case work. As a matter of fact, during the recent

discussions of the Economic and Social Council of the U. N., part of the Tenth Session was devoted to the problem of Community development, for as the report says, "Rural Communities comprise up to 80% of the people of the so-called economically less-developed countries." * The rural community is a well-knit unit in its various aspects of social, economic, political and religious life. All these aspects have to be tackled at one and the same time for the raising of the standard of living of the people. The failure of the Credit Co-operative Movement in India has brought this point home to us on more than one occasion. At the same time, it must be borne in mind that no improvement is possible unless the people co-operate and take over the initiative. Any kind of help must be suited to the real needs of the people and rouse in its turn the desire for improvement and the determination to improve. To show these people how to accept and assimilate new habits of behaviour and methods of living is a challenge to the dexterity and the skill of the social worker.

A Gandhian Approach

If in India Community Development found such an important place in the First Five Year Plan, it was because Gandhiji had already to a large extent focussed the attention of the Indian people and especially his followers in the Indian National Congress on the neglect and the stagnation of village life and the necessity of its development for the progress of the

* Economic & Social Council, Tenth Session, E/C.N. 5/303, pg. 12.

country. Gandhiji chose to leave the big towns and the cities to dwell in a remote hamlet called Sevagaon near Wardha. From his point of vantage, which became a place of pilgrimage for the big-wigs of the Congress, Gandhiji elaborated his solution of the problem of village poverty and backwardness by trying to make the village self-sufficient for its needs. He wanted the villager to live a simple contented life in the village, far from the haunting immorality of the big city and western industrialisation. Though not all of Gandhiji's ideas may have been accepted by his disciples, Wardha became the centre of experiments in village uplift, and the training ground for social workers imbued with the Gandhian ideology of service of the Harijan, of women, and of the rural poor. The spread of home-spinning and home-weaving of clothing for the villager was one of the cherished aims of the Mahatma for the relief of the villagers from insecurity and to give them employment. Gandhiji demanded of his followers what he himself practised. All his efforts to help the villager sprang from his deep sacrificial love of the poor, his instinctive understanding of the villagers' problems and his attachment to India's hoary traditions of simple, peaceful, and homely living. He foresaw the approaching conflict between the advance of modern Industrialism and the conservative tendencies of the primitive village economy, and he sensed that it would be the latter that would suffer most in the struggle. Hence his continued efforts to render the villager innocuous to its effects by improving the latter's standard of life, making him self-sufficient, and teaching him a philosophy of simple living.

Gram Sevak

Much of Gandhiji's method of approach to the rural problem and his emphasis on rural uplift has been embodied in the Government of India's rural welfare policy. The Community Development Projects, based on the experience of previous successes of the multi-purpose schemes of Etawah in Uttar Pradesh and the Firka Development Scheme of Madras, have forged ahead and with the passing years accumulated a vast fund of experience in tackling rural welfare problems. This in turn has had a powerful effect on the methods of training the *Gram Sevak*, who is the social worker at the village level. It is interesting to note that the *Gram Sevak* is not a specialist in any single branch of social work, like family welfare or delinquency. His training is rather of the more generic type so as to adapt him to cope with the various needs of the village. He is essentially a 'multi-purpose man' and hence his knowledge too must be of the multi-purpose type. He is expected to have some background of agriculture, of sowing, harvesting and manuring, of plant diseases, of soils and fertility, of cattle breeding, poultry farming and bee-keeping, of village hygiene and sanitation, of village arts and crafts, of village festivals, etc. It has been found that the progress of village development hinges on the personal and acquired capacities of the village-level worker. The better trained he is, the more rapid is the advance of the village from poverty and backwardness to sufficiency and progress.

Evolution

This is but one example of how Social Work on both the practical and theoretical level is evolving its own methods by force of circumstances and when confronted with the peculiar problems of the under-developed countries. But much thinking and experi-

mentation is still required to arrive at fairly valid results. While in the West much attention has been devoted to work with individuals, in the under-developed countries of the world, the main preoccupation will be for quite some time to come with the improvement of the entire economic and social lives of the village people which inevitably will involve work with communities, or community organisation and development. Perhaps in this specific sphere of Social Work, the East, and especially South East Asia, might well make its own contribution to the growth and the progress of Social Work techniques. Though the process is a painful one it will be watched by Social Workers the world over with great sympathy and interest and will merit their attentive co-operation.

A. Fonseca.

Delinquent Children

Miss K. H. Cama, the Indian Delegate to the International Crime Conference, held in Geneva, said that annually some thing like 10,000 delinquent children are brought before the courts in India. This figure does not represent the total number of delinquent children for many are never caught. Thousands flock to the cities every year and falling into the hands of anti-social elements turn to a life of crime and vice.

Delinquent children are not born but made. The main cause which drives children into a life of crime is lack of proper family control. The U.N. report on the Prevention of Crime has well pointed out that it is not always poverty which is the main contributory cause, for among primitive but well-knit tribal communities, delinquency among children is virtually unknown though their living standard is very low. The break-down in healthy and sound family life owing to several economic factors such as poor housing, need for both parents to work, etc., has left the children without that control and guidance which is so necessary during the formative years of childhood.

An Agrarian Jubilee in Italy

A few months ago, electoral results in Italy made headline news even in the foreign press. The elections were professional rather than political; for the first time some one million and a half heads of rural families had to elect the 8·000 odd boards that were to control the financing and administration of the local sickness funds provided for by the new Bonomi law, which extended sickness insurance to the countryside. Share-croppers and rural labourers were already enjoying the social insurance benefits covering all classes of labourers. The new law was passed to benefit tenants and small landowners.

The electoral result marked a crushing defeat for the Communist candidates of the *Federterra*. The polling was heavy and reached the 94% mark. The Communist list obtained less than 2% of the local boards and none of the provincial boards; their votes did not reach 9% of the total. In contrast the real winner, the "*Confederazione Nazionale Coltivatori Diretti*" secured 90% of the votes and 97% of the boards. The *Confederazione* won not only in the regions traditionally attached to the Christian Democrats, but they even took the lead in numberless villages which had been Communist-controlled since the end of World-War II, as in the districts of Sienna, Ravenna, Modena, Livorno, Parma and others. The results were the more significant since in Italy Communism is stronger in the countryside than in the towns and fascinates not only "*braccianti*" (labourers) and

"*mezadrii*" (share-croppers) but also tenants and small peasant-proprietors.

For many the electoral victory was a revelation of the strength of the *Confederazione*. This organisation, which was started as late as 1944, has now 1,290,000 families of tenants, share-croppers, and peasants on the registers of its 12,300 local centres, all families belonging to the group called "*cultivatori diretti*" and representing more than two million and a half working units and five million persons, over one half of the Italian people registered in that category.

The Federation was born at a time war was still on and the Fascist regime was fighting its last battles; the country's economy had been shattered; a few militants of the old rural provincial Catholic associations dissolved by Mussolini and a few youths coming out of the Catholic Action groups got together and decided to set up a national union of peasants. A basic point was decided at first: was the union to be secular or openly Christian? In the world of industrial labour, the reborn workers' associations were purely professional; Christians, Socialists and Communists worked together up to the moment it became clear that the Communists were using the trade-unions as political tools for their own purpose. Christians and Socialists had to break off and start their own unions, which up to now have not yet developed their national influence. Matters were different in the world of agriculture; a dominantly Christian background, educational programmes, family policy, etc., combined to indicate that the best or even the only solution could be found solely in an organisation openly advocating the Catholic

social doctrine. Though it was based on the Church's doctrine and requested the assistance of the clergy as moral counsellors, its direction from the first was entrusted to laymen. From the first it refused being affiliated to any political party, though 53 deputies and 27 senators pledged themselves to support its programme and though its president, Mr. Paolo Bonomi, is the most ardent advocate of agricultural reforms in Parliament. The *Confederazione* and the *Democratia Christiana* share the same ideological attachment to democratic methods, but they have no mutual alliance, and the *Federazione* spokesmen are not slow or timid in freely criticising the Democrat ministers.

What were the factors of the Federation's success? Four of them deserve special mention :

(1) The first was the initial decision and know-how of a handful of leaders. The yearly reports replete with factual information which is read at the general meeting of the local representatives (at Rome this year there were 35,000 who were addressed by the Pope) are a revelation of the breadth of vision and depth of inspiration which animates the movement and its leaders ;

(2) Identity of interests and ideals which kept the people together and which allowed continuity of action and advance in programmes ;

(3) Policy of toning down centralisation and bureaucracy, and insistence on live contacts between national leaders and local sections and on self-governing by the local boards ;

(4) The solidarity and efficiency created by a steady pursuit of the preceding three policies.

As to the field of activity of the Federation, it is as extensive as the range of agricultural life. Its campaigns in public opinion and in Parliament with definite aims and objects revealed a concrete knowledge of agricultural conditions which was in pleasant contrast with the empty propaganda of similar organisations. A fair number of laws and reforms were adumbrated by the peasants themselves and sponsored by their spokesmen. One can instance problems which received the attention of the Federation : price-stability for farm produce, soil improvement, irrigation and communications in the plains, water outflow and afforestation in the mountainous tracts, credit facilities for consolidation of holdings (two lakh peasants were enabled to acquire one million acres), credit facilities also to mechanise farm-work, improve housing and hygiene and cattle-breeding, legislative reforms to ease agricultural contracts and prevent eviction, etc. At present the Federation strives to obtain legal recognition for peasants' organisations and collective bargaining, to reduce the gap between prices paid at the farm and at the grainshop, to foster all types of co-operatives, and increase the protection of farms on the margin of cultivation.

The peasants aim in general at securing for the whole rural world all the advantages already guaranteed to the industrial workers, which general aim well fits in with the small-unit complex of the Italian agriculture. Sickness insurance is in working order, half the funds being provided by the nation, half by the beneficiaries themselves. At the moment a campaign is on to make provision for invalid and old-age pensions. Circumstances which arose from time to time

led the Federation to start specific organisations to meet specific needs. One may quote the following: institute to consolidate holdings, a union to organise 125,000 families of day-labourers into small owners, unions to coordinate social assistance and social insurance, organisation of professional courses for adults (208 courses with 7,505 students in 1953, 307 with 12,660 students in 1954). Quite recently a union of sharecroppers has been started. One must also mention two movements begun a few months ago: one for young men and another for young women, who desire to be trained for their social role in the countryside. Both movements show appreciable progress.

All the above realistic activities of the Confederazione explain the lead it has taken in Italy. Many problems however remain to be solved. According to the latest official enquiry, some 11·8% of the Italian families live in misery, some 25·7% of the rural labour, about 50·9% of the labour in the five districts of Southern Italy. Nor should only wage-earners be taken into consideration; half of the destitute families are independent cultivators, either as tenants or as owners of uneconomic holdings.

The Confederazione is fully alive to the challenge which such problems throw at the initiative and talent of its leaders. Anybody interested in human problems in all countries can only wish continuous success to the "Confederazione Nazionale Coltivatori Diretti", which has done such efficient work for the Italian countryside and which might give suitable inspiration to Indian agricultural cooperatives.

G. Beckers

Documentation

Crime and Punishment

On the 5th December, 1954, at the meeting of the Italian Association of Catholic Jurists, the Holy Father spoke at great length on the problem of *Crime and Punishment*. The Pope's address is of great interest to criminologists, since it deals in a profound way with the causes of crime, its suitable punishment and the rehabilitation of the criminal. But since it is too long to quote verbatim, some of the more important and relevant passages will be given below. It should be noted that the significance of the address bears on the close connection the Pope draws between the violation of the human social order and the divine order, and the reparation that must be offered in each sphere in a very positive way by the criminal. In the classroom manuals on criminology, the violation of the divine order is scarcely referred to, while even the human juridical order is held to be composed of changeable human values. The result is that the criminal, having no solid convictions and awareness of the real heinousness of his crime, is liable to succumb again when tempted once more.

The Path towards Crime

"The problem of crime and punishment," says the Pope, "is a problem concerned with persons, and this under a double aspect. The path towards crime, takes its beginning from the person of the one acting, from his 'Ego', in the sum of the actions which proceed from the Ego as from a conscious and voluntary determination; that is acts which the Ego was able to perform or not to perform, those which it performs because it has freely determined to do so. This central function of the Ego with regard to itself is an essential element when there is question of true crime and true punishment.

The criminal act however is also always an opposition of one person against another, both when the immediate object of the crime is a thing, as in theft, and when it is a person, as in murder; further the Ego of the person who becomes

a criminal is directed against higher authority, and therefore in the end always against the authority of God.

It is also to be observed that the person and the function of the person who is the criminal form a strict unity, which in its turn presents different aspects. Simultaneously it concerns the psychological, juridical, ethical and religious fields. These aspects can also be considered separately; but in true crime and punishment they are so closely related among themselves that only by taking them all together is it possible to form a correct concept about the criminal and the question of crime and punishment.

The path towards crime therefore is this: the spirit of a man is found in the following situation; it is faced with the performance or omission of an action and this performance or omission is presented to it as simply obligatory, as an absolute 'you must', an unconditional demand to be fulfilled by a personal decision. The man refuses to obey this demand: he rejects the good, accepts the evil. When the internal resolution is not terminated within itself, it is followed by an external action. Thus the criminal action is accomplished both internally and externally.

Nature and Aspects of the criminal act

As far as the subjective side of the crime is concerned, in order to judge rightly it is necessary to take into account not only the external act, but also the influences, both internal and external, which have co-operated in the decision of the criminal, such as innate or acquired dispositions, impulses or obstructions, impressions from education, stimulations from persons or things in the midst of which the person lives, circumstantial factors, and in a particular way the habitual and actual intensity of the will-act, the so-called 'criminal urge', which has contributed to the accomplishment of the criminal act.

Considered in the object affected by it, the criminal action is an arrogant contempt for authority, which demands the orderly maintenance of what is right and good, and which is the source, the guardian, the defender and the vindicator of order itself. And since all human authority cannot be de-

rived ultimately except from God, every criminal act is an opposition to God Himself, to His supreme law and sovereign majesty. This religious aspect is inherently and essentially connected with the criminal act.

The object affected by the act is also the legally established community, if and in as far as it places in danger and violates the order established by the laws. Nevertheless not every true criminal act has the character of a crime against the public law. Public authority must be concerned only with those criminal actions which injure the orderly society as established by law. Hence the rule concerning a juridical crime: no crime where there is no law. But such a violation if it is otherwise a true criminal act in itself, is also always a violation of the ethical and religious norm. It follows therefore that those human laws which are in contradiction to divine laws cannot form the basis for a true criminal act against the public law.

Connected with the concept of the criminal act is the concept that the author of the act becomes deserving of punishment. The problem of punishment has its beginning, in an individual case, at the moment in which a man becomes a criminal. The punishment is the reaction, required by law and justice, to the crime; they are like a blow and a counter-blow. The order violated by the criminal act demands the restoration and re-establishment of the equilibrium which has been disturbed. It is the proper task of the law and justice to guard and preserve the harmony between duty, on the one hand, and the law, on the other, and to re-establish this harmony, if it has been injured. The punishment in itself touches not the criminal act, but the author of it, his person, his Ego, which with conscious determination has performed the criminal act. Likewise the punishing does not proceed as it were from an abstract juridical ordination, but from the concrete person invested with legitimate authority. As the criminal act, so also the punishment opposes person to person.

Meaning and purpose of Punishment

Punishment properly so-called cannot therefore have any other meaning and purpose than that just mentioned, to bring

back again into the order of duty the violator of the law, who had withdrawn from it. This order of duty is necessarily an expression of the order of being, of the order of the true and the good, which alone has the right of existence, in opposition to error and evil, which represent that which should not exist. Punishment accomplishes its purpose in its own way, in as far as it compels the criminal, because of the act performed, to suffer, that is, it deprives him of a good and imposes upon him an evil. But in order that this suffering may be a punishment, the causal connection with the crime is essential.

The State of Guilt and Punishment

We add that the criminal has brought about, by his act, a state which does not automatically cease when the act itself is completed. He remains the man who has consciously and deliberately violated a law which binds him, and simultaneously he is involved in the penalty. This personal condition endures, both in his relation to the authority on which he depends and in his relation to the supreme divine authority. There is thus brought about an enduring state of guilt and punishment.....

As we have just indicated, with the act of crime there is immediately linked, not the punishment itself, but the guiltiness and punishability of the action. None the less, there is not excluded a penalty, which by virtue of a law, is incurred automatically at the moment of criminal action. In Canon Law are recognized penalties liable to be incurred by the very fact of committing a sin. In civil law, such a penalty is rare, nay, in some legal systems, unknown.

Presuppositions of every penal sentence

Consequently it is customary for the penalty to be imposed by a competent authority. That supposes a penal law actually in force, a legal person invested with authority to punish, and in him certain knowledge of the act to be punished, as much from the objective standpoint, i.e. concerning the actual commission of the crime contemplated by the law,

as from the subjective standpoint, viz. from a consideration of the culpability of the guilty one, its gravity and extension.

This knowledge, necessary for pronouncing a penal sentence, is, before the court of God the supreme Judge, perfectly clear and infallible; but this knowledge in absolute fullness and sovereign certainty at every instant of life, and over every human act, is proper to God alone. Because of this, there belongs to God alone the final judgement on the value of a man, and the decision on his ultimate fate. Yet an infallible judgement of God exists also during life on earth, and in some cases He carries it into effect during the present life of the man.

Moral Certainty in Human Judgements

The human judge, on the other hand, since he does not possess the omnipresence and omniscience of God, has the duty of forming for himself, before issuing a judicial sentence, a moral certainty — one that excludes every reasonable and serious doubt about the external fact and internal culpability. But he does not have immediate insight into the interior dispositions of the accused at the very moment of the crime; rather in most cases the judge is not in a position to reconstruct them with absolute clarity from the arguments offered in proof, nor, often enough even from the confession of the delinquent. But this difficulty should not be exaggerated as though it were ordinarily impossible for a human judge to attain sufficient certainty, and therefore a solid foundation for a sentence. According to the cases, the judge will not fail to consult renowned specialists on the capacity and responsibility of the presumed criminal, and to take into consideration the findings of the modern sciences of psychology, psychiatry and characterology. If, despite all these precautions, there still remains a grave and serious doubt no conscientious judge will proceed to pronounce a sentence of condemnation, all the more so when there is question of an irrevocable punishment, such as the death penalty....

Reactions of the Condemned to Punishment

The meaning and purpose of the punishment, and the intention of the punishing authority, which is usually in agreement with that purpose, indicate the attitude the culprit should have; it is that of acknowledgement of the evil done, which provoked the penalty; of aversion from, and repudiation of, the evil deed itself, of repentance, expiation and purification, and purpose of future amendment. That is the path the condemned man should follow. The problem, however, is whether he will really take it. Turning our attention to such a question, it may be helpful to consider the sufferings caused by the punishment, according to its various aspects. psychological, juridical, moral and religious, though normally these various aspects are all closely united in the concrete.

Psychological Aspect

Psychologically, nature spontaneously reacts against the physical evil of the penalty, her reaction being all the stronger in proportion to the suffering imposed on human nature as such, or on the individual temperament. Along with this there is a fixing, likewise spontaneous, of the culprit's attention on the criminal action which caused his punishment, and whose connection is now vividly before his mind, or at least is now uppermost in his conscience.

Following such more or less involuntary attitudes, there appears the conscious and willed reaction of the Ego, the centre and source of all personal actions. This higher reaction can be a voluntary, positive acceptance; it may be mere passive resignation; or at times, it may be a deep bitterness, a total interior collapse; then too, it may be a proud resistance, which at times becomes a hardening in evil; finally it may be a complete revolt, savage but impotent. Such psychological reactions take differing forms, depending on whether there is question of a long punishment, or of a short punishment, short in time, but surpassing in height and depth all time-measure — the pain of death, for example.

Juridical Sphere

Juridically, execution of the punishment implies the valid, effective action of the higher and stronger power of the juridical community on the law-breaker, who obstinately opposed to the law, has culpably violated the established juridical order, and now is forced to submit to the prescriptions of the order — for the greater good of the community and of the criminal himself. Thus the idea and necessity of penal law is clear.

On the other hand, justice demands that in carrying out the provisions of penal law, any increase of those punishments provided for the case, as also any arbitrary harshness, annoyance or provocation, be avoided. Higher authority must see to the carrying out of the punishment, and give it a form which will correspond to its purpose,.... in adapting it to the person of the punished. Indeed the gravity and dignity of the power to punish, and its exercise, naturally indicate that the public authority view as its main duty contact with the person of the guilty one. Judgement on him must be made, therefore, according to special circumstances, if the functioning of that office is to be fully taken care of through proper channels.

Moral Point of View

To suffer in this life means practically a turning of the soul within itself; it is a path which drives one from the superficial to deep within oneself. Considered in that light, suffering has great moral value. Presupposing a right intention, its free acceptance is a priceless act. The same is true of suffering caused by punishment which can bring progress to one's interior life. By its nature, it is a reparation and a restoration, — through and in the guilty person, and willed by him, of the culpably violated social order. The essence of the return to good consists more exactly in breaking away from the fault than in the free acceptance of suffering. Suffering however can lead to this break, and turning away from one's wrongdoing can, in its turn, be of great moral value, and facilitate and elevate its moral effectiveness.

Religious Element

Every moral transgression of man, even if materially committed only in the sphere of legitimate human laws and then punished by men according to positive human law, is always a sin before God and calls down upon itself from God a punitive judgement. The religious element in the infliction of punishment finds its expression and realization in the person of the guilty man, in so far as he humbles himself under the hand of God Who is punishing him through the instrumentality of men; thus he is accepting his sufferings from God, offering them to God as a partial payment of the debt which he has contracted before God. Accepted in this way, punishment becomes for the guilty person a source of interior purification on this earth, of complete conversion, of resolution for the future, a bulwark against possible relapse. Suffering thus accepted with faith, repentance and love is sanctified by the pains of Christ and supported by his grace.

A. F.

(To be continued)

Social Activity

Social Conference, Hyderabad

The Andhra Regional Unit of the All India Catholic Social Organisation held its first meeting on 14th and 15th of June at Hyderabad, under the Chairmanship of Rev. Fr. Jerome D'Souza, S. J., Director of the Indian Institute of Social Order, Poona.

Representatives from the dioceses of Bezwada, Warangal, Nellore, Guntur, Vizagapatam and Hyderabad attended the Conference. The Chairman after a few introductory words addressed the Delegates and gave them a brief sketch of the work done by the other units of the Organisation in various parts of the country.

The Conference devoted a considerable amount of time to the close and thorough study of some of the more im-

portant resolutions of the Ernakulam Conference and discussed ways and means of realising them in practice. The question that was discussed at length and with much enthusiasm was the one concerning the very important matter of Catholic literature in Telugu. A resolution was adopted to intensify this work in various ways, especially by trying to get more people to write and translate good books into Telugu.

Before concluding the session the Delegates adopted a number of very practical and matter-of-fact resolutions the chief among them being the one about setting up as many Social Centres as possible both in rural and urban areas.

Caritas

CARITAS or Catholic Charities, is the title of a fascinating little booklet published by the Archdiocese of Madras--Mylapore. In its 90 neatly printed pages one can read with great interest the moving story of the many and varied social works conducted throughout the Archdiocese. The brochure begins by giving in clear and concise language a brief summary of the theology of all social work. After that it proceeds to give an account of each of different social works carried out mentioning in detail the constitution of each organisation, the methods employed, the kind of work undertaken, the number of workers engaged in the work, etc. A special feature of the booklet is the information concerning the various institutions, clerical and lay, which carry on social work such as schools, hospitals, orphanages and other charitable concerns. In brief the little work is a treasure-house of information which social workers everywhere will find very useful.

When one goes through the pages of this publication one feels proud and happy that we Catholics today are as faithful to Christ's command, which requires us to show that we are His disciples by our love to our fellowmen, as were our brethren during the early days of the Church.

Social Exhibition

The Exhibition was opened in the Jehangir Art Gallery Hall on 7th July. After a welcome by Dr. J. S. Samson, pr

sident of the Committee, Fr. Jerome D'Souza, S.J., Director of the Indian Institute of Social Order, introduced Mr. J. D. Ryan, who had agreed to substitute for Dr. John Mathai, prevented by illness from opening the Exhibition. Mr. Ryan in declaring the Exhibition open spoke of the Social problems that confront us today and of the teaching of the Church. He wisely stressed that the Church offers no rigid solution in the temporal order but is satisfied with giving vital principles which Christians have the duty and responsibility of applying to varying circumstances and situations.

Posters, charts, maps, models were resplendent with the colour and neatness which the De Nobili College artists had showered on them during their leisure time of three months. Four elegant cubicles divided the subject-matter: origin of the social problem, the Communist solution, the Catholic principles of solution, the peculiarities of India's social problem. It was indeed an exhibition with a subject-matter, factual information, doctrinal contents and adumbrated advice. Some 8000 people saw the exhibition during the four days it was thrown open to the public.

The visitors were conducted round the exhibits in groups by the students of the Diocesan Seminary who explained to them in clear and precise terms the contents of each poster and chart and answered lucidly every question proposed to them by intellectually minded spectators. The Communist were there too and they showed the worth of the Exhibition by their thorough dislike of the whole show. They even threatened to destroy it.

F. C. R.

Social Survey

Durgapur Barrage

On August 9, 1955, the Vice-President of India opened, in the presence of a large and enthusiastic gathering, the Durgapur Barrage. Durgapur is a small town some thirty miles to the East of the mining and industrial city of Assansol and lies close to the railway line and the Grand Trunk Road. The barrage is a part of the D.V.C. project and stands at the head of an extensive canal system which will irrigate 1,026,000 kharif acres and 300,000 rabi acres. The canal which lies on the left bank, besides providing water for irrigation, will serve as a navigational canal.

The barrage which is 2272 feet in length and cost about Rs. 23 crores is almost complete. Out of the 1550 miles of canal system about 40 per cent has been completed already and the rest will be ready by the end of 1958. The navigational canal too may take a year or two more. The districts of Bankura Burdwan, Hooghly and Howrah will profit immensely from the irrigation facilities which will be made available. It is estimated that something like 6,000,000 extra maunds of rice will be produced in these regions. It may be the farmers will switch on to other crops. The government has plans to grow more sugar-cane, a commodity very badly needed in the economy of West Bengal and jute.

The navigational canal which will be 85 miles in length, 172 feet broad at the head and 60 at the tail end, and 8 to 12 feet deep throughout the year, will enable craft of six feet draft to use it. There will be a number of locks. These have been so planned as to accommodate four barrages, each of 200 tons, two going up-stream and two down-stream. It is estimated that 2,000,000 tons of cargo will be moved through this canal each year. This will be a great relief to the over-worked Eastern Railway system.

With the ample power available from the DVC generators, the wealth of raw material in the whole region, Durgapur and the surrounding country is going to become

more been in the grip of devastating floods. In Uttar Pradesh, North Bihar and Assam thousands of acres of rich agricultural land have been submerged and crops destroyed, whole villages have been wiped out, rendering hundreds of thousands homeless. Though, many months before the coming of the monsoon rains, the various governments concerned, with the willing cooperation of vast numbers of voluntary labourers, had put up bunds to stop the progress of turbulent rivers, the rushing waters from the Himalayan gorges have once again spread death and destruction in their wake. The damage done will amount to crores of rupees. It is a pity that when we are trying to husband our resources to build up the economy of our poor country, nature shows itself so cruel to us.

Social Security for Labourers

The Employees' Provident Funds Scheme is making satisfactory progress. During the year 1954, 1,547,000 workers employed in 1900 were extended provident fund benefits under the Scheme. Of the employees covered 510,000 were employed in non-exempted factories and the remaining 1,037,000 in exempted factories. The total amount of provident contributions invested in the Central Government Securities upto the end of November 1954 amounted to Rs. 32 crores. Interest at 3 per cent was credited to members' provident fund accumulations.

During the same year the Employees' State Insurance Scheme was implemented in Nagpur, Greater Bombay, Coimbatore, Indore, Gwalior, Ujjain, and Ratlam. Recently it has been introduced in Calcutta. The total number of workers covered by the Scheme upto January 1955 was 686,000. This figure does not include the workers of the Calcutta area.

A working commission has been set up by the Central Government to study the possibility of setting up a State Insurance Scheme for the benefit of the unemployed. The Commission will also suggest the methods of running such a scheme.

Bank Employees

At long last the report of the Gajendragadkar Commission on the Bank Award is out and the Government of India has

announced its decision to accept in full its recommendations. The Commission has recommended the restoration of the Labour Appellate Tribunal's award, with certain modifications to all "A" banks (Indian and foreign), all class "B" banks, except the Bank of Bikaner and the United Bank of India, and certain class "C" banks.

Mr. V. V. Giri who had resigned from the Central Cabinet as a protest against the modification of the Tribunals Award by the Government finds the Commissions recommendations "as illuminating as they are interesting and useful". The Bankers are resigned to their lot and are devising ways and means to raise the necessary funds to meet the new demands. The Employees are on the whole pleased though there are some mutterings and disappointments among some categories. It is generally hoped that all parties will be satisfied and the eight-year-old dispute will be finally laid to rest.

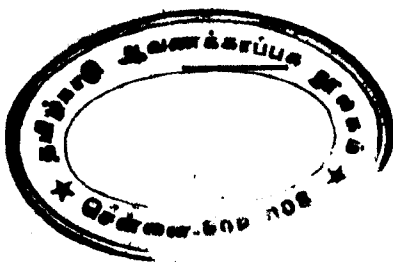
B. C. G. Vaccination

Tuberculosis is widespread in India and it is spreading like wild fire. After years of experimentation eminent medical men have come to the conclusion that the B.C.G. vaccination gives immunity from three to six years. They are also agreed that it is harmless. No one is bold enough to maintain that they know everything about its effects but all are agreed that from what we know it is a safe and useful means of checking the dread disease. Unfortunately Mr. C. Rajagopalachari is going about with all the ardour of a crusader of old lecturing, debating and writing against the B.C.G. vaccination. Though, as he says, his opposition is against mass vaccination, the simple people have come to the conclusion that the vaccination itself is not only useless but is fraught with danger to life and limb. It is admitted by Government that the campaign has suffered considerably. There may be some risk involved in taking the vaccination but one may ask as to which course is wiser, to face a possible risk in the remote future or to fall a prey to this wasting disease and migrate to the land of their forefathers. Emotion should have no part in the scientific approach to a problem.

Students and bullets

Student-police clashes are becoming quite frequent in the country. Every now and then we hear of students becoming violent and the police firing on them nipping a young life in the bud. Recently in Patna and several large towns of Bihar students are reported to have clashed with the custodians of the law with unfortunate results. What is distressing in these cases is that popular sentiment is more or less entirely on the side of the students and violently against the police who often are called upon to face not a batch of peaceful students but a gang of veritable hooligans. No one has a kindly word to the policemen who lies in the hospital with his head smashed by a brick-bat or eyes burnt out by acid bombs. The policeman is on the scene not because he wants it but duty demands that he be there to protect the innocent citizen and his property. Could we say the same of the violent mobs who have taken the law into their own hands there would be some justification for condemning the action of the policemen. The law of self defence is not meant only for the mobster but also for the custodian of law and order. It is true that officers in charge do get panicky sometimes and instead of trying out other means less dangerous, resort to firing. However blameworthy the action of the police in given cases there is no gainsaying that discipline among students is conspicuous by its absence. Certain political parties must share a great deal of responsibility for this.

F. C. R.

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Social Action is a monthly devoted to social problems, and is under the direction of the I.I.S.O.

The Editorial Board do not necessarily endorse the individual views of contributors.

The yearly subscription is Rs 8 or 10 s., or \$ 2.

Manuscripts, subscriptions, advertisements and remittances should be addressed to *The Manager, Social Action, 4 Boat Club Road, POONA 1.*

The Manager does not take any responsibility for any Manuscript that may be lost. Manuscripts offered for publication should be accompanied by a stamped addressed envelope to secure their return in case they are not accepted.

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1. To spread the social teachings of the Catholic Church.
2. To provide theoretical and practical training for social workers.
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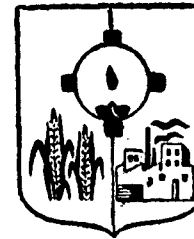
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Edited by A. Fonseca, Indian Institute of Social Order, Poona 1
Printed and published by M. A. Thamburaj, De Nobili Press,
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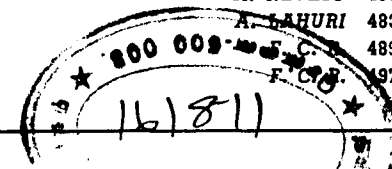
SOCIAL ACTION

VOL. 5 NO. 11

NOVEMBER

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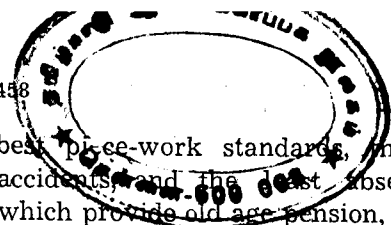


This Side and That

On the Shelf

Apparently the Central Government have decided to retire doctors at the age of sixty. Room must be made for younger people trained in the latest methods and wise to the latest drugs. The measure, however, is not without drawbacks. What of the experience, talent, diagnostic acumen that was acquired during so many years? Should they be lost to the people who complain there are so few doctors at hand? Could not half-time jobs be provided for elderly doctors?

The somewhat recent policy of dispensing with the services of officials or workmen at a certain age may suit the arithmetic of democracy; at 21 you are a full-blown citizen, at 60 you have become a superfluous antique. The problem is acute in progressive countries and in the U.S.A. the thinking and muscular powers of senescent workers have been tested, with results that should calm down the youth-crazy reformers. In the line of efficiency itself, the over-fifty group showed the



best piece-work standards, the smallest number of accidents, and the least absenteeism. In countries which provide old age pension, the financial burden becomes enormous, and it is expected that within a few decades the middle-age population will have to support children and old people; it will be one half of the nation feeding and nursing the other half. Is there no way of retaining the efficiency and experience of retired brains and brawn?

Of course politicians are never too old; in that sector of the world, efficiency, accidents and absenteeism rarely come to be known by the electorate.

Whistling Shrimps

Times are changing. In the olden days, a king and his queen or a president and his consort would pay official visits to friendly countries. At present heads of states remain at home and Prime Ministers do the official visiting. India is moving with the times and the nation will soon be asked to welcome Premier Bulganin and his party's secretary, Mr. Krushchev. Decidedly a political visit.

In case people be confused about their regard for Russia and their views on the Communist Party it is well to remember what Mr. Krushchev said after his tractations with Germany: "It is said that the Soviet leaders smile. This is a real smile. It is not false. We want to live in peace, in tranquillity. But if anyone thinks that our smiles mean the abandonment of the teaching of Marx, Engels and Lenin, he is deceiving himself cruelly. Those who expect this to happen might just as well wait for a shrimp to learn how to whistle".

It is on this background that one must interpret the "new" policy which the Communist Party intends finalizing at the Khozikhode session early next year. This policy considers that the newly acquired freedom of India "the biggest country with a semi-colonial economy subject to the imperialist exploitation" rests "on unsure foundations" since British capital's grip and feudalism exploitation are not ended. India should leave the Commonwealth, eliminate all the vacillations of its foreign policy and inconsistencies whilst the Party deprecates all agitations about the linguistic reconstruction of the states, and is keen on fostering all democratic movements. The policy is one more Red smile that should deceive nobody.

The Boot on the Wrong Foot

The more our government gets on friendly terms with Communist states, the more determined and systematic must be our campaign against Communism. Apparently politicians are so up to date on H-bombs that they cannot spare the time to study Communism. That is why some of them who should know better did venture to blame bishops for cautioning their faithful against any support being given to the Communist Party. Their plea is that religion has nothing to do with politics. Unhappily for their logic, politics is often enough meddling with religion. It is so most patently with Communist politics.

Communism being based on materialistic atheism, Catholic bishops are bound in conscience to oppose it by all legitimate means in their power, and to exert all suitable pressure to wreck the hopes of the Party

at all levels. They will never failed in this, their religious duty.

After all, bishops are not shrimps which learn how to whistle!

Horror Comics

Citizens should not entrust their conscience to politicians. It is being done on an alarming scale, however. A recent sign is the ban on imports of "horror comics" and the bill entitled "Young Persons (Harmful Publications) Bill". How has it come to pass that customs and police officials should decide what should not be read by children or grown-ups (since there are quite a number of aged addicts to stories of bloodshed, lust and crime.) The blame should not be thrown on the government; it rests with the home.

Normally parents should control the reading of their charges; churches, schools and community organisations may protect children living in unwholesome surroundings. Too readily indeed do we fancy we have exhausted our democratic rights when once every five years we choose as our "representative" a fellow-citizen whom we hardly know and who certainly does not know us, and allow him to do everything for us. The way to protect our fundamental rights is to exercise them day after day; more particularly is it the way for parents to vindicate their right to educate their children, and direct their reading.

The alternative is pre-censorship of the press, and that means thought-control à la Russe.

A. L.

*Beyond Co-existence!**

With the "summit talks" over and, perhaps, done with, the lullabye of co-existence is now sung on a lower note for the simple reason that these talks have not fulfilled the hopes of many! Hence, it is time to analyse the meaning of co-existence in terms of Soviet theory and practice. This would seem to be the more urgent when we remember that Soviet terminology does not conform to that of the West and of free nations.

Soviet theory of co-existence

What then, is the Soviet theory of co-existence? It is common knowledge and, indeed, the boast of Soviet Communism that it is the direct and sole heir to the Marx—Lenin—Stalin line of Communism. Hence, it is only doing justice to the present rulers of Soviet Russia to say that they are modern exponents of the theory and practice of Communism. It follows, therefore, that the Soviet theory of co-existence must be in keeping with the Marxist line, and if we can discover the meaning of co-existence as Marx, Lenin, and Stalin understood this term, then we arrive at the meaning of co-existence as understood by the present rulers of the Kremlin.

The key to the Marxian meaning of co-existence is, of course, to be found in Marx's theory of world revolution and the ultimate triumph of Communism.

* For much of the matter in this article I am indebted to Prof. James Hogan's brilliant articles in *The Irish Ecclesiastical Record*, February-May, 1955.

It needs no deep knowledge of Marxism to know that this is the end and purpose of Communist activity. This end has been the main spring of all Communist endeavour and Communist diplomacy, and it guides both the internal and external policy of the Communist State. Lenin himself had no hesitation in insisting that "the strictest loyalty to the ideas of Communism must be combined with the ability to make all the necessary practical compromises, to 'tack', to make agreements, zig-zags, retreats and so on". Addressing himself to would-be Communists he said, "If you are not able to adapt yourself, if you are not inclined to crawl in the mud on your belly, you are not a revolutionary but a chatterbox". Surely, the top rulers of the Kremlin were good students of Leninism when they went "crawling" — one wonders whether they did this on their bellies and in the mud! — to the Yugoslav Tito!

True to the Marx-Lenin tradition, Stalin also spoke of "periods of co-existence", but he did not believe that these could be periods of peaceful, co-operative or lasting co-existence. When speaking of the many "peace drives" (often adorned with pigeons and doves of peace!) which were made during his life time, he was careful to say, "The present movement for peace is to be praised.... It is, however, not sufficient to destroy the inevitability of war between capitalist powers altogether.... in order to eliminate the inevitability of wars imperialism must be destroyed".

In the March, 1954 issue of *Problems of Philosophy*, the Party organ of the U S S R Academy of Science, I. A. Selenzyev, a member of the academy, discusses co-

existence. He makes it abundantly clear that co-existence is not meant to last forever. It is only he says, for a more or less lengthy historical period during which the struggle is to be maintained by other methods".

So much for the Soviet theory of co-existence.

Soviet practice of co-existence

Even a superficial knowledge of Soviet history reveals the fact that co-existence as a mere *temporizing process*, or *process of tactical accommodation* has always played an important role in both internal and external Soviet policy.

Within the Soviet Union, and during the early days of collectivism, Lenin made use of this policy when he introduced the New Economic Policy, which was a temporary retreat from the policy of collectivism. Of course, the introduction of the N. E. P. did not, in any way, mean that Lenin had discarded collectivism, but it was a useful "period of coexistence with reactionaries" in order to achieve the final goal of collectivism.

It was, however, since 1924 that Soviet Russia made co-existence with non-Communist powers a permanent feature of its foreign policy. By that year it was clear to Stalin that the world was not yet ready to welcome the blessings of Communism, and therefore, the world revolution would have to follow a hazardous circuitous route! Hence, there was no other alternative for the Communist State, but to co-exist with its capitalistic neighbours! Stalin then, turned to the building of Socialism in isolation within his own country. But

this did not mean that Russian imperialism was contained within its own frontiers. In fact, the Comintern saw to it that Communist Parties were active in all countries of the world, preparing the peoples for the great day of their liberation. It is common knowledge, to-day, that Stalin was a master strategist in the use of the weapon of co-existence, during the period immediately before the second world war. On the one hand, his Communist parties all over the world were boring into the very life of the democracies by exploiting every national crisis and economic distress; and on the other hand, he launched a ruthless economic policy within his country in order to build up his forces for the day when the world revolution could again march forth to Communist victory.

When the war clouds heralding the second world war were gathering Stalin again put into operation his policy of co-existence. This time it was a tactical accommodation with those whom he feared. Nazi Germany and Soviet Russia astonished the world, the ignorant world, by signing a non-aggression pact in August, 1939! The policy of co-existence was working out true to tradition! Did not Lenin in March 1918 make a Treaty with Germany and surrender whole Russian territories to that country in order to consolidate his own position in Russia? On the pretext of peace, Lenin then won mass support for his policy of co-existence with Germany and thereby established his own Bolshevik party in power. What an irony of fate it would be, if, to-day, the rulers of the Kremlin using this policy of co-existence, won the support of

a war weary and war frightened people to set up their own domination!

It is hardly necessary to recount here the story of co-existence between Soviet Russia and her Eastern Neighbours after world war II. This is past history. In the case of all these countries, except that of Finland, co-existence has meant non-existence! And as Prof. Hogan says, "Soviet Russia's dealings with these countries has been one of unrelieved aggression."

The morality of co-existence

In view of the Soviet theory and practice of co-existence, few will deny that the free nations are right in being chary of accepting Soviet declarations of peace and good will. It is not surprising, therefore, that they require concrete proof of a change of policy on the part of the rulers of the USSR. It is useless to insist that the Communist Powers of Moscow and Peking have already demonstrated this by their release of some prisoners of the Second World War and of the Korean War. Public memory may be short, but most people are aware that all this should have been done long ago, in keeping with the agreements signed by these powers, and in fact, it is an open secret that there are still prisoners of war in both the USSR and in Red China!

Is it not strange how people, even in responsible quarters, may be taken in? There was a great deal of rejoicing when Peking released the eleven servicemen of the United Nations Command. Some even went on to believe that this action demonstrated a change of policy in Communist China! The fact, of course,

is that what Red China was now doing she should have done two years ago. And, therefore, by holding these servicemen prisoners after signing the Armistice, she violated, openly and brazenly, every code of justice and decent conduct! What trust can, indeed, be placed in a regime which rejects every principle of morality and decency?

Of course, it is foolish to expect any Communist regime to be ruled by principles of morality for the simple reason that morality, for the Communist, derives from party-interests. That which helps the party-interest is 'right': all which detracts from that interest is 'evil'. In fact, it is this which makes Communism strong, and it is this which converts it into the evil thing that it is!

It is this party-interest which gives Communism a fanatical determination, relentless, if sometimes compromising under the guise of co-existence, and which is absent in our free democracies. This unfortunate condition of the free countries follows from the fact that they work free from party-interests, but their activity is grounded on no fixed moral principles. Hence, all they can do is to oppose Communism with a hesitant, vacillating, sloppy sentimental policy which is like chaff before the Communist blast!

Beyond Co-existence

Any wonder, therefore, why so many, even leaders of the free-countries, applaud when they should condemn, give way when they should stand firm against Communist deceit? How can it surprise anyone, when such leaders roundly condemn racial discrimination

and the denial of human rights in one country, and go on to condone and silently approve of the same action carried out to a more horrible degree in Communist countries?

This lack of moral principles explains, to a large extent, why many who strongly condemn slave labour and the denial of human rights, find nothing to condemn in the USSR a country which indulges in such practices to an extreme degree. That thousands of human beings, deprived of every vestige of human rights, lie rotting in Soviet slave camps has amply been proved. The U.N. *Report of the Ad Hoc Committee on Forced Labour, Geneva, 1953* speaks for itself.

If Communist co-existence is not merely a tactical accommodation to powers that may let loose a nuclear war and destroy Communism with the major part of mankind, then something more is demanded of the Red rulers. Indeed, the moral conscience of the world at large, at least that part of the world which still adheres to conduct based on principles, demands that the Communist powers restore to its slave inhabitants their human dignity.

Has the free world no duty, no obligation towards those thousands that languish in Communist prisons whether in Russia or in China? Have these unfortunates lost all claims to social justice, which our would-be peace makers are ready to mouth at every international conference? Is it not amazing that while we talk and plan about raising the standard of living of backward peoples, we remain passive and fail in our social responsibility to these slave workers who are subjected

to subhuman conditions of life? It is useless to pretend that any system of co-existence will succeed unless it is grounded upon right principles of morality; but, then, is our free world, not to speak of Communist countries, ready for such a venture?

C. C. Clump

Wages in India - II

Industrial Workers & Family Budget

According to the 1951 Census, 24.9 crores (or about 70 per cent) were reported to get their livelihood from agriculture — the figures include earners and their dependents; and over 10.8 crores (or about 30 per cent) from other sources. Of these latter, 3.8 crores derive their livelihood from production, 2.1 crores from commerce, 0.6 crore from transport and 4.3 crores from other services and miscellaneous sources.

There are no exact statistics for the total number of workers employed in factories, but we have the average daily number of workers employed by factories covered by the Factory Act. In 1951 there were 25,04,399 such workers, of which over ten lakhs were engaged in textiles. Even allowing a good margin for workers who are employed in small factories not covered by the Factory Act, and also for those employed

where no returns were made, it is clear that this class of workers is only a small percentage of the total number of Indian workers who are mainly engaged in agricultural pursuits.

Though in general industrial workers are better paid than their opposite numbers in the countryside, due to better trade union organisation, publicity and the fact that usually industrial labour, being at least semi-skilled, receives a greater remuneration than agricultural labour, nonetheless, except in a few trades, industrial wages are not satisfactory.

Industrial Wages

For the purpose of comparison we shall take our definition of wages according to the Statement made under the Payment of Wages Act. Under this Act, 'wages' includes all remuneration capable of being expressed in terms of money. So it includes bonus, special concessions, low rent or free-rent houses, etc. (It is difficult to calculate the cash value of concessions made in kind. We can be sure that in doing so employers have given the best interpretation in prices to the concessions they give.)

Taking the average annual earnings of factory workers for 1953, by State and Industry,¹ we get an average of Rs. 93 per month (including bonus, concessions through stores, etc.) for textiles; the same amount for the footwear industry; just under Rs. 60 per month for printing (this among the lowest); Rs. 140 a month in the electrical machinery apparatus industry (the highest).

¹ CENSUS, 1951

Taking the textile industry as a good example, both because it employs more than any other industry and because the general opinion is that it pays good wages, we find a marked difference in the rates of pay in different States, which is not borne out by the difference in the cost of living index. For instance, drawing tenders in Bombay get Rs. 99—4, in Madras, 72—15, in West Bengal, 42—11, in Madurai, 84—13. Doffer boys get Rs. 63—6 in Madras, 47—6 in West Bengal, 88—15 in Delhi. Weavers get Rs. 68—0 in Hyderabad, 88 in Travancore, and 75 in Madhya Pradesh.

The printing industry seems to be badly paid in general and is also marked by great differences in the rates of pay for the same job. Here are some examples of the total monthly earnings of the least skilled workers in different States for June, 1952.² Earnings mean minimum basic wage, plus dearness allowance plus other payments and concessions. The total monthly earnings vary from Rs. 15 in Travancore to Rs. 112 in Ajmer. Some examples in other States are: Bombay, Rs. 51; Bihar, Rs. 32; Madras, 20; Delhi, 30.

Taking the average earnings for different occupations in the same industry,³ we find the same marked variation in the scale of pay. (Earnings are for May 1952 and computed on a basis of 25 working days to a month). Compositors, *v.g.*, get Rs 135 in Ajmer, 46 in Bihar, 47 in Madras, 146 in Punjab, 65 in Travancore. Machinemen get Rs. 122 in Ajmer, 47 in Bihar, 82 in Bombay, 62 in Madras, 25 in Orissa, and 138 in Punjab.

² *Indian Labour Gazette*, Oct. '54, p. 329.

³ *Ibid.*, p. 331.

Another badly paid industry is mica industry. The average monthly earnings, (wages, dearness allowance and other allowances) for factories in Bihar (1952—53) are: men, Rs. 37—15—0; women, Rs. 36—5—10; children, Rs. 27—8—0.

Since we are promised 'socialisation' which, whatever its sponsors understand by this most vague umbrella expression, includes more State-owned industries, we give some of the wage rates for Mysore State where a large percentage of industry is State-owned. (From personal observation.)

In Badravati Iron and Steel Works (State concern), the basic wages for coolie labour is: men, *as.* 10—0, women, *as.* 6—0; monthly wages including dearness allowance, etc., men, Rs. 40—0—0, women, Rs. 30—0—0. In silk factory (State-owned), the rate of pay (all told) is from Re. 1—0—0 to Rs. 1—8—0 a day. Peons in government service, Rs. 35—0—0 a month, all told. Peons and attenders in colleges, Rs. 30—35. Head Clerk, Rs. 110, second clerk, Rs. 85—90. Building: coolie: men Rs. 1—4—0 to Rs. 1—8—0; women, Re. 0—12—0 to Re. 0—14—0; mason or skilled carpenter, Rs. 3—0—0 to Rs. 3—8—0 a day. Agricultural labour (casual) *as* 12 a day in money or kind.

Some find a livelihood by going to the hills to gather firewood which is then carried down to the towns for sale. Even though the bundle is so large that a man can scarcely carry it, the price is often as low as *as.* 8, especially when other work is short and competition is keen. A similar state of affairs is found further south in Madras State.

It is well known that the conditions in small factories are often worse than those obtaining in larger ones. For example, the wages in match factories in Sattur are: men, Rs. 1—8—0, women, Re. 1—0—0 to Rs. 1—8—0, children (who are allowed to work half a day) as. 4 to as. 6. All included, no extras in any form. The conditions in some of the ginning factories in the same place are very much worse. In one, the rates of pay are: men, Rs. 1—8—0, women, as. 12, all told. The working conditions here are horrible. The women have to carry cotton, set in motion by a crude fan, to the press. The air the whole day long is thick with dust and bits of fluff, more like the air during a bad cyclone plus a thick fog — if such a phenomenon were possible. The only protection for the lungs is the end of the sari tied over the mouth. There is also a small nib factory in the same locality, paying, all told Re. 1—0—0 a day. Such factories are unfortunately typical of the many such small concerns that exist all over the country, paying a miserable pittance to workers struggling in horrible conditions.

Though not factory workers, we would like to point out the bad wages paid, usually through contractors, to those engaged in road work. Re. 1—0—0 for men, and as. 10 for women, seems to be a common rate.

Cost of Living

What was said of agricultural wages is also true of industrial wages: that any increase in wages is swallowed up by a rise in prices, and where wages are connected with the cost of living index, no great advantage is to be found in an occasional fall off in prices, as has happened during the first part of 1955 as regards

food articles. Although prices have climbed up and down during 1950—54 — sometimes shooting up as much as 45 points, followed by a fall — the All-India figure (base 1944=100) shows a rise from 134 in 1948 to 138 in July, 1954. And although 1954 shows a slight fall from the previous year, it should be remembered that 1954 was a good year for agriculture, and that good years are usually followed by a series of bad ones. We all remember how dark the food situation appeared in 1950, for instance, and in assessing progress it is the long view that counts, not the temporary successes or set-backs.

And though it is true that industrial wages are generally speaking better than agricultural, and though some industries, all things considered, pay moderately well, the over-all picture is that wages are still a long way from the desired family wage. So far indeed in some cases, *v.g.*, the cases we have cited of wages below Rs. 60, that the family wage seems like a distant dream.

To further the study of wages in relation to the cost of living, and principally on how to support adequately an average family, we give the results of our Enquiry into family budgets.

Family Budgets

These budgets are the result of an enquiry into 265 sample families engaged in various occupations, made during the latter half of 1954. Not having at our disposal all the facilities which government surveyors have, we do not claim the same degree of accuracy, though comparison between our own and governmental enquiries shows that substantial accuracy has

been obtained sufficient to warrant coming to certain definite conclusions. The advantage of a private enquiry over one conducted by the government is the saving of time and money. It is a most exasperating experience when using official reports to find that the data published, say today, refers to three years ago. It is even more exasperating to be asked why you do not use the latest data, when, usually, the only source is official reports. For instance, an official Family Budget investigation began in 1943, and the results, v.g., for Delhi, were published in 1948, with statistics referring to 1943. The cost was about Rs. 9 per family budget. So this makes it both a slow and costly process.

Out of our own private Family Budget Enquiry space allows only a *summarized* extract of some of the 265 budgets collected.

20 Sample Families of agricultural labour. Tirunelvely Dt.

Average number of earning members	1.65
" " " depending "	4.65
" total members	6.3

Average Monthly Salaries	Rs. 64.0	Including income from other sources
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Expenditure

Food	Rs. 52.6	Monthly
Rent, Fuel, Light	5.0	
Transport	2.5	

Dress, Dhobi, Footwear, Bedcloths	Rs. 60.8	Yearly
Medical	4.65	
School Fees, School Books	15.85	
Ceremonies Weddings }	16.4	
.. Funerals }		
Varia }		

Total Income	736—0—0
Total Expenses	842—0—0
Total Average yearly debt.	106—0—0

Note that the average family is large: 6.3. Practically all the income goes on food, clothing and shelter. Though the amount spent on education and health is low, some of the other budgets to be given are much lower in this respect; an indication of the poor care given to these two important factors.

10 Sample Families of Agr. Labour. N. Travancore

Average number of earning members	2.4	Note large Families
" " " depending "	5.8	
" total members	8.2	

Average Monthly Salaries	Rs. 56.9
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Expenditure

Food	Rs. 46.6	Monthly
Shelter (Rent, Fuel, Light.)	0.75	
Transport	1.4	

Dress	Rs. 39.2	Yearly
Medical	1.5	
Education (Fees, School books, etc.)	0.5	

Total Income	672.8
Total Expenses	627.6
Balance	45.2

It was rarely possible in making the budget to get accurate expenses for weddings, etc. and also to get the exact extent of debts, especially on a yearly average. The above budget is exclusive of debts, and the average working days are 20 for men and 12 for women. The rest of the time they are unemployed.

10 Sample Families of Carpenters. Central Travancore

Average number of earning members	2.3	
" " " depending "	4.4	Note large
" total members	6.7	Families

Average Monthly Salaries	Rs. 202.1
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Expenditure

Food	Rs. 112.5	Monthly
Shelter	11.1	

Clothing	Rs. 210.7	
Medical	29.0	
Education	51.5	Yearly
Lawsuits	21.0	
Ceremonies (fluctuates annually)	405.0	

Total Income	2425.2
Total Expenses	2200.4
Balance	224.8

10 Sample Families of schoolteachers in private schools. T.-C.

Average number of earning members	1.3	
" " " depending "	5.6	Note large
" total members	6.9	Families

Average Monthly Salaries	Rs. 118.3	(Rs. 81.8 salary, 36.5 other sources.)
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Expenditure

Food	Rs. 66.2	
Shelter	10.6	Monthly
Transport	5.9	

Clothing	Rs. 190.0	
Medical	40.0	Yearly
Education	54.2	

Total Income	1419.6
Total Expenses	1276.6
Balance	143.0

Average debts were only Rs. 30, but a balance is made only through the income from "other sources."

10 Sample Families, Watch & Ward, Railway, S. India

Average number of earning members	1.4	
" " " depending "	2.2	
" total members	3.6	

Average Monthly Salaries	Rs. 68.2
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SOCIAL ACTION

<i>Expenditure</i>		
Food	Rs. 39.3	Monthly
Shelter	2.5	
Transport	0.5	
Clothing	Rs. 100.0	Yearly
Medical	7.6	
Education	4.4	
Total Income	818.4	
Total Expenses	619.6	
Balance	198.8	

No accurate calculation of debts was possible. Note the small amount going to health and education.

10 Sample Families, Mill workers, Amritsar Dt.

Average number of earning members	1.2	Note large Families
" " " depending "	5.2	
" total members	6.4	
Average Monthly Salaries	Rs. 59.5	

<i>Expenditure</i>		
Food	Rs. 63.8	Monthly
Shelter	13.0	
Transport	1.7	
Clothing	Rs. 95.0	Yearly
Medical	8.0	
Education	35.8	

Total Income	714.0
Total Expenses	1180.6
Total average debts	466.0

These families are reported to be always in debt.

10 Sample Families, Bisti (Building work) Delhi.

Average number of earning members	1.7
" " " depending "	2.9
" total members	4.8
Average Monthly Salaries	Rs. 109.7

<i>Expenditure</i>		
Food	Rs. 49.3	Monthly
Shelter	9.8	
Clothing	Rs. 90.3	
Medical	7.7	Yearly
Education	3.1	
Lawsuits (one family, Rs. 300)	30.0	
Total Income	1316.4	
Total Expenses	843.1	
Balance	473.3	

Balance exclusive of debts on weddings, etc.

10 Sample Families, Mazdoor, Building, Delhi.

Average number of earning members	1.5
" " " depending "	3.5
" total members	5.0
Average Monthly Salaries	Rs. 85.7

<u>Expenditure</u>		
Food	Rs. 49.2	Monthly
Shelter	2.75	
Transport	1.5	
Clothing	Rs. 84.3	Yearly
Medical	.0	
Education	4.3	
Total Income	1028.4	
Total Expenses	727.6	
Balance	300.0	

Balance is exclusive of debts on weddings, etc.

These last two Delhi budgets may be compared with a few points with the *Report of an Enquiry into Family Budgets of Industrial Workers in Delhi City*, which includes 748 family budgets investigated from Oct. 1943 to Oct. '44 (Published in 1948). This *Report* found that the average family consisted of 3.80, excluding dependents living away from the family, and including them, 4.48 persons. Out of 1.34 earners per family, 1.17 were men, only 0.11 women, and 0.06 male children. The average monthly income was Rs.66-4-11, high for 12 years ago, but due to high wages of the war years. In spite of this, the half of the families that were below the average were in debt, a fact that is borne out by more recent budgets that below a certain income, debts are inevitable.

About 61 per cent of the total expenditure went on food, 15 on shelter, 9 on clothing, and the rest on articles for household use. As in our budgets, the striking fact comes out that all the money goes on the bare necessities and that there are not enough of even these. The consumption of meat, fish, eggs is negligible (Delhi workers are not vegetarians). So too that of milk, the average being 2 ozs., a day, while in the lower brackets it is only 2/3 oz. per day.

The same conclusions come out from our private Enquiry so that even where there is a favourable balance shown, this by no means signifies that sufficient food, either in quantity or quality is being obtained. In any case, the wages are generally too low to allow of buying an adequate diet and so until wages are raised and the required nutritive food available at reasonable prices, talk about what people should eat remains largely academic.

Another fact, revealing poverty, is the small amount spent annually on health and education, only about one per cent of the annual expenditure. The reason is, not, of course, that people do not desire health and education, but that they have to spend all their income on food, shelter and clothing, the bare necessities, and have nothing left for the necessities of medical attention and education. Incidentally, we have found from our Enquiry that comparatively little is spent on amusements and that loose talk about the large amount spent weekly on cinemas is unfounded. True, there are cases where a disproportionate sum is spent in this way, especially in large cities, but this is not a general rule. Nor should it be forgotten, in this connection, that people have a right to some honest recreation.

The average size of the family from our Enquiry into 265 families, is 5.56 ; while these families included some very large ones of ten and eleven, they also included recently married couples with one or no children. It brings out the fact, however, that the calculation of 3 children as an average is too low. Moreover, it must be remembered that infant and child mortality is high among those in the lower wage brackets and that the improved medical facilities and control of epidemics will mean that in the near future there will be more surviving children, and thus, most probably, a higher average family.

A question was asked in the Enquiry whether the paying of a weekly wage instead of a monthly one would help. The answers were not conclusive since opinions were divided, but a good number thought that a weekly wage would prevent a certain amount of borrowing and advances on the coming month. It would also make it easier to calculate family expenses, since it is easier to foresee for a week than for a month.

(The next article will be on family wages in India.)

A. Nevett

Rural Youth Movement

The rebirth of the Indian countryside, with which the Community Projects and the National Extension Services are associated, invites a study of rural movements in other countries, however great be the differences in backgrounds and motive forces. Among such movements on the European continent, one of the most prominent is the Catholic Youth Association of Rural France (in French, J.A.C., Jeunesse agricole catholique) which like the J.O.C. branched off from the general youth association (A.C.J.F.). This Rural Movement held its twenty-five year jubilee this summer.

In his report the Secretary-general, M. Debatisse, summarised the work in the following words: "The Movement has had a great impact on the evolution of the rural milieu. For the last twenty-five years, tens of thousands of young people owe the J.A.C. a motive to live and to hope. Several hundred thousand families do day after day rejuvenate a love and a Christian home which is open to the other men. Thanks to it Christians are once more of importance in economic and social institutions.... And we can be proud when we note that one third of the majors in rural municipalities have come out of the movement".

Their way of celebrating the occasion was to gather the four-hundred thousand members in some fifty regional congresses, organise suitable religious, sportive and cultural ceremonies to renew their spirit, ideal and solidarity and to take a general view of the tasks which were accomplished or which are facing them in the near future.

What is most striking in what the reports tells us ⁽¹⁾ is the lucidity of views and steady boldness which characterized the movement since its beginnings. Since its inception in 1929, it witnessed many deep changes which occurred in the French countryside and had to adapt itself to altered circumstances, legislation, war crisis, after-war fever, etc.

Technical progress ploughed deep into French agriculture: increase in returns, and in productivity owing to machines and fertilizers, consolidation of holdings and fall in the population; exodus from the fields to the factories. On the other hand, French agriculture was shunted from the village market to the national and international markets; the countryside developed into some sort of counterweight to the industrial areas, and became industrialised in a few sectors whilst retaining its traditional isolation in others; national agriculture was made to face competition with foreign countries. Finally to-day it faces a very complex situation which calls for serious study by the young peasants, even if they do not yet feel competent to solve all the problems.

The movement had also to face the opposition of certain trade-unions and of certain political parties which were only too ready to take advantage of a re-awakening of the countryside. They had also to adapt themselves and to draw profit from the educational, economic and cultural efforts of the public authorities and private bodies to tone up the rural milieu: spor-

⁽¹⁾ Cf. *Cahiers de l'Action Populaire*, (Febr.), *Etudes* (June), *Revue de l'Action Populaire* (Aug.).

tive, musical recreational facilities, apprentice shops, educational centres, etc.

From the reports, it would appear that many a young peasant of France is somewhat disheartened and passes through a phase of passive restlessness. The Youth Movement has made up its mind to rekindle hope and courage and to convince the youths that they can still do much.

One should note the peculiar conditions of any association in the countryside. It was healthy and necessary to open the ranks to all and sundries in the villages; for all the youths of a village have much in common (difference from or even opposition to urban or industrial interests, common need of public amenities, common occasions and means of leisure, etc.) Moreover the parish forms a normal and necessary unit round which to gather and educate the youths belonging to diverse professions. Finally if we are to avoid all the evils and drawbacks of the class-struggle, we should keep our Catholic Action organisations open to all. It may be necessary to take a class basis but in such a case one must keep a clear view that one has accepted the battlefield chosen by the Marxist enemy; it would be poor generalship to be satisfied with such a type of strategy.

On the other hand, if one relies on a parish-basis to solve all the problems, one may face disappointment. A local community creates a definite solidarity and can cater for needs which are common to young people, like music or sports. But there remain interests which differ with the different callings and are associated with their professions; these go much deeper in one's

life and have the greatest impact on their duties and possibilities. They involve the preparation and progressive training for a job. If an organisation ambitions to command the full allegiance of youths, it should educate them for their professional responsibilities. It is what the French rural movement has realised and has decided to stress, thus making allowance for diversity as well as for unity among its members.

Technical aid will be mobilised so as to enlarge the range of educational endeavour, and separate groups will be arranged to further diversified training ; special meetings, more specialised lectures, suitable documentary material, vocational guidance will be made available. The greatest effort, however, will be directed to a more frequent and thorough use of the technical and professional institutions which public authorities or private initiative have established in the village or in the neighbourhood.

The effort will be diversified so as to accommodate small and middle peasants, agricultural labourers, artisans, shopkeepers, and also the rural youths who go and work in factories and whose number is on a steady increase. It has also to suit the various age-groups ; a particular effort must be directed to re-integrate into the rural population the youths who come back from their military service.

Needless to say that the rural movement is well aware that advantage should be taken of all organisations, whether they belong to the Catholic Action sphere or are parallel. Mention is made of the Rural Family Movement which looks after the young married couples ; or the Feminine Youth Movement which

specialises in feminine sportive and educational development. Outside agencies which can be helpful are the Recreation Centres, Youth Hostels, National Centre of Rural Enquiries, Apprentice schools, Agricultural Institutes, etc.

In short, bold and lucid are the plans of the Catholic Rural Youth Movement in France. Equally lucid and bold their plans for the future. They even envisage what their task should be in the hypothesis that the French countryside would have been rejuvenated, agriculture worked up to its maximum possibilities, professional education imparted to all agricultural youths, technique developed so as to make labour easier and more secure, what then would the Movement have to do ?

There would always remain, in an even more acute condition, the problem of the scale of values, human and spiritual. Technical progress has come to be considered the A and the Z of human life, so much so that it has displaced in many minds and hearts any religious or moral ideal, and threatens to enclose man within a feeling of self-satisfaction and self-sufficiency. There would exist the hidden anxiety of man that would have been blinded by deliberately immersing himself within darkness. Such a danger can be avoided only thanks to an early and deep sense of social ideals and responsibilities.

In all situations, there is the tension in each heart, in each home, in each profession, in each institution, the tension that seeks to integrate in harmony technical, cultural, moral and religious values. There is no room and no excuse for self-complacency whatever

be the temptation, there will never be a time for man to say: "Rest, my soul, and enjoy; thou art now in possession of great wealth." Progress will go on and on, and at each stage of progress, with every advance in technical and economic development, the problem will rise of adapting youth to new conditions, the problem of arousing a soul-surplus that will be needed for man's soul to dominate, tame and use whatever material, scientific, or cultural acquisition will have been made.

Such was the conclusion drawn by the J. A. C. in France after the survey of its twenty-five year endeavour. They look at the future with clarity and courage, with faith also as embodied in the slogan they had framed: Those who have faith and construct will always get the better of those who doubt and criticise.

A. Lahuri

Documentation

CRIME AND PUNISHMENT (Cont.)

Liberation from Guilt

"We have already pointed out," continues the Pope, "the internal and external character of the guilty act, that is, in relation to its author, as also in its relations to higher authority, which is, in the last analysis, the authority of God Himself, Whose majesty, justice and holiness are alighted and offended in every culpable act."

Liberation from guilt must, therefore, reintegrate the relations disturbed by the culpable act. If we are dealing with a simple real debt, one that is concerned with purely material considerations, it may be fully extinguished by the handing over of the thing required, without the necessity of any personal contact with the other party. If however there is question of a personal offence then the culprit is bound to an obligation in the strict sense, to the person of the creditor. It is from this strict obligation that he must be realised. And because, as We have said *this obligation* has a psychological, juridical, moral and religious aspect, so his liberation must have a similar aspect.

Guilt, however, in its internal element, also implies in the culprit a state of enslavement and of bondage on his part to the object to which he has given himself in the performance of the culpable act; an enslavement to a pseudo-ego whose tendencies, impulses and ends constitute in man a caricature of the genuine ego, intended by the Creator and by nature only for the good and the true. From this enslavement also must there be effected a psychological, juridical, moral and religious liberation.

In human law, we may speak of a sort of liberation from guilt when the public authority no longer proceeds against the culpable act;...however this way does not constitute an interior conversion, a metanoia, a liberation of the ego from its interior slavery, from its will to evil and to illegality.

Now it is only to this liberation from guilt in its proper meaning, to this *metanoia* (that is, change of mental attitude), that we would wish here to draw attention.

Psychologically

Psychologically considered, the liberation from guilt is the abandonment and retraction of the perverse will freely and consciously placed by the ego in the culpable act, and the renewed intention to will what is right and good. This change of will presupposes a return to oneself, and hence an understanding of the evil and culpability of the resolution formerly taken against the good recognized as obligatory. There is united to such understanding the reprobation of the evil done, repentance as directly willed sorrow, deliberate regretfulness in the soul for the evil perpetrated because it was wicked, contrary to law and, in fine contrary to God. In this catharsis of the inner being, there is accomplished and included a withdrawing from the false good to which man has turned in his guilty act. The culprit begins to submit himself to the order of justice and right, in obedience to its author and guardian against whom he has rebelled.

This leads psychologically to the final step. Since the culpable act — as already mentioned — is not the offence directed against an abstract norm of law, but is, in substance, a stand against the person of the obligating or prohibiting authority, complete conversion tends, through psychological necessity in one form or another, toward the person of the offended authority with the explicit or implicit confession of the fault, and with interior petition for remission and pardon.

In spite of this, when considered under the purely psychological aspect, the perverse will expressed in the culpable act can end in another way without attaining release from guilt. The culprit no longer thinks of his act, but he has not actually retracted it; it has simply ceased to weigh upon his conscience. Now, it should be clearly stated that such a psychological process does not constitute a release from guilt, just as falling asleep in the evening does not signify or obtain the removal, much less the suppression, of the evil committed during the day. Nowadays, some will perhaps say that

the guilt has been submerged in the subconscious or the unconscious. But it is still there.

Nor would any better result be obtained with the attempt to suppress the psychological awareness of guilt by means of autosuggestion or external suggestion, or even by means of clinical psychotherapy or psychoanalysis. A real, free, guilty will cannot be psychologically corrected or suppressed by insinuating the persuasion that it has never existed.

A final observation must yet be made on this question of psychological liberation from guilt. A single, fully conscious and free act can contain all the psychic elements of a true conversion; but its depth, firmness and extent can present defects, which, if not essential, are at least appreciable. A profound, extended and lasting liberation from guilt is often a lengthy process which only gradually reaches maturity, particularly if the culpable act has been the fruit of an habitual disposition of the will. The psychology of relapses offers more than sufficient material for proof on this point, and the supporters of the purifying, educative and fortifying function of a somewhat lengthy imprisonment find in these experiences a confirmation of their theory.

Juridically

Juridical liberation from guilt, as distinct from the psychological conversion that is accomplished in the intimate will of the culprit, is directed essentially to the higher authority, whose requirements for observance of established norms have been slighted or violated.... In the analysis of the culpable act, we have already pointed out that it constitutes the negation of due subordination, due service, due devotion, due respect and homage; that it is objectively an offense against the loftiness and majesty of the law, or rather of the law's author, guardian, judge and vindicator. The exigencies of justice and hence juridical liberation from guilt, require that as much service, subordination, devotion, homage and honour be restored to authority as were taken from that authority by the delict.

The satisfaction may be performed freely; it may also, in the suffering endured because of the penalty inflicted, be to

a certain degree forced; it may be at one and the same time both forced and free. Law in modern nations does not attach much importance to voluntary reparation. It is content to have the will of the culprit, by means of the penalty suffered, submit to the powerful will of public authority, and to re-educate his will in this way to work, to social relations, to right actions....Not to take into consideration however, as a matter of principle, the will of the culprit to give satisfaction in so far as sound juridical sense and violated justice require, is a deficiency and a lacuna, the bridging of which is earnestly demanded by the interests of doctrine and of fidelity to the fundamental principles of penal law.

However, juridical liberation from guilt comprises not only the will to perform the required reparation but the actual reparation itself.... Here the question arises: what should be the rule in the event of moral or physical inability to perform such reparation?.... In fact in certain cases man is often no longer in a position to provide adequate satisfaction, *v.g.* in case of murder, privation of sight, mutilation, full sexual violation, adultery, definite destruction of another's good name, declaration of an unjust war, betrayal of state secrets and other like delicts.

The law of retaliation would inflict a proportionate evil on the culprit. However by this alone, the one injured in his rights would not receive reparation nor have his rights restored. But prescindng from the fact that adequate indemnity is not impossible in all cases, it should be noted that judgement on the guilt regards not so much the damaged good of the other party, but principally the person of the culprit and his perverse will exercised to his own advantage.

In opposition to this is the offering or reparation made by the culprit at his own expense, from his personal being, property or ability for the benefit of superior authority. Thus active reparation, which included the interior conversion of the will, is for the culprit who, at his own expense, performs the required satisfaction, the second of the two above-mentioned elements which contribute liberation from guilt. The same cannot be said of purely passive reparation when the

culprit is forced to bow beneath the suffering that his reparation implies. This purely passive satisfaction, from which any element of voluntary and repentant will is lacking, is thus deprived of the essential element of liberation from guilt. Consequently, the culprit remains in his culpable condition,

We have many times pointed out that every grave culpable act is in the last analysis an offence before God....Who as the Author, Guardian, Judge and Avenger of the juridical order makes known to the culprit His exigencies with that unconditional absoluteness which is proper to the intimate manifestations of conscience. But if man repents....he finds it impossible to make reparation by his own powers....(for) he has offended and slighted an absolutely infinite good.... while anything that man might offer or actuate is essentially, intensively and extensively, finite....God has bridged this abyss; He has put into the hands of finite man an infinite price; He has accepted as an offering of reparation for guilty man the ransom offered by Christ, which is superabundant by (reason of Christ's divinity).

Let it not be said that these theological and religious considerations lie outside the field and the interests of science and juridical practice....The ancient Romans united law and right (*jus ac fas*) notwithstanding the difference in concepts, and they always conceived them as related to the divinity. If now modern depth-psychology is correct, there is in the innate dynamisms of the subconscious and the unconscious a tendency which draws toward the transcendent and makes the essence of the soul gravitate towards God. The analysis of the guilt-process and of liberation from guilt reveals the same tendency towards the transcendent.

Morally

Moral liberation from guilt coincides substantially for the most part with what We have already said concerning psychological and juridical liberation.

Religiously

Finally by religious liberation there is understood liberation from that interior guilt which burdens and binds the

person of the culprit in the sight of God....How man can free himself or be freed from his offence against God has already been sufficiently explained in the second point concerning the juridical aspect. But if this final religious deliverance is not manifested to the culprit, or at least if the way to such is not pointed out or made smooth — if only by means of a long and severe penalty — then in such a case very little, is offered to guilty "man" in his punishment, however much one may talk of psychic cure, or re-education, of social formation of the person, or emancipation from aberrations and from enslavement to himself.

Doubtless these expressions mean something that is good and important; but for all that, man remains in his guilt before the supreme necessity upon which his final destiny depends. This necessity can wait and often does wait at length, but in the end consigns the culprit to the guilt from which he is unwilling to desist, and to the consequences of that guilt.

Therefore if someone or something can contribute towards warding off such an evil, even though it be penal law or the execution of a lawful penalty, no effort should be spared. All the more since God during this life is always most willing to effect a reconciliation.....

Liberation from the Penalty

....Liberation from guilt and liberation from punishment do not always coincide. The guilt may come to an end and the penalty continue, and on the other hand, the guilt may continue in force while the penalty terminates. There are various forms of cessation of punishment. It is first of all clear that such cessation is reached automatically at the moment in which the penalty inflicted has been paid.

The Remission of the Penalty

Remission is another form of cessation of the penalty, by means of an act of the competent higher authority. The power to issue such acts of clemency does not rest with the judge who has pronounced the sentence of condemnation;.....

per se, it resides with the power that judges and punishes in its own name and in virtue of its own law. Hence the right to remit the penalty avails ordinarily in the life of the state as something reserved to the supreme authority..... However arbitrariness cannot prevail in the application of condonation. The good of the culprit, no less than that of the juridical community whose law he has culpably violated, must serve as a norm. Above both of these are the respect and excellence of the order established according to what is good and righteous. This norm requires that as also in the application of penal power, there be considered not only strict law and justice, but also equity, goodness and mercy. Otherwise there is danger that the '*summum jus*' be converted into '*summa injuria*'.

It is precisely this reflection which gives rise to the thought that, in medicinal penalties, and also, within certain limits, in vindictive penalties, a remission of the punishment should be taken under consideration whenever there is moral certainty that the inherent purpose of the penalty has been obtained, that is, the true conversion of the guilty person, and a serious guarantee of its lasting character."

The Sublimation on 'Christianization' of Suffering

Punishment is looked upon, by its very nature, as an evil imposed on man against his will; hence it creates of itself a spontaneous defensive attitude on the part of the interior man. He feels himself robbed of the free disposition of himself and subjected to an extraneous will. Similar evils, but arising from other sources, frequently affect man, or he may even choose them by his free election. As soon as spontaneous opposition to the suffering no longer exists, its oppressive and humiliating aspect disappears or is substantially diminished, even though the sensitive and painful element remains.

Very many people, even though innocent, are today thus oppressed and suffering; they suffer physically and morally in prisons and penitentiaries, in concentration camps, in places of forced labour, in mines, in quarries to which they have been relegated by political passion or the arbitrary whim of

totalitarian powers. They suffer all the miseries and all the sorrows that can be inflicted upon true culprits according to law and justice. Those who through no fault of their own suffer such evils are certainly not able to escape externally the pressure of force, but they can interiorly rise above all such things sustained perhaps by naturally good motives, but much more easily and effectively by religious considerations, by the certainty that always and everywhere they depend on Divine providence, which permits no person or thing to be taken from its grasp and which possesses an eternity and an almighty power to set aright whatever has been unjustly suffered to equalize all things disarranged and hidden, to crush and punish all human tyranny.

Charitable Work of Assistance to the Condemned

Those who suffer through their own fault and feel themselves slaves of punishment may also attain the same end and by the very same way. We would wish to recall here what We have already said when speaking of the execution of punishment, concerning the spiritual circumstances of the person condemned to prison. Here We desire to consider how one can and should assist him to attain an interior victory and consequently an interior liberation from the evil of punishment. By faith and love and grace, clarity of vision and light can be imparted to his spirit, warmth and substance to his courage, strength and support to his weakness. Unquestionably the condemned person could himself bring to maturity and completion such an elevation; few, however, abandoned to their own devices, will be able to do so. They therefore need from others advice, assistance, sympathy, encouragement and comfort. But the one who undertakes such a task must draw forth from his own convictions and his own interior riches that which he would communicate to the prisoner. Otherwise his words would be only sounding brass and tinkling cymbals.

Contribution of the Community to Deliverance

The Community should see to it that it is disposed to welcome lovingly the man who comes forth from prison into

liberty. This love should not be blind but clear-seeing, and at the same time sincere, helpful and discreet, such as to make possible his re-adaptation to social life and a renewed consciousness of himself as free from guilt and punishment. The requirements of such a disposition are not based upon a utopian blindness to reality. As has been noted, not all criminals are ready and inclined to bear with the required process of purification, but it is still true that many others can be and are assisted to obtain complete interior liberation and for these especially no Christian effort will ever be too much or too difficult."

(THE END)

Social Survey

The Bank Award

The Minister of Labour has introduced a Bill* in the Lok Sabha giving effect to the recommendations made by Mr. Justice Gajendragadkar in his report on the Bank Award. The Award as now modified will remain in force at least for five years — till 31 March, 1959. The Bill also provides for a machinery to resolve differences and doubts between the parties. The Government will refer such differences and doubts to an Industrial Tribunal, which after giving to the parties reasonable opportunities to be heard, will decide the matter. The decision of the court will be final and binding on the parties.

The Government have accepted in full the recommendations of the Commission on the substantive terms of the award.

The Central Committee of the All -India Bank Employees' Association, which met in Delhi in September to consider the-

* This Bill has since been passed by both Houses of Parliament.

Commission's Report, has while accepting a great many of the recommendations severely criticised some of them. The Committee is of the opinion that though many employees will profit from the new Award thousands stand to lose by wage cuts and other deprivations. It has called upon the Government to do away with category IV created by the Government modification of 1954 and not penalise employees working in places which have a population of less than 30,000. It has warned the Government that if their recommendations are not heeded there would be lots of trouble in the future. As a matter of fact the Bill introduced in the Lok Sabha has not taken into consideration these recommendations of the Committee. But the Bill has only been introduced. By the time it is passed by Parliament we hope that it will be so modified as to bring reasonable satisfaction to all parties.

Labour Appellate Tribunal

The Labour Appellate Tribunal has fallen on evil days. In recent months it has been strongly criticised and its extinction has been demanded with great vehemence. Now the Labour Minister has, bowing to the popular demand, introduced a Bill in the Lok Sabha which seeks to abolish the Labour Appellate Tribunal. In its place will be set up three types of original Tribunals, namely, Labour Courts, Industrial Tribunals and National Tribunals. The Bill also seeks to make certain amendments in the Industrial Disputes Act, 1947, and the Industrial Employment (Standing Orders Act) 1946. One of the proposed amendments enlarges the definition of workmen to cover supervisory personnel whose emoluments do not exceed Rs. 500 per mensem and also technical personnel.

Horror Comics

Yet another Bill introduced in Parliament, this time by the Home Minister, seeks to ban "horror comics." The import of this type of literature has been already prohibited under the Sea Customs Act. The present Bill forbids their manufacture and circulation in the country. The Bill, for lack of time, will come up for consideration during the next session of the Lok Sabha.

This is a long overdue measure and we hope it will be so framed as to make the sale of unhealthy literature, if not altogether impossible, at least exceedingly difficult and dangerous. The Bill is entitled, "The Young Persons (Harmful Publications) Bill". A "young person" means a person under twenty years of age.

"Harmful publication" is defined as "any book, magazine, pamphlet, leaflet, newspaper or other like publication which consists of stories told with or without the aid of pictures or wholly in pictures, being stories portraying: (1) the commission of offences, or (2) acts of violence or cruelty, or (3) incidents of a repulsive or horrible nature in such a way that the publication as a whole would tend to corrupt a young person, into whose hands it might fall, whether by inciting or encouraging him to commit offences or acts of violence or cruelty or in any other manner whatsoever."

If a person (i) sells, lets on hire, distributes, publicly exhibits or in any manner puts into circulation any harmful publication, or (ii) for purposes of sale, hire, distribution, public exhibition or circulation, prints, makes or produces or has in his possession any harmful publication, or (iii) advertises or makes known by any means whatsoever that any harmful publication can be procured from or through any person, he shall be punishable with imprisonment which may extend to six months, or with fine, or with both.

On a conviction under this Section the court may order the destruction of all the copies of the harmful publication in respect of which the conviction was had.

The State Government is given power to declare, after consultation with the principal Law Officer of the State, by an order notified in the Official Gazette, that a particular publication is a harmful publication. Every copy of such a publication will then be forfeited.

The aggrieved party has a right of recourse to the High Court within sixty days of the date of such an order.

The Police and magistrates are given extensive powers to seize and, under certain circumstances, to destroy harmful publications, to search premises where any stock of harmful

publications may be or may reasonably be suspected to be. Certain rules are to be followed by police officers and magistrates in this regard.

Offences under this Act are cognizable.

Crosswords

The new Law just passed by Parliament is a great blow both to organisers of Cross-word Puzzle competitions and to seekers of easy money. As the Home Minister, Mr. G. B. Pant, said in his speech commending the new measure, cross-word puzzle competitions are organised frauds meant to lure guileless people and make money. The system, said the Minister, sought to use the inevitable weakness in human nature to get rich quickly and the competitions held great temptations to the poorer man whose desire to become rich overnight made him go in for such easy means. Mostly literate young people were the victims of this new means of swindling hard earned money.

According to the provisions of this new Act the maximum total amount which can be offered as a prize per month is fixed at Rs. 1000. The total number of entries are restricted to 2000 per competition. Promoters of cross-word puzzles must obtain a licence which will be granted only when the licensing authority is satisfied that the cross-word puzzle is an intelligence test and not merely a matter of guess work and gamble.

The law applies to certain States only as some of the States have not yet given permission to the Centre to legislate in this matter. But it is expected, stated the Home Minister, that the law will be made applicable to the whole country within a few weeks. The ban applies also to foreign competitions.

According to one member of the Lok Sabha the promoters of these competitions offered as much Rs. 8 crores as prizes which would mean that they collected at least three times that money.

There was a strong demand for the total abolition of these competitions. We hope that sooner or later the Government will yield to this demand. Time will show that fertile

brains will concoct new means of swindling unwary young men even with a small bait of Rs. 1000.

Agricultural production

During the year 1954-'55 ending in June there was an increase both in the acreage and production of cereals in India as compared with 1949-'50, the base year for the first Five-Year Plan. The total production of cereals during the year was 55.3 million tons representing an increase of 9.3 million tons over that of 1949-'50. The area under cereals in 1954-'55 was 209 millions as against 193.6 million acres in 1950-'51. Thus while acreage increased during the period by 6.9 per cent production rose by 20.2 per cent.

Family Planning

The Union Health Minister announced in the Lok Sabha that Government will accelerate the programme of family planning and that the question of how much more money is to spent on this project is under consideration. Surveys carried out in certain localities show that the rural population neither knows about methods of birth control nor is it interested in them. Most villagers are opposed to them on ethical or religious grounds. Birth control is practised mostly by the educated and especially among the urban population. In spite of the fact that birth control is working havoc in other countries the votaries of this dangerous evil are going about propagating it. Unless they are absolute idiots they ought to know that birth-control means are used more, not to limit families, but to do evil without the fear of consequences. This corruption of youth can do no good to the nation and to the country. It is unfortunate that the Government should have a part in this work of destruction.

Razor Blades

India made 59.2 million razor blades in 1955, nearly 11 million more than in the previous year. The quality of these home made blades can be judged from the increase in the bearded gentry, the lacerated frontispieces and the early morning rows in the domestic sanctuaries. The foreign manufacturers also seem to have joined the conspiracy against the unfortunate male.

Book-Post

A Committee has been set up by the Government of India to go into the question of transmission of books by inland post. The Committee will recommend rates of postage to be prescribed, suggest a suitable definition of "books" for the purpose of being eligible for the special rates and specify various conditions under which articles classified as books may be transmitted. This is a move in the right direction and will bring great relief both to the publisher and to the reader. At present the rates are so exorbitant that postage alone equals the price of small publications.

Law Commission

At long last the Government has yielded to the popular demand and appointed a Law Commission to suggest ways and means of reforming our legal system. We have a veritable jungle of Acts, Central and State, personal laws and customary laws, rules and regulations, amendments without number and legal decisions. And then there are the Civil and Criminal Procedure Codes which instead of helping the litigant to get quick justice help in dragging on a case for months and years. As the system is at present it is both costly in time and money. The simplest way, it is said, of ruining an adversary is to get him involved in a law suit and leave him thereafter in the tender hands of courts and lawyers. The Law Commission, which is composed of some of our best legal brains, will examine each Act and also the system as a whole and will suggest suitable reforms. We hope that the present Commission following on the footsteps of the one constituted by the Emperor Justinian will bring out a Code that will be blessed both by legal students and litigants for centuries to come. The present system of endless delays, adjournments, and vexations must go.

Technical Training

The Union Ministry of Labour is running nearly a thousand institutions, scattered all over the country, where about 62,000 persons are receiving technical training. The subjects in which the students are receiving training are: engineering,

technology, agriculture, farming, architecture, building, construction work, handicrafts, medicine and nursing. The second Five-Year Plan will create a demand for a very large number of technicians in every branch of industry. Many secondary schools in the country are devoting an hour or two a day to give their students some useful training in handicrafts. Unemployment among our matriculates, intermediates and degree holders is so great that unless something is done to help them take up other than clerical jobs we shall soon be submerged in this flood of unemployment.

Land Reform

Several States are engaged in enacting laws to reform the land tenure laws in their respective states. The Bombay Assembly is busy discussing the "Land-to-the-tiller" Bill, the West Bengal Assembly the "Land Acquisition Bill." Bihar will soon introduce a Bill to fix a ceiling on landholdings. A single family of five members will be permitted to hold 30 acres of land on the plains and 50 on uplands. Meanwhile the Bhoodan movement is making headway, though its tempo has been of late reduced considerably by rains and floods. According to the latest figures available, till the end of May 1955, 3,758,692 acres were donated for the movement all over India by 502,641 donors. The biggest collection was in Bihar, 2,330,554 acres and the smallest in Bombay, 123 acres. In Bihar 11,364 families have been given 21,123 acres of Bhoodan land. So far out of the total land collected 197,430 acres have been distributed. Lack of suitable legislation in the various States where land has been donated is slowing down the task of distribution. In many cases the donors are still getting benefit from the lands they have donated to the Bhoodan movement.

Warehouses

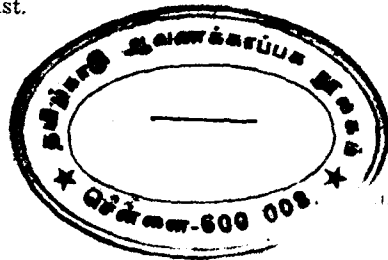
Government is planning on setting up an All-India Warehousing Corporation with an authorised capital of Rs. 20 crores and a paid-up capital of Rs. 10 crores. The Corporation will set up warehouses in important marketing centres and also will encourage setting up of warehouses and marketing

agencies in other suitable places. Funds for this purpose will be made available by the Corporation.

Trust Act

The Registrar, Public Trusts, Sagar, Madhya Pradesh, has given a most interesting decision on the application of the Public Trust Act to religious houses and churches belonging to Catholics. He is of the opinion that these entities are not Trusts, express or constructive. A trust is defined as "a confidence reposed by one person in conveying or bequeathing property to another, that the latter will apply it to a purpose or purposes desired by the former." (cf. Mozley & Whitely's Law Dictionary). The Registrar rightly remarks that when a group of pious women pool their resources together to run a school the effort is voluntary. Though the nature of their work may be to do public good there is no beneficiary in the strict sense who can sue them in case they wind up the school. There is no trust where there is no beneficiary. As for the Churches and other institutions they are moral bodies who own their own property. Their aim is to do good to the public. But the public has no right over the properties and have no say in its administration. Hence they are not beneficiaries of a trust. The parishioners have a duty to worship God and the authorities of the Church have a duty to provide for them a place to perform their religious duties. This does not mean that they have a right over the properties.

It is readily admitted that some schools and monasteries may be and are real trusts. But to say that every Catholic institution be it a school, an orphanage, hospital or other charitable institution, is a Public Trust is doing injustice to the very notion of the term Trust. The mere fact that an establishment works for the public good does not make it a Public Trust.



F. C. R.

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The Editorial Board do not necessarily endorse the individual views of contributors.

The yearly subscription is Rs 6 or 10 s., or \$ 2.

Manuscripts, subscriptions, advertisements and remittances should be addressed to *The Manager, Social Action, 4 Boat Club Road, POONA 1.*

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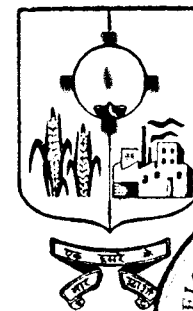
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Edited by A. Fonseca, Indian Institute of Social Order, Poona 1
Printed and published by M. A. Thamburaj, De Nobili Press,
K. Pudur P. O., Madurai.

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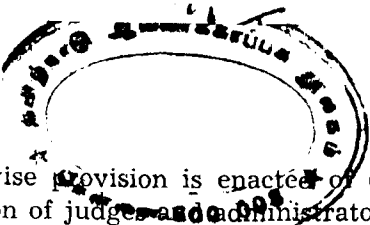
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This Side and That

States Reorganisation

As soon as the holiday season was over, governments and parliaments concentrated on two main problems, writing down complicated equations and eliminating cumbersome variables with arbitrary constants. The first problem relates to the reorganisation of states, largely on a linguistic basis. So delicate a problem is too big for a short treatment; short treatment would inevitably be as bad as short shrift. Language is so intimate to man that any linguistic quarrel normally rouses the fiercest enthusiasm or hatred, and it would be unwise to run the risk of adding fuel to the fire which is burning in many hearts.

The problem would be less acute if more definite provisions were made for minorities, particularly in schools and administrative services. Minority groups are scattered over the whole country, particularly in cities and industrial areas; more will be formed if



the wise provision is enacted of enlisting a fair proportion of judges and administrators from other states, besides the all-India central defence and administrative services. The problem will soon be acute in schools and colleges, and call for tactful handling, so as to strengthen the all-India patriotism.

Further Planning

The second problem is the new Five-Year Plan which is being given its last polish. A few belated tenants of economic liberalism deplore this policy of planning, and are prone to forecast the coming of an economic dictatorship. They should bring their economics up to date. In all countries governments are led by the complexities of modern life to encroach on free enterprise, just as municipalities enact more traffic regulations than villages do. Even in the U.S.A. the federal government is gradually increasing its control and hold on economic activities: price support to farms, multiplied tariffs, enlargement of state properties and undertakings.

The same forces compel India to take the same line. Moreover the country is underdeveloped and those who dream of taking us back to the ancient ways of life are few. Both government and people want to see India grow into a powerful nation as early as possible, and who is there to blame them for so legitimate an ambition? One should be aware of the terrible temptation to resort to dictatorial methods in order to achieve early results, and be thankful that our basic principles of democracy are still held in honour. Russia and China succumbed to the temptation; they

too decided to become powerful in a short time and make sure of their self-defence and self-sufficiency; this urge for economic development blinded them to methods which were regardless of cost in human lives, and which Communist ideology does not condemn.

In contrast one should consider the happy-go-lucky way in which modern Turkey's economy was fostered under the Republican regime: mills in one area, hydro-electric power in another; cement factories in the countryside, cement godowns in distant Istanbul; sugar mills close to the voters rather than near the beetfields etc. The result is a lopsided economy which goes round the world with the beggar's bowl in hand.

India is attempting to strike a happy middle: government initiative, planning and control along with a fair field for the tilling farmer and the small entrepreneur. Even were our few capitalists much more social-minded and ready to shed their selfish power-seeking and view power as an instrument of social welfare, it is hard to fancy a well-balanced economy without central directions. On the other hand, officials and parliamentarians must resist the temptation of monopolizing political and economic power. The secret of harmonious development lies in the old Gandhian remedy: heart-conversion on all sides.

Nagpur Conference

Madhya Pradesh is becoming prominent in Catholic attention. The latest news is the All-India Lay-leadership Conference to be inaugurated at Nagpur in mid-December by H. E. the Cardinal. The programme covers apostolate and social work: its discussions will

be toned up with the pre-occupation of lay-leadership, a problem as arduous as it is important and attractive.

Nobody could be satisfied with Peter Marin's epigram that if everybody is crazy, "a leader is crazy in his own crazy way", a hint at the complex and mysterious quality of leadership. Nor should one be content with the studies on the choice of a managerial staff at all levels. The best approach would be a systematic study of the various fields of work, the various types of leaders, the multi-factorial analysis of a leader's personality and of his dynamic social adjustment. It is what is done in industry; it is what is solemnly neglected in other fields and more solemnly avoided in politics.

With adults, one is forced to take them as they are. But possibly a system of training could be devised to prepare youth for a more enlightened and efficient leadership. Any number of qualities can be listed on paper, but the crucial point is praxis. No youth can be trained to responsibilities unless he is given a chance of exercising his own responsibility; in other words the best, even the only, training for leadership is self-training and this supposes a special training for the trainers. This delicate task will receive suitable attention at the Nagpur Conference. Catholic youths will attend in large numbers as they are eager to do justice to the plentiful work their predecessors will leave them.

A. L.

Family Wages in India, 1

It will be recalled that when treating of the family wage,¹ we established, among other things, that human dignity implies rights, among them the right to live. Since man must work to live, therefore he has also the right to work, and, consequently, to wages which will enable him to live a full human life. For the labourer, work is the God-given means of attaining the development of his personality and of fulfilling his purpose and end. This generally includes marriage and the raising of a family. Hence a male adult has the right to a family wage to support his actual or potential family.

Social justice requires the establishment of such economic conditions as to make the paying of a family wage possible. Justice — the social encyclicals seem to imply commutative justice — demands that a family wage be paid. This wage is the lowest limit of a just wage, calculated on the needs of an average unskilled worker, being such as to provide him with sufficient means to support an average family in decency, and to allow him to save something for his children, old age, sickness, etc.

An industry which in normal conditions cannot pay a just wage has no right in social justice to exist.

However, unfair competition, depressions and slumps, and widespread unemployment may dispense from paying a family wage for the time being. But social justice requires that every effort and sacrifice

¹ *Social Action*, July, '55 "Family Wage."

be made to bring conditions back to normal so that family wage be given.

We have now to ask what is an average Indian family, what a family wage should be, and whether it can be paid.

Family Wage

We think that an average family in the country can be put at six members². Calculations then of what a family wage must be should then be based on what is required to give a decent human living to six people according to their social status.

Our calculations should begin by the lowest rank : the unskilled worker. Calculations for wages in the higher brackets will then begin with the family wage of the unskilled worker as a base.

We leave it to the experts to decide in detail what a family requires as to food, clothing and shelter, education and medical attention. In India, we are woefully behind the times as regards studies in these questions and it will be some time still before satisfactory data is available. But there are a few obvious and essential points that all can see. In fact, they are observed so often that people cease to react to them. It is that the present standard of most unskilled workers is below what it should be in order that they can live in a manner becoming human dignity.

To take the question of food : it is obvious that the average family of the unskilled worker must eat

² *Ibid*

more both quantitatively and qualitatively. If the required calories per person, are, in India, between 2,500—3,000 it is doubtful whether the average unskilled worker gets much above 1500. Moreover, health records prove that much of the sickness which affects the poorer classes is due, either directly or indirectly, to malnutrition.

There are similar deficiencies as regards clothing, and especially as to housing, which is usually totally inadequate, if not positively unhealthy.

Very few families of this type can meet the bare necessities of education and medical attention. The only solution practical at present seems to be that the joint cost of these items should be met by social insurance through State and industry as the main sources of finance.

According to the requirement of a family wage, it should be also a saving wage, *i.e.*, it should be possible to put a reserve aside for 'hard times', sickness, accidents, etc., and for old age. This is rarely possible, and when some contingency arises it is met by going into debt.

A Family Wage of Rs. 120 ?

What should be the family wage for an unskilled worker ? One would willingly hand over the calculation to the food, clothing, housing and other experts, but since discussion is needed, and we have practically none of it in India on this point, a figure must be stated. Much discussion is needed to clarify the issue, and any discussion would be welcome in preference to the prevailing indifference which is not concerned

about doing anything to improve the wages of the poorest.

Taking into consideration the family budgets we have studied and the other material available, we would think that, exclusive of any heavy expenses for medical attention and for education, both of which must be met by social insurance, the family wage for an unskilled worker with an average number of six persons per family, *should* not be less than Rs. 120—0—0 This at present prices and cost of living. Where *v.g.*, rents or transport charges are particularly high, as in some large cities, for instance, then adjustment should be made.

Probably agricultural workers could have a corresponding standard of living at a somewhat lower salary, and, in that case, the required scaling down could be worked out on the difference between urban and rural cost of living. But there should not be an enormous difference between the two, nor should it be forgotten that it is not a question of calculating what a family can manage on to exist — as is too often done — but what is required so that all members may live in a manner becoming human dignity, and be able to save up for the inevitable contingencies of unemployment, sickness, old age, etc.

Can a Family Wage be Paid?

We have just stated what we think *ought* to be a family wage, but the question immediately arises as to whether it can be paid. For reasons too long complicated to go into here (population pressure, low investment rate, heavy unemployment, lack of managerial and technical skill to exploit the rich potential

wealth of the country, comparatively slow progress of the five year plans in raising per capita income and providing employment, etc.). The Indian economy cannot *immediately* pay a family wage to *all* unskilled workers. It should be able to do so in the not too distant future for all unskilled workers, and for some of them now. But does this inability mean that all this is an empty discussion. By no means. Besides being a preparation of minds to foresee what should be done in the near future, there are two measures that should be set in motion *without delay*: 1) progressive steps to make the paying of a family wage possible in the not too distant future; 2) the immediate raising of wages in the lowest brackets.

Raise the Lowest Wages Now

Taking the latter point first, immediate measures should be effected to relieve the extreme misery of those families which have to make do on a wage below Rs. 70 a month. There are also still far too many families especially among agricultural labourers, who have to make do on Rs. 40—50 a month, and still too many in various forms of unskilled labour and in small factories, who receive no more than, and often even less than this sum.

Since it does not seem possible to raise the wages of all unskilled workers, then at least those in the lowest wage brackets should be the first to receive an immediate increase. Let those who think that this cannot be done remember that wages have the *first* claim on profits, and that if an industry cannot pay more than the miserable pittance given in some industries, then it would be better if such enterprises

were closed down because they are perpetuating an immoral situation by paying inhumanly low wages. If the raising of wages results in higher prices, then these must be accepted as just since the public has not the right to cheap goods as the result of injustice done to workers.

The reader will recall how in a previous article³ we gave some strong condemnations of unjust wage payment. They apply to the miserable wage paid to a large section of our unskilled workers. Mgr. Ancel said that legislation dispensing an employer from paying a living wage would have no binding force in conscience, and that only an absolute impossibility can dispense from this obligation. There is no absolute impossibility dispensing employers in this country from raising the wages of those in the lowest wage bracket, especially those who are below Rs. 50. The real reason is exploitation and the fact that owing to unemployment, the employer can beat down the applicant to suit his own selfishness. There is no justification whatsoever for such unjust behaviour. Such workers are not protected by sane trade unions, as they should be, and the only solution at present, seems to be the enforcement of the Minimum Wage Act, of which more later. If Mgr. Ancel could say "A country in which workers do not receive a living wage (*i. e.*, a family wage) is in a state of sin", what must be said of a state of affairs in which workers not only do not receive a living wage, but not even a bare individual minimum? And Card. Liénart in

³ "Wages", *Social Action*, May-June 1955.

demanding that the lowest salaries be raised to at least the cost of living so that a living wage is paid, could say "An economic system which did not guarantee a livelihood in exchange for work, would be neither just nor human." Among the unskilled workers of this country, we find many examples of treatment which is "neither just nor human."

A. Nevett.

(The concluding article will treat of further reforms leading to a family wage in India.)

Workers' Communities

Some fifteen years ago, a new type of organisation was born in France: the Workers' Community. The community projects of the Indian Government and of Vinoba Bhave make the French experiment acutely interesting. It was developed at Valence since 1941; Marcel Barbu was its founder and apostle.** It is named Boimondau, a word made of the first syllables of "boites de montre du Dauphine" (watch-cases of the Dauphine), because its initiators were professionals of the watch industry. The Boimondau Community did not come ready-made out of Marcel Barbu's

** All Things Common by C. H. Bishop. -- Communante de Travail by R. Du Teil. Initiation Economique et Sociale by G. Bardone etc.

head; it was a realistic attempt of proletarians to rise to a full human life, to give labour its deep meaning, and to order all daily activities according to the humanist plan; it did not intend reorganising a factory, but rather creating a "milieu" suitable to man's life.

Barbu had learned a trade in Paris. But he was soon sick of bosses and trade-unionists. He started a small business of his own, introduced wage-rating system and factory council, but workmen were not responsive to his plans. It was not till after the 1940 defeat that he could make a real start. Everything was so bad that anything new made an appeal to the people. Barbu was at Valence, but he looked for mechanics in vain. So he went out in the streets and tackled a barber, a sausage-maker, a waiter, anybody under thirty. He would teach them watch-making *provided* they would search with him for a system in which there would be no distinction between employer and employee. Barbu and his wife were the only ones qualified; yet all settled down in a barn and after two months began to sell watch-cases.

In their search for a suitable type of organisation, their first discovery was that each workman should enjoy full freedom of speech, that all should join regular meetings, that they should work out a common ethical basis. This was called the Rule, which turned out to be the Decalogue drafted in their own style, and which they pledged themselves to follow in everyday life. The lack of such a Rule was one of the causes of failure of many "communitarian colonies"

in the past; at Boimondau, it was considered fundamental. Here is what the men wrote about it: "The mission of man is to improve, transform and perfect nature. This end is considered sufficient by materialists. Christians accept it as an intermediary goal. They feel they have the same mission, since they know that they will not reach their ultimate goal (to glorify God) without having achieved this intermediary goal. Therefore there was unanimity as to that goal which was recognized as common to all, and this without misunderstanding, still less compromise." At Boimondau, decisions are not taken by a majority vote; there must be unanimity. To make sure they would observe the Rule, the workers pledged themselves to devote at least one week to the collective study of spiritual, philosophical and religious problems in the various spiritual groups that were set up according to individual convictions.

The second discovery they made was that they craved for education professional and general. Within three months they managed to save nine hours on a 48-hour week and used them for their schooling: it was not by overtime but by better work that they thus paid for their education. The originality was that the time they saved was considered as the Community's time and was spent on collective intellectual and artistic development. Theirs was not the primary purpose of growing richer but of becoming better men. Their logic ran as follows. In order to live a man's life, one has to enjoy the whole fruit of one's labour, to be able to educate oneself, to pursue a common endeavour within a professional group suited to the

stature of man (100 families maximum), to be related to the whole world. Such were the humanist lines along which Barbu and his fellow-workers planned their experiment, an experiment indeed since the regulations were discussed and revised in common and altered on the basis of a unanimous vote.

Up to 1942 the Community of Boimondau was maintained in spite of the war conditions, and inspired by the Resistance spirit. Vichy's orders to go and work in Germany were ignored. Machines were dismantled and carried into all sorts of corners; the companions dispersed and most joined the Maquis; they tilled the land and made watches. In 1944 the whole of France was occupied by the enemy; Barbu and eight of his fellow workers were trapped and sent to Buchenwald. The Nazis burned down the factory and Barbu's home. At the Liberation, the Companions went back to Valence, rebuilt the factory and elected a new chief, Mermoz. In May 1945 Barbu came back; he was offered his old desk but he refused. He was too happy to see that the Community was working well without him. He addressed himself to the task of propagating the communitarian idea and to initiate new communities of work. He finally founded the "Communitarian Entente" which at present covers over forty Workers' Communities (ten of them being important) dispersed over France, Belgium, Holland, Germany, Switzerland and Italy. All have not reached the stage of prosperity, all have not the same Rule, but all are earnest attempts at working out a genuine brotherhood and at securing a full human

life in work and through work, what one might call a workers' civilisation.

As Boimondau was the first to be launched and is the most representative, it is best to choose it for more detailed study. Let us take in turn the principles which are at the basis of the communitarian movement. In India there is no need of apologising for the neologism "communitarian" to qualify an ideal which is miles apart from anything communal. One can divide the principles into economic, political, moral and communitarian.

Economic Principles

A first principle is collective and undivided property of the means of production, which however does not do away with the individual or family property of the consumption goods. Though Marcel Barbu advanced the capital of Boimondau, he was refunded the amount after a few years. The same policy was followed in all other cases, as well as when occasional loans are taken from outsiders to start the business.

The second principle is that wages or, better, remuneration is paid to the full human contribution to the community life. Professional activity is of course ranking first, but all other activities are also taken into account: artistic, intellectual, spiritual, communitarian. As the Boimondau people would say, "A first-class mechanic who can sing, play the violin, who is jolly and a good mixer, etc., has more value to the Community than another mechanic, equally capable professionally, but who is a sourpuss, a bachelor, etc." Man makes his social contribution not

only in the workshop but in the meetings, entertainments, etc. of the settlement.

There is a guarantee given that the purchasing power of the remuneration will be maintained. Man's labour should never be devalued, and his savings must be kept their full value. A man can leave those savings with the current accounts of the Community and in case wages are altered, the savings are themselves altered in due proportion. In the course of three years, three successive revaluations raised the savings nominally by 99 per cent. This prevents prices from running away from the wage level, but it also places a burden on the community's wealth. In contrast with this measure, investments carrying an interest are not allowed to the members.

Political Principles

Definite views dictate the running of the Community's internal government. At the basis, one finds the axiom of integral democracy: all decisions and rules are made not on a majority vote but on a unanimous vote. Ninety-nine men cannot overrule the minority of one; only persuasion can deal with the slow-witted and the dull.

In the elections to the posts in the management, elected and electors must show mutual trust. In other words, any executive must accept his superiors and his subordinates; nobody can be forced into a job.

Moral Principles

Certain principles relate to the conduct of each and everyone in the Community. The Community in

general is open to people of various convictions. When joining each one is bound to declare his philosophical or religious convictions. Actually three tendencies are recorded: Christian (catholic and protestant), humanist, materialist (not only communist). Each one is supposed to develop and practise his own ideal to the best of his power.

Underlying this personal development, there runs a minimum ethic which is framed in common accord and which is embodied in a Rule to be observed by all. In the Boimondau Community there were in 1946, 110 catholics, 70 materialists, 58 humanists (ranging from sceptics to quasi-religious minded), 32 protestants, 3 undecided. The Rule was adopted unanimously and its first three articles run as follows:

- (1) Man cannot live without an ideal. Each companion shall determine the goal of his life and see that he can explain his choice.
- (2) Man enjoys spiritual, intellectual and physical capacities. He must develop them all. He is free to choose the means but he must improve himself.
- (3) Any companion must, as a minimum, observe the following rules adopted by the Community:
 - Thou wilt love thy neighbour.
 - Thou shalt not kill.
 - Thou shalt not take thy neighbour's good.
 - Thou shalt not lie.
 - Thou wilt be faithful to thy promise.
 - Thou shalt earn thy bread by the sweat of thy brow.

Thou shalt respect thy neighbour, his person,
his liberty.

Thou shalt respect thyself.

Thou shalt fight first against thyself, all vices
which debase man, all passions which hold
man in slavery and are detrimental to social
life: pride, avarice, lust, covetousness, glut-
tony, anger, laziness.

Thou shalt hold that there are goods higher
than life itself: liberty, human dignity,
truth, justice.

The Rule is followed by practical applications. "We shall write down our ideal in life. We will join a spiritual group; we will study at least one hour a week; we will read at least two books per month; we will take notes at each lecture." As physical duties, they resolve to take care of their health, to do one-hour exercise every day, to be clean and polite at work and out of work.

Among their social duties, they enumerate some practical points: "We will show our respect for others and for ourselves by avoiding improper talks, slang and vulgar words. We will never laugh at any deformity or suffering. We will respect the religious and philosophical convictions of others, their ceremonies and practices. We will help the weak and the needy. . . We will always pay our dues and our share of any dues. We will never be a cheat or a gate-crasher even if people laugh at us. . . . We will never accept more than our due as wages. We will never indulge in money speculation, we will never take any interest. . . . We pledge ourselves never to tell a lie, even if it entails

a loss or a humiliation. We will tell unvarnished truth, accept criticisms of our behaviour, and counsel others. We will not indulge in light talk about sex, woman or love. We will settle every quarrel or misunderstanding early, at the very latest at the weekly meeting of the Assembly." (One is struck with the ruling out of interest on loans; for the communitarians, work alone is the source of new values and money breeds no young ones. What is guaranteed about a loan, is its purchasing power; the purchasing power borrowed in 1944 will be refunded by the equivalent purchasing power under the 1955 conditions).

Communitarian Principles

Principles directly related to Community life give a finish to the common ideal. The Community indeed is not a merely economic undertaking, it is a complete social cell.

In the first place, the community is a community of families; the members, who join for the common task, are taken care of along with their hearths, wife and children. All the persons in the group are called upon to lead the community life, make their contribution, and receive appropriate assistance. Since a wife looks after her husband, she is decidedly helping the community, and she will be entitled to a suitable remuneration for that very special work; a principle and practice which few statesmen and fewer states consider with favour.

A second principle is that community life is possible only between people who know one another; hence this mutual knowledge should inspire the organisation

of the community as well as its size. Occasions will have to be provided for frequent contacts on the basis of neighbourhood, profession, hobby, etc., and membership should be limited to one hundred families. This size was determined by the practice of several years. It was not a matter of theory as was the case with Fourier who argued that an ideal phalanx should have 1620 members (there being three fundamental passions in man, the composite or gregariousness, the cabalistic or individualism, the butterfly-mood or papilloone and their derivatives which in all possible combinations give a total of 1,620 temperaments and so provide for the maximum variety of taste and tendency desirable for a full social life).

Finally the Communitarian life should not be regarded as a concern limited to making a living or reaching a comfortable standard, it must provide for all the needs of a life truly human. It is in a humanist view that the Communities of Work were started, one might say it was in a spirit of revolt against inhuman conditions, and in the hope that with goodwill, sincerity, cooperation, a system could be attempted, improved and brought up to a fair standard that would satisfy the needs and aspirations of people who were determined to escape the proletarian condition and reach a human status.

A. Lallemand

Community Development

The UNESCO has recently published an excellent report on the principles of Community Development. From a perusal of the report one is amazed to learn of the vast numbers of the teeming millions who inhabit South Asia who will be affected by the success or the failure of the Community Development Schemes now at work in their respective countries. At the same time, one cannot help feeling that Community Development is still in the primal stages of its evolution and that much hard work will be needed to transform it into the technique it is meant to be so as to raise the standard of living of the agricultural populations of the East. However much valuable experience has already been gained and the report has served the excellent purpose of gathering this matter together within the covers of a single volume.

What is Community Development?

According to the report, Community Development "can be tentatively defined as a process designed to create conditions of economic and social progress for the whole community with its active participation and the fullest possible reliance upon the community's initiative." This implies the use of the capacity for co-operation, self-help, ability to adapt and assimilate new ways of living that are latent in every human group; and the readiness to profit by the fund of techniques and tools in every social and economic field, drawn from world-wide experience, and now available to every national government and private agency. For it must be remembered

that there are a number of latent resources in every community, *v.g.* under-employed man-power, hoarded savings, intimate knowledge of local environment, land and building material, and above all, local leadership, which can be successfully tapped for the purpose. On the other hand, it is admitted that government resources in money and trained manpower are not sufficient to satisfy the needs of these rural masses without full use of local resources. It is also imperative that rural progress go hand in hand with national progress, rural development with national development. The scattered and uncoordinated efforts of a local community will soon die out unless there is a concerted attack on the problem in all rural centres. Moreover the effort must be carried on over a long period of time.

Why Community Development?

In the world of today, says the report, there are some three to five million rural communities, groups possessing a certain cohesiveness and a number of common institutions. These groups comprise up to 80% of the population of the under-developed countries. Of late the governments of these countries have grown aware of their responsibilities to their subjects especially in the economic and the social field and are desirous of raising their standard of living. But the magnitude of the problem overwhelms them. For the impact of the economic, social and technological changes in the world has not brought much benefit to these village communities; rather they have served to throw out of balance the traditional subsistence economy of the village and to impair its social and cultural integrity. The increasing population presses on the de-

creasing and often deteriorating land, there is the attraction of higher wages, comforts and amusements in the towns, the new demands within the village for consumer goods and benefits that the villagers have now acquired a taste for through the growing systems of easy communication with the rest of the country and the world through the press, the radio, the post and the railway. The village finds it much more profitable to cater for the market away from home. Under the force of these pressures and attractions, the traditional family and community relationships tend to break down and the rural people may respond with apathy, blank resistance to change or extravagant hopes and demands.

Principles of Community Development

In the face of all these problems and in the attempt to solve them, certain basic elements of community development have been deduced and the report sets them out in an elaborate manner. We can give here but a bare summary. In the first place it is held that developmental activities must correspond to the basic needs of the community. The first projects should therefore be initiated in response to the expressed needs of the people. Experience seems to prove that it is not enough to persuade the village community to help in a specified project which at the national level is judged to be important and necessary. It is much more important that the community first declares its own needs and is persuaded to participate in its satisfaction. Generally, the needs of the village are found to be in the following order of priority: first, the desire for more land and the betterment of production; next the employment of those who are under-employed; later-

comes the desire for water for irrigation and drinking purposes; then roads to gain access to market towns, and only later health services and schools for education. In the long run it is better to work in response to the declared wishes of the people rather than choose the project the administration judges to be their most urgent need.

In the second place, full and balanced community development requires a multi-purpose approach to the solution of the community's problems. Thirdly, it is strongly suggested that to obtain changed attitudes in the people is more important than the material achievements of the community projects. In other words, one must build up the confidence of the people in their own capacity for improvement. Thus the community projects do not become ends in themselves but mainly means to arousing local leadership and the increase of self-reliance in the people, which once achieved, tends to be self-perpetuating.

Fourthly, Community Development must aim at re-vitalizing the existing and moribund forms of local administration, and make them active in the interest of the community's uplift. It is found that the local democratic institutions, like the village council, or the town or village meeting, in which the whole community participates, is well suited to the task of planning and executing local projects.

Fifthly, the discovering, encouraging and training of local leadership should be a basic objective in any programme. Not only is it impossible for any country to finance the administration of community development by paid workers alone, but it is absolutely neces-

sary that the local leaders be utilised for the purpose of rousing the community and guiding it towards its goal. The local leader will need some training which should be done in the local environment as far as possible.

Sixthly, the women and the youth in the community should be stimulated to play their part in the development of the village. The enthusiasm of the young can find an easy outlet in developmental programmes that call for initiative and hard work. As to the women, their participation in the programme can scarcely be evaluated since they are very often the dominant influence in preserving the conservative traditions of the community. Once their support of the programme is ensured, half the battle is won.

Seventhly, both government and non-government agencies must be utilised and made to assist in the development of the community. Though the improvement of the village requires essentially the participation of the community in its own uplift, it is as necessary that governmental and non-governmental agencies should plan, stimulate and encourage the villagers, and give them the expert technical assistance they badly need. This can be done in either of two ways; (a) by drawing up a simple programme of local development works to meet the needs of the community that is willing to co-operate in its own uplift, or by starting pilot projects which in some cases have not succeeded in getting the village to emulate the example and (b) by intensively working within a limited area on a fixed number of villages and gradually extending the work to adjacent areas.

If the development is to be on a national scale, as we see in the case of the Community Projects in India, then a consistent policy of development has to be drawn up, specific administrative arrangements to carry out the policy must be determined, recruitment and training of personnel is required and finally all the local and national resources must be mobilized for the purpose with special opportunities for research, experimentation and evaluation of the same.

Finally the government should not be loath to make use of voluntary organisations to advance the work, because very often voluntary social workers bring with them a spirit of enthusiasm, vitality and versatility which is necessary to spark the movement into flame. Government officials have always certain inhibitions in their approach to the community, but the voluntary social worker has no such qualms of conscience and can pursue his way without the least hesitation.

Local Projects

After this valuable review and summary of the principles on which Community Development is to be based and guided, the *Report* singles out India's Community Projects for special mention as an example of what has actually been done in one of the largest countries in the South East Asia region, on a national scale and is being eagerly watched by the neighbouring countries faced with similar problems. Practically all the principles enunciated above are being actively implemented in the working of the Community Projects. The greatest hurdles of the Community Projects have been the lack of trained personnel, administrative inefficiency perhaps due more to ignorance than ill-will,

and the cautious use of funds during the initial period. On the other hand, the results of the programme have been gratifying in many instances. More roads and schools were built, newer types of agricultural methods successfully utilised and passed on to the villagers, more land brought under the plough and its produce increased, artificial insemination widely diffused to secure improved stocks of cattle, village industries fostered and the health and educational facilities enlarged. In all these cases of improvement, the community has been made to participate in some way either by providing lands or money or free labour. In certain instances community centres have been built which are running very successfully. But it is also noticeable that the communities who co-operate are those whose members are more cultured and among whom the percentage of literacy is higher. But participation is difficult to obtain from the really backward classes and some tribals. These latter are often not accustomed to stay in a village; they are the children of the forests, except where they have been induced already in the past to settle down as agriculturists. But on the whole the results of the Community Projects in India tell a tale of fairly satisfactory achievements in Community Development.

An important aspect of the Community Development in India that has received much attention is the training of the Village-level worker. He is practically the focal point through which the administration gets in touch with the members of the community and through which the villagers meet the administration. So important has his training become that from an

initial six months it has now been extended to 18 months. Besides a fairly adequate knowledge of agriculture, the Village-level worker is also taught how to approach the villager and work with him, even to the extent of 'dirtying his hands' in the process. A good village-level worker makes all the difference in the progress of community development. As important is the new attitude to be instilled into the mentality of the administrative officers, many of whom formerly had no other task but to collect the land revenue and preserve the peace of the district. Today the idea of helping the villagers in their own uplift is being inculcated into their minds, and it will not take long, one may safely believe, before this new welfare mentality substitutes the former superior attitude of upholding law and order.

Methods of Community Development

Where and how to start the process of Community change? This is also a problem that has had to be faced by many people interested in the development of village and urban communities. The process of development demands certain priorities in respect of the methods to be employed. One just can't start of anywhere or anyhow. A planned programme of gradual improvement has to be carefully chalked out before the first steps can be taken. Experience proves that the felt or the basic or the fundamental needs of the community have first to be considered before any start can be made. This is not easy since in many cases the felt needs are really the complex gropings of the group that are not discernible on the surface but only reveal themselves after much study

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and discussion. Once these needs have been discovered, the possibility of starting the developmental process is at hand. But even at this stage, the mentality and the relative values of the people might be quite contrary to those of the development officer. For the rural community their ancestral methods of cultivation appear to be the best; malaria or typhoid or cholera are not epidemics; dirty village streets, and stagnating pools of filthy water in which they bathe and which they drink are in their estimation sufficiently clean and safe. In this case the educational process of changing the minds and the values of the people will consume much time but is unavoidable if the progress of the developmental scheme is to be ensured.

Do economic needs play the dominant part in pressing for improvement? There is no doubt that they do, but it is known that the initial step has often been made from motives other than economic, such as competition with a neighbouring village, or the fact of the village group meeting together for games, etc., or out of a sense of prestige, or from the consciousness of a national awakening. All these motives must be captured and utilised for the benefit of the movement.

Generally it is found that the rural communities are prepared to make improvements in the existing resources like wells, roads, houses they already possess, but an external stimulus is required to get them take to new techniques, like new methods of cultivation, the use of fertilisers, the adoption of machinery. But the first step is always very important whatever it may be, because if the village has successfully made

the effort, this will produce a beneficial chain of reactions unforeseen by the people of the community and those who helped them. Nothing succeeds like success and in the case of community development it is absolutely necessary that the village should realise that it can improve itself by its own united efforts. This conviction will be a spur to much greater efforts in the future, and the process will advance by its own momentum.

Briefly, the methods of community development would therefore include, in the first place, a survey of the village needs, a survey in which the villagers should participate. Study and discussion groups where possible should be made use of, in case the villagers are literate. Next comes the publication, by word of mouth, or by any modern methods of communication of community activities in order to provide a stimulus to their efforts. Then opportunities of self-help must be provided both individuals of the community and the community as a whole. Finally some outside agents can be utilised to stimulate the initial process of improvement. This may be necessary for lack of local leadership, and the agent himself may be drawn from many walks of life. He may be an agricultural expert, or a specialist in fundamental education. To him is assigned a village or a number of villages and he is expected to start the ball rolling. His main task is to show the people that progress is possible and to win their confidence enough to get them to try to improve their situation. He must attend to the village problems on the spot and suggest a solution to each peculiar difficulty. Instead of a single individual, a

group of specialists may tour the area with the same end in view. Demonstration centres and pilot projects may also be used to great advantage. In some parts of the world the local universities make themselves responsible for the development of the communities within their proximity by combining training and research with practical work.

Lastly the co-ordination of all these various specialists and agencies, both governmental and non-governmental is one of the most delicate problems in community development and experience shows that disagreement among these various individuals and groups has ruined the work of years. The solution to this difficulty has been sought by the establishment of a co-ordinating committee, or the appointment of a co-ordinator of sufficient status and influence to achieve concerted action, and the training of personnel towards co-ordinated action.

Conclusion

In this brief review of the principles and methods of community development, one can still sense the underlying touch of experimentation and as a result, the readiness to adapt the methods to suit local circumstances. But perhaps what will help community development more than ever today is the massive consciousness of national feeling and the awakening of a tremendous hunger for material prosperity that is stirring in the breasts of the millions who inhabit South East Asia, thanks to the increasing means of easy communication, the impact of industrialism, the growth of literacy, and the burial of colonialism. Much

still remains to be done for the material progress of these communities, and it will take years before we see the standard of living of these people rise, but the start has been made. The process of change has to be encouraged and nourished in the right direction so as to cause the least harm and produce the greatest benefit until the work is brought to its final term of completion.

A. Fonseca

Social Documents

*His Holiness Pope Pius XII's Address on the occasion of the
10th Anniversary of A. C. L. I.*

(Christian Association of Italian Workers)
1st May 1955

Little more than 10 years ago, on 11th March, 1945, during a difficult period of Italy's history, difficult especially for her working class, We received the ACLI in audience for the first time. We know, beloved sons and daughters, that you hold in high honour that day, on which you received public acknowledgment from Mother Church, who in the long course of her history has ever been eager to satisfy the needs of the times, inspiring and encouraging the faithful to unite in special Associations to satisfy those needs. Thus ACLI was born, with the approval and blessing of Christ's Vicar.

From the beginning We put your organisation under the powerful patronage of St. Joseph. Indeed there could be no better protector, to help you deepen in your lives the spirit

of the Gospel. As we said then (cf. DISCOURSES AND RADIO MESSAGES, vol. VII, p. 10), that spirit flows to you and all men from the heart of the God-Man, Saviour of the world; but certainly no worker was ever more completely and profoundly penetrated by it than the foster-father of Jesus, who lived with Him in closest intimacy and community of family life and work. Thus, if you wish to be close to Christ, We again to-day repeat: "Ite ad Joseph" — Go to Joseph (Gen. xli. 44).

ACLI, therefore, must bring to its members and their families and to the whole world of labour an awareness of Christ's presence. Do not forget that your first care is to preserve and foster Christian living among workers. To this end it is not enough for you to fulfil, and urge others to fulfil, your religious duties; you must deepen your knowledge of the teachings of the faith, and understand ever more fully what is imposed by the moral order in the world, an order established by God, taught and interpreted by the Church, in all that concerns the rights and duties of to-day's worker.

We bless, then, your efforts, and especially the courses and lectures you organize, no less than the priests and laity who serve as teachers. In this field, enough can never be done, so great is the need of an adequate training, one that is appealing and adapted to local conditions. Let every care be taken lest the success of this work, undertaken to establish and spread the Kingdom of God, be hindered or ruined by yielding to personal ambitions or group rivalry. ACLI must know that it will always have Our support, as long as it follows these norms, and gives to other groups the example of an unselfish zeal in the service of the Catholic cause.

Too long, unfortunately, has the enemy of Christ sown tares among the Italian people, and has not met at all points enough resistance from Catholics. Especially among the working class has he done and is still doing much to spread false ideas about man and the world, history, social and economic structures. Not infrequently the Catholic labourer, lacking a solid religious formation, is defenceless when such theories are put forward; he cannot give an answer, and sometimes even is infected by the poison of error.

This formation, ACLI must constantly improve, convinced, as its members are, that they are exercising that apostolate of the worker among workers which was the hope of Our predecessor of happy memory, Pius XI, as expressed in his Encyclical "Quadragesimo Anno" cl. AAS, vol. XXIII, p. 226). The religious training of Christians, and especially of workers, is one of the main duties of pastoral activity to-day. Just as the vital interests of the Church and of souls have made necessary the erection of Catholic schools for Catholic children, so too the one and well grounded religious training of adults is of pressing need. In this you are on the right path: continue with courage and perseverance, do not be led astray by false principles.

For these false principles are at work! How many times have We declared and explained the Church's love for the workers! Yet the monstrous lie is still spread about that "the Church is allied with capitalism against labour". She, mother and teacher of all men, is always concerned especially for her children who are in the more difficult circumstances, and in fact has made a strong contribution to equitable progress already obtained by certain categories of workers. We Ourselves said in Our Christmas Message of 1942: "Moved ever by religious motives, the Church condemned the various systems of Marxist socialism, and condemns them to-day, for it is her abiding duty and right to save men from trends and influences that jeopardize their eternal salvation. But the Church cannot be unaware of the fact that the labourer, in his effort to better his condition, strikes against a certain system which, far from being conformed with nature, is opposed to God's order and to the purpose He assigned to the goods of this world. However false, dangerous, and to be condemned are the methods followed, who, and particularly what priest or Christian, could remain deaf to the cry which is rising from the depths, and which, in the world of a just God, appeals to justice and the spirit of brotherhood?" (Discourses and Radio Messages, vol. IV, pp. 336-337).

To enter into the world of social problems with its systems which do not derive from Him, whether they are called "lay humanism" or "socialism stripped of materialism", Jesus

Christ does not wait for the door to be opened to Him. His divine kingdom of truth and justice is present even in regions where there is a constant threat that class-warfare may seize the advantage. For that reason, the Church is not limited to an appeal for this more just social order, but sets forth its fundamental principles, urging the rulers of nations, legislators, employers and directors of businesses, to strive to put them into practice.

But Our present address is directed especially to the so-called 'deluded' among Italian Catholics. They are, indeed, not few in number, particularly among the youth, whose intentions are still the best, but who would have looked for more action among the Catholic force in the public life of the country.

We are not here speaking of those whose enthusiasm is not always accompanied by a calm and steady practical judgment with regard to facts, present and future, and to the failings of the ordinary man. We address Ourselves rather to those who certainly recognize the notable progress achieved, notwithstanding the difficult conditions of the country, but feel deeply hurt that their own ability and capacity, of which they are fully aware, are not finding a field where their value is put to use. Doubtless they would have an answer to this complaint, if they read attentively the programme of ACLI, which demands the effective participation of lower grade work in the planning of the economic and social life of the nation, and asks that within the business enterprise, each one be recognized in a real sense, as a true fellow-worker.

There is no need for Us to press this point of which We have already, on other occasions, said enough. But We wish to call once again the attention of these deluded men to the fact that neither laws nor new institutions are adequate to give each a security of existence, protected against every mis-used restriction, and ability to develop with freedom in society. All will be in vain if the ordinary man lives in fear of coming under arbitrary rule, and does not succeed in freeing himself from the feeling that he is subject to the good and bad will of those who apply the laws, or of those who, as public officials, direct institutions and organizations; or if he knows that,

in daily life, all depends on connections which he, may be—unlike others, — does not have; or again, if he suspects that behind the external show of what is called the State, there is hidden the manipulations of powerful organized groups.

The action of Christian forces in public life, then, certainly means that the promulgation of good laws and the building up of institutions suited to the times is fostered; but it means even more that there is a setting aside of the rule of empty slogans and deceptive words, and that the ordinary man feels supported and sustained in his legitimate demands and expectations. It is essential to form a public opinion which, without searching for scandal, points out with frankness and courage, persons and situations which do not conform with just laws and institutions, or which maliciously hide the truth. To win the influence of the plain citizen, it is not enough to put the voting card or other similar devices into his hands. If he will be associated with the group of leaders, if he intends sometimes — for the common good — to put forward a remedy for the dearth of profitable ideas, and to stem the advance of egoism, he himself must possess the necessary personal energy and the ardent will to contribute to, and to introduce into all public arrangements, a healthy morality.

There you have the basis of the hope which We have been expressing to ACLI over the past ten years, and which We repeat to-day, in your presence, with redoubled confidence. In the workers' movement, those only can feel real delusion who fix their gaze solely on the immediate political scene, on the manoeuvres of the majority. Your present activity is the preparatory, and thus essential, stage of politics. For you, it is a question of training and preparing the way for the true Christian workman by means of your "social formation" for trade-union and political life, and of sustaining and making easier all his entire conduct by means of your "social action" and "social service". Continue then, without faltering, the work already in hand, in that way you will be opening to Christ a direct entry into the world of the worker, and then also, indirectly, into other social groups. This is the fundamental 'open door' without which every other 'open

door', however interpreted, would be a surrender of so-called Christian forces.

Dear sons and daughters present in this sacred spot, and you, working men and women of the whole world, let Us extend to you the tenderness of a father's affection, such as that with which Jesus drew to Himself the multitudes hungering after truth and justice. Be assured that in every necessity you will have at your side a guide, a defender, a Father.

Tell us frankly, under the free sky of Rome, will you know how to recognize, amid so many discordant and alluring voices coming to you from different quarters, some to ensnare your souls, some to debase you as men, or to defraud you of your legitimate rights as workers, — do you know who is, and always will be, your sure guide, who your faithful protector, who your true Father?

Yes, beloved workers, the Pope and the Church cannot withdraw from the divine mission of guiding, protecting and loving especially the suffering, who are all the more dear the more they are in need of defence and help, whether they be workers or other children of the people.

This duty and obligation, We the Vicar of Christ, desire to declare again clearly here, on this first day of May, which the world of labour has claimed for itself as its own proper feast-day. We intend that all may recognize the dignity of labour, and that this dignity may be the motive in forming the social order and the laws, founded on the equitable distribution of rights and duties.

Acclaimed in this way by Christian workers, and having received, as it were, Christian baptism, the first of May, far from being inciting to discord, hate and violence, is and will be a recurring invitation to modern society to accomplish that which is still lacking for social peace. A Christian feast, therefore, that is, a day of rejoicing for the concrete and progressive triumph of the Christian ideals of the great family of all who labour.

In order that this meaning may remain in your minds and that, in some way, We may make an immediate return for the many and precious gifts brought to Us from all parts

of Italy. We are happy to announce to you Our determination to institute — as We in fact do now institute — the liturgical feast of St. Joseph the Workman, assigning to it precisely the first day of May. Are you pleased with Our gift, beloved workers? We are certain that you are, because the humble workman of Nazareth not only personifies before God and the Church the dignity of the manual labourer, but also he is always the provident guardian of you and your families.

With this greeting on Our lips and in Our heart, beloved sons and daughters, and with the confidence that you will remember this day, so filled with holy resolutions, so bright with good hope, so promising because of what has been accomplished, We invoke from the Most High the choicest blessings upon you, upon your families and relatives, upon those who are in hospitals and sanatoria, upon the fields and the shops, upon your organization ACLI and its great and noble work, upon employers, upon beloved Italy and upon the whole world of labour, always dear to Us. May Our fatherly Apostolic Blessing descend from the heavens upon the earth which, in obedience to the divine behest in the beginning, you have worked and made fruitful.

To Hotel Men

Pope Pius XII

**Address to the International Hotel Association,
November 23, 1954.**

We are happy to receive the homage of your visit, gentlemen, and to welcome the many participants in the 7th general congress of the International Hotel Association.

We are always pleased, as you know, to greet delegations from the great international congresses which have recently been held so often in Rome. Their increasing frequency underlines the worldwide character of modern civilization and provides hopes for a better understanding among peoples, for brotherhood among them and for a reconciliation of minds, always in danger of being held back and impeded by views that are too narrow. Now, you have an important role to play in promoting and hastening the happy change that is being sought amidst the vicissitudes of politics and cold or bloody wars.

The first topic of your congress was precisely concerned with the function of the hotel business in national propaganda. The word "function" was a happy choice, for it connotes more than a possibility; it indicates a duty, an occupation which involves responsibility on the part of the person who is engaged in it — in a word, a service.

It is difficult to measure all that a traveller's stays in hotels have meant to him. In addition to the satisfaction he had a right to expect in matters of lodging, food and other material services — and besides the acquaintances that he was able to make there — he remembers the politeness, good taste and discretion of its personnel and all the attentions of which he was object. What better propaganda for a country than the favourable memory of it given to travellers by the hotels where they have stopped?

Social and National Role

In each establishment there exists an unforgettable atmosphere, which implies on the part of its management a precise

idea of the social and even the national role of hotels. In a way, a hotel's atmosphere symbolizes the welcome extended by the nation it represents. Its cosmopolitan clientele is constantly changing, but for a few days — sometimes for only a few hours — its guests are immersed in a special atmosphere that engraves itself on their memories.

One might be tempted to believe that all great hotels are alike. In fact they are nothing of the sort. Their general classification may be the same, but their arrangement, furnishings and decorations together with a whole body of material details — and still more important, the whole style of their service — give to each establishment a special attraction: a tone of seriousness, a distinctive friendliness or, on the contrary, a worldly manner. It is in this way that reputations are built up which extend beyond frontiers and that hotels play a very appreciable role in national propaganda. Publicity, legitimate and important as it may be, cannot replace real worth and the concern of every good hotel-keeper is never to belie the reputation of his establishment. It is a hard task and one demanding great skill.

Moral Responsibility of Management

Among the main technical and moral responsibilities of a hotel's manager are the training and living conditions of its employees. Every establishment of any size has, in effect, a considerable number of employees engaged in widely varying tasks, from the most humble to the most important, for which a high degree of professional competence is required. An already ancient tradition counselled the agents of management to live abroad for a time in order to perfect themselves in their specialities and particularly to acquire a mastery of languages, so useful in the hotel business. Today such training abroad is easily gained on a larger scale and benefits from a more methodical organization. Hotel schools and other training services assure not only the acquisition of knowledge, but also the necessary education.

It would be vain, would it not, to pass over in silence the dangers of life in a hotel. These are related to the very mobility of its guests and to the relative anonymity its

clientele enjoys. Legal guarantees and the management's vigilance cannot always prevent employees and guests from abusing the special situation in which they find themselves. That is why it is important to choose and train the various employees very carefully, taking account of the heavy responsibilities incurred.

But We should prefer, without saying any more about this, to consider the nobler side of your profession. Its growing importance and its transformation into an industry must not make it forget the dignity of its origins. Why, in fact, have the traditions of hospitality, inspired by religious motives since antiquity and always flourishing amongst most peoples, been obliterated by the fact that hospitality has become a profession? Simple self-interest, properly understood, suggests to the hotel-keeper that he give his guests all possible attention and service. But whoever has a sufficiently high idea of the human person will unite to exterior signs of deference a sincere respect, which gives the dispenser of hospitality his true nobility.

The sacred character which formerly clothed the traveller undoubtedly depended on beliefs and economic conditions which have been considerably modified by the progress of civilization. But even in the age of the railroad, the automobile and the airplane, the arrival of an unknown person who places himself in your care for several days, or even for a night, brings into play a deep sense of a mutual undertaking that far surpasses the scope of a purely material service. For, consciously or not, faced by the man who comes to you, you ask yourself: where does he come from? Where is he going? What secrets has he? What sorrows, what agonies perhaps? The lodging you offer him for a time represents in his eyes — and to some extent lets him realize in the present — the dwelling beyond the worries and indifference of worldly life to which he aspires in the innermost recesses of his soul. It ought to be a likeness of a father's house, of the final haven of peace and brotherhood to which God invites all men of good-will. Happy will you be if you succeed, through the friendliness of your greeting and its atmosphere of understanding and through the perfect moral dignity of your establishment, in meriting the gratitude of your guests and in

leaving with them the memory of an agreeable and pleasant visit.

This happy result will without doubt be the payment for your efforts. But there is nothing perfect on this earth without the aid of God. That is why We are praying for all of you present here, for your families and friends and for all those for whom you are in any way responsible, and why We give you with all Our heart Our paternal Apostolic Blessing.

Savings-banks and Labourers

*His Holiness the Pope
to a group of Savings-bank executives:*

"You are representatives of an institution which for over a century has rendered and continues to render a most valuable service for the economic and social welfare of your respective countries.

Is not the success and activity of savings-banks an indication of the prosperity and productivity of a nation? The savings-bank is a sort of link between, on the one hand the small owner who through daily, arduous and persevering toil has put by something, and on the other the State, the financial interests and business concerns which need considerable capital to carry on their work. While the constant care of those who have a little saved up some money is to safeguard their possession it is of importance to the State to be able to gather up these small, scattered savings in order to use them for the common good. It is the task of the savings-banks to collect them, to invest them securely and to reward the depositors and to guarantee prompt repayment on demand.

Through intelligent propaganda and the habit of saving acquired from school days the collection of much needed funds will be assured but their utilization will pose a very delicate problem open to diverse solutions. Many different elements enter into play in their determination which should

be all carefully studied and weighed in order to avoid mistakes, to safeguard the confidence the depositors have placed in these banks and to see to the interests of the institution itself.

Without doubt by supplying credit to the State or the great industrial or financial concerns, the savings-bank will contribute largely to the common good. Though launched with a view to help the labouring masses, they ought to give much thought to the choice of proper investments so that advantages may accrue directly to the depositors. May the savings-banks continue more than ever to sustain and encourage the different forms of agrarian and professional credit, the cooperative and housing societies and other institutions meant to promote private initiative, to aid small business by providing them with necessary raw materials and equipment in order to enable them to increase their output. In this manner there will be fruitful cooperation between capital and labour to the immediate benefit of the workers themselves. Thus the national community will increase its wealth through higher production and improvement of its general resources.

We rejoice at the improvement which will be affected in the savings-banks of your different countries as a result of this your Congress. May this institution, so necessary in the economic life of nations, gain ever more in prestige and render daily more and better service to those who place their confidence in it. If the divine Master has counselled us to gather treasures not for this fleeting life but rather for that which knows no end, He has also many a time recommended foresight. He will deign, We are sure, to grant to those who will benefit through your labours the grace to use temporal goods in such manner as not to lose eternal ones.

F. C. R.

Social Survey

National Projects

The Irrigation and Power Minister, Mr. G. L. Nanda, laid on the table during the last session of the Lok Sabha the following statement showing the progress of work on Centrally financed multi-purpose projects upto August 1955.

Hirakud

Its earth, spillway and power sections had now taken shape and would be substantially completed next year when irrigation, water and power would be made available by August. The first stage would be finished in all respects by 1957.

Construction of the power house and transmission system was according to programme. Of the 249 villages affected by the construction project 103 would be fully submerged. Fifty villages affected during the monsoon had been completely evacuated.

Bhakra Nangal

The stage is being set for the commencement of the concreting work in the 680 feet high dam in November this year. A total quantity of 5,000,000 cubic yards of concrete would have to be used continuously day and night for four years to complete the dam. This year the power house at Ganguwal was commissioned. It generates 48,000 Kws. The power house at Kotla is making good progress.

Damodar Valley

Maithon Dam has been behind schedule since February 1955 owing to labour unrest resulting in a strike which was later called off. The dam as a whole is expected to be completed substantially by the middle, and in all respects, by the end of 1956.

The retarded progress at Maithon has inevitably affected the Panchet Hill project. It is expected that some water and power will be available by July 1958.

The Durgapur Barrage and Canal System have been commissioned. The Konar Dam has been completed and commissioned since this statement was made.

Rehabilitation at Bokaro and Tilaya is complete. It is almost complete at Konar. At Maithon the question of further reclamation is under consideration of the Corporation.

Kosi Project

Substantial progress had been made in building the western and eastern embankments.

Koyna Project

Tenders for the construction of the Koyna Dam and excavation of head and approach tunnels had been invited and were likely to be approved by the end of this year. Meanwhile the work would be carried on at the project departmentally.

Tungabadra Project

The Tungabadra Dam is almost complete. The installation of spillway shutters and the overhead bridge were likely to be finished by June 1956.

Chambal Project

The progress in this project was according to schedule.

Rihand Project

The U. P. Government has entered into an agreement with the Hindustan Construction Co. Ltd., for the construction of the Rihand Dam. The excavation of the dam has advanced considerably.

Food Grains

There has been a very appreciable increase in the production of food grains in India. It has increased from 50 million tons in 1950-'51 to 65.8 million tons in 1954-'55, exceeding the planned target by about 4.2 million tons. Imports are to be reduced to 0.8 million tons this year while limited exports of rice and pulses have also been possible. It is proposed to step up production of food grains by 50 per cent during the second Five Year Plan which would mean an

increase of about 10 million tons by 1960-'61. Let us hope that Mother Nature will be as kind and cooperative as she has been during the first Five Year Plan inspite of local floods and droughts.

Steel

The Government of India has decided to set up one more steel mill in the country. The site chosen is Durgapur in West Bengal. There is talk of still another steel mill to be located either in Bihar or Orissa. The Russians are making a lot of noise at Bhilai and much publicity is given to the progress of the work already done or is being done. Meanwhile more and more "experts" are arriving. Apparently the Government is so much impressed by Russian experts that a new batch is on the way to help find oil.

I. L. O. Farm experts meet.

Twenty experts from all parts of the world assembled recently in Paris under the auspices of the International Labour Organisation to seek solutions of pressing social problems in agriculture.

The experts are studying ways and means to improve conditions of share-croppers and tenant farmers; placement problems and employment services; and future practical work which the ILO could undertake in agriculture.

Addressing the meeting, Mr. Raghunath Rao, Assistant Director-General, said that among the principle questions facing them were:

How to keep an agricultural population in the rural areas which maintained proper balance in economy of abundance with the world's need for food, clothing and housing materials.

How to establish a stable equilibrium between agriculture and industry and prevent over-population of rural areas during periods of industrial unemployment or underemployment.

Reports laid before the committee indicated probably two-thirds of the world's workers are still in agricultural pursuits.

Farmers continue to be one of the least privileged classes of workers.

The Committee adopted resolutions on placement problems and employment services in agriculture which proposed:

Creation or extension of agricultural sections in employment services which would coordinate labour supply and demand with other industries and other regions would avoid disorderly movements of workers in search of employment.

They would encourage adequate housing and welfare services.

Labour contractors and "middlemen" should be licensed.

Governments should consider applying existing ILO standards on recruitment and migratory workers.

Arrangements should be made to provide migratory workers with adequate food, shelter, transportation *en route* to employment.

Vocational training, improved farming methods designed to raise land and labour productivity, and general educational facilities should be introduced or extended.

A report submitted to the Committee observed:

"An important part of a tenancy reform programme is assistance by the State to tenants to give them opportunities of acquiring ownership in a farm; without such assistance only a very small proportion of tenants would ever reach that goal."

After discussing this report, which indicated that oral contracts were more common than written ones, the experts recommended measures to guarantee an adequate degree of security of livelihood for such workers.

Health and Safety of Workers

A panel of experts on occupational safety and health met at the International Labour Organisation Headquarters in September to study problems of occupational safety and health. Mr. N. S. Mankiker, Chief Adviser, Factories, Government of India, was elected Chairman. The experts, among other things, considered ILO technical assistance in the field of safety; preparation of an international encyclopaedia on occupational

safety and health; classification and labelling of dangerous substances, distribution, sale and hire of machinery and equipment not fitted with proper safety devices; and the possibility of revising safety regulations for the textile industry and for the acetylene and welding industries.

Labour News

The unemployment problem is still acute all over the country. In June registrations at Employment Exchanges increased by more than 20,000 over the figures for the previous month, primarily due to the rush of students for employment assistance following the publication of examination results.

At the end of June 1955 there were 6718 registered Trade Unions in India. 139 new unions were registered during the month.

According to provisional statistics of industrial disputes 114 fresh disputes occurred during June 1955. Of these 104 involved 51,019 workers. A comparison with the corresponding figures for the previous month shows that the fresh disputes starting during the month was 145. Of these 132 involved 79,766 workers. As compared to the previous month the number of disputes current at any time during the month, numbers of workers involved and number of man-days lost increased. The average duration of disputes current at any time during the month was 12.7 days as compared to 13.2 days in May 1955. This indicates that compared to the previous month larger number of workers were involved but for a shorter time on an average. Six of the disputes were lock-outs. These involved 14,225 workers and accounted for a time loss of 134,012 man-days. Three of the lock-outs were in Bombay, 2 in West Bengal, and one in U.P.

One hundred and eight disputes terminated during the month under review. Of these 65 lasted for not more than 5 days each and 39 for more than 5 days but not more than 20 days each. The workers achieved complete or partial success in 17 cases. In 91 cases they were unsuccessful. (Labour Gazette)

F. C. R.

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The Editorial Board do not necessarily endorse the individual views of contributors.

The yearly subscription is Rs 6 or 10 s., or \$ 2.

Manuscripts, subscriptions, advertisements and remittances should be addressed to *The Manager, Social Action, 4 Boat Club Road, POONA 1.*

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Edited by A. Fonseca, Indian Institute of Social Order, Poona 1
Printed and published by M. A. Thamburaj, De Nobili Press,
K. Pudur P. O., Madurai.