

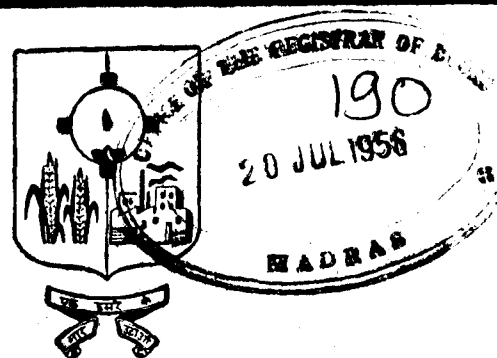
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SOCIAL ACTION

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JULY 1956

Training of Social Workers

Social Management

Papal Message to Workers

The Church behind the Iron Curtain

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its weak points. In their view the scale of the plan is far too large for India's financial resources; the hoped for aid from foreign countries is uncertain, and the proposed deficit financing (Rs. 1,200 crores) will inevitably provoke serious inflation. Our transport system cannot cope with the foreseen increased load. The *ambar charkha* which is to employ village spinners by the million will yield a yarn of uneven texture and low tensile strength which will be of little use. Finally the qualified personnel will not be at hand, neither in the new industrial concerns nor in the administration which is already overburdened with its ordinary tasks and with the reorganisation of states. Congress politicians approve of Vinobha and his Bhoodan movement, were it only as a way of paying their last respects to Gandhian economy, but all dream of seeing India grow prosperous at home and powerful abroad in as short a time as possible. Yet the most realistic among them feel hesitant before the outsize scale of the plan.

Inverted Policy

Theoreticians well-grounded in democratic doctrine raise the question, whether it is right for the government to assume so much power and initiative as is necessitated by the plan. Normally, they argue, what could be done by a family should not be done by the village, what could be handled by the village should not be taken over by the state, and in general what can be entrusted to a small group should not be monopolized by the largest group, the state. The State is there to assist, and not to regiment the citizens; adding economic power to the few who have already political

power can only lead to dictatorship. That is a sound principle of democracy, all of a go with Mr. Nehru's favourite dictum that there is no political democracy without economic democracy.

Why then did Mr. Nehru and his party reverse the normal process and load the State with tasks which normally do not appertain to it? Why burden the Government with the over-all initiative and responsibility in economic development? Is it a matter of policy or of expediency? As our main leaders deprecate being led by a philosophy or ideology, they will plead expediency. It is admitted on all hands that the talent and initiative necessary for a rapid development of the Indian economy are not available, that private enterprise could not be entrusted with the national uplift, that a pre-condition of progress is to create in the masses the desire and hope of self-improvement. Hence it behoves the government to take on what the private citizen cannot do, and the matter is made more urgent than ever by the present international situation.

No Blind Nationalization

On the other hand, it must be noted that the government does not blindly pursue a policy of nationalisation and is mindful of economic democracy. Ample provision is made for individual or co-operative cultivation, for private investments in state-owned industries, for small-scale industries or companies. The goal of our planned economy is to redistribute the national income in a fair way. The per capita annual income was Rs. 246/9 in 1948-49; it fell back to Rs. 249/- in 1950, and rose to Rs. 281/- at the end of the First Five-

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This Side and That

Calking Down

The draft was outlined in red ink ; it was retouched, corrected, completed in pink, blue and yellow, and at last done up with shining varnish. It was a specimen of socialist pattern so well publicized by the Congress party after it revised its industrial policy. Bold lines mark out what will be the state-sector, double lines indicate what will usually be shared by state and bold entrepreneurs, a maze of dotted curves suggests the paths private citizens, small companies, and co-operatives may tread at their risk and peril. Here and there blurred patches are left to whet the imagination of future artists. On the right-top corner a red flourish reads: "Final", followed with a blue scrawl: "To be revised each year!" Such is our Second Five-year Plan which is to usher in peace and prosperity, enthuse socialist minded people and placate ambitious businessmen, or at least, rally the electorate in early 1957.

Weak Points

Congressmen whom Russian visitors have not converted from the cult of personality shout themselves hoarse over its virtues ; realistic economists stress

year Plan; it is expected to reach Rs. 331/-, Rs. 396/-, Rs. 466/- and Rs. 546/- at the end of the second, third, fourth and fifth plan respectively. However much politicians may talk of Welfare State, India is still at the under-subsistence stage with millions not having one full square meal everyday. One of the items which best shows the official mind is the policy of "community projects". They are most important; in the words of Mr. Nehru,

"We have learned from others certainly, but they have grown out of the soul of India and therefore they are adapted to India. They have created a revolutionary atmosphere in our countryside; wherever they have gone, and I use the word revolutionary in its true sense and not in the bogus sense. They are changing the thinking and the activities of the people there and pulling them out of the rut of passivity and stagnation in which our villages live."

On our present background, state-subsidiarity develops unexpected dimensions.

Humanist Outlook

In Parliament (May 23), when talking about the Second Five-year Plan, Mr. Nehru was led to reveal his ultimate ideals; such occasions are so rare that his words call for quotation

"All the material advance that we achieve may, perhaps, be worth nothing at all and may avail us little if we forget the other aspects of human life, the moral, spiritual and others. It is right at any time that we should keep in mind these moral and spiritual values. Perhaps it is even more appropriate on this occasion when we are on the eve of the Jayanti celebrations of a very great man, a great son of India, that we should remember those moral and spiritual values which ultimately give content to the life of an individual as that of a nation."

A. L.

The Training of Social Workers and Labour Leaders

(Speech read at the All India Lay Leaders
Conference, Nagpur)

The aim of social work is to bring relief to people who are distressed by adverse circumstances; to guide those who are handicapped in body or mind; to help masses of men and women along the road to healthier and happier living. Whereas formerly, works of charity were left to the consciences of individuals, we today are becoming more fully conscious of every person's right to the fuller life. It is commonly held nowadays that the well being of every man, woman and child is an essential condition of the strength and vigour of the *body politic*. Viewed in the context of Christian faith and practice, social work assumes a special significance. It is, as our Holy Mother the Church has constantly emphasized, inseparable from the body of Christian doctrine which we believe to be essential for our salvation. Our convents, schools, hospitals and our several charitable institutions bear eloquent testimony to the love of God which has animated the lives of Christian men and women through the centuries.

It is nevertheless a fact that very few Catholic laymen are actively engaged in social work today. People who are in the various professions find that they have to devote so much time over their everyday work that they cannot undertake social work which

requires specialized training or calls for close personal attention. At best, they can serve on advisory committees or Action Councils. But even this form of indirect social service presupposes a clear grasp of social problems and a live interest in the basic social needs which workers actively engaged in the field are endeavouring to satisfy. It goes without saying that mere zeal for social work is not enough. Interest has to be supplemented by insight. Thinking must be reinforced by training.

The India of tomorrow holds in store several problems which social workers today must consider with thought and care. The most spectacular change which we are witnessing in this country today is *industrialisation*. More factories are cropping in everywhere. Side by side with this development, there is an unmistakable swing in this country towards socialism. New attitudes, new interests, social groupings hitherto unknown in this country are coming more and more into relief day by day. It is becoming increasingly necessary that the spokesmen for labour should know exactly what they are talking about, where they stand in relation to the country's future and how they may serve the best interests of the working men. The labour leader, like the social worker, has to be sensitive to his environment, feel its pulsations and should maintain integrity in his dealings even with those who may be opposed to him.

The very fact that we are assembled here today in order to think over the issues connected with the training of Catholic Social Workers and Labour Leaders is uncontrovertible proof that the Catholics of India

are not lagging behind in this effort to minister to the fundamental social needs of this great land of India.

The Catholic Approach

One fundamental difference between the secular approach and the Catholic needs to be emphasized at the very outset. The Catholic worker is committed to specific attitudes regarding nature, man and God. These attitudes will determine the concepts which guide him in the field. He cannot, as the secular worker can, follow the dictates of "enlightened common sense" or choose the path of expediency. Since many social problems have to do with issues on which Our Holy Mother the Church has made her pronouncements with unmistakable clearness and finality, the criteria to be applied by the Catholic social worker admit of no compromise. This does not, however, prevent the Catholic from working side by side with the non-Catholic, nor even from learning from him. On the other hand it will become abundantly clear to all, when they pool their experience and study it dispassionately, that the basic truths to which the Catholic stands committed have a universal application and a significance for all types of people.

Scope of Social Work

There are at least six fields in which social workers can operate in India today :

(a) *Labour Welfare* — Every large industrial undertaking needs welfare officers who will be responsible for personnel selection, housing, distribution of food, clothing and other amenities provided by the management for the benefit of the employee. These

officers require special training in the techniques and methods of labour management and labour welfare, so as to be able to satisfy the workers and secure an atmosphere of contentment.

(b) *Medical Social Work* — Recent years have witnessed the growth of a large number of clinics, welfare centres etc. in every large town in India. Medical practitioners today find it necessary to cater not only to the health but also to the material and social needs of the people. In this field, again, the social workers who have themselves been disciplined into the proper orientation towards life are needed.

(c) *Child and Youth Welfare* — Schools and institutes for little children whether they provide general or vocational education, depend on the counselling of social workers adequately trained in Child Guidance. There is also a crying need in our big cities for hostels which will accommodate young men and women working in offices and firms. Places which provide an atmosphere conducive to right thinking and good living need the services of social workers who have themselves been disciplined into the proper orientation towards life.

(d) *Rural Social Work* — Programme of social work for the villages are uppermost in the minds of the national leaders of India. The long neglected village, where people feel dull and lonesome, can cease to be hotbeds of dispute over land, property and women, only when teams of social workers enter the villages and turn the attention of their inhabitants towards literacy, handicrafts and several other aids to peaceful and contented living.

(e) *Psychiatric Social Work* — Although professional psychiatry is not well developed in India, there is great need for insightful social workers who are competent to assist professional psychiatrists. Social case work is a delicate type of work, calling for a rare combination of personal qualities in the worker. In India today, nearly 90% of the people who develop serious mental illness such as Schizophrenia, do not receive hospital treatment; and of those who do, only a handful escape a relapse. Here then is a field where the social worker competent in psychiatric case taking can render service of a very high order.

(f) *Correctional Administration* — Our Juvenile Courts sentence several young delinquents every year to the Borstal School and the Reformatory, so that they may cultivate healthy social attitudes. But as against this, there are many more who evade the corrective influences of the state and enter upon a career of vagrancy and crime. Many young girls drift into houses of ill fame and live in social disgrace. There can be no gainsaying the fact that the social worker has much to do in extending correctional welfare.

It will thus be evident that far from being a vague, indefinite way of promoting the general good, social work is an explicit, highly specialized occupation, requiring scientific knowledge and intensive practical training. The social worker, if he takes his work seriously, will find that he was the task of a lifetime, and it may be years before his work bears fruit.

The Catholic Effort

The Catholic Church has as age old tradition for social work, of which illustrious personalities such as St. John Bosco or Frederic Ozanam are outstanding examples. In India today, our Catholic Colleges have been alive to the need for training social workers and among those who have taken the initiative are St. Xavier's, Bombay ; St. Joseph's, Trichy ; Loyola and Stella Maris, Madras ; and St. Aloysius, Mangalore. Many more are entering the field. There is a growing feeling that courses in social work at the university level ought to be adapted to the Indian background and linked with the current social problems of India. In the case of Catholic Social Workers, it is imperative that every aspect of training should centre around Catholic social teaching and must emphasize the great sanctity which we as Catholics attach to the family as the unit of society, of which the Holy Family is the abiding example and pattern.

Courses in Social Work

(a) *Long Term Courses.* These are designed to train professional social workers. Their duration is for a little over two years. In some universities in India, the two year course in social work leads to the M.A. degree. This type of course covers the six fields already described, and includes courses of lectures on Economics, Sociology, Psychology, etc. ; provides training in social administration, social planning and in practical social work. The student is required to go out of the classroom into the village, the juvenile court, the factory or the clinic, get down to his primary task of knowing people, getting to understand them, and

making himself understood. Book knowledge, though important, is subsidiary, and it can at best give the student some leading ideas which he applies when he comes up against practical problems. As much as 50% of the student's time is spent on field work. The social worker under training has to spend considerably more time on his studies than the ordinary university student. Whereas the student of Science or History need put in about 20 to 25 hours a week on study, the student of Social Work must put in at least about 50 hours a week if he is to gain any proficiency during his training. Further, whereas the great bulk of the university student's effort consists in memorizing textbook information or carrying out experiments in a laboratory, the social worker has to collect his information from observation and experience outside the classroom and collate that information in a thesis or scientific report. The student of social work has to work to a schedule and to adjust his style of work to that of others with whom he works, since most of his work has to be done as a member of a team. For the cultivation of the qualities which will render him proficient in social work, a minimum period of two years is considered essential.

(b) *Short Term Courses.* These are usually of twelve months duration and lead to a diploma examination. Courses of this type are meant for the training of workers whose interests are restricted to a specific field. Within the period of training, it is possible for the student to acquire a broad general background of the abc of social work and to specialize in one of the six fields described earlier. A very high standard of theoretical knowledge cannot be expected of the

trainee, nor is it possible for him to go deep into the field of his special interest. It will be of advantage, however, to admit to these short term courses, people who have already gained some academic background of the fields in which they are training as social workers. For example, a student training in Medical Social Work ought to have a pass or honours degree in Biology; one who is to be trained in Correctional Administration should have graduated in Law.

Correspondence Courses

A suggestion has been made that for the benefit of persons who cannot spare time to attend regular courses, correspondence courses ought to be run by some institution. Anyone who is aware of the drawbacks and limitations of the present training of social workers in India will readily agree that this is quite an unsound proposition. Social work cannot be learnt by the method of postal tuition, as Mathematics or Radio Engineering can be. Social workers have to meet each other, confer with each other, think with others and feel with others, before they can be considered competent to be entrusted with the responsibilities which will devolve on them. The medical student, as yet inexperienced, can learn surgery, only by personal contact with an experienced surgeon. In much the same way, the student of Social Work can enter his profession only through an experienced social worker.

Professional, Semi-Professional and Voluntary Social Workers

The professional social worker may be employed in a factory, a clinic or Juvenile Court, as a full time

paid worker. He has to be qualified and experienced, for only the judgment of a mature social worker will carry any weight with the authorities. Naturally, such a worker ought to undergo the full course in social work and should be certified as proficient. Semi-professional workers, having short term training will fit in as assistants, and even as temporary workers, since an adequate number of fully qualified workers is not as yet available. Considering the great demand for social workers in this country today, it is still necessary to depend on the voluntary services of persons who will spare time and energy to carry out several programmes of Social Service. Voluntary Social Workers for this purpose will have to be drawn from the ranks of men and women who are willing to spare one or two days a week for some specific programme of social work. In order that Catholic volunteers for social work may be forthcoming, it will be necessary to kindle popular interest at the parish level. This may be done by organizing study groups, running small scale programmes of social service, arranging periodical social service camps and providing suitable reading material for members of the parish. All this should form part of the undertaking of Catholic Action Associations.

Requirements for Scientific Social Work

Realistic Planning — When some programme of work is initiated everyone becomes enthusiastic at the start, fervent speeches are made at inaugural meetings, but by and by, the number of active participants in the work thins down and the burden falls heavily on the shoulders of one or two persons. Work which is

to be of any avail must, however, be planned realistically and progress step by step.

Continuity — Secondly, it is necessary to maintain continuity of purpose over a period of time. It is futile, for instance, to start with an adult literacy campaign and then switch on to Youth Welfare. Even if a particular project is not yielding tangible results, it is desirable to persist in it — to keep it going. The pace of work should never be forced.

Review of Progress — The progress of work should be reviewed from time to time by persons not actually engaged in it. Lessons learnt from past experience can be applied in the future. Most social workers find it difficult to look at their work objectively and assess the results without some degree of ego involvement.

Self Support — No programme of Social Service can flourish without sufficient financial backing. Nor is it wise to rely wholly on the generosity of the public for the maintenance of the work. It is therefore essential to think out projects which will in time yield some output. For instance, a rural welfare centre having poultry farming or bee keeping may in time expect to meet part of the cost of its maintenance from its own output.

Training of Labour Leaders

The Social teaching of the Catholic Church has much to contribute to the well-being of the working man in Modern India. It is a mistake to suppose that the best interests of the labourers are served by waging

an open war with the Communists in this country. By far the best answer to Communism in India today would lie in the exercise of the invisible influence of the leaven over the meal. The Catholic in India today is faced with a challenge. He has to meet the Communist on his own ground and beat him at his own game. This calls for the wisdom of the serpent and the harmlessness of the dove. The Catholic labour leader has to influence mass working people without at the same time compromising on the fundamentals of his creed. Whether he deals with the problems of Labour Welfare, or is entrusted with the responsibilities of Personnel Management, he will find that he is constantly confronted by conflicts between labour and capital. More often than not, he will be faced with problems arising out of the divided interests of the workers themselves. His primary task is one of reconciliation — of resolving differences between groups of people. To be successful in this, he needs to be fully trained in the theory and practice of Labour Management. At present, there are several Catholic institutions which offer training in Labour Relations — St. Xavier's at Jamshedpur, Bombay and Calcutta, and the School of Labour Relations at Madras. These colleges offer long term and short term courses in Labour Relations. The most important subject in these courses is in Psychology. Being a professional psychologist myself, I can confidently assert that psychology cannot be learnt by merely reading textbooks. The psychologist must rub shoulders with the common man before he can expect to understand anything about him or even about psychology.

Conclusion

The training of Catholic Social Workers and Labour Leaders calls for realistic planning, a high level of academic knowledge, sound practical insight and integrity. The task is enormous and the co-operative effort of Catholic institutions and of rightminded people is highly necessary. Above all, as Catholics, we are committed to follow the example of Our Blessed Lord, Jesus Christ, Who chose His twelve Apostles and trained them "not to be ministered unto, but to minister" to the temporal and spiritual needs of all mankind.

W. Adiseshiah

Social Management

The latest factor of modern production to be discovered was man. Tools, tool-making machines, assembly lines, combines, all the economic and technical factors had been studied, all the material problems had been solved without much thought of the workmen who had been treated anonymously as the labour force recruited on the labour market at the lowest market price. With the short-sighted ideas of economic liberalism, it was supposed that all would be for the best if liberty in the wage-contract was respected; employer and employee were free, the terms of the contract were observed, the worker was master at home, the employer was master in his business. What more could be desired? Machines were improved day after day, factories enlarged their dimensions, business increased, profits were swelling, and the sky was the

limit. It was only in the last quarter of the last century that a new trend developed, and that the first signs of more human relations between employers and employees became noticeable, the social trend in business management, a trend which has grown into what is at present called the social management of undertakings. It is this trend, its growth, its conditions, which are studied in a recent book by Dr. A. Geck,⁽¹⁾ and which deserve the attention of employers and employees, of employees who want to know what has been achieved elsewhere and of employers who desire to be true to their social mission.

The capitalist employer who seeks nothing but money may be highly successful; he may turn everything he touches into gold, but he is no wiser than the supreme capitalist, King Midas, whom Greek legend adorned with a pair of asinine ears. If an employer wants to remain within the human kind, he should not only manage his personnel in a healthy and efficient way so as to maintain and increase productivity, but also keep in view the good of mankind and see that his undertaking fits into social life and plays its part in the national welfare. Not only will he increase his produce, improve the quality of his products, and lower their costs, but he will also make industrial activity more human, strengthen the bonds between labour and management at all levels, and build up a genuine community.

(1) *La gestion sociale de l'entreprise*. Traduit de l'allemand by J. Marc. Paris: Editions Sociales Francaises, 1955.

Social management is not necessarily achieved through special departments placed by the side of other economic and technical departments, however desirable or necessary such special services be desirable, but the social spirit must infiltrate into all departments and services, as a leaven penetrating everywhere. The humanist sense calls for concrete measures in material conditions, in relations with the personnel, and in the general policy.

Material Conditions

The very architecture of a factory should reveal a social sense. We are far away from the pioneering days when any ramshackle shed was used as a workshop. There are quite a number of industrial buildings the architects of which have sought to ally beauty with technical requirements, *v.g.* the Windmill Press of Kingwood which looks like a castle, the Spirella corset-factory at Letchworth, which recalls a rest-house, etc., all displaying what the Swiss call "the visage of an undertaking". Will the planners of our Second Five-Year Plan see beyond the arithmetic of productivity, and exact an artistic effort from their industrial architects? Why not provide for variety in the buildings, movement in the roofing, and harmony in the colouring? Why should not our workmen be given the amenities of trees, flowers, creepers, etc.? Why not place well in evidence at the centre the rooms reserved for the personnel, canteens, cloak-rooms, rest-rooms? Why not pay attention to the dimensions of corridors, the size of steps, etc.? Why not make factory life a little less dreadful by improving the surroundings? The author commends attempts at grouping workmen's

houses and village offices round the factory. The idea is sound enough unless the landscape allows situating the village in another setting at some distance from the factory; are not workmen growing allergic to the very sight of their place of work and seeking a different landscape for a fuller blossoming of their civic life?

Much has been done in the line of ventilation, natural or artificial, temperature regulated on the type of labour, lighting of room, artifact and machine, "climate" (combination of air, heat and humidity). The latest innovation is the windowless office well-conditioned (*v.g.* the textile factory at Kottern, Germany). Colouring itself is given its importance: "Colours do react on man and his capacity for work. In a blue room, temperature seems lower, in a red room it appears higher. Deeply hued objects seems heavier than light-tinted ones. Darkish objects come off better on a light background and their handling is easier. In general, suitable colour-schemes mean better individual productivity, more precise work, fewer accidents, diminution of absenteeism." In a factory near Glasgow, walls and pillars are coloured green and ivory, workmen have green overalls, and the canteen and rest-rooms are painted in varied colours. Cleanliness is not less important; in the Ford factories of Detroit out of a total of 80,000 workmen, some 4,000 are busy cleaning and painting the buildings. Overalls, blouses, bonnets are often supplied free, and a food-processing plant in Germany mobilises the services of a manicure for the workers.

Beyond measures to improve the general background, special attention is paid to the working place

of the individual. In olden days, workmen provided with a chair would have been taxed as *lazy folks*; scientific measurements have concluded that the sitting position is preferable, reduces effort by some 5 to 12 per cent, though, if it is prolonged, it interferes with blood-flow, breathing, and muscular harmony. In a like manner sitting accommodation is being adjusted to the various operations of the same work.

Direction of the Personnel

Leadership in a factory is studied with care. A leader is not just the one that forces others to do certain work, but in modern times, he is one who gets the consent of his workmen, rouses them to effort, and maintains their good spirit. Native qualities and suitable education are required to train leaders. From a German handbook for leaders, we call a list of recommendations for daily reading: be an example to all, live up to your responsibilities, be mindful of your reputation, work with method, know how to get co-operators, be the soul of your gang, do nothing light-headedly, be thoughtful, keep cool-headed, be just, be human when punishing, practice self-criticism.

In the same line, the relations between the various departments and their personnels, or between employees and employers are attracting the attention of managers, engineers, supervisors; the technicians of business are now paying attention to the "living motors" as well as to the others; there too they foresee and prevent breakages, grit, and the rest; they oil them and keep them in good form. They see to the general psychology of the labour force and to the psychology of

the individual labourer. Special departments are set up to look after the well-being and well-thinking of the personnel, with social secretaries, social workers, social engineers, etc.

Three types of organisations are in existence: hierarchical (doctor, heads of departments, heads of workshops); functional (social engineers under a specialised technician); or mixed (which is functionally organised at the top and hierarchical at the executive level), the last one being the best though it recalls army organisation (general staff, and hierarchy). The working of those social services are too complicated for detailed treatment in a short book-review.

Along with the organisation of social services, attempts were made here and there to introduce the idea of cooperation in large business concerns. From 1850 the trend was noticeable here and there: workmen's committees partly nominated, partly elected, with limited scope and little power; later occasional bargaining between employers and labourers, represented by trade-unions, until one comes to the union-management co-operation in the U.S.A., and the later experiments of co-management in West Germany. All such developments should be followed with sympathy; premature conclusions should not be drawn, though inspiration may well be taken from all similar efforts at humanizing factory life and industrial relations.

Social Policy

Social management of a concern deals with the material conditions and with industrial relations within

the enterprise ; it fosters business success, but also serves the interests of the personnel and their families. The motives of the employer may be of variable value : it is sheer profit-seeking, paternalism, philanthropy, or often enough a mixed breed of intentions. What matters most in this field is the constant of social management rather than the management's motive. When outside the factory, the life of workers and their families gains the employer's attention and especially when national interests come under his purview, one should not talk of the concern's social management, but one reaches a broader field, namely, the social policy of the concern. In this field the motives of the employer becomes a greater importance. What does he intend when looking after the well-being of his labourers beyond the walls of his factory ? Does he seek further profits ? Does he pursue political gains ? Or does he act out of a social sense ? Is he one of those rare types of employers (there are) who take it that the best use they can find for their money-power is to make people happy, to foster social peace and equality, to help their fellow-men to be somewhat more human. Such a question may be hard to answer, and the answer may be hardly illuminating. What is more important is to discover the objective limits of the social policy of a concern.

In its inner management, an undertaking must be sufficiently social-minded as to look after the welfare of its personnel and their families. Yet as it is not a merely private concern, as it is one out of many cells of the social body, it has to play a social role and have its mission, its rights and duties being determined in reference to the common good ; it must contribute to

the general welfare. Social policy and economic policy are distinct but they are not separate ; however their requirements and techniques may be, a vivid social spirit should give inspiration and guidance to economic purposes and organisation. The social aspect of an undertaking should be apparent within factory life, within the range of the workmen's leisure, and even outside the factory walls.

Dr. Gecht quotes a few instances of social policy within the factory. At Stuttgart, married women were requested to notify well in advance when they would be prepared to yield their job to unemployed people : at Detroit, Ford reserved one per cent of the jobs to ex-prisoners ; he also tried to get the age-groups of his labour force to run parallel to the age-groups of the total population. In West Germany, trade-unions obtained recruiting privileges for "old workmen" (those over 40). In many factories after the war, special provisions were made for disabled ex-soldiers, for blind people. It is with regard to health and hygiene that studies and measures improved the lot of workers, and their productivity. The problems of noise, of professional diseases, of maternity requirements of the prevention of accidents, etc., are being dealt with in a most detailed manner.

In advanced countries, the notion of wages has come to mean "social wages". Henry Ford put it in easy terms : "The husband works in the factory, the wife works at home. The factory should pay both". At the turn of the century, private employers grouped themselves to build up a "compensation Fund" which

allowed family allowances to create a uniform level of wages throughout a given industry. In the after-war the system was taken over by various states as part of their Social Security legislation, though in several countries employers' groups provide what they call supra-legal assistance to numerous families.

Other methods were tried in course of time to raise not the wages but the very status of workmen, mainly through the distribution of worker's shares ; which are allotted in various ways : by way of bonus, by way of individual purchase on privileged terms, or by statutory provisions in a profit-sharing system.

With a like preoccupation of toning down class-distinction and fostering some kind of family spirit, employers did at times take the initiative of organising the employment of leisure hours and providing holidays for their fellow-workmen. It is a moot question whether the management should take on the task of organising sports and shows for their personnel, or if it should not be satisfied with financing them. That it should make sure that facilities be provided leaves little doubt, but why not leave initiative, organisation and execution be left to workers' groups themselves ? Are not the labourers sufficiently drilled by the management during working hours that they should again feel a like management-drill during leisure hours ? Does not the very notion of leisure imply freedom ? In a concern which provides for everything, fair wages, holidays, workers' houses, clubs, playgrounds, etc., a workman easily feels like an well-washed and well-drilled orphan ; the community is likely to develop into a well-replete body without a soul.

Social assistance beyond the factory-walls is more desirable against unpleasant contingencies, sickness, accidents, old age, deaths, depressions, housing shortage, retrenchment etc. Much has been done in that line in advanced countries. Many employers have taken most desirable steps to make the factory-worker a happy cooperator and a loyal citizen ; their initiative has not always met with a fair response on the part of trade-unions which are keen on monopolizing influence on the labour force, and maintaining the ideology of the continuous class-struggle.

Conclusion

The information and the observations of Dr. Gecht in his book, so replete with facts and figures, should prove useful to employers, to social workers and even to officials in India during the execution of the Second Five-Year Plan. It will stimulate managers, inspire social workers, and discourage the *mabapism* in officials obsessed with the idea of nationalisation.

A. Lallemand

The Church behind the Iron Curtain

How is the Church faring behind the Iron Curtain? In his revealing book* A. Michel analyses the insidious methods used by the Communists to destroy both the external organisation of the Church as well as its internal hold over its subjects by imposing the Marxian *weltanschauung* on the minds of the faithful. The Communist method is not one of open persecution, but a slow hidden process of strangling the Church by depriving the faithful of their spiritual leaders and then sowing the seeds of disunity between the faithful and their pastors and among the pastors themselves. Physical force, mental intimidation, imprisonment of the bishops on political, never on religious, grounds, violent anti-religious propaganda, the confiscation of church property, the taking over of church schools, the muzzling of the Christian press, are all deliberately and diabolically used to achieve this end.

The weaknesses of the church and any sources of probable division amidst its ranks are eagerly discovered and skilfully exploited to throw confusion in the minds of the faithful. An instance in point is the amount of collaboration both priests and faithful should extend to the Communist regime. Since opinions are acutely divided on this question and no directives from the imprisoned bishops can be obtained, the faithful are at a loss to decide for themselves what to do in

* *DIVIDING THE CHURCH* by A. Michel, *Sword of the Spirit*, 128 Sloane Street, London S.W. 1, 1956, pg. 93. Price 3sh. 6d.

the matter. In spite of all their goodwill and loyalty to the faith, they are often forced into some very embarrassing situations.

But if the situation is difficult for the laity, it is much more so for the clergy. Since the bishops have been imprisoned, the priests are now under the control of the Officials of Church Affairs, but the most worthy priests have been eliminated. It is only the weaker ones that are left to tend to the needs of the faithful. And even these few are tempted by the advantages and comforts of 'collaboration' with the regime. Although the Communists have failed in bringing about a class struggle between the so called rich priests and the poor priests, or between the lay-brothers and scholastics of religious congregations and their superiors, all the same the priests are without the support of that organisation and those directives from higher authority on which they relied so much in the past. It is an anguish today for the priest to make a decision for himself. On the one side he sees the needs of the souls entrusted to his care, but whom he can help only by collaborating; on the other, are the inherent perils of collaboration. Everything he says and does can become grist for Communist enquiry and torture. Even the Confessional is no longer a safe place since the Communists send their emissaries to find out who are the loyal and disloyal priests according to advice they give their penitents.

But the saddest part of this grim story is the fact that the priests have begun to realise their shortcomings and unpreparedness for the Communist crisis only

in the silence and the solitude of the concentration camp. It is there that they have first learned to know what Communism is; to distinguish between the atheistic, philosophical and sociological aspects of its ideology; to comprehend how merely condemning Communism for its atheism and hatred for religion is insufficient to wean away the hearts of the faithful from its economic and sociological programme. The Communist regime has brought about a certain amount of prosperity and levelled down the ancient barriers between the classes. Moreover the Communists pose as the champions of the poor, the exploited, the unemployed, the landless and clamour for justice and liberty. On the other hand they denounce the church as a bourgeois institution, presided over by wealthy prelates, fattening themselves on the lands that should rightly go to the poor. In this way the people lose their respect for the Church and her representatives, and are prepared to accept the sociological ideology of the Communists and to believe that the Church has fallen away from her high ideals.

The scandal of the so-called 'patriotic' priests has been another cause of the undoing of the Church. People expect a very high standard of asceticism and readiness to suffer on the part of their priests. Many priests have gone through the nightmare of the torture chamber and the concentration camps rather than yield, however slightly, to Communist pressure. But quite a few, confused in mind by Communist promises and sincerely seeking to serve their flocks have preferred to collaborate with their new rulers. Most of these are deeply mistrusted by the faithful and even

abhorred by them. Yet it is in the hands of such men that the destinies of the Church behind the Iron Curtain are placed.

But there are also gleams of hope amid the darkening gloom. Though its exterior organisation has been practically destroyed, the Church continues to live in the hearts of the faithful and the clergy, and the crisis they are passing through has increased their loyalty and devotion to the ancient faith. Michel predicts some bitter disappointments for the Communists when they come to realise how they have failed to understand the supernatural reality of the Church. Further the Communist persecution has strengthened the bonds of unity among the clergy who before were sharply divided between secular and religious and between the various religious congregations themselves. It has required all the bitterness of sorrow and suffering to forge these diverse groups of the clergy into a united whole bent on serving the Church. But Michel has strong words for the Church outside the Iron Curtain where he finds both shepherds and sheep blissfully unaware and hardly prepared for the Communist storm that might overwhelm and drag them down into its vortex at any moment.

Michel's book deserves the special attention of the hierarchy and the clergy. Many of the weaknesses in the Church which the Communists exploit so skillfully against Her are latent among us outside the Curtain and tolerated with a strange equalimity. But it is time that the Church in Western Europe, Asia and America woke up to the reality of the situation and

prepared for the struggle which seems to be inevitable, whether Communism persists or is destroyed, because the new world that is growing under our feet will never tolerate the social and political injustices of the past. Unless the Church actively intervenes in the social crisis we are passing through, She will have to face very hard times ahead. And merely attacking Communism as an anti-religious creed without at the same time putting into practice the Christian precepts of justice and charity will not prevent the disaster from overtaking us.

A. F.

In seeking to create a new man, totalitarianism fashions him as much in his private life as in his public life. It pursues man not only in his outward gestures but in his inner thoughts. It aims at creating in man new ways of judging and feeling which apply even to artistic matters. It penetrates man's mind in order to model it to one type. Since it does not trust the individual to create this single type mind, the collectivity must do it. Since force is required to constrain man, the State must assume the task. This is why, according to totalitarianism, man becomes what he should be only when he identifies himself with the aims of the State. The Totalitarian state claims to be the highest achievement of democracy: it obtains, so it says, freely consented obedience.

Yves de Montsheuil

Documentation

Holy Father's Message to the Workers on Labour Day, 1956

After reminding the workers of the impressive meeting in Rome the previous year, the Pope tells them that he is glad to inaugurate the Feast of St. Joseph the Worker, special patron of the workingman, on May 1st in answer to their requests. He then continued:

"In your midst stand out very numerous and enthusiastic representatives of Associations of Catholic Workers, not only from every part of Italy, but from many other nations as well, who have come to testify, not so much to an imaginary international unity of the working class, as to the close harmony of Catholic workers, who as members of the Church, are desirous of bringing the whole world back to Christ; it, like every other branch of social life, belongs to Him.

He then strongly emphasised:

Here we should have it noted that when there is question of Catholic workers, it is necessary not so much to create their unity as to recognise and strengthen it in one's own and others' consciences, because it is already substantially and radically had through their faith in Christ, the only Redeemer of all men and in one Church, Mother of all believers, beyond all frontiers and above all individual interests. In this substantial and solid unity, Catholic workers also find the driving motive, rather than duty, to stand forth before the world about them, in order to spread everywhere the kingdom of God, the kingdom of justice and love. The basic reason for the existence of your association, and of every other Catholic association, is to seek each other out, not in fear of other movements, not in competition with them,

nor even in that feeling of solidarity which draws together the members of a given class; but rather in the inner obligation and desire you feel, as Catholics, of being Christ's apostles among your brothers who do not know, or reject, His saving message.

After stressing their apostolic vocation among their fellow-workers, the Holy Father continued:

Beloved Sons and Daughters, Keep firm and solid the Christian foundation of your ACLI* in the certainty that no historical development of the labour movement can destroy its reason for being, its unity, its right to expand; for as long as there are labourers, that supposed development will not be able to change the relations between you and Christ, and between you and your fellowmen. No matter what in fact may be the future of the world of labour, a nucleus more or less large of apostle will always be necessary to impress or maintain in the social life the seal of the kingdom of Christ, actuating and sustaining the noblest forces in the heart of man, in the heart of every mature and informed labourer, the forces of justice, liberty and peace in positive collaboration among classes. On such a mutual sharing of supernatural and human blessings is founded the ACLI's right and obligation of expansion because all workers, also even as men, belong to their Creator and Redeemer, to Christ. To Him then with enlightened consciences they should return if they have left Him.

To those Catholic workers who are embarrassed by the existence of a Catholic Association of Workers, the Pope says:

Every social movement, hence even the labourer movement, supposes as its beginning and end, man with his supernatural destiny, with all his rights and natural obligations, from which one may not prescind even when

* Association of Catholic Workers

the proposed movement aims directly at economic and temporal goals. In regard to this feared breach (of the Acli splitting the Labour Movement), the truth is quite the contrary. The ACLI intend to open the doors to every one. They wish to establish closer and closer relations between those belonging to the world of labour, to give rather than to receive. An eloquent demonstration was offered exactly a year ago when the Christian workers made all participate in the feast of the first of May, till then reserved, as it were, destined, for one definite group of the working class; and now again they are giving one more luminous proof, welcoming workers of various nations to this meeting at Milan. Therefore the faithful adherence of the ACLI to their own character should not prevent a greater and greater expansion outside their own circle; nor on the other hand should you fail to be on your guard lest your organization begin to disappear and, as it were, be absorbed in the labour movement as such. If any should feel anxious and insecure concerning the indestructible foundation of your unity, they would not be fit to guide the ACLI in other mission of becoming the leaven, in the gospel sense, of the labour world.

The Pope then pointed out the difficulties that beset unity in the labour world:

The unity of the labour movement as such in the world does not seem to have been favoured by the course of history. The social life of industrial Europe and America during the last hundred and more years faces us with another fact. Even where there was being spread among the workers the idea of unity of the proletariat as of a class in war against the capitalist class, a lasting movement of union amongst labourers has not been reached. Insurmountable social differences, among others between the makers of the labour contracts, stood in the way of the unity of the proletariat, and everyone knows that the idea of international unity of labour classes has al-

ways failed because of national differences arising out of complications of war.

The Holy Father continued :

The ACLI hold within themselves a living and essential strength, which, once fully developed, will effectively contribute to a speedy fulfilment of the longed-for future of true social peace. The Christian workers, influenced by eternal principles and while drawing from faith and grace the controlled force for surmounting obstacles, are perhaps not far from the day when they will be able to exercise the function of guides in the midst of the world of labour. And why should it be otherwise? The sound doctrine which they possess, the upright feelings with which they are animated, are so many lawful claims to their becoming leaders of the labour movement of today. Thus inspired, the union of Christian workers formed in ACLI can be confident of obtaining greater and more rapid gains. Every unbiassed person can readily meet in you honesty of principle, moderation in means adopted, a true notion of justice, and, above all, your independence of outside influence and interests. On the other hand where there exist well-founded grounds for suspecting the honesty and rectitude of those who presume to guide, and above all, their capacity to restrain base ambitions after they have been aroused, at the moment when justice vindicated is distorted, one can understand that resistance which is met with, or those concessions that do not alter the substance of things.

The Pope then encouraged the Catholic Workers in their apostolate :

Go, then with a clear conscience towards the lofty goals which are set before you ; go with particular urgency to your brothers, victims of error and of deceitful mirages. And let this thought increase your alertness and your faith in success ; that We are with you, fully con-

scious as We are of an apostolic duty that is Ours, and moved by Our love, not empty and inactive and sterile, but alive and just and effective. Such is the love with which the Pope loves you, the Church loves you. Having understood in Our fatherly care your lot and that of your families, well aware of your needs, your lawful rights as of your duties, We are with you in the present unsettled conditions of the world. And because the service which is rendered to the working classes at the present time by the Church, in keeping with her constant traditions, provides principles and laws based on the eternal wisdom of the Gospel, none of you, dear sons, can doubt of the benefits, religious, moral and material, which her solicitous and unwearied action is destined to achieve along the paths of order and peace.

His Holiness then described the role of the working class in the mission of the Church in the modern world :

Order and peace ! They are the supreme goals which all that we do aim at obtaining whenever We turn our gaze towards earthly affairs and make Our appeal to those who can determine their course. Peace before all else, as you, dear sons, well know. The Church — as We have repeated a thousand times — detests war and its horrors, particularly now when the warlike means of destruction of all property and all civilization are menacing terrified mankind. She wishes for and defends peace, — internal peace between sons of the same country, external peace between members of the great human family.

But She needs strong and determined co-operators in this tremendous undertaking. Now, among these, in great numbers and in all parts of the world, We recognize you, Christian workers of every clime and every language, and you, dear sons, gathered today in the shadow of the wondrous cathedral of Milan. With your faithful attachment to the teaching of the Gospel and to the

directing principles given by the devoted hierarchy, you co-operate in the workers' sphere towards the triumph of the Kingdom of God in a society which often forgets His presence, His Will, His all-holy laws. In addition, you put yourselves in the front ranks of those healthy forces of the social body; you pledge yourselves to the battle of peace for the common safety of nations. Acquire the full knowledge of the honour of this double co-operation which ACLI will ask of you; increase the vigour of their action by means of your example and your work; and God will not fail to make you taste the fruits of justice, order and peace to which you will have powerfully contributed.

The Pope finally imparted to all the workers his Apostolic Blessing.

When Chesterton said that the knowledge that other people exist was the mark of a cultured man, he was certainly being more than clever. Nothing is more difficult in our modern world for men and nations than to recognise that *other* people have a right and should be allowed to exist in their "immutable otherness" and "unreduced individuality". This, however, is to be truly human.

M. M. Thomas in Cross Currents

Social Survey

Paper Mill Industry in India

The paper mill industry compared with other major industries is of recent origin. The first paper mill was started in Bengal in 1870 and by 1891 the number had increased to 8. The real growth of the industry started only after 1925 when it was granted protection. Exact figures are not available but from the returns under the Factories Act it would appear that in 1954 there were 132 mills manufacturing paper and paper products. Of these, 124 mills which furnished information regarding employment employed 28,542 workers. The number of mills manufacturing paper only were 22 and the average daily number of workers employed by them was 22,697. In 1955 twenty one units which furnished information produced about 16,000 tons of paper and paper products. It is estimated that the total capital invested in the industry is about Rs. 21.72 crores.

Bombay State has the largest number of paper and paper product mills. 91 per cent of the workers are on a permanent basis. Most of the workers are time-rated, as many as 96.2 per cent. Very few women are employed in this industry and, except for one or two mills, children are not found among the workers.

A few of the mills train apprentices for a certain period of time. Some of these pay a small stipend to the apprentices, some others pay nothing, at least in the initial stages. In Travancore-Cochin one mill takes Chemistry graduates and gives them a training for four years.

Practically all mills have a 48 hour week and an 8 hour day. Some units grant paid holidays to their workers, some others pay partial wages to their workers on sick leave or earned leave.

On the whole there are few accidents in paper mills. In four units in Bombay there was not a single accident in 1951. In 1954, 517 accidents were compensated and a sum of Rs. 48,512 was paid.

The minimum basic wages of the workers were the lowest in U.P. (Rs. 11—6—0 p.m.) and the highest in a West Bengal unit (Rs. 52 p.m.). Of the 21 units supplying information, 2 paid a minimum basic wage of Rs. 13 or less, 9 between Rs. 21 and Rs. 28, 7 between Rs. 30 and Rs. 38—3—0 and one paid Rs. 52 as the lowest basic wage. The minimum basic wage for women ranged from Rs. 8—2— to Rs. 38—3—0.

In most units dearness allowance is paid to workers in cash. Some units supplied food grains at concessional rates. No difference was made between men and women workers. The average earnings of workers ranged from Rs. 43 to Rs. 171. Very few of the mills pay bonuses to their workers.

The paper mill industry is covered by the Employees' Provident Funds Act, 1952. Nevertheless some of the units have no provision for provident fund, gratuity, etc. In some units provident fund exists only to certain categories of workers, such as these who have been in service for a specified period of time. Some have provident fund only while others have some sort of gratuity schemes.

In some of the units housing is provided for the workers. The percentage of workers housed varied from 8 to 76.6 per cent in 14 units. While some of these charged rent others did not.

Railway Travel

Railway travel is causing headaches not only to the passengers but also to the authorities. The average Indian today is said to undertake nearly two and a half times as many

railway journeys as he did in undivided India in 1938—39. The average capita rail journeys stood at only 1.5 per year in 1938—39, but the figure has since risen to 3.4. While in other countries rail travel has increased by about 50 per cent since 1938 in India it has increased by nearly 300 per cent. It is interesting to note that while in Britain and United States the railways are employing all sorts of means to induce travellers to use railways, in India Government, which owns and operates our railways, is considering means to discourage railway travel.

An American expert has suggested that the authorities, with a view of discourage rail journeys, should make travelling inconvenient. He suggests that trains arrive and leave at unearthly hours, that the fares be raised and that the number of trains drastically curtailed. In a cartoon recently published in the *Times of India*, Mr. Nehru is shown fixing spikes on railway seats to make travelling more inconvenient.

The unfortunate man who must travel, whether he wants it or not, is in terror. If after all the money and effort spent by the railway authorities to make railway travel more attractive travelling in Indian trains, especially in the III class, is such a nightmare what is it going to be like after it has been made inconvenient on purposes?

It is true that large numbers of people travel for weddings and pilgrimages. These people are not going to be discouraged by inconveniences. It will need a lot of expert planning to make railway journeys more inconvenient than they are at present on the North Eastern Railway.

The real solution for our transport problem lies, it is suggested, not in making railway travel more inconvenient but by developing alternate modes of travel. There is much scope for the development in India of road and water transport.

Trade with Communist Countries

In recent years India's trade with Communist countries has increased considerably. Formerly for historical reasons there were no trade contacts with these countries. It is reported that India has finalised a contract worth Rs. 2.5 crores with the Soviet and other Communist countries for supplying coffee and iron ore, and importing cement and steel. Among other things India will export 100,000 tons of iron ore to Poland and 4,100 lbs. of coffee to Communist countries.

The shipping agreement concluded recently between India and Soviet Russia, providing for the operation of six Indian ships and six Soviet ships between the Indian and Black Sea ports carrying the cargoes covered by the Trade Agreement of December last, should prove helpful in the furtherance of trade relations between India and the Eastern European Countries. The average volume of trade between the two countries under the Agreement during the first two years is expected to be of the order of 400,000 tons annually.

During 1954—55 India's exports to the USSR aggregated Rs. 2.12 crores and imports from that country Rs. 1.61 crores. India will import from Russia a million tons of steel worth Rs. 60 to Rs. 70 crores. Besides that Russia will supply machinery needed for the Bhilai Steel Plant which will cost many more crores, (Rs. 55 crores).

Rinderpest

One of the most dangerous enemies of cattle in India is rinderpest which every year takes a very heavy toll. A large scale programme for its eradication has been worked out for the second Five Year Plan. During the first plan period Government had allocated Rs. 15.7 lakhs for the purpose. During the second plan Rs. 2.82 crores will be spent. Rinderpest Control centres will be set up in the various States and

these will be under the general control of the Central Rinderpest Control Committee set up by the Government in 1954.

Scheduled Castes and Tribes

A Bill has been introduced in Parliament which seeks to define who are to be considered as belonging to Scheduled Tribes and Castes. An Ordinance had been promulgated by the Union President in 1950 about this matter. The present Bill, when passed, will supersede the Presidential Order.

The Bill gives lists of Scheduled Castes and Tribes in various States. The lists given in the Orders have been amended by adding certain new Castes and Tribes and excluding certain others.

Section 3 of this new Bill reads:

"3. Notwithstanding anything contained in paragraph 2, no person who professes a religion different from the Hindu or the Sikh religion shall be deemed to be a member of Scheduled Caste."

This new paragraph is the amended version of s.3 of the Presidential Order of 1950. The Presidential Order of 1951 has also been similarly amended.

It is said that the present Bill has been introduced to ascertain who come under the Scheduled Tribes and Castes for the purpose of elections only. Scheduled class people have reserved seats in legislatures, not others. But why are only those who belong to the Hindu and Sikh religion counted as Scheduled class people? What about the Scheduled class people who belong to the Christian, Muslim and Buddhist faiths? These have no reserved seats.

We hope this new law will not be misinterpreted to exclude scheduled class people who have embraced Christianity

or Mohammedanism or Buddhism from all the benefits that the Constitution has provided for the uplift of the backward people.

The Andhra Government has recently announced that converts from Scheduled Castes and Tribes to Christianity will be granted exactly the same educational concessions as their Hindu brethren. Hitherto Christians were granted only half fee concession. May certain other State Governments follow suit and remove a flagrant injustice done to people on the ground of religion alone in spite of the clear directive of the Constitution.

Religious Profession

A very interesting Bill for Social Reform, introduced in the Lokh Sabha by a private member, seeks to restrain religious profession of children. The statement of objects and Reasons has this much to say about the Bill :

"Some over-zealous persons have been indulging in activities of initiating young boys and girls in order of monks and nuns though the children are not capable to understand and realise the implications and consequences of such initiation. In some cases such initiation leads to many undesirable results to individuals with serious repercussions to the society.

In order to secure that tender age of children is not abused and that childhood and youth are protected against exploitation and against moral and material abandonment an immediate remedy for checking such practices is desirable." Hence the present Bill.

It is not stated in the Bill whether the provisions of the Bill are to apply to any particular community or all in general. Apparently it is meant to be a general law binding on all citizens whatever be their creed.

A child is defined in the Bill as "a person of either sex who is under eighteen years of age".

The main provision of the Bill is found in section 3 which reads :

"Whoever initiates any child into *sanyas diksha* or performs, conducts, directs, promotes or permits *sanyas diksha* of any child shall be punishable with simple imprisonment which may extend to three months and with fine."

Persons in charge of a child who promote or fail to prevent or permit the performance of *sanyas diksha* are also liable to punishment. When an initiation ceremony has been performed on a child persons in charge of a child are presumed to have failed in their duty and therefore will be punished.

All the offences shall be cognizable.

The Bill defines *sanyas diksha* as :

"renouncing worldly affairs and serving connections with the members of one's natural family by, and initiation of, any child, by any person into any religious order under the name of *sanyasi*, *yati*, *muni*, *suri*, *yogi*, *bairagi*, *mahant*, *chela*, *brahmachari*, *sadhu*, *fakir*, *ascetic*, saint or any other name.

According to section 7, "every *sanyas diksha* of a child, whether performed before the commencement of the Act or afterwards, shall be null and void."

Elections

It is stated that the reorganisation of States will take place on or about 1st October of this year and elections for the State legislatures, except for Andhra, and Parliament will take place during the first quarter of 1957. The law governing elections has been amended. It is expected that there will be about 180 million voters in all.

Sugar Production in India

During the first five months of 1956 the Indian sugar factories produced 1,405,275 tons of sugar as against 1,290,000 tons during the corresponding period of last year. During the current season 142 factories are working as against 132 factories which worked last season.

The closing stock of indigenous sugar with the factories on 31st March was about 1,127,000 tons against 984,000 tons during the corresponding period of last season.

The Bhilai Steel Plant

Government of India has accepted the detailed Project Report for the Bhilai Steel Plant furnished by the Soviet authorities. The Plant proposed in the detailed Project Report will consist of three blast furnaces for production of iron. Steel will be produced by the straight basic open hearth process in the six open hearth furnaces. Ingots produced are to be of six to seven tons in weight. Provision has been made to produce ingots of ten ton weight. The capacity of the plant will be besides 300,000 tons of saleable pig iron, one million tons of ingots yielding about 770,000 tons of rails, heavy and medium structurals, light structurals, sleeper bars and billets. The capacity can be raised to 1.3 million tons with slight addition and to 2.5 million tons with some expansion. Iron ore will be supplied from the Dalli-Rajhara area, about 60 miles to the south of Bhilai, and coal from Jharia, Bokaro and Korba fields. The equipment for the Plant will cost Rs. 110 crores and the cost of the equipment to be supplied by the Soviet Government will cost half this amount. (Economic Review)

Footwear Production

India produced during 1955 about 95 million pairs of footwear. Of these about 55 million were produced by big scale industry and the rest by small scale and village industry.

Funds for Churches

The Union Finance Minister stated in the Lokh Sabha that a sum of Rs. 91,276,000 was received during 1955 from various foreign countries for helping churches in India. Of this sum Rs. 69,000,000 came from the United States of America.

Ceilings on Income

There has been a lot of talk recently, inside and outside Parliament, about fixing ceilings on incomes from various sources.

Mr. K. Hanumanthaiya, the Chief Minister of Mysore, made some pertinent observations on fixing ceilings on land holdings. To fix ceilings only on land holdings, he thinks, is not quite just. Justice must be done, he says, between class and class, avocation and avocation. "We are paying more respect to Karl Marx than to Gandhiji", he said.

In India 80 per cent of the people live in villages and 70 per cent of these are agriculturalists. Gandhiji wanted Governments to pay more heed to the needs of the villagers and do everything in their power to improve their lot. But today all eyes are turned on factory workers because they are vociferous in their demands. All sorts of amenities are granted them. The poor agriculturalists are not only neglected but it is how sought to fix ceilings on their holdings.

The Chief Minister said that a family holding of 30 or 40 acres is insufficient to meet the needs of a modern family. The fixing of ceilings on land holdings, he thinks, will impoverish the agriculturalists.

Mr. Nehru, on the other hand has come out strongly against fixing ceilings on incomes derived from professions. Speaking on a resolution urging the fixing of ceiling on individual incomes Mr. Nehru said: "In regard to the Services, I do think it is an extraordinary proposition to ask to begin a lopping

off of the heads and cutting of salaries of the Services. I know some services are highly paid. But by far the majority are not paid heavily at all."

Mr. Nehru further said that there could be two approaches to the subject raised in the resolution. In the first place the word socialism was used repeatedly to justify all kinds of suggestions "as if socialism means the cutting off the head of everybody who is above a certain height." Secondly, the subject raised the aspect of those "who really lead simple lives and who do not approve standards of luxury."

Nobody, said the Prime Minister, liked people to be anti-social in their manner of living. Disparities there are but fixing of ceilings through legislation is not the solution. Socialism he added, was not "something which can be defined as a dead level of poverty. Socialism cannot be equated with poverty. You may call it a dead level of poor people in the country. That is not an ideal to be aimed at. Socialism only becomes socialism when there is something worthwhile to socialise, where there is wealth to socialise, when the productive apparatus is functioning so that it produces wealth which does not concentrate in the hands of the few. Therefore, it becomes quite essential for a country like ours where the level of living is low to produce more wealth and to see that wealth is properly distributed. The most important thing is the production of wealth. Everything else is secondary."

If some people have much wealth, the Premier thinks that the way to get it out of them is through taxation and not by fixing ceilings. He is all for paying high salaries when it is necessary to procure able men to do a job for the betterment of the country.

The Planning Commission has suggested to the States the need for fixing ceilings on land holdings. The matter is under the active consideration of all State Governments.

Incomes

Mr. C. D. Deshmukh, the Union Finance Minister, speaking in the Lokh Sabha stated that people who had an income of over Rs. 4500 p.m. were less than 1 per cent. Persons who had a net income, after payment of taxes, of more than Rs. 60,000 would hardly exceed 450.

Government will have to raise large sums of money to finance the second Five Year Plan. Where will it come from? The poor man will have to make greater sacrifices. It is announced that Government is already studying the question of raising railway fares.

Life Sentence

According to newspaper reports the Government of India has decided that hereafter "life sentence" and "transportation for life" is to mean twenty years of hard labour. With remission for good conduct, etc., the period of imprisonment will actually be less.

Efforts to abolish the death penalty have not been successful so far. But as conservative Britain and our neighbour Ceylon are abolishing the death penalty, at least on an experimental basis, India will follow suit sooner or later.

Heavy Machinery

Another expert Russian team will soon visit India to advise the Government on the setting up of a factory for the manufacture of heavy machinery and equipment.

A British team too is expected for the same purpose. The National Industrial Development Corporation has already gone ahead with its project for setting up foundries and forgeshops which will provide the basis for the manufacture of heavy machinery. The capacity of the forgeshops will be 7,000 tons a year in the initial stage, rising subsequently to 12,000 tons a year. The capacity of the steel foundry will be 15,000 tons.

in the initial stage to be raised finally to 30,000 tons per annum.

Among the other important heavy industry projects being processed by the N.I.D.C., is one for the production of aluminium. A team of American experts is now in the country to survey possible site for a plant or plants to produce 10,000 tons of aluminium per year.

The Government is making every effort to locate, as far as feasible, the factories in every part of the country both with a view to develop the various States and also to solve the unemployment problem which is acute everywhere.

Tobacco

The Planning Commission has allotted Rs. 22 lakhs for the development of tobacco during the second Five Year Plan. The Central Tobacco Research Institute at Rajamundry will be further equipped for research work at a cost of Rs. 5,35,000.

The total area under tobacco cultivation in India is estimated at 840,000 acres producing about 530 million lbs. annually out of which about 100 million are exported. Tobacco is the eighth important item of India's export trade. Tobacco yielded about Rs. 110 million in foreign exchange and Rs. 327 million to the national exchequer in 1955.

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F. C. R.



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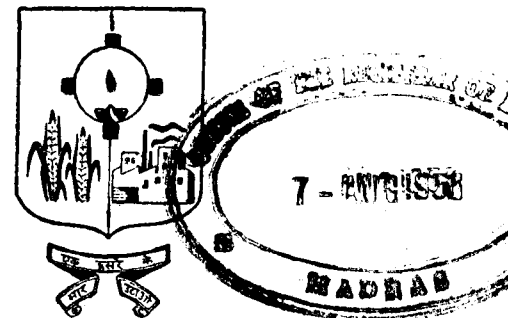
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This Side and That

Technique and Comfort

Everybody is aware of the increase in production we owe to technical advance: more clothes, more shoes, more cars, plenty of gadgets and a little more rice. Increase in production is roughly proportional to progress techniques. In 1955 non-Communist countries had some 66,700,000 cars (92 per cent more than in 1938) and 18,500,000 motor-vehicles (two and a half times as many as in 1930). In general the value of world-trade in 1954 was three times what it was in 1937. Food supplies are ample in many places: over 3,000 calories per head per day in Australia, Canada, Denmark, Finland, New Zealand, Norway, Switzerland, Britain and the U.S.A.; just over 2,000 calories in Pakistan and Honduras, and less than 2,000 in India, Burma and Ceylon.

Such advance in production has had a social influence which is obvious, not that we have yet reached that level of living that would give each and all citizens fully human conditions. What is less noticeable and known is the bearing of technical progress on

notions we are apt to consider as immutable. A striking instance can be mentioned: technical progress has changed the substance of property; the contents of what is called ownership have been altered. Owners cannot more call their own what they did fifty years ago.

Shrinking Ownership

Let us study this degradation of the notion of property. Let us first note that the difference between state-enterprise and large-scale enterprise is diminishing; not only have the state, more realistically the government, more concretely, the batch of officials who act in the name of the government, enlarged the field of their control, detailed their requirements and multiplied their checks and counterchecks on their own business and also on the undertakings of the free citizens who supplied them with funds and taxes; but by a strange reverse trend of economic development, the real power does not simply lie with those officials any more than with the body of share-holders in a company. The power lies rather with the directors of the state-corporation or of the private company. The directors themselves are not much interested in ownership. Even in a medium-scale business, the owner is keener on the right to direct than on ownership of buildings, machines and materials, which ownership will be asserted mainly when inheritance rights are concerned. In the daily run of affairs, there is a divorce between direction and ownership.

What has become important is not ownership but possession of the instruments of production. With anonymous societies, property is de-personalised, the

share-holders pass on to directors and technicians the *jus procurandi* (the right to administer and to produce), and even much of the *jus dispensandi* (the right to distribute). Production is left in the hands of directors and technicians who study and decide what machines, what materials, what process and organization will be conducive to successful operation. Dividends are sacrificed to reserves and auto-financing. Managers are real bosses.

Social Consequences

With such non-owning masters, profit-sharing is granted more easily than with any form of co-management, (a preference which challenges profit-seeking capitalism). Share-holders are quietly degraded into debenture-holders; they are persuaded, bullied or deluded into renouncing part of the profits in favour of management, technicians and workmen; bonus, benefit, social insurance, etc., are released to tone down the differences in salaries and to improve the social relations within the enterprise. The undertaking tends to develop into a community of interests in which ownership becomes vague and ineffectual, but in which direction is all-important and, through managers and technicians, becomes individualistic and authoritarian, authoritarian because techniques are merciless, individualistic because department, machine and process become more and more specialised and decentralised. Specialisation leads to a progressive breaking up of jobs and of responsibilities; the technician assumes more and more power in his section, has the decisive word in choosing process and machine and is left more and more free in applying sanctions which visible results do not allow to deny or to challenge. As techni-

ques grow more complex, nobody can hope to master them all, and the director or manager turns at best into a co-ordinator of decentralised sectors. Along with the mass-absorption of individuals in the large-scale enterprise, there goes on a process of individualisation and decentralisation.

Personality Reappears

In countries in which trade-unions are normally well developed, another striking phenomenon has grown visible in the last years, mass-organisations have lost much of their appeal; membership has gone down, fees are paid less regularly unless retained at the source, meetings are poorly attended. It is partly due to a certain disillusionment in the masses, it may also be due to the work of trade-union councils, and legislative measures about collective bargaining, conciliation and arbitration. But it is also due to the fact that techniques have put within the reach of many, radios, television sets, and motors, which foster what may be called the individualisation of leisure. Such means of spending leisure hours compete with talkies, dramatics, village festivities, political shows. They are means of propaganda, they allow citizens to enjoy or endure mass feelings, but they permit people to share them at home, thus favouring individual or family life.

Note that the purchase of a motor car or of a scooter is for the workman an act of individualisation. Like the poet of old, he may now escape the maddening crowd, choose his programme for his leisure time, and recover a certain sense of self-mastery.

Mass production has led to mass-conglomeration, and mass feeling, but it has also favoured decentrali-

sation and individual responsibility in the process of production and even individualism in leisure. All that is due to the technician. So let us be discriminating, when studying the sociological consequences of technical advance or framing our forecast of the future.

Cloven Hoof Showing

The notorious Niyogi Commission has published its report, which is the vilest onslaught on Christianity India ever witnessed. "Evangelisation in India appears to be a part of the uniform world policy to revive Christendom for re-establishing western supremacy and is not prompted by spiritual motives". "Missionary organisations are so widespread in this country that they seem to constitute a state within a state". "The demand of a separate state of Jharkhand, the hostile attitude of the Nagas, Karens and Ambonese" show foreign interference under missionary inspiration (which information suggests the Niyogi Commission travelled pretty far out of Madhya Pradesh). "There were rebellions"; (including the armed revolts of Mundas long before missionaries entered Chota-Nagpur and much longer before the Congress was started). Not only are foreign missionaries at fault, but even "national missionary authorities" permit indirect political activities. "A vile propaganda against the religion of the majority is being systematically carried on so as to create an apprehension of breach of public peace" etc., etc.; all is there that could be fished out of the Nagpur cess-pools.

One may expect the old students of Christian schools, Hindus, Muslims, Parsees, Sikhs, etc. to rise in protest and bear witness to the truth. Christians need assistance in their demand for justice. A. L.

Socialist Party :

Statement of Principles

Despite the fact that the cause of Socialism in India has been espoused by such stalwarts as Jai Prakash Narain, Asoka Mehta, Acharya Narendra Dev, Kripalani and a number of other outstanding personalities, the Socialist Party has not been able to win over the masses to its side. The Congress Party and especially its leader, Pandit Nehru, still hold the loyalty of the masses, inspite of the political smearing that is inevitable in every democracy where the party system is allowed to function. It may be that the leaders of the Socialist Party are idealists and not practical men, though this cannot be said so easily of Asoka Mehta. Or it may be that the programme of the Party is so indeterminate that it fails to win the allegiance of the masses, who are much more interested in concrete advantages than in party ideals. Whatever the reason, for the moment however, the Congress cry of '*the Socialistic Pattern of Society*' has certainly undermined the position of the Indian Socialists and taken the wind out of their sails. If the Congress also claims to be fighting for the Socialist ideal then why does the country need a Socialist Party? Or if the ideals of the two parties are the same, then why don't they merge? These are the obvious questions that an alert electorate is bound to ask.

But the Socialists have not been slumbering so deeply as not to see the import of these events. Some

serious thinking has been going on in the Socialist camp and the result has been a new *Statement of Principles* issued some time ago. In these 24 pages, the Party policy makers have tried unravel the tangled skein of modern world affairs on the basis of Socialist dogma and to outline a solution for the problems through which this country is passing. How far their proposals will enthuse the people of India will be seen at the next elections.

Capitalism and Communism

The 'Statement of Principles' begins with a solemn doctrinaire description of the social and cultural crisis in which India finds herself today; there is being waged a class war between the forces that have money and administrative power on the one side, and the growing proletariat of workingmen, peasants, and the working middle classes like teachers, traders, clerks, physicians and the like on the other. Caste, capitalism and the top-heavy government machinery keep the proletarians in leash; but the death knell of world capitalism is already sounding. The Socialists bemoan the fatal effects of the capitalist regime on the underdeveloped countries of the world. 'Capitalism cannot fulfil its primary function of providing capital to mankind', they maintain; therefore it must be scrapped root and branch.

It is a sad fact that over a hundred years after Karl Marx had condemned the Capitalism of his days, the Socialists should still be using his well-worn phrases to condemn a situation that scarcely exists in our changing world today. Like everything else around it, the Capitalist system has changed. The motive of

profit has had to be discarded by the entrepreneur in the face of the fierce challenge both by labour and the State for the control of industry and the sharing out of its profits more equitably. The idea of service of the community is slowly penetrating the thick skull of the Capitalist and forcing him to adopt a new attitude towards his employee and the consumer. It is quite true that in India, we have not achieved this stage of industrial history, but the driving power of deep set convictions regarding their equality with management is compelling labour to demand a change of status and partnership in industry. The Socialists should be aware of these changes and use a new mode of thought and language to condemn the injustice of the social system of their times. Colonialism is not the same thing as Capitalism and the Capitalism of Marx's days is not the same thing as modern Capitalism, and for investment we need capital and capital is ultimately obtained out of the savings of the community or borrowed from abroad in the shape of loans. The Socialists condemn the Capitalist system, but are they aware of what they are condemning? They talk of decentralising economic power, and yet advocate wholesale nationalisation. Is this possible? The first proposal seems to contradict the second.

In the same breath with which they condemn Capitalism, the Socialists denounce Communism because it preserves the capitalist technique of production while only transforming private ownership of the means of production into state ownership of the same. 'Its hot house nurturing of productive forces appears to be possible through mass murder unknown to his-

tory', reads the Statement of Principles. This is a partially correct estimate of Communism, but how many of the Socialists really believe in this thesis? Many of them are too deeply imbued with the Marxian outlook as to forget it so quickly.

Socialist Proposal

What do the Socialists propose instead?

In the first place, they declare that while Socialism in Europe was gradual, constitutional and distributive and has created the Welfare State in parts of that Continent, in India 'the process of law-making and persuasion are not always available or timely'. The methods of class struggle must be used, because they hasten the destruction of the capitalist system. But have these methods really achieved their goal?

Secondly, they maintain that while theoretically concepts like equality, plenty and democracy are the slogans for any and every party in the world today, there are vital differences in the concrete understanding and application of these concepts. And it is here that the Socialist Party in India distinguishes itself from all other parties in the land.

Equality

The Socialist password is 'equality' among all peoples and nations, particularly in regard to property. There should be a fixed ratio between the highest and the lowest incomes and the same must be determined for expenditure. A percentage of war budgets should go into an international pool for the creation of an equal world. Private ownership is to be restricted to

such property which does not employ hired labour and which is worked alone by the owning family. All other property used as a means of production and employing labour should be transferred to the State. For the Socialists, the wage contract is essentially a means of exploitation, and they seem to place infinite faith in the formula of state ownership of the means of production. Although it is true that the State does not produce for profit, the bureaucratic attitude of the State employer can be even more painful to the State employee than the autocratic behaviour of the private employer who finds himself today checked by the law at every turn. However in their pathetic belief in the efficacy of nationalisation, the Socialists propose that all large scale industry be socialised, especially the banks and money institutions.

On the other hand, there will be private ownership in land, but the amount of land that can be owned by a single owner will be severely restricted to three times the size of a unit which a family of five can cultivate without employing hired labour or mechanization. All the rest of the land will be distributed among poor peasants and landless labourers.

An important detail in the Socialist attitude to property in land is their rejection of the principle of compensation for the excess land that is absorbed by the State. They justify their attitude on the score that all land belongs to the State, and that no government can ever award proper compensation. But rehabilitation compensation will be given to those who have been deprived of their livelihood by their loss of property.

Another method of securing equality advocated by the Socialists is to restrict income and expenditure of various groups and classes of people within fixed limits. The highest income should not be more than ten times that of the lowest grades. They will relieve the heavy burden of taxation on the poor both in the rural and urban areas, especially the tax on unproductive land ; and they insist that methods of production should as far as possible be suited to the needs of a large unemployed labour force. This would imply small units of production and low capitalisation.

Finally the administration is to be decentralised. Elected representatives are to replace the nominated bureaucracy. Direct democracy is to be promoted and a fourth of the plan expenditure must be spent on the initiative and under the control of the village assemblies and their executives. One may well ask in view of past experience whether there is no possibility of corruption, nepotism and party conflict on the level of village politics which the Socialists decry in high places. Men seem to be driven by the same instincts of greed and love for power, whether they live in New Delhi, or in the remotest village of this vast sub-continent.

Democracy

The Socialist 'Statement of Principles' defines democracy as the 'inevitable answerability of the administration to the elected assembly'. This is certainly a *sine qua non* of all Democracy, but does it connote the essence of Democracy or the fundamental principle on which it is based ? The Statement goes on further to explain that the underlying idea behind all

democracy is the balanced and limited authority of the person, party, government and State. This is a conclusion drawn from bitter experience of the unlimited use of authority either by a single person, party, government or State. Every right implicitly connotes a duty towards another to respect him in the exercise of his right. In this way, freedom can never mean the absence of all restraint, because men live in society and the common good has to be secured side by side with the good of the individual. The Socialists therefore recommend party discipline as a sign of respect for the limited authority of committees and individuals. On the other hand, they hold that freedom of speech must not be subjected to party discipline. They realise that in a democracy discipline is not an external check but an effect of an interior mental adhesion to a set of publicly known principles of action. They point out the dangers of restraining speech and permitting arbitrary action to the leadership of the party. For the true practice of democracy, they recommend the existence of a strong opposition party. The Socialists are determined not to accept to run the government unless they have the backing of the majority of the people. Nor will they cooperate with the party in power or the opposition merely through considerations of greed or opportunism. How far will they hold firm to this decision? Their record in the past has not been consistent with what they preach. In Travancore-Cochin, they did form a United Front with the Communist Party to win the elections.

Foreign Policy

The Congress policy of neutralism is to be preserved by the Socialists, since they find both the Capitalist

ist and Communist states equally blameworthy and decrepit. They advocate the formation of a strong third system that keeps away from the Atlantic and Soviet systems, and which builds on the fundamental idea that all men are equal not only within the nation but also among the nations. Co-existence is impossible where the two systems are mutually contradictory. Hence a third system is necessary to preserve the peace of the world. This will arise from a fixed attitude of mind which as said previously regards all men as equal not only within the nation but also among the nations. In other words, the myth of nationalism that still fascinates various groups of the human race must give way to a universal sympathy for all men as belonging to a single human family, whatever their colour, caste, race, or creed. If this kind of a third system is built up, the other two systems will be forced to disabuse themselves of their excesses and approximate themselves to the third. Is this an idealistic dream of the Socialists? How is it going to be achieved? Can one place such an absolute emphasis on the rejection of the Atlantic system from which in spite of its many defects the very idea of human equality and democracy has arisen? Are the two systems, the Atlantic and the Soviet, to be placed on a par with each other? Can one do so without jeopardising all chances of ever building up the third system which is supposed to combine the best elements of both? There seems to be here on the part of the Socialists a very prejudicial and superficial reading into the history of our times; and perhaps a fair amount of wishful thinking. But if the party is to survive the Socialists had better

quickly catch up with the events and study them in the correct perspective.

Foreign Relations

The Socialists are in favour of a system of collective security where the power of veto and permanent seats on the security council will be abolished, and where every nation will be represented with equal voting rights. Once again the ideal system is sketched with no regard for the present reality. The United Nations, despite its defects, has succeeded in preserving the peace of the world, and has done so more effectively than the League of Nations. If the veto power has been abused, it is the fault of the Soviet system which is determined to conquer the world.

No foreign aid can be given without strings, say the Socialists. Such aid corrupts the backward countries, they maintain. Aid to the under-developed countries should come through a World Development Authority to which every nation contributes according to its ability and from which every nation receives according to its needs.

Every form of colonialism is roundly condemned in the Statement of Principles. The Socialists would uphold the right of self-determination 'whatever might be the character of the agents of the people's rebellion!' Africa in particular must be free and its people allowed to unite in such portions as wish to do so. On the other hand, human rights must be respected throughout the world, and the common conscience of mankind must protest and endeavour to uphold them wherever they are violated. It may be that

governments may not interfere because of their policy of non-intervention in the affairs of other nations, but men *must* interfere in order to safeguard these sacred rights of their fellows.

Violence

In India the aim of the Socialist Party will be to uplift the downtrodden masses of the workingmen and the outcastes to a position of leadership in the country, so that they can play their own significant part in shaping the future of the Indian nation. How is this to be achieved? It is not enough to excite the masses to action. They must be led by leaders from their own ranks who can both lead, control and restrain them as need requires. The Socialist Party will have to train and form such leaders, and through them train and form the masses. But to raise the level of the masses class struggle or class warfare is a necessary element. But this class struggle will be essentially based on the non-violent method of civil resistance.

Civil resistance can be of two types, say the Socialists. It can be individual or collective. The Party expects all its members to be ready for individual civil resistance, and organise collective resistance wherever necessary, always taking into account the economic situation of those who join in the resistance group. But the people are warned against the tendency to subordinate revolution to non-violence, which only preserves the 'status quo', when revolutionary changes are urgently needed.

Equality of Mind

The goal of the Indian Socialist Party is the achievement of equality 'in the material realm as also in that of the mind' (sic). In the past, say the Socialists, India has tried to achieve equality of mind, but she has signally failed to satisfy the claims of economic and social equality. Europe has gone the opposite way. One wonders whether the policy-makers of the Party were serious when they wrote this part of the Statement or were they just playing up to the gallery. Sardar Pannikar has quite a lot to say recently about the 'spirituality of the East'. It is time we in India spoke less glibly about our spirituality, and decried the materiality of the West. The Catholic spirituality of the Continent of Europe is very little known in this country. The little we know about Christianity has been through the writings of English agnostics like Huxley, Wells, Shaw and Russel, men who can hardly claim the title of being Christians except for the fact that they were born in Europe and brought up amidst Christian surroundings.

Finally the Socialists feel that since we are all tending towards the ideal of a single world community, they must seek to banish all division; division in the person, the class, the nation. This can only be obtained by the methods they have advocated. Equality within the nation and among nations must be the watchword.

Conclusion

This is the Socialist programme for building up the new world of the future. It is inspired by a pas-

sion for equality; equality in the concrete. It is essentially based on a pragmatism reading of world events of the present century. In this vision the exploitation of the masses by both the Capitalist and the Communist are severely condemned. But the vision is blurred because it is seen through Marxian spectacles; and even the hard reality of the facts does not induce the policy makers to change either their concepts or their language.

The dogma of nationalisation as the chief method of achieving the Socialist millennium of a free, peaceful, egalitarian society is another weak point in the Socialist programme. Why the State should take on all the virtues that the private capitalist lacks is hard to understand. For the State too is made up of individuals who do not put off their idiosyncracies when they take over the government. In actual practice the complaint in India today is that while the State employer should be a model employer, it is the private capitalist who comes to terms with labour quicker than the Ministry.

The Socialists should lay much more stress on the reasons for their pursuit of equality. Why are men equal if not because they are persons. Personality is the central notion and fact around which the Socialist edifice should be recast. From personality stems man's rights, his desire and love of liberty, his high destiny. Towards the full development of the human personality should be directed all the changes in the social and the political environment. The Socialist policy makers have not taken the trouble to investigate the significance and the rich content of this cen-

tral idea of personality. Every person is unique ; he is also a centre of initiative and responsibility, and the new order must be built up in such a way as to ensure the full functioning and opportunities for development of every one of these beings we call persons. The Socialist '*weltanschauung*' is far too conditioned by pragmatic realism and superficiality. It overlooks the permanent elements in human nature which must be taken into consideration when prescribing a social solution. As the Holy Father said in his Christmas Message of 1955, "In what direction.....should the search be made for the security and interior stability of social life, if not by leading minds back to preserve and put new life into the principles of true human nature willed by God? There is in fact a natural order, even if its outward appearance changes with historical and social developments, but the essential lines are, and ever remain the same : family and property as the basis of provision for individuals ; then, as complimentary factors of security, local and professional groups, and finally, the state." This is bound to be the main outline in any social programme and the success and validity of the programme will depend on its approximation to this fundamental pattern.

A. Fonseca

Health and Sanitation in Indian Villages

From the view point of the great numbers of people involved, this subject is one of urgent significance. Approximately 80% of India's 360,000,000 population lives in villages. Thus the health of the Indian village reflects the health of India.

W H O (World Health Organization) defines health as "a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity". This is a much more comprehensive concept of health than we usually have in mind. We tend to think of health in terms of absence of disease. This broader definition would lead us into all the ramifications of living such as work, recreation, etc. Desirable as it might be to consider health in the broad meaning of the term, all these aspects cannot be discussed in this brief article. We shall consider it in the simpler form as absence of disease and discuss disease, its prevalence, cure and prevention.

When we review the various causes of the discord of disease we find they can be grouped under seven different headings :

1. Congenital or hereditary tendencies or defects including constitution.
2. Insufficiency of good food and oxygen e.g. the deficiency of diseases.

3. Infections by various pathogenic micro-organisms, such as bacteria and viruses, fungi.
4. Diseases caused by animal parasites.
5. Diseases produced by trauma e.g. injury.
6. Diseases produced by physical irritants.
7. Diseases produced by chemical poisons.

Of these seven categories, only the two groups of infections e.g. those caused by micro-organism and animal parasites will be considered in this article.

As you can see, we have narrowed down the field somewhat. That we have narrowed it down does not mean that something negligible remains. The problem confronting the Government of India and its people in this small sector of the field of health is indeed very great. Consider that the average expectancy of life in India is only 32 years — whereas in some nations there is a life expectancy of well over 60 years. The fact that 11.6% of children die before their first birthday, is partly responsible for the very low figure. However, Malaria and Tuberculosis take a heavy toll while Smallpox, Cholera and other intestinal diseases are also common causes of death. The sum in human life lost is staggering. And one of the appalling aspects of this situation is that many of the diseases carry the label "*Preventable disease*". That is a challenging and heartening label. It means that diseases can be prevented; that they are *unnecessary*.

Here we enter the wide field of Public Health or Preventive Medicine. This aspect of health work is concerned with preventing disease. In so doing the

individual and the community are spared days of illness and the cost of curative medicines. Admittedly preventive medicine is expensive but in the last analysis it is cheaper than curative medicine.

We have already listed the general causes of disease. That we are able to make such a list and to subdivide the headings still further is a great step forward toward the goal of health. Where disease is considered due to the malice of evil spirits or to a visitation of the gods, and incantations are believed to be the cure, progress in prevention is hindered. In this connection, we can mention the relation the goddess 'Kali' has to smallpox in some areas. By those holding this origin of the smallpox, the use of vaccination which will prevent the disease, is ignored. If a wrong cause is assigned to the disease, there is no progress either. To blame malaria on night air or swamps (the word malaria is Latin for "bad-air") is to overlook the mosquito which is responsible for the transmission of the disease.

Thus, we see that to wage effective war against disease the cause must be known. The bacteriologists and medical research workers have procured this knowledge for us through long days and years of tedious pain-taking investigation. Now it is up to us to put our knowledge into practice. We can diagnose diseases; we know the causes. We, also, know remedies but to be satisfied with curing disease which has occurred is like putting out a fire that has started. The house may not burn down but it may be seriously damaged and require extensive repairs. It would be much better to have prevented the fire in the first

place. I have no quarrel with fire-departments or the wonderful miracle drugs at our disposal — they are both necessary and extremely useful. I do say that if we can prevent the fire, i.e. the disease, we do more than if we only put it out.

So, one important phase of the vast problem confronting us has been worked out for us viz. the phase dealing with the cause of disease. Today we *know* the causes of the majority of diseases. We likewise know the way the disease is spread. We *know* what to do to prevent it. Now, we must put the knowledge into practice.

How shall we put our knowledge into practice? What is to be done? One way is through environment sanitation which means the provision of a pure water supply, the proper disposal of excreta and the cleaning up of the environs of the houses and villages to eliminate breeding places for mosquitoes and flies.

Let us briefly consider the main diseases mentioned above as being prevalent in our Indian villages. We are not so much interested in symptoms as in prevention and cure.

The first cause of mortality and morbidity is Malaria. It is estimated that 100,000,000 people i.e. 1/3 of the Indian population suffer from it. The disease is caused by an animal parasite which is injected into the blood stream by the female anopheline mosquito. The parasite has a complicated life cycle in man and in the mosquito, and both parts of the cycle are essential. Therefore, the disease cannot be transmitted directly from one man to another but only by means

of the female mosquito of the anopheline species. It is obvious there are two places where the vicious cycle can be broken. If no human being has the parasite then it cannot be transmitted to the mosquito. If no mosquito is infected then it cannot infect man.

In the United States, the anopheline mosquito is present in New Jersey (in the marshy areas outside New York City), in California, and in New Orleans. But there is no malaria. Yet, there was a time when malaria was well known. The soldiers in the Civil War in 1861 suffered much from it. At one time, the city of New Orleans had almost to be abandoned; it was considered so unhealthy and malaria was so common. But, nowadays, there is, practically speaking, no malaria. Eternal vigilance is necessary to keep the country free. The presence of a single case calls out all the forces of the Public Health Service into action. Some three years ago I was stationed in a small village in Ranchi District where malaria is very prevalent. One season when about half the hospital patients had severe malaria and the many mild cases were being treated in the dispensary, I received a letter from a classmate who is now a Public Health Doctor in California. She wrote they had had a "severe outbreak" of six cases of malaria in a girls' camp. The health detectives got on the job and discovered the source was a soldier home from the war who had periodic attacks of malaria. The anopheline mosquito was there and the cycle could be completed so that six more people were infected. Immediate steps in mosquito control and in the use of curative drugs for the sick brought the outbreak to an abrupt halt. Without prompt action a severe epidemic could have started.

The problem confronting us here in India is not so simple. To treat 100,000,000 infected people, and then to eradicate infected mosquitoes in a land where wet paddy fields grow the rice needed to sustain life—truly the task is Herculean. But something must be done and *is being* done. The use of mosquito nets is well known — nets for the well and those sick. However, it is not efficient and also many people dislike nets or find them too expensive. In 1948, India became a member of WHO. Since then Malaria teams, made up of personnel from WHO, have been working in the Terai, the Jaipur hill tracts of Orissa, Malnad area of Mysore and Ernad in Malabar. Teams have sprayed houses with D.D.T. and set about eradicating mosquitoes by cleaning up stagnant pools where mosquitoes breed etc. The newer antimalarial drugs are more effective than quinine and atabrine and are not too expensive. The work is slow but goes steadily ahead.

Here in South India there is another disease also transmitted by mosquito, Filaria. The animal parasite, in this instance a small thin worm some 2—3 inches in length, also has a life cycle, part of which must be lived in man and part in the mosquito. For treatment of this disease there are several newer drugs. They are somewhat disappointing and once the signs of elephantiasis have appeared they do very little for the affected part. Here our best hope is to concentrate on the means to destroy the mosquito and to take measures to prevent being bitten. A Filaria control project to treat and protect the 3,000,000 people in 13 Indian States has already completed one year of work. As a mosquito-borne disease it is second only to Malaria as a public health problem in India.

The disease second on the list for mortality and morbidity is Tuberculosis. It is a communicable disease which may attack any part of the body, but the pulmonary (lung) form is the most common. It is worldwide in its distribution and very prevalent in India. Often the disease has an insidious onset and its course may be relatively mild. This does not prevent its taking a fulminating course in another individual who becomes infected from the former. The cost in life is high.

The organism is well known. It is called Koch's bacillus, *Mycobacterium tuberculosis* or simply Tubercle bacillus. It is destroyed by direct sunlight in a short time and by three minutes in boiling water or thirty minutes in strong lysol. In moist sputum, in dust in dark corners, it may live for weeks. There are three forms of the bacillus — human, bovine, avian. The last named does not infect man. Bovine tuberculosis is responsible mainly for disease of bones, joints, skin and lymph glands and is transmitted by the milk of infected cows. The pulmonary form is transmitted from man to man.

Bovine tuberculosis can be controlled rather easily by the simple expedient of pasteurization of milk or by boiling milk. In some countries cattle are tuberculin tested and any animal with positive reaction is killed whether or not it shows signs of disease. The Government then indemnifies the owner of the animal. No milk can be sold except that from Tuberculin tested cows. Such a project is just starting here in India in the larger centers. It will be a long time before there will be tuberculin tested cows in the villages.

But we *can* prevent bovine tuberculosis if we can get everyone to boil the milk he drinks. It must be emphasized over and over again that unboiled milk is not safe. Not only tuberculosis, but other diseases such as typhoid fever, scarlet fever etc. can be transmitted by contaminated milk. Therefore, the milk must be boiled or pasteurized.

What shall we say of pulmonary tuberculosis? It is a disease of the family — of the community — passed easily from one to another when there is crowding, malnutrition, lack of inadequate light and ventilation in houses, schools and places of work. People of all ages are susceptible but most cases occur between 15—35 yrs. The disease is spread chiefly by inhalation of droplets of infected sputum or infected dust but may also enter the body through the gastro-intestinal tract by taking food contaminated either directly by a patient or by means of flies carrying the bacillus. It can readily be understood that every patient suffering from pulmonary tuberculosis is a source of danger to those who live with him.

How shall we combat this dangerous adversary so aptly termed the "white plague"? The task of confronting the Tuberculosis Association of India is tremendous. Staffed by able and zealous doctors, the Association is making slow headway. It is a long term programme. Progress will necessarily be slow but if each one who can helps in his own small way the battle can, and will be won.

First of all, let us discard any hopeless attitude toward this disease. It is not a living death. To be

stricken with it, is not to have a death sentence pronounced. It is an illness like any other illness and with patience, perseverance and timely aid one can expect a cure. Let us first of all discuss the means necessary for cure because so many labour under the false notion that the disease is incurable. Also let us talk about it, because each one cured is a link in our preventive medicine chain which in this disease must deal with the sick if much is to be accomplished. For cure, first of all the patient must come for diagnosis. You will think I labour the point but if you knew how many patients go to see a doctor complaining of other symptoms than the chronic cough of many years duration you would see the need to emphasize this first step. It is most important for us all to remember that severe cough, expectoration, fever and emaciation are not the *early* symptoms of the disease; they mark the advanced and least hopeful stage. If tuberculosis is to be checked we must recognize its early symptoms which are often vague and unnoticeable, such as a cold which persists much longer than usual, a sense of fatigue on slight exertion, slight fever in the afternoons, a dry cough, pain in the chest. Only as the disease advances is there much sputum, spitting of blood, high fever, night sweats, and loss of weight.

Once a diagnosis has been made — what then? Now we are up against it. The modern drugs so effective to combat the disease are expensive. The disease often afflicts the poor who cannot afford costly treatment. For them the community must provide. It is an important health concern of the *community*. Even if Cain's attitude "Am I my brother's keeper?" could be justified, in this case prudent self-protection advises

that the tuberculosis patient be treated. The bacteria are no respecter of persons. The dust containing the bacilli can lie on the rich man's table as well as in the poor man's hut. One's neighbour on the bus or the train can spread the disease. We do not live in isolation. We live together and all are exposed—some more, some less.

Next we come to the importance of rest in the treatment. By that I mean complete bed rest which will give the lungs as little as possible to do. If we have a sore finger or hand we do not ask it to work. The other hand takes over. Alas, we have no substitute for our lungs but we can decrease the work we ask of them. Rest in bed gives them the least work. To walk—to stand—to sit—is more work. Therefore, rest is essential. But, as one poor fisherman protested when I insisted on him resting "Doctor, I have nine children. If I do not work, we cannot eat". Provision for those nine children will also be a community project. But more than that — the questions arise. "How many of the house-hold have been infected by this father?" and equally important, "Where did he get his infection?" And finally "What can we do to prevent the persons who are exposed from contracting the disease?"

The present health plans in this field include the controversial B.C.G. Vaccination to prevent the disease, mass X-Ray surveys to locate cases where symptoms are minimal and, of course, first and foremost treatment of known cases. Environment sanitation can help by prohibiting the spitting in public places which is so common. Persons with sputum must not be allow-

ed to spit just anywhere and expose all their fellow-men to disease. In some countries persons spitting in public places are fined.

In this one corner of the field of Health and Preventive medicine we are faced with a staggering task and it is probably the most difficult of all the problems which doctors and health officers in India must face.

Further down on the list of mortality, are the list of diseases with the general heading of "Enteric". They are typhoid fever, the two paratyphoids A and B, Cholera, Amebic and Bacillary dysentery.

Although not high in the list of causes of death but of real danger to health are Roundworm Disease, Hookworm Disease and other worm diseases. These are often responsible for malnutrition, vitamin deficiency diseases and anaemia. The remedy lies in Environmental Sanitation and treatment of infected persons.

The Madras Mail of February 5, '56 carried an account of the proposed Five-Point Health Programme of Government. In it definite and justifiable priority is given to schemes for safe water supply and sanitation. Special malarial control projects consisting of indoor spraying with D.D.T. and curative measures are planned. A drive against tuberculosis emphasizing prevention by use of B.C.G. as well as setting up of clinics for diagnosis and treatment is to be started.

But we ourselves must do something for health. What can individuals do to promote better health in

their villages? Individual initiative and effort must assist and supplement Government health efforts. The responsibility for the improvement of health conditions rests primarily on the citizen. What the State does can only act as an incentive for him to do his duty towards the community. We should see to it that our compounds are kept clean and that stagnant pools which afford breeding places for mosquitoes are filled in or have oil poured on the water. Spitting on the premises by anyone — members of the household or servants — ought to be strictly forbidden. Latrines or septic tanks for excreta should be constructed. These persons influential in the area should exert themselves to the utmost to procure pure water and sanitation for their village. Children and adults must be taught the rudiments of personal and community hygiene. Cinemas, posters, leaflets are available from Government of India Central Health Education Section.

In connection with health education in schools, it should be noted that it is useless to try to awaken in the child an interest and sense of responsibility for his own health and for the sanitary condition of his surroundings so long as the schools themselves fall short of reasonable hygienic standards. The teacher should be the model for the child to follow in personal standards of hygiene, the school should be the model for the home in regard to environmental cleanliness. In this connection, we may mention that only some 20% of the population is literate so that health education must be at the adult level as well as in the schools. In some cases also, we must teach health habits first to the teachers.

All efforts must be put forward to abolish the spirit of apathy which exists in some rural areas. The success of any health programme will depend in large measure on the active and enlightened participation of the people themselves. Such enthusiasm will increase the results beyond what can be expected from only financial aid rendered by Government. Limited funds do not make prevention of disease impossible provided the people want the facilities and benefits and are prepared to contribute work in lieu of money.

We have discussed two of the three factors upon which community health depends (a) Public Health Service (b) Health Education. The third factor, Living Standards, is not within the scope of this paper. In passing it must be noted, however, that low Living Standards with resultant malnutrition and poor housing are responsible for much ill-health and disease. Whatever can be done to raise the income level will be reflected in better health for the individual and his community.

The benefits of better health and sanitation will be found in the preservation of life, the decrease in misery and suffering, and the general happiness, a sense of well-being brings with it. Loss of money savings and time from work will be decreased. It is obvious that a healthy productive farmer is better than a sick one. Increased health will contribute to an increased food supply and will help raise the standard of living. A healthy man normally wants to work; a good day's work cannot be expected from a sick man. The former has the means to educate his children, to provide better

food for his family, to take advantage of the means for prevention of disease — the latter does not. The children of the sick man start life handicapped by malnutrition and disease and the vicious cycle is begun again.

A healthy people is a nation's best fundamental asset.

F. Webster

Documentation

A summary of an address by His Holiness, Pope Pius XII to delegates to the Rome Congress of the International Union of Theatre Owners and Film Distributors, Oct. 28, 1955.

I. The Ideal Film: its content or object

The concept of an Ideal implies that which lacks nothing of what it ought to have but which on the contrary, possesses this to a perfect degree. When, therefore, a film has reference to man, it will be ideal as to its content, when in perfect and harmonious form it measures up to the original and essential demands of man himself. Basically, these demands are three — truth, goodness and beauty. Now, the film, may in principle impress this triad in the consciousness of the cinema-goer.

However, on account of the absence of one of these three elements, or defective harmony between them, or technical difficulties to represent visually the truth, goodness and beauty, or because of reasons of social or natural delicacy, of respect of piety, it may happen that a film, otherwise good, may not measure up to the ideal. It is necessary to enter into further details and examine, in turn, educational and action films.

II. Educational Films

In this type a possible ideal to be followed and its principles can be summarized thus: what it offers in formation, explanation, depth, ought to be accurately, clearly intelligible, carried out by perfect teaching methods and artistic forms of a high order.

Films solely for educational purposes are relatively rare. More often out of regard for the varying background of the public, instead of deepening the subject-matter they weaken it, and limit themselves to giving the substantial notions. And yet, given the public thirst for learning, this kind of film, provided it is produced with ideal perfection, would be well received and beneficial to civil progress.

This is proved by the frequent production and the success of films based on the natural sciences, some of which deserve the title of ideal films. Nature, indeed, as it offers itself to the scrutiny of the attentive observer reveals an inexhaustible wealth of goodness and beauty reflecting back with transparent sincerity the infinite superabundance of the perfection and beauty of nature's Creator.

With equal pleasure and instruction other films can look at man himself, in whom the organic structure, the functional behaviour and the therapeutic and surgical processes for restoring him to health offer the objects of deep interest.

Films of cultural interest which depict different races, customs, folklore and civilisations contain sufficient matter for the production of the ideal film.

III. Action Films

These are films which attempt to represent and interpret the life and behaviour of men, their passions, longings and conflicts.

In this kind of subject-matter, the ideal film is no every day affair, and yet such films are, in number, by far the most common. It is precisely, in the choice of the object that the difficulties begin for the author or conscientious producer who keeps before his mind the ideal film.

Is every kind of subject which is capable of scenic representation to be accepted by one who sets before himself the ideal film? Reasons for exclusion may be based on moral, social and human considerations.

Two particular questions, however, deserve to be treated with greater care:—

a) *Films on a Religious Subject.*

There seems to be no reason why such topics should be, in general and on principle, excluded. The more so since experience tested with this type of film has already given some good results in films whose content is strictly religious.

Moreover, even when the theme is not expressly such, the ideal film should not pass over the religious element. In fact, it has been observed that films which are morally above reproach, may turn spiritually harmful, when the spectator is given a picture of a world without God.

The great majority of people believe in God, and in their lives religious feeling plays a considerable role. Nothing then is more natural and more suitable than for a due account to be taken of this in films.

On the other hand we must recognize that not every religious action or occurrence may be transferred on to the screen, because either a scenic representation of it is impossible, or piety and reverence oppose it.

Religious topics often present particular difficulties to authors and actors, of these difficulties, perhaps, the chief is how to avoid all trace of artificiality and affectation, every impression of a lesson learnt mechanically, since true religious feeling is essentially the opposite of external show and does not easily allow itself to be 'declaimed'.

b) *Films and the Representation of Evil.*

Human life would not be understood, at least in its great and momentous conflicts, if our eyes were closed to the faults which often cause these conflicts. Pride, unbounded ambition, lust for power, covetousness, infidelity, injustice,

depravity — such unhappily are the marks and character and actions of many, and his history is bitterly interwoven with them.

Can the ideal film take such matter for its theme? To such a question a negative answer is natural whenever perversity and evil are presented for their own sakes; if the wrong-doing represented is, at least, in fact approved, if it is described in stimulating, insidious or corrupting ways; if it is shown to those who are not capable of controlling and resisting it

But when none of these reasons for exclusion are present, when the struggle with evil, and even its temporary victory serves to a deeper understanding of life and its proper ordering, of self control and enlightenment, then such matter may be chosen and inserted as a part of the whole action of the film.

The same criterion must here be applied that ought to rule any like artistic medium: the novel, drama, tragedy and every literary work. Even the Sacred Books of the Old and New Testament, faithful mirrors of real life, contain in their pages stories of evil, of its action and influence on the lives of individuals.

IV. *The Film in Relation to the Community*

This is not merely a question of protecting the Community against the evil which the film may work in it, but moreover, of making the film an instrument for good in the Community. What can an ideal film offer of value to the Family, the State, the Church?

a) *The Family.*

The family was, is and will remain the source and channel of the human race and of mankind. Masterpiece of the Creator's supreme wisdom and goodness, from Him has it received the laws, the prerogatives, the duties which open for it the road towards the fulfilment of its own high dignity

Meanwhile, much more than in the past, today's confusion of mind, and the not infrequent scandals have introduced not a few to belittle the vast treasury of good the family can dispense. Hence, its praise may easily be listened to with a smile tinged with scepticism and irony.

How far has the cinema helped spread this attitude of irony and scepticism? Is it not deplorable that some films are in agreement with this attitude directed against the traditional institution of the family?

It is, therefore, a lofty and delicate task to restore to men an esteem for and trust in the family.

The cinema should consider as its own task and perform it, portraying and spreading a concept of the family which is naturally correct and humanly noble, describing the happiness of spouses, parents and children, the great worth of being united by the bonds of love in repose and in struggle, in joy and sacrifice.

b) *The State.*

There is no question here of political films, those of parties, classes or for the purpose of propaganda.

The State is something stable and necessary in its nature and essence: it remains despite the vicissitudes of its concrete variable forms. It is of natural origin no less than the family. This means that in its essence it is an institution willed and given by the Creator.

Men, therefore are obliged to acknowledge, accept and respect the State, its authority, its right to direct the common good as its proper end.

The cinema can give important help in this matter, too, though it is not its first and most important task.

Using the artistic resources at their command authors and producers can, without stopping at abstract teaching, easily show and bring before the spectators attention what is helpful to all, what truly protects and aids them in the community of the State, the reasons for exercising or not exercising State authority.

c) *The Church.*

Such a noble organism which embraces a whole spiritual and supernatural world, completely escapes any artistic portrayal, since it transcends the very possibilities of human instruments of expression. Yet a basic awareness of Her will assure for Her that respect and reverence She deserves.

If it should happen, as not infrequently occurs, that a film deals with events in which the subject of the Church enters with more or less importance, then the film should treat the subject according to truth and knowledge with religious tact, simplicity and decorum.

If a film, especially an action film, wishes to be faithful to the ideal in whatever touches the Church of Christ, it should, besides being perfect in artistic form, be conceived and executed in a way that inspires in the spectator understanding, respect, devotion to the Church, and joy and love in her children and a holy pride in belonging to her.

It is not impossible that historical motives, demands of plot, or even sober realism make it necessary to present failures and defects of ecclesiastical persons, of their characters and perhaps, also failures in the performance of their office. In such cases, however, let the distinction between institutions and persons, between person and office, be made clear to the spectator.

C. C. C.

Social Legislation and Reform

Hindu Succession

The latest piece of social legislation to be placed on the Statute Book is the Hindu Succession Act, 1956 (30 of 1956). It is the second instalment of the codification of laws governing persons professing the Hindu and allied religions. Last year the first part, the Hindu Marriage Act, became law. The next one will deal with Hindu Guardianship.

The new law applies to all persons to whom the Hindu Marriage Act applies (Cf. Social Action, Vol. V, 1955, p. 389). It provides for all matters concerning testamentary and intestate succession. A revolutionary feature of the law is that women are given equal rights with men. The law also supersedes a number of more or less local laws which governed succession hitherto and makes succession legislation uniform for the whole country.

There is one section in the new law which is rather unfortunate, to say the least. This is section 26 which reads :

"Where, before or after commencement of this Act, a Hindu has ceased or ceases to be a Hindu by conversion to another religion, children born to him or her after such conversion and their descendants shall be disqualified from inheriting the property of any of their Hindu relatives, unless such children or descendants are Hindus at the time when the succession opens."

This provision seems, on the face of it, to put a penalty on conversions. This is all the more surprising as the Constitution clearly lays down that no person shall be discriminated against on the ground of his religion alone. The Constitution further gives the right to every citizen to profess any religion he likes. But Section 26 of the Hindu Succession Act explicitly states that children and descendants of converts from Hinduism to other religions will be deprived of their right to inherit property from their Hindu relatives. Lest some misunderstanding should arise as to the purpose of this provision the law goes out of its way, so to say, to state that the children are disqualified only if, at the time the succession opens, they are not Hindus. In section 2, wherein definitions are given, it is stated that "any person who is a convert or reconvert to to the Hindu, Buddhist, Jaina or Sikh religion" is a Hindu.

We hope that some one will shed some further light on this puzzle.

Labour Dispute

The Labour Appellate Tribunal in Bombay recently gave a very important decision concerning the right of Trade Union Executive to enter into settlement between the Union and Management.

There was a dispute between Gokak Mills and the Gokak Girni Rastriya Mazdoor Sangh about bonus to be paid to the workmen. The dispute was referred to the Labour Tribunal. While it was under consideration the General Secretary of the Labour Union entered into a settlement with the management accord-

ing to the terms of which the workers were to receive three months' bonus for each of the four years since 1951. The Union contested this settlement on the ground that the Secretary had no authority to enter into a settlement.

The Tribunal ruled that the General Secretary of a Trade Union had the authority to enter into a settlement of a dispute before the tribunal, in the absence of any curtailment of his authority "duly communicated" to the tribunal. No such communication was made. Hence the Tribunal held that the Secretary had acted rightly and *bona fide*.

The Tribunal remarked, "The essence of industrial relations is that there should be every facility for settlement of disputes and very often it happens that either at the commencement or during the progress of the hearing, the parties helped by the Tribunal come to a settlement. If a settlement of this kind is to be referred to a larger body for confirmation, the opportunity for settlement is generally lost. It is because of these and similar considerations, that presidents and general secretaries of unions, either by express authority or by implication arising from their position, have acted on behalf of the workmen as their mouthpiece, and have been accepted by the employers and by us (in the absence of anything to the contrary) as persons empowered to enter into compromise on behalf of the union."

Scheduled Tribes

An Election Tribunal in Andhra has given a very important decision on the right of a Scheduled Tribe convert to be elected to the State legislature. Mr. Boyina

Rajayya, a convert to Christianity from the Scheduled Tribe called Konda Dora, was elected in February 1955 to the Andhra Legislative Assembly from a double-member constituency. One of these seats is reserved for Scheduled Tribes.

The election was challenged on the ground that Mr. Rajayya was no more a Scheduled Tribesman from the date of his conversion to Christianity. The respondent contended that one's religion had nothing to do in the matter and that he continued to be a member of the Tribe even after his conversion.

The learned members of the Tribunal, after a thorough study of the matter, decided that Mr. Rajayya was still a member of the Scheduled Tribe in spite of his conversion to another faith and that, therefore, his election was perfectly valid.

The Tribunal pointed out that merely the change of a man's faith did not put an end to his connection with the Scheduled Tribe to which he belonged. It is further pointed out that the Presidential Order on Scheduled Castes of 1950 refers to the *castes* and not to *Tribes*. Caste implies adherence to Hinduism but Tribe does not. If a scheduled caste person were to embrace Christianity he would cease to be a member of the Scheduled Caste and therefore would not have a right to any of the benefits granted to the Scheduled Caste members.

Prison Reform

Uttar Pradesh has launched on a bold programme of prison reform. Selected prisoners will be 'housed'

in open air prisons and put to work on national projects such as dam construction, road laying, etc. So far selections were made on the basis of the prisoners' behaviour in the jail. Now they will be judged by a panel of eminent psychologists through scientific tests. Though this method might cost a little more it is pointed out that in the long run it would save a considerable sum. For one thing this method is supposed to be faster than the present system and for another more men will be selected which means more open-air prisons. Open-air prisons are said to cost less.

The State Government also has a plan in hand to tackle the problem of juvenile delinquency. All the 'tough guys' and 'dead end kids' will be rounded up and put under the direction of an expert psychologist. This expert will watch the kids at play and from their behaviour, will study each one's character and suggest suitable treatment. This play therapy will be tried first in Agra and Banaras and, if successful, in other parts of the State.

The Government has drawn up a three-phased programme for bringing the Children's Act into operation in all urban parts. The first phase envisages the establishment of play-cum-observation centres for all urban children. The second phase provides for the establishment of child guidance as well as parent guidance clinics. And the final phase contemplates the setting up of approved observation homes and residential treatment centres for children. The scheme will cost Rs. 55 lakhs.

F. C. Rodrigues

Social Survey

Co-operative Movement

The co-operative movement is making very good progress in India. According to the "Statistical Statement relating to the Co-operative Movement in India for the year 1954—55," published by the Agricultural Credit Department of the Reserve Bank of India, the year 1954—55 witnessed considerable expansion in the activities of the co-operative movement. At the end of 1954—55, there were 219,288 co-operative societies of all types with a membership of 16·02 million and an aggregate working capital of Rs. 390·79 crores as against 198,598 societies with a membership of 15·18 million and a working capital of Rs. 351·79 crores at the end of the preceding year. It is estimated that 80·1 million or 21 per cent of the population had been brought into the co-operative movement at the end of 1954—55 as against 75·9 million or 20·2 per cent of the population in 1953—54.

There were 24 State Co-operative Banks at the end of June 1955, two new institutions have been set up one in Jammu and Kashmir, and another in Bhopal. In 1954—55 State Co-operative Banks were functioning in all Part "A" States, in all Part "B" States, and in six Part "C" States. An important feature of all State Co-operative Banks, as also some of the reconstituted ones like Punjab, Hyderabad and Mysore, was the substantial State participation in their share capital, which helped in strengthening their capital structure. During the year under review, the apex banks advanced loans to the extent of Rs. 50·24 crores as against Rs. 51·77 crores at the close of 1953—54.

Agricultural credit societies, which constitute the base of the co-operative credit structure in the country, showed all-round progress during 1954—55. They numbered 143,320 as on 30th June 1955 as against 126,954 as on 30th June 1954, and constituted 78·8 per cent of the total number of agricultural societies. They had a membership of 6,565,416 and a working capital of Rs. 62·93 crores. The non-agricultural

credit societies also recorded steady progress during the period under review, their number, membership and working capital being 9,348, 2,847,944 and Rs. 78.32 crores, respectively.

The number of State non-credit societies increased from 42 at the end of June 1954, to 60 as on 30th June, 1955. Their business turn-over amounted to Rs. 7.66 crores during 1954—55. Central non-credit societies numbered 2,599 on 30th June 1955 with a membership of 1,811,782. They sold goods worth Rs. 50.45 crores.

The number of central land mortgage banks in the country remained unchanged at nine at the close of 1954—55. The amount of loans advanced by these banks during 1954—55 stood at Rs. 2.48 crores as compared with Rs. 1.92 crores during the previous year. During 1954—55 there were 292 primary land mortgage banks functioning in 12 States. During the year they advanced loans to the extent of Rs. 1.45 crores.

Unemployment

The result of a preliminary survey of urban unemployment, conducted by the National Sample Survey towards the end of 1953, now made available for publication, give us some interesting data on unemployment in urban areas in India.

The preliminary survey geographically covered all the towns of India with a population of 50,000 and above, except the four metropolitan cities of Calcutta, Bombay, Madras and Delhi. The geographical coverage of the towns extended over 175 towns, having a total population of a little over 23 million representing nearly two-fifths of the population living in towns and cities of India, excluding the four metropolitan cities. The number of sample towns selected for the survey was 23, of which 14 were drawn from towns with a population above 100,000. Ten blocks were selected from each of the sample towns having a population of 100,000 and eight blocks were chosen from each of the sample towns having a population between 50,000 and 100,000. In the third stage 4,446 households were investigated in the survey.

The survey disclosed that 55.85 per cent (males 29.4 per cent, females 26.45 per cent) of the population belonged to the working age-group (16—61), 40.56 per cent (20.53 males and 20.03 females per cent) belonged to the age-group (0—15) and the rest 3.59 per cent constituted the older people (62 years and above).

Earners and earning dependents together constitute only one-third of the population; two-thirds are non-earning dependents. Among males earners are 45.26 per cent and earning dependents 8.41 per cent; earners among females are only 5.98 per cent and earning dependents 7.54 per cent.

More than 60 per cent of the persons belong to households having a monthly expenditure of not more than Rs. 100; less than six per cent belong to households having a monthly expenditure in excess of Rs. 300. In the very low expenditure (upto Rs. 50 p.m.) and high expenditure (Rs. 500 and more) households, for each earner there are only two dependents on an average. In the middle expenditure households (Rs. 100—300) there is a much lower proportion of earners, there being for each earner four dependents.

The labour force constitutes 34.79 per cent of the population, comprising 32.20 per cent gainfully employed and 2.59 per cent unemployed. Two-thirds of the population are thus not in the labour force. Of these one-third are family members engaged in domestic work and the rest are children, students, old and infirm persons and persons living on charities. More than two-fifths of the number of persons in the age-group 16—61, which may be considered the employable age-group, are economically inactive, of whom more than three-fourths are family members engaged in domestic work and the rest are mostly students.

Nearly two-fifths of the labour force is composed of migrants, more than half of whom have come from rural areas and about a sixth from urban. A little less than one-fourth are displaced persons from Pakistan.

Unemployed persons in urban areas constitute 2.59 per cent of the total population, of which 1.16 per cent are seek-

ing employment for the first time and 1.43 per cent are out of work but had some gainful occupation before.

The incidence of unemployment is highest in the age-group 17 and 18—21, being 21.64 per cent and 20.56 per cent respectively. It is lowest in the age-group 27-36 (4.19 per cent). This level is maintained till the age of 56.

Among the unemployed 21.59 are literates and 60.23 are "literate but below Matric". The proportion of unemployed among the educated is much higher than among the non-educated classes.

A little less than three-fourths (72.93 per cent) among the gainfully occupied persons are fully employed and the rest (26.32 per cent) are underemployed to various degrees. On the basis that seriously underemployed persons may be considered as virtually unemployed, we get 5.8 per cent of the population either unemployed or badly underemployed.

An income of Rs. 100 per month will meet the expectation of 85.07 per cent of the unemployed and nearly half of them will be content with an income half as much, while 12 per cent do not expect more than Rs. 100—150 per month and barely two per cent expect an earning above that range.

One-fourth of the unemployed prefer to work on their own account and the rest seek jobs as employees. One-third of the latter seek unskilled manual work and one-fifth skilled work. The rest, wanting non-manual employment, are equally divided between those seeking administrative and clerical work and those seeking technical and professional work.

As the present survey is based on data collected only from 23 towns in India it is by no means comprehensive and fully representative. But it can be taken as an indication of the magnitude of the unemployment problem. The total number of unemployed in cities and towns, including the four metropolitan cities may be roughly estimated at about five million. This would include about 2.5 million who are severely underemployed. The Second Five Year Plan is supposed to find employment for 10 million persons both in the urban and the rural areas.

Cattle Population

The total cattle population in India in 1952—53 stood at 155,099,000 out of which 49,848,000 were cows and 21,842,000 were buffaloes yielding about 510,000,000 maunds of milk per year. India produced in 1951 about 11,270,000 maunds of ghee and 2,035,000 maunds of butter.

Crop Statistics

The total area in this country under cereals during 1954—55 has been 208,823,000 acres whereas five years ago — in 1950—51 — it was only 193,314,000 acres. The area under wheat in 1954—55 was 26,842,000 acres. The production of wheat has increased from 6,360,000 in 1950—51 to 8,539,000 in 1954—55 and the production of cereals from 41,744,000 to 55,397,000 during the same period.

Match Industry

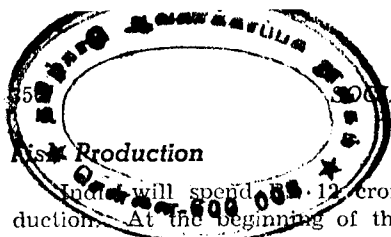
About 24,500 persons are employed in the match industry in India. Of these 16,000 are in the cottage sector and the rest in the mechanised industry.

India produced 960 tons of transparent paper in 1955. The installed capacity of the manufacture of this quality of paper is about 110 tons per month.

Poultry

India has about 67,525,000 fowls and 6,348,000 ducks. Taking all the poultry species together, the country maintains 8.8 per cent of the total poultry population of Europe, 9.4 per cent of that of the two American continents, 40.3 per cent of that of Africa and more than thrice that of Oceania. The most important poultry-producing areas are Madras (25.2 per cent), West Bengal (12.6 per cent), Bihar (11.2 per cent), Assam (8.9 per cent), Bombay (8.5 per cent) and Madhya Pradesh (6.0 per cent). The per capita consumption per year of poultry meat in India, however, is as low as 0.29 lb., as against 29.32 lbs. in the U.S.A. and 20.94 lbs in Canada.

India produced 1,407,200,000 eggs during 1954—55.



SOCIAL ACTION AUGUST 1956

Fish Production

India will spend Rs. 12 crores to develop its fish production. At the beginning of the first Plan, India produced about one million metric tons of fish per annum, the average catch per head being 2,500 lbs. At the end of the second Plan the production is expected to go up by 33 per cent.

The fish trade contributes to the national income Rs. 27 crores a year, engages about 75,000 craft of various types along India's 3,000 mile of coast line and gives employment to 750,000 fisherman

Kundah Project

On June 29th, India's Finance Minister, Mr. C. D. Deshmukh inaugurated the Kundah Project work near Ootacamund in the Nilgiris. The project is expected to cost about Rs. 35 crores and will take five or six years to complete. The Canadian Government, under the Colombo Plan, will make available about Rs. 10 crores for the construction of this huge undertaking.

The catchment area of the Kundah Basin will be developed in four stages. In the first stage two dams each 200 feet high and over a thousand feet in length will be built across the Avalanche and Emerald rivers, two power tunnels of 14,000 and 12,000 feet respectively and of a diameter of 10 feet, two penstocks and two power stations will be constructed.

In the second stage, which would closely follow stage 1, the flow from the Upper Bhavani catchment would be diverted into the Avalanche reservoir by the construction of a dam and a tunnel through the dividing ridge. A second power station will be constructed here. Stage number one and two is expected to be finished by 1959.

In the third stage the flows from the East and West Varahapallam streams would be utilised by the construction of suitable dams and tunnels to increase the generating capacity of the power houses already constructed.

F. C. R.

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This Side and That

Friendly Appreciation

The World Bank Commission has published its report on our economic planning. They rightly stress that the progress made during the First Five Year Plan should not be expressed only in terms of national income and conditions of life; it is also reflected in intangibles — “a new buoyancy and hope, a new confidence, and an awakening desire for self-improvement”. They single out for special appreciation the fact that the plan deliberately seeks the free co-operation of the people in the Community Projects and other like measures. With a courtesy of distinguished guests and the realism of experienced world-bankers, they, however, do not hesitate to suggest that the Second Five Year Plan looks “somewhat too ambitious”. It was a good idea to encourage people with visions of plentiful success, but it was not so wise to avoid any mention of possible failure. The dimensions of the plan strike one as immense compared with the technical and administrative resources immediately available (and experts

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INDIAN INSTITUTE OF SOCIAL ORDER

AIMS AND OBJECTS

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

PERSONNEL

The I. I. S. O. was started at Poona on January 6, 1951 and is at present staffed by the following members of the Society of Jesus:

Rev. J. D'Souza, *Director*, Rev. C. C. Clump, A. Fonseca, A. Lallemand, and F. C. Rodrigues.

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SEPTEMBER 1956

Denigration of Stalin
Collective Bargaining
Church and State
Social Survey

Rs. 10

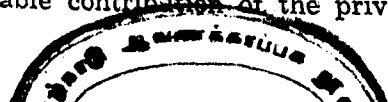
are not slow in noting that the data on actual expenditure are several years in arrears). It was wise to admit that the plan is flexible, but it would have been logical to foresee what changes should or could be made when need arises so that suitable adjustment would be easy, i.e. provision should be made for adequate foodgrain buffer stocks so as to keep food prices suitably stable.

Recommendations

The Mission had definite recommendations to submit: (a) considerable caution in resorting to deficit financing; (b) greater emphasis on raising more revenue by more realistic policies of getting the people to pay for services rendered by Government; (c) prudence in imposing additional taxation so as not to impair resources and incentives in the private sector.

It is the opinion of the Mission that the measure of deficit financing foreseen in the Plan is likely to expand the money supply considerably above what the national economy will require. On the other hand, railway rates should be raised as well as the rates for power, water supplies, and even port charges; in general the government enterprises might with advantage be made to earn larger surpluses. Even so, the private sector is expected to contribute the lion's share in the anticipated rise of the national income, and will call for delicate treatment. The transport system is, of course, mentioned as a critical point in the working of the Plan and as demanding a thorough revision.

Again and again the Mission mentions the creditable contribution of the private sector in developing



the national economy and dilates on the incentives needed to mobilize foreign investments and managerial skills. They should be accommodated, however keen the party in power may be on keeping its socialist pattern.

Auto-criticism

Appreciation of visitors is welcome. Among ourselves we should not hesitate to examine our achievements more thoroughly and remain sober in our judgments. What strikes visitors is the complex of Community Projects and National Extension Service Blocks, which is praised as a people's programme. The latest Evaluation Report should tone down easy enthusiasm. The main criticism relates to the psychological impact of projects and blocks on the village people. It is stated that the village level worker has not become the "friend, philosopher and guide" to the villager, as he was expected to be. He has become merely an official distributing ploughs, seeds and fertilizers, arranging for loans, collecting contributions, supervising work, inoculating beasts and men and keeping accounts.

On the other hand, the Block Development officer has turned into a Revenue Department official, getting the money spent and the work done; even so, the actual expenditure per capita per year ranges from Rs. 2 to Rs. 5 only as against a planned expenditure of Rs. 7-8-0. Moreover, "the panchayat institution is not doing well; there is a most universal story of faction quarrel, apathy and corruption".

There is also a troublesome divergence and uncertainty as to whether village cooperation should be

given a Chinese or a Danish orientation. The dominating tendency is to take the Chinese way; in spite of the slogan, "the land to the tiller", individual ownership might slowly and quietly disappear, and then community development would turn from a village democratic development into a "fully government-administered programme". Under such conditions, one may question the wisdom of sending a delegation to China with a view to study "cooperative farming organisation in its elementary stage." Surely our cooperative ideas are different from what they are in China", where collective farming *à la Russe* is described as "the higher stage of cooperation". For us, no political democracy is real unless it be backed by economic democracy.

Pleading for the White Man

Our Premier was at his best when touring Europe. He was oozing suavity in the Commonwealth powwows, eloquent in preaching peace and panchshila in troubled capitals, and effusive when shaking hands with Abbé Pierre in Paris. It was only at Bonn that he had a lapse of vocabulary; there he denounced colonialism, but interpreted it in the XVIIIth century style and excluded from its meaning the satellites of Soviet Russia, though he knew their conditions. Would it not have been a magnanimous gesture if the Premier of what was a Dominion yesterday had pleaded for the liberation of white peoples? What a telling symbol it would have been of a historical reversal of situations!

A. L.

The Denigration of Stalin

It is now nearly six months ago that the 20th Congress of the Soviet Communist Party took place in Moscow. As the news of its proceedings have been allowed to filter out bit by bit, not only the democratic parties of the free world but especially the Communist parties outside the Iron Curtain have reacted to the astounding denigration of the great Stalin with varying degrees of shocked acclamation or bitter dismay. It is now known that at the secret session of the Congress, N. S. Khrushchev, the First Secretary of the Communist Party, delivered a crushing indictment of Stalin and his regime and especially denounced the cult of the person of the great Communist leader who had ruled his people with a rod of iron for the last thirty years. Khrushchev's speech which reached the Communist parties in Europe after its publication by the State Department of the U.S.A. is a revealing document. Though a few glimpses of what was going on in the U.S.S.R. had been made known to the free world by the fortunate few who escaped the fine meshes of the Iron Curtain, much of what they had to say of their harrowing experiences was dismissed either as the unsatisfactory ravings of a few enemies of the Soviet regime or the cheap propaganda of the paid hirelings of American capitalism. Of late however, the Petrov case in Australia had stirred the complacency of the general public in this country to a vague consciousness of the Russian terror, but the 20th Congress has torn the veil aside with a vengeance, and it would be the blindness of perversity not to scrutinise and understand the writing on the wall.

Lenin and Stalin

Khrushchev drew a sharp line of distinction between the methods of Lenin and those of Stalin where the leadership of the party and the treatment of party comrades was concerned. While Lenin, he said, had always consulted the party executive, and tried to win over those of his followers who disagreed with him, Stalin on the contrary took over the complete machinery of government into his own hands, did as he pleased, and would brook no opposition from those who disagreed with him. The slightest contradiction aroused him to fury and he physically liquidated thousands of the party's finest and most loyal members in his blind seeking for absolute power. During the last years of his life, Lenin grew suspicious of Stalin and warned the party against his craftiness, ruthlessness and scheming for power. But once in the saddle, Stalin had built up around himself an almost religious cult which Khrushchev termed the 'cult of the individual' which had caused immeasurable harm to party principles, party democracy, and revolutionary legality.

Stalin's Behaviour

Khrushchev then revealed the findings of the Special Commission set up to investigate the causes of the mass repression carried out against members of the Central Committee and delegates to the 17th Congress of the Communist Party, a large majority of whom had been liquidated during the Stalin regime. Documents in the N.K.V.D. archives and from other governmental sources clearly outlined how many of their cases had been fabricated by a skilful use of

false accusations, barbaric torture, self-confession, and finally disposed of by flagrant abuses of Soviet legality. Out of the 139 members and candidates of the party's Central Committee who were elected at the 17th Congress, 98 of them had been arrested and shot. The same fate befell, reported Khrushchev, not only the members of the Central Committee but also the majority of the delegates to the 17th Congress. Of 1966 delegates with either voting or advisory rights, 1108 persons had been arrested on charges of anti-revolutionary crimes. The figures, said Khrushchev, only show how absurd and flagrantly unjust had been Stalin's method of exterminating the sources of possible opposition. Khrushchev also referred to the party purge after the assassination of Kirov. He practically suggested that it was with Stalin's connivance that Kirov had been murdered, and Stalin had used the opportunity to murder thousands of other party men in the most illegal way. Inhuman methods of torture had been used to make the accused confess the crimes they had never committed and the judges had been ordered to force them to confess and have them executed immediately after they were sentenced.

Stalin and the War

Khrushchev then discussed Stalin's role during the Second World War. He maintained that had it not been for the Russian generals and the Russian army, the Germans would have overrun Russia. Stalin never used a map but a globe and gave orders to the army commanders that resulted in frightful carnage and slaughter of his own troops. In spite of this, when the victory was won, it was Stalin that boasted of having

saved the country and brazenly had the people applaud him as the great victor. And yet at the beginning of the war, when time and again he had been warned both by the British and the German informers of the concentration of German troops on his borders, Stalin had paid no heed to their warnings, but had gone his proud, blind way and had nearly betrayed the country into the hands of the Germans.

The Minorities

Khrushchev then went on to denounce the way Stalin had endeavoured to have masses of people deported from their homelands in certain parts of the U.S.S.R. The Ukrainians, he said, had escaped because there was no place to which to deport them. Similarly Stalin's policy of suppressing the minority movements in Georgia and of estranging Yugoslavia came in for severe criticism as being diametrically opposed to Lenin's policy of preserving the diverse nationalities in the Soviet Union. In regard to Tito, Stalin had hopelessly failed, because, according to Khrushchev, Tito had the backing of the people of Yugoslavia and could afford to snap his fingers at Stalin's threats.

Suspicion

In his old age, Stalin grew so suspicious that he would not even trust his closest subordinates. During his last illness, his doctors were forced under torture to confess that they had tried to poison him. Fortunately they had escaped with their lives because of his timely death. The only man Stalin seemed to have trusted at this time was Beria, who had been the one to trump up charges and confessions to suit Stalin's whims. But Beria had suffered for his monstrous crimes.

Cult of the Person

Khrushchev closed his denunciation of Stalin with a condemnation of 'the cult of the person', which had led to so many abuses during the past thirty years. He insisted that the Congress must retrace its steps, leave Stalin aside, and go back to the Marxist Leninist policies and lines of action. If Russia was determined to prevent the rise of another tyrant like Stalin, she must take to the 'cult of the collective' — all state decisions and policies should be the result of the collective will of the Central Committee and the Party Representatives.

Reactions

There is no doubt that even if Khrushchev's speech has not been correctly reported, Stalin was denounced at the 20th Congress in no uncertain terms. And from the latest reports, practically all the Communist parties all over the world have followed suit. But behind the apparently universal chorus of 'ayes', there have been anxious moments of bewilderment and hesitation and questionings. And some of these questions have gone to the root of the matter.

Was Stalin and Stalinism just an unfortunate accident in the historical evolution towards Communism? Or was it not rather the direct outcome of the system itself? If it is to succeed, must Communism by its very nature be totalitarian?

On the other hand, was Khrushchev speaking his mind freely or being compelled to speak by forces that are still concealed from the public eye? Are

these forces outside or within the Iron Curtain? Khrushchev maintained that Stalin's methods had discredited Communism in the eyes of the free world, besides being a danger to the party members. To regain lost prestige may have been one of the motives for the denigration of Stalin. But if the pressures that forced him to speak are from within his own party, then what may they be? It may be that the Soviet leaders are determined to prevent the advent of a new dictator. But is there such a struggle going on behind the united front that the Soviet leaders present to the world?

And what of the question that Togliatti put to Khrushchev and his companions who have managed to outlive the tyranny of Stalin? What were they doing when Stalin was perpetrating his crimes? Weren't they also partly responsible for his rise and continuance in power with their slave-like subservience to his commands? Why didn't they act then?

The Answers

Obviously in the atmosphere of secrecy and half light in which the Soviet High Command and the Communist parties as a rule frame their policies, it is difficult to fathom the real intent and purpose of their actions. But one of the surest methods of guidance in this difficult terrain is to consult the writings of Marx and Lenin who have laid down in advance both the final end of the Communist Revolution and the means to reach it. In an article in 'Life' of July 11th, 1956, Whittaker Chambers, a former Communist, says that he is convinced that the happenings at the 20th

Congress and events before and after it mark a new trend in Soviet policy. He writes:

"A violent zigzag in the party line is a sign that Communism, in its perpetual assessment of the balance of forces, the power pattern in the world, has concluded that the pattern had changed to indicate that a rather definite stage of history is ending and a new one is beginning. A new power pattern calls for new tactics in order for Communism to work successfully in it."

The new balance of power had been brought about, he thinks, by the development of the Atom bomb in the Soviet Union, and the establishment of Communist rule in China. The harsh non-cooperation of Stalin with the free world is no longer necessary. What is more necessary is a period of thaw, an attitude of friendliness especially towards those nations like India who are neutral and the nations of Europe who dread the mere thought of a third world war. The result of this policy will be that the Communist camp will grow to much larger proportions so that after some time the Communists can truly say that they represent world opinion.

The new policy, thinks Whittaker Chambers, will be one of peaceful co-existence, peaceful trade competition with the West, a revival of the 'popular front' technique to get into power in the free world, and finally a collective Communist leadership at home in contrast to Stalin's one-man rule. And the Communists intend to bolster up the success of their scheme by playing on the fear and the dread of a *Third World*

War. Chambers summarises Khrushchev's tactics in these brief words: "See the bomb is not going off. We are now extracting the detonator — a ticklish business. Surely all men of goodwill want to lend a hand."

One-sided

The American viewpoint of which Chambers is a typical representative of the changing Soviet scene is not fully accepted by everyone. This is bound to be so; but nobody would deny that Chambers is altogether wrong. Events seem to prove his reading of the situation. The Communists still cling to the Marxist-Leninist dialectical materialist theory, and they justify their policies on Lenin's teachings, as they interpret them. For them, Stalinism was a necessary evil which might not have been denounced had Stalin not set himself up as a dictator and murdered so many party followers. But Khrushchev is not a bit sorry for the millions of peasants who died of famine when Stalin ordered the formation of the *kolkhozes*. Nor has the policy of the Soviet changed in regard to the concentration camps, forced labour, and the Soviet colonial rule of terror over the territories behind the Iron Curtain. On all these counts there have been no changes. Many of the Communist parties outside the U.S.S.R. have been careful to point out that it is only the negative aspects of Stalinism that have been denounced. Then where is the change?

Trends

All the same the European reaction has been a more hopeful one in as much as it is admitted that the mere fact of the denunciation of Stalin reveals the existence of a sinister struggle for power among the

present leaders of the Soviet. Until one of them grows to the height of Stalin's prestige and authority, the struggle will continue. Of course there is also the prevailing determination never to permit another tyrant to rule Russia. One Stalin was quite enough. But collective leadership is no easy task, and the stresses and strains of differing opinions, parties and leaders cannot but loosen the foundations of the monolithic structure set up by Lenin and Stalin.

It is further felt that with education and industrial advance, the Russian people will not allow themselves to be coerced as formerly. The army too has to be reckoned with; Zukhov has been reinstated after Stalin's death. It is not easily that another purge of 5000 officers can take place at the whim of a politician-dictator. There seems to be some manifestation of criticism of the party policy at the meetings of party representatives. Is this make-believe or real? It is difficult to say. One cannot judge by an instance or two whether the Soviet regime is being liberalised. That is one reason why publicists in this country should beware of speaking too glibly of real changes taking place in the Russian system.

The Indian Communist Party has fallen into line but not without some struggle over old prejudices. To denounce Stalin whom they had praised to the skies for many years as a suspicious paranoic, greedy of power, an enemy of the party, a sadistic bungler of socialist policies, was no easy task in the face of a critical public. But the agonising duty had to be performed and party loyalty was once again established by such self-confessions of party mistakes in search

of the millenium. However the group that had always advocated friendliness and the popular front have now come on top, while the radicals have been put aside to strike their breasts in shame.

All the same the fact remains that the great Stalin has been degraded and debunked. His thirty years of tyranny and bloosshed which had been blandly denied and sedulously veiled by fierce and continued propaganda have been authoritatively revealed by the highest leaders of the Communist Party. In this indictment of their cruel leader however, they only indict themselves, because without their help and loyalty would he ever have succeeded? And therefore the question still remains; if the Communist system can produce such a monster, what kind of a system must it be? Is it worth preserving? And If Stalin was merely an accidental production of that system, how can the accident be avoided in future? It is doubtless a search for the answer to this dilemma that must be troubling the Communist conscience. Time alone will show whether the Communists will choose to read the writing on the wall and sift their basic philosophy for its mixture of truth and falsehood, or whether they will remain blind to the lessons of history and persist in trying to force the human spirit into the strait-jacket of a materialist system which will inevitably be torn asunder for the essence of the spirit is freedom and creativeness.

A. Fonseca

Some Implications of Collective Bargaining

On Definitions

It is common knowledge that the modern Trade Union has outgrown the stage when it was merely a machine fighting for better and increased wages. In fact, with the growth of industrialism and the realisation that industrial progress is possible only on the basis of joint responsibility of all those engaged in industry, there is an increasing awareness on the part of Management and Labour of the necessity of mutual trust and understanding. It is this conviction, more or less clean in many minds of our employers and workers, which underlies the whole system of Collective Bargaining.

Unfortunately, to translate the conviction into practice is not so simple. Age old customs, traditions, antipathies, prejudices, social forces and attitudes tend to confuse the issue and make Collective Bargaining one of the most important problems of modern industry. Hence, before we examine the implications of this *modus vivendi* of industrial society, it would be helpful to understand its nature as given us from definitions of Collective Bargaining.

While, on the one hand, there is no generally accepted standard definition of Collective Bargaining, on the other hand, the current usage of the term tends to make its meaning sufficiently clear. "The phrase 'collective bargaining'" writes J. T. Dunlop in his

Collective Bargaining: Principles and Cases, p. 64 "is sometimes restricted to the legislative act of the creation of the charter of relations between parties. At other times, the term is used to include the discussions between management and union representatives under agreement." After examining the character of these discussions he concludes: "As a consequence, general usage loosely applies the term collective bargaining to all discussions between representatives of unions and management."

Bloom and Northrup in their *Economics of Labour and Industrial Relations*, p. 207, says that "collective bargaining is a form of management in which workers through unions do actually participate in management." The authors contend that this is true "despite the fact that most unions disclaim any desire to participate in management as vehemently as management denies the right of labour to participate in management". The point is still debated in industrial circles today. Any yet, looked at from the viewpoint of the pressure which unions can and often do exert upon the policy of management, in some cases, it is no exaggeration to say, as Bloom and Northrup affirm, that Labour, at least indirectly, does participate in management. Moreover, current usage, if not definitions, would seem to indicate that Collective Bargaining is something more than a mere "Pact" or "Treaty" signed by two parties.

Who Bargains with whom?

Collective Bargaining units representing both Management and Labour have grown up independently

of any strict principle which determines the bargaining unit. A local union of a single craft, such as weavers, may deal with a local firm in a single plant for a collective bargain, or agreement which covers all its members. Another, and a more complicated system of bargaining may arise when several unions of say, non-operating railway workers (representing such workers as running shedmen, permanent-way men, clerks, railway hotel workers and even porters) negotiate with railway companies.

From the viewpoint of labour, the bargaining unit may be a single local union, or a group of unions in a city, or in a region acting jointly, or the national union, if such a one exists in the country. On the other hand, the bargaining may be carried on with the management of single firm or company, or with an association or federation of employers, on a local or regional basis. Of the latter type we have the two collective agreements between the Ahmedabad Mill-owners' Association and the Textile Labour Association, signed at Ahmedabad in June 1955.

In some cases, when State agencies help to settle industrial disputes they tend also to determine the appropriate bargaining units. Moreover, in under-developed countries in which Unionism is not very strong, it may happen that the bargaining unit is determined by the Management itself. Thus, in an industry or plant, certain unions are recognized by Management which then refuses to negotiate with any other Union which may happen to be functioning in the same industry or plant.

How agreements are negotiated?

The Collective Bargaining Agreement covers not only one condition (e.g. working hours) in industry, nor only one sphere of Management-Labour relations. In fact, the agreement is not unlike a law or regulation which governs the day-to-day relationship between the employer and the members of the union in his company or plant. That is to say, Collective Bargaining agreements do not stop short, once the instrument of agreement has been negotiated, and the written document duly accepted by both parties. The negotiation and the acceptance of the Collective Bargaining agreements are only, so to speak, one event in the continuous process of human relations at plant level covered by the agreement.

Obviously, when these agreements are negotiated in an atmosphere of good will and on a give-and-take basis, the chances of success of Collective Bargaining are much more secure. This implies, therefore, a spirit of mutual trust and confidence between employers and labour, and it is no exaggeration to say that such an atmosphere is often lacking in many of our industrial concerns, both large and small. In April this year, the Chairman of a large industrial concern, speaking in Bombay, candidly said: "There is no blinking the fact that Management relations with the Union are not entirely friendly". Then he gallantly added, "This is a matter of greatest possible regret to me, and we, your Management here and your Board in Calcutta, are extremely anxious that whatever is in the way of reconciliation should be removed". Thus, on the one hand, there are those employers who look

upon Unions as "disruptive elements in the life of industry", and on the other hand, the widespread attachment of many a labour leader to the practise of class-war, makes nonsense of an atmosphere of mutual trust and good will. And yet, it would be wrong to deny, that even in underdeveloped countries, there is a growing conviction that the lessening of tension between Management and Labour cannot but work for the good of all.

The coverage of collective agreements

Because Collective Bargaining agreements govern the day-to-day relations between Management and Labour, the very wide scope of all such agreements is self evident. From a study of more than a thousand Collective Bargaining agreements in force in the U.S.A., Prof. Lloyd G. Reynolds, in his *Labor Economics and Labor Relations*, pp. 198-200, classifies them under five main heads, as follows:—

(i) The structure of the agreement. Under this heading he includes the scope and aim of the agreement; the period of the agreement; methods of carrying out the agreement and renewing it; the prevention of strikes and lock-outs during the period of the agreement; the enforcement of the no-strike clause and the handling of grievances which spring from the contract.

(ii) The status and rights of the Union and Management. This includes clauses regarding the recognition of the Union; voluntary or compulsory union membership; Union participation in hiring, check-off or union dues; Union activity on company property or company time, and "management prerogatives",

i.e. clauses declaring that certain kinds of decisions fall within the sole right of the Management.

(iii) The amount and method of remuneration. These clauses deal with the basic wage plan and the general change in this plan ; the method of wage payment and the extent to which the Union may share in the administration of the wage-system ; the settling of wage rates on new or changed jobs ; wage increase for individual workers on a seniority or merit basis, and indirect or supplementary wage payments, such as, pension funds, health-welfare funds, holidays with pay, night shift premiums, wages for "call-in" time and travel time and dismissal compensation.

(iv) The control of employment opportunities. Under this heading is included all provisions with regard to the filling of vacancies and the worker's tenure of the job. In a more particular manner, it deals with the hiring and discharge of workers, apprenticeship, promotion and transfer, lay-off and re-employment and the method of preparing and keeping seniority lists.

(v) Speed of work, working methods and working conditions. This deals with the fixing of proper speeds, i.e. the proper speed of assembly lines, the size of the machine employment, time standards under incentive systems and like matters ; regulations with respect to methods of work which may be used, the amount of work to be done within a certain time, the number of workers to be hired on the job, and working conditions of every type, including health, safety, sanitation, heating, lighting and ventilation. Under this section also comes all rules concerning the length of

the working day and week, though these may be regarded as forming a separate category.

Obviously, not all Collective Bargaining agreements enter into all the details and items mentioned above. In fact, only the larger and more complex bargaining units include most of these items in their agreements. Thus, while the agreement between the Ahmedabad Millowners' Association and the Textile Labour Association provides for the settlement of disputes and bonus, that between the Tata Iron and Steel Co. Ltd., Jamshedpur and the Tata Workers' Union is much more comprehensive and includes such points as job evaluation, job description and so on.

The Collective Bargaining agreements of to-day differ very much from those of earlier times. In fact, modern agreements tend to include many subjects which were formerly viewed as being exclusively within the control of Management. The provisions of earlier agreements hardly went much beyond simple statements regarding wages and hours of work. Due to the modern tendency of expanding the subject matter of such agreements, Management is coming, more and more, to insist on the inclusion of some clauses for "Management security". Management, to-day, usually considers as its exclusive prerogative and right to deal with such questions, as types of products, marketing, plant location, technological process and the selection of workers.

The working of collective agreements

It would be wrong to suppose that Management and Labour have no more to do once they have con-

cluded and signed the Collective Bargaining agreement. Indeed, from what has already been said, it should be clear that such an agreement implies the interpretation, application and enforcement of the clauses of the agreement.

Joseph Shister in his *Reading in Labor Economics and Industrial Relations*, p. 153, makes this clear by comparing Collective Bargaining to a wedding and its implied domestic relations. He writes, "Typically, then, collective bargaining involves first, the negotiation of a general agreement as to terms and conditions of employment and second, the maintenance of the parties' relations for the period of the agreement. The first process is the dramatic one which catches the public eye and which is sometimes mistaken to be the entire function of collective bargaining. But in fact, it is to labor relations approximately what the wedding is to domestic relations. It launches the parties on their joint enterprise with good wishes and good intentions. The life of the enterprise depends on continuous, daily cooperation and adjustment."

It follows, therefore, that the participants in a Collective Bargaining process concentrate on constructive and co-operative efforts guided by reason and persuasion rather than on a display of economic strength or bargaining power. In this way, Collective Bargaining has tended to mitigate the traditional attitude of Management which has long enjoyed arbitrary power in Management-Labour relations. It, in fact, implies a continuously co-operative system of government in industry in order to define and limit the powers of both Management and Labour, thus regulating their

relations. In this sense, therefore, the end and purpose of Collective Bargaining is not merely the making and execution of a contract, but it is rather a continuous process of adaptation and adjustment along the agreed-upon-conditions and principles which are formally set out in the agreement to serve as a guide to both Management and Labour.

The successful working of collective agreements

What are the essentials for the success of Collective Bargaining? The successful working of the agreement would seem to depend, firstly, upon both parties having those elementary attitudes of confidence and trust towards each other. In other words, the success of agreements depends, by and large, on both parties relying more on reason and less on a testing of relative strength. Indeed, Collective Bargaining, "is a difficult process because it operates in an area where there are conflicting self-interests and traditions of hostility. It is a process of reasoning and persuasion, but it requires that there be a willingness to be persuaded as well. Because it is essential to the established system, it must become more and more effective, and indeed, experience indicates that it is becoming so" (International Labour Review, May, 1956, p. 487).

Secondly there is need for an effective organisational machinery. This is more important in the case of large bargaining units for joint action with regard to the interpretation and application of the agreement. While it is true that such machinery has, for the most part, to do with grievance procedure, it also provides for some form of final arbitration of grievances which

cannot be settled in the earlier stages of the organisational machinery. But what is "a grievance" as understood in the context of Collective Bargaining? The U.S. Department of Labor Bulletin, No. 908-16, p. 8 gives working definition of the term: "the word 'grievance' means any manner of dissatisfaction on the part of an employee or employees or the company which does not involve the relationship between the company and the employees in general or does not involve a modification of this contract".

Most modern collective agreements make some kind of provision for grievance procedure. The first agreement between the Ahmedabad Millowners' Association and the Textile Labour Association provides that disputes "should be settled without going to court by mutual negotiations and in the case no settlement is possible by mutual negotiations, then by arbitration". The agreement between the Tata Iron and Steel Co. Ltd. and the Tata Workers' Union provides for the "Formulation of a mutually agreed upon grievance procedure for the settlement of a grievance in the shortest possible time and at the lowest possible step" (Indian Labour Gazette, March, 1956, pp. 673, 677).

Lloyd G. Reynolds in his book already referred to gives two simple examples of concrete grievances at plant level, arising out of provision of an agreement. "The contract may say: 'If ability and physical fitness are equal, seniority shall govern in making promotion to higher jobs'. A job vacancy occurs which is wanted by both John Smith and Tom Jones. John Smith has greater seniority, but the company claims

that he has less ability than Jones. How is ability to be determined? Which of the two men shall be promoted? Even when the wording of the agreement is perfectly clear, its application to a particular case frequently involves a finding of fact. The agreement may say that smoking on duty is a valid reason for discharge. A foreman recommends a man for discharge on the grounds that he was smoking on duty. The man says that the foreman's charge is incorrect. Was the man smoking or wasn't he? Shall he be discharged or not?

The first step in the handling of an individual grievance on the job is the making of the complaint, either directly to the foreman, or sometimes, through the shop steward or a committee-man. These stewards are chosen by the workmen in each department or subsection of a concern. Should this first step fail, then, the grievance is usually put in writing and taken up by the Union's grievance committee and the superintendent of the plant or department. If this step again fails, then the grievance may be taken up by a representative of the national Union and a top ranking company official, according to the organisation machinery put up by the Union and the enterprise.

No one with any experience in the labour field will deny that the prompt and just handling of even apparently trivial grievances are of the utmost importance. In fact, it is common experience that even apparently trivial cases have the greatest importance to the individual worker and the company since many a small grievance is often the expression of prevailing grievances or attitudes. Grievances should be adjust-

ed and tackled as near as possible to the source; this implies that the foreman is well trained and capable of dealing with the trouble before it spreads and creates greater unrest in the plant or establishment.

Arbitration

Joint grievance procedure attempts to adjust all grievances or disputes which occur between Management and Labour. Unfortunately, such procedures are not always successful. Hence, in view of the possibility of such failures, most Collective Bargaining agreements tend to provide for some form of arbitration as the final step in grievance procedure.

Thus, in the collective agreement between the Ahmedabad Millowners' Association and the Textile Labour Association, provision is made for the settlement of grievances by arbitration. Panels of arbitrators from each side and a panel of umpires are established. The Board of Arbitration is made up of arbitrators from each of the panels. The Board then selects an umpire from the umpire-panel or even from outside, and in case, the two arbitrators on the Board cannot agree, then the grievance is submitted to the umpire. The Board then makes its award in writing and both parties are bound by this award.

Arbitration of grievance under collective agreements, when successful, have greatly limited the areas of industrial conflict and work stoppages. Obviously, the success of arbitration, like that of the whole set up of Collective Bargaining, depends, by and large, on the spirit in which it is worked and accepted by

the parties concerned. It implies on the part of Management and Labour a willingness to resort more to reason and persuasion and less to a display of economic or bargaining power, and it postulates a belief and trust in the method of arbitration rather than in the long drawn out litigation of our law courts.

C. C. Clump

Documentation

CHURCH AND STATE IN INDIA*

*The Most Reverend Thomas Pothacamury,
Archbishop of Bangalore.*

"Render to Caesar the things that are Caesar's and to God the things that are God's" (Matt. 22/21).

At this All-India Catholic Lay Leaders' Conference, it is fitting that the question of the powers and functions of the State and those of the Church and of the relations between the two should command attention. A clear understanding of the position of each will enable the Christian to fulfil his duties loyally and faithfully both to God and to Man.

Two Spheres

At the time of Our Lord, the Romans ruled Palestine. A group of Pharisees approached Him with the highly controverted question whether the Jews might lawfully pay taxes to Caesar. This was particularly hateful to them, implying as it did an obvious and public sign of their subjection to the Gentiles. The luminous answer of Christ defined posi-

* An address to the delegates of the All India Lay Leaders' Conference, Nagpur.

tively and succinctly the laws governing the relations of the Christian with God and the State, safeguarding the rights of each: "Render to Caesar the things that are Caesar's and to God the things that are God's". There was the law of God and the law of Man, different but not conflicting, for the one included and protected the other.

Religion and politics are two distinct spheres. They are not opposed to each other and can peacefully co-exist to procure the happiness of all persons. The power of the State has its limits; so also that of the divinely founded Church. The State cannot claim absolute, universal and unlimited sway over its subjects. As the historian, von Ranke, said: "The rise of Christianity involved the liberation of religion from all political elements. From this followed the growth of a distinct ecclesiastical class with a peculiar constitution. In the separation of the Church from the State consists perhaps the greatest, the most pervading and influential peculiarity of all Christian times. . . . The mutual relations of the spiritual and secular powers, their position with regard to each other, form one of the most important considerations of all history."

There are certain things which belong to God and hence come under the jurisdiction of the spiritual power, and certain others which belong to the State, and which come under the authority of the temporal power. The Church and the State alike have their source in God, each being a perfect, complete and independent society. The double role of the Christian as the citizen of the earthly commonwealth and, at the same time, as a member of the spiritual kingdom of Christ, is not incompatible, one with the other. We have, however, to remember that, while the Church draws its power immediately from God, the State, under God, derives it from the people whose right it is to designate the rulers.

The State is the natural development of man's social life. Man does not live in isolation; he naturally seeks the society of his fellowmen. He cannot attain the perfection of his bodily, mental and spiritual faculties, except in organised society. No society can hold together without a ruling autho-

rity, striving earnestly for the common good. On the other hand, the Church is the society of the believers in Jesus Christ, of those who accept Him as God incarnate, His mission to redeem mankind and to make known to it the fulness of God's revelation. The Church is thus a supra-national institution, embracing all races and languages and uniting them by the bond of common belief, common worship and submission to a common centre of unity. Jesus Christ gave to His Church complete authority in the spiritual and supernatural order and commissioned the apostles and their successors to spread His message throughout the world: "All power is given to me in heaven and on earth. You, therefore, must go out, making disciples of all nations, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all the commandments which I have given you. And behold I am with you all through the days that are coming, until the consummation of the world." (Matt. 28/19-20) Three points are made definitely clear in this passage: (1) Christ claims sovereign power over heaven and earth, that is, divine authority; (2) He commands His disciples to spread His message among all nations, and (3) He promises His ever abiding presence, guidance and protection.

The Church

The Church is thus a juridical entity, with its own distinctive constitution, powers and functions, aims and purposes. Her relations with the political power in each Age from the Roman Empire and the Dark Ages, the Gregorian Reformation, the feudal Middle Ages, the Age of Discovery, Reformation and Counter-Reformation, Absolutism and Enlightenment, Liberalism and Capitalism, and to the present times of Socialism and Totalitarianism, reveal the consistency and continuity of her divine mission. Her attitude has all along been one of respectful submission whenever the state's commands did not conflict with the rights of God and His Church, and at the same time, of resolute defence of her rights when the State ignored or encroached upon them.

During well-nigh twenty centuries, conflicts have arisen between the spiritual and temporal powers, owing to the encroachment of the civil authorities into the domain of the Church, especially in medieval times. The standpoint of the Church has generally been the same, namely, that of friendly co-operation with the State in all matters relating to the welfare of mankind, so long as it does not violate the rights of conscience. Since both powers have authority over the same subjects, and as some matters, such as marriage, education, often fall under the jurisdiction and determination of both the Church and the State, conflicts have arisen. But these have often been settled by mutual concessions and arrangements, such as Concordats in Catholic countries. The temporal and earthly interests of man have to be subordinated to the primacy of the spiritual. "Seek ye first the kingdom of God, and all the rest will be added unto you."

Our loyalty to the Church, therefore, does not interfere with that to the State. Under different aspects and without conflict, the same citizen is and can be subject to the State and the Church. Our first duty is to God, to the spiritual empire of Christ, established upon the earth, but not of the earth. "My kingdom does not belong to this world". It is spiritual in origin and nature, "a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace." When St. Thomas Moore was martyred, he claimed to be "the king's good servant, but God's first". The hymn for Epiphany contains this significant verse about Our Lord's mission: "Non eripit mortalia, qui regna dat caelestia," — "He who gives the kingdom of heaven, does not take away mortal kingdoms". One of the accusations brought against Our Lord was: "We have discovered.....that this man is subverting the laws of our people, forbidding the payment of tribute to Caesar, and calling Himself Christ the King". (Luke 23/3)

India

Such accusations have been hurled against Christ and His Church down the centuries. We have similar troubles and difficulties at the present time, in our country. India is

a country of various religions, races, languages and cultures. A great majority are Hindus. We have large numbers of Muslims, Christians, Sikhs, Buddhists and Zoroastrians. We have lived in peace and amity with all communities for centuries. Our religious beliefs and practices have not been, and cannot be, a source of annoyance to them. We know what has occurred of late. Some aggressive communal organisations, particularly in Northern and Central India, look upon Christianity as an alien and denationalising religion, oppose conversions and harass Christian communities on national and religious grounds.

India is a secular democratic State in which every faith has equal protection and toleration. The Constitution guarantees liberty of conscience and freedom to profess, practise and propagate religion. In the interpretation of these rights, however, and their application to the day to day problems and issues, difficulties have arisen, and are bound to arise. We recognise with gratitude that the policy of the State has been on the whole one of fairness and impartiality to adherents of all religions. Whenever an opportunity offered, our Prime Minister upheld the religious rights of the Christian minority. Unfortunately, some officials at the lower levels of administration and militant anti-Christian organisations, like the Arya Samaj and the Hindu Mahasabha, have given us cause for misgivings. How are we to deal with the situation? It is by unswerving allegiance to the faith as well as by sound patriotic spirit.

Lay Activity

The Holy Father, in his Encyclical, "The Heralds of the Gospel", June 2, 1951, summons the laity in mission countries to enter into the serried ranks of Catholic Action in large numbers, co-operate generously, diligently and perseveringly with the apostolic efforts of the clergy, for the spread of Christ's kingdom". This reign of Christ, you all are aware, is one of justice, love and peace, and should influence men in all walks of life. You should take a more effective part in the public affairs of the country, enter into the stream of national life, establish contacts with our countrymen, where-

ever possible, and try to remove prejudices against our faith. Numerically we are an insignificant minority. Our riches are the teaching and example of Christ. By our Christian character and way of life, we can bear effective witness to our faith. Truth and goodness will make an appeal to every right-thinking person. It is by close conformity to the laws of truth and Christian standards of conduct that we will be able to disarm suspicion and mistrust about Christians and Christianity.

As this is a Lay Leaders' Conference, may I draw the attention of the laity to their obligation of playing an increasingly dominant part in the apostolic mission of the Church. That means you must have an adequate grasp of the fundamentals of the faith and its implications. It is certainly encouraging to note the growing awareness of the laity to their responsibilities as adherents of the divinely revealed religion. Recent events have borne evidence to the effectiveness of organised and concerted action.

When a Catholic priest and his people were attacked at Vardhaman Nagar at the solemn and sacred moment of the Sacrifice of the Mass and the Blessed Sacrament desecrated, a wave of horror and indignation swept over Catholic India. Meetings were held all over the country and resolutions of protest forwarded to the Government authorities. On September 10, a life-size statue of Our Lord was smashed with sledge hammers and thrown away in a Catholic cemetery in Giridih Sub-Division of Bihar, and on November 7, a statue of Our Crucified Lord was again smashed in the same cemetery. We have heard also of the boycott and persecution in Bagu, Meerut District, of Christians, who were looked upon as foreigners and anti-national, boycotted socially and economically and warned and threatened to give up Christianity, and compelled to leave their homes, as also of the slighting of representations made by poor and helpless Christians to civil authorities.

The Bill introduced in the Lok Sabha by a Private Member to register and regulate conversions was also an occasion for Catholics to unite and represent matters to the Govern-

ment of India. We know the result. This obnoxious measure was rejected by an overwhelming majority in Parliament on December 2. The occasion was availed of by our Prime Minister to pay a magnificent tribute to Christian orphanages and women's homes. He declared that the committee appointed by the Planning Commission could find no fault with these charitable institutions. We cannot, however, expect to have smooth sailing in a country where vast majorities of the people differ from us widely in outlook and ideals.

At a time when militant sectarian bodies are endeavouring to place obstacles against the peaceful exercise of our religion, not only small groups of the enlightened laity, but also the rank and file, should always be alert, answer attacks in the Press and on the platform, take part in nation-building activities, cultivate friendly relations with their fellowmen of all creeds, and show that we are second to none in the love of our country and in our esteem for national leaders.

Remember that each one of you is a power for good. Your faith must be an inspiration to you and spur you on to beneficial activities for the good of your neighbour. You must display active interest in the elections, see that the name of every Catholic voter is entered on the electoral rolls, that he exercises his franchise, in favour of those who uphold the freedom of religion, sacredness of family life and who have the welfare of the country and of its people closely at heart. The times call for a wider exercise of Christian virtues by the laity, chiefly the spirit of sacrifice and enthusiasm for service and invincible courage to undertake and carry out without hesitation great things for God and souls. We confidently look upon this first Catholic Lay-leaders' Conference of India to usher in a new and more fruitful apostolic spirit in all of you.

Development

Catholicism in India is still in the process of development. Its growth is slow and laborious. The faith is a leaven which will slowly but surely penetrate into the mass and enable it to yield abundant fruit, which we may not see, but which

will influence in an increasing degree the life and activities of all classes of people in our immense country. The nature of the Church expresses itself through the faithful and not without them. It is through them that the Mystical Body of Christ maintains and perfects itself. A wider dissemination of Christian thought and principles depends on the personal life of the individual, and the fulfilment of this vocational demand will manifest the vitality of the Mystical Body of Christ.

The Church is the continuation of Christ's life and work. We have to carry His Cross, if we have to share in His triumph. There must be a general awakening among the Catholics from "lethargy of the spirit, coldness of heart and weakness of will" in the words of the Holy Father. We should mobilise our resources, material, spiritual and intellectual, and become members of Catholic Associations, establish them where none exist at present, and affiliate them to the Catholic Union of India. In democratic countries it is numbers which count for effective influence. It is only by intelligent co-operation and close union that you will be able to make the voice of the Church heard in the highest councils of the land. There is no reason for undue apprehension. We have only to do all that lies in our power to vindicate our rights and liberties and see that the constitutional guarantees are carried out effectually and that communal organisations do not harass the shepherds and their flock.

In the Providence of God, trial and defeat must mingle with glory and victory. "This is the triumph which overcometh the world", says St. John, "our faith". A situation vastly different from the past has created new tasks for us. Our strength is to do all that lies in our power with courage, determination, perseverance and enthusiasm. In the words of Pascal: "We have not been given the task of securing the triumph of the truth, but of fighting on its behalf".

BOOK REVIEWS

CO-RESPONSIBILITY OF INDUSTRY. By J. Newman, Dublin: M. H. Gill & Son, 1955. Pp. 188, Price: 13s. 6d., plus postage.

As Prof. Michael Fogarty says in his preface to this study in "social justice in labour-management relations," "a high degree of co-responsibility is necessary to the development of human personality" as should be sought in each one's job, but "there must be no question of imposing ready-made solutions". Hence the author, after having stated the principles of Catholic authors on the problem, successively reviews the co-management legislation in Germany and Belgium, the joint-consultation in Great Britain, the Industrial Councils in America; then he stresses the practical observations he made in the course of his study, and finally applies himself to drawing conclusions.

Among the various legislative measures, the Dutch system is the most commendable. Yet as the main point is the type of relationship between employers and employees, legislation will not bring about the psychology required in the factory. Much more successful are the relations established on private initiative, and in this line, two Catholic pioneers are outstanding: the Harmels in France and Alan Turner in England. One would have expected the author to cite similar examples from his own country of Ireland, but possibly Irish industrialism is not sufficiently dynamic to arouse the philanthropy of employers.

The Indian Parliament contemplates parallel measures that would associate management and labour, though the illiteracy of workmen and the political character of trade-unions will offer special difficulties. Our leaders might with advantage peruse the present book and note down its many remarks on the various types of measures taken in different countries; this would keep them away from copying what has been done elsewhere and devise appropriate steps to suit Indian conditions and psychology.

A. L.

EVEN UNTO THE INDIES. By John Correia-Afonso S.J., Bombay, Examiner Press, 1956. Pp. 101. Price Rs. 1/12.

This is a well documented and interesting study of the missionary vocation of the Founder of the Society of Jesus, St. Ignatius of Loyola. In his foreword to the book, Cardinal Gracias praises the clarity and persuasive style of the writer and draws attention to the main source of the book — the *Documenta Indica*, recently published, which contain the letters of St. Ignatius to his sons in the mission lands. When the entire purpose of missionary activity is being questioned in this country and attempts are being made to tar it with a political brush, the book under review will prove to be a useful document, both historic and scientific, to show how pure and unselfish were the missionary ideals of those early Jesuits who left home, friends and country for the welfare of the people they had come to evangelise.

On the other hand, the letters of the Jesuits in India to their Superior General in Rome acknowledged

with sorrow the admission of 'rice-christians' into the Church, and both Ignatius and they were of one mind in insisting that baptism should be preceded by instruction in the essentials of the faith. Further, it was the intention of Ignatius to build up an Indian clergy as soon as possible. On all these controversial points, Fr. Correia-Afonso's book has come out at the right time to clear away many misunderstandings regarding Missionary policy in our country. But apart from these controversial issues, the book is a gift-offering of the young author to the Society he loves so tenderly on the occasion of the fourth centenary of the death of its founder.

A. F.

CATHOLIC AND INDIAN EDUCATION obtainable from St. Paul's Seminary, Tiruchirapalli, South India. Pp. 172. Price Rs. 4/- plus postage.

This is a symposium on various aspects of education from the Catholic point of view and of modern developments in Indian Education. The reader may rest assured that in this book he will be given a comprehensive picture of the various problems of modern education and the contribution of the social sciences like sociology and psychology to the art of teaching.

The first twelve articles cover the more theoretical aspects of education and its various branches like aesthetic education, sex education, intellectual education, physical and moral education. The treatment of these difficult topics is highly satisfactory except for the one on the Psychology of Education where the author frankly complains that the subject is much too vast for adequate description in the space allotted to him.

The next three articles deal specifically with Catholic education. And the remainder concentrate on Education in India and the contribution that the Jesuits have made towards the education of our countrymen.

For those interested in basic education which is peculiar and original to this country, there are three separate articles dealing with the subject. The first describes basic education as a revolution, which it really is, since Gandhiji performed a revolutionary feat when he turned the eyes of India's leaders on the villages. The next article is a very sympathetic one from the pen of Fr. Tucker who spent some time in Wardha studying the system closely. And then comes a critical appraisal of the scheme in a third article. Obviously Gandhiji had tried to solve a very live problem in a very live way and his methods have to be adapted to changing circumstances. The scheme of basic education however has risen out of the national soil to provide an answer to a real need and one cannot pay too much attention to it.

Briefly, the symposium deals with many interesting problems in education and tries to provide some of the answers. It contains some useful statistics on Catholic Colleges and Schools and the great part Jesuit educators and literateurs have played in training the youth of India and enriching its culture by their literary works in the various Indian languages.

A. F.

SEPTEMBER 1956

Social Survey

Fishermen of Bombay

In spite of her extensive coast line India occupies a very minor position among the fishing nations of the world. According to the statistics published by the Food and Agricultural Organisation (FAO) of U.N. the total production of fish in India during 1951 was 762,700 metric tons as against 3,800,000 tons in Japan, a leading fishing nation of the world. The value of fish caught during 1951 was estimated at Rs. 868.1 lakhs.

Very little data is available about the socio-economic condition of fisherman in India. Last year the Bombay Government asked the Deputy Labour Commissioner, Bombay, to make an inquiry. The inquiry was conducted in seven centres in March, April and May, 1955. We shall here give a summary of some of the more important findings of this inquiry.

Judging from the catch Bombay ranks third among the States engaged in sea fishing. Its total catch amounted to 14.9 per cent of the total fish production in the country. On account of the proximity of a good market the prices fetched were fairly high. The industry is very poorly organised and the means used are rather primitive.

The total number of persons employed in the fishing-industry in the State is 53,000 of whom about 6,000 are women. Women are totally excluded from the fishing operation but they do most of the retail sale of fish.

Of the total number engaged in the fishing industry about 3500 are employers, employing some 6,000 workmen. The rest are independent workers.

The employers recruit workers directly and contracts are oral. Usually the workers change their masters every season. Only about 4.1 per cent of the employees interviewed said that they had been working for more than ten years with the same employer. Generally there is a surplus of labour in the industry.

There are various systems of wage payment. Though some pay only cash, the usual custom is to pay both cash and a part of the catch. The *tindals*, who are leaders of the group and supervise the fishing operation, receive a seasonal wage ranging from Rs. 500 to Rs. 800, while *khalasis* are paid from Rs. 350 to Rs. 500. In some places monthly, fortnightly and even daily wages are paid. Shore labourers are paid the seasonal wage of Rs. 250 to Rs. 350 besides free food.

In addition to cash payments workers receive wages in kind in the form of food, clothing, tea, tobacco, bidi, etc. The expenditure on these items roughly works out to Rs. 326 per worker per season. The workers get no opportunities for subsidiary work.

There are no set working hours or days in the industry. Workers engaged on small craft do not operate for a period of 3 or 4 days in each fortnight. Mechanically operated craft, however, carry out their operations of deep sea fishing throughout the season. The hours of work depend on the tides. It is estimated that on an average, fishermen are absent from shore for a period of 20—22 hours per day but the actual period during which they are engaged on operational work varies from 11 to 13 hours. There is no weekly holiday and other holidays are few and far between. In some centres holidays are granted for certain festivals. But very often even during a holiday a certain amount of work has to be put in for repairing and serving nets and craft.

Most of the workers engaged in the industry are young i.e. between the ages of 21 and 40. Owing to the strenuous nature of the work men over 50 are, as a rule, not employed.

An average family of a fisherman consists of 5.4 persons. Of these 1.9 persons are earners and 3.5 dependents. Women form an insignificant part of the earners in the family, there being only 0.2 women earners in a family of 4.5 consumption units.

Most of the fisherman, 75 per cent of those interviewed, are indebted, the average debt being Rs. 429. Expenses on weddings are the most important causes of indebtedness.

Sickness, house repairs and financing fishing business are some of the contributory causes. Money is borrowed from village money-lenders who charge as much as 37.5 per cent interest. In a few cases interests ranging from 38 to 75 per cent are paid.

Trade unionism is in its infancy. There is only one Trade Union with a total membership of 500 workers at six centres. The employers strongly oppose any organisation among workers. It is difficult for union officials to gather men for meetings as they are dispersed and many are at sea. Illiteracy and backwardness also contribute in no small measure to the absence of any strong trade union movement.

Industrial Housing

In Uttar Pradesh, under the Housing Scheme for sugar factories, construction of 1,109 quarters has been undertaken by 50 sugar factories up to 30th April, 1956. Of these, 1,002 quarters were completed in all respects in 39 factories and the remaining 107 were in various stages of construction. Up to the same date a sum of Rs. 2,212,698 had been paid to a number of sugar factories towards the cost of construction work undertaken by them.

All the quarters under the Subsidised Housing Scheme in the State have been completed. The total number of quarters constructed is 13,426.

Industrial Disputes

During the month of April 1956, 100 fresh disputes occurred. The number of disputes current at any time during the month were 136. Of these 128 involved 79,314 workers and accounted for a time-loss of 512,435 man-days. This time loss was higher than the time-loss during the corresponding month for the previous year and the monthly average time-loss during 1955 by 58.8 and 7.9 per cent respectively.

98 disputes terminated during the month under review. Workers achieved complete or partial success in 32 cases. In 43 cases they were unsuccessful. The result was indefinite in 16 cases and not known in 7 cases.

Industrial relations were almost normal in all States except Uttar Pradesh and Bihar. In Uttar Pradesh there was some disturbance for a short period. In Bihar retrenchment in the D.V.C. was the topic of discussion among employers and employees.

Working Population

A recently published ILO study reveals the following percentages for agricultural workers in various countries of the world: India 73·9, per cent of her total labour force, Pakistan 79·5, Turkey 85·7, Thailand 85·8, Russia 45, Australia and New Zealand 17, North America 13 and United Kingdom 5·3.

Continent-wise the figures are: Asia 73 per cent, Africa 75 per cent, Latin America 60 per cent, Southern Europe 58 per cent, Eastern Europe 47 per cent, and Western Europe, 20 per cent.

In the world's entire labour force of 102·5 crores, of every hundred men and women, 59 are still engaged in agriculture, forestry, fishing and hunting. In the industrial sphere 18 are employed out of every 100. The second largest occupational group, in which 23 out of every 100 of the working population is busy, is that of various services. In Belgium, Britain and Western Germany nearly 50 per cent are engaged in industry. In India those engaged in industry account for only 7·6 per cent. In Thailand the figure is still lower being only 2·4 per cent. In North America which produces a huge surplus of farm products only 13 per cent are engaged in agriculture.

Japanese Method

About 20 lakh acres had been brought under the Japanese method of cultivation during the agricultural year 1955—56, stated the Food Minister in the Lok Sabha recently. The highest area brought under this method was in Madras, 8

lakh acres. It was contemplated that an area of 40 lakh acres would be brought under the Japanese method by the end of the second Five Year Plan.

Student Indiscipline

Student indiscipline is a common malady in India today. It affects not only the youngsters in our primary and secondary schools but also, and even more so, our young men and women in the universities. Though all universities have had their share of trouble none has had as much as the University of Allahabad.

Some time ago the Vice-Chancellor of the Allahabad University had appointed an Inquiry Committee to inquire into the causes of the frequent upheavals. The Committee, which was a one-man committee, under Mr. Justice Randhir Singh of the Allahabad High Court, has now published its report. According to the Committee the chief causes of indiscipline are: (1) An abnormal rise in the number of students without a proportionate increase in the staff, accommodation and equipment and the resultant thinning of contact between the teacher and the taught; (2) Baneful influence of political parties who exploit the young for their own political ends; (3) A sense of frustration owing to widespread unemployment; (4) Lack of sound home influence and proper training in the homes; (5) Lack of moral training and consequently the decline of respect to moral values; (6) Want of proper facilities for healthy activities outside school hours; (7) Evil influence of cinemas; (8) Laxity of administration and (9) Absence of co-education.

The Committee has made the following suggestions: (1) The top leaders of various political parties should be approached and requested to make a general declaration that they would "leave the students of the University alone and would not use them for furthering their own ends". (2) More technical institutions should be started to take off students after they pass their Intermediate for training in professions. (3) Teachers should not be allowed to stand for membership of legislatures except for the seats reserved for teachers and,

on no account, should they be allowed to hold offices in political organisations. (4) There should be select picture houses only to which students must be permitted to go. Pictures specially selected by a board of censors consisting of University authorities and students, should be exhibited. Certain picture houses which show doubtful pictures should be put out of bounds to students. (5) A panel of visitors should be appointed to inspect student hostels from time to time. The visitors should not be members of a political party.

The Randhir Committee has made a strong plea for the introduction of co-education from the beginning, i.e. the primary stage. It is suggested that if boys and girls sit together in the class rooms from their early years they would get used to each other and the curiosity of the sex would not be felt at any stage by either sex. People who have some knowledge of human nature may doubt this saying of the learned president of the Inquiry Committee.

Ayurveda

The Union Minister for Health recently announced that the Indian Council of Medical Research proposed to establish eight centres to make intensive and co-ordinated studies on Indian systems of medicine. Research will be conducted on two lines: a study of the fundamental principles and practice of Ayurveda and secondly a scientific study of the various drugs used in the system. These research centres will work in close co-operation with medical colleges and research institutions.

The Ministry of Health is slowly but steadily reorganising health services in India. More medical colleges are being opened, more facilities are being made available for research work and the better training of medical personnel, steps are taken to manufacture more and more drugs in India, and more hospitals are opened. We have still a long way to go to achieve our goal.

There are still far too many quacks who freely practise medicine to the detriment both the health and the economic resources of poor sufferers. Our public hospitals are far too

small everywhere to care for the growing number of persons who come for help. There are ever increasing complaints against hospital staffs. Though some of these may be purely imaginary born of an understandable anxiety to help their near and dear ones there are at least a few which are genuine.

Recently in a get-together of medical men it was said that it was becoming quite a fashion among certain medical men to prescribe costly drugs when cheaper ones and just as effective were available on the market. With the cost of living ever rising the poor people find it very difficult to get the medical care they sorely stand in need of.

Family Planning

An all-out effort seems to be made to bring the "benefits" of family planning to the door of every home in the country. It has been decided to open 2,300 family planning clinics during the Second Five Year Plan. A sum Rs. Five crores has been earmarked for the purpose of family planning.

Homes for Women

During the second Five Year Plan period a sum of Rs. 10.5 crores is to be spent for the rehabilitation of men and women who have been released from correctional and non-correctional institutions. 430 homes are to be set up to care for women rescued from houses of ill-fame. Suitable industries will be set up to provide useful employment to these women. It is proposed to set up 100 industries in the country for this purpose.

A private member has introduced a Bill in the Lok Sabha to regulate orphanages and hostels for widows and girls. There are wide-spread irregularities of a very serious nature in many of the so-called orphanages and *ashrams*, as a recent inquiry has shown. Some kind of law is needed to regulate the running of these institutions to safeguard the women entrusted to them. But one is a bit doubtful whether the present Bill will meet the need.

Employees' Insurance

The Employees' Insurance Scheme now covers nearly a million workers. Government have plans to extend the benefits of the scheme to the families of workers in the near future. The Scheme would have done more progress if there had been more and better hospital facilities for the treatment of members. The Union Labour Minister has urged the State Governments to cooperate with the Central Government and do everything in their power to make the Scheme a success. The Government have plans to extend the Scheme to non-factory workers also. But first the factory workers must be covered.

Hereafter workers who have lost limbs in accidents will be provided artificial limbs by the Employees' Insurance Scheme Corporation. Limbs will be provided at the Army Artificial Limb Centre at Poona — the only institution of its kind in South-East Asia. Not only will the insured persons be provided with dress limbs, which are for restoring normal appearance, but also with working limbs which will enable the amputees to carry on their work to a large extent. The Centre will give them a month's training in the use of the artificial limbs provided to them. All expenses will be met by the Corporation.

The Gandhi Memorial Hospital, being built in Bombay through the generosity of the Mill-owners' Association will be equipped by the Corporation and will be set apart entirely for the use of the insured persons.

Instead of the small pensions which were hitherto granted for minor injuries the disabled persons will hereafter get a lump sum.

Sick Leave

The Chairman of the Labour Appellate Tribunal recently ruled that the service of a bank employee was to be computed for the purposes of sick leave from the date on which he was confirmed and not from April 1st, 1953, the date from which the new scales of pay, dearness allowance, special allowance, etc., came into force according to the direction of the Industrial Tribunal.

The dispute was between the management of the Behar Bank, Kanpur, and their employees. The Bank contended that service should be computed only from 1st April 1953 but the employees on the other hand contended that the date of their confirmation was to be taken as the starting point.

The Chairman agreeing with the employees said that sick leave was more important to an employee in the later years of his service than in the earlier years. "Could it then have been intended," he asked, "that a worker who had put in 25 years of service should have to start earning sick leave from April 1, 1953, with the near certainty that he would never be able to accumulate a sufficiency of sick leave? That would clearly be contrary to the intention of the adjudicators who were promulgating a scheme of sick leave for the immediate future benefit of the bankmen."

Prohibition

According to the administration report of the Excise and Prohibition Department of the Government of Madras illicit distillation is the chief menace to the successful enforcement of the Prohibition Act.

About 39,083 illicit distillation cases were reported during the year under review as against 35,150 the previous year. Illicit distillation is widespread and is reported from every district in the State.

The total number of prohibition offences reported during the year was 95,864 as against 79,419 in the previous year.

Distillation has become a very lucrative occupation for large numbers of people. Many distilleries "are backed by well-to-do persons, who have taken to illicit distillation as a very lucrative trade."

"Large quantities of fermented wash and distilling implements which were seized were destroyed. Even though such destruction might have resulted in heavy loss to them, it is more than compensated by the huge profits they earn," the report added.

Economic Survey

According to a socio-economic survey conducted in Hyderabad - Secunderabad area by the Indian Institute of Economics, 22.2 per cent of the population can speak from three to five languages. 40.1 per cent claim Urdu as their mother-tongue and 39.2 per cent Telugu. Territorially Hyderabad is a Telugu area.

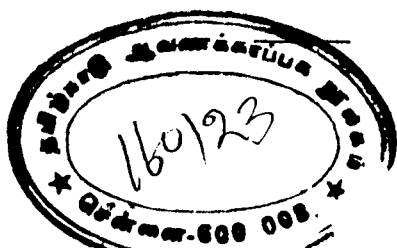
The literates constitute 75.4 per cent among the males and 46.7 per cent among the females. Graduates and persons with higher qualifications constitute 1.3 per cent.

The report says that there is great need of housing accommodation. Large number of buildings lie vacant. There are plenty of vacant lots which can be utilised for building purposes. There are numerous burial places all over the cities. These could be easily shifted to places outside the city limits. Too much money is spent on cinemas and tea-shops and too little on social uplift work. Facilities for social and cultural activities among the middle and poorer classes are non-existent. Medical care is inadequate. Infant mortality works out at 24.7 per cent, fifty per cent dying before reaching twelve months.

To the question, "How many children would you like to have?" 89 said it was "providential", 54 described it as an absurd question, and 108 said "Four children".

The surveyors investigated 4,899 households consisting of 32,173 persons. 16.9 per cent among them were immigrants since 1939.

F. C. R.



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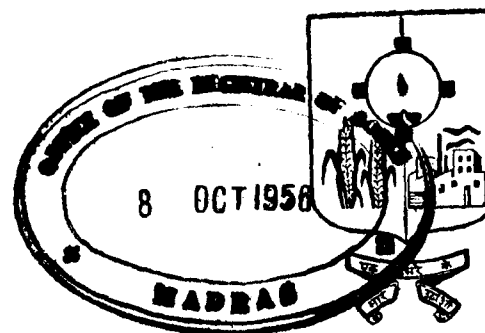
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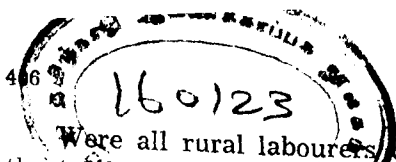
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This Side and That

Penury

The political and cultural success our envoys and delegates meet with in their easy role on the international stage should not go to our head. It is the success of a debutante; conditions at home are not so bright for the housewife, particularly among the 117 lakhs of agricultural families. An indication can be had from a study "Use of Food Surpluses for Economic Development" made Mr. V. M. Dandekar on the data supplied by the Agricultural Labour Inquiry and the Rural Credit Survey. Penury is acute among agricultural labourers in Orissa, South and Central Vindhya Pradesh, East Madhya Pradesh, Bombay, Deccan, etc., etc. The study reveals that the consumption of pulses and cereals is pitifully close to starvation level. Mr. Dandekar assumes that Rs. 350 should be the minimum basic annual income per earner unit (average adult male earner) so that a consumption expenditure of Rs. 250 per year be possible per consumption unit (average hypothetical adult male). Rs. 350 per annum would allow the earner to support 1.4 consumption units including himself.



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Were all rural labourers to reach that minimum, the total income should be Rs. 1,115.67 crores instead of the present Rs. 817.32 crores; in other words the yearly increase should be some 36 per cent. Moreover, owing to vagaries in agricultural factors, additional provision should be made for increasing employment of agricultural labour to the tune of Rs. 159.25 crores per year, whilst the first Five-Year Plan foresaw an additional employment bringing in only Rs. 400 crores.

Were the minima of earning and expenditure to be lowered to Rs. 300 and Rs. 200 respectively, the yearly relief and additional income for the total agricultural labour should not be less than Rs. 463.60 crores annually.

These figures may suggest the dimensions of the problem of under-employment and deficient income among agricultural labourers. On the other hand, whatever be the increase in income, the labourer's expenditure will go to food; hence any surplus of cereals from other countries should be welcome. Such is one realistic conclusion one can draw from the survey.

Foreign Help

In that connection it is well to note that on his return from a tour in Europe, a senior officer of the Finance Ministry confessed that he had not met with any encouraging response. This should tone up our welcome to America's offer of a new supply of cotton and cereals on easy terms (some three million tons of wheat, etc. spread over three years, partly donated, partly repayable in rupees at advantageous prices and to be spent in India).

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During the first Five-Year Plan, the U.S.A. supplied Rs. 300 crores worth of wheat and cotton and was agreeable to let 80 per cent be utilised in the country, the other 20 per cent to be repaid in Rupees over forty years, which, in view of our dollar shortage, was an invaluable contract. In spite of it all, there are a few liberish fellows who dare insult American philanthropy. Yet one could hardly accept cotton bales and wheat bags without paying for the gunny-stitches in bags and bales.

Grumpy Gentlemen

Whilst discussing foreign assistance, a complaint made in the Niyogi Report comes to the mind. The Niyogi Committee mentions, not without bitterness, that from January 1950 to June 1954, Christian missions in India received Rs. 29.27 crores, of which Rs. 20.68 crores came from the U.S.A. and Rs. 1.67 crores from Canada. To which "The Eastern Economist" effectively retorts that in that way the missions have been of assistance in maintaining our balance of payments. The activities which this money supported were in conformity with the Constitution. "It is certainly open to a state government to invoke good reasons, namely public order, morality and health, to restrict operations of foreign missionaries (as well as of other persons) pursuing courses contrary to national interests.... There appears to have been in Madhya Pradesh no single prosecution in these terms."

In short, were it not for the assistance missions received from abroad, our adverse balance of payments which was Rs. 26 crores during the first Five-Year Plan would have been more than doubled. Any sensible citizen would rejoice at such a realistic con-

tribution. But "apparently to Dr. Niyogi's Committee things look otherwise. Missionaries who help keep our balance of payments at this time are more dangerous on this account."

The Lonely Howl

The Food and Agriculture Organisation of the United Nations has, in its most recent report, warned the one billion and a half people of the world who are undernourished, that they should not place their hopes on the setting up of a world food bank, and that "the need for national food reserves is greatest in the countries suffering from chronic malnutrition." Practical obstacles are too great, and the best that could be done at present is a World Food Capital Fund that would provide "capital through food". They insist that the solution lies in building up national food stocks, that would, if occasion demands, be replenished from outside.

It is an out of date nostrum to speak of self-sufficient countries. As to India, she must in the crisis of her modernisation, seek help from abroad not only in food but in many lines. The experts of the World Bank and of the International Monetary Fund, as well as our own Planning Commission, gave it as their considered opinion that India's development calls for ample foreign aid. The Government has duly contacted foreign governments and business firms to secure foreign experts and foreign machinery: Indian economists approve this policy. The State governments themselves showed a healthy rivalry in inviting foreign plants on their territory: Bengal, Bihar, Madhya Pradesh, etc. So far only one shrill voice has been heard that denounced the policy. The Report of the

Niyogi Committee boldly says: "Independent India needs no foreign help in solving its economic and social problems." (Cf. Report, p. 158. line 19). The dictum is surely surprizing, coming as it does from a "fact-finding" committee. It sound like the bitter howl of a lonely jackal!

A. L.

MARXISM COMPLETELY OUT OF DATE

"There are various aspects of Socialism and Socialism certainly means approach to an egalitarian society, equality of opportunity and the like. But Socialism does not mean equality in a very low level of existence. I do not call that Socialism..... Marx was a great man and everybody could profit by his teaching and thinking. But am I to be told that what he said about England 100 or 150 years ago is going to be applied to India or any other country? It is fantastic. It is completely unjust to Marx, if to nobody else..... Socialism of Marx — not ideas of Marx — is out of date today because the chronological aspect has changed in a tremendously rapid way so that the conclusions Marx drew do not apply to-day.

"Socialism has to be seen in a larger perspective. We naturally dislike and ought to dislike the big distances that exist in India between the very rich and the poor. It should hurt any sensitive person. Our approach should be to remove these disparities. Nevertheless, in the act of removal of these disparities if we succeed in doing something which prevents our going ahead as a people then we have not served the people or the cause of Socialism. If in the act of doing that, the productive apparatus suffers then we have done the work wrong way.

"There can be no doubt that creating enthusiasm in the country is tremendously helpful in a task, and every person who comes in the way of that enthusiasm, who creates an atmosphere of discouragement, despair and doubt is really striking a blow at the accomplishment of that task."

Jawaharlal Nehru.

(From speech in Rajya Sabha on 7-9-1956).

Workmen's Compensation Act

The Workmen's Compensation Act, 1923 which marked the beginning of social security in India provides for the payment of compensation to workers by employers for death or disablement caused by industrial accidents or occupational diseases. It applies only to those workers who get less than Rs. 400 per month as pay and who are employed in certain specified occupations.

Not infrequently workmen meet with accidents in course of their employment which result in injuries and even death. The injuries may disable a workman temporarily or permanently or may reduce his capacity to work and consequently to earn what otherwise he could ordinarily earn. Death may deprive the family of its breadwinner and in consequence bring much misery to the surviving members. This law provides for all these eventualities.

The law defines who a workmen is and states when he is entitled to claim compensation. The quantum of compensation to be paid is laid down in the law based on the workman's wages and the nature of the injury. In some cases a lump sum is granted as compensation, in others it is paid in instalments.

A Commissioner of Compensations is appointed under the Act whose duty it is to inquire into the accident and decide who is to receive compensation and how much. The employer must send him informa-

- tion when an accident which must be compensated has occurred and deposit the compensation money with him.

In 1954 out of a total of 3,747,467 workmen 66,118 met with accidents. Of these accidents 1,165 resulted in death, 4,543 in permanent disablement and 60,410 in temporary disablement. A sum of Rs. 6,425,062 was paid as compensation to the victims of the accidents.

Though the Act has been drafted with great care and the wording is clear enough nevertheless quite frequently cases come before the various tribunals involving the interpretation of the various sections. Most of these cases are appeals against the decisions of Commissioners of compensation. Many of these are of great importance to a student of Labour Law as they give clear interpretations of the various provisions of the Act. We shall give here a digest of some of the recent decisions concerning the Workmen's Compensation Act.

Angus Co. Ltd. vs. Chouthi. (High Court of Calcutta) 19-5-1955

Question

"When the compensation payable for a particular injury has been settled either by an award or by agreement, can the workmen make a second application on the ground that the injury has since been aggravated and the disablement has consequently increased?"

Facts

Chouthi, a workmen employed by the Angus Co. of Serampore, while on duty was knocked down and

horribly injured by a locomotive belonging to the Company. He was treated for a month at the Company's hospital and then discharged. Doctors who examined him stated that he had lost permanently 60 per cent of his earning capacity and on this assessment the compensation to be paid was fixed at Rs. 1,512.

The worker rejoined duty and worked for a short time but had to quit to undergo another serious operation to remove some more pieces of bone embedded in his skull. He again came to work when cured but had to give up for good when the Company's doctor declared that he was no more fit to work.

The unfortunate man now asked that his compensation be enhanced as his capacity for earning had been reduced to zero. He claimed a lump sum of Rs. 4,200 minus what he had already received as compensation. The Company refused saying that the workmen had no right in law to make a second application. The Commissioner agreed with the petitioner that since there was aggravation of injury and hence reduction of earning capacity he was entitled to greater compensation. The Company went to the High Court on appeal.

Judgement

Their Lordships after a careful scrutiny of all evidence available to them came to the conclusion that in fact when the workman made his second application his loss of earning capacity was 100 per cent. This was also clear from the statement of the Company's doctor who had declared the workman to be absolutely unfit for work.

But the learned Judges however, after a thorough study of the relevant provisions of the Act and the Rules framed under the Act, held that a workman had no right to make a second application for compensation when compensation had been decreed for a permanent disablement. They agreed that in the case of a permanent partial disablement there might occur an aggravation. But the law as it stands has made no provision for such an eventuality.

The appeal was dismissed.

(1956 - I. LLJ. pp. 261-269).

Imperial Tobacco Co. vs. Satona Bibi (Calcutta H. C.) 27—5—55

Question

A workman was on sick leave. He came to the office to have his leave extended as he was required to do by the conditions of his service. The stress and strain of the journey was such that soon after arrival at the office he collapsed and died. Was his death caused by an accident arising out of, and in the course of his employment ?

Facts

Mohammed Syed was employed as a floor sweeper by the Imperial Tobacco Co. Ltd. On 15th April 1952 he reported sick, was seen by the Company's doctor and was granted two days' sick leave. He came back to the office on 17th to extend his leave as he was still sick. According to the Company's rules a workman on sick leave had to produce a fresh certificate from his doctor either to rejoin duty or to have the leave extended. On 17th the doctor found he was suffering

from malaria and broncho-pneumonia and recommended leave for three more days. Syed should have returned on 20th but being a Sunday he did not. On Monday he stayed at home without leave. On 22nd he came to the office on a rickshaw. He was so ill and weak that when he arrived at the gate he had to be helped out, and carried to the gate house. As his condition was rather bad he was carried upstairs to the dispensary. Here the doctor found him in a dying condition and gave him an injection. A few minutes later he died.

Syed's mother, Santona Bibi, claimed compensation on the ground that her son's death was caused partly by disease and partly by the stress and strain of the journey undertaken as required by the conditions of his employment. The Company contended that the death was due solely to disease. The Commissioner of Workman's Compensation decided in favour of Santona Bibi. The company went on appeal.

Judgement

Their Lordships going through the evidence before them found that both parties, to win their case, had generously made use of half truths and whole lies. They had some very hard words against the Company. Carefully shifting the evidence they came to the conclusion that Syed was a very sick man on the 22nd. He had to report himself to the Company's doctor either to rejoin duty or to have his leave extended. A man suffering from broncho-pneumonia needed above all rest in bed. Because of the rules and the shortness of the leave granted by the doctor the poor man was obliged to undertake this journey which was too much

of a strain on his weakened body. This journey aggravated his illness and caused his death. Hence the death was due partly to disease and partly to the journey. Their Lordships upheld the decision of the Commissioner and dismissed the appeal with costs.

(1956 - II. LLJ. pp. 35-40)

Santan Fernandes vs. B.P.Ltd. (High Court of Bombay) 27—9—55

Question

A young man working on board a ship collapsed and died of heat stroke. The temperature that day was only 101°F. Can his dependents claim compensation on the ground that the nature of the deceased man's work was a contributory cause and hence death resulted in the course of, and out of his employment?

Facts

Joachim Fernandes was a scullion on board the Company's good ship, the S. S. British Chemist. One day in July 1953 when the ship was near Bahrein the boy collapsed, lost consciousness, developed a high temperature (110°) and died soon after. His task on board was to serve food to officers and members of the crew, 56 men in all. He had, during the course of his duties, to make frequent and regular trips to the cold-storage where the temperature was very low, then from there to the kitchen where the temperature was high and after that to the dining room. The mother of the boy, the applicant in this case, contended that this frequent variation in the temperatures, to which her son was continuously subjected caused his death. The Company denied the contention saying that the temperature on

the day the scullion died was nothing extraordinary, only 101 degrees, and that after all he had not to make so many trips to the cold-storage and kitchen.

"The learned Commissioner for Workmen's Compensation observed in the course of his order that no evidence was led on behalf of the applicant to show that the work of the deceased exposed him to special risk of heat stroke. The learned Commissioner said that the deceased scullion had to work under cover, that he was not exposed to the rays of the sun or the heat of the engine room or heat of the kitchen and that the character of his employment 'was not such as to create or intensify the risks that arise from extraordinary natural causes.' The learned Commissioner came to the conclusion that the employment of the deceased did not expose him 'to some peculiar and extraordinary danger' and therefore it could not be said that he died of an injury by accident." He accordingly dismissed the application. The petitioner appealed.

Judgement

The Court, however, did not agree with the learned Commissioner. After a careful study of the nature of the scullion's work on board, their Lordships came to the conclusion that the death was an accident in the course of, and out of the employment of the deceased. He was continuously and frequently subjected to great and sudden variations of temperature when through the course of his duties he had make frequent

trips to and fro between the kitchen, cold-storage and the dining room. He was the only scullion on board and had to serve 56 men.

The Commissioner's decision was reversed.
(1956 - II. LLJ. pp. 21-25.)

Bai Diva Kaluji vs. Silver Cotton Mills Ltd. (Bombay H. C.) 15-12-55

Question

A normal healthy man while working suddenly collapses and shortly after dies. According to medical opinion death was due to heart failure. Can death in these circumstances be said to have been caused in the course of, and out of the employment of the deceased workman?

Facts

On a hot day in June 1953, Kaluji Shivaji, who was a weaver employed by the Silver Cotton Mills Ltd., of Ahmedabad, was working on the first shift which commenced at 7-30 a.m. At 3-30 p.m. he collapsed and lost consciousness. He was carried to the hospital where some stimulants revived him. He went home and that very night, at about 12 p.m., he died. His widow applied for compensation but the Commissioner for Workmen's Compensation rejected her plea on the ground that there was no evidence to show that the man was suffering from heart trouble and that that trouble was aggravated by the man working on that particular day. She appealed.

Judgement

Their Lordships admitted that there was no direct evidence to show as to what the man died of. There was no *post mortem* examination. A doctor Vaidya giving evidence on behalf of the applicant had given as his expert opinion that the man had died of heart disease. He had further stated that unconsciousness is a sign of a disease and work is likely to accelerate the death of a person suffering from heart trouble. The police surgeon who had attended to the man after he had collapsed had stated that the man had complained of giddiness and feeling faint. The expert opinion of the Dr. Vaidya was based on probabilities. In the case those probabilities were reasonable. The Court accepted the conclusion of the doctor that the death was due to heart failure. If that is admitted then it follows that the man was suffering from heart trouble. This trouble was aggravated by the nature of the man's work. Hence death was caused due to an accident in the course of, and out of the employment of the workman. The Commissioner's decision was reversed and the applicant's appeal succeeded. A sum of Rs. 3,500 was granted as compensation to the dependants of Kaluji Shivaji.

(1956 - I. LLJ. pp. 740-42.)

Sundaresa Mudaliar vs. Muthammal (High Court Madras)
3-1-56

Question

A man employed as a car driver goes to repair a motor pump belonging to his master and while working at it falls into a well and is drowned. Is compensation due on the ground that the accident happened in the

course of, and arose out of his employment? He was after all employed to drive a car and not to repair pumps.

Facts

The deceased Murugan was employed as a car driver by Sri Sundaresa Mudaliar. This Sundaresa Mudaliar, besides owning three motor cars, had also 7 or 8 pump sets at Mallamooppanampatti and elsewhere for irrigating fields. On May 10, 1953 Murugan with an employee of his master went to Mallamooppanampatti to fix a pump which had gone out of order. While going down into the well he lost his balance, fell in and was fatally injured. He died the next day. The widow of the worker filed an application for compensation and was granted a sum of Rs. 1,500. Sri Sundaresa Mudaliar appealed against this decision.

The appellant contended that no compensation was due as the accident did not occur in the course of the man's employment. He was a car driver and he had no business to meddle with pumps. Besides the accident was brought about by the gross contributory negligence of the deceased.

Judgement

Ramaswami J. after an elaborate study of English and Indian case law held that "the accident must arise from a risk reasonably incidental to the work which it is the duty of the workman to perform giving (the statute being remedial) a wide and liberal interpretation to the word "duty" and whilst the workman is engaged about that employment and not acting outside the scope of the employment, and the accident

must have arisen when the relationship of employer and workman can reasonably be held to have been subsisting."

"If the workman is injured while doing work which, although not strictly the work required of him by the terms of his contract, is yet such as a reasonable employer, had he been present, would reasonably be expected to acquiesce in the workman performing in the special circumstances (although strictly not an emergency) and if such work is for the benefit of the employer, and such as the workman is competent to perform, then the workman in such a case is not outside the scope or sphere of his employment, and is within the protection of the Act."

Murugan as motor car driver could be expected to know something about motor pumps. Hence he was competent. He was working for the benefit of his master. Servants are expected to do jobs other than those they are employed to perform, when they are competent. His Lordship therefore, held that the fatal accident to Murugan happened in the course of, and arose out of his employment. When the accident is fatal negligence is no bar to compensation (S. 3).

The appeal was dismissed with costs.

(1956 - II. LLJ. pp. 52-57.)

F. C. Rodrigues

Levels of Living

Sociologists are not without their worries and woes; their worries when they try to examine the words and deeds of men, and try to assemble them into neat conclusions; their woes when they want to express their conclusions in mathematical dialect. They are not sky-pilots like pure mathematicians who fly at ease in the higher regions of the abstract; they are pedestrians who at every step stumble against concrete quantities. Their walk is hesitant and their talk hazy. It is precisely when they want to be precise that they are most consciously inaccurate and unrealistic. Let us take one of their most favourite expression: the average man. In some way or other, an average man is supposed to be a type. "The average clerk may be supposed to mean one who receives the average income of all clerks, whose expenditure on necessities and on luxuries is the average of all of his class, who takes the average amount of interest in his work, of average ability and average age" (A. L. Bowley) ⁽¹⁾. Quételet's average man in contrast is of average height, weight, strength, girth, and lung capacity, with eyes of normal range and medium tint, in short, a "mean" man (the type from which all other men have deviated in their anthropological measurements) ⁽²⁾. In newspapers, the average man will refer to the type around which the largest number will be found to hover (the mode) or about which there are as many below as there are above (median). When we deal with measurable quantities, we may

⁽¹⁾ A. L. Bowley, *Elements of Statistics*.

⁽²⁾ Cf. *Physique Sociale*.

succeed in putting some meaning in our sociographic surveys; but if we dabble in factors which escape exact measurements (intelligence, will power, virtue, etc.), our sociological conclusions are little better than infantile stammering, the most glaring instance being laws of religious sociology.

Comparing Nations

When comparing conditions obtaining in different countries, it often happens that patriotic citizens show themselves astonishingly partial. A Frenchman would feel that his level of living is superior to the English level, merely on the plea that French cooking is better; he would feel it is inferior to the Western German because the rate of housing development is much slower. An Indian clerk who has a sweeper, an ayah, and a bearer would feel effortlessly better off than an American manager who cannot find a single servant. Life is a good deal more complex than chauvinism would suggest, and for the sake of being objective, many factors have to be taken into account for a fair comparison of the levels of living in different countries. Mr. J. Meraud studies a few fallacies due to partial comparisons⁽³⁾. He first notes that both capital and income should be noted before comparing conditions, capital being the stock of goods accumulated in the past, and income being the stock recently produced or immediately consumed. If we calculate the percentage of lodgings sheltering more than 1.5 persons, nations are arranged in the following descending order, Sweden, France, West Germany, Belgium; but if we take as point of comparison the number of houses

⁽³⁾ Revue de l'Action Populaire, Dec. 1955

built in 1952, the order becomes: West Germany, Sweden, Belgium, France. Similar inversions would appear if other factors were considered, e.g. the number of cars produced, cars owned or cars bought during a given year.

A question suggested by the preceding remarks arises spontaneously; when comparing conditions of life between nations, must one rank them according to the wealth and the facilities available or the wealth and facilities actually utilised? Should we calculate the railway mileage per square mile, the number of miles of railway-line per inhabitant, the number of bogies per inhabitant, the number of inhabitants per bogie available, or the number of miles actually covered per inhabitant? In the line of health and sanitation, unexpected contrasts are recorded; the number of people per doctor is 750 in the U. S. A., 1,200 in France, 1,400 in Sweden; the number of people per hospital beds is 70 in France, 90 in Sweden, 102 in the U.S.A.⁽⁴⁾; the infant death-rate per 1,000 living births is 29 in the U.S.A., 21 in Sweden, 46 in France.

UNESCO at Work

It was with a view to facilitate international comparisons, that in 1954 a Committee of experts, convened by the UNESCO secretary-general jointly with the I.L.O. and U.N.E.S.C.O., submitted a report on international definitions and measurements of standards and levels of living; it was commented upon by governments, the Statistical Commission, the Food and Agri-

⁽⁴⁾ U. N. O. Yearly Statistics, 1953. The definition of doctor or of hospital-bed should be elucidated.

culture Commission, the World Health Organisation, and various trade-unions and other volunteer organisations in the course of 1955. Their findings invite discussions.

In international terminology, "level of living" refers to actual conditions, to what is; "standard of living" to the conditions people regard as fitting and proper, to what should be; and "norm of living" to desirable conditions for specific purposes (v.g. scale of wages fixed in a labour contract).

The level of living should be the resultant of various components; the proposed components were twelve in number: health, including demographic conditions, food and nutrition, education including literacy and skills, conditions of work, employment situation, aggregate consumption and savings, transportation, housing including household facilities, clothing, recreation and entertainment, social security, human freedom.

Finally, the bearing of each component is to be estimated by means of parameters, which were called indicators, specific factors of a certain component which might measure its value, e.g. calories and protein content in food and nutrition⁽⁵⁾.

Health Indicators

For the measurement of health, the following indicators were proposed⁽⁶⁾: expectation of life at birth,

⁽⁵⁾ UNESCO Social Commission, E/CN5/299 and 302.

⁽⁶⁾ Indicators were proposed only for the first seven components.

crude death-rate, infant mortality rate, number of hospital beds in relation to the population, number of physicians in relation to the population. Such indicators have the great merit of allowing "quantification", but they call for discussion. Though they purport to express only what is (the level of living), they may in a hidden manner contain a reference to what should be (standard of living) e.g. the mention of life-expectation at birth and crude death-rate implies that longevity is desirable. On the other hand, life-expectation or crude death-rate do not necessarily reflect the state of health itself in a community; in some countries where marked improvement is shown in the tuberculosis death-rate, there has not been a corresponding fall in the number of tuberculosis cases. Again the sum total of degenerative diseases tends to increase with longevity. The indicators submitted have their limitations. Other indicators are desirable. Among other recommendations, the representative of W. H. O. suggested that search for health-indicators could be made in various fields: nutrition (crude deficiencies, growth and development), communicable diseases (parasitic, bacteriological, rickettsial and virus), environmental conditions (water supply, disposal of excreta, overcrowding in houses,) death-rates by causes, (sex, age and social groups), morbidity and incapacity statistics (sickness rates, absenteeism from school or work, accidents, incapacity), mental health (suicides, homicides, delinquency, drug addiction, alcoholism).

Such a study of the health component of the levels of living and the choice of indicators will take time. It involves research in many fields e.g. medicine, sociology, genetics, economics and statistics. It should be

carried out not only for individuals but at the household level. This would suppose that indicators be well defined, and be maintained for a long period of time, so as to permit somewhat safe conclusions about the progress or regress of health in the same country at successive intervals. Moreover a like study and like choice of indicators should be adopted by all countries; failing which any comparison on an international scale would be meaningless. Were even an "average level of health" to be obtained in that manner, it would be hardly illuminating. From the social point of view, it would be most desirable to divide the study and collation of statistics according to the various groups of the population, assorted according to age, sex, income and region.

Finally it must be noted that the surveys made so far yield information which is negative; they bear on disease and death rather than on health. As health indicators, one would like to list factors which positively promote vigour and longevity, in other words the contribution made to health by recreation, security in employment, mental health, domestic and civic peace and other such elements. All are not mathematically measureable, but a descriptive background of the region, climate, culture and social conditions would be necessary to give all "quantifiable" indicators their proper focus.

Calculating Indicators

When quantitative measurements are possible, there remains the difficulty of dealing with the element of quality. The number of shoes, boots, slippers

and all varieties of footgear does not tell us all about the level of living; one class may buy 20% more shoes and pay 66% more than another. Must the extra expenditure be supposed to correspond to a superior quality? One may assume it is so when all the transactions take place in the same country or at least in the same region. It will rarely be so in different countries. Much of the difference in price will largely be due not to quality, but to extrinsic factors: difference in the effective demand and supply in the two markets; also difference in the monetary units. At times quality is estimated in terms of other elements v.g. the quality of a car is valued in terms of its weight, a very approximative estimate, but even so comparisons between nations remains difficult. Mr. J. Móraud quotes an instance noted by the O.E.E.C.: taking the U.S.A. as the standard with an index 100, the number of cars purchased per head was 100 in the USA, 9.1 in France, 7.8 in U.K., 7.1 in West Germany, 3.8 in Italy, if quality is not taken into account; on the contrary if the quality (measured in weight) is calculated, the ratio becomes 100 in the USA, 7 in France, 5 in U.K., 3 in West Germany, 2 in Italy.

The above example brings out the perplexity there may be in choosing between two indicators for the same component of the level of living. What would it be if there were a few others? What if we align the various components with their several indicators?

Could we not turn the difficulty by resorting to physico-chemical units of measurements? Fuels could be compared in terms of thermic units, drinks in terms of alcohol contents, etc. But is a living being

reducible to physico-chemistry? Is not a menu different from an ingurgitation of calories? Have taste and custom no bearing on the style of living? Moreover the caloric content is no correct measurement of nutrition. Can we compare diet in France and Turkey when the available daily calories per head in the first (2.850) is made up of 40 per cent calories from vegetable source and 28 per cent from animal origin whilst in the other the percentages corresponding are 71 and 9 of their total (2.650). Similar remarks can be made on the diets of India, Ceylon, China, Indo-China, Indonesia, and Japan.⁽⁷⁾

Money as Measure

In order to bring clarity and ease in comparisons, it is natural that research workers should seek to work out and find one single unit in which all, or at least, the material indicators could be expressed, and quite as naturally attention was from the first given to money. At first sight, it looked a very convenient unit of measurement. Both national income and national consumption, can be expressed in money, though they are different (the national income including consumption, and investments for future production) and though the measurements are only approximate. For purposes of international comparisons, one should however note that a variable proportion of the

⁽⁷⁾ Indian diet is said to have had in 1949/50 as per capita per diem at retail level 1702 calories with 43.4 grams of proteins (5.7 grams having an animal origin). Is such an averaging of diet useful for international comparison? Is it even meaningful within India with all her regional and social complex? Cf. *Economic Survey of Asia*, 1950. (U. N. O. publications) p. 203.

income is devoted to investments. The real trouble comes from the many currencies in existence and their variable fortune. The official exchange-rates can be utilised for passing from one currency to another, but they do not help much to estimate the relative purchasing power of a currency in its own country. The comparison would call not for a rate of exchange but for a rate of "equivalency". The comparison is hardly possible even in the Steel-coal Community of West Europe. The Belgian franc will fetch 70 French francs on the exchange, but will buy in Belgium what is bought in France for 76.5 francs. The purchasing power of a currency partly depends on the structure of an individual's consumption. For an American desirous of living in American style one dollar purchased in the USA (1950) what was purchased by 313 francs in France; but for a Frenchman living in French style the same dollar had no greater purchasing power than 223 francs in France. A commodity largely in use in France is dearer in the USA where it is not so easily available; which suggests that when you are in Rome, it is cheaper to do as the Romans do. What then should we take as rate of equivalency in levels of living? Certainly not the official exchange rate which was 350 francs to the dollar, but should it be 223 or 313 francs to the dollar? Statisticians usually would take the geometric mean, 264. 264 is an exact number, but what does it measure exactly in terms of human satisfaction?

Further Questions

The preceding observations were made on the hypothesis that the countries had their level of living kept at the same ratio between their real wealth and their

actual consumption. As happens for individuals, some nations may be eating up their capital and consume more than their income would justify, whilst others carefully measure their consumption on their real produce. And how are we to estimate the national wealth, were it only with regard to the stock of goods produced in the past and liable to depreciation or appreciation?

In any case one could not translate into financial dialect the value of climate, monuments, museums, libraries, exhibitions, cultural heritage, educational facilities, etc. Could even one estimate in money life-expectation, number of working hours, number of rooms per inhabitant, facilities for transport, etc.? One could of course take one given country as basis and fabricate indicators in a necessarily arbitrary manner, and then adjust the parallel indicators elsewhere in an equally arbitrary fashion. That would be comparing numbers and nothing else. The effort to align all such indicators, giving each one its suitable importance, and building up a grandiose synthesis so as to have a single indicator, the resultant of all the components of the level of living, would be without meaning whatever. On the other hand, it is instructive to take the components one by one, note the glaring differences between levels of living between different classes, different regions and different nations, and then attempt a more uniform levelling of conditions of life, provided it be a levelling up.

The Statistical Commission of the U.N.O. drew the following conclusions of its study and of the discussions which followed; they are commended to the

attention of social workers, were it only for fostering a vocabulary common to all:

"(a) No single index of the level of living can be devised to measure as a whole the difference in levels of living between countries;

(b) No type of monetary index as a general international measure of levels of living can be recommended;

(c) The problems of levels of living should be approached by analysis of many "components" representing generally recognized values (such as those in the fields of health, nutrition, education, etc.) and by the use of various "indicators" for the many types of components;

(d) The statistical analysis of "indicators" and "components" should be accompanied by background information of a descriptive nature;

(e) In addition to current efforts in the field of economic and social statistics to improve the factual basis of various inter-country comparisons, family-studies should be undertaken for the purpose of securing more comprehensive information on the actual conditions of life and work of individual and families;

(f) Annual reports on levels of living, as requested by the General Assembly, would not be feasible at present."

Those resolutions reveal the realistic and comprehensive spirit with which the U.N.O. and its various sections are working in order to know what man has, and what he needs, so that in some distant future he may have what he has not.

A. Lallemand

Towards a better Social Order *

Founded in 1919, the International Labour Organisation (I. L. O.) is one of the oldest specialized agencies of the United Nations. It is, in fact, the sole survivor of the intergovernmental organisations set up after World War I.

In order to bring together all those concerned with any kind of industry, the I.L.O. is composed of workers, employers and government representatives. The representatives of management and labour who attend its conventions and meetings vote according to the wishes of the employer and worker organisations in their respective countries. They, together with the representatives of member governments, constitute the "tripartite" structure which makes the I.L.O. different from all other intergovernmental agencies.

The Tenth Report of the I.L.O. (International Labour Office, Geneva, 1956) follows the pattern of previous reports. It attempts no more than to give a general picture of the Organisation's main activities, so that the Economic and Social Council may be able to fulfil the functions of co-ordination between the two organisations.

The Report is divided into four parts or chapters.

The first two chapters describe in detail the I.L.O.'s activities in a number of fields within its competence.

* Vide Tenth Report of the International Labour Office, Geneva 1956.

and it sets out to give a broad picture of the different methods of work. The activities undertaken include such items as management-labour relations, man-power and productivity problems, the development of co-operation and handicrafts, social security and living and working conditions. Then follows a description of the different methods used by the I. L. O. studies, research, preparation of international standards, operational work and technical assistance, collaboration with other organisations, etc. in each field of activity.

During the year 1955, the main concern of the I.L.O. would seem to have been labour-management relations, both in the national economy and in particular industries and undertakings. Doubtless, this concern sprang from the rapid changes in the economic and industrial structure and to diverse and complex repercussions of these developments on labour-management relations in various countries. These problems were considered at the International Labour Conference held in June, 1955, and about 144 delegates and observers took part in the discussion. From the record of proceedings it would appear that two special viewpoints were stressed at the Conference: firstly, a need of a better realisation of the basic factors, such as freedom of association, improved living conditions, and so on, affecting labour-management relations; and secondly, the importance of the psychological factors in industrial relations.

Many delegates supplied instructive information on the ways in which industrial relations were organised in their respective countries. Thus, information was

given on the scope of freely negotiated collective agreements in the United States, Canada and the Scandinavian countries. Delegates from the Federal Republic of Germany explained the working of co-management systems in certain of their undertakings. At the conclusion of the discussion a resolution was drawn up requesting the Governing Body of the International Labour Office to draw up a practical programme of action on the basis of proposals to be submitted to it by the Director General after reviewing the I.L.O.'s activities.

The third chapter of the Report is concerned with the work done by the I.L.O. in connection with the protection of the workers' rights, and so supplements, in some manner, the work of the United Nations in the field of human rights in general. Various aspects of the workers' rights are considered in turn: freedom of association, the campaign against forced labour, the abolition of penal sanctions for breaches of contract of employment, discrimination in employment, and the work regarding the status of women which the I.L.O. has been carrying out during the past year in co-operation with the United Nations.

With regard to alleged breaches of freedom of association, it is interesting to note that 138 cases were submitted to the I.L.O. on Freedom of Association, which was set up in November, 1951. The Committee has completed the examination of 113 of these cases: in 44 cases the Committee formulated certain observations and recommendations for consideration by the governments concerned; 46 cases were dismissed, after full examination of their merits, as not calling for

any further consideration; 20 cases were dismissed without being communicated to the governments concerned on the ground that the complainant had not made any case calling for an answer by the government; other cases are at various stages of examination. It needs no deep reflection to understand that the success of the Committee on Freedom of Association depends by and large on a good measure of active co-operation between the various member governments, the Trade Unions and the Committee.

The fourth and last chapter of the Report is really an account of information required of the I.L.O. by the United Nations Economic and Social Council. Whereas, the first three chapters described the work done by the I.L.O. by reviewing it under different technical heads, the last chapter gives details on matters of general interest, including the prevailing situation with regard to the application of international labour Conventions and Recommendations, general problems of I.L.O. technical assistance, projects cancelled or deferred in the I.L.O.'s programme for 1957 and the main features of I.L.O. co-operation with the United Nations and other international organisations.

As is well known the International Labour Organisation shows the way, but it does not command. Hence, member countries are not bound to observe Conventions which they have not ratified. In fact, it is up to the citizens of the different member States throughout their legislative bodies to urge their governments to ratify the Conventions of the I.L.O. The year 1955, according to the Report, shows good progress in the way of ratification of Conventions.

During the past year, the I.L.O. received 65 ratifications of international labour Conventions, from 20 member countries. Of these nine European countries communicated 30 ratifications; seven countries of Asia and the Near and Middle East accounted for 16 ratifications and four American countries for a further 19. The total number of ratifications now stands at 1,527.

In the field of technical assistance, the I.L.O. set up a new record in 1956, as the following table makes clear :

ITEM	1950-51 (18 months)	1952	1953	1954	1955
I. Experts.					
Number engaged during the year	65	134	125	70	144
Number on assignment at the end of the year	37	101	110	94	165
II. Fellows and worker-trainees					
Fellowships	6	212	135	125	114
Worker-trainees awards	—	180	206	259	306
Study grants at I.L.O. seminars.	—	94	72	122	153
III. Equipment supplied (value in U.S. dollars)	—	23,059	149,000	154,701	166,709
IV. Total expenditure (in U.S. dollars).	ex-336,316	1,876,454	2,268,106	1,983,933	2,632,222

The Report which covers 87 pages like its predecessor provides ample material for an excellent study of the working of the I.L.O. But that is not all. It brings home to the ordinary man and woman the assurance that, with their co-operation, a better and more just social order is still possible.

C. C. Clump

Documentation

*Summary of an address of His Holiness Pope Pius XII
On Painless Childbirth to European Doctors
of the Institute of Genetics, Rome, Jan. 8, 1956*

Outline of the New Method

1. Its relation with the past.

Basing himself on common human experience, on current opinions of recent times and especially on the texts of Holy Scripture, the Holy Father draws attention to the fact that mothers give birth in the most lively and anguished suffering. The new method is opposed to this.

2. The new method considered in itself.

Two general considerations put forward by the supporters of the new method guide and orientate whoever desire to outline its principal elements: the first concerns the difference between painless activity and painful activity of organs and members. The second concerns the origin of pain and its connection with organic function.

The functions of the organism when normal and accomplished in a proper manner, it is said, are not accompanied by any painful sensation. Otherwise nature would contradict

herself. Now normal childbirth is a natural function and therefore, should take place without pain. Whence, then, does such pain derive?

The sensation of pain, it is replied, is set in motion and controlled by the cerebral cortex which receives stimuli and signals from the whole organism. The reaction to such stimuli are very different — some have a very precise character and are associated by nature with determined processes (absolute reflexes). Others, have neither their character nor their connections fixed by nature but are determined by other factors (conditioned reflexes).

The sensation of pain is among those reflexes (absolute or conditioned) which arise from the cerebral cortex. Experience has proved that it is possible to call up sensations of pain, even when the stimulus which is used is, by itself, totally incapable of doing so.

In human relations, these conditioned reflexes have a most efficacious agent, viz, language, the spoken and written word, or the opinion prevailing in a group.

Hence, pain experienced in childbirth is understandable, and some authors attribute it to contrary conditioned reflexes set in motion by erroneous ideological and emotional reflexes. The followers of the Russian Pavlov (physiologists, psychologists, gynecologists) availing themselves of their master's research into conditioned reflexes treat the question as follows:

3. *The basis of the new method.*

Childbirth has not always been painful, but has become so due to conditioned reflexes. These may have originated in the first painful childbirth, while heredity also plays its part, but these are only secondary factors. The chief motive is language.

Childbirth is described as "the mother's difficult hour", and said to be a torture imposed by nature. This association created by the environment causes both the fear and pain of

childbirth. Hence, when labour begins and the muscles of the uterus contract, the defence reaction against pain sets in. This pain provokes a muscular cramp which in turn causes increased suffering. So labour pains are real but caused by a falsely interpreted cause.

The normal contractions and organic sensations accompanying childbirth are not interpreted as natural by the central organs, but are deviated into the region of painful sensations due to the conditioned reflexes.

4. *The purpose of the new method.*

Hence, the aim and purpose of painless obstetrics is clear. By applying scientifically acquired knowledge it must break the association, already taken for granted, between the natural sensations of the contractions of the uterus with the pain reactions of the cerebral cortex. In this way, while negative reflexes are suppressed, positive reflexes are established to replace the negative ones.

5. *The practical application of the new method.*

The practical application of this method consists in giving mothers (long before the period of childbirth) intensive instructions about the natural process which takes place in them during pregnancy and during labour. While they may know something about this in a general vague manner, many points still remain obscure and this may lead to false interpretations. Moreover, these instructions must help eliminate those characteristic conditioned reflexes nourished by anxiety and fear.

At the same time appeal is made to the mother's will and emotion not to allow feelings of fear to arise which are based on false foundations. Thus, the mother is conditioned to reject the impression of pains which though felt, are not, as she is taught, justified, because they are based on a false interpretation of the sensation of the contracting uterus. The mother is taught to consider the natural grandeur and dignity of what she accomplishes at childbirth. Detailed technical

instructions are given mothers to insure normal labour and delivery: they are taught how to exert their muscles, how to breath properly. This instruction is given by way of practical exercises so that the technique may be familiar at the time of childbirth.

Then there is the question of making the mother actively share in the process of childbirth. She is not to remain merely passive. In fact, she is taught to adopt an active attitude and bring the process under the control of her intellect, will and emotions. In this way, she helps to bring childbirth to its termination in the manner intended by nature and with her aid.

During the period of labour the mother is not left to her own resources, but is under the supervision of trained persons who remind her of what she has learnt, and who at the proper moment, point out what she should do, avoid or change. They help her to correct mistakes, and anomalies which may appear.

This, according to Russian researchers is, in essence, the theory and practice of painless childbirth. The Englishman, Grantly Dick Read, has perfected a theory and technique not unlike that of the Russians, but his philosophical and metaphysical postulates differ substantially from that of the Russians, because his are not based, like theirs, on a materialistic concept.

6. *The extent and success of the new method.*

The new method (also called psycho-prophylactic) is asserted to have been used in Russia and China in hundreds of thousands of cases. In the West many municipal hospitals have special sections for this purpose. In France, the Communists have one maternity hospital organised according to this method, and there are two Catholic institutions which have adopted this method. As to the success of this method, it is believed that 85 to 90 per cent births taking place according to this method have been really painless.

Evaluation of the New Method

1. *Scientific evaluation.*

The new method has elements which are scientifically established, others have only a high probability, and still others remain problematic, at least for the present. Thus, it is scientifically established, in a general sense, that conditioned reflexes do exist, that some emotional conditions can be associated with certain events and this can be verified with regard to pain. But, for the present, there is no evidence to show that the pains of childbirth are due exclusively to this cause.

Again, to claim that nature would contradict herself if she made childbirth an intensely painful act, is not admitted by all. The latter hold that it is perfectly comprehensible, physiologically and psychologically, that nature in her solicitude for mother and child, should have chosen this means to bring about a consciousness of the importance of this act.

Here we must keep in mind the distinction between 'truth' and 'affirmation' of the truth. If nature made childbirth painless in factual reality, if later it became painful due to conditioned reflexes, if it can be made painless again, if all this is not merely affirmed, asserted, interpreted, but really demonstrated, it follows that the scientific results are true. If this is not so, at least for the present, then the conclusion are merely scientific "hypotheses".

Without passing any judgement, at present, upon the scientific certitude of the new method, we now examine it from the moral viewpoint.

2. *Ethical Evaluation.*

Is this method morally irreproachable? Taking into account the object, end and motive of the method, the answer briefly given is: "Considered in itself, it contains nothing that can be criticized from the moral point of view."

The instruction given about the natural process of childbirth, the correction of false interpretations of organic sensations and the invitation to correct them, the influence to avoid groundless anxiety and fear, and the assistance given to the mother so that she may help the natural process — all these are positive values to which no reproach can be made. They are benefits to the mother in childbirth and fully conform to the Will of the Creator. From this point of view, then, the method is a natural elevating influence, protecting the mother from superficiality and levity. It influences her personality, so that at the very important moment of childbirth she may manifest the firmness and solidity of her character.

From other points of view, also, the method can lead to positive moral achievements. If childbirth is free from pain and fear, that very fact may often reduce any inducement to commit immoral acts in the use of marriage rights.

With respect to the motives and purpose of the aids given to the mother in childbirth, the material action as such has no moral implication. It can and should be done for motives and for a purpose which are irreproachable, e.g. the interest presented by a purely scientific fact; the noble sentiment of love for the human person in the mother which wants to do her good; a deep religious and Christian feeling which is inspired by the ideals of living Christianity.

Yet, sometimes, the assistance given to the mother may seek an end and yield to motives which are immoral. In this case, the personal action of the individual is judged to be wrong. The immoral motive, however, does not change the assistance given at childbirth, which is good in itself, into something which is wrong. So also, an assistance which is good in itself cannot justify a bad motive.

3. Theological evaluation.

Is the new method materialistic? Is it opposed to Holy Scripture and to Christianity? Here one must remember that the ideology of a researcher and scholar is not itself

a proof of the truth and value of what he discovers and expounds. The theorems of Pythagoras, or the observations of Hippocrates which have been recognised as correct, the discoveries of Pasteur, the hereditary laws of Mendel, do not owe their truth to the moral or religious ideas of their authors. These scientific acquisitions are true in so far as they correspond to objective reality. Even a materialistic scholar can make a real scientific discovery, but this is no argument favouring his materialistic ideas. The same applies to the new method of painless childbirth.

It is even less true to say that the scientific results are true and demonstrated as such, because their authors and their culture are materialistic! The criterions of truth are elsewhere. The convinced Christian finds nothing in his philosophical ideas and culture which prevents him from occupying himself in the theory and practise with the new method. He knows that reality and truth are not always identical with their interpretation and systematization, and so it is possible to accept the one and reject the other.

4. The new method and Holy Scripture.

A criticism of the new method from the view point of theology must take into account Holy Scripture, because materialists claim that there is a great contradiction between the truth of science and Holy Scripture.

Even though Holy Scripture (Gen. 10) speaks of the pain of childbirth, this does not mean that God forbade men to use the resources of the earth to make progress, to make life more bearable and lighten the burden of work and pain, fatigue and sickness and death (Gen., 1. 25).

So in punishing Eve God did not forbid mothers to use means which would render childbirth easier and less painful. One must not seek subterfuges for the word of Holy Scripture. They remain true in the sense intended and expressed by the Creator, viz., motherhood will give the mother much suffering to bear. In what precise manner did God conceive this chastisement and how will he carry it out? Holy Scripture does not say.

Some hold that childbirth was originally painless and became painful later due to auto-suggestion, hetero-suggestion, arbitrary associations and conditioned reflexes. So far these assertions have not been proved.

Science and technique, therefore, can use the conclusions of experimental psychology, of physiology and of the psycho prophylactic method in order to eliminate the source of error and painful conditioned reflexes to make childbirth painless. Holy Scripture does not forbid this.

5. *Final considerations on Christian Obstetrics.*

Christian charity has ever taken an interest in mothers at the time of their confinement. This is applicable at the present time to the discoveries of the new method, in the measure to which they meet the approval of serious scholars. Christian obstetrics can here incorporate into its principles and method all that is correct and justified. Yet it must not be content with these in the case of patients who are capable of receiving more, nor must it give up anything of the religious values which it has turned to account up to the present time.

For the Christian suffering has a positive value. There are two points which must be emphasised here: Christianity does not interpret suffering and the cross as merely negative. If the new method spare the mother the pains of labour, she can accept it without any scruple of conscience, but she is not obliged to do so. In the case of partial success or failure, she knows that suffering can be a source of good if she bears it with God and in obedience to His Will.

For the Christian technological progress can have no absolute value as it has for the materialist. Hence, a second remark: Christian obstetrics do not attribute absolute value to the progress of science and the perfection of technique. On the contrary, that attitude is regarded as natural by materialists, and by a materialist concept of life. For them it serves as a religion or a substitute for religion. Though the Christian applauds new scientific discoveries and uses them,

he rejects all exaggerated glorification of science and culture. In their regard too, he repeats as ever and always: "Seek ye first the kingdom of God and His Justice."

The highest and ultimate value for man is to be found, not in science or technique, but in the love of God and devotion to Him. Hence, when faced with the scientific discovery of painless childbirth, the Christian does not admire it unreservedly nor does he use it with exaggerated haste. He judges it in a positive manner and with reflection, in the light of right reason, and the more vivid light of faith and love which come from God and from the Cross of Christ.

C. C. C.

Social Survey

Sadhus

Sadhus are very much in the news these days. They have formed the Bharat Sadhu Samaj, a sort of national union of all the Sadhus, with a view to work for the country's good in general and the furthering of the second Five Year Plan in particular. Meetings have been held, at one of which the Minister for Planning Mr. Gulzarilal Nanda himself presided, and resolutions have been taken. Great things are expected.

Meanwhile news comes from Delhi to say that a private member has introduced a Bill in the Lok Sabha to provide for the registration and licensing of Sadhus and Sanyasis in India. The Statements of Objects and Reasons has this much to say: "In our country the number of Sadhus and Sanyasis is increasing day by day. In the guise of a saintly order most of them indulge in vices, begging and other anti-social acts, which is undesirable and which, if not checked, will help the crime incidence to increase unabated. The Bill will in the first instance help to have their exact number

by maintaining an all-India Register. It will also save the saintly order from infamy and unnecessary exploitation. It will also help Government in the detection of many crimes in which so-called *Sadhus* and *Sanyasis* have a hand."

According to Section 2 of the Bill a "*sadhu* or *sanyasi*" includes a person who professes to belong to any religious institution or order or *Mutt* established or maintained for the preservation and promotion of the tenets or traditions of any Hindu religious denomination or any section thereof."

As it is seen in this definition the Bill refers to *sadhus* and *sanyasis* of the Hindu religion only.

The Bill lays down that no one may call himself a *sadhu* or *sanyasi* unless he has been registered and has obtained on application, a licence from the licensing authority. This registration must be done immediately on becoming a *sadhu* or *sanyasi*.

The licensing authority is to maintain a register in which particulars concerning the name of the *sadhu* before and after initiation, his age, sex and religion, his means of livelihood before and after initiation, his domicile and the name of the institution he belongs to are set forth. Every year the same authority will publish a list of the *sadhus* and *sanyasis*.

Though the licence obtained will be good for ten years the licensing authority may withdraw, cancel or suspend a licence if he is satisfied that the *sadhu* is leading an immoral or otherwise unworthy life.

A *sadhu* or *sanyasi* who has not been registered and has not obtained a licence is liable to be prosecuted and, if convicted, may be punished with a fine which may extend to five hundred rupees, and imprisonment for a term which may extend to two years or with both.

The *Sadhu* is bound under pain of severe penalties to observe faithfully the terms and conditions of the licence granted to him.

Two remarks may be made about this Bill. First the solicitude of our legislators to provide for all matters political, social and religious, though in doing so they may endanger the fundamental rights of the citizen, seems to have no limits. Secondly, it might afford some consolation to think that it is not only the Christian missionaries, foreign and indigenous, who are suspected of "fraud, force and other illicit means" in their work but also persons of the majority community who belong to "saintly orders". The Bill has been sponsored by Mr. Radha Raman.

M. Ps.

No one can blame the Government for not taking good care of our legislators. They are provided free living quarters, free railway travel — free air travel is still under consideration — a goodly monthly allowance. A recent issue of the *Lok Sabha* journal brought to the Members of Parliament the following item of good news:

"On the recommendations of the Joint Committee of Chairmen, House Committees of both the Houses of Parliament, the C. P. W. D. have agreed to provide the following additional services to members on request on payment of Rs. 1—12—0 per flat per month.

- (1) Daily cleaning of bath rooms, floors, wash basin, mirror.
- (2) Daily cleaning of W. Cs. with Vini powder. (Powder to be supplied by the M. P.)
- (3) Cleaning of cobwebs once in a fortnight."

With homes spotless, spick and span, our M.Ps. should be able to devote more time and energy to legislative work. It might also give them some more time to pay an occasional visit to the slums in and around the Nation's Capital.

Food-Stuffs

Prices of all commodities have been rising steadily during the last few months. This is especially the case in the matter of foodstuffs. Various reasons are given for this such as

smaller production of foodgrains, hoarding, speculative trading and to some extent deficit financing. The wholesale price index for the week ended August 4, 1956, stood at 392.5 compared to 315.7 in August 1955. It is true that prices had fallen during 1955. But all the same it is a fact that prices are showing an upward trend.

To bring down the prices of foodstuffs and to provide for future eventualities the Government of India have entered into an Agreement with the Government of the United States of America for the purchase of American farm surpluses costing 360 million dollars (Rs. 172 crores). India will buy wheat, rice, cotton and milk powder. The terms are very generous. Since the inception of the first Five Year Plan India has received from the United States nearly Rs. 500 crores in loans and grants. When one considers that all this help comes in spite of all the unkindly talk one hears in India against the United States one cannot but admire the generosity of the people of America. Mr. Nehru however made up for the deficiency recently when he publicly thanked the American government for their kindness.

Governments are making an all out effort to bring down the prices of foodstuffs and other essential consumer goods. 10,000 fair-price shops will be opened throughout the country immediately, certain monetary restrictions will be imposed and dealers will be asked to declare their stocks. Several hundred thousand tons of wheat and rice will be imported within the next few months.

Floods and drought have done much harm to crops this year in many parts of the country. This will only add to the difficulty. But it is hoped that imports will off-set the rise and prices will come down or at least will not rise any higher.

Solar Energy

When people had almost forgotten the solar cooker which some years ago was so much in the news and had raised

such high hopes in the hearts of housewives, word comes from Gujarat to say that a young student of a Technical Institute there has invented, or is about to invent, a radio receiver which will work on solar energy. The Government must have been highly impressed for it has granted to the student a sum of Rs. 500 to enable him to purchase necessary equipment. He will also receive a monthly allowance of Rs. 50 for his personal expenses. We hope Joshua will command the sun to stay put till we have heard the 9 p.m. news bulletin broadcast by All India Radio.

Celibacy

At a function in Coimbatore recently the Governor of Madras, who evidently is no believer in Family Planning, advised the members of the Ramakrishna Mission to give up celibate lives. "I will advise the people to close the doors on you unless you marry and have large families," he told the missionaries. He is also reported to have wondered why so many young ladies prefer education to marriage and continuation of the species.

It is really remarkable on what a variety of subjects our Governors and ministers consider themselves qualified to dispense advice. After all freedom of speech is a fundamental right and the rulers are as much entitled to it as are the subjects. When the Central Government proposes to spend Rs. 5 crores on Family Planning, establish 2,500 clinics throughout the length and breadth of the country, distribute free certain types of contraceptives, start an All-India training centre at Bombay to prepare personnel to man the Family Planning Clinics, the gubernatorial advice almost smacks of sabotage of the national effort. May the Lord protect him against the wrath of the Family Planners and their brood.

Films

The Government, said the Minister for Information and Broadcasting, Dr. B. V. Keskar, would soon be taking another step on the road to Socialistic Pattern by setting up a Production Bureau which would pre-censor film scripts. It seems there are many historical and other errors in scripts used

these days. The Film Censors are concerned only with films after they are produced. It is alleged that film producers deliberately put in pieces for the censors to cut off. As they cannot cut out everything a lot of objectional material gets through. If the script is censored before the production begins then the work of the censors would be made much simpler and the film-goer would be protected. That is all very well but the way human liberties are curtailed under one pretext or another, a person is entitled to ask wither we are heading. The chapter on Fundamental Rights in the Constitution is not meant to be just an ornament.

Agricultural Projects

Seven Agricultural Research Projects to be undertaken by the States have been included in the second Five Year Plan of the Indian Agricultural Research Institute. These projects are Bee Keeping in Bihar; Vegetable Breeding sub-station in Punjab; Plant Introduction sub-station to be opened in Travancore-Cochin, U. P., Rajasthan and Madhya Pradesh; coordinated Plant Virus Scheme in Bombay and Punjab, Bihar, Madras and Madhya Bharat; Bunt Control Scheme in Punjab and four regional sub-stations of I. A. R. I. to be opened in Madras, U.P., Assam and Rajasthan.

Medical Care

During the second Five Year Plan period Government will spend Rs. 1.51 crores on State schemes for providing dental care in district hospitals.

A provision of Rs. 34.50 lakhs has been made for the development of the Homeopathic system of medicine.

Ambar Charka

During the first year of the second Plan 75,000 Ambar Charkas will be made. Madras State is allotted 20,000 of these.

These modern charkas have been made much of, perhaps a bit too much. They are expected to solve to a great extent unemployment in rural areas, and supply plenty of cloth to people in all walks of life. But many, who have some

knowledge of textiles doubt whether the great expectations raised by the propagandists will be ever realised, even partially. A West German textile engineer, imported by our Government to express his views, has strongly opposed the adoption of a large scale Ambar Charka programme at the expense of the mill industry. In his opinion the cloth produced from the Ambar Charka yarn would be too expensive for most people. Payment of higher wages to those working on the Ambar Charka without any compensatory higher production would result in higher production cost which would affect adversely the whole economy of the country. In her present financial position India could not afford to subsidise production of such cloth for a very long time.

The new Finance Minister has raised the excise duty on certain types of cloth, with a view, it is said, to (curtail sales) and mop up excess profits. In spite of strong opposition the Lok Sabha has passed the Bill which provides for this raise in excise duty.

Prices have risen so much that the purchasing power of the rupee, in term of pre-war wholesale prices, has slumped to less than one-fourth.

N.C.C. & A.C.C.

India will have 17 lakhs of cadets of the National Cadet Corps and the Auxiliary Cadet Corps at the end of the second Five Year Plan. Rs. 31.7 crores will be spent for this purpose. The N.C.C. will increase at the rate of 30,000 a year and the A.C.C. at the rate of 150,000 a year. The strength of the N.C.C. at present is 570,000.

The special features of the expansion are: the raising of 24 senior division technical units in various States, a marked expansion of the junior wing of the girl cadets, and the doubling of the strength of four air squadrons in Bombay, and Delhi and the creation of three new air squadrons in West Bengal, Orissa and Rajasthan.

In the South women cadets, it is reported, have been permitted to wear saris on certain occasions. The sari might

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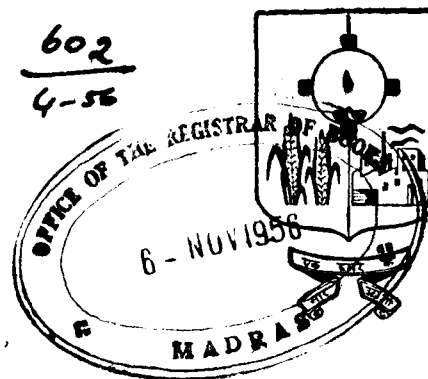
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SOCIAL ACTION



NOVEMBER 1956

Bhoodan Troubles

Adivasi Culture

Productivity

Labour Legislation

Rs. 10

reduce the operational value of the cadets but it should definitely add to the aesthetic value !

Patent Medicines

With the coming into force of the Drugs (Amendment) Act, 1955, labels of patent and proprietary medicines should display in the prescribed form and in a manner readily intelligible to the medical profession, the true formula and the list of ingredients contained in them.

The Central Drugs Laboratory will not register any more medicines with undisclosed formulae. Registration certificates hitherto granted have become inoperative.

Pains, aches and ailments of every description are always with us and so are remedies to cure every one of them. A lot of the so called patent medicines are no medicines at all. Besides doing harm to the body they rob the poor of their hard earned money. Now that the manufacturers are forced to disclose their formulae some check may be placed on the unscrupulous anti-social elements.

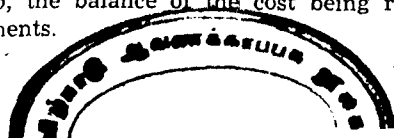
Sewing Machines

The Central Social Welfare Board has accepted a scheme sponsored by the Industry and Commerce Ministry to supply sewing machines on a hire-purchase basis to women of low income groups, to enable them to earn a supplementary income.

In the beginning the scheme will be tried on a limited scale in a few selected centres where the Board has the necessary agency for undertaking the work.

Also envisaged in the scheme is the starting of production centres, where garment making can be undertaken by women who receive the machines.

Initial payment to be made for a sewing machine will be about Rs. 25, the balance of the cost being recovered in monthly instalments.



F. C. R.

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This Side and That

Bhoodan Troubles

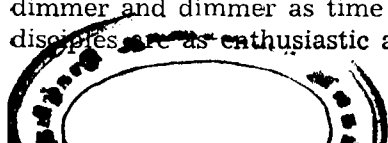
The Bhoodan movement started with quite a few trump cards. It had the blessings of Gandhiji, with all the social, political and religious prestige those blessings conferred. It answered the awakening of the countryside which Zamindari Abolition and Tenancy laws had stirred into expectations of plenty ; it was boosted up by special legislation which in many States fostered the smooth working of land donations and distributions. It was also championed by the main political parties (Congress and Praja-Socialist) as it looked closer to Gandhian ideals than their own programme did. Even the Indian Communists felt at a loss when seeking arguments against it. Editors in India and elsewhere were ransacking their vocabulary to heap praise on this unique experiment that was to counteract the Communist appeal. Its early achievements were splendid indeed, and revealed the immense possibilities of the Indian countryside.

Yet as far as the ever-growing aims and objects of the promoters are considered, the stark results are much below expectations. The target of 50 million

acres to be collected before the end of 1957 is very far off; about one tenth only has been collected, and much less has been distributed (in five years, 4.2 million acres were collected and 5 lakhs distributed). Were the movement to keep going at the same rate, it would take some five decades to collect the land and five centuries to distribute it.

Factors of Decline

Shri R. M. Rao, in *The Eastern Economist*, makes a cautious analysis of the fortune of Bhoodan. Undue enthusiasm was created from the first by publicists and politicians; expectations were raised day by day and centred round the pathetic symbolism of an old weak and weary pedestrian going from village to village, who was moved to fix optimistic targets and who was not even followed up by a sluggish legislation. As the targets were raised and legislative achievements slowed down, the ideals were inflated and fragmented. With the idea of 'gift' placed at the centre, the movement was broken into shramdan, buddhidan, sampattidan, sarvaswadan and finally jeevadan, the gift of one's life. Aims were pitched higher and higher, but difficulties in collecting and distributing land kept increasing. Had the pioneers concentrated their efforts on changing the original Telengana experiment into a model community they would have given the nation and its leaders an object-lesson that would have proved irresistible. At present signs of stagnation are distressing, and Bhoodan might share the fate of Gandhian economics and fade out. Even the ideal of charity and solidarity it aroused among the millions may grow dimmer and dimmer as time goes on, though Vinoba's disciples are as enthusiastic as ever.



Land Ceilings

Land donations were hampered by measures on land ceilings (this was only one of the factors); in the eyes of the land owners, generosity would have invited government to prescribe lower ceilings which would have brought down agricultural production. It is possible that Bhoodan may get a respite since the Planning Commission itself admits that re-distribution of land below a certain acreage may "yield relatively meagre results."

According to The Planning Commission, matters stand as follows: "a basic holding" (minimum needed for profitable cultivation) is to be three and a half acres of irrigated land or ten acres of unirrigated land; "a family-holding" (what is necessary for a family of average size) should be three basic units, and the "maximum holdings" (three family holdings) means some 90 acres of unirrigated land. On the other hand, many States have put the ceiling at 150 such acres, whilst making exceptions for plantations, orchards, etc.; which measures go to prove that large holdings have a productivity of their own.

Lowering legal ceilings would lower total production and cramp the generosity which large owners may feel for the Bhoodan movement.

Communist Developments

From the social point of view, a few developments in Russia are worth noting. The first is the advent of automation in industry; so far, there is no factory completely automatized, only a few small ball-bearing

units. But the sixth Five-Year Plan (ending in 1960) foresees the full automation of steel-rolling and pipe-rolling machinery and of some processes in coal and oil industries and a few others (butter-making, bakery, confectionery). The propaganda for automation is on and it is already stated that "automation is a foe of workers in a capitalist country but a friend in Communist lands!"

A second point to note is the plan of stressing technical education on a vast scale, prolonging schooling and concentrating school boys and girls in boarding schools. Co-education, suppressed by Stalin, is being re-introduced, the study of foreign languages encouraged, and secondary education made compulsory and fee-paying as far as possible. The purpose is to train four million scientists and technicians relentlessly dedicated to the Communist ideal.

The third development implements the policy of de-stalinisation announced by Krushchev; all the textbooks are being revised and purged: Ivan the Terrible and Catherine the Great, whom Stalin had given as Russian heroes during the World War, all past historical statesmen, writers and scientists, are being repainted in the class-colour and denounced for their feudal prejudices and tyranny over peasants and workmen. Thus the cult of personalities is abolished, or, more correctly, the cult is monopolized by the two personalities of Marx and Lenin, and the Communist policy of zigzags suitably maintained.

A. L.

Missionaries, Anthropologists and Adivasi Culture

There are at present in India some 20 million people, or 5 % of the total population, who belong to the Scheduled Tribes and whom we commonly call Adivasis or Aborigines.¹ These tribes are concentrated in the hilly and jungle parts of the country and history tells us that most of them once occupied the fertile river valleys and plains of India. But at one stage more powerful peoples drove them away from their homes and they took shelter in their present habitat, where they tried to preserve their culture and race, secure from the impact of the conquerors.²

Contrary to what some anthropologists such as G. S. Ghurye and others³ may suggest about the Adivasis representing only a backward section of the Hindu Community, it is a commonly accepted fact that there is a vast socio-cultural gulf between them and the inhabitants of the plains of Assam, Bengal, Bombay and other States.⁴ But for centuries these tribals have been in cultural contact with their more advanced neighbours and have undergone, what is

¹ See D. N. Majumdar, "The Tribal Problem", THE ADIVASIS (Delhi Public. Div.) pp. 23-24.

² See T. C. Das, "Social Organisation", THE ADIVASIS, p. 99.

³ D. N. Majumdar, OP. CIT., p. 25.

⁴ See S. K. Chatterji, "Tribal Languages", THE ADIVASIS, p. 70 and D. N. Majumdar & T. N. Madan, AN INTRODUCTION TO SOCIAL ANTHROPOLOGY, (Bombay, Asia publishing House, 1956), p. 166.

called in technical terms, the phenomenon of acculturation. D. N. Majumdar describes it as a process whereby one way of life is imposed upon another.⁵ This may lead to assimilation of the new culture or to a breakdown of the old tribal culture, often resulting in loss of vitality, degeneration and depopulation. The disappearance of most of the aboriginals of U. S. A. and Australia is a tragic example of the evil effects of acculturation. But acculturation may also meet with resistance on the part of the Tribals. The tribes of Chota Nagpur are an illustration of such a reaction. They have developed a new-found sense of strength and opposition which has grown into the Jharkand movement demanding autonomy in cultural, social, economic and political matters.

Although no formal study of this problem seems as yet to have been made, elements for a possible discussion are found in the works of various modern anthropologists. These anthropologists have shown in passing the influences, good and evil, which the contact with superior cultures have had on the tribes. It is when speaking of the effects of modern civilisation on the aborigines, that they mention also the influence of the Christian Missionaries.

It is indeed a well known fact that since the missionary movement began to spread in India, in modern times, these tribes have attracted the attention of the missionaries and many tribals have been converted to Christianity in regions like Assam, Chota Nagpur and others. The Niyogi and Rege reports, which of late

⁵ IBIDEM, p. 27.

have created so much confusion in the minds of many, though they treat of the problems concerned, will be left out of consideration. We limit ourselves to what anthropologists, that is people who call themselves scientists and are therefore supposedly unbiased students, have said about the problem.

1. Influence of Modern Civilization on Adivasi Culture

Scientists like Verrier Elwin⁶ and in a lesser degree D. N. Majumdar and T. N. Madan⁷ are rather critical in their appraisal of this influence. Whilst admitting that certain benefits have accrued to the aboriginals from the British administration, such as the suppression of human sacrifice, headhunting, murder for witchcraft, they violently attack the British for their segregationist policy, which, so they say, was practised according to a divide and rule policy and is the root of the separatist movements among the Nagas, the tribes of Chota Nagpur and others.⁸

Verrier Elwin shows how the British policy was not able to stop the alienation of land which had been going on for centuries. Their prohibitional measures with regard to hunting, deforestation and soil erosion, badly affected those tribes that depended on hunting, food-gathering or shifting cultivation.

The animosity of the above mentioned anthropologists and many others besides against the British

⁶ V. Elwin, *THE ABORIGINALS*, (Oxford Pamphlet on Indian Affairs, No. 14, 1943) pp. 4-5.

⁷ OP. CIT. *Passim*.

⁸ Jawaharlal Nehru, "The Tribal Folk", *THE ADIVASIS*, pp. 3-4.

Administration and its obvious shortcomings is understandable. But Verrier Elwin and his school go even further. He makes a sweeping denunciation of the influence of modern civilisation as such, as being the great cause of tribal decay. He lists prohibition, education, the opening of roads, mining, industrialisation, law, foreign dress and contact with Europeans as fatal causes.⁹

To give this grave accusation its due, we must admit that it contains some amount of truth. A smattering of education, or a superficial cultural contact, especially if this is not controlled and guided by some sympathetic tutorial agency, may cause great damage in the minds of the tribals. The framework of primitive culture and all the inhibitions and social controls going along with it, may break under the weight of the imported superior culture. As a result the individual may get maladjusted both to his primitive environment, which he has outgrown and to the new surroundings in which he has not yet been integrated. But we must make here an important distinction between a culture which is good in itself, and the use of that culture, which in the hands of unscrupulous exploiters and profit-seekers, may be a tool of destruction.

II. Influence of Christian Missionaries

These anthropologists, however, do not hesitate to mention the influence of the missionaries as one of the many unfavourable elements of British rule and of the influence of Western Civilisation.

⁹ OP. CIT., pp. 12-18.

Let it be noted here, that we do not discuss the problem from the economical point of view nor from the religious, but merely from the socio-cultural viewpoint. The question is: has the influence of the Christian missionaries been detrimental or favourable to the cultural uplift of the Adivasis?

Verrier Elwin, himself an ex-Christian missionary, who became an anthropologist and a great protagonist of the Adivasis, would have us believe that the missionaries have not solved the problem of acculturation from inside, i.e. from the basis of the adivasis' own life and culture, but have changed them or assimilated them entirely into a new community. If the aboriginal becomes a Christian, he generally finds himself deprived of the moral and social sanctions under which he has grown up, of the free and natural recreations to which he is accustomed, and in many cases he sinks into moral and economic degradation.¹⁰

Dr. Elwin wrote this some 15 years ago and we might dispose of it as being the utterance of a biased man, if it were not that today other Indian anthropologists seem to take up the same line of thought. D. N. Majumdar and T. N. Madan in their recent book¹¹ attack the missionaries on the grounds that, through their preaching, they have interfered with the social and religious life of the "natives", that they have shattered the coherence of this culture by the bans with they put on certain dances and the

¹⁰ OP. CIT., pp. 14, 17, 25.

¹¹ Elwin's book was published in 1943, the one of Majumdar and Madan in 1956.

dormitory institution, and have thus lead it to disintegration. "The result", they say, "of these contacts has often been disastrous so far as their (the adivasis') religions are concerned."¹² Everybody will admit this. The missionaries have brought a new faith and their preaching has been disastrous to the animistic beliefs of the tribals. But from other places in the same book,¹³ it is clear that the authors understand, conversion and they mean forced conversion — as a total alienation of one's culture and one's original allegiance to it. Shall we call such language totally free from bias? Or is it that the authors have not examined thoroughly enough the mentality of the missionaries, who surely do not call their flock "savages" or "natives", and of the Christian tribals, as well as the relationships existing between either party? But the problem of conversion is perhaps far deeper. He who has never gone through that tremendous human experience which we call conversion, but who has to study it from outside, will never get at the very core of this phenomenon and will necessarily consider it as a form of coercion and alienation.

Another point to which the authors continually come back is the dormitory, an educational institution fairly widespread among the tribes of Central and North East India. The authors deplore the fact that the missionaries have dissuaded their Christians from going there and of having brought this institution into disrepute.¹⁴ But every right-thinking person, be he

¹² IBIDEM., p. 166.

¹³ Cfr. OP. CIT., pp. 270-271.

¹⁴ IBIDEM., pp. 137, 139, 140.

a Hindu or a Christian, who knows something of the dormitories and of the pre-marital sexual liberties which were freely practised in these institutions, will admit that such practices were morally evil, sinful and degrading, and that therefore it was desirable that they should be suppressed. If one approves of the eradication of headhunting, human sacrifices and witchcraft, because they are moral evils and debase human nature, then one has also to approve of the elimination of morally evil dances and institutions like the dormitory. But the problem does not stop here. To ignore or at least not to mention that whilst removing these evils, the missionaries have usually replaced them by something better, is to show that one is prejudiced. The missionaries have forbidden their people to practice the old spirit worship, but they have taught them the elevated worship and morality of the Christian religion. They have attacked the dormitory institution but have opened thousands of schools for the adivasi youth, both Christian and non-Christian. A mere glance at the missionary methods would show that as a whole the missionaries have respected and retained whatever was good and beautiful in the original culture. They have in fact done much to save that culture from total degeneration and oblivion and have integrated it into a new cultural whole.

On the other hand the missionaries themselves, when discussing these questions should endeavour to free themselves from bias, as it is only then that truth will be reached. But freedom of bias in such a value-laden factor as religion and culture is very difficult indeed. The missionaries then, must admit that their activities have led to a certain disintegration of the

original adivasi culture, and that at times they have acted, may-be unconsciously, with ethnocentric prejudices. Whatever it be, it is obvious that conversion, which in theory is a change of religion, not of culture, in practice necessarily entails a certain change in culture, because man acts as a whole and there are no watertight compartments in man. Let us conclude by saying that conversion seems to entail a temporal disintegration of tribal culture. After having given up the old practices and before assimilating the new beliefs, a time of unsettlement is necessarily involved. But this seems to be the case with any form of acculturation, especially when this means giving up morally evil things and assuming upon one's self a stricter moral code. Education and uplift are always painful processes and require laborious overcoming of one's lower self.

From the authors' personal experience in a densely concentrated tribal area in India, where large numbers of adivasis have become Christians and where therefore the danger of individual maladjustments has been largely eliminated, it is clear that the Christian adivasis today have not less an integrated culture than their non-Christian brothers. On the contrary, the moral principles and customs which they have learned have helped them more than their non-Christian fellows to make the necessary adjustments to modern life. It is remarkable, and an extensive scientific study should be made of how old customs, such as the panchayat system, dancing, drumming, religious festivals, dhan golas, the use of the tribal flags in processions and feasts, ways of dressing, customs of hospitality, the bles-

sing of fields, of cattle and seeds, the songs and music, literature and language, have been integrated into a new cultural whole. This new complex is both genuinely Christian and adivasi. It has attained perfection in the rural areas, among the peasant population. There is no denying that the more educated Christian and non-Christian tribals, and those people who drifted towards urban or industrial areas, meet with new problems of adjustment, but these are due to their new surroundings and are met by everybody who changes his environment. This will call for a new and higher cultural integration, in which religion will have its important part to play.

S. C. Roy, whom D. N. Majumdar and T. N. Madan themselves call an impartial observer and a specialist on the Chota Nagpur tribes,¹⁵ has spoken in the highest terms of the work accomplished by the Christian missionaries for the economic, social and cultural uplift of these tribes. In his book on the Munda tribe, the author describes how the arrival of Christianity meant a liberation for these tribes who for centuries had been groaning under subjection and exploitation.¹⁶ When writing about the Kharia tribe, his judgement is more sober but not less favourable. He writes,

"Whatever might have been the original incentive to conversion, there can be no doubt that the activities of the Christian missions in furthering the economic, sanitary and particularly educational progress of the Kharias

¹⁵ OP. CIT. p. 264.

¹⁶ THE MUNDAS AND THEIR COUNTRY (Calcutta, Kuntaline Pr. 1912) pp. 290, 294, 303, 352.

have considerably helped their cultural advancement and have indirectly benefited the unconverted Kharias as well".¹⁷

Other anthropologists, have admitted that the Christian missionaries were the first, or the only ones, to codify and publish grammars, dictionaries and literary extracts of the adivasi languages and literatures and that to them the merit goes of having saved these languages from extinction and oblivion.¹⁸

The missionaries therefore seem to have been up to recent times the greatest or the only protagonists of adivasi uplift and welfare. Their achievements in certain tribal areas are a telling example of successful acculturation. They have "interfered" no doubt with the old religion and culture of the tribes, but they have lifted up whatever was good in the old culture to a new and higher cultural level, vivified by a noble religion. All the adivasis of this country are bound sooner or later to go through a similar process of acculturation in the changing conditions of the country. It is clear indeed that the Indian Government is bent on lifting them up from their backward and poor conditions.

The conclusion we have to draw is then that a thoroughly scientific and unbiased study of the methods used by the missionaries in this acculturation process, both from the sociological and anthropological view-

¹⁷ THE KHARIAS (Ranchi, Man in India Office, '37) p. 525, also pp. 10-12, 526.

¹⁸ S. K. Chatterji, OP. CIT., p. 17.

point would be a great asset for the future planning of adivasi welfare policies.

III. Planning Acculturation in the Future

It is within the frame work of a new free India that we have to solve the problem of 20 millions of India's most ancient citizens. For centuries these adivasis have resisted absorption, and if now the wrong approach is used, their passive resistance may crystalize into a positive opposition of hatred and revolt.¹⁹

Different approaches to the problem of acculturation have been proposed.

Anthropologists like Dr. V. Elwin, and to a certain extent, D. N. Majumdar and T. N. Madan, if not going as far as to suggest that the tribals should be kept in "reserved areas", as Dr. Elwin did in his first booklet,²⁰ seem to be for a rather negative and very limited integration. They advocate a policy of controlled and limited assimilation.²¹ There is nothing wrong in this. For long years and in the case of the most backward tribes nothing else may be possible. These authors may be great authorities in the theoretical field, but when it comes to suggesting practical policies, they seem to be rather unrealistic. For instance, we cannot agree with the authors when they attack the introduction of the modern classroom system in the

¹⁹ E. De Meulder, TRIBAL INDIA SPEAKS (Indian Inst. of Soc. Order, Poona) p. 29.

²⁰ THE ABORIGINALS (1943).

²¹ V. Elwin, "Do we really want to keep them in a Zoo?", THE ADIVASIS, pp. 20-22 and D. N. Majumdar & T. N. Madan, OP. CIT., p. 281.

education of the tribal youth, and suggest that clothing should be kept at a minimum.²²

From what has been said above, it is obvious that these authors have a tendency to fall into a kind of "primitivism", praising the primitive way of life as superior to any other, criticising any culture contact as fatal, and wanting to keep the tribals in that primitive state. But thus, they seem to desire that the tribals should be kept in a permanent state of a minority, and should be prevented from scaling the social ladder at all. They do not seem to think of the possibility of the tribals emancipating themselves entirely and taking an active and responsible part in the government of their country, on the same level as other castes and races which have been more favoured by nature and by past history.

Others, such as Dr. G. S. Ghurye fall into the opposite extreme and go so far as to say that aborigines are only backward Hindus and that the solution to all their problems, cultural as well as economic and social, lies in a complete assimilation into the Hindu society.²³ But most anthropologists have expressly denied that tribals are merely backward Hindus, and assimilation into Hinduism has proved for many degradation into untouchability and loss of personality. The solution can therefore not be in that extreme either. About assimilation into Hinduism, E. Von Eickstedt says,

"Some of the Weddids (Adivasis) have already been completely assimilated into the caste

²² IBIDEM, pp. 282, 271.

²³ IBIDEM, p. 280.

system of the Indids (Hindus). In this way they have become low-caste, the dregs of humanity. The contrast with the free jungle tribes is very characteristic. With the surrender of their weapons and the freedom of the forests, and just in the degree to which they have given way to the attraction of a foreign and higher civilization they have sunk to the very bottom of the social scale."²⁴

There remains the third view: total and positive integration as opposed to total assimilation. This view has been clearly exposed and advocated by no less a person than the Prime Minister himself.²⁵ Pandit Nehru suggested that we must approach the tribals with respect and real sympathy, trying to understand them and allowing them to retain their distinctive cultural traits. Our aim should be to help them to live their life more fully, not to exploit or dominate them. Material improvements are of course necessary but what is most important is the psychological integration, which will make them understand us and will impel us to understand them. The Prime Minister, in his remarkable speech, gives the example of how in the field of languages, for instance, we must promote languages of the tribals. We must go out of our way to achieve this. In short we must always remember that we do not mean to interfere with their own way of life, but to help them to live it.

²⁴ Quoted by Elwin, *THE ABORIGINALS*, pp. 26-27.

²⁵ J. Nehru, "The Tribal Folk" *THE ADIVASIS*, pp. 1-8.

These directives given by Jawaharlal Nehru constitute the programme for all adivasi welfare workers whether they be government servants or private volunteers.

It seems to be the missionaries' policy in fast developing areas like South Bihar, where the adivasis are already much better off economically and on a higher cultural level than the very primitive tribes, to help and prepare these people to play a prominent part in the development of their country. They do not want to keep these tribals in the state of a minority, but on the contrary, they are doing spade work in educating them. As a result there are already a handful of adivasi M.L.A.'s, higher government officials, engineers, doctors, and nurses, priests and even bishops.²⁶

It is unavoidable that in this process of education and uplift temporal maladjustments will occur, and that some elements of adivasi culture such as dancing, drumming and even tribal language and fine arts will tend to lag behind and to drop out, or at least to be reduced from being essential parts of human activity, to become merely pieces of folklore. But such problems are not insoluble. It is our duty to see that these cultural factors are duly developed so as to allow their integration into the new cultural whole.

Conclusion

Our government is bent on uplifting the adivasis and on integrating them into the national unity. Huge

²⁶ E. De Meulder, *OP. CIT.*, pp. 32, 37, ff.

sums of money are being spent of welfare schemes in adivasi areas.²⁷ Private organisations have been generously subsidised and work in collaboration with the statutory social services. But up to now the response of the people has been rather poor and anthropologists have pointed out some defects in the working of these programmes.²⁸ The need is being felt of a greater cooperation between sociologists, anthropologists and welfare officers, in chalking out the programmes.²⁹

Whilst the backwardness and poverty of the tribals is a challenge to a nation that aims at becoming a welfare state, there is no need for strife and struggle between various agencies, but a healthy and fair competition will prove to be beneficent. The anti-missionary bias is a most deplorable thing. The missionaries were the first on the scene of tribal welfare work. They have made mistakes, and they have not succeeded everywhere. They have their own prejudices, but they are at present the only ones who have met with some success in certain areas and have successfully brought about an acculturation process towards a higher level of living. Their achievements and experience cannot simply be ignored. On the contrary, a thoroughly scientific and unbiased study

²⁷ See. L. M. Shrikant, "The Scheduled Tribes of India", *SOCIAL WELFARE IN INDIA*, (Delhi, Planning Commission, Ed.) pp. 483-487, also S. N. Bhattacharyya, "Community Development Programmes", *THE ADIVASIS*, pp. 147-154.

²⁸ B. S. Guha, "Tribal Welfare in India" *SOCIAL WELFARE IN INDIA*, pp. 491-503.

²⁹ D. M. Majumdar & T. N. Madan, *OP. CIT.*, pp. 45-46, 281.

of their philosophy and methods in social and educational work might yield valuable suggestions for tribal welfare programmes. In this domain also the country should try to be fair, truthful and objective, in seeing the things as they are in themselves. *Satya meva jayate*. Nothing has as yet been done in that field. This article is only a plea that such a study should be carried out soon, by reliable anthropologists and sociologists.

All these organisations, whilst helping the tribals to adjust themselves fully to the modern economic, social and cultural environment of the nation, should aim at saving and reviving whatever is good and beautiful in adivasi culture, such as tribal art, music, dance, literature and language. It should be their aim to help the adivasis in creating with these elements a new cultural synthesis, integrated in the life of Modern India.

Anupdev Bhagat

Productivity

The Second Five Year Plan does not speak of productivity. Possibly it is because in the First the matter was dismissed with suggesting that a team of productivity experts should be invited under the Technical Assistance Programme and that "studies of this kind should form one of the normal activities to be carried out under the auspices of the Ministry of Labour". Those activities must have been extraordinarily normal since they received no mention from the distinguished statisticians of the Planning Commission. One might have preferred something abnormal like the suggestion of a Ministry of Productivity as in the Netherlands or of Productivity Institutes as were started on private or official initiative in other countries. The study of productivity made its début in its statistical garb with the index numbers published by the Bureau of Labour Statistics of the Federal Department of Labour (U. S. A.).

According to Mr. J. Fourastié, productivity is indeed a measure of technical progress.⁽¹⁾ Its bearing however is not technocratic but economic and social; productivity is studied for the purpose of improving the level of living and the social life of men. The viewpoint of the technician and engineer must always be completed with that of the economist and sociologist. Such a development was gradual. At first it was noted that technical progress increased national production

⁽¹⁾ Cf. *La Productivité*. Paris, Presses Universitaires de France, 1954.

and the standard of life. It was further observed that technical advance diminished the hours of work, and accommodated the need of better education as well as facilitated a better adjustment and distribution of the active population; prolongation of schooling, recruiting of semi-skilled and skilled labour for the various industries, absorption of idle agricultural labour into industry. On the other hand, notice was taken that technical progress did not keep the same pace in all trades and industries. At the same time the influence of technical advance on prices and on purchasing power was observed not only in a general way but in its detailed applications: varying increase of salaries and purchasing power of various groups of labourers. Having a haircut takes about the same time in 1956 as it did one or two centuries ago, and it is so in the U.S.A. as well as in China, the cost being roughly equivalent to one hour's wage of the unskilled labourer. In contrast the same wage will fetch two hundred times as much glassware as it did two centuries ago, though the amount it fetches is not the same in all countries. Technical progress has had a different evolution in those two branches, it has differently affected the living of those two classes of workers, and differently affected the composition and status of those two professions. This very elementary contrast suggests that technical progress and its productivity call for a systematic study, if social justice and equity are to be the norms of national and international economy.

Step by step

Let us follow Mr. Fourastié in his observations on the evolution of productivity. The first bears on

a general phenomenon: the desertion of the countryside. Till 1800 some eighty per cent of a national population was necessary to feed a nation, that is to say eight men out of ten were agriculturists of some sort or other. Today it has fallen to seventy per cent in India, to between 35 and 40 in France, to 20 in the U.S.A., without mentioning the amount they can export.

For centuries after centuries down to some fifty years ago, the labourer in temperate countries worked some four thousand hours; at present it has been reduced an average of 2,000 to 2,500 hours per year in many industries. The fall has been extraordinarily rapid in the course of the last decades. A side-consequence was the spread of education; American youths started work at the age of eleven a century ago, at present they do so at eighteen, and some seventy-eight per cent of the age-group 16-17 and nine per cent of the age-group 20-25 are still at their university studies.

In spite of the general long-term improvement, cyclic crises and uneven pace of development repeatedly played havoc with prices. Fourastié records that in 1913 France, a haircut cost 25 centimes, a bicycle 200 francs, and a Kwt of electricity 57 centimes, whilst in 1949 the haircut had gone up to 60 frcs. (240 times as much as in 1913), the bicycle 15,000 frcs. (a 75 times increase) and the Kwt 18 frcs. (a 36 times increase). If one desires to remove the confusion caused by the depreciations of the franc, one should note that the wage of the unskilled labourer was 34 centimes per hour in 1913 and 74 francs in 1949 (including allowances, etc). One will calculate that a haircut in

1913 cost 44 minutes of work, the bicycle 600 hours and the Kwt 1.7 hour of work, whilst in 1949 the haircut rose to 47 minutes, the bicycle came down to 202 hours and the Kwt. to 15 minutes.

In a like manner, the change of the purchasing power of the hour-wage for the unskilled labourer has proved very different in the different industries; in the U.S.A., it could purchase about the same amount of potatoes but three times as much sugar and bread, and still much more washing machines, refrigerators, etc., when one compares the conditions of 1948 with those of 1914. Similarly in France a looking-glass of four sq. m. cost 40,000 hour-wages for the unskilled labourer in 1702, 800 in 1891, and 200 in 1951. In the building trade, technical progress has been very slow, and house-rents remain high; they are even tending to increase, though many items are falling (locks, tiles, bricks, etc.). As technical advance varies from country to country, not only prices but real costs in hour-wages differ from place to place; consequently one must not without due caution compare the cost of living between towns. An American tourist may find that living à l'Américaine in Bombay is higher than in Chicago, but he would come to a different conclusion, were he to live in Indian style. Moreover, it would be hard to make out which style, Indian or American, gives the greater satisfaction in a given climate.

A frequent and important delusion would lead one to surmise that profits and rents play the main part in the purchasing power of salaries. In fact it is not so. A hundred kilogrammes of wheat in 1950

was six dollars in Canada and 76 florins in Hungary; the hour-wage being 1 dollar and 2 florins respectively, the cost was six hours of work in Canada and 38 in Hungary; yet there were profits taken in Canada and none in Hungary; so that the difference in the purchasing power of wages in Hungary and Canada should not be sought exclusively or mainly in differences of rents and profits. As a matter of fact, in spite of a 5 % profit in Canada, the wage per hour fetches 16 Kgs. of wheat, whilst in Hungary without any profit being abstracted the hour-wage fetches only 2.6 Kgs. : which contrast suffices to bring out the vital importance of productivity for the labourers themselves, though one must admit that there are profits which are really excessive. On the other hand, and this is frequent enough, advance in technique and productivity may, at first and for a time variably short, lead directly to an increase of profits without a change in sale-prices or salaries; in such cases both states and trade-unions should see to it that the progress achieved be made beneficial to all, producers and consumers. It is only on a long-term view that increased productivity necessarily plays its part in raising the level of living.

Per Man-Hour

In December 1952, a meeting of Experts on Productivity in Manufacturing Industries was held under the auspices of the I.L.O. at Geneva, and the conclusions were circulated among the governments so as to favour uniformity in vocabulary and in progressive effort all over the world. As the experts noted, the term "productivity" is used to signify the "ratio between output and input in a plan, industry or an economy as a whole." This ratio can be expressed in terms of dif-

ferent input factors, such as labour, capital or raw material. For several reasons, including greater availability of manpower data, labour (man-hours, man-days or man-years.) is frequently used as the denominator in this ratio. Although it has limitations, this ratio has much value for practical purposes. But the changes in productivity revealed by this ratio may be, and often are, influenced by changes in machinery, equipment, plant organisation and raw materials, as well as by changes in the quantity and quality of labour.⁽²⁾

Mr. S. Tilles, of the Israeli Institute of Productivity⁽³⁾, regrets this prevalent fashion of using the term as related only to production per man-hour, though it may be a convenient index when making economic comparisons. "If we insist on always using productivity in the sense of labour productivity, we shall be led by our definition to concentrate primarily on labour-saving techniques. Actually there are many equally valid definitions of productivity. Thus, for a factory, output may be defined as money volume of sales, added value, number of units produced, or even net profit. Likewise input may be defined as labour hours, quantity of raw material, capital invested, capacity, foreign currency required, etc. Any combination of these factors may be chosen, or all of them."⁽⁴⁾

⁽²⁾ International Labour Review, April 1953, p. 319.

⁽³⁾ International Labour Review, December, p. 497.

⁽⁴⁾ In Israel, the success of an industrial unit is judged by taking added value as output, and foreign currency requirements as input.

• Different Fields

Technical progress and its consequent productivity do not move on parallel lines in all the sectors; the national economy may even be divided into three sectors according to the rate of technical progress; primary, secondary, tertiary. The primary sector covers all the goods which in general refer to agriculture and registers moderate progress; in this sector, however, progress has been sufficient to reach saturation. Potato growing, *v.g.*, where productivity is slow (40 % in 150 years) and in which consumption in France seems to have reached a maximum (400 kgs. per year and per head) registers a small decline in prices (25 hour-wages in 1800 and 16 in 1950).

The secondary sector of the economy extends over the goods which usually are of industrial origin. Here in spite of a sharp increase of productivity and production, the stage of saturation appears remote at the present time in most countries. The number of motorcars per thousand inhabitants is 200 in the U.S.A., 100 in Australia and Canada, and fifty in France, and one could hardly dream of a maximum demand higher than two or three per family. In the same line, the production of bicycles, though prices fall rapidly (125 hour-wages in 1950 against 800 in 1895), is approaching saturation point (one per four inhabitants) in some countries, where the demand is shifting to scooters, velomotors and other noisy gadgets.

In the tertiary sector, are included all jobs which have known little progress: domestic services, personal attendants, tourist agents, commercial services, etc.

Roughly speaking, butler-services are not quicker or more efficient than they were decades ago ; their price follows more or less the movement of salaries. On the other hand, the demand is rising along with the standard of living in a country and raises their costs.

The classification into primary, secondary and tertiary sectors is far from being rigid ; it remains useful for understanding many economic phenomena : salaries, price structure, variations in rents and profits, movements of international trade, distribution of the working population in the different sectors, etc.

Technical Consciousness

Technical progress is as old as mankind ; from the stone-age, tools have been invented, improved, multiplied little by little ; it was increasing production ; it developed into machines, it was duly recognized as a source of economic wealth, it was even noted as a factor in social life. And yet it was only in the course of the last century that people came to realise its importance, to grow conscious of its power and to study it in a systematic manner. Whatever be the explanations offered for this lethargy of man to envisage his full possibilities of dominance over nature, productivity has become a vital ingredient in modern mentality. This mentality is the will and search for progress, the desire to do better today than yesterday, to seek a greater mastery of nature and mobilize it for man's economic and social advance, it is a faith in progress and a will to improvement. Incidentally, it is also a refutation of materialist determinism, as well as a reaction against man's apathy and his spontaneous resistance to change. It has opened untold visions of

solidarity and facilitated the solution of the vast problems of mutual aid on a world-scale. Even today a majority of men are in sub-human conditions of life, without the food, clothing and shelter suitable to human dignity ; the productivity mentality nurses fair hopes of solving this gigantic human problem.

Yet in order to reach such a goal, research has to replace imitation ; constructive criticism, passive criticism ; concrete experiments, intellectual hypothesis ; and scientific objectivity, venerable traditions. Lasting efforts will be called for ; one-year efforts do not suffice to lower the cost of a radio from 200 to 12 hour-wages, and no magic wand will bring atomic energy to serve our daily needs. Prolonged study, painful efforts and an increase of the spirit of human solidarity will be demanded from all.

A. Lallemand

Social Legislation

1. The Industrial Disputes (Amendment and Miscellaneous Provisions) Act, 1956 (No. 36 of 1956.)

This is an Act to amend the Industrial Disputes Act, 1947 and the Industrial Employment (Standing Orders) Act, 1946 and to repeal the Industrial Disputes (Appellate Tribunal) Act, 1950. Many changes have been introduced through the present legislation which will prove beneficial to both employers and employees. We shall here give some of the more important innovations.

Definitions

The words 'award', 'settlement' and 'workmen' have been given more comprehensive meanings.

"Award" means an interim or final determination of any industrial dispute or of any question relating thereto by any Labour Court, Industrial Tribunal or National Industrial Tribunal and includes an arbitration award made under section 10 A."

"Settlement" means a settlement arrived at in the course of conciliation proceeding and includes a written agreement between the employer and workmen arrived at otherwise than in the course of conciliation proceeding where such agreement has been signed by the parties thereto in such manner as may be prescribed and a copy thereof has been sent to the appropriate Government and the conciliation officer."

The new definition of "workmen" includes supervisory and technical staff. "Workman" means any person (including an apprentice) employed in any industry to do any skilled or unskilled manual, supervisory, technical or clerical work for hire or reward, whether the terms of the employment be expressed or implied, or for the purposes of any proceeding under this Act in relation to an industrial dispute, includes any such person who has been dismissed, discharged or retrenched in connection with, or as a consequence of, that dispute, or whose dismissal, discharge or retrenchment has led to that dispute, but does not include any such person —

(i) who is subject to the Army Act, or Air Force Act or Navy Act ;

(ii) who is employed in the police service or as an officer or other employee of a prison ;

(iii) who is employed mainly in a managerial or administrative capacity ; or

(iv) who, being employed in a supervisory capacity, draws wages exceeding five hundred rupees per mensem or exercises, either by the nature of the duties attached to the office or by reason of the powers vested in him, functions mainly of a managerial nature."

Labour Tribunals

The new section 7 provides for the constitution of various Labour Courts for the adjudication of industrial disputes. A three tier system has been provided for. First there are the Labour Courts to be presided over by one person only. The qualifications prescribed for the president are that he has held a judicial office

for not less than seven years or has been the presiding officer of a labour court constituted under any Provincial or State Act for not less than five years. These Labour Courts are empowered to adjudicate industrial disputes relating to matters specified in the Second Schedule.

The second type of courts are called Industrial Tribunals and they have jurisdiction over matters specified in the Second and Third Schedules. These Tribunals are presided over by only one officer who is or has been a High Court Judge or a member of the Labour Appellate Tribunal for a period of not less than two years. The appropriate Government may appoint two assessors to advise the Tribunal.

The third and highest tribunal may be set up by the Central Government only and is to be called the National Industrial Tribunal. It will adjudicate industrial disputes which, in the opinion of the Central Government, involve questions of national importance or are of such a nature that industrial establishments situated in more than one State are likely to be interested in, or affected by such disputes.

This Tribunal too is to be presided over by one person only. He may be given two assessors.

The presiding officers of all the three kinds of courts must be independent persons and not over the age of sixty-five years.

No order of the appropriate Government appointing officers may be called in question in any manner.

The new section 9 has made a very important change in the old law. According to sub-section (6) of section 12 of the 1947 Act, a Conciliation Officer was bound to make a report within fourteen days of the commencement of the proceedings and, according to sub-section (5) of section 13 of the said Act, the Board to whom a dispute had been referred had to submit a report within two months of the date on which the dispute was referred to it. Both these sub-sections have been suppressed.

Sub-section (3) of the new section 9 rules that if a report of any settlement arrived at in the course of conciliation proceeding before a Board has been signed by the Chairman and other members, the settlement does not become invalid because of the casual or unforeseen absence of any of the members during any stage of the proceedings.

Change in Condition of Service

A new chapter, II A, has been added consisting of sections 9 A and 9 B. These two sections deal with matters pertaining to the changes in the conditions of service applicable to workmen in respect of any matter specified in the Fourth Schedule (wages, allowances, hours of work, leave, shifts, classifications, concessions, new disciplinary rules, rationalisation, etc.)

When a change is proposed to be made the workman concerned must be given notice in the prescribed manner giving the nature of the changes proposed to be made. This notice must be given within twenty days of the date set for the proposed changes.

Section 9B gives authority to the appropriate Government to suspend the provisions of section 9A under certain circumstances.

A new sub-section added to section 10 empowers the Central Government to refer to the National Tribunal any existing or apprehended dispute which in its opinion involves any question of national importance or is of such nature that industrial establishments situated in more than one State are likely to be interested in, or affected by, such a dispute. s. 10-(1A). When a dispute is referred to the National Tribunal by the Central Government, Labour Courts and Tribunals lose their jurisdiction over the matters referred. If disputes are pending before them they are thereby quashed. State Governments may not refer the same matters to Labour Courts or Tribunals. This provision seems to have been designed to provide speedy relief in matters of national importance or inter-State disputes.

Arbitration

Section 10A provides for arbitration to settle industrial disputes. The employers and employees, by a written agreement, may refer the dispute to arbitration. The Arbitration Act of 1940 does not apply to arbitration under this section. The arbitrators are bound by the agreement alone.

Conciliation officers are given the same powers as are vested in a civil court under the court of Civil Procedure, 1908, in respect of compelling the production of documents. s. 11-(4).

Awards

Sections 15, 16, 17 and 17A have been rewritten. These sections deal with the giving of the award. Every report or award must be published by the appropriate Government within thirty days.

An award must be given effect to within thirty days from the date of publication but the Government may delay for a good reason, after giving notice. Subject to the right of the appropriate government to modify or reject an award (s. 17A), the award published cannot be called in question by any court in any manner. s. 17-(2).

The Government may also reject or modify an award. But in this case such rejection or modification must be done within ninety days from the date of publication and the matter must be laid before the appropriate legislature, State or Central, as the case may be, on the first available opportunity. s. 17A. Settlements arrived at by agreement between employer and employee and arbitration awards which have become enforceable are binding on the parties. s. 17-(3) (a).

Penalties

Any person who commits a breach of any term of any settlement or award, which is binding on him under this Act, may be punished with imprisonment for a term which may extend to six months, or with fine, or with both. The court may direct that a portion of the fine, if realised, be paid to any person injured by the dispute.

Action during the pendency of proceedings

Section 33 of the 1947 Act has been completely recast making thereby changes of very great importance --- According to the old law when a dispute was pending before a conciliation officer, board or tribunal the employer could not touch the workmen even if they caused serious trouble in matters not connected with the dispute. To alter conditions of service or to take action against erring workmen the employer had to ask the permission of the court trying the dispute. The new law states that the employer cannot change the conditions of service or discharge or dismiss workmen concerned in the dispute without the express permission in writing of the authority before whom the proceedings are pending. But the employer may take such action, as he deems fit according to the standing orders applicable to the workmen, against workmen concerning matters which are not related to the dispute pending. The employer must make an application to the authority before which the proceeding is pending for approval of the action. That authority must hear without delay such an application and must pass orders expeditiously.

Transfer of cases

The appropriate Government may, by order in writing and for reasons to be stated therein, withdraw any proceeding under this Act pending before a Labour Court, Tribunal or National Tribunal and transfer the same to another Labour Court, or Tribunal or National Tribunal.

Repeal

The Industrial Disputes (Appellate Tribunal) Act, 1950 is repealed. But cases pending there will be disposed of by the Appellate Tribunals.

II. Civil Procedure Code

A Bill was introduced in the Lok Sabha recently which seeks to omit section 87 B of the Code of Civil Procedure, 1908. Bill No. 34 of 1956.

The Statement of Objects and Reasons says that before independence there were a large number of States and the rulers of these States were given immunity from civil proceedings in Indian Courts as they were treated on the same basis as aliens and foreign rulers.

The Code of Civil Procedure deals with suits by aliens and by, or against foreign rulers and rulers of Indian States in sections 83 to 87 B. According to these provisions no ruler may be sued in any court otherwise competent to try the suit, except with the permission of the Central Government given in writing.

"All these rulers of former Indian States", continues the Bill, "enjoy large private properties and some of them carry on business. They are in full enjoyment of the rights and privileges of a citizen. Equality before law being one of the fundamental principles of our Constitution this special immunity from the processes of the civil law of the land is not warranted. This Bill is intended to remove this anomaly by deleting section 87 B and placing thus the rulers on a par with the rest of the citizens of India before the civil law of the land."

They first lost their kingdoms. They are now being deprived of their Rajpramukhships. When this Bill is passed and becomes law they will be reduced to the status of ordinary citizens. The turn of the privy purse will soon come. And then?

III. *The Hindu Minority and Guardianship Act, 1956.* (No. 32 of 1956).

This is the third instalment of the Hindu Code which received the assent of the President on 25 August, 1956 after it had been duly passed by Parliament. It amends and codifies the law concerning minority and guardianship among Hindus.

It applies to all persons to whom the Hindu Marriage Act applies.

Definitions

"Minor" means a person who has not completed the age of eighteen years.

"Guardian" means a person having the care of the person of a minor or of his property or of both his person and property and includes :-

- (1) a natural guardian — cf. s. 6.
- (2) a guardian appointed by the will of the minor's father or mother,
- (3) a guardian appointed or declared by a court, and
- (4) a person empowered to act as such by or under any enactment relating to any court of wards;

"Natural guardian" means any of the guardians mentioned in s 6.

Section 6 states who the natural guardians of a Hindu Minor, in respect of the minor's person as well as in respect of the minor's property, are. They are :-

(a) in the case of a boy or an unmarried girl — the father, and after him the mother : provided that the custody of a minor who has not completed the age of five years shall ordinarily be with the mother ;

(b) in the case of an illegitimate boy or an illegitimate unmarried girl — the mother, and after her, the father ;

(c) in the case of a married girl — the husband ;

Provided that no person shall be entitled to act as the natural guardian of a minor under the provisions of this section.

(a) if he has ceased to be a Hindu, or

(b) if he has completely and finally renounced the world by becoming a hermit (*vanaprastha*) or an ascetic. (*yati* or *sanyasi*).

In this section 'father' and 'mother' do not include a step-father and a step-mother.

According to proviso (a) a Hindu who changes his religion is automatically declared unfit to be the guardian of his own minor children. This is a strange provision, especially in a State which professes to be secular. The Constitution guarantees to every citizen the freedom of conscience which means the right to practise any religion one pleases. The freedom of conscience further entitles the citizen to change

his views concerning himself and his God. And yet the present law penalises him for making use of his constitutional right.

There is something more to it besides. Natural law itself confers full rights over the children a man begets. He is the one who brought them into this world and hence he is the one responsible for their upbringing and education. A man may be deprived of this right over his own children if he is declared unfit for that important task either because of physical or mental or moral defects which make it undesirable that he be in charge of the minor children. Now could any one in his senses say that the change of one's religion is the result of a physical, mental or moral defect. It is true that many today do not admit the existence of a natural law. But we do subscribe to Human Rights. Now is it too much to say that the right of a parent over his natural children is a Human Right? What has a legislator to do with a man's conscience, especially when he loudly proclaims from housetops that his is a secular State. It would be interesting to know what our Courts will say if a test case were brought before them.

Rights of a guardian

The natural guardian of a Hindu minor has power, subject to the provisions of this section, to do all acts which are necessary or reasonable and proper for the benefit of the minor or for the realisation, protection or benefit of the minor's estate; but the guardian can in no case bind the minor by a personal covenant. He may not in any way alienate the minor's property. Any disposal of immovable property by the natural guardian is voidable at the instance of the minor.

Natural guardians may appoint guardians for minors subject to certain limitations stated in the Act, SS. 9-12.

Courts too have power to appoint guardians. They may also set aside the appointment of a guardian if in their opinion such an appointment is not for the welfare of the minor.

A minor may not be a natural guardian of a minor.

IV. Hindu Adoptions and Maintenance

The fourth part of the Hindu Code which deals with matters concerning adoption and maintenance will be soon placed on the Statute Book. We shall give here a few of the more important provisions of this proposed law.

Conditions for validity

(a) the person adopting must have the capacity, and also the right, to take in adoption;

(b) the person giving in adoption must have the capacity to do so;

(c) the person adopted must be capable of being taken in adoption.

Any male Hindu who is of sound mind and is not a minor has the capacity to take a son or daughter in adoption. If however he has a wife or wives her / their consent is necessary.

A Hindu widow or spinster who is of sound mind and not a minor has the capacity to adopt so long as she does not re-marry or remains unmarried.

Only a father or mother or guardian may give in adoption. Here 'father' and 'mother' do not include adoptive father or mother.

As the law on minority deprives a person of his natural guardianship over his minor children, where a father has ceased to be a Hindu, the mother is capable of giving a child in adoption. The consent of the father, in this case, is not necessary.

Only a Hindu, who has not already been adopted, is not married, and has not completed the age of fifteen years is capable of being adopted. If custom allows married persons and those who have completed their fifteenth year may also be adopted.

Further, for the validity of the adoption, the person adopting a son should not have a Hindu son, adopting a daughter should not have a Hindu daughter. The same person cannot be adopted simultaneously by two or more persons. The child to be adopted must be given and taken. Once a child is adopted it severs all connection with its original family save for certain matters concerning property.

The adopted child also cannot marry any person whom he or she could not have married if he or she had continued in the family of his or her birth.

An adoption once made may not be cancelled by the adoptive parents. The adopted child may not renounce his or her status and return to the family of his or her birth.

Taking any payment in consideration of the adoption of any person is punishable with imprisonment which may extend to six months, or with fine, or with both.

Maintenance

This part of the law provides for the maintenance of a Hindu wife whether married before or after the commencement of this Act. She can claim maintenance from her husband provided she lives with him. But if he is guilty of desertion, if he has treated her with cruelty, if he is suffering from a virulent form of leprosy, if he is suffering from a communicable form of venereal disease, if he keeps a concubine in the same house, if he has ceased to be a Hindu by conversion to another faith and if there is any other cause justifying her living separately she can live separately and yet claim maintenance from her husband. But if she is unchaste or has ceased to be a Hindu by conversion she loses her right to claim maintenance.

It is worth noting that the penalty for conversion runs through the Code. It is found in the Succession Act, in the Minority Act, in Adoption and now in the matter of maintenance. If a husband changes his religion his wife has the right not only to live separately but also to claim maintenance. If the wife changes her religion she loses her right to maintenance. What is remarkable is that change of religion is put on a par with unchastity. Freedom of conscience is indeed an illusory right.

A Hindu widow has a right to claim maintenance from her father-in-law provided he has means to do so and the widow is unable to maintain herself out of her own earnings or property. She loses her right on re-marriage.

A Hindu is bound, during his or her life time, to maintain his or her legitimate or illegitimate children and his or her aged parents. A legitimate or illegitimate child can claim maintenance only as long he or she is a minor. But an unmarried daughter, as long as she lives with her father or mother and remains unmarried, whether minor or not, can claim maintenance.

The heirs of a deceased Hindu are bound to maintain the dependants of the deceased out of the estate inherited by them from the deceased. Section 21 gives a list of dependants who are to be so treated.

In determining the amount of maintenance to wife, children, parents and dependants regard is to be had to the status of the parties, the reasonable wants of the claimant, the need for living separately, the value of the estate, the value of the property, if any, owned by the claimant, etc. If the claimant is a widow regard is to be had of her conduct.

Debts of every description contracted or payable by the deceased have priority over the claims of dependants for maintenance unless that claim has been created by the will of the deceased.

V. Indian Citizenship

The Central Government have published rules to carry out the purposes of the Citizenship Act, 1955 as provided for by section 18 of the said Act.

These rules lay down the procedure to be observed in acquiring, and terminating citizenship.

We shall give here the requirements to acquire Indian Citizenship through naturalisation.

Any person who has the following qualifications may make an application to the Secretary to the Government of India in the Ministry of Home Affairs for a certificate of naturalisation :-

(a) that he is not a citizen of the British Commonwealth or Ireland ;

(b) that he is not a subject or citizen of any country where citizen of India are prevented by law or practice of that country from becoming subjects or citizens of that country by naturalisation ;

(c) that, if he is a citizen of any country, he has renounced the citizenship of that country in accordance with the law therein in force ;

(d) that he has resided in India continuously for twelve months preceding the date of application ;

(e) that during the seven years immediately preceding the twelve months, he has resided in India for periods amounting in the aggregate to not less than four years ;

(f) that he is of good character ;

(g) that he has an adequate knowledge of a language specified in the Eighth Schedule to the Constitution ; and

(h) that in the event of a certificate of naturalisation being granted to him, he intends to reside in India.

The application is to be made in Form XII which will be supplied by the Collector or the chief officer-in-charge of the revenue administration of the district. Together with the form the following documents, made up in the prescribed form, have to be sent to the Secretary :—

(1) duly stamped affidavits from the applicant, and two respectable Indian citizens testifying to the character of the applicant and the correctness of the statements made in the application ;

(2) a certificate to the effect that the applicant has an adequate knowledge of one of the languages specified in the Eighth Schedule to the Constitution ;

(3) Documents to prove that the applicant has renounced the citizenship of his country in accordance with the law therein in force in that behalf ; and

(4) copies of two issues (in triplicate) of a newspaper or newspapers circulating in the district in which the applicant resides, each containing (clearly marked) an advertisement in the following form :

“ Notice is hereby given that of is applying to the Secretary to the Government of India in the Ministry of Home Affairs

for naturalisation, and that any person who knows any reason why naturalisation should not be granted should send a written signed statement of the facts to the said Secretary.”

This application will be considered by the Government of India and if the Government is satisfied a certificate of naturalisation will be issued to the applicant. Within one calendar month he / she must take the oath of allegiance in the prescribed form. When the oath is duly taken the person becomes a full fledged citizen of India with all rights and obligations of a citizen.

The applicant must pay Rs. 100 to acquire the certificate of naturalisation. Of this sum Rs. 15 must be sent together with the application which sum under no circumstances will be refunded.

Applicants will do well to note carefully that they have to send documents to prove that they have renounced the citizenship of their own country. This means that they must renounce the citizenship of their country prior to making the application for naturalisation. Since it will take some time before the certificate is granted the person will be a stateless citizen for the time being. His condition will be worse if the application is rejected : he will be neither here nor there. We hope Government will clarify what exactly is meant by this rule as, we cannot believe that they want to turn out stateless citizens.

Rules for the deprivation of citizenship acquired through naturalisation, or by virtue of Art. 5 of the Constitution.

The Government must give notice to the person whose citizenship they propose to cancel. This notice must be given in writing and the grounds for the deprivation must be stated. The person has a right to demand that his case be placed before a Committee.

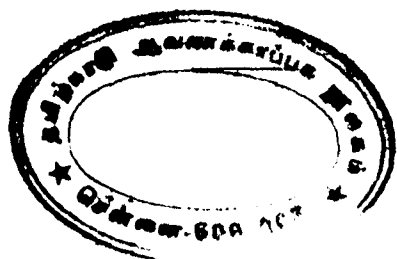
The Committee will then hold an inquiry. A notice must be given to the person, not less than 30 days before the beginning of the inquiry stating the time and place of the inquiry.

The person has a right to be present or be represented by counsel or solicitor.

The Committee has the powers of a civil court, but must act within the framework of the rules laid down.

(N. B.— for further particulars on the Citizenship Act cf. Social Action, 1955, pp. 384-89).

F. C. Rodrigues



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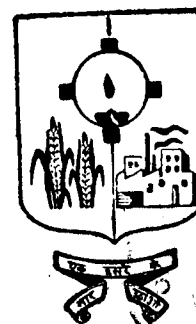
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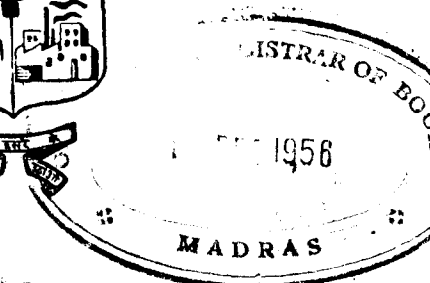
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This Side and That

Card Shuffling

The states have been reorganised ; governors installed, assemblies refurbished, officials and clerks redistributed, files transferred, grants and taxes adjusted, frontiers demarcated ; all is now in readiness for the general elections coming off in five months.

The executive committees of the parties are set on their great democratic work, counting their supporters, framing attractive programmes, seeking alliances, scrutinizing candidates and drafting popular speeches. Every party has a social, socialist, or socialistic pattern ; that is the fashionable label nowadays ; it is not always the scientific socialism of Marx, but always some sort of policy that is focussed on society. There is no talk of the liberty of the citizen and of reviving the old Liberal Party ; it would be too original ; our politicians put the emphasis on the role of the state rather than on individual effort ; they favour a modern "mabapism".

The election will be some sort of battle between socialisms, not a battle in Hungarian style, but some-

thing in the Babel tradition. Several leftist parties plan to form an anti-Congress front; they take it that the essential stake in the fight is to defeat the Congress. This might be a short cut to power but it would hardly make for union and harmony after election day. It means clarity in tactics but not sanity in public opinion. More than ever should electors scrutinize programmes, cross-examine candidates, and pick on the least unsatisfactory representative.

Unesco

One of the tasks facing the Unesco session at New Delhi is the arduous labour of writing a history of the scientific and cultural development of mankind. World friendship, it is felt, can hardly develop unless the peoples know each other's history, traditions and contributions to the common heritage of man. This history which is to be published in 1960 is taking shape under the guidance of a commission of 29 members representing twenty countries and its six volumes are planned to cover the various stages and sections of mankind's development: language and writing, education and intellectual institutions; science and technology; division of labour and social structure, law and government; scientific theories, religious beliefs and philosophical systems; creative forms of expression, arts and literature; theory of knowledge and scientific methods, new forms of investigation, thought and belief.

Some 150 correspondents from 50 countries are co-operating with the commission which has chosen specialists to submit a final draft for the commission's approval. The final text will be published in English, French and Spanish. The task was taken in hand as

early as 1950, the discussion goes on at New Delhi and the task of harmonising the various parts will proceed.

The task is a noble one; the Unesco is at home only when tackling problems of large dimensions, and nobody is welcome to its meetings unless he has an outsize mind and heart. But the present labour means no less than writing the unfinishable symphony of history with all possible instruments: tabla, vena, ukelele, cymbals, balalaika, tympani, drum, cornet-à-piston, triangle, siren, penny whistle, etc. and providing for solos suitable to all voices.

More realistically, our historians may easily agree on dates, but much less easily on causes and results of wars, migrations, revolutions; they might compromise about names of inventors; they will hardly agree on the fundamental tenets of Christianity, or the definition of Hinduism; they will diverge about the oscillations of civilisation, the mutual influences of cultures, the spirit and results of colonialism, etc., etc. One must strain one's imagination to fancy Toynbee agreeing with a Marxist about the secret spring of history, Aryans with Dravidians about Mohenjo Daro, or Sardar Panikkar with Father D'Souza about the history of the missions, and so on. It is not expected that the Commission will settle matters under discussion with the easy process of a majority vote. It is likely that the democratic process might be best accommodated by providing ample facilities for notes of dissent but that would mean footnotes for each line. The Unesco however is not losing heart because of such difficulties; it remains deliberately optimist.

Social Congresses

The impact of ideology on social studies was brought out in the powwows of Amsterdam and Marseilles. The Third World Congress of Sociology held at Amsterdam under the auspices of the Unesco gathered specialists from many countries; the reports and essays dealing with "the social evolution in the 20th century" were replete with facts and figures objectively written down, but the interpretations and suggestions were jarring; to be noted especially the staggering contrast between the personal recommendations coming from the democracies and the propaganda lessons dictated from the Kremlin.

At Marseilles on the contrary there was a common ideology in the Thirty-fourth Social Week of France. As at Amsterdam the audience was largely youthful, but here a common general doctrine permitted of fruitful discussion groups in which technician, trade-unionist, manager, peasant and workman could usefully add personal observations and suggestions to the theoretical views of professors. The main subject related to human duties in an expanding economy, which runs in three directions: technics, ethics, theology. Economic expansion is not limited to material well-being but is also a privileged occasion of finding solutions to fundamental problems of social and human progress. For the specialist in ethical science, one may single out a proposition of Fr. Bigo on the range of social justice: "the owner is in duty bound to use his surplus resources to meet true necessities; this is a duty not only of charity but of social justice; moreover the community may on occasion enforce this duty by means of suitable legislation."

A. L.

Automation

The latest novelty of Paris was the international Congress on automation which last summer gathered experts from twenty-five nations.* The experts told of what was done in their own country from the technical point of view and suggested some problems of social and civic importance raised by what is called the "second industrial revolution", which is mainly due to the development of electronics and which prepares a third revolution when the industrial use of atomic energy will have grown.

Automation began when some two hundred years ago Oliver Evans of Philadelphia set up a mill which automatically ground wheat into flour and when some years later Joseph Jacquard in France invented his mechanical weaving which replaced human labour with a system of perforated cards. It is, however, during the last ten years that, particularly in the electronic line, progress has become fantastic. The U. S. A. experts had of course the most striking instances to quote. Fifty years ago 162 machines manned by at least one labourer could now be replaced by one sole self-feeding and self-controlling machine at a cost lowered by ninety per cent. In Detroit (Michigan) one machine can fabricate all the pieces of plane-motors at one hundredth per cent of the old cost and occupies a minimum fraction of the old area. One expert mentioned an increase of 275% in production with an increase of only 40% in workmen. In some banks, perforated cards, electronic cells, etc. establish

* Cf. Informations Catholiques Internationales. 15-7-'56.

in no time the accounts of a customer and test if a check is payable, as well as calculate in thirty-three hours the accounts of some three hundred thousand customers.

Such a revolution will bring about economic and social changes which invite the attention of all social reformers. In the U. S. A. where the democratic spirit is always on the alert and always keen to keep human progress running parallel to industrial advance, the second industrial revolution has called for the attention of a special subcommittee of the Congress in which social changes were studied with objective criticism.

Unemployment

The first point taken up was unemployment. The retrenchment and replacement of a large number of employees is a social as well as an economic problem. The unskilled or semi-skilled employees are dispensed with and qualified engineers replace them. In a democracy it is a problem for employers and for employees as well as for the government. Mr. W. Buckingham, a professor of technology, quoted instances of a reduction of 63.4 per cent of the labour force, a retrenchment of one million workmen in mining and engineering in the course of one year. Automation creates immediate unemployment which can only be reduced if the national economy keeps expanding. On the other hand, automation gives rise to subsidiary industries, but it also demands a longer period of training to secure the properly qualified hands. Happily the concerns which are preparing

for automation do not employ more than one fourth of the actual labour force. Yet there is no automatic regulation of automation and of the consequent economic development.

One fact disturbed the confidence of American entrepreneurs and technicians: it was that this year the U.S.A. will deliver 27,000 diplomas of engineering and 50,000 diplomas to technicians against the 45,000 and 1,600,000 parallel diplomas delivered by the U.S.S.R. and there is a relative shortage of suitable candidates. It was suggested that by lengthening schooling till the age of twenty-one, some eleven million young people could be kept away from the "labour-market" whilst being given appropriate training in automation, though this would entail the building and staffing of some one hundred thousand class rooms, and though the recruiting of suitable teachers might be difficult.

Labour's View

When Mr. Walter Reuther was called upon to give evidence, he recalled the history of the first industrial revolution: increased unemployment, greed of employers, fall in wages etc., in short a regular exploitation of man. Yet mindful that automation should not be prevented but controlled only, he continued: "We welcome the advantages of automation, but we oppose the capitalists who would introduce it blindly in the hope of speedy and limitless profits. Let there be a tripartite commission (government, employers, workmen) that would control the expansion of automation after a detailed analysis of the present situation. Undertakings should not be automatised unless with the approval of the Commission that would ascertain

the re-employment of displaced workers as well as matters like salaries, prices and conditions. This Commission would watch over the development of economy on a national scale. In this way the sad and sorry sequels of the first industrial revolution would be avoided or at least toned down. It should, however, be noted that the work of such a Commission would hamper 'free enterprise' and mark a step towards socialisation."

Pensions and Leisure

The spread of automation would cut down employment and also demand prolonged schooling. One must foresee that the age for retirement would have to be advanced, and a system of earlier pensions established to provide for the unemployed. The trade-unions are anxious, especially about the workmen who are young enough to work but who find it hard to take up a new kind of labour demanding higher qualifications. How is this system of pensions to be financed? Social legislation will have to be voted. It is not easy to fancy that employers will make the necessary contributions; the more so that automation cuts down the number of employees but also cost prices whilst reaching a higher production, which cannot be absorbed unless the purchasing power of workmen and people is increased. At the same time, profits might increase so much as to accumulate in the hands of a few and so create a small privileged class. Hence labour representatives suggest a re-adjustment of the levels of taxation.

Another consequence of automation is the reduction of the number of working hours. The Auto-

mobile Workers Association is already clamouring for the thirty-two hour week instead of the present forty-hour week. With four eight-hour days in the week, plentiful leisure will be available, leisure which, from the social point of view, should not be equated with laziness. To employ that leisure profitably, libraries, cultural associations and facilities, sport grounds, swimming pools, hospitals and specialised schools should be provided by the state out of the increased profits accruing from automation.

When calculating the amount of unemployment due to automation, one should not limit one's vision to the industrial field but also envisage the fate of clerks, supervisors, etc. in the offices of the government and of private firms, banks, etc. This point is brought out best in countries like France in which automation is less threatening in industry and in agriculture than in the bureaux. M. Grambin estimates the clerical staff at 2,200,000 out of whom one million work in State administration; these latter could easily be assured of employment by the government, but in the private sector no more than one fourth (those in charge of correspondence and the like) could escape unemployment if employers were to take to electronic automation; so that some 900,000 employees in bureaux should look for other jobs if any be available.

Altering the Landscape

Automation, besides creating individual problems, raises large scale changes, and may provoke mass displacements. Often enough, instead of modernising equipment, it is preferable to build new factories on new sites, sometimes at a great distance; it may even

happen that the employer finds it preferable to recruit hands which have not been accustomed to the old machines and techniques. Were automation coupled with the introduction of atomic energy, or with solar energy, the process may lead to fundamental changes in human geography.

Most industrial concerns were aligned along a coal belt or other, or close to hydro-electric stations. With new sources of power, geography will be altered; the old black areas will lose their population, workmen will seek the new centres and claim for new housing, communications will demand reorganisation, subsidiary industries will be displaced, schools, hospitals, etc. will follow suit and the whole face of the land will be altered as happened on the Atlantic seashore of America during the war years. Abandoned coal or metal mines, claims for sanitary conditions in old factories, combines of concerns are there to suggest the scale of the geographical changes automation may produce. Moreover one must foresee a further intervention of the State to secure restrictions and controls, since the readjustment of population, employment, wages, education, etc. will not be made automatically with automation. Intelligent labourers will not oppose changes stupidly but they owe it to themselves and their family to secure an equal or a better standard of living without having to pay the price their forefathers did pay during the first industrial revolution. Nor should they be expected to console themselves for present conditions with the hope that some time or other in the distant future matters will get settled. The employers who are socially responsible for the social changes should be made to realise that they are

also financially responsible and have to share the costs along with the workmen and the government.

The Employer's Views

Employers are not without arguments when discussing automation with labour representatives. After grudgingly conceding the problem of immediate unemployment, they insist that automation will create new jobs in subsidiary industries v.g. in the fabrication of the necessary equipment, that the labourer will be liberated from the lower tasks in the ancient factories, that man will not be any more the servant or slave of the old machine but the controller of the new machine, that he will become a highly skilled worker and be promoted to a higher social status.

They readily quote instances of the past: steam energy, electric energy allowed trains, buses, motorcars, etc. which eliminated the blacksmith, and which created new employments, mechanic, garagist, road contractor, etc., etc. Trade Unions agree that labour under automation will escape the painful, monotonous and enslaving tasks of the present industrial system. They, however, challenge the comparison with the old production. With the birth of automobile factories, for instance, new products were put on the market, new employment was created; but with automation, no new products will appear; the only change is that the old products will be produced at a larger rate with a fall in labour and in cost. Experts, like Professors Buckingham and Dallas, estimate that automation will not lead to a lasting increase of investments as happened with the birth and growth of motorcars, railways, canals, etc.

Bird's Eye View

When all is said, it is clear that state, employers and employees will, owing to automation, be faced with technical and economic problems which are human problems :

(a) a fall of employment which should not be solved with a dole system but rather with shorter work hours, prolonged schooling, earlier retirement with pension ;

(b) a displacement of workers and other personnel who should, when possible, be trained in the new techniques ;

(c) a displacement of factories with consequently the creation of new agglomerations and abandonment of ancient sites, and reshuffling of population ;

(d) a large increase in leisure which calls for cultural and sportive activities ;

(e) a revaluation of prices, wages and costs, with heavy allotments to games, education and cultural pursuits.

Those problems are already studied by trade-unions, and social reform associations ; but so far nothing like concrete solutions have been found.

France has attempted little in the line of automation, except in offices ; West Germany and Britain are forging ahead, and the U.S.A. is outdistancing all countries. In that regard some recent psychological phenomena observable in the people of the U.S.A. run along the same lines of development as adjust-

ment to automation follows. During the war and the after-war many American citizens reversed the trend towards city life. They now seek the suburbs, the "green belts" provided around industrial cities ; to the urban congestion, crowd-psychology, and trepidation they prefer silence, quietude and comfort in isolated housing. The mood at present is a comfortable "back to the country". An increasing birth-rate, a spreading desire of a more stable conjugal status, a saner view of family life are factors of this trend. Newly wedded couples seek a small town in which they may find employment and suitable housing close to their place of work (there are some 25 million Americans who now enjoy those conditions) or they seek a corner in the green belt of a city (some 44 million people have secured such conditions).

Thus we have a decongestion of crowded centres, well adjusted to the increase of leisure hours. In that way, measures are taken to prepare the reorganisation of life which automation will demand : development of sportive cultural, educational activities, even a reorganisation of parochial services and organisations. All such social changes and human problems receive the attention of experts, trade unions, states and also of earnest social reformers.

What of automation in India ? It is so far a new subject of academic discussions. Little is said in government circles or among planners. Yet automation in our economic development would speed our progress, lower our costs in the final total costs of modernisation, cushion the actual trends towards the cities and black areas, etc. We are short of quali-

fied personnel and of financial outlay that would be needed. Yet nobody should prophesy that no bold leader in the private or public sector will ever make up his mind to plunge for automation, if not in industry, at least in administrative services. Fortune favours the brave, and India is not without brave men. Hence the problem of automation should already be put on the programme of social and economic reformers.

A. Lallemand

Problems of Management

It is not often that Managing Agents in India get together at the same table with their staff to discuss the managerial problems of their various industries. The Tata Group of Managing Agents however is an exception to this rule. In a brief synopsis entitled the *Second Tata Management Conference*, the substance of several papers and discussions is brought together for the benefit of a wide range of readers interested in the problems that Indian Management faces today, and anxious to discover how the Tata Companies are trying to adopt modern methods of liberal and efficient management.

Problems

The address of the Chairman, Mr. J. D. R. Tata, to the Conference is perhaps the most candid and outspoken in the series on the problems that peculiarly confront top Indian management in the sphere of ideology and actual practice. In the first place,

Mr. Tata complained of the almost stifling Government control in regard to the expansion of private enterprise which requires Government consent for every new advancement in the field of industry. It took him nearly a year and a half of arguing with the Government of Bombay to get that Government's permission to set up the second generating unit in Trombay. Similarly, questions of import licences, sending money abroad, capital issues, etc., have all to be referred to either the Government of India or the State Government.

While sympathising with the present-day capitalists on their hard lot, one cannot help remembering that they are in great measure to blame for much of the prevailing atmosphere of suspicion and hatred in which they are held. Had their predecessors yielded less to the selfish dictates of the profit motive in the past, they would not be suffering from the punitive effects of Government control and labour opposition today. It may be that the swing towards the Socialistic conception of society has been drastic and extreme, but the capitalists are only reaping what they have sown.

In the next place, Mr. Tata mentioned the difficulty of obtaining capital to finance the expanding Tata industries. In other countries the financial structure is much better organised, and the opportunities for raising finance are much easier and widespread. It is not so in India where because of the low standard of living and the high rates of taxation it is becoming harder for the individual to save. Moreover the Indian public generally prefer security even at low interest

rates to risk-bearing capital issues and high dividend rates. Nor is foreign capital so easily available ever since the Government have plumped for a socialist pattern of society.

Thirdly, Mr. Tata drew attention to the shortage of trained management in this country. According to Mr. Tata, while a skilled worker can easily be turned out in four or five year's time, it takes twenty to twenty-five years to produce a trained manager. India has not been industrialised so very long ago as to have gained the services of experienced managers. Recently however there have been many critics of the Managing Agency system which is accused of aggravating the situation by its nepotism and monopolistic practices. Since the country is well on its way to rapid industrialisation, this handicap will soon disappear, and the country will have the experienced managerial skill it requires.

Fourthly, Mr. Tata focussed attention on the labour problem that confronts every industrial management. In this respect, the Tata Iron and Steel Company in Jamshedpur have eased the situation by entering into a collective agreement with the recognised union. In many ways, this agreement is one of the first of its kind in India and most probably is the forerunner of similar agreements between management and labour in other industries.

Ideology and Productivity

Mention of the agreement led Mr. Tata to the main topic of the Conference — higher productivity in terms of labour. It is not only in the ideological

sphere of whether the country should continue on the road to industrialisation and adopt all the modern labour-saving techniques that Indian management is facing a crisis. The Gandhian ideology, with its insistence on simple living and high thinking, appears to look with suspicion on any attempt to increase the material prosperity of the people. However much he may be misinterpreted by his followers, Gandhiji did not set his face completely against the machine. He certainly desired the material advancement of his people, and he rightly stressed that a much larger proportion of that improvement should reach the village populations living on the verge of starvation and neglected for centuries. On the other hand, he would never have liked his people to be so immersed in purely material prosperity as to forget their nobler selves, and the spiritual interests that truly civilise man.

But apart from the ideological question of Gandhian principles in regard to the adoption of the machine, there is the more urgent problem of unemployment that is haunting the Indian government especially after independence. With the increase in population of five million a year, the labour force is bound to swell proportionately in the numbers annually seeking for jobs. It is this peculiar situation that is responsible for the opposition to a rapid industrialisation of the country, especially wherever this would mean the introduction of labour-saving machinery.

There is no doubt, as Mr. Tata argues, that a high standard of life is possible only through a high degree of industrialisation. A high degree of industrialisation

is possible only if high purchasing power is created. In India despite the vast population, the demand for goods is very low because of the absence of purchasing power by the people. There is no *effective* demand. But high purchasing power can be created only by higher incomes and wages; and these precisely are possible only through higher productivity. In other words, the output of production per worker must increase, so as to lower costs of production. The worker will be given a larger share in the increased gains of production. With an increase in his income, his effective demand for goods and services will increase and consequently a new wave of industrial effort will arise to satisfy the new demand. This in its turn will provide further employment for many more persons. A classic example seems to that of the production of cars in the United States. Ford's mass production of cars has created employment for many more millions of workers today than the hand-made production of the primitive types of locomotive could provide their ancestors half a century ago.

Rationalisation

However true this argument may be, for the advanced industrialised countries of the West where labour is short, will it hold good for an underdeveloped country like India, which is haunted by a labour surplus that is steadily increasing year by year. While the setting up of a new industry may provide employment for a large number of men, the attempt at higher productivity in the well-established industries in the country will really lead to an aggravation of the unemployment problem for quite some time. It is this transition period when the labour complement

is reduced through labour-saving devices or through assigning a heavier work load to each man that scares public opinion and the Government from wholesale advocacy of rapid industrialisation, in spite of the long-term advantageous effects. As a matter of fact, the Tata Iron and Steel Industry in Jamshedpur has been permitted to double its present production of steel. Instead of its present production of a million tons annually, the Company will produce two million tons of steel a year. On the other hand, the Company is not going to increase its labour force, but make the same number of men produce double the quantity of steel. According to the statistics published by the Company, the production per individual worker is approximately 30 tons per year. After the new machinery is set up and the new shops opened, the tonnage production per man will be about 60, thereby doubling his present average.

The Union

In the meantime however, the Company has taken good care to see that it has the Union on its side, and it is with the consent of the TISCO Workers Union that the policy of the Company in regard to its plans for higher productivity has become viable. According to the agreement, the Company recognises that Labour is entitled to a share in the gains arising from increased productivity and has therefore signified in advance its intention to grant a substantial increase in wages as soon as the proposed extensions to the plant are completed and production begins to increase. It is admitted that under the two million tons scheme certain departments will have to be shut down, but

the interests of the employees concerned will not be thereby endangered. They will not be retrenched but transferred to some other department or trained for alternative employment. Their average earnings are guaranteed to them whatever the kind of work assigned to them later on.

Both the Management and the Union agree that in order to secure an improvement in labour productivity there is need to establish a revised standard force in each of the existing departments. If there are more men than required by the standard force, the Company will be entitled by the agreement to leave vacancies unfilled, and transfer surplus men to fill up essential vacancies in other departments, or for employment in the new plants.

Without Tears

The Tata Agreement between the management and the union faithfully follows the principles already laid down in regard to industrial policy in the First Five Year Plan. Indeed, this is perhaps the only way that higher productivity can be achieved in a country where there is a labour surplus of such a magnitude as in India. However in so far as a programme has been actually worked out in detail to the satisfaction of both parties, the Tata Agreement can well claim to be the first of the kind. The characteristic of both the principles laid down regarding rationalisation in the First Five Year Plan and the Tata Agreement is that unemployment or retrenchment of any kind is avoided. Instead the men are giving alternative employment in case some reduction of staff is necessary

in any section or department. Vacancies may remain unfilled if the management and the union are agreed that the labour actually utilised is more than the required standard force. And at every step the union is consulted so that the workingman is fully aware of the situation and is assured of benefiting from the increasing income of the firm.

This process of increasing productivity and keeping abreast of industrial invention and at the same time satisfying the claims of labour has come to be known in India as 'rationalisation without tears.' It has one great advantage that it does not throw men out of their jobs and thus aggravate the unemployment situation in the country. But on the other hand, neither does it lead to an absorption of surplus labour seeking for employment. And during the transition period before the effects of increased productivity can be achieved and spread throughout the community, the clamour of the unemployed will make itself felt through political pressures for the prohibition of any labour-saving device.

Textiles

As Prof. Charles Myers points out in an interesting article in the May 1956 issue of the *International Labour Review* on 'Labour Problems of Rationalisation', the textile industry in India has been particularly hampered in its efforts to replace obsolete machinery by automatic looms not only by Industrial Labour but also by the large number of people who earn their living by working hand-loom. On behalf of the latter it is even argued that 'there is in this emphasis on the household and hand industries an implicit ideo-

logical commitment to a way of life that is considered by many Indians superior to urban industrialisation and is appropriate for India's labour-capital ratio.'

However the Labour Unions have come to realise that the whole textile industry needs to be rehabilitated and run efficiently if our foreign markets are not to be lost to the Japanese who are equipping themselves rapidly for the struggle. But so far permission for the replacement of non-automatic by automatic looms has not been forthcoming. The unemployment problem is so pressing and so complex that it is difficult for the government to take any measure which seems to increase or at least keep stagnant the pool of unemployed men. All the same the Second Five Year Plan lays heavy emphasis on industry and is mainly capital-investing rather than labour-investing. There will not be so very more jobs created although the production of the country will be greatly increased in the near future. Naturally in view of the acute unemployment situation in the country the plan has been severely criticised on this score. There has been a sharp tussle between the owners of textiles factories and the hand-loom weavers regarding which of the two should be given priority: increased production with a low employment ratio or more numerous opportunities for employment with lower production.

Policy

The policy of the Government has been to steer a middle path and thus escape the dilemma. The Ambar Charka is not to be discouraged, but to be improved so that the quality of the yarn it produces may be suitable for weaving. Centres of training are

to be opened in the districts where the village spinners will be taught how to handle the Charka. At the same time the Government intends keeping an open mind on the question of increasing the production of cloth by the use of automative machinery. But this middle-of-the-way policy has not solved the problem of the Managing Agents who would prefer a bold policy of high productivity, even at the cost of aggravating the unemployment problem for the time being. However one can hardly find fault with the general policy of 'rationalisation without tears'. This scheme has been worked out practically by tripartite discussions between the representatives of Government, Management and Labour and appears to be the best in the circumstances.

Responsibility

Another important managerial problem that received attention at the Tata Management Conference was the delegation of responsibility in view of the goal of higher productivity. With the accumulating intricacy of modern machinery, the more exacting demands of consumers especially for further production, and the complex processes of production, it is impossible for a single managing head to take all the decisions. The devolution of responsibility becomes an imperative need of modern large-scale industry, and there is no gainsaying its advantages. The more men are treated like responsible human beings in the factory and realise the conviction that they are all working as a team for the good of the community, the more stable and balanced will that society become, and the more will its members be given the opportunity

to realise their best selves. But the areas of responsibility have to be carefully demarcated so as to avoid overlapping of authority and confusion of function.

In conclusion, it seems to be obvious that Indian Management is being forced to think in terms of the welfare of the community. Even Mr. Tata admitted that he can no longer take decisions on his own initiative. The liberal tradition of the Tata Management in their relations with the community at large and their awareness of changing circumstances have helped them accept the situation with more grace and facility. But it will take a long time for the majority of the Indian businessmen who have been brought up in a tradition of self-interest and authoritarianism to adapt themselves to the welfare and democratic climate that is tending to invade larger areas of India's industrial world.

A. Fonseca

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RACIAL SEGREGATION

by Archbishop Rummel of New Orleans

Racial Segregation

Difficult indeed is the approach to a propitious solution, according to Christian principles of justice and charity, of the problem of racial integration in our schools especially in the Deep South where for more than a century and a half segregation has been accepted without serious question of challenge.

For months we have prayed, studied and consulted about the problem with a sense of our responsibility for the welfare of all souls that constitute the spiritual family for which, in virtue of our office as Archbishop, we are responsible before God. With an appeal to the Holy Spirit, we now submit for careful consideration the following results, especially regarding the moral difficulties which segregation presents.

Unity of the Human Race

1. Racial segregation as such is morally wrong and sinful because it is a denial of the unity and solidarity of the human race as conceived by God in the creation of Adam and Eve... Throughout the pages of the Old Testament and the New there is constant recurrence of this truth, that all mankind has in Adam and Eve one common father and mother and one common destiny, namely to serve God in this world and find eternal happiness with Him in the world to come....

(The Archbishop then shows how his claim to teach on the racial question with the authority of Christ Himself arises from the basic fact of his office as Archbishop and his communion with the Holy See.)

Universality of the Redemption

2. Racial segregation is morally wrong and sinful because it is a denial of the unity and universality of the Redemption.

The Eternal Son of God, Christ Jesus Our Lord, came into the world to redeem and save all men, to die for all men on the cross, to make the life of grace available through the Church and the Sacraments for all men, to embrace all men in His Mystical Body on earth and in the life of glory in heaven. Racial segregation would draw the colour line across the inspiring plan of the Redemption and thus sin against the Divine Providence, the love and the mercy that conceived and carried out the wonderful Mystery....

Violation of Justice

3. Racial segregation is morally wrong and sinful because it is basically a violation of the dictates of justice and the mandate of love, which in obedience to God's will must regulate the relations between all men. To deny to members of a certain race, just because they are members of that race, certain rights and opportunities, civic or economic, educational or religious, recreational or social, imposes upon them definite hardships and humiliations, frustrations and impediments to progress which condemn them to perpetual degradation which is only a step removed from slavery. Such indignities are grievous violations of Christian justice and charity, which cannot be justified in this modern age of enlightenment and loudly proclaimed democracy. Of violations of charity, St. Thomas Aquinas says in his work about the two precepts of charity, that men having the same nature are morally bound to love one another. It is Thomas' teaching that ".....every animal loves its like," wherefore since all men are alike in nature, they ought to love one another. Therefore to hate one's neighbour is contrary to, not only the divine law, but also the law of nature."

Never Justifiable

4. Because the emancipation during the War between the States involved certain physical and economic hardships, racial segregation was regarded with toleration but never justifiable as a permanent racial adjustment. Even the Catholic Church considered it wise and necessary to give separate church and school facilities to Negroes to afford them the

opportunity to practise their faith more freely and educate their children more fully than was often possible in mixed congregations, but this arrangement was never intended to be permanent. This is attested by the Most Reverend Archbishop Francis Janssens, D.D., who initiated the programme with the remark that he did so very reluctantly and in the hope that it would be possible after a brief period to have all Catholics worship under the same roof.

We come now to the reasons for segregation at least in the school. These reasons are for the most part unwarranted generalizations in which it is aimed to give the impression that all members of the Negro race and especially all Negro children are tainted with virtually all the alleged defects. The amazing fact is that "as a race" they are not more generally lacking in mental ability, culture, moral self-control, immunity from social diseases, criminal propensities, etc., when you consider the neglect and barriers to which they have been exposed in education, general culture, economic opportunities, respectable housing facilities, contact with stable social institutions and the more dignified ways of life. Although living and moving in the mael-storm of city or rural life, the laws and the customs built up around the mystic term "segregation" have practically relegated Negroes to an island-like existence. They emerge to work, toil and serve even in the intimacy of the white home and family, but "segregation" cuts off the free avenues to progress in the better things of life that are synonymous with Christian civilization. This condition in itself is an indictment against continuing segregation "indefinitely" as it advocates envision.

This statement would become unbearably long were we to analyse even briefly the alleged mental defects, moral and criminal propensities, economic shortcomings and social disabilities and dangers which form the general basis for continuing segregation. We are having these allegations examined objectively by competent judges and may announce the result in due time. For the present we can only state that there are differences between the races on these points, but there is also much generalization and much emotionalism.

The Archbishop Concludes

We wish to assure the Clergy, the Religious and the Laity of the Archdiocese that we are giving to this important problem our most serious thought, study and consultation, not to speak of the many prayers which we offer daily for Divine light and guidance, because we realise the importance of the issue which is involved. Nothing would please us more than to be able at the present moment to render a decision that would serve as a guide for priests, teachers and parents. However, there are still many vital circumstances which require further study and consideration if our decision is to be based upon wisdom, prudence and the genuine spiritual welfare of all concerned. Hence we plead with all of you for perseverance in prayer in order that the final decision may be in conformity with the will of Christ and the highest interest of souls according to the mind of Holy Mother Church. May we likewise unite in prayer that the decision, when made, will be accepted in the spirit of Christian charity and justice and in that unity of mind, heart and will which must always characterise the family of God.

This is a problem which should be worked out not in an atmosphere of wrangling or contention or discord or hatred but in a spirit of reconciliation and with a desire to achieve through justice and charity. Prayer and calmness of spirit are much needed in all our hearts, and for these we plead in the name of the Divine Prince of Peace.

May this peace be shared by all of us now and during the time of deliberation and may it endure in our midst for all time!

PREVENTION OF INDUSTRIAL ACCIDENTS*

Pope Pius XII

In welcoming you here, Gentlemen, as participants in the first World Congress for the Prevention of Industrial Accidents, We turn our mind back to the month of November last year, when We had the pleasure of receiving, at Castelgondolfo, the members of the Administrative Council of the International Labour Organization. At that time, we warmly congratulated that body on its great contribution towards the development of social legislation in many countries, and on its ardent dedication to the study of current problems having to do with the relations between employers and workers. One of these problems, caused by the continual development of mechanization, is that of the increase in the number of industrial accidents, which has become particularly noticeable since the last war. It is in order to study this problem that the *Ente Nazionale di Prevenzione degli Infortuni sul Lavoro*, with the collaboration of the International Labour Organization, has invited you to this Congress. Deeply touched by the homage you desire to render Us, We gladly avail Ourselves of this opportunity to express to you Our most sincere congratulations and Our encouragement.

For several decades now the struggle against industrial accidents has been carried on energetically with the assistance of specialized technical organisations. There is here discernible one of the most fortunate consequences of the impetus given during the last century, and constantly reinforced since then, by so many generous men who were anxious to better the material and moral conditions of the workers, and whose efforts Our predecessors, Leo XIII and Pius XI, sustained and directed by means of the social encyclicals. Important associations have been formed which, often with the support of

* An address to the delegates of the First World Congress on the Prevention of Industrial Accidents, Vatican City, April 3rd, 1956.

public authority, strive to stimulate the efforts of scientists, experts and all persons having a position of responsibility in regard to safe and hygienic working conditions. But it becomes more and more evident that dispersal of strength must be avoided, that the results of experience and research in different fields must be pooled, that undertakings must be coordinated with the widest possible international extension. Such is the purpose of this World Congress.

Among the subjects of report and discussion which you have set down in your programme, we particularly note the study of the task and functioning of safety committees, the responsibility devolving upon the makers to render machinery safe, the influence of human factors, especially professional selection and training, the problems of international collaboration in safety matters. These are no doubt general themes, but they require the particular solutions and need to be broached in this first World Congress.

Human Motives

Without losing sight of the part played by technical factors in the prevention of industrial accidents, factors which differ according to the various industries, it was proper to emphasize a more delicate aspect, viz. the intervention of human motives. Your efforts in fact are a prolongation of the unending attempt which man has made from his very origin to dominate matter, with its blind resistance, with its baffling, sometimes sudden and terrible reactions directed towards whoever tries to insert it more completely into the framework of his inventions. Every human work entails a certain risk, whether physical, economic, or moral. This risk may, or even must, be accepted, when it does not pass the limits set by prudence. Indeed, man finds a powerful psychological stimulus in this sort of challenge. On the other hand, however, no one may, without serious reasons, compromise his own health or that of his fellows, risk his own life or that of others. And yet how much imprudence, how much culpable negligence, how many

risks deliberately increased, occur as a result of the sole desire of avoiding the economic charges and material sacrifices presupposed by every application of safety measures? The line of least resistance in this case is the same for all: in order to avoid waste of time and to increase production and profit, or even simply to save oneself an unpleasant psychological effort, all vigilance is relaxed, and sometimes even the most elementary precautions are neglected.

If, however, we consider recent social evolution and reflect a little, it is easy to perceive the real good and utility of such an effort. No one nowadays denies the part played in the worker's productivity by his subjective dispositions. Non-recognition of the physical, affective and moral requirements of the human being ends by embittering him and turning him against those who despise his personal dignity. How can the interest each man has in his work, and the professional conscience which impels him to do it perfectly, how can these subsist, when there is constantly imminent the threat of an accident which would deprive the individual and his family of that salary on which their material sustenance depends? Even on economic grounds alone, such reasons suffice in themselves to arouse in employers the will to assure their workers of satisfactory safety and hygienic conditions.

Professional Selection and Training

Among the means of a general order which are utilized for this purpose, it is certain that professional selection and training, together with the perfecting of workmanship, occupy a leading place. This fact is clearly manifested by the increased frequency of accidents among immigrant workers, who are set to industrial tasks for which they have not been prepared by long apprenticeship, nor even by family or regional traditions. When considered from this point of view, the question appears in its very vast extension, and reveals one of its typical characteristics. The specific problems of industrial accidents prevention will only find complete solution when reinserted

into a general plan which takes all aspects of the worker's life into account and satisfies all his lawful desires. The application of measures of a technical nature will thus be facilitated, and will produce assured results such as neither force nor other external means of persuasion could obtain.

These rapid considerations suffice to illustrate the complexity of the tasks facing preventive organizations. How much patient research, skill, and co-operative spirit are required in order to solve the theoretical problems! And how can we describe the obstacles which impede the application of safety devices! Difficulties, these, which are often attributable to the very parties concerned, who do not understand the purpose of what is asked of them or the tragic consequences of actions forbidden to them, or else, while not denying the necessity of the rules laid down, they gradually tire of observing them, so that their good will needs to be unceasingly stimulated.

With a view to keeping kindled the ardour which urges you to study these problems and foster their solution, you set before yourselves Gentlemen, the noble aim of rendering a social service which in our time is indispensable. Your intention, in its temporal domain, is related to that of the Church and of its Divine Founder, whose life and death were consecrated to suffering mankind to apply a remedy to its ills. Just as it is Christ alone who, by showing forth the hopeful light of the redemption, alleviates the many miseries and disabilities weighing upon the human race, it is in Him also that must be sought that interior strength so necessary to whoever is inspired by His example and desires to continue among modern men the beneficent action that was His. The solemn commemoration of this week will, We are sure, suggest to most of you those dispositions of soul which will sustain you in your task, so often difficult and thankless.

The Pope then gave the assembly his apostolic blessing.

BOOK REVIEWS

FIRST ASIAN MEETING for the APOSTOLATE OF THE LAITY — Acts edited by Rosemary Goldie, Palazzo delle Congregazioni, Piazza San Callisto, Rome, pg. 335, price \$3:00.

From the 3rd. to the 8th. Dec. 1955, Manila was the venue of the first meeting for the Lay Apostolate in Asia. The Acts of this meeting published by Rosemary Goldie brings into perspective the spiritual, social and economic problems facing the peoples of Asia awakened to a new hunger for material prosperity and social advancement by the impact of Western dominance and technology.

The Acts deal with the speeches that were delivered at the Plenary Sessions and the discussions, findings and recommendations of the Workshops.

The various speakers stressed the timeliness of the meeting in as much as the situation in Asia was undergoing a radical change. Most of the Asian people were now independent and still smouldering with the fire of nationalism. On the other hand totalitarianism had enveloped more than half of Europe and was trying to make inroads into the new Asian independent communities. The impact of the West on the ancient oriental systems had been partly good and partly bad. It had awakened the peoples of Asia to a sense of their great poverty and backwardness and the desire for a change. In this sense a revolution was working in Asia filling its peoples with the spirit of youth, and a new vitality. But at the same time a hatred for Western colonialism was part of their new outlook.

Dr. Paul Sih underlined the differences in culture between the East and the West and pointed out how the gulf should be bridged through the lay apostolate.

The methods that could be used for the purpose were outlined and discussed; civic and political activity, the publicising of the social doctrine of the Church, the press, the radio, public opinion, etc.

Suggestions were made on how to tackle the economic problems of Asia, which are mainly those of an underdeveloped country; great poverty, predominantly agricultural communities, but the presence of important industrial groups in India and Japan were not to be ignored, since already they contained the germs of industrial unrest so common in Europe and America. Finally there was the rapid advance of Communism which had already swallowed up the great land-mass of China with its teeming millions.

Another important element that was stressed was the fact that Catholics formed a small minority of huge populations throughout the Asian countries except the Philippines. But the delegates agreed that a small minority well organised can have an influence far beyond its numbers.

The facts brought out in the workshops and the discussions that took place in the light of these facts make very interesting reading. Quite a number of resolutions were taken by each workshop, but in most cases today resolutions are meant to be pointers of the direction in which the lay apostle should strive rather than absolute goals of action to be performed within a given period of time.

The Acts form a handsome and attractive volume, clearly printed and full of information.

A. F.

A HANDBOOK OF SOCIAL ACTION by Fr. Victor O. C. D. Alwaye: J. M. Press, Pp. 39, Price: 4 annas.

This is a very brief but suggestive synopsis of how Catholic social apostolate can be organised in India. The emphasis is on *organisation*, and Fr. Victor takes his readers step by step through the various aspects of parish life that need organisation like the youth and the workers, and then outlines the regional, diocesan, and parish set-up for organised social apostolate. There is a useful appendix on how to conduct meetings. The handbook has been produced under the auspices of the Malabar Regional Committee of Catholic Social Work, Ernakulam and is mainly concerned with the problems of social work in Malabar, though the suggestions it contains could be utilised very usefully elsewhere.

A. F.

THE POLITICAL QUARTERLY — Special Numbers — January to March and July to September, 1956 — Trade Union Problems, and Employers and Labour Problems.

These two special numbers of the Journal dealing exclusively with Labour problems from the viewpoints of the Trade Union and Management make very interesting reading as a recent survey of the field of labour relations in the U. K. The difference between the general tendency towards equality of income and the struggle among groups in Trade Unions

demanding differentials in wages, the question of union leadership and its relations with rank and file, the significance of the trade union in the modern welfare community, the problems of organisation in common territory, are highlighted with special intensity as some of the more difficult hurdles Labour will have to surmount in the near future.

On the other hand, Management has its own problems to solve. While in the U. S. A., legal pressure has forced managements to bargain with their respective unions and to improve their personnel management departments, the British experience of voluntary agreements between management and the union has in a way delayed the acceptance of a sense of equality and partnership between the two sides. Experience seems to show that monetary incentives have a small part to play in securing worker morale or in boosting production. Indeed in the Glacier Metal Experiments, greater consultation and partnership with labour has not resulted in lessening the conflict between the two sides. The general impression seems to be that much more research has to be done into the psychological reactions of the worker, which are far more obscure and complex than one imagines.

A. F.

Social Survey

Match Industry.

The Labour Investigation Committee had conducted an inquiry into the labour conditions in the match industry in 1945. With a view to bringing up-to-date the data contained in the report of the Committee the Labour Bureau issued a questionnaire in 1955 to 78 units in the industry, soliciting information regarding labour conditions. Of these 26 units supplied the requisite data. We shall give here some of the items of interest to social workers.

According to the latest figures available, there were 132 working factories in the Indian Union during 1954. The daily average employment in 127 of them was 20,479.25 of the factories which supplied information employ more than 50 per cent of the total labour force in the industry, viz., 11,131. Again most of these labourers are found in five big units which employ 8,359 persons. Thus it can be seen that the information supplied came from the more important units.

A greater part of the labour force is recruited directly. Only about 8.3 per cent was supplied by contractors and that too in certain States only. Though women constituted about 18 per cent of the total labour force, their proportion was very much higher in contract labour, viz., 85.5 per cent.

A greater part of the labour force works on a piece-rate basis (65.1). Nearly 93 per cent of the workers, and in the five big units nearly 100 per cent, are permanent. Of the 9,990 workers for whom data is available, 26.8 per cent had put in over ten years of service. Of the rest nearly 70 per cent had been in service between 5 and 10 years.

Wages paid are on the whole poor. They vary from Rs. 9/12/- p.m. in Madras to Rs. 93/7/- in Bombay. In the five

bigger units the emoluments were much higher than in the others. Most factories pay a basic wage to which is added a dearness allowance based on consumer price index. Besides a few of the units give other allowances such as house allowance, food concessions, night shift allowance, etc. Most of the units pay some sort of bonus to their workers. Of the bigger units the Assam Match Co., has been paying a bonus of 37.5 per cent of the total basic wages. Besides this they are paid profit bonus and production bonus. The Western India Match Co. at Ambernath (Bombay), Bareilly and Calcutta pay an annual bonus of 37.5 per cent of the basic earning and a production bonus ranging from Rs. 5 to Rs. 15 per month.

The average earnings of match factory workers in 1955 were Rs. 961.2. These figures relate to 15,884 workers in 7 States. The lowest earnings were in Madhya Pradesh (Rs. 311.9) and highest in Calcutta (Rs. 1,688.1).

The daily hours of work in most factories are 8. In a few, 8½ hours are put in. There is a rest period varying from ½ hour to two hours depending on the shifts. Workers are given besides the ordinary leave prescribed by the Factories Act, sick leave with pay, casual leave (2 to 10 days) and festival leave (2 to 10 days) In the five bigger units sick leave varied from 10 to 14 days in the year.

In 1954 in seven units (five big and two small) there were 321 non-fatal and two fatal accidents. Of these 317 were in the five big units. 206 accidents were compensated and the amount of compensation paid in these cases was Rs. 10,923/15/6.

Trade unions function in most factories. In some factories there are more than one union. Besides this there are works committees and advisory committees.

Only in the five bigger units some provision is made for housing and other welfare facilities. Only in these Provident Fund facilities are also available. The condition of labourers in the smaller units generally leaves much to be desired.

(Labour Gazette).

Employment

In July, 1956, there were 792,000 persons on the live registers of the Employment Exchanges. During the month 170,918 fresh registrations were made. Placements made during the month amounted to 16,007 and vacancies notified were 23,568. The number of unemployed increased by 7 per cent over the previous month. This was owing to several causes. The on-set of the monsoon threw out of work many employed temporarily. Besides this there were closures, retrenchments and layoffs in several places. No great improvement is apparent in factories either. The unemployment situation in the country is as bleak as ever.

Labour Relations

The management and employees of the National Newsprint and Paper Mills Ltd., Nepanagar, as result of mutual negotiations have reached an agreement. The outstanding feature of the agreement is the acceptance by the management of the principle of progressive association of workers at appropriate levels in the formation of welfare and works policies. According to the terms of the agreement three advisory bodies will be set up. Each committee will consist of equal number of representatives of the management and the employees. These three advisory bodies will deal with (1) welfare measures and other amenities to be provided for the workers, (2) matters relating to regulation of market prices, and (3) allotment of housing accommodation respectively.

Both parties have agreed to settle all disputes, if any, by mutual negotiation, conciliation and arbitration and avoid

strikes, lock-outs, coercion, illegal practices, victimisation and recourse to law courts.

Under the agreement, the minimum basic wage of workers has been fixed at Rs. 25 per month and the rate of dearness allowance increased from Rs. 30 to Rs. 35 per month for all persons getting a basic salary up to Rs. 150 per month.

The Management will approach the Government to extend the benefits of the Employees' State Insurance Scheme to the workers. Meanwhile the management will make available to workers and their dependants free medical aid.

The agreement came into force on 1st March 1956 and will remain in force for a period of five years. —

(Labour Gazette).

Basic Education

During the period of the first Five Year Plan the Bombay Government have set up nearly 3,000 basic schools in the State. About 2,000 primary schools were converted into basic schools. During the period nearly 5,000 basic teachers were trained annually. Through intensive propaganda, exhibitions, and special courses given to teachers, the Government have been trying to popularise basic education.

The idea that besides book knowledge pupils in secondary schools should be given some technical know-how is being more and more admitted even by conservative elements in the educational field. Many schools have started simple, inexpensive but useful courses which teach a trade to the boys and girls.

It is reported that a school on the East Coast where a large part of the local population is engaged in the handloom industry, has started a weaving department. Weaving is a trade confined to members of a certain caste only and

the pupils belonging to this particular caste only would take up the course. Now students of higher castes have also joined in as they want to qualify themselves for directing weaving establishments and not for weaving itself.

Social Welfare Projects

Consequent on the reorganisation of States the Central Social Welfare Board has allocated welfare extension projects to the various States. The allocations are: Andhra Pradesh 80; Assam 68; Bihar 72; Bombay 176; Kerala 20; Madhya Pradesh 160; Madras 52; Mysore 88; Orissa 52; Punjab 84; Rajasthan 104; Uttar Pradesh 204; Himachal Pradesh 20; the Centrally administered areas 4 each.

There will be, therefore, 1308 projects at the rate of 4 per district, each covering about 25 villages. The number includes projects already started.

Newsprint

The Government of India is planning on setting up a factory for the production of newsprint from bagasse. Bagasse is the residue of sugar cane after the juice has been extracted. The proposed factory, which is likely to be set up in South India near a large sugar mills, will cost over Rs. 5 crores, will consume 50,000 tons of bagasse annually and produce 30,000 tons of newsprint annually. The cost of newsprint produced is estimated to cost Rs. 600 per ton ex-works, compared with the price of Rs. 870 per ton at ports for the imported variety. India needs about 100,000 tons of newsprint per year of which nearly 30,000 tons are likely to be produced by the NEPA Mills in Madhya Pradesh.

Poor Students

The Poor Educational Fund established for the education of students belonging to the Baliyas, a section of the Andhras, has just completed forty years of a very useful life. The

late Fr. S. J. Balasami seeing the need for raising the status of the members of the Baliya community, with the help of a group of zealous co-workers, started a fund to help deserving boys and girls of the community to prosecute their students. Thanks to the efforts of this zealous priest a large number of members of Baliyas are today occupying important positions in various walks of life.

The Fund has a capital of Rs. 14,138 collected through the last forty years. In the beginning the founders of the Fund had to face many and serious difficulties but thanks to their indomitable courage every obstacle was cleared and the fund firmly established. At present (1956) some 15 students are receiving scholarships from the Fund. Before receiving help from the Fund a prospective student must sign a contract and bind himself to repay the loan in easy instalments. But unfortunately many of the ex-scholarship holders seem to have forgotten their obligation. According to the annual report nearly Rs. 10,000 are due to the Fund from these. If they would pay up their dues and other members of the Community would contribute generously to the Poor Students' Fund much good could be done. Self help is the best help. We cannot depend on Government grants all the time.

Small Industries

The Union Ministry of Commerce and Consumer Industries, in order to help small industries and thus provide jobs for the unemployed and also to help the low income groups to augment their meagre incomes, has sanctioned loans totalling Rs. 70 lakhs to three States: Uttar Pradesh, Punjab and Delhi. Since the starting of the scheme of financial assistance to small industries the Centre has sanctioned loans aggregating Rs. 3.66 crores. Different State Governments have made a provision of about Rs. 1.5 crores.

Under the scheme loans are given on easy terms up to 75 per cent of the value of the security offered including

assets created out of the loan. A nominal interest of 3 per cent is charged on loans to individual entrepreneurs, while in case of industrial cooperatives the rate is further reduced to 2½ per cent. In the case of loans below Rs. 2,000 only personal bonds are taken.

As small industrial concerns need besides finance technical assistance technical guidance is now being extensively provided through the network of regional small industries service institutes in Bombay, Calcutta, Delhi, and Madras, the branches of these institutes and their field staff. There are officers of the Central Ministry at various centres in the country to advise and render assistance to small scale industries.

Railways

More amenities are promised for third class passengers. The Government, it appears, is contemplating the making available to all third class passengers sleeping accommodation. The upper berths, which now groan under the load of voluminous baggage, will be used for sleeping. Where will the luggage go?

Fully air-conditioned trains providing accommodation for first and third class passengers have started running on certain trunk routes. With the introduction of the Winter Timetable many trains have been accelerated, on paper only, for most trains run late most of the time. In one zone it is said that all trains are late all the days of the week. Time seems to have no value.

A mission has gone to the World Bank to obtain help for the development of transport facilities in India. Already at the beginning of the second Five Year Plan our transport system is in difficulties.

Plans are under preparation for linking the Northernmost point of the Bhramaputra with Cape Comorin through water-

ways. The various rivers will be linked through an enormous system of canals. This system is likely to be opened for traffic at the end of the last Five Year Plan.

Milk Powder

India is likely to set up soon seven factories for the production of milk powder at a total cost of Rs. 1.4 crores.

India will have imported 1,800,000 tons of food grains from abroad by the end of this year. Out of the total imports wheat will account for 1,340,000 tons and rice for 460,000. The total cost of the imports is estimated at Rs. 75.25 crores.

Hydro-Power

Since 1953 the Central Water and Power Commission has been engaged in a country-wide survey to assess India's utilisable hydro-power potential. The survey has been made on a regional basis coverings: (i) the west-flowing rivers of the Western Ghats, (ii) the east-flowing rivers of South India, (iii) the rivers of Central India, (iv) the Ganga basin, (v) the Brahmaputra basin, and (vi) the Indus basin. This regional classification is considered necessary because the problems involved in the development of power resources are not indetical in all the regions.

It is estimated that India's utilisable hydro-power potential is of the order of 35 million kw. at 60 per cent load factor. Details for four regional sections have been published. The possible schemes on the east-flowing rivers of the Ghats are 26 in number which could develop 3.7 million kw. at 60 per cent load factor; those on the east-flowing rivers of South India number 46 aggregating to 6.8 million kw; those of the rivers of Central India are 36 in number which could give 3.9 million kw.; and the Ganga basin has a potential of very nearly 13 million kw. of which about 7.5 million kw. would be entirely in Nepal.

At present only 2 per cent of the expected hydro-power resources are being utilised. The cost of production is much less than that of thermal power, the current cost ranging from 0.2 to 0.3 of an anna per unit in the majority of schemes. The cost of thermal power from mine-head thermal stations of even the largest sizes ranges from 0.4 to 0.45 of an anna.

Provident Fund

The Employees' Provident Funds Scheme covered 453,896 employees of 1,345 factories in 6 industries during 1954-55. The number of persons covered by the scheme was 86 per cent of the total employment, namely, 526,071 persons in these industries.

Calendar

The coming years will afford ample opportunities to our school going youngsters for mental training. From next year we shall have *naya paisas, naya seers, naya miles*. To know where exactly we stand in all business and every-day dealings we shall have to arm ourselves with reduction tables. Our leaders who seem to be in an awful hurry — or may be they have a very high opinion of the mental acumen of our youngsters — have now announced that from 12 March, 1957 we shall have a new calendar also. March 22nd, 1957 will be 1st Chaitra 1879, Saka Era. From then on both the Saka Era calendar and the Gregorian Calendar will be in use and official publications will give both dates. According to a Press Note issued by the Home Ministry a commission has been busy with this calendar reform since 1952. What next?

Labour Law

The Supreme Court has, in disposing of an appeal from the decision of the Bombay High Court, given a ruling of great interest to both employers and employees.

Facts of the case are as follows: Mr. Eugene Fernandes, an employee of Caltex (India) Ltd., was dismissed from service as a driver at Santa Cruz Airport, Bombay for smoking contrary to rules in close proximity to an aircraft which was being refuelled at the service station. Caltex applied for permission to the Industrial Tribunal, as required by law, to dismiss the driver. The Tribunal while finding the employee guilty held that the punishment was excessive and refused permission.

The management went on appeal to the labour Appellate Tribunal which held that the lower Tribunal had no jurisdiction to substitute its own views of the correct punishment to be given to the employee once it found him guilty of misconduct. It allowed the appeal of the management. This decision was upheld, on appeal, by a single judge of the Bombay High Court.

Against this decision Mr. Fernandes preferred an appeal before a Division Bench of the High Court of Bombay urging that the appeal by the management did not involve any substantial question of law and consequently the Labour Appellate Tribunal had no jurisdiction to decide the matter. This contention was upheld by the Division Bench and the decision of the Labour Tribunal was restored.

The Management went on appeal to the Supreme Court. The appeal was heard by four Judges of the Supreme Court. Mr. Justice Bhagwati giving the judgement stated that "the Industrial Tribunal has no jurisdiction while entertaining an application under section 33 of the Industrial Disputes Act to consider whether the punishment sought to be meted out by the employer to the workman is harsh or excessive. The measure of punishment to be meted out is within the sole discretion of the employer who is to judge for himself what is the punishment commensurate with the offence which has been proved against the workman". His Lordship further stated that in going into the question of the measure of

punishment to be given to the employee for any misconduct the Industrial Tribunal was exercising a jurisdiction which was not vested in it and that was a substantial question of law giving the Appellate Tribunal jurisdiction. That being so the decision of the Division Bench of the Bombay High Court was set aside and the order of the Labour Appellate Tribunal was restored.

Handlooms

The 20,000 handloom weavers of Chotanagpur and their 300,000 dependants are up in arms against the proposed introduction of powerlooms. The average monthly earning of a weaver now is about Rs. 25. About 5 million yards of cloth is produced by the weavers.

They fear that introduction of powerlooms would cause widespread unemployment. A handloom employs about 20 persons for each unit but a powerloom can do with only two persons. Besides a powerloom can produce 20 times more in a given time. That would create a slump in the market for even now, in spite of the best efforts of the Co-operative societies and Government emporia, the weavers find it difficult to dispose of their goods. Then there is the question of cost. While a handloom costs about Rs. 10 a powerloom would cost Rs. 1,500 plus the electric motor. They will need besides skilled workers to attend to them.

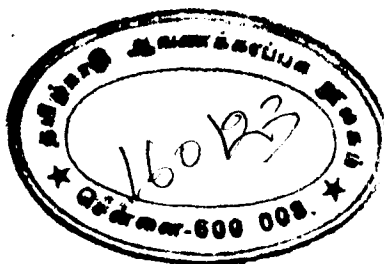
Public School

The Government of Bihar started a Public School at Netarhat, a picturesque hill-top 4,300 feet above sea level on the Chota Nagpur plateau, in 1954. The School provides residential education to boys of 10-17, up to the Higher Secondary standard and prepares them for public examination and for admission to the National Defence Academy and other institutions of higher training. Its courses include arts, music, technical training, agriculture, forestry, in addition

to the usual subjects. Admission is through Statewide competitive examinations held annually.

Poor boys are educated entirely free, the Government meeting all expenses for board, lodging, tuition and travelling. Others pay according to the income of their parents. 114 students are at present on the rolls. Of these 50 whose parents have an income of less than Rs. 100 are entirely free. 43 students pay Rs. 300 annually as their guardian's income falls between Rs. 101-250 per month; 16 whose parents are in Rs. 251-500 group pay Rs. 500 per annum while 5 students whose fathers have a monthly income of Rs. 501-700 pay Rs. 900 a year. There is no distinction whatsoever between paying students and free students. There are 8 Adivasi, 4 Scheduled Caste and 21 other students from backward classes reading in the School.

The students live in "Indian style". There are no tables in the dining hall and no chairs in the students' rooms. The boys do all the washing and cleaning in their Houses which are called "Ashrams." The medium of instruction is Hindi but great stress is laid on English. The Principal is an Indian.



F. C. R.

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

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