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SOCIAL ACTION

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In This Issue

It is generally admitted by the economists that a fully satisfactory theory of wages has still to be enunciated. While the demand for the factor labour and its effects on wages have been calculated in precise terms, the supply side has never been adequately investigated because of the difficulties to be met with in computing the numerical strength of the labour force and its likely pull on the market. In our country, there is an abundance of cheap, unskilled labour, and as the net increase in the population per annum has been predicted by the Food Grains Enquiry Committee to be more than the usual 1.2% of the total population, almost ranging between 1.5% to 2%, it is obvious that the labour force is expanding at a rapid rate, perhaps far in excess of the opportunities for gainful employment. Agricultural wages have been recently ascertained by a special Agricultural Wages Commission, and the wages of industrial labour have received as much attention all these years.

The Just Wage

But the question is often asked whether ethical considerations can enter into the whole question of wage determination. Usually the answer is in the negative in

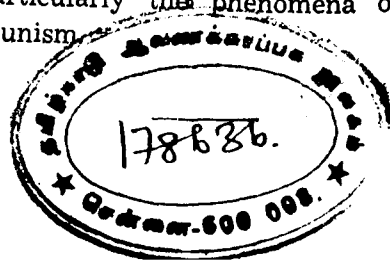
economic circles. It is generally maintained in economic theory that it is ultimately the market forces that really determine wages in the long run. It is said that if labour wants to have a larger share in the national dividend, it must increase the size of that dividend by raising the productivity of each worker, so that there is more to go around. The trade unions in this country are being told the same when they make their demand for a blanket raise of 25% in wages on grounds of social justice.

Popular Conception

What do people who have been told that the payment of a just wage binds in conscience understand by the obligation. The report of a survey on the wages paid to domestic wage-earners in a locality in Bombay has been printed in these pages. Both the attitudes of the employers towards their obligation and the reaction of the workers have been ascertained. The desire of social support in the fulfilment of the obligation is very clearly perceived. On the other hand, there does appear to be a continuous conflict in the minds of many as to what should be considered the value of the work done in terms of socially necessary labour and its monetary equivalent.

Mental Conflict

Speaking of conflict induces us to bring to the notice of our readers the next important article on Psychotherapy and the role of the social worker in easing mental tensions and dealing with mental illness. The article comes from the pen of Dr. D. Dhairyam, who is a practising psychiatrist in Madras. Other aspects of the social situation in India and abroad have also been adequately treated in this issue, particularly the phenomena of Russian and Indian Communism.



The Editor

This Side and That

Resolutions

The Conference season is over; all possible subjects were dealt with, popular eloquence which was in spate all over the country has receded, delegates and observers are back in the home sunshine. Conferences normally begin or at any rate they always end with a procession, a procession of richly caparisoned elephants, often enough white elephants which are paraded at the Resolution Ceremony, and distributed to all well wishers who have an empty stall in their stable. Conference resolutions are usually passed unanimously, the more they are anonymous, the more unanimous is the vote.

A typical instance was the resolution passed at the Gauhati Congress Session about agriculture. The resolution was not a pledge that each delegate would go, visit ten villages, start one or two village panchayats, and float one farming cooperative; nothing so business-like was dreamed of as a proof of Congress membership or as a token of loyalty to Gandhian ideals. The main purport of the proceeding was to pass the resolution, and to pass it on to others. Others had to look after the elephantine resolution; others had to see that land legislation was brought up to date, others had to make sure that irrigation works were constructed, food production reconstructed and village life resurrected. A cumbersome resolution indeed for the poor peasant to rear and bring into shape! The Congress President himself was appalled at the significance of the process, and he promised that the next sessions of the Congress would be more business-like. What happened in Gauhati happened elsewhere; resolutions galore were bred, trotted out and distributed all round. It is high time that organisers realise that a resolution which is not implemented marks the first step to bankruptcy.

Language

The language problems in India are being wisely asuaged, not only in bilingual states, but also at the centre where the Hindi-English controversy was growing dangerous. A language is only a complex of gestures, lingual, buccal, labial, guttural, nasal, etc., which man gradually frames to signify his feelings, emotions and thoughts; it is not to be construed as a myth, as a personage to be idolised; it is primarily a tool at man's disposal, and there is no group of men that has not fashioned it to its liking, or changed it to suit its needs and moods. A script is also a tool, a relative once removed, at the service of the educated who fix their language on paper or papyrus; it is because of this that it is more amenable to alteration. Medieval westerners had no remorse in passing from uncial to cursive letters, and the modern Chinese feel no compunction in shunting from pictogrammes to a romanised script.

Language, on the other hand, remains in the possession of the masses; it embodies the emotions and feelings of the people, is loaded with all ancestral traditions and ways, and pregnant with a sense of popular solidarity; it is so collective and so intimate that its fortune rouses human interest and passion as a crucial personal problem.

It is always hard to have it discussed dispassionately. Yet during the present period of linguistic calm, it may facilitate future discussion to recall an objective distinction which is not without importance, the distinction between the literary and the scientific fields in a language. It was well brought out by Newman in a lecture to Dublin university students when he said: "Literature expresses not objective truth, as it is called, but subjective; not things but thoughts... In science words are used to express them (objects), but such words are rather symbols than language... Science has to do with things, literature with

thoughts; science is universal, literature is personal; science uses words merely as symbols, but literature uses language in its full compass, as including phraseology, idiom, style, composition, rhythm, eloquence and whatever properties are included in it."

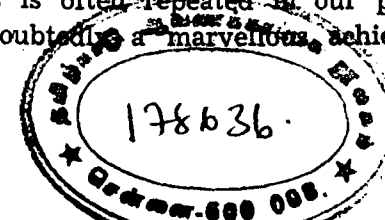
With that objective distinction in mind, the attempt of universities to evolve a suitable vocabulary for science subjects might be made a good deal easier, and they would experience little difficulty in putting an international vocabulary in a suitable Indian garb.

Propaganda

It is undeniable that Mr. Krushchev is a propaganda professional, even if on occasion he moults into a showman of a Red Circus. His present tactics is well within the Communist orthodoxy; pronouncements, denunciations, and even jokes run to the same purpose: create panic among readers, get the nations into jitters, leave them no respite in their excitement, feed public agitation the whole time, and there is a fair chance of the opponents losing sight of the situation and making a fatal mistake. At the same time, hypnotize the masses with news and rumours, with achievements real or exaggerated, with statistics correct or approximate so as to persuade men that Communism is superior, supreme and inevitable, and half the victory is assured.

With the Soviet Union holding the middle of the world-stage, one finds it hard to make out what the truth is from among all the facts, stories or rumours floating about, whether in favour of, or in opposition to, the Soviet conditions. One case in point is the question whether or not the Soviet Union is "the most advanced industrial country in the world", as is often repeated in our press. The Sputnik was undoubtedly a ~~marvellous~~ achievement of

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Soviet science, but in looking up at it for long, one is apt to forget or dismiss what happens on the surface of the earth. To argue from the Sputnik to an overall industrial superiority would not be more logical than to conclude from Dr. Fleming's or Dr. Salk's discoveries that Great Britain or the U.S.A. are the healthiest countries in the world. A splendid achievement at one point is hardly sufficient proof of a tremendous advance all along the line, and a massive progress in all fields.

Recent detailed studies of Russian economists throw another shade of light on the comparative industrialisation of various countries. A first source of confusion is the set of statistics given as percentages; comparisons based on such percentages, if they are not to be vitiated, should suppose a similar level of development in the basic year; a rise from 2 to 4 and a rise from 6 to 9 can only yield a befuddled comparison. The only safe comparison should at best be based on total output or on per capita production; only such a base can allow calculations of a fair measure of the gaps in development. In 1940, f.i., the USA produced 61 million tons of steel and in 1955, 106 million tons; in the same years the Soviet Union produced 18 and 45 million tons respectively; percentages would not give an objective view of steel development. On the other hand, if we study per capita production in fourteen countries, the Soviet Union reaches only the 8th place in per capita steel production, the 13th in cement, and in electric power output, the 9th in sugar, the 13th in margarine, and the 12th in butter. With such data culled from American and Russian statistics, it is obvious that it will take years for the Soviet Union to reach parity with the USA in industrial production measured either on totals or on per capita bases. Whatever be the rate of progress in the Soviet Union, it will take decades, and not merely a five or six-year plan to bridge the gap between the two, even if the people's temper goes on tolerating the harshness of the past regime.

The New Classes

In another order, one should not rest satisfied with the "New Class" phenomenon, so pointedly described by Djilas and identified with the bureaucrats. Observers note a social development of a more complex character. In the upper layers of the Soviet Union, various strata can be noted: party members, security police, generals and other officers, industrial administrators, trade union chiefs, and the elite of the intelligentsia. Those social groups cannot be called "classes" in the Ricardo or Quesnay sense, yet they stand out clearly and occupy so specific a status as to suggest separate categories; they tend to evolve into closed groups psychologically differentiated from the rest and enjoying proportionate advantages and privileges which oppose them to the masses. In the Soviet Union there develops a social pyramid which weighs as heavily on the masses and the working class as the old capitalistic group in the democracies of the past.

It is noteworthy that in the modern Workers' Paradise, the statute of trade-unions (June 1954) lays down that their primary functions are "to increase the productivity of labour, fulfill and over-fulfill the state plans, improve quality of goods and lower production costs", that the organised trade-unions counting forty-nine million workmen are time and again urged to review, activate, enlarge, intensify their activity, but have had no initiative or any part in raising wages, benefits, amenities or in diminishing working hours, that in spite of the Party's objurgations they appear to have developed a passivity which threatens economic progress and possibly civic peace.

Said the Old Poet

The mention of the race for material progress and for scientific achievements forces one to more general considerations, and leads to the question of the purpose of

life. Why that rush after wealth and comfort? Why that rivalry between men and nations? What does it all matter in view of man's goal? Undoubtedly all such achievements splashed across the pages of our periodicals are stupendous and it would be mere peevishness to decry them; they are a glory to human intelligence, they loudly proclaim man's kingship in the world, they represent a conquest of spirit over matter. But has not the conqueror become a victim of his own conquest? Is not man kneeling to worship his own handiwork? Man has conquered matter, but alas how rarely does he conquer his own self. Does he not deserve Pope's castigation?

Go, wondrous creature! mount where science guides,
Go, measure earth, weigh air and state the tides;
Instruct the planets in what orbs to run,
Correct old Time and regulate the Sun;
Go, teach Eternal Wisdom how to rule,
Then drop into thyself, and be a fool!

A. L.

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A Survey on Domestic Servants

In October 1957 the Tata Institute of Social Sciences undertook on behalf of the Saint Vincent de Paul's Society, a survey on living conditions and wages of Domestic Servants employed by Catholic Families in St. Anthony's Colony, Chembur, Bombay. The programme and elaboration of data were done by the Research Department of the institute: for the practical jog of enquiry the first year students were mobilized.

We give here some of the results arrived at and a tentative evaluation of them. A Survey among Catholic Communities being such a rare thing, we hope that the one conducted at Chembur may stimulate imitation elsewhere too.

The Catholic Colony of Chembur is a group of families, with a total population of about 350 people, rather homogeneous in living pattern and occupying a well compact and definite geographical area. We could survey only 49 middle class families, including some in the upper middle class and several in the lower middle class. A few families, for some reason or other, could not be contacted.

In undertaking the Survey, the main points we intended to ascertain were:

- what are the economic conditions of the average servant in C. C. C.
- whether he/she receives a fair wage from a catholic point of view
- what are the attitudes of the employers towards a possible increase of wages should it be found that wages were unfair
- whether the formation of a Domestic Servants Union was deemed advisable and necessary.

To this effect we prepared a questionnaire for the Employer and a schedule for the Domestic Servants. The Servants contacted were 71: however most of the items of information were available only from 58 of them.

Servants' Conditions

It was found that half of the Servants were Hindus; the rest Catholics or Muslims. A definite variation from the proportion existing in Bombay city was represented by the fact that while 48 Servants were Females, only 10 were Males: in Bombay the population appears to be almost the opposite. Nearly half of the Servants were married, the rest being unmarried or widows. Little more than half were residential Servants, all time workers, lodging with their masters and getting their food from him. As far as their age group goes, we found they were progressively distributed on a parabolic line that starts with 12 years, reaches its peak at about 30 and terminates with a few servants 55-60 years old.

Working time varies from 3 hours for part time workers, to 13 hours and more for residential servants: of the total, 36% work for less than 7½ hours, another 36% work from 8 to 11 hours, the rest work longer than 11 hours daily.

Working hours, however, should be understood in a broad sense, allowing for some small intervals during the day: besides, Domestic work is less strenuous and more leisured than industrial work.

Wages

The main concern was to find out the wages paid to these servants: the answer was more difficult to get than we thought at first. We collected exact data about the monetary wages paid to Servants in C. C. C., but were not so successful in ascertaining the comprehensive value of

all that the Servants get in reality, i.e., the total real wages. Almost all Servants get at least some food from the Employer, be it tea, or one full meal or all meals of the day. A good many (1/3) get food and some clothing, 1/4 get some more extra things and amenities.

To gauge the comprehensive value of this remuneration in kind was not possible depending, as it is, upon the standard of living of the master and many other factors. Besides, we found that Servants had no idea of budgeting, and at times even masters would not know the servants' cost in kind to them.

From a previous study conducted on Domestic Servants in Bombay, and from private inquiries we would feel inclined to assign to this remuneration in kind a tentative value of between Rs. 25 to Rs. 30.

The Monetary remuneration was thus represented:

Wages in Rs.	up to Rs. 10	Rs. 11-20	Rs. 21-30	Rs. 31-40	Rs. 41-50	Rs. 50 +	no reply	
No. of Servants	9	32	18	4	3	4	1	Tot 71
Per- centage	12.6%	45.0%	25.3	5.6	4.2	5.6	1.4	

The remuneration in kind thus:

Servants receiving food only	24	—	33.8%
Servants receiving food and clothes ..	26	—	36.6%
Servants receiving food, clothes and extras	15	—	21.1%
No reply	6	—	8.5%
Total	71	—	100.0%

It is worth noting that more than half of the Servants get Rs. 20 or less per month.

If in the most optimistic supposition we add to these figures our tentative monetary equivalent of the remuneration in kind, we will have a total real wage of

Rs. 35 — 45 for 57.6% of the Servants

Rs. 45 — 60 for 25.3% of the Servants

Only the remaining small minority can look forward to a real wage of Rs. 61 and above. The assumption takes for granted that all the Servants receive a remuneration in kind worth Rs. 25 — 30; this is not the case in at least half the number of Servants.

If we add that only 1/3 of the Servants have some other supplementary income, we feel inclined to think that even in the best hypothesis the fairness of some of the above wages, from a Catholic point of view, is at least doubtful.

What the Servants think of them

The above assertion seems to be contradicted by the very persons interested: in fact 65.5% of the Servants interviewed said they were satisfied with the wages received.

This too goes to show how complex the problem is: satisfaction here needs qualification in the light of other data collected. First of all it appears to originate from a fatalistic mentality of people who have accepted this state of things, however unrewarding for themselves: they feel they have to be satisfied. One in three Servants is definitely dissatisfied with either wages or working conditions. And while 58% of them believe their wages are sufficient for a frugal life, 42% believe they are not. Of the married servants, while 5 say their wages are sufficient to give education to their children, twice as many say they can't afford it.

11 Servants complain they cannot clothe themselves sufficiently; 87% of all the Servants would like to spend more on food and clothing, 30% have some debt usually below Rs. 100/- and at low interest. The family and housing conditions, too, call for further qualification of their satisfaction: the families of 88% of the servants live in 1 room tenements, usually a rented mud hut, whose average area is between 80 to 100 sq. feet: this means an average space of 9'x10' per family.

Ventilation and lighting of these huts was definitely "poor"; 80% of the families had no bathrooms of their own. Though about half of the Servants believed they were getting the same wages as other people engaged in similar occupations in the area, i.e. the prevailing wages, yet nearly 2/5 have no idea of what the prevailing wages in the area were like. Only six servants stated their comprehensive family income at more than Rs. 100/-; 40% get a total family income of less than Rs. 25/-, nearly 30% get from Rs. 25/- to Rs. 50 per month, and 19% get from Rs. 50/- to Rs. 100/-.

In a rural area, such incomes would not be too distressing; but under the working conditions of these servants, in a city like Bombay, it could be asked what enjoyment can they derive from life, what are their prospects of security in future, especially in their old age, not to speak of the prospect of promotion and amelioration, non-existent in their case. Many of them, it is true, have some little savings: but they were so small as to represent more a token of their ingenuity and economising spirit than a positive security for any considerable length of difficulty.

Employers and their attitudes

A more correct view of the problem can be had only after careful evaluation of the data concerning the Employers. The majority of these held professional or exe-

cutive jobs, a few were businessmen, nearly one in four was a retired person.

We give here the correlation between family income and number of servants employed:

Income group	Rs. 350 and below	Rs. 351-500	Rs. 501-650	Rs. 651-800	Rs. 801-950	Rs. 951-1100	Rs. 1101 and above	No Reply
1. Families	15	6	4	6	4	6	5	3
amil. with 1 Serv. 34	15	5	3	1	3	3	1	3
amil. with 2 Serv. 11		1	1	4	1	2	2	
amil. with 3 Serv. 2				1		1		
amil. with 4 Serv. 2							2	
Total 49	15	6	4	6	4	6	5	3

Most servants are employed with families having 3 to 6 members: for nearly half of the families one or more servants are an absolute "must", for, they acknowledge their incapacity of doing without servants. It is gratifying to note that 81% of the Employers say they are satisfied with the work done by their servants, only 2% being dissatisfied, while the rest think their work is tolerable.

Asked whether they felt their servants' wages were higher, equal, lower than what they should get, 70% of the employers answered it was equal, 7% higher, 8% lower, the rest gave no reply. The employers were of the opinion that only 12 out of 71 servants had a low standard of living, while 41, getting an average between Rs. 11 and Rs. 30, were classified as average, and 5 were said to enjoy a high standard of living for their class: no answer was given for the remnant. In the questionnaire the adjectives low, average, high were neither qualified nor explained: the answers are all the more symptomatic because they underline the widespread attitude that determines basic human needs in terms of social classes.

In the present circumstances 53% of the employers would not be ready to raise their Domestic Servants' wages; 24% would do it unconditionally, 14% under some condition.

But if there is danger of unrest among servants, 51% of the employers is ready unconditionally to raise their wages in order to prevent disturbances, 8% conditionally, while 26% would refuse it. In both cases the majority of negative answers come from Employers whose Servants get from Rs. 11 to Rs. 30 p.m., one reason for it being that they represent mostly the employers in the low income group. However, provided there was a general rise in wages, a good many employers would agree to raise the Servants' wages as well.

Readiness of Employers to raise wages	(Ready) Yes	(Ready) Yes Conditional	Not Ready	No reply	Total
1—absolutely	12	8	25	4	49
2—If general level of wages increase	25	8	13	5	49

One straight question probed the Employer's attitude to a domestic Servants Union being formed and wages forcibly raised. 15 employers were in favour of it unconditionally, 15 more were in favour but with some qualification, 11 were against it, 8 remained uncommitted. Of those in favour of a Union the greater number are to be found among employers whose servants get less than Rs. 30 p.m. This seems to us to signify a praiseworthy sense of fairness and social mindedness.

Employers' views on Wages

The most interesting information was gathered by the last two questions, asking the Employer's general view on wages for domestic Servants, with particular reference to what they thought a fair wage should be, and whether they

considered the wages they paid fair and reasonable. 19 out of 49 were of opinion that their servants get a fair wage; 8 thought the other way about; the others expressed no opinion at all. Asked why they considered the wages they paid to be fair they replied that it was what has been agreed upon; or what Servants had asked; or that Servants are quite satisfied with what they get; or these were the prevailing rates in the area; or because Servants get food and lodging and other help from Employer, etc. etc. But the questionnaire went on: "What do you consider to be a fair wage?" To this the Employers preferred to answer with practical suggestions rather than theoretical ideas: Rs. 20/- p.m., with food, clothes, medical care and provision for the future; Rs. 30 without food; Rs. 40-50, with or without food; Rs. 70, plus food and clothing; some one even suggested as ideal the wages paid to Municipality workers, i.e., Rs. 100 p.m., all inclusive. From such a puzzling mosaic it is impossible to reach any definite conclusion: it speaks for the need of clarifying ideas and setting down standards, even by legislation, in order to strengthen and make more effective the already existing, but hesitant, sense of social maturity of several Employers.

Evaluation

An overall evaluation of these and other data in the Employers' questionnaire brings to light three outstanding facts:

- 1— Most Employers do realize that many factors are at work in the determination of a fair wage: local practice, employer's possibilities, working capacity and reliability of Servants, nature of work, age and experience of Servants, cost of living. However the tendency is to pay too much undue attention to these factors and neglect the duty of a minimum fair wage, independent of environmental conditions. It was found that there were some Employers willing to raise the wages of

their servants but abstain from doing so, under pressure from others who cannot afford to imitate them.

- 2— Many employers lull themselves into a sense of security and good conscience, on the score that their servant is or seems to be satisfied with the wage received, because he/she has agreed to the contract and does not ask for more. Some preferred that the whole question of wages should be considered a strictly private affair between employer and servant.
- 3— A good many expressed their candid opinion that there was some exploitation of domestic Servants going on, that Servants don't get fair wages, that they could hardly maintain themselves and their family, that wages were forced upon them. They did feel that Servants should be given opportunity to lead a reasonably satisfactory existence, have a little house of their own, be able to put aside some savings, have one day off in the week; that, to this end, this Survey would be highly beneficial, while the formation of a Union could help the Servants a good deal. There is no saying that these findings were very encouraging, and reveal a growing awareness of social needs.

Here and there we happened to find too some remnants of that narrow mentality that takes for granted that the good things of life are the exclusive right of certain classes, and that lower people should be content with their lot. A few Employers complained about the unsatisfactory behaviour and work of their Servants, and expressed their impression that nowadays the employer is harassed by the Servants rather than vice-versa. Their complaint, unfortunately is not altogether without some foundation.

It goes to the credit of the Colony that we received, on the whole, unexpected collaboration and helpfulness: many

a student, mostly non-catholics, expressed their admiration for the friendly treatment received. The Survey had been announced during Sunday Mass; as was to be expected it created widespread interest and led to discussions and some talking in favour or against. Apart from this, the study, though small in size, revealed highly interesting facts: it called once again the attention of people to one of the gravest and most neglected problems of Bombay: the conditions of domestic Servants.

Little or nothing has been done for them; even legislation in their favour is scanty, almost non-existent. Yet their role in the life of our families is of primary importance and heavy with consequences. For, at times, the servant may be the decisive factor in the happiness or unhappiness of a family.

Conclusion

We hope to extend this study to a larger area in the near future. In such a case, with a larger 'Universe' under observation and richer and varied data at our disposal, a clearer picture of the situation may come out, allowing us to arrive at more definite conclusions. For the present, with the data at our disposal, it would be improper to pronounce categorically the need of a particular form of action in the matter.

Yet, in the course of the Survey, our eyes could not help feeling too striking a contrast between the simple, but nice and comfortable cottages of the employers, and the neighbouring huts where their servants lived. We felt the gap in the respective living conditions was too wide for people who were so close together, physically and spiritually, during the day.

It may be high time we begin to be convinced that a social system that makes provision for such a discrepancy is fundamentally unsound.

C. Rocco

Mental Health and the Social Worker

Mental health is just coming to be seriously considered in our country. It was only a couple of decades ago that our handful of mental institutions dotted across the country were merely custodial asylums for these particular outcasts of society. Even now a feeling of complacency is evident about the matter. We point to the alarming spread of mental illness in the West especially in the United States where one out of every ten persons has had some sort of mental trouble. We have no cause to be complacent however since no adequate statistics exist about the incidence of mental illness in this country. The point is that the conception of mental illness is very much broader in the United States where many people seek psychotherapeutic help for states of feeling which we accept with resignation.

What is Mental Health?

What is mental health? Or conversely what is mental illness? This is a very controversial question. And rightly so as there is no one correct answer. A biological or physiological definition will be one sided. There is no doubt that in a couple of generations there will be much greater neurological and physiological understanding of mental illness. Already blood differences and variations in electric stimulus of the brain have been reported between schizophrenics and normals. Even then, psychogenic factors in the causation of mental illness will be of major importance. Psychological factors have been found to play a great part even in cases of purely physiological etiology such as T.B. and Cancer. Research indicates that T.B. infects those who are physiologically, as well as psychologically receptive to it. The Cancer Memorial Hospital of New York stresses a psychological approach to the preparation of their patients for surgical operation and in their post-operative adjustment. A biological definition is therefore not adequate.

A psychological definition however is not easy, as mental health is a complex problem. Mental health and mental illness are at either end of a long continuum. Psychotics are at one end. Then come the border-line patients. Next are the neurotics who merge into the other category of emotionally unstable and disturbed individuals. In the middle of the continuum are the vast majority of the people who are the so-called 'normals'. Every one of us have had emotional problems and conflicts some of which remain unsolved. The psychotics and neurotics differ only in degree from us.

The following is a broad definition which keeps the medical connotations in the background and takes in the complex social phenomena of life. A person is mentally ill when he is unable or finds it difficult to cope with the interpersonal relationships of daily life. Such a person's reality orientation is low. He mis-interprets and mis-judges the motives and actions of people. He is unhappy in his domestic life and uncomfortable with his associates and his friends. He is often worried and concerned about his health, or his job, or something else without adequate reason. This in turn disturbs his sleep, his health, his efficiency and adjustment in his job and other areas of his life. Mental illness invariably entails a vicious circularity of spiralling maladjustment. It affects every aspect of his life.

A mentally healthy person is one who forms satisfactory relationships in the many areas of his life. He meets frustration and disappointment with equanimity. He is interested in people and finds happiness in helping others. He is a good son, a loving considerate husband, an affectionate father, an understanding friend and an efficient worker.

Increase of Mental Illness

Mental health is concerned with every aspect of our cultural living such as the economic, social, geographic, educational, anthropological, etc. Mental health is not merely the concern of the specialist. Every one has to be interested in it and help in his own way. India is going through a period of transition in its social and cultural life. After independence, an economic and industrial change has set in, affecting the lives of the people in many subtle ways. India, for centuries, had a fairly stable social and cultural pattern due to its unique joint family system and its village autonomy. The stable social and cultural situation had contributed largely to an enduring and mentally healthy character pattern in the people which was uniquely Indian. Now the old familial, communal, and cultural securities are fast becoming alien to us. Each individual has to face many anxieties in adapting himself to the accelerating competition in our society. The disturbance in the Indian character is clearly evident in the adolescent and post adolescent problem that is becoming manifest for the first time in the Indian culture. In our traditional culture the boy and girl became adults in a most unobtrusive and by well accepted stages. The present youngsters exposed to new, varied, and contradictory social forces often exhibit the emotional storm and stress of growth so apparent in the western cultures. Mental illness of all kinds is now definitely on the increase. Mental health is a concern of every man in so much as he is the inheritor as well as the re-maker of his milieu.

Psychotherapeutic Approach

Social workers can play a vital role in the mental health programme by understanding the psychotherapeutic approach. Psychotherapy is a great tool in the hands of psychiatrists and clinical psychologists for the understanding, amelioration and prevention of mental illness.

Psychotherapy can be defined as the process by which the patient is helped to mobilise his inner resources so that he forms better and more satisfactory relationships. Thus psychotherapy is not merely for the severely mentally ill. It can help the ordinary man who feels he is not living up to his optimum capacity. In order to understand the psychotherapeutic mobilisation of a patient's inner resources, one has to understand certain basic tenets of psychoanalysis.

Psychoanalysis postulates that there is the unconscious element in man. He thinks, says, and does things not only because of his conscious cognitive power but more so because of his powerful unconscious needs and urges. Various defence mechanisms enable Man to control, deny, or evade his unconscious urges. Chief among them is repression, the mechanism by which a man thrusts out of his consciousness unpleasant emotional states of feeling. It is the overuse of these mechanisms that upsets the hard-won harmony between our unconscious and conscious states. This results in an untrue evaluation of the behaviour of oneself and other people.

There are three main avenues that the therapist utilises in the analysis of the patient. The first is that of resistance. Man has a natural antipathy to exploring his unconscious motivations. Analysis consists largely in uncovering one resistance after another with which a patient unconsciously but continuously guards himself. In analysing resistance the therapist and the patient are repeatedly presented with first-hand evidence about the nature and weakness of the psychic defences that the patient feels compelled to erect in his interpersonal relationships.

Next is the phenomenon of transference. The therapist by virtue of his objectivity, silence, permissiveness, and by

keeping their relationship on a level different from any other known by the patient facilitates transference. The patient transfers on to the therapist the attitudes, feelings, and behaviour that he had to his parents and other significant figures of his life. The therapist, by analysing the transference feelings at opportune moments, repeatedly presents for the patient's understanding, his habitual pattern of interpersonal relationship and the emotional conflict it engenders. Freud called dreams the royal road to the unconscious. In the analysis of dreams the therapist has an additional powerful tool to bring for the patient's understanding, the unconscious elements in transference and resistance.

Psychotherapy is a process by which a patient continually gains self-understanding and insight into his mental life. It is a slow process taking many months and often years. The constant reiteration, clarification, and broadening of self-understanding and insight sink deep into the patient's emotional feelings and bring about changes in his thinking, feeling and behaviour. The patient's past and present relationships in the important areas of his life are constantly brought up for critical but sympathetic analysis. The therapist perpetually challenges the patient in a therapeutic manner to relate to him in newer and better ways for which the patient has become ready. The therapist also has a careful watch on the patient's changing relationship in his environment and helps him understand and evaluate them. Psychotherapy is a hard, long and painful process by which the patient is provided the atmosphere and incentive to help himself. It is also the most stimulating and worth while project a man can embark on.

An Example

An example will illustrate the process of psychotherapy. A middle-aged lady who had put in twenty years of pro-

professional service suddenly developed psychotic symptoms. She became over-scrupulous about her religion, attempted to commit suicide, and attempted to throttle her only son. At first medical treatment had to be instituted to bring her back to her conscious self. Thereafter she underwent psychotherapy. Her emotional breakdown was the culmination of a long series of traumatic incidents. In her childhood she had been rejected by her parents, who preferred the sons to her. At her seventh year, she witnessed the accident by fire that resulted in the death of one of her favoured brothers. In her adolescent years, she was shy and retiring and was unable to make any friendships to quench the longing for affection for which she craved. In later years, two of her suitors rejected her and she married a man she did not like. Disappointed in her interpersonal relationships, she threw herself heart and soul in her work which she came to detest. The mounting tensions and anxieties resulted in her breakdown.

She slowly came to realise the long chain of events that had made her want to escape from life and its responsibilities. She realised that she had wanted to commit suicide in order to end her frustrated existence. This in turn had made her feel wicked and had resulted in her overscrupulosity. She had wanted to end her son's existence in order to save him from a life which she had felt would be full of disappointment and frustration. She came to appreciate the fact she had been unable to make friends because of the harmful influence of her parents and not because she was incapable of friendship. Her review of her long years of work made her aware of the fact that she had a negative attitude to it and had not appreciated the benefits and support it had given her in her empty existence. She went back to her work and has found satisfaction in it. She has established a good relationship with her son and is fast making many friends.

Social Worker and Mental Illness

Psychotherapy is a specialised form of help for mental illness. But its fundamental ideas can be useful in the numerous authority influences that play an important part in the socialisation of a child. Parents, elders, teachers and numerous others have a healthy role in helping a child and an adult to become a well-adjusted person.

The psychotherapeutic approach by the social worker in the varied fields of his endeavour will do much in fostering mental health in the country. In order that he can render mature help to others the social worker in his training and in his service must develop a self-analytic approach, individually and groupwise, as regards his own psychological adjustment.

The social worker should have an elementary knowledge of the different kinds of mental illness. He can help to identify such people and refer them to competent authorities. Persons suffering from mental illness of whatever type and intensity suffer from one or more of the following symptoms, — disturbed sleep, poor eating habits, constant irritability, perpetual aches and pains all over the body, apathy, rapid mood swings, vague fears and worries, and feelings of helplessness. On establishing rapport with such a person, psychogenic factors in the causation of the symptoms would soon become apparent to the Social Worker.

Conclusion

Mental illness is a phenomenon closely related to the daily activities of normal people. It touches every aspect of our cultural life. The social worker has to realise the seriousness and complexity of the problem and concern himself with various means of prevention and cure. A mentally ill person can be defined as one who is unable

or finds it very difficulty to cope with the interpersonal relationships in his daily life. Such a person needs psycho-therapeutic help to mobilise his inner resources so that he forms better and more satisfying relationships. The analysis of resistance, transference and dreams helps the patient in uncovering his emotional conflicts and in bettering his mode of relating to people. The patient slowly but increasingly develops emotional insight, accepts himself as a sort of person he is inwardly and seeks more satisfying relationships to people.

D. Dhairyam

Social Trends Abroad

Communist Supercapitalism in Russia

An analysis of this strange fact is presented by Bertrand de Jouvenel in a study under the title of *Supercapitalisme Sovietique*, published in *Information et Documents* of April 1, 1957.

It would be a grave error, maintains the author, to underestimate Russia's increase in production. This progress however is not due to Communism as such since the process started only 10 years after the Bolshevik revolution and under the impulse of Stalin. But ever since, it has grown at a prodigious speed. Production of steel, for example, doubled between 1928 and 1955. In 1928 it did not exceed 45% of the production in France; for the moment the output is 3.6 times that of France and is equal to 4/5th of the total production of the six countries under the E. C. C. S.

Collective property, a feature of Communism as such, caused a slight decrease in production at the beginning of

the new regime. But "with Stalin everything has changed". Why? Because with him the 'Patron-State' (l'Etat-patron) went in for *supercapitalism*. This means that on purpose Stalin left aside all amelioration of the workers' standard of living, in order to divert all labour-product to capitalization, i.e., equipment. He went in for 'hard capitalism' (*capitalisme dur*) but to the profit of the State.

The author explains. The output of industry can be divided into 3 different elements: first, the cost of raw material and fuel consumption; second, amortization of 'capital' or equipment. After deduction of these two items, what remains is the net product, or the 'surplus value'.

Since this third item is due to the factor 'labour', it should go to the labourer. Because of the risk element in his work, however, the employer as well should get his part, but, according to Marx, in a capitalistic system, the employer was always inclined to take advantage of his position. He did not limit himself to take of the 'surplus value' the share to which he was entitled, but tried to limit to the extreme the part due to the worker. The 'surplus' for him was his 'profit'. And here we find Marx crying shame upon injustice! This injustice however is considered by Marx as of historical necessity, a point which he discusses at great length. Suppose the worker were given what is his due, he would spend it all in consumption goods, without the necessary accumulation of capital.

Marx did not protest against the employers displaying a luxury founded on this 'profit' considered by him as unjust. The profiteering class (*classe jouisseuse*) for him were the 'land-owners'. He represented the capitalistic employer as a man as hard towards himself as to his workers, having as his primary concern the development of his enterprise by sacrificing the 'profit' to the purchase

of a larger equipment which made it possible to employ a larger number of workers. Marx maintained that this was necessary but only for a certain time. Soon, he thought, a sufficient amount of investment would put an end to the historical role of the capitalists. The proletariat would have grown stronger in order to take back from the employees the collective property of the invested capital. But since the capitalists would not willingly comply with this giving up of their 'profits', the revolution of the proletariat would step in to make sure of this achievement.

"To Marx," being an evolutionistic philosopher, the wicked capitalist was unconsciously the agent of history: his harshness and avidity made him accumulate capital, i.e., equipment, a work necessary in itself. Once his part has been played, he is naturally done away with, and the workers would enjoy the constructed apparatus".

Stalin had taken upon himself exactly the same function which was until then allotted to the capitalist. He had been more intransigent than any employer. He granted to the workers the smallest possible salaries, in order to lay out on a rapid development of industrial equipment the maximum part of the 'profit' of the national product. In the capitalistic countries during the same period, a powerful movement towards social legislation, supported by the power of the Trade-Unions went a long way towards the amelioration of the workers' conditions, entailing a restriction of the 'profit'. No capitalistic country can compete with Russia in keeping down social benefits and suppressing the rights of both the labourer and the Trade-Unions. The degree of *exploitation* of the worker by the Employer-State surpasses all the excesses recorded in the history of capitalism.

This is so because Russia has a set purpose, an objective to be attained. Stalin said: let us weld Russian mysticism

with American productivity, and with this end in view let us make the progress of equipment in Russia more rapid than in America. For the moment both Russia and America have each about 18 millions labourers at their disposal. Russian production is still one half of that of America. The reason of this lag in production is to be found in the lower state of capital equipment. In order to catch up with America it is necessary to sacrifice a larger part of the "surplus value" to the equipment, this means to "exploit" the worker more than in the U.S.A. Stalin's calculations have already proved to be correct.

When he came into power, Russian production was about 1/10 that of America. At present, in spite of the continual progress made by the latter, Russia produces half as much as America. This means that all through those 30 years, "the enlargement and increase of the productive apparatus has been preferred to a raising of the standard of living". Stalin attributed this sacrifice to the "Russian Mysticism" which has no American equivalent. There is no doubt that the Russian workers, if they were not terrorised, would not be so 'mystical' as to apply themselves to the role which Stalin made them play and which remains unaltered, or nearly so, under his successors. Mysticism, without terror, would not have sufficed. Stalin made use of both, but especially of terror.

The problem of *destalinization*, often misunderstood, boiled down to this: was it still possible for a long time to exploit the worker in Russia, while at the same time the capitalistic countries went on ameliorating his conditions by means of social laws? The Soviet leaders are placed in a dilemma: either they will comply with the desires of the labour-class, as well in Russia as in the Satellite countries — which means that they must give up the idea of catching up with American equipment, — or they will

continue their policy of stalinistic supercapitalism, and this would mean that they will be obliged to have recourse to violence, in order to smother labour demands for a better life, as has been amply shown in Hungary and Poland.

J. B.

Documentation

INTERNATIONAL ORGANISATION

(Extracts from an address of Pope Pius XII to members of PAX ROMANA, Rome, April 27, 1957)

Development of International Organizations

For some years now men and women have witnessed, in wonder and even anguish, the accelerated development of international organisations. They are delighted by the wonderful progress of human relations in material, intellectual and social fields. At the same time they cannot help but fear that the unification toward which the world is rapidly moving may be accomplished with violence. They fear that the more powerful may attempt to impose their leadership and their concept of the universe on all humanity. This apprehension is all the greater because, in the event of a world conflict, modern armaments are capable of causing a frightful disaster. Some wonder whether the precipitate evolution of the world is not leading the entire human family toward catastrophe or tyranny. There are others who, like you, perceive by faith the great eternal tragedy of the salvation of souls. They feel a deeper need for light and certitude.

How could the Vicar of Christ fail to heed this appeal and bring again the comfort of Catholic truth to an anxious world?

In this matter of defining the role that certain persons are called upon to play in the developing world community, we must first remind ourselves of the highest goal — the one to which all others are subordinated. For a Christian, the will of Christ is the ultimate reason for his choices and his decisions. The Saviour was made man and gave his life to gather into one the children of God who were scattered abroad. He wished to be lifted up from the earth on the cross in order to draw all men to Him and to unite them under His leadership in one fold and one shepherd.

The Christian and the World

The Christian therefore cannot remain indifferent to the evolution of the world. If he sees now in rough outline a development, under the pressure of events, of a constantly narrowing international community, he knows that this unification willed by the Creator, ought to culminate in a union of minds and hearts which is held together by a common faith and a common love. Not only can he, but he must, work for the achievement of this community still in the process of formation. The example and the plan of the Divine master are for him a beacon and an incomparable source of strength. All men are his brothers, not only in virtue of their common origin and their participation in the same nature, but also, in a more pressing way, in virtue of their common calling to the supernatural life.

This means that the Catholic intellectual is charged with a universal social responsibility toward everything which concerns the spread of Christian truth. Your culture and the competence you have acquired in your profession have conferred upon you an authority, which, in your milieu, constitutes you both a question and an answer. By the grace of your vocation you are a light which attracts and which cannot be rejected by anyone without

implicitly condemning himself, provided the light you bear is truly the light of Christ. Nevertheless this rejection, which human imperfection justifies under some pretext or other, limits the responsibility of Catholic intellectuals in the confusion of a society in which the essential questions are often left aside, whether they concern current affairs or decisions of universal import involving the political, social and cultural orientation of countries or continents.

Catholic Co-operation

Does this mean that one cannot collaborate in the service of the world community with those institutions where God is not expressly recognised as the author and legislator of the universe? It is important to distinguish here the different levels of co-operation. Without ever forgetting that his ultimate goal is to contribute to the eternal salvation of his brothers, the Christian will be mindful that the coming of the Kingdom of God in hearts and institutions most often requires a minimum of human enlightenment, a simple appeal to reason with which every man normally concurs, even if he has not the grace of faith.

The Christian will therefore be ready to work for the relief of all material miseries, for the universal development of a basic training in social attitudes — in a word, toward all enterprises which have as their purpose the better lot of the poor and the disenfranchised. In that way the Christian will fulfil his obligation of collective charity. He will pave the way for a greater number of men to enter into a personal life worthy of the name. He will promote the spontaneous co-operation of men in all efforts which lead them to a better state of life. For thus are men permitted to look higher to receive the light and to adhere to the sole truth which makes men free.

Those who are in the public eye and for that reason able to influence public opinion, should feel themselves charged with a more serious task. Truth does not tolerate in itself either admixture or impurity. Their participation in doubtful enterprises could seem to put the stamp of approval on political or social systems which are inadmissible. Nevertheless, even here a vast area exists in which minds free of prejudice and passion can act in harmony and co-operate for a genuine and worthwhile common good. Sound reason is enough to establish the basis for human rights, to recognize the inviolable character of the individual, the dignity of the family, and the prerogatives and limits of public authority.

For this reason the co-operation of Catholics is desirable in all institutions which, in theory and practice, respect the provisions of the natural law. They will seek to maintain them in their essential purity, and by their active participation in them, play the beneficent role which the Divine Master compared to that of the salt and the leaven. They will find in these organisations, which propose for themselves a universal and humanitarian goal, generous and superior minds susceptible of rising above material preoccupations. They will find men capable of understanding that the truly collective destiny of humanity presupposes the absolute value of each of the individuals who constitute it; of recognizing the establishment outside of time of the true society of which the earthly community can only be a reflection and rough outline.

Mutual Sacrifice

Let us develop one essential component of this developing social mentality — greater abnegation. Some Christians will not be surprised to hear Us make this statement. Besides it is a fact of logical necessity that a real community imposes mutual sacrifices on its members. You recall how the Son

of God made man, He "Who did not come to be served but to serve and to give His life as a ransom for many", taught men the conditions of unity. By these words He Himself wished to illustrate the necessity and fruitfulness of sacrifice in achieving a kind of superior life to which all men are called by virtue of a supernatural vocation — to form the union of the Sons of God.

The Christian Programme

The most important of these principles can be summed in brief compass.

1. All must remember that the peoples of the earth form but one family in God.
2. Our relationship with all members of the human family, irrespective of their race, their creed, their wealth, or their level of education, is governed entirely by the law of love which is the great guide and regulator of the behaviour of the Christian.
3. This law of love is to regulate not only the thoughts and actions of individuals towards each other. It is designed as the governing law determining the behaviour of nations. The spirit and method of this code of conduct between the nations — founded on natural law and therefore common to Christian and non-Christian alike — was outlined by the Holy Father in his great Christmas Message of 1941. Speaking in particular of the subject we are now considering, he said: "Within the limits of a new order founded on moral principles, there is no place for that cold and calculating egoism which tends to hoard the economic resources and materials destined for the use of all to such an extent that the nations less favoured by nature are not permitted access to them".

4. As the law of love is to govern the relationship between States and nations, the individual citizens of these States cannot divest themselves of moral responsibility for the conduct of their country, to the extent that each citizen has the opportunity of influencing national policy.
5. No nation can justly lay claim to exclusive control of the wealth and resources within its territories irrespective of the needs of any other nation in the name of absolute sovereignty.
6. Every human being — irrespective of race or creed or colour — has the following fundamental personal rights:

"...the right to maintain and develop one's corporal, intellectual and moral life and especially the right to religious formation and education; the right to worship God in private and public and to carry on religious works of charity; the right to marry and to achieve the aim of married life; the right to conjugal and domestic society; the right to work, as the indispensable means towards the maintenance of family life; the right to free choice of a state of life; and hence too, of the priesthood or religious life; the right to the use of material goods in keeping with a man's duties and social limitations."*

(Extracts from the statement on The Church in Temporal Affairs of the Australian Bishops, 1956).

* Pius XII, Christmas Message, 1942.

Social Survey

Houses

Nearly two million houses will be built during the Second Plan period in the public and private sector as against 1.3 millions in the First Plan.

A sum of Rs. 105 crores has been earmarked in the Plan for Government aided housing. About 300,000 new units will be constructed. In addition, the Union and State Governments will build about 800,000 houses for their employees, for coal and mica mines and plantation workers. The private sector is expected to add another 800,000 with an investment of about Rs. 800 crores.

The shortage of houses in 1951 was 2.5 millions and taking into account the new requirements, demolition and replacement of old houses, the shortage in 1961 is expected to be about 5.7 millions or twice as much as it was in 1951 when the First Plan started. This estimate is based on a rise in urban population of about 20.6 millions during 1951-1961.

Population

During the 30 years between 1891 and 1920 the population of India increased by 12.2 millions and during 1921-1951 the increase was 110 millions. The mean decennial growth was 10.4 per cent in 1921-30, 12.7 per cent in 1931-40, and 13.2 per cent in 1941-50. The population estimated in 1951 at 356.9 millions has by now increased to 392.2 millions. The Foodgrains Inquiry Committee has estimated that the rate of increase at present is 1.5 to 2 per cent per year. Meanwhile the death rate which was 23.7 in 1938 has fallen to 14.4 per cent in 1951.

On the basis of a decennial increase of 13.2 per cent the Census Commissioner has estimated that our numbers will grow from 360 millions in 1951 to 410 millions in 1961, 460 millions in 1971 and 520 millions in 1981. Against this Messrs Coal and Hoover of the Office of Population Research of Princeton, have the following figures: 357 millions in 1951; 424 millions in 1961, 582 millions in 1971; 682 millions in 1981 and 775 millions in 1987. (*Economic Weekly*, Bombay).

Of course these figures will be all correct provided the factors taken into consideration in the calculations remain constant. But will they? With the spread of education the age of marriage among girls is rapidly rising and this not only in the urban areas alone but also in the rural areas. We are discarding our age old customs and taboos with such ease and rapidity that there is no knowing what will be left of the so called "Indian way of living" within the next decade or two. The infinite potentialities for evil of birth control, which is literally thrust down the throats of one and all, including children of tender age, will stare us in the face within the next quarter century. We need not mention here the various population control agencies as weapons of war, epidemics and, in a modest way, our railways.

Cement

India produced during 1957, 5,600,000 tons of cement as against 4,900,000 the previous year. In 1950 our production stood only at 2,680,000 tons. By the end of the Second Plan period our production is estimated to rise to 13,000,000 tons. As per present indications the output is likely to be considerably higher.

Last year we imported 250,000 tons from foreign countries. The higher production as well as the imports has made it possible for government to relax controls on cement to an appreciable degree. This will be a great boon to the much harassed housing industry.

Bhoodan

There are in India 558,089 villages and 3,018 towns. Out of the total of 356.9 millions of people 295.0 millions (roughly five-sixths) live in villages and 61.9 millions in towns.

The total estimated area under cultivation in the country is about 370 million acres. This can be considerably augmented by further reclamation.

So far nearly 5,000,000 million acres have been donated to the Bhoodan movement. Out of the total number of villages less than 4,000 have been donated in Gramdan. In a recent pronouncement made in Bombay the prophet of Sarvodaya, Mr. Jayaprakash Narayan, said that it was high time that people launched the Nagardan (gift-of-town) movement. Nothing like optimism in this topsy turvy age of ours!

Meanwhile one votary of Gramdan has dogmatised by saying that if 80 per cent of the population of a village agrees to donate all the land of the village to Gramdan the village can be accepted. What becomes of the inalienable right to private property of the 20 per cent who did not agree and refused to hand over their land? Gramdan is said to be based on voluntary gift of one's property. Where is voluntariness when one fifth of the population refuses to fall in line?

Food

Our dieticians at the Central Technological Research Institute who have already given Kerala the "Tapioca Macaroni" have now come out with a "Multipurpose Food" which is said to overcome many diet deficiencies such as proteins, minerals (specially calcium) and vitamins. This product, manufactured from specially prepared groundnut flour and certain pulses, with a full complement of added vitamins and minerals, can be incorporated in the normal food, necessitating no change in dietary habits. A person, it is said, can overcome these deficiencies by daily using 1-2 ounces of the Multipurpose Food at the cost of about 5 nP.

The Mysore Government, it is announced, has taken over the manufacture of this new boon. The physicians who will now prescribe this new remedy will, we hope, tell us whether it is to be taken after meals or before meals!

Penicillin

The Penicillin Factory at Pimpri near Poona is being expanded and when completed by the end of 1958, will be capable of producing 26 to 28 million mega units. The progress of this important venture has been quite satisfactory. In 1956 the factory produced 14.12 million mega units as against 6.6 million mega units in 1955. In 1957 the production was about 18 million mega units. The factory is to take up the manufacture of penicillin tablets for oral administration.

To cut down expenses, especially on imported raw material, India has been using substitutes for certain materials. For example, calcium carbonate has been substituted by chalk sludge available as a waste product from the Sindri Fertilizer Factory; glucose has been substituted by cane sugar and lard by groundnut oil. The penicillin produced, however, is as good as that prepared in foreign countries.

Corn steep liquor used in the manufacture of penicillin, which was hitherto imported, is now manufactured in India. A factory is being set up, close to the Penicillin Factory itself, to manufacture glass vials required by the Factory.

Negotiations are going on with American firms to enable the Penicillin Factory to manufacture Bicillin, which is a newer and improved variety of penicillin, and also streptomycin.

Governments of the various States have been tightening up measures to clean up the market of spurious drugs. Unscrupulous and anti-social elements have been putting on the market useless and often enough positively harmful products to the great detriment of health.

Railways

Our railways are carrying at present more than twice as many passengers as they did fifteen years ago. In 1941-42 for every million of the population the railways carried 4,390 passengers. That was in undivided India when India had a much more extensive railway system and had more people. In 1956-57 our railways carried 10,650 passengers for every million of the population, daily. To put it differently: whereas the average Indian performed only 1.74 railway journeys in 1941-42, he undertook 3.81 journeys in 1956-57.

The total number of persons who travelled on Indian State Railways during 1956-57 is estimated at 1,370 million as against 981 millions in 1947-48 which means an increase of 40 per cent in ten years. While about 3.4 million people travelled then daily nearly 5 million do so now.

In 1956-57 passenger trains travelled everyday 306,000 miles as against 211,000 in 1947-48.

Our route mileage has increased very little since partition. The railways have not been able to improve their passenger coach position appreciably. Hence the perennially overcrowded trains in all parts of India, especially in the thickly populated portions of Uttar Pradesh, Bihar and West Bengal.

The habits of the travelling public, have, however, changed very little. One can still see compartments crammed full with all sorts and sizes of luggage causing a lot of unnecessary in-

convenience to the passengers, the nuisance of beggars and hawkers actively encouraged by the travellers, the untidiness of the coaches mainly owing to an utter lack of social consciousness of the passengers themselves. Efficiency of the railway staff too has deteriorated to a remarkable degree adding to the inconveniences and hazard of railway travel.

Physicians

The Governor of Kerala addressing a group of Cardiologists, Pediatricians and Neurologists said that there was a tendency among some to depend for their diagnosis more on special agencies like microscopic examinations and X-ray pictures and such other instruments which were of mere auxiliary aid than on their own clinical experience. "This tendency," he said, "has led to an impression that the treatment of diseases through modern scientific medicine has become comparatively more expensive than before. I think there is some truth in what some of the leaders of the medical profession have themselves said, that one has to depend in actual practice more on clinical experience than technical confirmation by specialised methods of diagnosis." The Governor could have also drawn the attention of his audience to the eagerness among medical men to prescribe patent medicines which, unfortunately are plentiful on the market. Some of these preparations are said to be good for half a dozen or more maladies and there are doctors who prescribe with much ease one of these even when the patient has only a fraction of one of the maladies listed! The poorer people find it exceedingly difficult to get proper care owing to the high cost of medical care which very often is owing to too much recourse to instrumental aids and patent medicines.

Copyright

The Copyright Act, 1957 came into force on January 21 of this year. Government has also published Copyright Rules which prescribe the procedures to be adopted and the forms to be filled in regard to matters covered by the Act.

The Copyright Act also has been extended to the countries which are signatories to the Berne Convention and the Universal Copyright Convention.

The Copyright Office is at present located in New Delhi. Branch offices are expected to be opened in some other important centres.

Technical Institutes

India will have four higher technical institutes. One is already functioning in Kharagpur while the other three will be located in Kanpur, Bombay and Madras.

For the Southern Institute in Madras the West German Government has promised help to the tune of Rs. 18 millions. The Germans will also train sufficient number of Indians to staff the Institute.

The Western Institute, Bombay, will receive assistance from the Russians. A number of Russians are already in India in this connection. Work on buildings has already started.

The Kanpur Institute, like the Bombay one, is expected to start functioning from the academic year of 1959. Here too preliminary work is in progress.

India is making an all out effort to meet the need of her growing industrial potential for engineers and technicians well-trained and capable of handling all categories of machinery and plant. In this connection a number of new engineering and technical institutions are being started and existing institutions are being expanded. On the expansion programme alone about Rs. 180 millions will be spent.

Razor Blades

During 1957 India manufactured 365 million razor blades which is more than 100 million over 1956. The ban on imports has given a new impetus to the industry to increase production. In 1955-56 India spent Rs. 3,300,000 on blade imports.

With the disappearance of foreign blades there has been a marked increase in beards, especially on the chins of our young men. Whether it is due to the sharpness of the indigenous product or the lack of it, or to sheer laziness is not known.

Agricultural Co-operatives

The National Co-operative Development and Warehousing Board gave financial aid to 1,249 large-sized, 602 small-sized and 22 processing societies in 1956-57. In addition 224 primary, 20 district and seven apex marketing societies were assisted by the board. Other credit societies, to which assistance was given, included 131 central, seven apex cooperative banks and 50 land mortgage banks.

The Board also helped in the construction of 594 godowns for credit and marketing societies during the year 1956-57. The Boards assistance to agricultural co-operatives in 1956-57 amounted to Rs. 19,700,000 — Rs. 17.5 millions as loans and Rs. 2.2 millions as subsidies. (*Eastern Economist*).

Sugar cane and Sugar

During 1956-57 the total estimated area under sugar cane cultivation in India was 4,532,000 acres and production was estimated at 58,914,000 tons. During 1955-56 India produced 5,859,000 tons of jaggery or gur and 1,854,000 tons of sugar.

Communists

According to latest information available the number of Communist party members in India at present is about 250,000. Kerala State leads with 56,000. Andhra has 48,000. The Communist have decided to increase the number of party members in all States.

The C.P.I. it is reported is going to amend its constitution to make it up-to-date. The leopard changing its spots!!

City Buses

It is common for some people to travel sometimes in city buses without buying tickets or paying the full fare due from them but it is not at all common for such defaulters to feel compunction for their lapse, offer apologies and make restitution. An ex-Delhi student, now prosecuting his studies in a foreign country, seems to be a rare exception. He has sent a letter to the Delhi Transport Service which reads:

"I used D.T.S. buses for about five years regularly when I was studying at Delhi University. I have an apology and a restitution to make. I remember many instances when I travelled without a ticket and some instances when I paid the conductor half the fare without buying a ticket. In all I think I cheated the D.T.S. of about Rs. 5.

"I want to ask forgiveness for the dishonesty. I have asked my family in New Delhi to reimburse the company and to talk over any points that may arise about further action.

"I am convinced that such dishonest acts when multiplied explain the social and economic problems of our land. I have

decided actually to be different, not because I want to be a good man but because I am interested in our country." (*Hindustan Times*).

If half of all those who take free rides in our buses and trains were to make only partial restitution of what they owe to the transport services the planners of our Five Year Plans would have fewer headaches. May the good example of this fine young citizen be noted by his countrymen.

Labour Management

A two-day seminar on labour-management held in Delhi recently drew up model principles for the setting up of joint councils to enable workers to participate in the management.

They decided that in order to be effective such councils should have an equal number of representatives of the management and employees not exceeding twelve in all. In the case of smaller undertakings this number should not be less than six. All decisions taken by the council should be unanimous.

The joint council will have the right to obtain information which any shareholder can ask an undertaking to provide him with. It will have the right to discuss and make suggestions on matters arising out of such information which includes the balance-sheet of the undertaking. The council will exercise supervisory, advisory and administrative functions in matters concerning safety and welfare of the workers.

The Central Minister of Labour has announced that 30 industrial undertakings in the country had voluntarily come forward to experiment with the setting up of joint councils.

These joint councils are expected not only to bring peace in the industrial field between employer and employee but also, as a consequence of this, peace and harmony, increase production and thereby raise the standard of living of the masses.

Industrial Dispute

The Supreme Court has given an important decision which will be of great interest to workmen. In an appeal preferred by the workmen of Dimakuchi Tea Estate, Assam, the Court has held that the words "any person" used in the definition of "industrial

dispute" in section 2(k) of the Industrial Disputes Act does not apply to all persons, but only to those in whose employment or non-employment, or conditions of labour, the workmen concerned have a substantial interest.

The Labour Appellate Tribunal had held that the dismissal of the Assistant Medical Officer of the Tea Estate did not constitute an "industrial dispute" within the meaning of section 2(k). The workers appealed against this decision.

The Supreme court dismissed the appeal on the ground that the words "any person" cannot be extended to all categories of persons even though they belonged to the same trade union as the workers. A doctor, although he works for the employees of the industrial concern, does not come under the purview of the section as he like the supervisory personnel is in a different category, namely, medical and technical. Therefore the workmen have no direct or substantial interest in his employment or non-employment. (*Times of India*).

F. C. Rodrigues

BOOK REVIEWS

PROGRAMME FOR SOCIAL ACTION by Michael P. Fogarty. Published by the Catholic Social Guild, Oxford, Pp. 155, price 3 sh.

In this brief little volume, Professor Michael Fogarty is at pains to relate Catholic social principles to Catholic Social Action in the U. K. For reasons that are obvious, much of the discussion is concerned with the social situation as it obtains in the U. K. of today on the eve of a new era of automation.

Professor Fogarty concentrates on social action in the family, in working life and in the international sphere. In each of these three categories he evaluates prevailing tendencies and methods of solving their problems in the light of papal teaching. Thus he criticises the British Welfare State for reducing the status of the family to a level of dependency that ill consorts with its functions of providing

for its own needs through the initiative of its members. He strongly holds that through family allowances the family will recover its innate strength and responsibility in taking care of itself and benefiting the neighbourhood. Family allowances are a controversial subject bound up as they are so closely with the whole question of population growth and control. However Professor Fogarty ably defends his position by facts and figures from the many enquiries carried out into Britain's state insurance and social welfare schemes.

Social action in the sphere of the working lives of people is Professor Fogarty's second point. Conversant as he is with labour management relations, he is able to point out the deficiencies in the prevailing system and make an urgent appeal for preparing the world of labour and capital for adjusting themselves to the new revolution brought about by automation. Again the stress is on personal values and private initiative and the role of the state not to absorb but to guide, nourish and control the smaller groups.

Finally, Professor Fogarty is keen on British Catholics playing their part in assisting world development in the measure of their capacities. Insularity has been the favourite vice of the British and a change of climate would help them to readjust themselves to a world that is rapidly changing.

For Indian Catholics who are faced with the same problems of reorganising their social outlook and their social activities to suit the climate of an independent India, Professor Fogarty's book will be a welcome door to many new ideas, the fruit of his many years in the field of Catholic social activity. Social activity needs to be organised by whatever group or agency it is practised.

There seems to be one fault about the book which is rather mystifying. It is strange that just those passages that the author has intentionally emphasised are printed in very fine print. This is a pity but it does not in any vital way detract from the excellence of the matter collected in the volume.

A. F.

THE DIGNITY OF LABOUR by Albert Le Roy S.J., Published by the Newman Press, Westminster, Maryland, 1957, Pp. 76, price \$ 1-25.

This is a booklet written about the part played by Catholics in the work of the International Labour Organisation. Fr. Le Roy belongs to the Action Populaire and has been working in the ILO for several years in one of its specialised agencies. He gives the reader an idea of the organisation of the ILO and how many of the principles on which its work is based are closely allied with Catholic social thought and perhaps indirectly influenced by the papal encyclicals through the close collaboration of the Catholics working in the organisation.

The author then traces the development of the ILO both before and after World War II. Its tripartite system made it possible for improvement by mutual consent in the hours of work, the conditions of labour, the question of women and child workers, social insurance, etc. The Declaration of Philadelphia after the last war is a brilliant document that enshrines a human, personal attitude towards the entire social question and is deeply based on truly human values. There is another brief chapter on technical assistance which has been one of the most significant ILO developments since 1948 to help solve the economic problems of under-developed countries.

The last chapter is devoted more in detail to the active Catholic participation in the ILO at the present time, and how Catholic Associations of various kinds that are in touch with the Labour Movement have benefitted by their contact with the ILO.

Briefly, Fr. Le Roy's booklet is an interesting analysis of the benefits resulting from the intercommunion brought about by Catholic participation in international neutral movements like the ILO. Today the Communists have penetrated the organisation and there were recent occasions when there was a danger of a split in the entire organisation. But so far their efforts have been thwarted by the free countries. However with the growth of the Communist

empire, the question still remains to what extent their representatives can be excluded, or if they are included, to what extent can they be influenced by the principles and the conventions of the free world. It is at this point that Catholic leadership must meet the challenge. In this sense Fr. Le Roy's book is very useful as pointing out the way for effective Catholic social apostolate in the modern world.

A. F.

SOCIAL ORIGINS. By Stephen Fuchs. Bombay, Gyana-yatan Publications, 1957. Pp. 148. Price, Rs. 3-50.

With erudite versatility, the author of "The Children of Hari", a 480-page study of the Nimar Balahis, has now given us a concise summary of the large-scale problem of man's social origins. How did the leading forms of human social organisations come into being? What are the basic and natural societies to be found in approximately identical forms all over the world and in all stages of culture, and how did they appear and function in the early times of the human race? Such is the problem to which the author addresses himself.

His survey successively covers the leading posers of the question: primeval man's mental faculties, and cultural stages of development; primitive family, kinship institutions, associations and classes, political institutions, law and justice, property concepts, religious life. His narrative is readily accessible to the educated reader, his survey methodical, his acumen discriminating. With an erudite sweep ranging through all countries and throughout the centuries, he lists his successive finds, shuns all science-fiction, and with meritorious clarity notes what is certain, what is more probable, what is less probable, what calls for further investigation and analysis.

The dominant conclusion which makes the deepest appeal to a social student is that in his elemental needs and fundamental institutions, primitive man was "a full-fledged man", that he lacked "nothing of the mental faculties and abilities which modern civilised man possesses", that the food-gatherers had "a family system and family mores

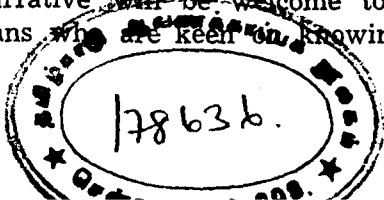
which to a large extent resemble ours". Such a conclusion should facilitate our sense of universal brotherhood, and our spontaneous interest in the habilitation of our tribes and backward classes, to the modern development of the country.

Stephen Fuchs indeed is not satisfied with academic surveys and conclusions; he shows how anthropological analysis should be of assistance to the social worker. Not only does he scrutinize the points which are still open to research in our subcontinent, but he strongly emphasizes how applied anthropology is an up-to-date question in India's crisis of modernisation. Not less than 212 tribes are officially listed in 14 States as "Scheduled Tribes", and another 50 million citizens as "Backward Class" people; this means that one fifth of our population is in a primitive or backward state of culture, "definitely an acute administrative problem". Contrary to the mania of some anthropologists who would keep those tribes and classes as museum pieces, or at best suggest some vague notion of their development in isolation, Stephen Fuchs proposes that anthropology should be applied discriminatingly to bring them as early as possible into the national tempo of modern evolution. May his earnest appeal find a ready response in the psychological acumen and competent zeal of social workers and of the administrators of the departments for Scheduled Tribes and Backward Classes!

LIFE OF CHRIST. By E. Le Joly S.J. Pp. 244. Allahabad, St. Paul Publications, 1957. Price, Rs. 2-50.

Social workers who are keen on imbibing the true and high spirit of their profession are invited to go through the present book. It is a straightforward narrative of the life of Jesus, written in easy-reading style; telling the incidents in simple language, elucidating historical queries with topical details, and explaining the occasional teachings with appropriate comments. Social workers will especially appreciate the chapters relating the Sermon on the Mount and the Kingdom of God. All controversy has been avoided and the narrative will be welcome to all Hindus and Mohammedans who are keen on knowing Christianity at its source.

A. Lahuri



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