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SOCIAL ACTION

VOL. 8 NO. 1

JANUARY 1958

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This New Issue

With this enlarged issue, Social Action begins the eighth year of its publication. Although there has never been a Correspondence Section in our monthly review, we have often received comments and kind words of advice from some of our learned readers about what should be the matter and the scope of the journal. It is worthwhile to record here, so as to dispel popular misconceptions, the purpose of this review, which though rather slender at the moment is intended to be developed into a full fledged authentic commentary on various aspects of the social sciences.

Purpose

Up to the present, our monthly has strictly confined itself to describing and commenting on the social problem as we find it in India. Industrial and agricultural problems, population growth and bureaucratic expansion, planning and taxation, community development and other similar questions of social import, have been considered not so much from the purely economic or statistical point of view, but mainly from the social welfare angle. Great care has been

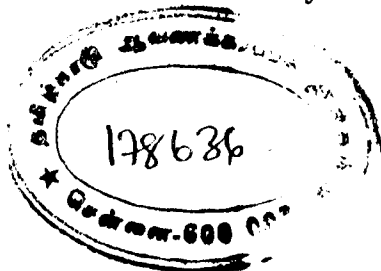
taken especially to indicate the moral implications in the various methods advocated to set India on her path towards economic and social prosperity. The approach to the social problem has always been an integrated one since we strongly hold that people are composites of matter and spirit, of body and mind. And while the material needs of the individual may be catered for, his spiritual exigencies cannot be overlooked. Otherwise our treatment would be lopsided and fail in the end to achieve the purpose of developing free, well-balanced, responsible and social minded citizens of India.

Human Relations

There is much stress today on human relations. This review will continue to insist upon human values even at the risk of a certain amount of unpopularity with the public and slowness in the development of our economic and social prosperity. Besides this insistence, however, and the usual divisions of the subject matter into leading articles, documentation, book reviews, social trends, social and economic surveys, we intent to include one more section to deal with the vast amount of social information to be found in foreign journals, which, not been written in English, escape the attention of Indian social workers and social scientists and other interested in the social problem and its solution.

Right Perspective

Despite the increase in the size of the review, the subscription will remain the same. We trust finally that as a result of their careful perusal of the review our readers will find therein matter for thought and discussion, inspiration for social action, and a perspective of the social problem within a hierarchy of values that are truly human.



The Editor

This Side and That

Onward

India is entering the new year with a tightened belt and a stout heart; things have gone awry but she has steeled herself to pursue her rapid industrialisation. The second Five Year Plan has struck a bad spot. At first it had been designed as "from below", but when the States submitted a jumble of projects reaching the impossible target of Rs. 15,000 crores, the plan was reconstructed at the Centre on a "comprehensive perspective" basis and slimmed down to a modest Rs. 4,800 crores. But as in perspective artistry detailed dimensions are not always easily measured, the design was calked down to a prosaic annual planning. Then the situation appeared in its stark reality with all its internal and external financial difficulties. The Plan must be revised; it is not given up, it is not to be cut down or even re-phased, but it will be gently pared down to its core, its inner hard core: transport, coal, steel and power. This essential goal of the Plan will be reached thanks to external assistance from the U.S.A., Russia, West Germany and any country that feels responsive to our needs, thanks also to a renewed economic effort, taxation, savings, loans, and steady work.

At times people express disappointment that the Plan has no smooth running; yet the contrary would have been astonishing. The Plan was designed to develop heavy industry at a hurried pace, to erect factories, and large scale machinery to make machines, and machine-tools so as to put consumers industries on a sound and gigantic basis in the near future; this implied that consumers would have to wait for years before enjoying the fruits of progress and that in the meantime labour and staff as well as the suppliers of heavy machinery would have to be paid. Heavy machinery and the relevant technical staff could be had only in foreign countries; hence the strain on our external finances.

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What could an agricultural country like India sell in order to meet the necessary expenses? Little besides agricultural produce and raw materials. Agricultural production did not come up to expectations, owing to bad weather, owing to the restricted use of irrigation water, owing to the traditional style of cultivation. As to raw materials their export was not sufficiently organised and markets little surveyed for large-scale enterprise. Internal resources were not ample, savings were cautiously husbanded, and taxation could hardly supplement the other deficiencies.

On the other hand, our planners felt suffused with the optimism born of a record monsoon crop in 1953-54 and with the harmony of their own statistics, and shouted down critics of their figures as "born pessimists". They even omitted to regulate general imports and boldly relied on the international credit India was enjoying, but foreign countries in their turn grew embarrassed in the economic maelstrom and military problems so that they could hardly calculate the assistance they could readily offer. Hence the solution, the hard core of the solution, as was shown in several war-ravaged countries, lies in work, more work, and hard work at that.

Bhoodan

The Bhoodan movement is so unique a phenomenon in agrarian reform that its evolution deserves mention, and should not escape the attention of fiscal authorities propagandizing taxation on gifts. To his series of gifts, bhoodan (land gift), sampattidan (income gift), shramdan (labour gift), boodhidan (intelligence gift), Vinoba Bhave recently added the gift of the power of speech (vakdan). Good old Vinobaji did not mean to offend anybody in making a distinction between intelligence gift and speech service. He is sure to obtain a plentiful crop of such a gift, and the most varied of all. Vakdan is usually a prosperous industry in democracies which is left to private initiative, at any rate outside the so-called people's democracies, and

has not yet been hampered by the most convinced planners. But it will inevitably be a mixed crop; whether they denounce alleged injustices, criticise policies, moot proposals or participate in moonshine manufactures, writers and speakers will be working day and night, giving their all and giving it freely.

Sarvodaya

The most illustrious follower of Vinobaji is Mr. Jayprakash Narayan. Recently he published his personal Odyssey from Marxism, the "Popular Front" fallacy, State Socialism and party politics to the Sarvodaya land of his dreams. In his view, a "bourgeois" state replaced by a "socialist" state would leave equality and brotherhood as mere ideals; in fact where this replacement took place, political parties have grown monolithic and all-powerful, and the State instead of withering away according to expectations became entrenched more firmly than even and even authoritarian; a classless society had been promised, and lo! there developed a new class more exclusive and tyrannical to submerge man as an independent entity. The secret of a genuinely new order is to be found in "sarvodaya", though "many flaws in sarvodaya thought and practice will be discovered" and will have to be removed in course of time. Hence what is needed is a radical change in the very conception of politics and government. One may suggest that this change means heart conversion of each citizen, safeguards against man's sinful inclinations and progressive approximation to social justice and charity.

At the last seminar on "Gramdan and its Economic and Political Aspects", Jayprakash, who has now shed all political pursuits to become a Bhoodan leader, renewed his declarations on the movement. There is no reason why collective farming should be introduced in the gift-villages; such an experiment was tried in one village, but it had little future since in another village where it had been started earlier it was given up. Bhoodan workers insist on the democratic and voluntary aspect of the movement;

moreover collective farming would require mechanical tilling on a large-scale and is not suited to the actual conditions of Indian villages. Bhoodan cautions all workers against creating a ruling class in the village, opposes unduly large properties, and the appropriation of land for unsocial purposes. In the Gram Samaj, Gram Sabhas and Gram Samitis decisions should always be unanimous or nearly so. In its ideology peasant proprietors are preferable to agriculturist proletarians.

With all this well in mind, one can only be surprised at seeing the Chief Minister of Kerala and its party proclaiming their support of the Bhoodan movement unless one guesses it may be for them another occasion for a clever zigzag.

Kerala Moonshine

The Kerala Cabinet is anxious to keep in the limelight; gathering the Comrades here and there, and scattering plans and promises right and left. At first they promised to increase the Plan's allocation from Rs. 87 crores to Rs. 200 crores or at least (in a second edition of their promise) to Rs. 125 crores. But so far they have no assurance whatever that they will have even the original Rs. 87 crores at their disposal. Another major step of theirs was the "neutral role" assigned to the police in agrarian and industrial disputes so as "to enable the working class, peasantry and other sections of the working people to carry on the struggle for the improvement of their working and living conditions". Just what is needed to frighten private capital away from Kerala!

A third step was the appointment of an Administrative Reforms Committee, since the present administration is "inefficient, unjust and oppressive in its relations to the basic masses producing the wealth". The Comrades evidently want an administration to suit their own foibles. They resent the decision of the High Court which stayed their premature measures implementing the famous Edu-

cational Bill which had not received the Union President's legal assent.

Dark Horizon

In spite of all, the Kerala Reds are not the worst threat to civic peace so badly needed for the second Five Year Plan. Recently there was at Calcutta a powwow of representatives of the Communist League, the Socialist Marxists, the Mazdoor Communist Party (Trotskyists) to form a "front of revolutionary Marxism, since in their view" an intransigent class struggle is to be pursued without subordinating it to the needs or wishes of the national bourgeoisie or the workers' bureaucracies in the Soviet Union and other peoples' democracies; there should be established a workers' and peasants' government through the revolutionary seizure of power by the working class". The programme was adopted, and a relentless offensive is to be launched against the bourgeois Congress Government and the reformist illusions cultivated by the Communist Socialist parties. That is a programme ominous enough for Bengal and the rest of the country.

New Comintern-Cominform

Whatever be official pronouncements of governments and officials, one must keep in mind the "Declaration" and "Peace Manifesto" published on November 22 at the close of the six-day Moscow congress of what was virtually a new Comintern-Cominform. The plan of action and the tactics were approved for a renewed world offensive of Communism. Unity and discipline in the parties, education of the masses in internationalism against "chauvinism" or bourgeois nationalism, unanimity in consolidating the Warsaw Pact, acceptance of the Soviet Union's guidance: such are the main outlines. As to the tactics: thoroughly discrediting the U.S.A. as the "centre of world reaction", the "worst enemy of the masses" and the "only threat to peace"; working up local nationalism against the U.S.A.; stepping up Communist propaganda everywhere; alignment with other parties and discontented groups and for-

mation of an "anti-imperialist and anti-feudalist front"; seizure of power by democratic manoeuvres if possible or by force "where the ruling classes do not yield power voluntarily".

What is striking is the similarity of the "Declaration" and "Peace Manifesto" of 1957 with the resolutions of the First Comintern Congress of 1919. The leopard has not changed its spots.

A. L.

Rationalisation of Industries

Rationalisation is the process of minimising expenses on an industry and maintaining or increasing its returns. The term "Rationalisation of Industries" literally means applying reason into industry; i.e., reasonably increasing or reducing the number of workers, the number of working hours and the use of certain types of machinery; combining the units with other industrial units for the purpose of joint purchase or sale; and doing such other things as will maintain or increase the returns on the industry. In order to survive, industries must change their mode of operation according to changing industrial and business conditions. Rationalisation is therefore an essential aspect of industrial management. In the present century it has come to mean particularly in advanced countries a definite process of industrial management. Many definitions have been given of the term "rationalisation". Some of them adopted by the International Labour Organisation are fairly clear and exhaustive. "Rationalisation in general", the I.L.O. once declared, "is any reform tending to replace habitual, antiquated practices by means of methods based on systematic reasonings". The Organisation has also defined rationalisation as "a reform which takes a group of business undertakings as a unit and tends to reduce waste and loss due to unbridled competition by concerted action

based on systematic reasonings". These definitions enable us to understand the connotations of the term rationalisation.

Origin of Rationalisation

The idea of rationalising industries first arose in Germany at the end of the first Global War. There was acute shortage of labour in Germany during this period owing to heavy war casualties. Consequently labour was becoming very expensive. Raw materials and motive power were also scarce and costly. The German industrialists therefore devised rationalisation as a solution. Since then rationalisation has become a distinct process with a philosophy of its own. It spread from Germany to other European Countries and to the other parts of the world during the third and fourth decades of the twentieth century. The idea of rationalisation is now spreading fast in our country too.

Methods of Rationalisation

There are many and varied methods of rationalisation. They differ from industry to industry according to their respective conditions of labour, finance, management and market. However, for a systematic analysis of different methods, they may be classified under three major heads, namely (1) Reorganisation, (2) Modernisation and (3) Scientific management.

Reorganisation means change in the organisation of industrial units with a view to maximise their efficiency. It takes two forms: (1) elimination of competition through combination and (2) change in the methods of production. Combination results in better adjustment of available resources and avoids duplication of work. It also increases financial resources, paves the way for modernisation and saves the industry from the clutches of depression. The second form of reorganisation, namely, change in the methods of production means better adjustment of the different factors of production leading to a maximum output

at a minimum cost. It also involves standardisation of products and quickening the rate of turn over.

The second method of rationalisation is called modernisation. It means change in the existing plant, use of the latest type of machinery and the replacement of human labour by mechanical labour as far as possible. Modernisation requires a large volume of funds and can take place only gradually. One school of economic thought holds that, in some cases, human labour may be found to be more efficient and economical than mechanical labour and therefore modernisation need not be a necessary process of rationalisation. By and large one thing is true about modernisation and that is that from the point of view of labour it is an objectionable process, as it leads to a reduction in the number of workers.

The last method of rationalisation is what is popularly known as scientific management. Scientific management was introduced by an American engineer, Dr. F. W. Taylor. Its whole process centres round three principles known as time-study, motion-study and fatigue-study. Under this system a sharp analysis is made of the motions, both of man and machine, in the change in the process of manufacture and an attempt is made to reduce them to the minimum by improved scientific division of labour and better adjustment of tools. Through scientific analysis and research, standard time to be taken in each process is also fixed. This helps the management to know whether the output of a particular workman is below standard or above standard. Study of fatigue felt in each process is also made and the process is simplified to make it least tiresome.

It is clear from what has been said so far that rationalisation aims at achieving the following :-

1. Eliminating all sorts of waste of energy and material,
2. Introducing better adjustment of various factors of production.

3. Putting the industry on a planned basis in place of haphazard working, and
4. Avoiding competition and duplication of work by combining with other units.

Rationalisation of Big Industries

A positive step in the direction of rationalising her industries was taken by India during the great depression that swept the world after the first Global War. During the third decade of the twentieth century the cement industry had to face many difficulties owing to the slump in trade and its very existence was threatened. Therefore in the year 1930 the Cement Marketing Company of India was floated with the object of jointly selling the total output of the members at economic prices. The members of different zones were asked to produce fixed quantities of cement and they were sold jointly in their respective zones as far as possible. In this way our Cement Industry was able to protect itself by eliminating competition and adjusting supply to demand. In the year 1936 another major step was taken in this direction when ten cement factories were amalgamated under the name of the Associated Cement Companies Ltd. In 1941, agreement was reached between the two groups which restricted competition still further.

The Iron and Steel Industry being mainly dominated by the Tata Iron and Steel Company who were responsible for more than 75% of the total production offered good scope for rationalisation. During the depression period due attention to rationalisation was paid by that Company. Labour saving devices were used and scientific management was adopted. As a result the cost of production of iron and steel was considerably reduced. Similarly, many other big industries like the Sugar, Jute and Cotton industries have profitably rationalized their undertakings.

Rationalisation and Labour

It is often asked whether India can afford to rationalise her small industries under her present economic conditions

and perplexing problems of unemployment and under-employment. Workers have always viewed with suspicion any attempt to streamline productive processes. Wherever reorganisation, modernisation and scientific management have been attempted, it has always evoked the workers' protest and led to serious strikes. Therefore, it is hardly to be wondered at that, in India, rationalization should be regarded with genuine fears by the workers. Both in India and abroad — though rather more in India than in the west — the workers' fear has been that technological changes will result in large scale retrenchment and heavier workloads. But what is generally ignored is that rationalisation and modernisation are necessary in the interests of industrial expansion, higher productivity and creation of wider markets for goods through reduction in production costs. Thus, we find that on principle rationalisation is necessary both in large and small-scale industries and it is inevitable. Regarding its implementation however, a humanitarian view has to be taken. It should be a gradual process and not a sudden change dislocating the entire labour force.

One point, however, may be emphasised in this connection, that it will be wise to rationalise our small industries by adopting only methods of reorganisation and scientific management which affect labour to a negligible measure and by going slow in rationalising through modernisation which dislocates labour on a much larger scale.

Government and Rationalisation

The Government of India has rightly appreciated the importance of rationalising our industries. During the past few years, a few concrete steps have been taken by them to give due encouragement to rationalisation. In this connection, the attempt made by the Government of India at evolving a model agreement on rationalisation may be mentioned. The draft agreement which was placed before the

Indian Labour Conference, which met in New Delhi on 11th and 12th July, 1957, recognises the need for mutual aid and cooperation between management and labour to facilitate the operation of schemes of rationalisation. The agreement provides that, before introducing any technological change, which may result in a diminution of the total number of employees, the management shall give reasonable notice, ranging from three weeks to three months, to the workers' union of its intention to effect the change. Such a notice shall contain particulars regarding the nature of the proposed change, the date from which the change is to be introduced, proposed number of workers covered and expected earnings. The representatives of both the management and labour will thereafter meet and discuss the proposal. If there is agreement between the parties, the employer may introduce the change on the date agreed upon by them. If, as a result of the introduction of the technological change, some employees are likely to be rendered surplus, the draft agreement provides, that steps should be taken to expand, if possible, the activities of the plant or the unit of production, so as to absorb these persons. No employee shall be retrenched if other jobs are available in the same plant or under the same employer which carry a comparable pay, subject to the fitness of the employee for the alternative job. Differences between the parties on any matter covered by the agreement shall be referred to arbitration. For this purpose, the agreement provides that a panel of arbitrators acceptable to both parties should be maintained by the employer.

It is clear from the very nature of the draft agreement cited above, that its purpose is chiefly to encourage rationalisation in medium and large-scale industries, and that small-scale industries may not be, to a large extent, in a position to carry out the provisions laid therein. But alongside the efforts to rationalise the big industries the Government of

India have not neglected the question of rationalising smaller industries.

Rationalisation of Small Industries

A few major steps have been taken during the past few years to rationalise small industries in a very practical way. These efforts take the form either of "Reorganisation", "Modernisation" or "Scientific Management" and are to a large extent made through the Small Industries Service Institutes of the Government of India which have been established in a number of centres in different parts of the country.

These Institutes, for example, provide "Industrial Estates" for particular types of industries so that they may be gradually lured into habits of organised buying and selling, or into having cooperative units or combinations of their own to receive the common facilities provided by the Estate. These are in effect attempts at rationalising industries through the first method of rationalisation, namely, reorganisation. The second method of rationalisation viz. modernisation is also adopted by these Institutes. For instance, they maintain demonstration vans that are fitted with modern machinery which are sent to industrial centres to be displayed to industrialists so as to educate them in their use and advantages with the hope that they will give up using their old inefficient machines and go in for modern ones such as those that were demonstrated to them. The Institute staff also, wherever and whenever possible, try to encourage the use of modern machines to the industries. Rationalisation through scientific management is also pursued by the Institutes to some extent. But not much importance is paid to scientific management yet perhaps due to one important consideration, namely, that the time is not ripe enough for our small industries to take to scientific management which is based on time-study, motion-study

and fatigue-study. By and by, it is hoped that the Small Industries Service Institutes will also spread ideas about scientific management and take yet another positive step towards rationalisation.

Finally in this connection, reference must be made to organisations like the "Indian Productivity Centre" and the "Training Within Industry" Centre, of the Government of India. These centres maintain qualified staff that carry out researches on rationalisation, productivity of labour, scientific management, internal management of factories etc. and try to introduce the useful findings in our industries.

F. Ryan

A New Social Class

Forty years have passed since the day when the Bolsheviks came to power in Russia and ousted the Czars. These have been eventful years not only for Russia but for the whole world. The fervent revolutionary spirit that battled for high ideals like economic equality, the proletarian paradise on earth where each would receive according to his needs and from each would be required according to his capacity, the millenium when the state would disappear and exploitation end, has long since disappeared and in its place has been erected a totalitarian dictatorship the like of which the world has never known and never feared as much. But ever since the death of Stalin a whole series of puzzling transformations have been taking place within the very structural formation of the Communist party. First there was the notion of collective leadership, then the denigration of Stalin, now the rise of Krushchev to well nigh supreme power. In the mean time the appearance of the sputniks circling the skies have filled the world with admiration for the advance of Soviet science. There is no doubt that in India the estimation of the Rus-

sians has risen in the public mind, though this does not mean that the Communist system as such has become reputable as well. However much of the inglorious past tends to be forgotten in the blaze of scientific advancement.

What the Communists say

Despite the triumphant 'beeps' from Moscow on the occasion of the fortieth anniversary, other voices were heard that did not paint the glorious revolution in such flamboyant colours. One of the most important of them is the recent sociological study *The New Class* by Mr. Milovan Djilas, who had the courage to publish his opinions and is now languishing in a prison in Yugoslavia for daring to do so. Djilas has produced a most interesting survey of the present governing class in Russia. He is a Communist and though he is serving a prison sentence today, he still remains attached to his leftist ideology. But his knowledge of the group to which he belongs is naturally authentic for Mr. Djilas has been closely connected with Yugoslav's Tito for years and has watched the growth of Communism and the Communist party both in the USSR and in Yugoslavia ever since the end of the last world war when Tito came into power in Yugoslavia.

Marx and Class

In the Marxism sociological analysis of the place and influence of social class, Marx would divide history into several periods, e.g. ancient civilisation, feudalism, and capitalism. Each of these periods is characterised by a predominant mode of production and, based upon it, a class structure consisting of a ruling and an oppressed class. The struggle between these classes determines the social relations between men. In particular, the ruling class which owes its position to the ownership and control of the means of production, thereby subtly controls the whole moral and intellectual life of the people. According to Marx, law and government, art and literature, science and philosophy, the superstructure as he calls it, is really made more or less directly to serve the interests of the ruling class.

In the period of its revolutionary ascendance each class is progressive in two ways. Its economic interests are identical with technical progress, and hence with increased human welfare. And its efforts to pursue these interests align this class on the side of liberating ideas and institutions, and against all those who retard technical progress and consequently human welfare. But as time goes on the ascending class becomes the ruling class, and then it comes to play a different role. Its economic interests, which originally favoured technical progress, now demand a contrary effort since the dominance it has won is now being jeopardised. It gradually becomes a reactionary party and finally generates such opposition to its conservative programme that a new party is formed and a new conflict takes place till the former party is destroyed. But this process will not continue indefinitely. It will stop with the destruction of the Capitalists and the enthroning of the proletariat in a Socialist state where the means of production will be in the hands of all, so that exploitation of one class by another through ownership of the means of production becomes impossible and therefore puts an end to class warfare.

For Marx a social class is an aggregate of persons performing the same function in the organisation of production. This idea is based on the conception that work is man's basic form of self-realisation. It is through labour that a man satisfies his basic needs and as new needs arise he combines with his fellow men through new methods of production to satisfy them. The ultimate determinant of class however is not so much income or consumption patterns or education, which are merely prestige symbols, but the way in which the individual co-operates with other human beings to satisfy his needs. From this arises class consciousness which helps to weld the individuals of a particular class together under pressure of economic and political circumstances.

The New Class

Djilas follows closely this Marxian theory and applies it rigidly to effect in the Communist world. According to Djilas the new ruling class in Russia and the Communist countries in general is restricted to the stratum of the professional revolutionaries who make up its core. It is not made up of liberated proletarians at all, but consists of a new group of owners and exploiters. The Communist party in the countries behind the iron curtain are identical which the new class arises. The distinguishing marks of the new class are the special privileges and economic advantages that its members enjoy, by reason of the administrative monopoly they hold.

Just as the aristocracy rose from the powerful peasant class, and the bourgeoisie from the commercial and artizan class, so this new class has its origins in the proletariat. The movement of this new class to power was motored by the growth of the class consciousness of the proletariat who were exploited by the capitalists. Hence the party leans heavily on the mass of the proletarians, since its interests are identical with their own. And this will last till the new class establishes its power and authority. In the meantime it uses the proletariat to develop production and restrain all opposing forces.

Ownership

The ownership privilege of the new class manifests itself as an exclusive right for the political bureaucracy to distribute the national income, set wages, direct economic development and dispose national and other property to serve its own interests. They are further displayed in the fact that all the top administrative posts are reserved for members of the party. The difference in earnings between the top officials and the ordinary worker is extreme in the Communist countries. The new class has selfishly kept all the increase in productivity due to the expansion of industry and the use of advanced techniques all to itself.

No dogmatists

Finally the new class no longer needs revolutionaries or dogmatists to preserve its power. It is quite satisfied with average men like Malenkov, or Bulganin or Khrushchev. The days of dogmatism and purges due to dogmatism seem to be over and the new class would like to live quietly in the secure enjoyment of the fruits it has won. This is obvious from the fact that the de-Stalinization tendency has been mainly directed to prevent the periodic purges of party members so dear to Stalin. And the decentralization so much spoken of is only a blind to share a little more generously with the lower echelons of the party ranks the rich profits now exclusively enjoyed by the upper ten in the Communist Party. In Communism, says Djilas, power and ownership always remain in the same hands. Although legally all have equal rights to material goods and the results of increased industrial productivity, only a small monopolistic group are able to exercise these rights. In Yugoslavia, an attempt has recently been made to establish what are known as systems of Worker Managements, in which workers actually decide the policy of the firm and are elected to various executive posts for a fixed period. In Djilas' judgement, the autonomy of these systems are severely restricted and in most cases they are legalistic fictions. Even the share in profits by workers is rigidly controlled so that most of the bonus is taxed by the State and the workers left with a mere pittance.

The Party State

Under the Communist system, says Djilas, people quickly learn what they are permitted to do and what they cannot do. The laws are a mere facade to hide the iniquity of the Communist system. The party is the ultimate real element of control. All the top administrative and judicial posts are reserved for professional Communists. The State and the Army being transformed into the weapons of the party. A certain amount of rigid ideological unity is demanded from the leading personalities in all these privileged positions, and the rest of the people have to adjust them-

selves somehow to these requirements. Such ideological unity is a characteristic of a personal dictatorship or of a collective dictatorship, the members of which regard themselves as the sole depositories and interpreters of Marxist dogma. The State is thus completely subordinated to the Party. The Legislature, the Judiciary and the Executive are made up of practically only party members.

Similarly the economic policy of the country is also dictated to serve party interests. That is the reason for sudden changes in policy. Everything has to work according to a fixed plan in the Soviet dominated countries, in spite of the fact that Marx was no planner. The result of such a fixed predetermined policy reduces the industrial and agricultural worker to the status of a slave. There can be no freedom of employment, forced labour has become almost a stable institution, no strikes are permitted, and Labour camps have been opened for recalcitrant workers. However admits Djilas, even in the Communist system there is a limit to exploitation from the very nature of things. In an age of increasing automation, highly skilled and voluntary work is required in order to supervise the machines. This has led to a closing of several labour camps. But labour is still by no means free from the exploitation of the new class. It is realised however that it is better to have willing workers.

Despite planning, Communist economic policy, says Djilas, is frightfully wasteful. While great advances have been made in industry, has anyone counted the cost in blood, sweat, and tears of the millions who have been sacrificed to such development. In a free country this element of cost has to be taken into consideration. Human values are fundamental.

National Communism

Unlike Marx who always believed that the workers of the world would unite into a great army of the proletariat, Djilas discovers that though Marxists may possess a

common ideology this common heritage has to be grafted into differing backgrounds of culture, institutions and traditions. Hence there are bound to be differences. Thus have arisen the various Communist systems of National Communism. The Soviet Commissar has much in common with a Czarist oligarch. Both the Czarist and the Soviet bureaucrat form a class by themselves and are very conscious of the difference. International Communism is therefore impossible. However the Communists in Soviet Russia though differently and in their desire to advance their imperialist designs of world domination clashed with Yugoslavia and later with East Germany, Hungary and Poland. These developments were certainly unexpected in the days of Lenin, but history proves the truth of the assertion especially when one realises that both the Comintern and the Cominform had to be dissolved in order to avoid dangerous quarrels and dissensions within the Iron Curtain itself.

But the recognition of national species of Communism must imply ideological differences and deviations from the pure stream of Marxism as accepted or imposed in the Soviet Union. Such ideological independence can already be seen at work in Poland where it is reported that young Russian Communists were surprised and perhaps scandalised at the revisionist attitudes of young Polish Communists. Djilas sees in this new tendency a dangerous trend towards a complete reappraisal of Marxism. Incidentally this movement away from Marx will spell the downfall of the main prop of Soviet Imperialism.

If the Communists begin to show signs of disagreement and deviation in their own ideological beliefs, the distance that separates them from the Social Democratic parties in Europe has grown wider with time. It now appears that National Communism is not half way house between the two extremes, but a divergent tendency altogether. Very fundamental differences have risen between the Soviet brand of Communism and Democratic Socialism

as it is understood in Europe today. There is therefore no hope of the Communists using these Socialist parties to expand their sway over the rest of the world. According to Djilas, Khrushchev has practically admitted that the only possibility of Communist expansion today is a global war.

Appraisal

For his outspoken and candid judgement of the role of the Communist party in the USSR, Yugoslavia and the enslaved countries in Europe, Djilas is now serving a prison sentence. It is not common for a high ranking Communist like Djilas to bear witness to what he believes to be the truth by sacrificing his career. But the deed manifests the character of the man and proves his value and the truth of his witness. Here is one more Communist who has discovered and revealed the dark menacing nature and the cruel tyranny of a small class of bureaucrats over the rest of his country. His disillusionment has been as keen as that of many others before him who have fled their native soil and sought refuge in the free world. In his analysis of the New Class, Djilas closely follows the Marxian pattern in accounting for the rise of the class, its movement towards domination, its use of the state and the army to maintain its hegemony. But he disagrees with Marx's conclusion that with the proletarian revolution the millenium would be established. Instead a new class has arisen from the proletariat and is now straining every resource to maintain its power. Will it succeed? The tensions between the new class and the army are increasing, in spite of Zhukov's dismissal. Even within the new class there is a struggle as to who should share the prize plums in the booty.

Meanwhile the revolutions in Poland and Hungary are signs of the growth of a nationalist Communism. Hungary was essentially a Communist revolution against the Communist system. As Cardinal Mindzenty put it, the revolution was not a revolution, but a fight for freedom. For in the vanguard of the movement there were extreme leftist elements like writers Union, the undergraduates'

Petofi Circle and the industrial workers. Among all these groups there has been a very keen disillusionment with the Marxist system. Yet no movement to the Right can be detected. But there is certainly an aggressive spirit against Communist Party represented especially in former times by the hated secret police.

The Sputniks may have thrown a flash of glory across this dark and cruel landscape, but the novelty of the Sputniks will not last long, and their propaganda value will decrease with time. The people and especially the leaders of the people in the under-developed countries to whom this achievement has seemed well nigh miraculous must remember that human freedom and human values can never be sacrificed to industrial progress and that man does not live by bread alone. It is true that the Soviet Union is perhaps today the most advanced industrial country in the world, but has such progress been worth the cost? It has not profited the Russian people for who are more likely to enjoy the fruits of such labour but the few bureaucrats who form the essence of the new class? Djilas' contribution to a knowledge of the new class, an insight into its formation, strength and weakness is invaluable in these days when the Soviet propaganda machine is doing its best to conceal the stresses and strains in the Soviet camp. In democratic India there is always the danger that in the atmosphere of freedom that we enjoy, the enemies of freedom might use the opportunity to destroy freedom itself. If the Communist experiment is failing in Kerala, it seems to stand a much better chance of succeeding in West Bengal, where there will be no Catholics to spearhead the opposition. It will be the duty of every lover of true freedom not to be enchanted by the beeps of the Sputniks but listen attentively and sympathetically to the groans, cries and tears that can still be heard from Hungary, East Germany, the so-called Baltic Republics, and the vast Soviet hinterland.

A. Fonseca

Documentation

COMMUNISM, FAMILY PLANNING AND THE FILMS

A Statement of the Catholic Bishop's Conference of India

19th November, 1957.

Communism

The emergence of Communism into an organised party and the success in one State is a significant phenomenon as well as a warning portent. While we are not concerned with partisan politics, we cannot but take into consideration the religious and moral issues of the policy and programme of the party.

The Education Bill of the Communist Government in Kerala with its drastic and arbitrary laws and regulations has given rise to a disquieting situation. The various provisions of the Bill are an unwarranted intrusion into the fundamental rights of parents and of religious minorities in the field of education. The protests raised by responsible persons of all schools of political and religious thought are an indication of the alarm roused among the people of Kerala, following the daring attempt at the rigid control and eventual nationalisation of schools.

We do not question the right of the State to frame regulations for the steady and orderly advancement of education. But we strongly object to interference with the sacred and inalienable rights of parents to educate their children according to their wishes and religious convictions and of the Church to conduct schools in accordance with the historic policy of liberty, autonomy and tolerance and the guarantees under Article 30 of the Constitution of the Republic of India.

Though the Communist leaders in Kerala have positively assured before and after the elections that they will respect all religious faiths, they have unmistakeably manifested their totalitarian tendencies, antagonism to Christians and their religious convictions to educate their children in accordance with their faith. Catholics should not be penalised for the legitimate demands to safeguard their natural rights by means of schools established primarily for their children. Any monopoly, educational or scholastic, which throttles private agencies and compels families to make use of State schools is opposed to the dictates of their conscience or even to their legitimate preference and hence unlawful and unjust.

Incompatible with Catholic Teaching

We wish to warn and remind all Catholics that the Communist philosophy of life is incompatible with Catholic teaching on the

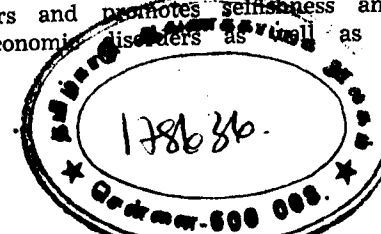
nature of man, the nature of society and the nature of truth, as well as the meaning and purpose of life. His Holiness Pope Pius XII declared: "Everywhere the opposing forces are locked in a decisive struggle; faith in God and denial of God; primacy of the spirit and predominance of the material; value accorded to human personality and its relegation to rubbish-heap; the order that is born out of reason and the chaos that follows the misuse of reason." Hence no Catholic can be a Communist. Any Catholic who professes and propagates a materialistic and anti-Christian doctrine is thereby outside the pale of the Church and incurs excommunication especially reserved to the Holy See.

Causes of Communism

One of the potent causes of Communism, we need hardly say, is the poverty of the working classes who easily fall victims to vision of plenty and prosperity presented by designing leaders. We urge all Catholics to take more active interest in all wholesome national schemes for the betterment of the social and economic condition of the masses and thus promote their spiritual happiness and material progress. The social teaching of the Catholic Church concerning the individual and social character of private property has been explained by Pope Pius XI in his *Encyclical on "Atheistic Communism."* It is Christianity that "first affirmed the real and universal brotherhood of all men of whatever race and social condition.... Not bloody revolution, but the inner force of her teaching made the proud Roman matron to see in her slave a sister in Christ." It is Christianity also which raised manual labour to its dignity. The fundamental remedy to social unrest and class struggle and to Atheistic Communism lies in a "sincere renewal of the private and public life according to the principles of the Gospel." Catholics have a wide field open to them for social service among the poor and victims of misery for reasons beyond their control.

Family Planning

Catholics should co-operate wholeheartedly in all constructive schemes which are not antagonistic to God's laws. We feel it our duty to call the attention of our people to the organised propaganda for family planning. The limitation of families by means of unnatural devices is an offence against the laws of nature and of God, defeating as it does the primary ends of the holy state of married life. Deliberate destruction of potential life is a crime, next only to murder as St. Thomas pointed out already in the 13th century. The use of contraceptives poisons the springs of family life, engenders and promotes selfishness and leads to many social and economic disorders as well as unhappiness.



among families. Not only the natural moral law, but the traditions of our country and the sacredness of family life instinctively rouse in the minds of unwary and illiterate persons a feeling of aversion towards these unlawful methods. Mahatma Gandhi, in his article in the *Harijan* of March 28, 1936, said: "The greatest harm, however, done by the propaganda, lies in its rejection of the old ideal and substitution in its place of one which, if carried out, must spell the moral and physical extinction of the race.... Contraceptives of a kind there were before and there will be hereafter, but the use of them was formerly regarded as sinful. It was reserved for our generation to glorify vice by calling it virtue. The greatest disservice protagonists of contraceptives are rendering to the youth of India is to fill their minds with what appears to me to be wrong ideology. Let the young men and women of India, who hold her destiny in their hands, beware of this false god and guard the treasure with which God has blessed them and use it, if they wish, for the only purpose for which it is intended."

The teachings of the Catholic Church are in conformity with the precious heritage of our people. No one can make use of these devices without infringing not only the moral law, but also, the positive laws of God.

Film Shows

We wish also to caution Catholics against the grave moral danger facing present-day youth-unseemly film shows. These draw crowded houses composed of boys and girls, lowering in their minds the high moral standards for which the Church and family life of our country have always stood. His Holiness the Pope, in his Encyclical addressed to the 1,500 Catholic Bishops of the world, on September 8, 1957, exhorted the faithful to keep themselves away from scenes which depict the sordid features of fallen human nature. His Holiness warned them "not only to exercise watchful care, but also to use positive action and authority so that by means of this difficult and extensive province of the art, the Church's ideas may be ever more widely spread.... For, these new possessions and new instruments, which are within almost everyone's grasp, introduce a most powerful influence into men's minds, both because they can flood them with light, raise to nobility, adorn them with beauty, and because they can disfigure them by dimming their lustre, dishonour them by a process of corruption, and make them subject to uncontrolled passions, according to whether the subjects presented to the senses in those shows are praiseworthy or reprehensible."

Referring to the young Catholics of the world, the Pope said: "It is their grave obligation to check and control that natural and unrestrained eagerness to hear anything, and they must keep their mind free from immodest and earthly pleasures and direct it to higher things."

Social Trends Abroad

Economics and Science in the U.S.A.

Economic expansion is more and more linked up with and dependent on scientific research; the increasing demand for highly specialized skilled labour makes the investment in the field of higher education a vital necessity. Stated in a few words these are the ideas commonly accepted in the American Economic world. They are discussed in a recent article by the former Belgian minister of public education, Mr. Harmel, who gives an account of his experiences gathered during his recent tour in the United States. We give here a short review of this interesting study ⁽¹⁾

The author opens his article with the remark that the same views and ideas are gaining ground in Russia, especially since the atom conference in Geneva 1955, which might be called the most decisive event in the post-war scientific development the world is witnessing today.

Facts

There is first an increasing percentage of the youth who follow secondary and higher education as shown in the table below:

	High School			College		
	1900	1951-'55	1955-'65	1900	1951-'55	1970
Entry ...	20%	86%	95%	4%	26%	45%
Final ...	10%	56%	75%	2%	13%	

⁽¹⁾ P. Harmel, *Economie, Wetenschap, Onderwijs in de U.S.A., in Streven*, Mei 1957, p.705-714.

A second table shows us how in 15 years time as a consequence of the rise in percentage given above, the number of scientific men, employed by the government, industry and the university and scientific institutions is tripled :

	<i>Govern.</i>	<i>Industry</i>	<i>Universities ; scientific institutions</i>	<i>Total</i>
1941	17.000	62.000	8.000	87.000
1948	25.000	90.000	18.000	133.000
1956	38.000	165.000	45.000	248.000

The credits put aside for purely scientific research are steadily increasing : 116 million dol. in 1930, 900 million in 1941, 2610 million in 1948, 2750 million in 1952, 4210 million in 1955, and in 1970 they will amount to 8100 million dol., 57% came from the part of the government, 41% from the industry, 2% from scientific foundations.

Why these efforts ?

From his frequent contact and discussions with university departments and scientific institutes, the author has been able to draw up a threefold answer on this question.

(1) In the future economic expansion will more and more depend on new discoveries and the improvement of methods, which can only be expected from a steadily improving scientific and professional capacity. The table below gives a clear illustration of this fact.

<i>Goods produced in 1 working-hour (value 1940)</i>		<i>Distribution of working power</i>		
		<i>man</i>	<i>animal</i>	<i>machine</i>
1850	0,27 dol.	15%	79%	6%
1900	0,56 dol.	10%	52%	38%
1930	0,82 dol.	4%	12%	84%
1960	1,62 dol.	3%	1%	96%

5 times higher efficiency than 100 years ago, requires 5 times less man-power, which very soon will contribute only for 1% in the making of a product, the remaining 99% being supplied by the machine. This however does not mean that man will be eliminated. On the contrary, his intellect and ingenuity will more than ever be required in order to speed up the productivity of the machine which by itself will never become more intelligent, nor more productive !

(2) The economic power of a nation is not measured by the number of its population, but by that of the specialized skilled labour it has at its disposal.

The author quotes here the words of Mr. Eden when he says that a dozen people technically and scientifically equipped, can now realize as much as thousands of people some 50 years ago. — The USA with only 6% of the world-population answer for 50% of the world production, having an active population of 65 million people. Among these here are about 8 à 9 million qualified labourers, about 100,000 technicians who all work under the guidance of about 5 millions of scientists and intellectuals. This means that half of the world-production is controlled by about 4 million of competent Americans ! The question arises whether and how this group can be extended, to which the answer is obvious : by an extension of higher education : both in high-schools and universities.

Some figures given by the author show that in this respect the USA will soon be surpassed by Russia if there does not come a turning in their policy :

		<i>U. S. A.</i>	<i>U. S. S. R.</i>
1953	Engineers	530.000	520.000
	Physicians	195.000	280.000
	Agronomists	150.000	170.000
1960 (estimated)	Engineers & Scientists	900.000	1.200.000

(3) Since the human capital consisting in scientifically trained skilled labour is of such importance, the problem of scientific research has to be considered as an economic datum. Money has to be invested in it and a far-seeing policy must be carried through in the field of education.

The making of capital, wrote Colin Clark (*The Declining Importance of Capital*), was one hundred years ago the key to economic expansion; now it has become an element of relatively less importance. The development of a country depends to a large extent on its non-material capital in the form of education and training, more than on its material capital or its equipment.

Industrialists regard financial help to higher education as an economic investment, and not as a mere playing the part of a Maecenas nor even as a moral obligation. The problem of higher education in the USA is integrated in the economic train of thought and considered as part of economic policy.

Objections

We come now to the difficulties raised by the author and the answers he received. They will give us a still more complete picture of the prevailing opinion among America's industrialists.

(1) Is the mass of skilled labourers capable of undergoing such a highly specialized scientific training and is this capacity illimited?

To this was answered that the present percentage of the youth following 2 years of higher education (30 a 32%) can still be raised by 18% (confirmed by tests made in the army); 32% would be able to do 4 years of higher education. "We do not believe that there will soon be put a limit to the human possibilities of invention and perfection."

(2) Is it possible to any kind of national economy to use a steadily increasing number of specialised labourers and university-students?

The answer ran as follows: first, for many years to come, the demand will largely surpass the supply! To give only a few instances: for the next ten years, primary education will require for each year 100.000 teachers, and only 1/5 are available; there should be 22.000 more physicians than there are for the moment, and this shortage will raise to 45.000 in 1960; the army was some time ago 30% short of specialized personnel. In the field of technology however, the needs are still more spectacular: 25.000 engineers complete their studies every year, while 45.000 are required 50.000 chemists, physicists etc. were needed in 1954, but only 34.000 of them finished their studies.

In the economic sphere on the other hand, this shortage of trained personnel presents itself as follows. It has already been pointed out that economic progress depends on higher productivity and consequently on more advanced scientific research. The output of one hour's labour will rise in accordance with the productivity of the machine, which as we have already pointed out always remains the product of human ingenuity, handiness and experience. Consequently, human capital assumes from day to day a more and more important part in expanding production. Although there is f.i. an increase in the production of the aircraft since 1939, the quantity of labour has not become less; on the contrary! The making of one 'jet' in 1956 requires 80 times more work-power than it was the case for the most modern plane in the beginning of world-war II. And it is not difficult to see that the new commercial possibilities thrown open by nuclear research — heating, power, medicine — will create a host of new professions, which in turn will need specialized labourers....

Finally we come to the last question: will not this technical progress lead to a dehumanized, mere technical civilization, at the expense of our cultural traditions?

The answer to this pointed out, first that the cultural level of the people necessarily must rise with the spreading of secondary and higher education. Secondly, the fact has been established that all professions have known a numerical increase, though proportionally there has been a decline of the juridical and religious careers and of art and literature. It can not be said however that they have been disproportionally absorbed by the scientific and technical careers, which obviously have known a very high increase.

A new "creed" is professed in the USA: while the past was keen on examining the earth in order to find new possibilities of exploitation, the present concentrates itself on the unclaimed domain of the talents of man.

Conclusion

The author finishes his article with drawing some conclusions with regard to the economic situation in Europe, which will have established in 10 years time a market as big as that of the USA (160 million of people: common market-treaty). Will it be ready to meet with the new problems and possibilities that the extension of the market will necessarily bring about?

"It is a privilege to our generation to be the witness to this turning-point in the world's history during which true social emancipation is being realized, and the professional, intellectual and social advancement of the worker is being considered not any more as a mere privilege, but as an economic necessity".

Social Survey

Dowry

The Andhra Legislative Assembly has finally passed into law the Andhra Dowry Prohibition Bill. This is the first law of its kind in India.

The dowry system prevails practically all over the country. While in certain regions it is the bridegroom who is made to pay for getting a bride, in others it is the bride who has to pay. The amount of the dowry is directly proportional to the status and qualifications of the bridegroom. The amount may vary from a few hundred rupees to many thousands. In certain parts of the West Coast a carter may demand a minimum of a thousand rupees. This is, as is evident, an intolerable burden on the poor man whose wife has been overgenerous in presenting him with daughters. Dowry has been the ruin of innumerable families and of untold misery.

Another evil consequence of the dowry system is sex delinquency among young women. Some unable to get married turn to evil ways to satisfy their cravings, quite a few such women landing in houses of ill fame. Others, to earn a dowry deliberately lead an immoral life for a certain number of years and when they have collected enough return to their villages and settle down. Many cases of neurosis among urban spinsters can be easily traced to the dowry system.

Andhra deserves to be congratulated for passing this most welcome piece of social legislation. We earnestly hope that other States will follow suit and eradicate this pernicious pestilence root and branch.

The Andhra Act defines dowry as "consideration for marriage and for other matters relating thereto and includes any property or valuable security given or agreed to be given to one party to a marriage or to any other persons on behalf of such a party, by the other party to the marriage or by any other persons on behalf of such other party either at such marriage or betrothal or before or after such marriage. No custom or usage hitherto in force will prevail against the new law. The offence is non-cognisable and is bailable. Whoever gives or takes or abets the giving or taking of dowry shall be punishable with imprisonment not exceeding six months or with fine not exceeding Rs. 1000 or both. The offences are non-compoundable.

It is to be earnestly hoped that the State Government will see to it that the law is rigourously enforced. We Indians are adepts in placing new laws on the Statute Book and once they are placed there of quickly forgetting them. Quite a few laws for the betterment of society have been passed by the various legislatures but little is done to enforce them. The Child Marriage Restraint Act, 1929 is a good example. Though the present Act has been drafted with great care devotees of the dowry system will find ways and means of circumventing its provisions.

The I.L.O. and Asia

The report of the Director General of the I.L.O. which was submitted to its Fourth Asian Regional Conference shows the progress made in the implementation of I.L.O. standards in Asia, the effect given to the resolutions adopted at earlier conferences, and refers to the technical assistance and other activities of the I.L.O. in Asia.

A resolution was taken at the First Regional Conference in 1947 suggesting that Governments establish programmes for the enforcement of social standards embodied in the I.L.O. Conventions, and Recommendations not yet accepted or ratified.

India has ratified three important conventions so far since the resolution was adopted: Minimum Wage-Fixing machinery, 1928; Forced Labour, 1930; and Minimum Age in Industry, 1919. Burma, Japan and Pakistan have also set up machinery for examining the possibility of giving effect to the I.L.O. Conventions. During the 28 years between the inception of the I.L.O. and the meeting of the first Asian Regional Conference in 1947, five States in the region had communicated a total of 62 ratifications. The total number of ratifications in 1957 is 147 ratifications by ten member states.

The I.L.O.'s operational and standard-setting functions have been closely related. One example is the work done in Burma in the field of minimum wage policy. With the help of an ILO expert, wage councils were established; when this had been done the Government was able to ratify the Minimum Wage-Fixing Machinery Convention, 1928. There have also been instances where this process was reversed.

In the economic development plans of Ceylon, Japan, India and Pakistan, considerable importance is given to workers' housing problems. In India, housing investment has been raised from 2.1 per cent of the total investment in the first five-year plan to 2.5

per cent in the second five-year plan. In Japan investment for private housing is expected to rise from 980 million yen in 1954 to 1,740 million in 1960.

One significant feature of Asian housing programmes is the increased attention being given to town planning. But for the great bulk of Asian workers, roughly 85 per cent of whom live in rural communities, aided self-help housing is still the best way of achieving immediate improvement of housing conditions. Two housing research centres have recently been established in New Delhi and in Bandung as a result of consultations between the ILO and the United Nations and ECAFE.

Over 35 per cent, i.e. \$ 1,047,000 of the ILO technical assistance resources in 1957 has been approved for implementation of the programme in the Asian region.

In 1956, some 90 ILO experts were assigned to Asia; 68 fellowships were awarded to Asians. The 1957 approved programme makes provision for 96 experts and 85 long term fellowships and traineeships as well as for a considerable number of short-term fellowships. Manpower organisation, including vocational training, continues to absorb about one-half of the over-all resources. Other fields of activity of the technical assistance programme in Asia are labour conditions and administration, co-operation and handicrafts, and social security. In Asian countries relatively greater emphasis than in other countries receiving technical assistance has been put on co-operation and handicrafts, which in 1956-57 amount to 22 to 23 per cent of the total programme.

The ILO has been co-operating with the Pakistan government in conducting a manpower survey aimed at determining the underlying relationships of manpower supply and demand. Similar assistance was also granted to the Government of India.

A large vocational training centre was established in Bandung with the assistance of the ILO. By the end of 1956 a total of 97 Indonesian instructors had been trained by a seven-man ILO team. The ILO also co-operated in the establishment of Training Within Industry courses for supervisors in Ceylon; 40 government officers and industrial engineers were trained and general information about the scheme was given to about 2000 representatives of government departments and industrial undertakings. The ILO also provided the services of an apprenticeship expert to the Federation of Malaya.

Finally, technical assistance on vocational rehabilitation is being provided to Burma, Ceylon and Indonesia.

A productivity mission sent to India in 1954 helped in the establishment of the National Productivity Centre in Bombay. In 1955 another productivity mission was sent to Pakistan to work in the textile industry.

The ILO's work with respect to co-operatives has been mainly concerned with the promotion of suitable institutional conditions for co-operative development, the training of personnel and co-operative organisation.

Workers' Education

About four lakhs of workers are expected to be trained during the next five years under the scheme of workers' education. The object of the programme is to educate workers in the principles and techniques of trade union organisation and to enable them to play an intelligent and responsible part in the affairs of the union and of the management. The nucleus of the training programme for the workers will be the teacher-administrators, who will in turn, train teachers to carry out the scheme.

A training course for the first batch of 60 teacher-administrators will begin in Bombay from January 1958. On completing their training, the teacher-administrators will be sent to different industrial centres in the country to train factory workers to become teachers. These teachers will handle classes for workers.

A Government Committee will select 45 candidates for admission to the training courses from universities, social education institutions, employers' organisations and trade unions. The remaining 15 candidates will be nominees of trade unions. The 45, after their training is completed will be absorbed by the Central Board of Workers' Education to be set up shortly. The trade union candidates will revert, at the end of the training period, to their respective unions and organised educational programmes for the members of the union. A provision of Rs. 600,000 has been made in the Second Five Year Plan for workers' education.

(Economic Review)

N. E. S.

Work in 220 National Extension Service Blocks was taken up on October 2, 1957.

The success of the Community Projects and National Extension Blocks depends to a great extent on trained personnel. It is estimated that the country would need, at the end of the Second Plan period, 50,000 Gram Sevaks to implement the programme. Over 18,000 Gram Sevaks have already been trained by the Government. The training capacity in the existing 55 extension training centres and 77 basic agricultural schools augmented by the 17 additional wings and schools, proposed to be set up in future, is considered adequate to train up the balance of 31,000 Gram Sevaks during the Plan period.

There is a marked shortage of women workers in the categories of Gram Sevaks as well as Social Educational organisers. Whereas more than 3,500 trained Gram Sevikas were needed at the end of the Second Plan period only 406 had been trained till the end of March 1957.

F. C. Rodrigues

School Children

The Punjab Government has decided to provide daily, free lifts to school children up to the age of 12, in State-owned buses, to enable them to attend their schools and also for the homeward journey in all towns and villages and at other places in the State where State-owned transport is available.

Would that other States copy this humanitarian example of the Punjab Government. It is a matter of great regret that tender children are made to walk long distances to attend school simply because they cannot afford to pay even the special travelling concessions made available to them in some places. With the cost of living so high many hardpressed parents find it very difficult to pay the school fees and provide the other requisites for their children. Our Municipal and State-owned transports would be earning the gratitude of these little ones by giving them free lifts to and from school. This might entail some little loss in income but it is well worth it.

Cook

It was announced in the Rajya Sabha that the Chief Cook of the Ashoka Hotel, New Delhi (Government owned) is paid a salary of 20,000 Swiss Francs a year, which works out to about Rs. 1,845 a month. He and his family are also given free board and lodging.

Foreign Companies

The number of Indians drawing a monthly salary of Rs. 1,000 and more in foreign owned/controlled companies in India has been steadily increasing. Whereas in 1947 there were 504 Indians to 5,844 foreigners, in 1956 there were 5,614 Indians against 6,025. As is seen from the figures the number of foreigners instead of decreasing with the increase in the number of Indians has actually increased. It must be remembered that most commercial establishments have expanded their activities which has necessitated the employment of more personnel.

The break up of the salary groups of Rs. 1,000 and above shows that in the salary group of Rs. 1000-1500 Indians occupy 80% posts now as against 61.5 per cent in 1955. In the next salary group, of Rs. 1501-3000, 40.9 per cent of the posts are manned by Indians as against 27.4 per cent in 1955. In the highest salary group of above Rs. 3000, 11.4 per cent of the posts are filled by Indians as compared to 7.9 per cent in 1955.

Of the total of 6,025 foreigners employed in foreign companies on salaries of Rs. 1000 or above, 88.0 per cent are British; 3.6 per cent are American. The rest is made up of Swiss, Italians, Austrians, Greeks, Hungarians, Irish, Australians, Japanese, Czechs and others.

There is a move among foreigners to appoint more and more Indians to key positions which were hitherto the well-guarded preserves of the owners.

Steel Plants

The cost of the three steel plants in the public sector — Rourkela, Bhilai and Durgapur — has gone up by Rs. 86 crores over the original estimates. Purchases from abroad on concluded contracts account for a rise of Rs. 65 crores.

The increases in the cost now estimated over those in the original project report are as follows: Rourkela — from Rs. 128 crores to Rs. 170 crores; Bhilai — from Rs. 110 crores to Rs. 131 crores; and Durgapur — from Rs. 115 crores to Rs. 138 crores. These do not include the cost of subsidiary works such as townships, mines, railways, water and power supply, etc. Since the cost of materials has gone up considerably all these also will cost considerably more than the original estimates.

Foreign Aid

The only foreign aid which has come to India after the tour of the Finance Minister is a loan granted by Russia amounting roughly Rs. 600 million. The loan bears an interest of 2½% and is payable in twelve equal annual instalments beginning one year after the delivery of the machinery and equipment in respect of each of the five projects covered by this loan. Under the agreement the Russians will set up a heavy machinery plant, a coal-mining machinery plant and an optical glass factory. In addition the Russians will set up a thermal power station at Neivelli and provide equipment for the Korba coal mines.

With the present loan the aid given by Russia to India amounts to a little over Rs. 1,325 million. India has also obtained from Western sources, mainly the United States (Rs. 5,000 million), aid totalling about Rs. 7,950 million. Out of the aid received from the United States nearly Rs. 2,000 million has been in the form of gifts or grants.

From the way the Comrades spoke in Parliament one would have been led to believe that compared with Russian aid help received from Western sources was a mere drop in the wide ocean. After their latest discomfiture in Parliament one may hope that they will be a little more prudent in their wild attacks. Will they?

Convicts

Conferences and congresses are the fashion of the day. Recently the U. P. Government convened a conference, first of its kind in the world, of convicts and ex-convicts. Delegates from certain social organisations also took part. Convict delegates were given five days parole to attend the conference and one day was added later for sightseeing. The female convicts were not permitted, at first, to go on sightseeing but when they complained that they were discriminated against only on account of their sex they too were given a day off for sightseeing. At the end of the conference, it is reported, all the prisoners returned to their respective jails. They were unescorted throughout. To mark the occasion the U. P. Government granted one month's remission in the term of imprisonment of all prisoners in the State.

The convicts at the Conference presented a hundred-point "Charter of demands" which if granted would solve the acute unemployment problem to an appreciable degree. Some of the

demands are: the responsibility for jail administration to be entrusted to a panchayat elected by the prisoners; the abolition of forced labour; training of prisoners in various trades and crafts according to the "natural aptitude of each"; arrangement for marriage of women convicts who express a desire for matrimony. The Conference wants the Government to levy a special tax from the public to help the families of prisoners. They want the prisons to be called "Sudhar Grah" (Reformatory) and punishment "Sudhar" (reform).

Students

The Governor of Bihar addressing a group of college students told them bluntly to cultivate good manners and behave like civilized persons. He told them that stealing of railway property, travelling without tickets and engaging in such other antisocial behaviour was not being smart but behaving in a manner unworthy of a student.

Recently there was a lot of rioting in Allahabad in which the university students were one of the principals. It all started with the buying of an electric table lamp. On finding the lamp defective the student returned with the article to the shop-keeper who, it is alleged refused to take it back. Argument followed and then riots in which heads were freely broken, shops looted and buildings burnt down.

In Patna, because the Government appointed two senior housemen belonging to another medical college, all the housemen and medical students went on strike causing untold misery to the unfortunate patients in the hospital. It is becoming quite a fashion to go on strike, hold demonstrations and take the law into one's own hand on the slightest provocation, real or imaginary.

Children

Not long ago the country celebrated the Children's Week. Special stamps were issued, meetings held, speeches made and children feted and feasted.

By a strong coincidence, however, the very same week was observed as Family Planning Week whose sole purpose was to see that children did not come into this world. "Prevent children from being born" was the war cry, of course, not in so many words. Birth-control clinics were opened in many places, contra-

ceptives were freely, or for a mere nominal pittance, distributed, information thrust down the throats of even the unwilling, orders were passed that nurses should be given instruction in birth-control methods and money is to be spent lavishly for making birthcontrol in all its forms popular. "Population is increasing and we must put a stop," that is the slogan. Means adopted are justified because the end is good. And after that we preach morality to the world.

In Japan, which had a very acute surplus population problem, it is reported that they have succeeded in halting the increase, thanks to birth-control and legalised abortions. One economist had said that within another half a century Japan will be faced with an acute problem of shortage of man power — there will be too many old people and too few young ones to man her industries.

America needs more men and the need will increase as the birth-rate steadily falls. England and France are in a deplorable state thanks to birth-control. And we, not seeing beyond our noses, are spending Rs. 50,000,000, to pursue the same madness. Really "wisdom has fled to brutish beasts".

Industrial Disputes

Time-loss due to industrial disputes during August 1957, decreased by 167, 155 man-days as compared with the previous month. There were 109 fresh disputes in August bringing the total number of disputes current at any time during the month to 145.113 disputes were settled during the month.

West-Bengal recorded the highest time-loss, 194,122 man-days, followed by Bihar, 104,798 man-days.

Urbanisation in India

India's 1951 Census observed that among the 35.7 crores inhabitants, the percentage of the urban population was 17.3 whilst 82.7 per cent lived in villages. Some people readily fancy that the urban population is settled in one or other of our cities (agglomerations of 100,000 and more). But reference to the Census Report itself⁽¹⁾ tells us that "a town is normally inhabited with a total population of not less than 5,000 persons. But places with a somewhat larger population which do not possess *definite* urban character may not be treated as towns. At the same time, places with a smaller population with *definite* urban character (including generally all municipalities and cantonments and other places having a local administration of their own) may be treated as towns. The decision, in marginal cases, rests with State Governments in some States and State Census Superintendents in others. At this census there were 2,136 villages with a population exceeding 5,000 and 611 towns with population less than 5,000".

In fact the Demographic Tables enumerate some 62 million people in our 3,018 towns (2,951 towns plus town-groups) whilst they record only some 26 million persons in our 138 towns of one lakh (71 towns plus town groups). What makes matters more ambiguous is that at the XIth session of the UNESCO, it was agreed that, for international comparisons, only the population of towns with a population of 20,000 and over would be considered as urban. In international parlance therefore, India would have an urban population of some 42 millions. An increase in urban population is a world phenomenon which marked demographic development since the early XIXth century and it is likely

⁽¹⁾ Cf. Census of India 1951. Part II—A Demographic Tables p. 2. A similar remark is found in the Census of 1931. Nowhere do we discover a description of what constitutes the *definite* urban character of a town-group.

to continue. Some industrialised and well-urbanised countries like the U.S.A. and France, however, register a fall in the percentage of urbanisation whilst Russia is registering a rise. India is still in the first phase of accelerated urbanisation.

The Process

The increase in the proportion of urban sector might be due to a natural growth of the population, but it generally denotes a migratory movement from the countryside towards the towns. The social problems of urbanisation arise out of the shunting from rural life into urban life. The sources and causes of these problems are complex and hard to analyse. They may be of a go with progressive industrialisation, they may be due to public misfortune, famine, flood, etc.; they occasionally arise from the glamour of city life which appears to obsess certain temperaments. On the other hand urbanisation is neither a happy nor an unhappy development in itself; its character can only be determined from its conditions as obtain in a particular country. Those conditions themselves are analysed from various aspects in the Unesco Report⁽²⁾.

Urbanisation and Economic Development

In general, industrialised countries show a higher percentage of urban population than under-developed nations, whilst the rural percentage is lower. Urban expansion, however, is not by itself a sufficient index of economic development. Even in developed countries industrial employment is not necessarily proportional to the degree of urbanisation, and it would be rash to prophesy that, in all developing countries, urbanisation and industrial prosperity would run on the same lines as followed in XIXth century Europe. Economic, cultural and political factors vary with places and epochs. The national economy must be analysed

⁽²⁾ Cf. Service Social dans le Monde. July 1957. Pp. 97 sqq.

realistically and fully. It is only through a balance, an economic and cultural integration, of the urban and rural sectors that the social problems born of urbanisation can be solved in a satisfactory degree.

Employment

The present trend in India from the countryside to the towns implies the displacement of the rural unemployed or under-employed towards the towns which, however, have but limited supplies of opportunities for unskilled labour. Hence the instability of unskilled labour. Some twenty years ago, many factories saw their labour force being changed at the rate of 50 per cent per year; at present the rate may be estimated at above 33 per cent. A stable settlement of the labour force within the proximity of their place of work would save a good deal of waste and make for higher productivity; for the present our industrial working-class is still in the process of formation, and is largely liable to the insecurity which characterises migrant labour. Not only a long-term policy that would multiply houses for workers is necessary, but it also would be desirable to prepare rural youth for town-life and give them suitable orientation before and after their exodus to industrial areas.

Urban Housing, Health and Hygiene

The housing problem is a serious problem all over the world, but it is reported to be most acute in under-developed countries, particularly in Asia. Demographic trend, migration, delay in building, insistent claim from middle class employees and better-paid labourers, all such factors make the problem more urgent than ever. Coolie lines and tenements will not solve it. Thorough planning is called for: study of the migratory trends and currents, policy of industrial de-centralisation, planning of garden-cities, rise in production and consequently of the standard and level of living, education of the humblest classes to urban living,

planning of residential areas away from factories, administrative reforms to deal with town-extensions, etc. Such is the work needed if we do not want to repeat all the mistakes and misdeeds which attended industrial development up to the present day. It is a task of such dimensions as should tempt the genius of our best planning experts.

As to public health and hygiene, conditions have generally improved in urban areas from the beginning of this century, at any rate in many urban areas so that the standards of health has risen above the general level of the country. Yet as long as urbanisation is in its first phase, diseases and epidemics bring in untold misery and lower production and tell heavily on the morals of the immigrant population. Overpopulated quarters, unsatisfactory sanitation, paucity of resources keep the humbler classes at death's door. Tuberculosis, pneumonia, and other respiratory ills venereal diseases are generally more widespread in towns than in villages, and are more disastrous owing to malnutrition.

Water supply, hygienic conditions in factories and offices, conservancy facilities, maternity and child welfare centres, etc., could do much to improve the health of the general population. About nutritional changes few statistics indicating changes are available, and few surveys attempted. The incidence of urbanisation on the diet of migrants from the rural areas varies considerably with the individual conditions of the migrant; improvement runs parallel to the increase of income, though other factors come in (family conditions, initiative of employer or administration to assist food-supply, etc). The most typical case is Japan, a very industrialised and urbanised country, where between 1930 and 1938 the per head consumption of milk, meat, sugar, fats and tea increased from 14 to 40 per cent.⁽³⁾

(3) Cf. *Service Social dans le Monde*, July 57, p. 101.

Family Life

The impact of urbanisation on family life can be as decisive as it is delicate to survey. The first point to observe is the sex composition of our urban population, which composition at once strikes the social worker. An analysis of the last Census Reports is instructive in that regard. In 1951, among the general population there were 105.6 men to every hundred women; whilst among the 6.2 crores inhabiting all towns and town-groups, the ratio was 116.3, and among the 2.6 crores living in cities the ratio rose to 128. This last ratio, however, shows a betterment on the 1941 ratio which was 138, and the 1931 ratio which stood at 136.7. The three largest cities, Madras, Bombay, and Calcutta, bear distinctive features. The successive Census Reports in 1931, 1941 and 1951 give us the following respective sex-ratios (number of men to every hundred women): 111, 110 and 108.5 for Madras; 172.8, 167 and 168 for Greater Bombay; 215, 221 and 175 for Calcutta City (with Greater Calcutta registering 198, 203 and 166).⁽⁴⁾

With a view to study the problem closer, one might desire details on the sex-composition according to religion, but the 1951 Census omitted returns according to religion; it will be enough to mention an instance taken from the 1921 and 1931 when the Hindu population of Calcutta City had a sex-ratio (M. to F.) of some 200 whilst the Muslim sex-ratio was as high as 280 and 279.

The abnormal sex-composition of our urban population implies that the rural unemployed and under-employed flock to the towns and cities in conditions which do not allow them to bring their families along or that they enter factories for some months only in the hope of saving enough to pay debts, often unproductive debts. In any case the abnormal sex-ratio, which tends to improve with increased national production, tells on family life, delinquency and moral instability.

⁽⁴⁾ Cf. Census Reports — See also "*Poona: a Re-Survey*" by N. V. Souani, D. P. Apte, R. G. Pendse. 1957.

On the other hand, once the urbanisation process has quieted down, it would be wrong to suppose that family life is less stable or less close than in the countryside; urban conditions often lead to some sort of seclusion and exclusiveness which favour intimacy, even when the family as a group shares the crowd-feeling which is endemic in cities. What calls for special attention is the parent-child relation in recently urbanised families. The child is ill-prepared for a change from rural to urban conditions, but at the same time adapts itself more easily than its parents: hence tensions, possibly also a fall in parental authority. On the other hand the womenfolk find opportunities for jobs and develop a feeling of economic independence, which is not without drawbacks. The crucial problem in family urbanisation relates to orphaned or abandoned children; in the countryside they usually find a shelter and a home among relatives in cities they turn into street-urchins and worse.

It should be added that in underdeveloped countries, the new migrants to urban areas group themselves according to their native region, and ethnical, religious, linguistic or tribal origins; planners favour of such groupings but further surveys would be needed to assess the advantages and disadvantages of like groupings, and determine their suitable organisation.

Urban Delinquency

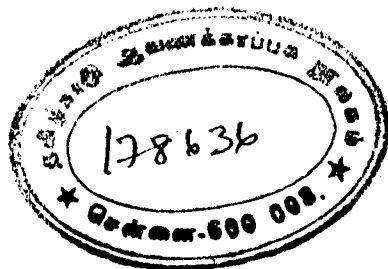
Does urban life more than rural life foster delinquency? From the Unesco Report, the conclusion is doubtful. What is considered certain is that the quick transition from one type of society to another is often marked with an increase of delinquency; social changes are usually associated with mental and moral instability, failure in adaptation and default. The phenomenon is especially noticed in the juvenile population in cities of countries going through a rapid

economic and social evolution. Prostitution especially is not unusual among migrants, though it must be noted that the clientele of houses of ill-fame is recruited not so much from unmarried youths as from the crowd of unsatisfied husbands. Gambling, drink and other undesirable failings are noted among adult workers, particularly among migrants who find no relatives or clansmen in their place of work.

Conclusion

The above sketchy notes suggest that many problems attending the process of urbanisation. They relate to conditions the world over, but indicate present-day questions for social workers who try their best to follow the modernisation crisis through which India is passing.

A. Lallemand



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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.

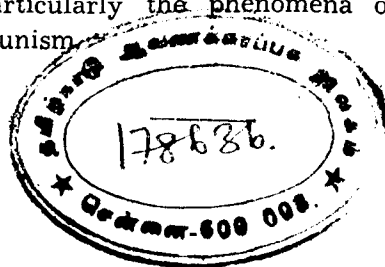
Popular Conception

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 assuaged, 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

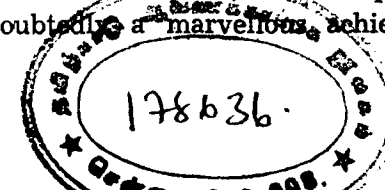
thoughts; science is universal, literature is personal; science uses words merely as symbols, but literature uses language in its full compass, as including phraseology, idiom, style, composition, rhythm, eloquence and whatever properties are included in it."

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 marvelous achievement of



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
No. Families	15	6	4	6	4	6	5	3
Famil. with 1 Serv. 34	15	5	3	1	3	3	1	3
Famil. with 2 Serv. 11		1	1	4	1	2	2	
Famil. with 3 Serv. 2				1		1		
Famil. 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) 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 inheriter 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 difficult 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 Soviétique*, 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 USA. 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 Communists 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

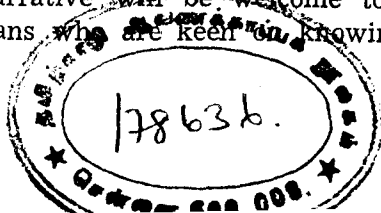
which to a large extent resemble ours". Such a conclusion should facilitate our sense of universal brotherhood, and our spontaneous interest in the habilitation of our tribes and backward classes, to the modern development of the country.

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 discriminately 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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The beginning of 1958 was marked by a spate of Conferences in the country. Two of these Conferences are of special interest to our readers, and they have been duly outlined and analysed in these pages. Both of them were of considerable significance for the welfare of our country and if the many recommendations taken at the Conferences assume flesh and blood, they will doubtless constitute a step forward in our march towards a happier and a more contented society. Besides formulating recommendations however, every Conference is a meeting place of minds and hearts, and if the emotions aroused by such comminglings have escaped our pen, it is not for lack of appreciation but rather for the fact that the delegates to the Conferences have carried them home and will convey them to those whom they serve in a much more subtle and intimate way.

Care Institutions

There is the special article on Care Institutions, written by one who has had extensive experience in this field in Kerala. This article had been particularly prepared for the workshop of the Sisters during the Catholic Social Conference. If it appears to be too detailed and specialised,

one must realise that social service agencies in India are still in their infancy where up-to-date methods and angles of approach are concerned. The publication of the article is to satisfy many urgent requests for the information it contains.

The Child

One of the largest sections of the population who are the recipients of a variety of social services are the children. The Pope speaks of the importance of the family in the upbringing of children and the place of society in making up for the deficiencies of the family, and his address forms the subject matter for the section under Documentation.

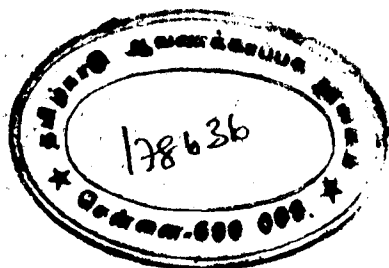
Foreign Journals

An important article on the *Personalization of Power* by Antonio Perpina Rodriguez, Professor of Political Law at the University of Madrid appeared in the July-December issue of "Revista Internacional del Sociologia". A critical analysis of this article has been given under "Social Trends Abroad."

Social Legislation

Finally, included in this issue, are some of the latest bills on wages, the prevention of corruption, and domicile, either awaiting the assent of Parliament, or passed by Parliament and soon to be enforced.

The Editor



This Side and That

A Communist Trend

The reaction of the Soviet press to scientific achievements illustrated at the satellite and missile levels, reveals a decided change in Communist ideology. The trend is patent since the end of the second world war. Orthodox Marxism is a philosophy; present-day Communism tends to drift into a method of industrialisation, which is effective in countries where capitalism has not succeeded, or has not been tried. This explains how the temptation to admit the Communist method of industrialisation is less strong in nations which are already industrialised like Western Europe and the U.S.A. than in the countries which are thirsting for industrialisation, particularly if they have no experience of democratic life.

In Western Europe and the U.S.A., private enterprise was sufficiently equipped to deal with large-scale industrialisation: natural wealth was plentiful, coal close to iron mines, and factories near the sea-shore. In contrast, the exploitation of Siberia implies levelling down mountains, diverting rivers and working in scattered coal and iron mines. In China the coal-fields are along the Yellow river which is not navigable, and iron ore is far away. Under such circumstances, private enterprise feels hesitant and powerless, just as it felt short of means in the U.S.A. when tackling the problems of the Tennessee Valley. Many regions of India are in a similar context. What could private resources do to leaven up the masses? And what else but organisation on a national and even international scale could promote the desired industrial development?

Happily the democratic sense is so deeply rooted in India that everything will be tried before any attempt be made at an alluring dictatorship. A like democratic

tradition of development not only for the people but by the people explains how in nations with parliamentary institutions, socialist parties are allergic to Communist invitations. It is also to be noted that even in Sovietland deviations from Orthodox Marxism are patent and that the dictatorial structures had to bend under the resistance of the individual citizen and his craving for personal freedom; as instances one may quote the Kolkhoze market, the very existence of money which reveals private incomes and their guarantee of a certain liberty, the floating of State bonds bought with private savings; more recently the tendency to decentralise particular undertakings, and also the enlarged freedom granted to trade-unions in their elections and in their resistance to individual dismissals.

Reverse Trends

A double movement can be observed all through the world economy. In the U. S. A., Britain, and other countries where economic development was achieved on the postulates of capitalism and on the principles of democracy, their economic liberalism is undergoing progressive socialisation (gradual State intervention, anti-trust laws, industrial and commercial legislation, social security and insurance, welfare measures, minimum wages, redistribution of the national incomes through taxation, etc.). Conversely in countries like Soviet Russia and the peoples' democracies of Eastern Europe, absolute socialism is being gradually tempered with capitalist features and factors (some free marketing, graduated salaries and wages, growth of private incomes, etc.).

Those two movements appear to converge towards a mutual accommodation between the two poles of society, the citizen's personal freedom and the common good, an accommodation that must be judged according to its inspiration, contents and circumstances.

Such a double evolution betrays not only the foibles of human nature, but also a lack of a complete analysis of the human person and of human society. Neither economic liberalism nor state dictatorship entertains a full view of the human person who is essentially both individual and social.

On the other hand as the individual person is prior to society, it is normal to start economic development on a basis of individual freedom rather than of state absolutism. Even pragmatically it is an easier approach to optimum conditions for the maximum number, considering that the human person is not totally immersed in life merely economic. The State can more easily restrain, direct and regulate the citizen than the citizen can bring the State to retrench some of its powers for the sake of liberty when the State has arrogated to itself both economic and political powers. What State has ever been prone or willing to surrender some of its powers? Do we not observe that the process of socialisation in a democracy is faster and smoother than gradual liberalisation in a dictatorship?

A Second Communist Trend

A second trend in Communist practice and theory is no less noticeable, namely anti-colonialism. Orthodox Marxism would have it that history is determined by the struggle between the two social classes, capitalists and workmen. Classes are emerging in Sovietland and its satellites, the directors and the directed, with the contradictory features obtaining in capitalist economies; and thus it would be delicate or unrealistic to go on speaking of class-warfare as the master-key of social evolution. On the other hand, in many underdeveloped areas of the world, there is an upsurge of peoples towards self-government and independence. What better opportunity could there be for Communists to push their propaganda on a world-scale? What more favour-

able circumstances could there be to promote rebellion against the capitalist countries, provoke a revolution and establish a regime of industrialisation on a dictatorship basis? With peoples who have never known but misery and authoritarian rule, the promise of a paradise on earth from anybody and anywhere can readily rouse all passions and forces. It is again a case of the exploited against the exploiters, no more divided into classes of the same nation or of the world, but of nations against nations. The shift is from the social to the political plane, from the national to the international level.

On the other hand, there is little uniform progress of political and economic emancipation fostered by the colonial powers, and though there is no relaxation, there is rather a lightening of the imperialist hold which Sovietland maintains on the countries it absorbed or subjugated after the last world-war.

Bengal Refugees

Among the most intractable problems of India the refugee problem in West Bengal stands in a class by itself. With the 1947 partition, the migration movement across West India's frontier was a two-way traffic, and came to a stop early enough. Not so across the Eastern frontier; out of the twelve million Hindus which partition left in East-Bengal, some four millions migrated to West-Bengal without Muslim masses leaving for East-Pakistan. The worst feature is that the same migration movement goes on; last year some 250,000 Hindus abandoned homes and fields in Pakistan to find some sort of shelter and living in India.

No large-scale assistance from international sources was sought or received and West-Bengal with its overpopulation and restricted area had and has little to offer; neither land nor industrial occupation is available to the refugees. Neighbouring states have offered little help and West-Bengal

with Central assistance is to bear a heavy burden. Hundreds of thousands are accommodated in camps or stranded along the railway line and station-platforms. West-Bengal has now made it its policy to debar new entrants, though a trickle goes on more or less subreptitiously.

Why should those simple peasants run away from their ancestral lands and risk the misery of a hopeless migration? One answer which unveils the economic conditions of millions in our subcontinent holds good for the masses: they are only exchanging one type of misery for another. Yet a psychological factor must have forced a decision on them; they were afraid, afraid not exactly because of actual persecution, but afraid of possible trouble, a fear born largely of the tales of horror which happened at the time of partition, and went on being bruited in the countryside.

It speaks highly of the spirit of the Government of India and of West-Bengal that a Muslim mass-migration in reverse did not take place. This however should not blind us to the fact that in West-Bengal there smoulders an anti-Muslim resentment, which is widespread, if restrained up to the present. On the other hand, the government of East-Pakistan who need the Hindu vote to remain well in the saddle, are trying their best to allay fear and suspicion, even though the scattered villages are somewhat slow to recover their sense of security. A hopeful symptom is the determination in East-Pakistan to maintain a system of joint-electorate that would assuage Hindu fears and make all equal partners and first-class citizens in the country. Regretably, the policy of West-Pakistan militates against such a result and thus maintains an antagonism between West and East-Pakistan which it will be hard to tone down and efface.

Arousing Youth

In the course of the winter, an overflow of eloquence was diverted towards the younger generation: young

volunteers, college students, high school children were addressed, harangued, talked to and talked at. In most of the speeches there was a clear evidence of the preoccupation among the elders about the crisis of character in our modern youth, particularly the modernest among the most modern. "Honesty, integrity, sense of social and civic obligations are on the decline", so we were told. Young people, especially among the urban educated sector, are distraught by the clash between the moral traditions of home and community, and the complex of economic and social values recently acquired. Such a clash and cleavage between the apparent values of political advance and economic progress and the real values of ethics and spirituality call for notice, study and remedies. Should not one conclude, a priori as it were, that social and moral science should be reinforced in schools and colleges? Let not the elders fail our youth.

A. L.

Conferences of Social Work

The Indian Conference of Social Work held its annual convention in Madras during Christmastide. This was the tenth session of the Conference, and its sponsors rightly judged that the time had come for an evaluation of its work during the last ten years. The theme of the Conference was therefore '*Social Work in Retrospect and Prospect*'. It was intended to review the progress of social work in India ever since independence and the part that had been played by the Indian Conference of Social Work in promoting such work and counselling the Government with expert advice on the latter's welfare programmes. But the future was not forgotten in glorying over past achievements. India's economic development is causing social problems

of its own and these have to be reckoned with in time, if the country is to escape the misery and anguish that the West has experienced on its road to industrial advancement. Finally since the Conference is composed of both professional and voluntary social workers, who come from all communities, a symposium on 'My Approach to Social Work' had been arranged to give them an opportunity of revealing the peculiar outlook on social problems that each brings to social work and which inspires his social service. Finally there was an attempt at objectively evaluating the work done during the past ten years by the Indian Conference of Social Work according to the objectives laid down in its constitutions.

Development of Social Work

There is no doubt that the Indian Conference of Social Work has done its little bit to promote social work in this country ever since its inception in 1947. For one thing, it has become the meeting place for social workers both professional and voluntary, the platform where they can express their opinions about matters social and bring them to the notice of the public, a forum for discussion about highly controversial matters among themselves, a centre of information and a useful agency built up by private initiative for advising and influencing the social policy of Government. An account of the variety of the projects undertaken either directly or indirectly by the Conference was outlined in the presidential address of Smt. Hansa Mehta. The Indian Conference of Social Work, she said, has

"primarily devoted itself to stimulate public interest in social needs, to interpret social problems to the community at large and to the authorities concerned, to foster scientific standards in professional social work and to bring about co-ordination of welfare services so as to produce optimum efficiency."

She then mentioned the specific fields of Government policy that had been influenced by the decisions of the Conference. The Social Welfare Board at the Centre and the Ministries of Social Welfare in several States that have been established on the advice of the Conference. The only pity seems to be that they have not been staffed by the requisite trained personnel. The Conference has also undertaken scientific research into the study of social problems. The beggar problem has been studied under the auspices of the Conference in many cities in India and its conclusions are being enforced both in Bombay and Ernakulam. Another research project is being currently executed concerning the prevention of certain types of delinquency resulting from social changes.

Social work is sought to be co-ordinated all over the country through the publication of Directories of Social Welfare Agencies and their activities in the different States. The Conference has a few publications to its credit, and has successfully sponsored a School of Social Work in Madras, a Family Welfare Agency in the labour areas in Bombay, and has launched the All-India Conference of Labour and Welfare Officers at Bombay in 1953. The Hyderabad Branch of the Conference has built up a fully equipped and up-to-date Institute of Radiology and Cancer Hospital.

Finally the Conference has encouraged the establishment of institutions for the training of social workers. There are seven post graduate schools of social service existing in the country today besides several other agencies busy with such work in some form or other. The Seminars promoted by the Conference have done valuable spade work in getting together expert counsel for the solution of some of the main social problems of the country, such as the elimination of slums in urban areas, the removal of Casteism and Untouchability, and the problem of Harijan Welfare.

This record bears ample testimony to the good work turned out by the Conference. It is not easy to organise private initiative on a common platform in a vast sub-continent like India where there are so many conflicting social traditions and rivalries. In this respect the Conference has done yeoman work, in so far as it has helped to build up a common consciousness of social service and stressed the scientific approach to social work. But one may well ask whether it has really succeeded in tackling the social problem of the country as it exists in reality. Most of its members come from urban centres, and most of its research projects are concerned with problems arising out of urbanisation. But the social problems of India are essentially bound up with her agriculture and her vast peasant population. And in this respect the Conference has dismally failed to provide any solution. Community Development and Tribal Welfare have been subjects for past sessions of the Conference, but the discussions have been superficial and the discussants unacquainted in a live way with the problems to which they dared to offer a solution.

India's social problems are of a massive character. There is mass illiteracy, mass ill-health, mass poverty, mass ignorance and passivity in the country. How are these problems to be tackled? The Bhoodan and the Gramdan Movements are in the Indian tradition and are likely to influence the peasantry more than any number of trained social workers on the American pattern our Institutes of Social Work are producing. Gandhigram seems to point out a more realistic way because it is closely in touch with India's peasantry and can evaluate its efforts on the spot. And yet none of these movements have ever figured largely in any of the programmes of the Conference. Till this is done the Conference will never be able to say that it has tackled the social welfare problem in India. Even with regard to industry, our training institutions are busy with

turning out labour welfare officers in large numbers. But how far are these men contributing to the establishment of better human relations in the factory, or the mine or the plantation? In most cases they are regarded as stooges of management by the workers and are grudgingly accepted by the employer because the law requires it. In many cases in spite of their best intentions they are handicapped by the peculiar position in which they are. On the other hand, there are very few men trained for community organisation in rural areas and yet this seems to be the most urgent need of the hour.

Economic Development

The social consequences of economic development practically formed the theme of this session of the Conference. On this subject, Dr. Rao, the Vice-Chancellor of the University of New Delhi, made the most provoking and challenging speech of the Conference and placed the problem squarely before his audience. He stressed the importance of taking proper action to meet the new community needs that are bound to emerge through the planned economic development that is taking place in this country of large numbers and backward, poverty-stricken areas. But the planned economic development would lead to urbanisation, industrialisation and mechanisation as it had done in other countries. Dr. Rao therefore suggested that the ancient village economy would have to be scrapped and that our villages should grow smaller in number, but larger in the size of the population, in which case it would be possible to provide them with many of the amenities we are accustomed to in the urban areas.

Dr. Rao distinguished between three stages of economic development: (a) preparing the country for development, (b) actual process of development and (c) the consequences which will emerge after development has been achieved.

In each of these stages community needs will have to be taken care of if economic development is to be successful. For this purpose a new psychological climate must be created in the rural areas. The villagers must cultivate a positive desire for improvement of their levels of living and also believe that it is possible for this desire to be fulfilled during their lifetime, and that much of this achievement depends upon their own industry. It is only a very comprehensive system of social and adult education in the villages that will succeed in inculcating these necessary psychological attitudes.

At the same time industrialisation is leading to urbanisation in India and naturally the welfare problems of these new urban settlers needs to be tackled. These are chiefly housing, education, recreation, health, slums, etc. Dr. Rao touched on family planning as a necessary method of controlling the growth of population. But he also pleaded that such planning should not be based on any fear complex or the bogey of food scarcity, but on the natural desire of the mother to have her children provided with better opportunities and a higher standard of living than she had herself enjoyed. This opinion was later modified and Dr. Rao admitted that before family planning could be advocated much more research into the subject was necessary. The resolutions of the Conference omitted all reference to family planning.

Finally Dr. Rao stressed the need of private agencies taking the initiative and conducting welfare services as a useful balance to the growing bureaucracy resulting from economic planning.

Most of the recommendations of the Conference about economic planning and new welfare needs were worded in line with Dr. Rao's observations. But the core of the prob-

lem still remained untouched. Much more attention should have been concentrated on the rural aspect of the problem and many more positive ways of affecting the villager and getting him to change his attitudes should have been investigated and suggested. Institutes of rural research and establishments training village-level social workers should have had the opportunity to express their opinions and experiences, but none of their representatives was present.

Welfare and the Socialistic State

This was another aspect of the same problem, for while new welfare needs are going to arise out of a developing economy, Government policy of establishing a socialistic state involving the widest possible distribution of increased production and effecting a rapid rise in the levels of living, naturally compelled the administration to adopt a welfare outlook. The former bureaucratic attitude of merely maintaining law and order must give place to a conscious effort to satisfy the needs of the people and plan for the welfare of the community. It was therefore recommended that social justice rather than charity should be the basis of all welfare policies and programmes organised by the State and other voluntary agencies. More emphasis was to be laid on preventive services rather than curative ones, and on non-institutional ones like Community Centres, foster homes, etc. What part would voluntary associations play in the Socialistic State? It was generally accepted that they would still have a big role to play, but that a special Seminar should be arranged for defining their relationship with the State.

Finally, it was felt that the local governmental agencies like the Panchayats, Municipalities, and District Boards, should include the provision of welfare services within the scope of their activities, so as to bring the benefits of the Welfare State within the reach of every citizen. In general

there was great stress laid on the part that voluntary agencies should play in providing the citizen with welfare services.

Little need be said about the symposium 'My Approach to Social Work' or the other routine workshops. All these sessions attracted the keen interest of the participants, and revealed how step by step the country was equipping herself with the means to solve many of her social problems in her own way after making good use of what foreign countries had to offer in this respect.

At the closing session of the Conference it was decided that the Indian Conference of Social Work need not any longer hold annual sessions, but suggested that

"More time should now be devoted to substantive concerted thinking, consultations and guidance of affiliated or inquiring bodies on social subjects, as also to the continuous and vigilant study of growing or aggravating social problems. . . . The Conference can render greater service to the Government who will need non-official consultation much more in future. . . . (as well as) to the very large number of welfare agencies and to individual Social Workers and the public."

Does this mark progress or regress, one may ask? There is no doubt that the Seminars conducted by the Indian Conference of Social Work have been pursued on an intensive scale and borne much good fruit, but the annual Conferences, besides being opportunities for contacts and tamasha, have in general tackled too many subjects or been unable to tackle them sufficiently in detail and in depth. This has been a real drawback, for the recommendations emanating from such superficial and brief discussions have become mere platitudes that have rendered the Con-

ferences a waste of time and money in the eyes of many who are in touch with the problem of the country's development. Perhaps it is wisest to concentrate on more intensive research of social problems rather than concentrate on producing showy Congresses presided over by a host of political and administrative personalities.

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The Catholic Social Conference

Side by side with the Indian Conference of Social Work was held the Catholic Social Conference. It was attended by some 200 delegates from all over India, most of whom also participated in the Indian Conference of Social Work.

The theme of the Catholic Social Conference was "Social Welfare and the Catholic Community". Except for the Inaugural address by his Grace, the Archbishop of Verapoly, most of the work of the Conference was carried on by discussions through Workshops, for each of which a special detailed questionnaire had been prepared, and circulated beforehand.

It was generally felt that since the dawn of independence the Catholic Community had lost various former opportunities for gainful employment, especially in Government service. It had now become necessary for the Community to adjust itself to the new situation and take to industry, business or agriculture. In the meantime, several new institutes for training social workers under Catholic auspices had been established. Some co-ordination and uniformity was necessary among them. Catholic Social welfare agencies run by the Sisters needed trained personnel on their staff and would have to conform to the new requirements laid down by the Government as desirable for care institutions of every type. Since Catholic schools

cater to the needs of a large section of the population, they have special obligations to make their students more social minded and aware of their civic and social obligations. Finally the Catholic priest needs to adjust himself to the changed conditions of his flock, and seek not only to satisfy their spiritual but also their economic needs and train them for their leadership function in society. These were the different aspects under which the central theme was considered and discussed.

Inaugural Address

In his Inaugural Address, the Archbishop of Verapoly stressed the need of an All-India organisation to co-ordinate the vast amount of social work under Catholic auspices that was being performed in the country. He also insisted that Catholic social work must not remain outside the national effort in this direction, but should rather find its place in the main stream of social work. That was one of the reasons why Catholics should be encouraged to participate in organisations like the Indian Conference of Social Work, the Bharat Sevak Samaj, etc. Obviously the inspiration of Catholic Social Work was love of one's neighbour, the Second Great Commandment of the New Testament. However in carrying out this precept, Catholics should pay attention to and equip themselves with the modern techniques and skills applied in social work today. The Church needed professionally trained social workers who would also be loyal to Her social teaching. Communism had established itself in one State in India. But the answer to Communism should not only be a negative one, a theoretical answer to its postulates, but a more positive one through an increase of social work and reconstruction of society along the lines suggested in the papal encyclicals. The social question was essentially a moral one and could not be solved on the material plane alone.

The Workshops

One advantage of the workshops, especially when restricted to a few, is that there is ample scope for discussion and participation by a large number of delegates. That the discussions in the workshop were free and frank can be gauged by the conclusions arrived at by the groups. It was openly admitted that Catholic businessmen were very few, and that the Community did not take easily to industry. The cause of this apathy was traced to the fact that Catholics suffered from a lack of technical education opportunities, that they had no capital, and that there was little information regarding the various small-scale industrial schemes circulating among them. Special efforts should be made to supply this information in every diocese. Catholic educational institutions must orientate their syllabus towards the provision of technical training. An industrial estate on the model of the one to be started by the Catholics in Bombay could be started in other dioceses.

Housing was another important question that came up for discussion. It was found that in most parts Catholics, especially of the lower income group, would not be able to supply the required 1/5 of the cost of the house according to the regulations of the Co-operative Housing Schemes. It was therefore suggested that they should be assisted out of Housing Funds created from contributions by the Church and the Laity, from which advances or security for the building or improvement of the houses could be made.

There are important sections of the Catholic population occupied in fisheries. Illiteracy is the great obstacle to their improvement, the middleman swallows over 3/4 of their earnings. Co-operative Marketing societies were needed to raise their economic status, and schools to make their children skilled in their profession.

Catholic workers should be educated in the social teaching of the Church and wherever possible must support non-Communist labour organisations. On the other hand, Catholic employers are bound to practise social justice towards their employees as outlined in the Encyclicals.

Agriculture

In the workshop on Agriculture, valuable information on efforts made by Catholic agencies to improve the lot of the cultivator was brought to the notice of the delegates. In one case a Catholic plantation owner and manager had put up good brick houses consisting of two rooms, latrine and bathroom for his employees. In Cuddappah, Fr. Alexis had been able to organise an Agricultural Labour Union, whose first object was to build a Grain Bank. The Salesian experiment in North Arcot might be suitably followed elsewhere. In this case some 200 acres of waste land had been cleared and prepared for agriculture and cultivated with profit. Catholic farmers were asked not to divide their land equally among all their children because this led to fragmentation of holdings and made agriculture uneconomic. On the other hand, cottage industries should be promoted, courses in agriculture introduced in rural high schools, community centres established in each parish, lay leadership fostered, and health and sanitation programmes encouraged by the parish priest.

Training Social Workers

The workshop for training institutions of social workers of which there are a few run under Catholic auspices revealed that standards of training had to be devised and demarcated, that there had to be more co-ordination between these institutions and local social work agencies for their mutual benefit, that somehow these institutions had also to attend to creating a social consciousness among Catholics through the use of surveys, seminars, etc. They were en-

couraged to have social work camps, to get their students into touch with live social problems, and to develop an original programme of training so as to suit their students for work in an Indian background. More Catholic girls in particular should join these institutions to be trained as professional social workers.

The Sisters

In the special workshop for the Sisters who practically run most of the Catholic social welfare agencies for the orphans, the handicapped, the aged, unmarried mothers, working girls, and the destitute, the question of minimum standards in care institutions was developed and discussed. The difficulties of training the Sisters was also mentioned. But it was practically agreed that at least one or two Sisters in each institution would have to undergo full time training for a degree in social work, while the others would have to undergo intensive training for shorter periods. Steps are already being taken in the Tamil Nad region for such courses to be given next May. The Sisters were strongly encouraged not to keep out of the main stream of social welfare in the country, but to be flexible enough to co-operate with the national agencies for social welfare even if this means some sacrifice of their autonomy and the filling up of endless forms.

The Priests

In a changing world the Priest must adjust himself to new conditions that may hamper his spiritual apostolate. His training in the Seminary should be orientated in such a manner as to equip him with an awareness of the social problem as it exists here and now. But this theoretical knowledge will be deepened by practical experience during his first years in the ministry. It is very advisable that there should be frequent meetings of priests to discuss and plan united action in the face of a particular social disaster

that might suddenly befall the people or a long standing one that needs to be urgently tackled. Obviously at least one full-time priest or even better a team of priests should be set aside for the social apostolate. It was further pointed out that as long as the priest retains the financial responsibility of the social work carried out in his parish, the laity will only play a secondary role and consequently will show little or no personal responsibility and initiative. His must be the guiding hand behind the movement for social improvement; he must not lead however, but rather encourage and foster lay leadership.

The Schools

Since they provide education to a large section of the people, the schools have an important role to play both in imparting the right social principles and in producing students who are socially conscious of their obligations towards the community. The length of such courses of theoretical training was discussed and it was suggested that the teachers would first need a re-orientation course for the purpose. From the practical viewpoint, social service leagues should be started in every school and convent. The work they do should be of benefit both to the students themselves as well as to the people among whom they work. It was admitted that for boys the planning and holding of social work camps was easier than for girls; however the girls could not be neglected. Follow-up should be provided both for the students as well as for the people, especially the villagers or the slum-dwellers, with whom they worked. It was strongly emphasised that vocational guidance should be developed in our schools, and that talent for leadership should be utilised and developed among our boys and girls.

The Final Session

During the final session, most of the conclusions outlined above were accepted and endorsed. It was generally

agreed that the discussion groups had been lively and to the point. It was also admitted that while Catholic participation at the Indian Conference of Social Work had been quantitative more than qualitative, the delegates had much to learn and very useful contacts had been established. It was finally decided to make the Catholic Social Conference a corporate member of the Indian Conference of Social Work. Executive and Programme Committees for the former were also to be established.

Analysis

Though charitable work involving much self sacrifice has always been the hall-mark of Catholicism, organised social work of the modern variety which is slowly spreading in India, has still to be adopted on a large scale by Catholic social work agencies. Most of these carry on their work in the traditional style and while the spirit of dedication and disinterestedness that inspires the workers in these institutions can never be surpassed, an acquaintance with the modern techniques and skills would greatly benefit their work and make it more effective. Nor can Catholic social work agencies afford to keep aloof from the Government and voluntary type of non-Catholic social welfare schemes.

It was these two points that stood out conspicuously in the Conference. But the means to overcome these inhibitions was also indicated. The Community has taken in hand the training of its social workers; various levels of training will soon be determined and the opportunities for such training made available. A definite programme has been chalked out for this purpose.

The economic welfare of the Community, however, will depend upon an acute awareness of its needs by both clergy and laity. Much of the energies of the Community will have to be channelled away from the excessively pious, passive

and sometimes selfish exercises of devotion to a more active and constructive pattern of behaviour, that is much more in accordance with Christian charity. But a change of attitudes is always a slow process, and it is only the leaders of the Community who can bring it about. It should be clearly perceived that the material advantages of life need not necessarily undermine spiritual values; on the contrary, they can often make a higher level of spirituality possible. The Laity especially have an obligation to come forward when the purely temporal needs of the community have to be satisfied. Their experience and business sense will stand them in good stead, because there is a vast field of social activity that pertains to the purely temporal and falls outside the limits of charity but within the frontiers of justice. In this respect the laity are better equipped than either the priests or the nuns. But a sense of co-operation and urgency in all these matters is necessary for all alike, because delay in any form may spell irreparable damage to the very existence of the Community and to its influence for good in this country.

A. Fonseca

Minimum Standards in Care Institutions

(A paper read at the Workshop for the Sisters during the Catholic Social Conference, Madras, 1957.)

We have a great tradition of social service and much experience in conducting numerous charitable institutions for aiding the victims of poverty, of disease, of faults of character and of the handicapped. The task of the social worker however, as we understand it today, is not only immediate temporary relief, but rather to discover the conditions of these various maladjustments, to trace their causes, devise agencies and methods of relief, and go to the root of the problem by initiating programmes for the prevention and rehabilitation of these unfortunate individuals. Thus the direction and content of modern social work has changed greatly from the mere administration of some services in an agency to an enlarged functioning with the definite objective of rehabilitating individuals and families mainly by orientation of the agency programme so as to stimulate the innate capacities of individuals and families to help themselves in such a way that they should ultimately be able to manage on their own. It is good to examine how far our care institutions have caught up with this new emphasis in social work?

Christian Charity

Christian charity has been the inspiration of our work. Equal emphasis on the material and spiritual aspects of our assistance has not always been accepted; in many cases the material aspects have been placed at a lower level and justified on the Gospel precept that 'man does not live by bread alone'. However, our objectives and methods need to be geared to the modern concepts in social work which implies a rethinking and a change in our method and approach. We have done well but we can do better by in-

corporating the scientific spirit and approach that permeates the social work field today. Economic and social rehabilitation, even though found present in our objectives, has occupied a place of minor importance. Our object should not be forever to administer some services for the disabled or the handicapped, but to help them to change themselves to lead an honest, independent life by the time they leave the institution. This emotional and functional rehabilitation and integration into the life of the community has to be our main concern. This would entail widening the scope of our work, and a certain degree of reorganization of our care institutions so as to make them useful and effective in this new direction.

Programme

Having discussed the principles that should underline the practice of social work as understood in the modern context, let me place before you a programme of services which every Care Institution should maintain. The task of preparing the list of services is made very easy for me, since the Indian Conference of Social Work has done some pioneering work in this direction. It has brought out a useful brochure on the subject: 'Minimum Standards for Child-care Institutions'.

These Institutions are made up of two categories: Care Institutions and Correctional Institutions. Correctional Institutions deal with the rehabilitation of persons who have violated the laws regarding the safety of either the citizen or his property. Care Institutions, with which we are concerned, deal with those in need of care services. Thus Care Institutions should provide shelter, training and rehabilitation for persons who are socially, economically or physically handicapped. Foundling Homes, Orphanages, Rescue Homes, Homes for the Aged and the Infirm fall within this category. My paper is limited to the study of

minimum standards in such institutions.

A. Physical

1. Food
2. Water supply
3. Bathing
4. Hair dressing
5. Clothing
6. Conservancy and Sanitation
7. Bedding
8. Special feasts

B. Supervision and Guidance

1. Music — vocal and instrumental
2. Immunisation
3. Psychological
4. V. D. Examination
5. Screening
6. Correspondence with parents and relatives
7. Contact with supervisory personnel

C. Educational

1. Education — liberal and vocational
2. Library
3. Training

D. Recreational

1. Medical (Physical and Psychiatric)
2. Dancing
3. Radio
4. Games and recreation
5. Relaxed atmosphere
6. Group work
7. Gymnasium
8. Swimming pool.

E. Social Re-Education Programme

1. Religious and moral instruction and exercises
2. Prayers and songs
3. Social re-education
4. Excursions and outings
5. Social service
6. Observance of national days and festivals
7. Approach facilities with voluntary workers
8. Canteen
9. Co-operative stores.

F. Rehabilitation

1. Restoration to relatives or parents
2. Adoption
3. Placement in jobs
4. Marriage
5. Sheltered workshops
6. Guidance to help disabled persons to select and attain the right job objectives.
7. Provision of tools, equipment or initial capital needed on the job, to give the rehabilitated person a fair start
8. Artificial limbs, hearing aids, etc.

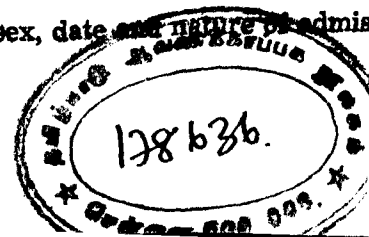
G. After Care

1. Follow-up — adjustment services after placement to make sure that the rehabilitated person and his employer are satisfied with each other
2. After care hostels
3. Correspondence with ex-inmates.

Personnel Data

Care Institutions should keep a note book for each person admitted in which should be recorded the following particulars :-

- (a) Name, sex, date and nature of admission



- (b) Names, addresses, and economic status of near relatives, (father, mother, brother, sisters, sons, daughters, wife, husband, step-father, step-mother, etc.)
- (c) Reasons for leaving home and relatives
- (d) Weight, height, measurements of chest, abdomen; conditions of teeth, gums, tongue, eyes ears and throat; identification marks; diseases or disabilities.
- (e) Education, or experience in any vocation
- (f) Intellectual faculties; power of understanding; progress in studies
- (g) Ambitions and aspirations; attempts to achieve them
- (h) Attitude to religion and religious practices
- (i) Personality problems
- (j) Interest in fine arts
- (k) Behaviour, discipline
- (l) Attitude to relatives, associates, supervisory staff, visitors and others
- (m) Adjustment to the Institution; interest in the activities of the institution; attachment to inmates or members of the staff or visitors
- (n) A short biographical sketch
- (o) Quarterly review of participation in the institution's programme for education, recreation, health, vocational training, work, etc.

Our care institutions will be able to render greater services if they try to work out a programme of the type mentioned above. Not that we can tackle all these aspects immediately, because we are functioning under several limitations both financial and otherwise. But gradually we

ought to be able to rectify the defects that we come across in the administration of these institutions. Even legal limitations may be imposed, if we are not able to perfect our agencies in time. It is a bit of a paradox that the Government which had rarely shown any interest in the field of social welfare at the time when we started our institutions for the victims of society neglected both by the people and the State, should now be so apprehensive of their welfare and prescribe minimum requirements in these agencies. This however is nothing surprising since the State has set itself the task of achieving certain social welfare objectives for the community. Hence we will have to satisfy not merely our inmates, but also the Government. Our services will have to be rendered to all without distinction of caste or creed, but they could be made more effective with better training and proper administration.

Trained Personnel

Another reason for the low standards in our Institutions is possibly the absence of trained personnel. As far as feasible, social work, particularly in custodial institutions, should be managed by trained personnel. This will help to reduce considerably both the human and the financial wastage that arises from trying to cope with situations of which one has only partial understanding. In care institutions numerous problems will crop up daily and the person in charge should be equipped to handle them promptly. Any delay or incorrect or inadequate treatment may only serve to complicate matters.

Every care institution should have at least one trained social worker on the supervisory staff; others may be given orientation in modern methods at social training institutions, or special short term courses may be organised for them. This will go a long way to improve the quality and efficacy of our social work in these agencies.

Finally, the aim of our care institutions should be to educate, train and rehabilitate handicapped persons for life as normal citizens in society. Vocational rehabilitation should develop, preserve or restore the ability of the disabled person to perform remunerative work, and become a self-supporting citizen of the community. Unless we enable him to do this, he will remain a drain on society. We should therefore plan our services in such a way that our inmates will be able to hold their own in society as wealth producers, and not only as wealth consumers. Investment with this objective in view will give the largest returns, both economically, socially and spiritually.

J. P. Valavi

Documentation

THE MORAL AND PHYSICAL DEVELOPMENT OF THE CHILD

(On the 6th of January 1957, the Holy Father sent a radio message to the Italian National Organisation for the Protection of Women and Children, on the occasion of their celebration of "Mothers' and Children's Day.")

The Holy Father's Concern

While it is well known that there are numerous Christian families in which the child is the object of tender affection and care, yet we are filled with a sentiment of profound pity and our heart is torn with anxious care concerning the great number of children who, through poverty, sickness, war or other unfortunate events have been deprived of the ordinary means of development — orphans, destitute children and those morally or totally abandoned who quite early in life have been caught and plunged in the most bitter sufferings. The numbers of those

struck down in body and soul by unforeseen happenings are already great; but how many others are the innocent victims of the faults of others, and of the miseries which spring from social and moral conditions in which they live!

The need of family influence in the development of the Child

In what way, then, is one to remedy these sad conditions? Whose prime duty is it to make sure that the tears of mothers shall not flow? Those tears which, at the mystery of the Epiphany, disturbed the serene infancy of Jesus. Doubtless it is the duty of parents. And yet, how many spouses, at the time of marriage, have but a vague and imperfect idea of their future office as educators and of the demands of that office.

At birth the child should be welcomed into a home which should be able to provide all that it needs for the health and development of its mind and body, so that in the fulness of time, the child may itself take up its own civic duties. Modern psychology and pedagogy strongly stress the importance of child-education. During this period the child is not educated by any oral instruction but, and above all, by the home environment — the very presence and conduct of its parents, its brothers and sisters, the neighbourhood and the current daily life and by everything it sees and hears. Each of these factors, though of little importance by itself, stamps itself on the child, and slowly determines the fundamental attitudes of life — confidence in others, docility, initiative, discipline, respect for authority, or selfishness, insubordination and a spirit of rebellion. The gentle but constant action in a healthy, well-knit and ordered home shapes natural instincts. It gives meaning to human instincts, co-ordinates them and develops a well-balanced individual and social personality. On the other hand family disorganisation has repercussions on the child-

ren, and renders them unstable, victims of physical and mental distress and incapable of establishing any harmony between their innate tendencies and ideal moral conduct.

Difficulties of child-education

If in some homes shortcomings are more or less evident, but which are due to human imperfections; others, unfortunately have suffered such upheavals that they are rendered truly incapable of fulfilling their educational functions. Not to speak of children born out of wedlock and who present a special problem, it is common knowledge that present social conditions often create such serious difficulties for parents that sometimes it is quite impossible for them to provide their offspring with all that is essential for their material and moral well being.

We refer to families of emigrants and of refugees; of those whose bread-winner is unemployed or who receives an insufficient wage; of those families from which the mother is ordinarily absent due to her job; of those families which are housed in over-crowded and unhealthy dwellings lacking all privacy and open to every breath of gossip harmless, perhaps, for the grown and discerning adult, but harmful to innocent souls, and which, moreover, by evil schemes tends to supplant the influence of parents.

Even when these circumstances are not so distressing, one often hears all too frequently to-day complaints against the inconsiderate behaviour of parents who, without any reasonable excuse, renounce their parental responsibility with regard to the education of their children. To such parents We would address an appeal. Let them consider the grandeur of their task. Let them effectively use their authority, *wisely and moderately*, so that the child be educated to overcome its instinctive tendencies, to stimulate its good-will and to arouse its intelligence and affections.

Let them pass on to the child the precious heritage of the most wonderful and noble traditions of human and Christian culture. What intimate joys are reserved for such parents who are concerned about the education of their children; parents who do not consider the child merely as a "charge" or a toy, but are passionately devoted to their offspring. The pains and anxieties which this demands, are more than compensated for by the astonishing marvels they observe in the physical and spiritual development of the child.

The responsibility of society towards children

The duty of protecting the young, however, is not the concern of parents only. Keeping within just limits this is the responsibility of all members of society. Ought not every adult, man or woman, who along the road of life, looks upon these innocent faces of the young, ask himself if his speech, his conduct, his thoughts and desires are not an occasion of disturbance and misconduct for the young confided to his care, or for those whom he may meet on the road or in public places? Even if there is no thought and even no desire to harm the young, his example furrows their brows: big questioning eyes follow him and take in his conduct. Does he ever ask himself what pictures and what impressions catch the attention of these little people who are entirely receptive, sensitive to their surroundings and helplessly exposed to the good and evil which surrounds them? How much better would the world be if the thought never to wound the souls of little ones was always present in the minds of all!

Institutional remedies for family deficiencies

The all-round protection of children requires, moreover, that specialised institutions, such as, medical clinics, homes, children's townships, children's colonies, institutions for rehabilitation give special care to such families which are

seriously deficient in the discharge of their natural functions in the fields of physical, intellectual and moral education. Such children deprived of all material help, and more so, of all affection which their age demands, will easily become, if left to themselves, not only useless social elements, but very often dangerous and increase the number of young delinquents. This is why We view with deep satisfaction generous enterprises, both private and public, which are devoted to the protection of children and youths..... On the one hand, because technological progress demands specialised ability, and on the other, since social and political evolution require the active participation of every citizen for the welfare of institutions, the education of the young becomes a long and hard effort using ways and methods which are often burdensome. But this is not a reason for withdrawing before the greatness of the task. Social disequilibrium is a troublesome factor. A comprehensive and well planned system of collaboration must prevent the dissipation of the nation's most precious treasure, the power of its youth, so that these may not, through the indifference of responsible organisations, go to swell the ranks of those who are unqualified for any task, and find it difficult to attain any degree of perfection in the cultural and moral sphere.

C. C. C.

Social Trends Abroad

The Personalization of Power

Prof. Perpiná had previously analysed (In an article in the "Revista Internacional del Sociologia" No. 52.) the "Institutionalization of Power", thereby studying the need and universal tendency to render power impersonal and institutionalized through legal, constitutional and custom-bound mechanisms. In the present article under analysis he tries to discover the sociological laws which, beyond and independently of the psychic urges of the so-called ambitious individuals, impel the rulers in general to use the political power for their own private interest instead of the common good. Here lies the originality of his contribution; the common fact of the ruler trying to favour his own interests is not a chance occurrence in the case of ambitious individuals, but the result of deep sociological tendencies which can be termed sociological laws. The psychological motivation of the individual is not ignored, for the root-cause of power-personalization is the selfishness inherent in human nature. This explains the failure of the French "Institutional School" which envisages the founding of a State on objective constitutional lines as the result of purely altruistic urges. And this assumption runs counter also to the behaviourist schools, which would be logically unable to explain this common phenomenon of power-personalization in a completely institutionalized environment. For the fact is patent that no system can eliminate the will to power (the domineering egoism). This is a constant mainly in the character of the male called to leadership: the 'eternal masculine'. It remains as a necessary starting point for Sociology and Political

Science. This male characteristic is a kind of "sociological Salic Law". Prof. Perpiná sees this perpetual domineering egoism working through three sociological laws:

1. *The Law of Reservation of Power*

This law comes into play when the starting point is a situation of absolute personalization of power. The individual dominates and rules before any institutionalization of power has taken place. But in order to insure the continuation of this power, the ruler goes out of his way to institutionalize it. He gives up his purely *personal* and establishes instead an objective and impersonal situation. Before, he was the ruler by personal prestige or power. Now, there is a constitutional apparatus and a legal head of state which he may 'chance' to occupy. But since this objectivisation is motivated by the leader's desire to keep power or to reinforce it, it is but natural that the leader who yields or devolves power to a group, should keep back some of it for his own personal advantage in opposition to the common good. The social situation may have changed but the man remains the same. A total disinterestedness, says Perpiná, runs counter to the most basic law of his being and would be tantamount to a miracle. Perpiná exemplifies this with Augustus, the European Monarchs, the founders of charity trusts and modern profit-sharing or partnership in Industry. Such renunciations of power are usually the result of exhaustion in commanding and are intended less for the common good than for the establishment of a new situation in which the former leader or ruler will continue to retain at least the advantage of public recognition and gratitude for his disinterestedness.

Power is preserved at two different levels; at the level of *ends* and aims, where the benefits derived from the state are for the profit of the rulers; and at the level of *formal* organization, when things are so arranged that the

personal superiority of the leader over the people and the law is still preserved.

The *personal* power arising from personal superiority arouses in the rulers two types of motivation: (a) the '*libido dominandi*' which is equivalent to the will to power; the pure urge to command and domineer over others, and (b) the *desire for advantages* heavily loaded with power, so as to make submission and obedience instruments of the so called 'administrative values'.

After the institutionalization of power has taken place, these two motivations, though apparently transformed, still continue to have influence. There is no perfect objectivisation of power i.e. no perfect fool-proof constitutional machine against the personal ambition of the individuals. And the reservation of powers prevents the art of government from being exercised for the sake of the common good. "He who places his personal influence and prestige at the service of an objective social enterprise does not resign himself to be one of the crowd in the new situation created, but wants to continue wielding power." This explains why party leaders usually become heads of Government. His electoral campaign or revolutionary upheaval was not as disinterested as he proclaimed. He intended at the same time an increase or revalorization of his power in its *qualitative* (more firm and stable) and *quantitative* (more subjects) dimensions. The para-political advantages are not to be despised either. And when the hunted guerilla leader succeeds in overthrowing the government, it is natural that he should find a fit reward for the undergone hardships in the presidential palace.

The reservation of power at the level of formal organization has a still greater sociological importance. It means that the absolute objectivisation and depersonalisation of

power can never be achieved through institutionalization, for there always remains a residue of personal power. The person of the founder of that constitutional machine does not simply disappear in the anonymity of organized power :

(i)—There is an innate tendency to preserve the *name* (cf. Augustus and lists of Monarchs with the same name followed by numbers).

(ii)—There is also — and this is more serious — effective reservation of power in the very constitution of the institutionalized governmental machine. The constitutional States established *by* the kings were also *for* the kings.

(iii)—Then there is the reservation of power not only for the “founder” but also for his entourage and retinue of camp followers, thus giving rise to the hierarchic pyramid with its intermediary power-groups between the ruler and the mass. This is the well known fact of nepotism and favouritism, be it based on blood, friendship or ideological relationships. This appears in its extreme form when the pre-constitutional status becomes institutionalized: thus we have the phenomenon of blood-aristocracy and heirlooms of power and privileged positions.

2. The Law of Appropriation of Power

This law presupposes a different situation. The power has already been sufficiently depersonalized through constitutional mechanisms. Then there comes the infiltration of the individuals — impelled by the will to power — into the cogs of the machine to make it work to their own advantage. Thus what was originally alien to and independent from the rulers is appropriated by them as their own. Through the informal and non-organized use of power, the private good of the rulers is served at the expense of the common good.

In a manner hardly perceptible a metamorphosis takes place: the change of jurisdictional power (‘Potestas Juri-

dictionis’) into dominative power (‘Potestas dominativa’). The right to rule becomes the right to own. Power wielded is identified with Property acquired. Prof. Perpiná illustrates these concepts with the homely example of the distinction between the office and the home. A distinction is to be kept always between the two. The boss in the office is the owner and draws money for the house or personal purposes without any formality; this is called mis-administration. If the boss of the office is a mere manager and disposes of the things of the office as his own, this is called misappropriation. This misappropriation of institutionalized things may run from simple appropriation of pencils from the office to the appointment of inept persons to jobs left to him to provide.

Here, in a way, the evil is greater than in the case of reservation of power. In the second case, the ruler administers the ‘republic’ as *his own* with a kind of family interest. In the former, that effective link or interest is lost and the ruler may be ready to sacrifice the hen for the eggs. A long tenure of office may add to the incentive of keeping the hen alive.

There is a specific form of “appropriation” which Prof. Perpiná calls “profesionalisation”. This takes place when the sense of duty to serve the country is replaced by a professional paid “Civil Service”. This then becomes a mode of livelihood handsomely paid and anxiously looked up to. ‘Politics’ here gives place to ‘economy’ and the will-to-power to the will-to-possess.

Coming back to the usurpers of power working within the constitutional framework, they will manipulate the course of events in such a way that their anti-social tendencies will be finally served with a mechanism which naturally is intended and arranged to serve the common good.

The appropriation of power — even if not intended — is inevitably the forerunner of tyranny. This has been

studied by R. Michels in the cliques and minorities controlling the political parties and socialist Trade Unions. He has, thereby, concluded to what he calls the "iron law of the oligarchy". A law which more than an impulse to create domination is rather the result of the psychological transformation that takes place in the mind of those who remain for long in power. Michels describes this psychological transformation taking place even in the best intentioned people. It is a re-statement of Lord Acton's famous dictum: "Power always corrupts...."

According to Michels this deviation can develop in spite of the best intentions of the leaders; but Perpiná adds that leaving aside intentions, this always happens in spite of the best possible constitutional guarantees and that it will never be possible to suppress it altogether, even though it can be minimized.

This tendency to wield power to one's own advantage is further accentuated by the 'law of imitation' in its more forceful aspect which is the 'law of bad example'. The bad example in "appropriation" is followed not only when it comes from the "founder" or one's own predecessors, but even when it comes from one's hated enemies. This is the ordinary occurrence in the case of revolutionary leaders or 'Military Juntas' taking over the power from the tyrant and establishing again a new sort of tyranny.

3. *The Law of Political Boomerang*

(Domineering Callosity in Perpiná's jargon) The starting point is a situation arising from the previous law, in an attempt to find institutional remedies to the appropriation of power. These remedies range from ineffectually reminding the ruler of the sacredness and supreme authority of the moral and natural law, of the inviolability of the positive law by the executive, to invoking the right of

tyrannicide, without forgetting the copious statements on the "duties" of the rulers and the "rights" of the governed. All these arguments have one thing in common, viz. that power should be subservient to the law and that only thus can the anti-social use of power be checked.

But all this remains on the ideal plane. We have finally to agree with Montesquieu that in real life: "if power is not to be abused, it is necessary in the nature of things, that power should be made a check to power."

Now, the mechanism arising from the checking of power with power may with equal probability lead to the desired end or to the contrary, establishing a nucleus of anti-social domination. For what apriori guarantee can there be that the checking power will be better than the power to be checked, and that sooner or later the former will not be induced to the same process of appropriation?

Prof. Perpiná goes on to prove the truth of Montesquieu's statement by applying an argument from homeopathic medicine. The check to power has to be then a human will also. But not an amorphous, unorganized mass of human wills. The mass can have only a passing and sporadic influence (v.g. popular upheavals). In order to check constantly the governing minority, the mass has to be organized. This organization takes place only by breaking the unity and homogeneity of the mass, by giving rise to certain superstructures or organs of action, separated from the mass that originates them. The only efficacious way in which these organs can act is by being endowed with certain functions (directive and coercive) in short by becoming power-bearing institutions: i.e. only power can be a check to power.

The tragic fate of human nature is such that in order to prevent the abuse of power, it has to establish another power. This is to plunge into the lake to escape the rain.

There is a physiological phenomenon similar to this and after which Prof. Perpiná has named his law: The soft skin to defend itself from a harsh rubbing surface develops a callosity. This hardened lump, which was meant to protect, becomes now a body foreign to the dermis and a source of annoyance. Thereby he calls the political phenomenon: the law of 'domineering callosity! Since this creation of power has a boomerang effect we have rendered it in English as the Law of the Political Boomerang. This law was already implicitly enunciated by Rousseau, Proudhon and Spencer.

The appropriation of power and the 'political boomerang' of the checking power are stronger than the guarantees given by the division of powers and the systems of checks and balances.

This law has a twofold application in the case of Political Representation: (a) Confabulation and (b) Substitution.

(a) The committees or commissions created out of the mass to defend the interests of the community undergo a double process when coming into contact with the ruling body: they 'soften' their original opposition to the rulers and 'harden' their attitude toward the people they represent; for the simple reason that they have a higher esteem of their new position of 'representatives' than they have of their general condition as 'subjects'. Thus the old ruling minority and the new representative (commissioned) minority come to an agreement to the detriment of the community. This over-powering confabulation is perfectly understandable if we consider that what determines the abuse of power is not the idiosyncrasy of individuals but the general tendencies of human nature.

(b) Similarity in views between the 'softened' representatives and the ruling body, or decadence of the latter

go to eliminate gradually or even radically (as it happens in the change from monarchy to republic) the three strata-pattern, reducing it to the original conflict between the ruling body and the mass or community. The 'representatives' are now the rulers (v. g. legislative assembly) and represent the people in as much as they take the decision in the name of the people.

Prof. Perpiná seems to have a gloomy idea of human nature and of the possibility of arriving at a satisfactory solution in the problem of government. He would answer that he is just a realist. Yet he does not deny the possibility of the individual rising above and against these sociological 'laws' through the exercise of human freedom. But his position serves as a warning against the too optimistic and self-complacent attitude of those who take democracy as a 'mantra' capable by itself of preserving the common good and the 'greatest happiness of the greatest number'. Prof. Perpiná's article is rather an abstruse but profound way of reminding us that "eternal vigilance is the price of freedom."

M. A. U.

Social Survey

Wages

A Bill introduced in the Lok Sabha by the Union Minister for Labour seeks to make some very important amendments to the Payment of Wages Act, 1936. Since this Act was passed many changes have taken place in the economic condition of labourers and hence certain changes are imperative.

The original Act applies to those labourers only who earn not more than rupees two hundred a month. It is now proposed to apply the law to persons who are employed on wages not exceeding four hundred rupees a month in any establishment covered by the Act.

A greater number of categories of workers also will be covered by the Act through an addition made to clause (ii) of section three. The new addition (g) reads :

“ establishment in which any work relating to the construction, development or maintenance of buildings, roads, bridges, or canals, or relating to operations connected with navigation, irrigation or the supply of water, or relating to the generation, transmission and distribution of electricity or any other form of power is being carried on.”

The most important change concerns the definition of the term “wages”. The existing definition of the term “wages” has given rise to certain practical difficulties particularly in regard to interpretation of certain words used in the definition. In some cases the High Courts have ruled that the word “wages” did not mean “potential wages” but “wages earned”. Nowadays the terms of the payment under contracts of employment are frequently modified by the awards of tribunals or by the terms of binding settlements. The wages revised statutorily through adjudication, arbitration, conciliation or similar statutory process should also be deemed to be wages for purposes of the Act.

The new definition is an elaborate one and is comprehensive and clear. The new clause (vi) states :

“wages” means all remuneration (whether by way of salary, allowances or otherwise) expressed in terms of money or capable of being so expressed which would, if the terms of employment, express or implied, were fulfilled, be payable to a person employed in respect of his employment or of work done in such employment, and includes —

- (a) any remuneration payable under any award of settlement between the parties or order of a court.
- (b) any remuneration to which the person employed is entitled in respect of over time work or holidays or any leave period ;
- (c) any additional remuneration payable under the terms of employment (whether called bonus or by any other name) ;
- (d) any sum which by reason of the termination of employment of the person employed is payable under any law, contract or instrument which provides for the payment of such sum, whether with or without deductions, but does not provide for the time within which the payment is to be made ;
- (e) any sum to which the person employed is entitled under any scheme framed under any law for the time being in force ;

But does not include —

- (1) any bonus (whether under a scheme of profit sharing or otherwise) which does not form part of the remuneration payable under the terms of employment or which is not payable under any award of settlement between the parties or order of court ;
- (2) the value of any house-accommodation, or of the supply of light, water, medical attendance or other amenity or of any service excluded from the computation of wages by a general or special order of the State Government ;
- (3) any contribution paid by the employer to any pension or provident fund, and the interest which may have accrued thereon ;
- (4) any travelling allowance or the value of any travelling concession ;
- (5) any sum paid to the employed person to defray special expenses entailed on him by the nature of his employment ; or
- (6) any gratuity payable on the termination of employment in cases other than those specified in subclause (d).”

The Amending Act also makes certain other points clearer than they were in the original Act. These include among others the question of deductions made from wages, the payment of insurance premiums, etc.

Corruption

A Bill introduced by the Home Minister seeks to make some changes in the Prevention of Corruption Act, 1947 and in the Criminal Law Amendment Act, 1952. In spite of stringent measures taken, corruption among public servants is on the increase. The Bill

provides for the enhancement of the punishment in cases of corruption. It also brings under its purview employees of certain statutory bodies. The amendment to the Criminal Law deals with certain procedural matters.

The new category of persons to whom the law is extended are all "officers in the service of a local authority or of a trading corporation established by a Central, Provincial or State Act or of a Government company as defined in section 617 of the Companies Act, 1956."

An explanatory note says: "The expression 'trading corporation' includes banking, insurance or financial corporation, a river valley corporation and a corporation for supplying power, light or water to the public."

Section 3 provides for the enhancement of punishment. It reads:

"In the Prevention of Corruption Act, 1947, —

(a) in section 5, for sub-section (2) the following sub-sections shall be substituted, namely:

(2) Any public servant who commits criminal misconduct in the discharge of his duty shall be punishable with imprisonment for the term which shall not be less than one year but which may extend to seven years and shall also be liable to fine;

Provided that the court may, for any special reason recorded in writing, refrain from imposing a sentence of imprisonment or impose a sentence of imprisonment of less than one year."

Sub-section introduces a minimum sentence.

"(2A) Where a sentence of fine is imposed under sub-section (2), the court, in fixing the amount of fine, shall take into consideration the amount or value of the property which the accused person has obtained by committing the offence of criminal misconduct or where the conviction is based on the presumption under sub-section (3), the pecuniary resources or property referred to in that sub-section for which the accused person is unable to account satisfactorily."

As the law now stands both the person who offers a bribe and the public servant who accepts it are liable to prosecution. For this reason persons are reluctant to report cases of corruption. An amendment is now made to the law which affords protection to those who give evidence against a public servant who accepts illegal gratification. A new section is inserted after section 7. It lays down:

"8. Notwithstanding anything contained in any law for the time being in force, a statement made by a person in any proceeding against a public servant for an offence under section 161 or section 165 of the Indian Penal Code or under sub-section (2) of section 5 of this Act, that he offered or agreed to offer any gratification (other than legal remuneration) or any valuable thing to the public servant, shall not subject such person to a prosecution under section 165-A of the said Code."

The amendment to the Criminal Law Amendment Act, 1952 states that the Special Judge who has to try cases of corruption is deemed to be a magistrate so far as section 350 of the Code of Criminal Procedure, 1898 is concerned.

Unfortunately the amending bill says nothing about the speedy hearing and disposal of cases of corruption. At present such cases drag on for months and even years, causing a great deal of harassment to the accused and to witnesses. Those who are accused innocently, and such cases are by no means rare, are made to suffer a great deal before they are honourably acquitted. Persons in the know are reluctant to report cases of corruption for fear of endless visits to courts over long periods.

Domicile

The Public Employment (Requirement as to Residence) Act, 1957 received the assent of the President of India on 7th December, 1957. It will come into force from a date to be notified by the Central Government in the Official Gazette.

This Act does away with the requirement as to residence demanded by certain State laws for the purpose of appointments. Section 2 of the new law states:

"Upon the commencement of this Act, any law then in force in any State or Union Territory by virtue of clause (b) of article 35 of the Constitution prescribing, in regard to a class or classes of employment or appointment to an office under the Government of, or any local or other authority within, that State or Union Territory any requirement as to residence therein prior to such employment or appointment shall cease to have effect and is hereby repealed."

For a period of five years exemption from this law in certain matters is granted to Andhra Pradesh, Himachal Pradesh, Manipur and Tripura.

This law should help the people of this land feel that they are fellow citizens enjoying equal rights and duties in whichever State of the Union they might have come from originally.

I.N.T.U.C. session in Madurai

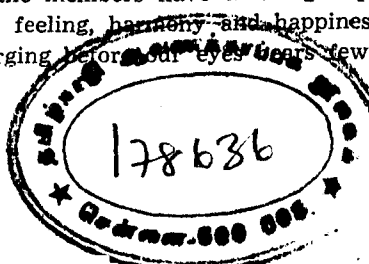
The Ninth Annual Session of the Indian National Trade Union Congress was inaugurated on January 1, 1958 by Mr. Gulzarilal Nanda, Union Minister for Planning and Labour. Since the I.N.T.U.C. is the largest trade union federation in the country, its ideology and policies are bound to affect the labour movement profoundly. The keynote speeches of Mr. Gulzarilal Nanda and of Mr. S. R. Vasavada, the President of the I.N.T.U.C., set the tone to the proceedings and practically determined the future policy of the I.N.T.U.C. during the present year.

Mr. Nanda appealed to the working class to bear in mind that in its struggle for a better life, it should not be concerned solely with its immediate occupation and employer, but must extend its interests and attention to embrace the entire ensemble of social and economic factors which together formed the picture of their national economy.

"We closed the First Five-Year Plan," said Mr. Nanda, "with a sense of achievement and confidence in the future. Very early in its course the Second Five-Year Plan has however come up against rough weather. This is partly so because of the far bigger dimensions of the targets laid down for us in this plan. It is partly also because of the turn of events, about which we ourselves could do little. But very largely, the reason for our present embarrassments is that most of us have not yet attuned ourselves to the call of our great future to which destiny opened the door ten years ago when we gained independence."

"This independence," continued Mr. Nanda, "would not have been worth very much if it had led to our settling down to a humdrum level of existence. The struggle which preceded it, under the guiding hand of Mahatma Gandhi, itself bore the message of an economic and social and moral revolution in the country, without which his mission would remain sadly incomplete. We should therefore not be surprised if we see so many signs of ferment around us, because many seeds of economic and social change have been sown in the soil of India. In keeping with the nature and the spirit of the struggle, it was for us to accomplish this revolution peacefully, with the weapons of love, service and sacrifice. The outcome of such a revolution would be the growth of a community of which all the members have a living experience of increasing justice, fellow feeling, harmony and happiness." But the pattern which is emerging before our eyes bears few marks of Gandhiji's Sarvodaya."

F. C. Rodrigues

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