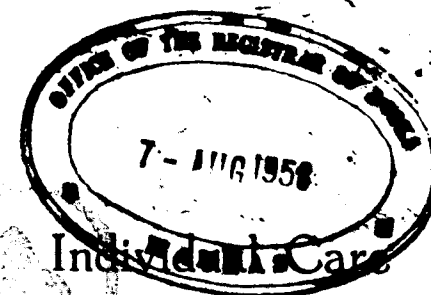


AUGUST, 1958

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In This Issue

Social Services inclusive of Education, Health, Housing, Welfare of Backward Classes, Rehabilitation, Social and Labour Welfare, have been considered an important section of India's Five Year Plans. In the re-appraisal of the Second Five Year Plan, the expenditure on Social Services has been pruned by Rs. 82 crores to a total amount of Rs. 863 crores, a reduction of just less than 10%. Does the cut in expenditure signify a lack of appreciation of social services in the mind of India's Planning Commission? This is not likely since the Commission is quite aware of the fact that "during periods when large-scale industrial programmes are undertaken, it is essential to provide adequately for the development of social services, so that disparities in opportunities and in living conditions do not widen, and larger numbers are enabled to take advantage of the new developments."* It must be realised however that besides the monetary aspect, there are the human and personal aspects of social service which need to be greatly emphasised. The intensely personal element in social service

* Appraisal and Prospects of the Second Five Year Plan, pg. 90.

of all kinds requires distinctively human traits and qualities, the fruit often of much self-control, self-sacrifice and high idealism. This is not easy to find, because the motivations for such noble service are being undermined by the advance of our technological civilisation. Even the success of social service tends to be evaluated in terms of material advancement, when what really matters is personal development and self-realisation, the happiness of the individual within the community, and the welfare of the community itself.

Child Welfare

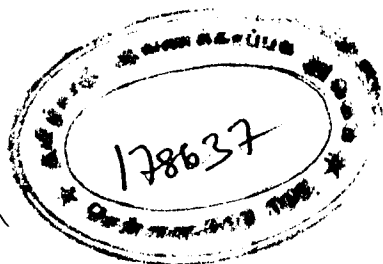
The need for such personal and individual attention to one's clients, even if they be little children, is vividly explained in the article on *Individual Attention in Care Institutions*. The author has had personal experience in evaluating the advantages of the Group system in orphanages.

Old People

In a similar strain, the author of the article on 'Old People' points out that the main problems of the older generation in our days of human longevity are psychological rather than physical. The tender care and personal attention of the social worker are as necessary as monetary security.

Criminal Behaviour

A sociological analysis of criminal behaviour forms the subject matter of an interesting compilation that relies for much of its information on the 'Action Populaire' Review of February, 1958. The aim of the article is to acquaint our readers with social thought on the European Continent.



The Editor

This Side and That

Strikes

The port and dock labour strike which paralysed the six major ports of the country in the second half of June was a portent on an all-India scale of the organising power of trade-unions. Ships carrying food and other essential cargo were not spared, and the country was at the mercy of the strikers; a consequence that sharply cut down all sympathy with the All-India Port and Dock Workers' Federation which led the movement.

The public is well aware of the paltry conditions of dock labourers, and readily sympathizes with the casual worker. The grievances had been ventilated and largely vindicated in the Choudury report; but the Committee itself had been unable to make distinct recommendations for each and every category and grade of workers and had been unable to finalise a complete schedule of pay-scales. All the world over dock labour is liable to poor conditions, but in India special circumstances complicate the situation. Bombay, Madras and Calcutta are administered by autonomous corporations, and a settlement could not be arrived at in all fairness without the agreement of the three port trusts. As to the other ports they are directly administered by the Central Government and their scales of pay cannot be altered before widespread consideration be made of all possible repercussions of any change for the five million and a half employees of the Centre.

A date in mid-July had been fixed to hold a conference between the Government and the Federation's representatives for a full discussion of the points at issue. Could not the workers have been urged to have patience for a few weeks? Why was the Federation in a hurry to declare a strike which threatened the national prosperity and endangered the suc-

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cess of the Five Year Plan? The Minister for Transport pleaded for patience till that date; he was met with a stubborn refusal. Some days later the Federation had an interview with the Prime Minister and was given a like plea for patience; it then veered round and called the strike off. Why that sudden change of front is a secret lying deep in the bosom of the Federation's leaders. Incidentally a point calls for attention: the Cochin strike was called off long before all others; the Red-controlled Cochin unions showed they were not keen on embarrassing their Red-controlled Government. In other harbours the Communist unions proved unenthusiastic in the strike movement; possibly the set-back they had recently received at Jamshedpur had sapped their courage and depleted their resources. Let the workmen be aware that workers' solidarity is not always based on professional union and interest among the Red leaders.

A Tear in the Sheepskin

After their conference at Amritsar, the Comrades had grown effusive in repeated declarations of their new faith in parliamentary democracy and their staunch allegiance to the Constitution. But recently the high-priest of "constitutional communism" shocked the credulous when he went out of his way to state his views on the proper role of a parliamentary opposition in Kerala. The opposition was invited to develop "an attitude of mutual struggle and mutual criticism with a view to mutual correction in the interests of the nation as a whole"; in short an attitude of responsive co-operation in the debates. But there was to be no question of the opponents of his government opposing the party in power and forming a coalition that might lead to an alternative government by democratic means. If the opposing parties persisted in their anti-communist moves, there would inevitably arise a policy of mutual annihilation and a national tragedy like the civil

war in China. Such a threat was ominous. It was either a warning that anti-communists would be liquidated in time, as they say in Russia, or that a civil war as in China was on the cards. Was this a piece of political blackmail or was it an outburst of inner designs? Why should not anti-communists or non-communists join and form a united opposition? Is such opportunism to remain the Red monopoly in any other state? Is the relaxation of law and order since the Red advent in Kerala a preparation for the emergency of a civil war? Have not the opposition parties in Kerala the right to associate on the basis of their common faith in democratic values and liberties? Is not such a right inscribed in the Constitution to which the Amritsar delegates pledged themselves? It looks rather as if the Amritsar sheepskin got torn off at the elbows and the old wolf was shown in undemocratic patches.

University Life

The Mudaliar Committee's report on conditions in the Banaras University shocked public opinion and roused the anxiety of all patriotic hearts about the state of university life throughout the country. The Presidential ordinance ordering radical changes in the Banaras Hindu University Act reveals the official estimate and concern about student youth. The Mudaliar Committee made a thorough investigation and brought to light a situation which was appalling. Endemic indiscipline, teachers' behaviour involving moral turpitude, jobbery, corruption, nepotism so widespread as to have changed the seat of learning into a cesspool.

What make matters worse is that this scandalous state of affairs is due to the higher levels of University life. "Teacher-politicians dominate in all affairs and when it is felt by this group of teachers that there is a certain amount of unrest among the students, they act as agent-provocateurs". "In-breeding in the selection of teachers",

"dominance of teachers in determining the success in examinations", and appointment of external examiners of a like calibre reveal the existence of pressure groups which bring into question the value of Banaras degrees. The Principals of Colleges themselves were not spared owing to the objectionable ways in which they distribute their patronage; the University Court and the Executive Council were blamed for gross dereliction of duty in allowing the control of the University to pass into undesirable hands.

One would have expected the Banaras University to become a model as it is one of the four under the direct responsibility of the Central Government. But matters stand on a different footing. It is however thought that State Universities also call for the investigation of Committees as efficient and realistic as the Mudaliar's. Hardly is there any place where student discipline is normal, where politics do not hamper academic life and where standards have not steeply declined since independence. The problem is urgent; all manner of trends work havoc among the youth, novel ideas and moods allure them away, politicians of all colours lead them astray, and the uncertainties afflicting our youth elite demand the closest attention and remedial care.

Women's Work

When discussing feminine labour it would be wrong to ignore the general principle that the first task of a mother is at home and that it is a wretched state of affairs if economic conditions compel mothers to leave home and children for factory or office work. But in the case of other women, spinsters, celibates, divorcees, and all of like status, financial considerations as well as vocational aptitudes indicate out-of-door occupations.

With the new techniques, the necessities of standardisation, and many tasks like telephonists, steno-dactylogra-

phists, teachers, nurses, and others in offices and administrative posts call for feminine talents which display their natural speed and dexterity. In a fair number of technical jobs woman shows herself superior to man on an average, and it is proper that her special capacities be given suitable education and opportunities. Between man and woman, there is equality of nature and diversity of functions, even if psychological studies have not yet sufficiently analysed and ascertained this functional diversity. In any case, one can only deplore the case with which Sovietland a priori denies such differences.

Psychological considerations usually command a woman's choice of a career; they also explain why many of them renounce marriage or reluctantly at marriage abandon a job, which they take back as soon as the children's education is provided for to a large extent. They become aware of the part they took in group life and realised it as a vocation. Is not this the case of several who acceded to posts like engineering, office directors, embassy secretaries, and so on? Did not such avocations balance the attractions of home life? And would not society be the loser from their resignation?

Social life, understood in its broadest sense, i.e. at the national or professional level, gives women a call which is hard to resist. Is not the woman's presence in trade-unions or in political assemblies desirable to improve public atmosphere? Are not women's intuition and devotion to be mobilised as social workers, even if this were to imply a regular salary? Possibly were their share in national life better appreciated, they would give the nation that feminine touch which changes a house into a home.

A. L.

Individual Attention in Care Institutions

Most of the child welfare institutions in India especially those under Catholic auspices, are known and operated as 'orphanages'. However the majority of the children in these institutions are not orphans in the strict sense of the term. They are children whose parents, for one reason or another, can no longer provide for their care and education. They need help from outside their homes, and their parents or guardians when faced with difficulties instinctively turn for assistance to the authorities of the orphanages, especially if they be Sisters. Thus it has come about that the so-called orphanages are institutions for the neglected, abandoned, illegitimate and poor children.

Responsibility

By accepting to look after such children in care institutions, the authorities assume a threefold responsibility. First there is the moral responsibility in regard to the upbringing of the child, so that the child should grow up into a well-behaved and honest, sincere God-fearing individual. Next there is the responsibility towards society so that through the training given the child in the orphanage, he should become a useful and loyal citizen. Finally there is the responsibility towards the child himself who expects from his new guardians all the love, security, understanding, care and education, he would have a right to expect from his own family. Briefly, children in a care institution should be given a complete preparation for the future. It is not sufficient to provide them with food, clothing, shelter and an elementary education. The child must be provided with all the opportunities for the full development of its personality.

Fulfilment

How can this be done? By striving towards a higher standard of institutional care through the introduction of a more effective programme known as individual attention in care institutions. It is a type of care that is based on the creation of a family atmosphere. The orphanages should become substitute homes where one finds love, security, freedom and understanding; homes where abandoned and neglected children can find the family of which they are deprived in their own natural homes. Family life is the most important experience that any child can have and the aim of the service in the institution should be to preserve, restore or create family life for children in whose circumstances it is threatened.

The Family

The current conviction in child care is that no child should be removed from its own home except as a last extreme measure. Workers are convinced that each child needs to be kept in its own home and that its own parents under normal conditions are best equipped to give it love, affection and a feeling of belonging. This feeling of being wanted, of meaning something to other people, of having a place in the scheme of things enables a growing child to develop those feelings of security in itself that count for so much in making adjustments to other people. Neither can wealth nor its absence necessarily determine these feelings. The richest home may starve a child emotionally. A family, short of material goods, may yet have all the richness of feeling and response with which to endow a child during its critical growing years.

Despite efforts to keep members of the family together, there are situations in which separation of the child from its parents becomes necessary. In such cases the child may have perforce to be sent to an institution. Examples of

such children are orphans, deserted children, abandoned children, delinquents, and others. But it is necessary to keep in mind that when the child is removed from home, it should be provided with a substitute home.

Rigid Discipline

In view of this desirable objective, it may therefore be suggested that first and foremost, it is advisable that the name of the institution should not in any way create a distinction between the deprived child in an institution and the normal child in its home. The very name 'orphanage' induces a stigma on the social and cultural life of the child in the institution. The name 'Children's Asylum' is even more harmful to the normal development of the child. In the West, the term orphanage is being substituted by the more affectionate word 'home'.

Similarly, the uniform in an orphanage labels the child as something apart. No child likes to be thought of as an orphan or illegitimate. Likewise the use of physical punishment in many cases brings about conformity only so long as the person administering it is present. Forms of punishment other than physical should be given for a specific reason and should be immediately applied. A problem child should be taken aside and corrected. The authorities should appeal to the child's reason and show the child the faults it has committed and the consequences of its faults. Generally a problem child will react much more favourably to such treatment than when corrected and punished in public.

Silence at meals, or meals in large groups at long tables, too much restriction in meeting parents, too little contact with the community, like spending the week-ends with the families, going out on excursions and picnics, going out shopping, etc. lack of home life experiences, like sweeping, cooking, washing, taking care of furniture, serving meals

and mending clothes, and above all relations with parents and other immediate members of the family, are details in the child's life in an institution that tend to deprive him of the atmosphere of the home he craves, and should therefore somehow be remedied.

Cottage System and Group System

It is obvious from the experience in orphanages that in groups which are rather too large, individual acquaintance with the qualities and weak sides of each one of the 200 to 300 characters which one has to form and reform, is a task which surpasses ordinary possibilities. That difficulty explains the failure of mass education. The child needs to feel that it is understood and loved; the impression of being only one of a crowd paralyses its efforts and gives rise to suffering for which it is unable to account, but which is real even among the smallest inmates.

Hence the Cottage system and the Group system have been introduced in institutions. It is sought through these systems to bring in and preserve the family spirit in the institution.

The Cottage system consists of separate homes. Each house forms a family under a housemother and her group of about 25 children. The groups are subdivided into smaller groups. Each family possesses in the home the necessary accommodation — dormitory, living-room, play-room, sick-room, dining-room and kitchen. The housemother takes up a great deal of responsibilities in her own unit. She looks after the needs of every child in her unit. The Cottage system however, though an ideal form of institutional care, is rather expensive and it will take many years before it becomes practical in India.

The Group system is more practical. It can be introduced into the prevailing institutions for child care without

any great change in the present building arrangements. The big dormitories, dining rooms, etc., can be rearranged or divided into smaller portions, so as to accommodate smaller groups. In the Group system the children are divided into small groups of 8 to 10 children, each group having its own leader and sub-leader. Groups are formed according to ages and interests. Thus there may be groups of children under 8 years; 8 years to 12 years; 12 years to 15 years. The number of children in each group must be flexible. The Director has the freedom to choose the number he wants in his groups but the number must be small. It is important to make the group members feel that they belong to a group or to a family. Each child, beginning from the group leader down to the youngest member of the group, should be given some responsibility, such as seeing to the cleanliness of the children, giving out the clothes, etc.

Group Leaders

One of the essential pivots of the group system is the group leader. He must be the child who is able to lead others. He must have a sense of responsibility and a sound character.

The responsibilities of the leader are varied and numerous. It is the leader who is responsible for his group during the time spent in the Chapel, the dormitory and during study time. He is given general charge of order and cleanliness within the sphere of activity of his group. When his group is at work, he must see that they keep orderly and restrained. In the dining room he has to see that good manners are observed among his group. At recreation he is on the spot to promote unity, a mutual spirit of give and take, and inspire the group with lively activity. Obviously these qualities are not easy to find in children at so tender an age. Therefore the choosing and training of leaders is a question of great importance.

To be a group leader, a boy or a girl must be at least 13 years old, or mature enough to guide others. They should have given proof of their moral integrity and sound character on previous occasions during their stay at the institution. They should also be sufficiently intelligent to take up their responsibilities and willing to carry them out.

Training Leaders

The training of the leaders is no easy task but it has to be done if the group system is to succeed. At group leader meetings, the aims of the group should be thoroughly explained to the leaders. They must know exactly the role they are expected to play as leaders of the group. When meetings of the entire group are held, the responsibilities of each group should be suitably emphasised, and the obligations of each member of the group both towards the group as well as towards other members.

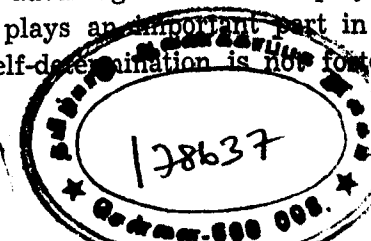
The actual training in leadership is given through the exercise of the required tasks of the leader and a sharing of responsibility with the Director in guiding the group towards its goal. Obviously the group leader will be in intimate contact with the Director, from whom he will receive the necessary guidance, correction and inspiration.

Since the group system helps in fostering self-determination in the way of extending to every child in the group certain spheres of responsibility, through its participation in the activities and programmes of the institution, it creates leaders or at least affords them the opportunity of appearing.

Self-determination

One of the big advantages of the Group system is that self-determination plays an important part in the life of the orphan. If self-determination is not fostered in the

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institution, the orphan will never be able to adapt himself to the demands of the institution nor to the requirements of society when he leaves the orphanage.

In Practice

In practice, the Group system requires that it be carried on throughout the day and not restricted to certain periods of the day or to certain functions of the institution. It must be applied from the time the child wakes up in the morning till he goes to bed at night. This implies that the children perform their morning ablutions and prayers in groups, that they take their meals in groups, that they even recreate in groups. The Group system is altogether against mass treatment; it is all in favour of individual treatment and the creation of family atmosphere. Each group is therefore given a special name, the name of some saint preferably, and it also has its own motto.

The Director

The vitality and the usefulness of the group system will depend in the last analysis on the character and quality of the Director or the persons in charge of the institution, if there are several. It is not so much the formation of the groups that is essential in the group system as the spirit that is infused into the group by the staff of the institution. This is conveyed through what is known as the 'Morning Word', the 'Night Word', the Leaders' meeting, the group meeting, and the special recreation and motto. On each of these occasions, members of the staff and especially the Director, will seek to enthuse the children with the right spirit by pointing out to them opportunities for their own improvement and development.

But much more telling than words is example. Since the group system requires the creation of a family atmosphere, the Director will have to take the place of father

or mother towards the child. It is to the Director that the children will turn in their joys and sorrows. And therefore the Director should not be so occupied with household or merely supervisory duties as to be unapproachable by the child. He or she must always be ready to welcome the child, especially when the latter comes from home after vacation. A quiet assured welcome back to the orphanage does a world of good to the child. Especially if the home is a broken one or an unpleasant one, the children expect to receive from the Director the sympathy, understanding, kindness and attention that their own parents unfortunately are unable to show them, either because they are dead or too selfish and unprepared or immersed in their own miseries. It is now known that children became naughty because they feel they are not wanted and that there is no one to sympathise or understand them.

The whole pattern and atmosphere of the orphanage greatly depends on the quality and character of the Director. If he is methodical, even tempered and good humoured, the children will soon adapt their own behaviour to his. His calmness and even disposition, for instance, in a crowd of shouting children will immediately restore calm and peace.

The atmosphere of the institution can be affected by the amount of give and take there is between the Director and the children. Children are often eager to do little jobs for the Director and they should be given the opportunities. They should be allowed to share in the responsibilities of maintaining the family atmosphere in the institution. If there have to be rules, they should be just sufficient to make the running of the home smooth and these must be obeyed. If the children are happy, the need for punishment will scarcely exist, even though all normal children are up to mischief from time to time.

Independence

As in the home so also in the institution, the child should be helped to achieve self-control and self-responsibility. The child from an institution will one day be called upon to make his own choice, to face reality, to accept the inevitable discipline that life imposes and to perform tasks that are both hard and disagreeable. Hence the task of the Director will be to help his charges to conform to the reasonable and necessary demands of their social world and to face and solve their own problems.

This is possible in an institutional setting by allowing the children to live co-operative lives, — the kind of life they will have to live later on, when they have attained adulthood. To do this the child needs ability to get along with and to work with other people wherever he comes in contact with them, — in the playground, the orphanage, the school, the community. He must learn to play the game and participate in group plans. If he is to do this successfully, he must be given practice in sharing group responsibilities.

Children learn their first lessons in co-operative living by sharing family tasks and responsibilities. It must be remembered however that this consists of something more than just drying the dishes and cleaning the floors, important though these are in the smooth running of the home. Beyond sharing such tasks, children need to grow to feel that they are useful members of their big 'family', the institution, that they have contributions to make to group living. The child can be made to feel responsible for the tasks by giving him a chance to plan the simple work or duties, by making him realise that unless he does his share, the work will not be complete. He must be encouraged to set a standard of performance for himself and check his work according to that norm. Children enjoy being fellow-workers and planners.

Failure

Failure is an experience that is the common lot of all humans. Early in life the child will meet situations too difficult for him to cope with. However the child should not be spared such experiences but be taught to analyse them, to persist in the face of difficulties, and to accept the responsibility for his own failure.

Similarly, the child must be helped to develop confidence in himself, and get rid of his inferiority complex. This feeling may be induced in the child by reason of unfavourable comparisons with his brothers and sisters or with other children of his own age. But the child must learn to cope with his own handicaps, and a little praise occasionally can help quite a lot to assist the child to taste the first fruits of success, after which every future attempt will become easier.

Finally, the child must be given opportunities to make positive choices in regard to clothes, kinds of play, kinds of playmates, etc. Occasional decisions by the child should be permitted with the help of an adult however because the child cannot always choose intelligently. He should even be encouraged to discuss his interests with other children.

In this way the child will learn to think and express himself and thus prepare himself for future adjustments to adult life. Obviously such opportunities for choice and learning are normal to the daily life of the child in any family. But in an institution conducted under a rigid regime of rule and regulation, it is hardly possible for the child to develop all these latent powers, and therefore failure to adjust himself in later life to the needs of society becomes chronic among such children. The Group system, however, by fostering individual treatment and creating opportunities for self-determination goes far to securing for the child occasions for self-development and responsibility which prepares the child in a far greater measure for successful living in adult society.

M. Eanswida

Old People

Man is growing old and mankind is waxing young. Our modern civilisation is a youth civilisation. Never before was youth put in the ascendant as nowadays. When a man dies between fifty and sixty, people talk of a premature death. Formerly maturity was situated between thirty and forty, now that age is still within the late youth period. Our modern popular heroes are the sport champions and the film stars, all of them having reached glory before the forties, with champions retiring at thirty-five. The world's mood is for advance, progress, growth, development, all words associated with the idea of youth.

Mankind means to keep young, or at least youthful. Nations dream of a new youth for a new world. Yet on closer examination, one can observe that there is a universal tendency to lengthen the period of formation of the child and the adolescent. School training and university education are prolonged year after year. There are still many youngsters who begin their working life at fourteen, but everywhere the tendency is to prolong schooling till fifteen; Switzerland has made it obligatory; other nations which discuss the point discover that the actual practice has made the obligation more or less superfluous. And after school, there are years passed in professional classes, or in universities. With diplomas of special studies being required for all sorts of posts and professions, were it only for a skilled labour status, with extra years of special studies after a general university course, our youths enter life later than formerly. The same phenomenon is apparent for girls. Formerly they married at the age of fourteen, and in some countries even earlier. At present, schooling, even university courses, tend to postpone the age of marriage, and there is an increasing number of girls who settle down in life only at 20, 25, or even later.

At the same time, new methods of education, and new moods of thought favour initiative, personal responsibility and independence in child and adolescent, all suggesting a craving for vitality. Entering life later than formerly, the human being keeps a youthful manner and feels younger much longer than fifty years ago. The daily language reveals this way of thinking. The juvenile delinquents of 16 to 18 are called a gang of kids, the thirty-year old couples are said to be young, the man of forty is still one that has to come up. Man is a full adult at thirty, mature at forty-five and old at anything between sixty and seventy. Maturity comes only with life's responsibilities, profession, marriage. As long as the period of preparation is on, lightheartedness and lightheadedness are not uncommon. And as youths hope to live till the age of one hundred, or one hundred and twenty, they feel they begin life when they reach thirty, the age at which men began to feel getting old in those days when the majority of people died between forty and fifty.

Medical progress has pushed back the time of death; it has also kept the people in better health, prevented still births, cut down infant mortality, and toned up the living conditions which economic advance largely improved whilst scientific inventions day after day increased the power of man over nature and opened vistas of untold prosperity.

Elderly people themselves have imbibed that same spirit of youthfulness. They feel younger than in former decades, they are afraid of looking old. In olden days, people who were in professions which demanded respect, like magistrates, doctors, teachers, put on wigs which added to their apparent age; those who had a public job made it a point to acquire a serious mien and a slow deportment; they were even prone to appear bending under the weight of their years. Wisdom was taken as being directly pro-

portional to the aged appearance. At present their psychology has changed. They rehabilitate their white hair with judicious loans from juvenile scalps, ginger up their walk and keep erect as long as possible. In olden days, a clear sign of old age was the loss of one's teeth, with the nose making an effort at joining the chin and simulating a nut-cracker. At present, to the milk and the adult teeth, science has added the third dentition which in the Victorian era was plainly called "false teeth", later was named denture, and might now be known as "oral rearmament". Man wants to look fit for the life struggle. Of old, wrinkles were premature and deep but now thanks to a better health more than to artistic face-uplift they tend to appear late; of old, aged people made it a point and a nuisance to talk of their health morning and evening; now they avoid such an un-welcome topic; they keep their appetite longer and their stomach in better shape, they watch their blood-pressure and so avoid many little miseries. The number of jubilarians increases year by year, and they protest against what they consider premature retirement. Old people keep younger, and their number is on the increase. They even have become so numerous that they have grown obvious to the younger generation, and their number has lead medicine to develop a new science, gerontology, or geriatrics, and called the attention to the problems of old people. Many are still active and easily get demoralised at doing nothing; their strength and goodwill could be utilised, and even should be utilised in those countries which show a fall in natality and in mortality.⁽¹⁾

Problems of Old Age

Old people have become so numerous thanks to public hygiene and health services that what is called the active population is gradually decreasing, and made to support an

(1) Cf. *Physical Problems in the Employment of Aging Men* by F. Legros Clark. Intern. Lab. Review. Oct. 1957.

increasing number of non-workers. The percentage of the under-twenties and of the over-sixties was 30.1 and 16.1 respectively in France (1953), 29 and 15.6 in Britain, 30.4 and 15.1 in Switzerland, 30 and 14 in Norway, 37.4 and 11.6 in Holland, to quote a few cases. Were those trends to continue, the active population would have, in another fifty years, to support the older half of the nation.

A second problem arises from the fact of the unemployment which hits not only the pensioned or retired people (state laws usually fix an age-limit for jobs at 60 for women and 65 for men) but also people below those limits. Whilst there are many over sixty who are included in the active population as owner-cultivators, shopkeepers, etc., a fair number under pension-age are found among the unemployed; the percentage of people between fifty and sixty who are unemployed may reach fifty; and the period of their unemployment is much above the average. Losing a job at fifty is courting disaster and joining the ranks of the jobless old people, who call for public assistance. With the increasing progress of modern technique, the numbers of workers retrenched for technical disqualification grow alarmingly and severely hit the older sector of workingmen.

Even supposing that social and economic reforms are achieved, the main problem of old people remains: his fate in society.

His health first of all. Special diseases are old people's diseases: arteriosclerosis, and heart-troubles, cancer, diabetes, rheumatism, which diseases call for constant attention and care and demand an ever increasing accommodation in clinics, homes, and hospitals, special diets, nursing attendance, and rising medical costs.

Another affliction of old age is demoralisation. Old people are often enough sullen, depressed, gloomy. They

feel that since they do not work they have hardly a right to live, they are depressed as they have to reduce their level of living, they feel humiliated because they need the help of others, even of the state; their savings may have vanished, owing to the sickness of wife or child, accidents, or unwise investments, etc. Yet from the reports on several enquiries, the most hurtful feeling which clouds an old man's outlook is the sentiment that he is ignored, left on the margin of society, and treated ungratefully by those he has helped, even those he brought to life, nurtured and placed in society. Apparently the nearness of death does not obsess or frighten old people; their main worries are health, and the feeling of being useless and isolated.⁽²⁾

Social Assistance to Old People

The assistance to old age is commanded by its physiological and psychological needs. Medical service is obvious, but moral assistance and rehabilitation demand tactful psychology. Many old people who cannot adjust themselves to their new style of life disappear in a short time. Others accommodate themselves to their new conditions pretty easily. If they have the means, they travel, they visit all the exhibitions, assist at all the concerts, or frequent the libraries of the neighbourhood. Others potter about the house, try their hand at gardening, resort to quiet hobbies; and during the long winter evenings replace the summer walks with some reading or tease the radio. All that works pretty well as long as eyes, ears and legs are more or less in good shape. Soon, however, infirmities come in, bodily discomfort hampers movement, isolation is daily on the increase. Few, very few could repeat what Papini, nearly blind, nearly voiceless, paralysed, could write thanks to his stubborn courage and spiritual sense: "I always have the joy of being able to hear a friend's voice, the reading of

a fine poem or of a good story; I always can enjoy the melody of a song or some symphony which brought me a renewed warmth. And all that is nothing when compared with the divine gifts God has maintained in me: faith, memory, intelligence, imagination, a passion for meditation and reasoning...., the love of my family, the love of my friends, the capacity to love". But, of course, Papini, if a great example, was also an exception.

For the vast majority, positive assistance and even social reform are needed to meet the specific needs of old age, particularly remedies to their feeling of uselessness and isolation. Pecuniary help from the State is welcome, but as it is always tied up in red tape and is anonymous, it appears less human, and will never satisfy the moral needs of man. At this point one may single out the human deficiency of the Welfare State, which may be bountiful but lacks the human touch and is never a service from person to person. The first solution to the problem of old age must be found in the family surroundings.

As Cardinal Griffin, Archbishop of Westminster, recalled: "Respect for father and mother is not a duty for children only. Adults are not dispensed from the duty of looking after their parents, even if marriage brings in new responsibilities". Not that he implied parents to take their parents in their homes, but that they had to see they were provided for, and not to abandon them to outsiders. Under modern conditions, married couples have really no shelter to offer in their flats and tenements, whilst old people stick to their own small houses and leave no room for a spacious shelter for married children. The problem of old age is directly linked up with the formidable problem of housing.

On the other hand, above whatever level be provident fund, pension or allowances coming from the State, there is

⁽²⁾ Cf. *La Revue Nouvelle*. Nov. 1956.

ample room for public and private charities, but these are not always equipped to seek and meet each and every case of misery, cases the family should single out for attention. Besides almsgiving, there are other services which could help old people. Part-time work could be given to the most active among them, especially work that can be done at home; since the law in many countries prohibits normal jobs, people above the fatal sixty-five prefer a home-job. Services could be organised to do or help the cooking of old people, to clean their rooms, to see to their laundry, etc. All such services are genuine charity, real relations from person to person. At times what old people need is suitable information; how many of them do not know how to get about it when their pension has been delayed or cut down, they do not know how to answer inquiries, etc. An information service is what they need most.

Towards a Solution

A more fundamental reform regards the housing of old people. Up to now society has been pleased with the Homes for Aged which private initiative built and maintained, like the Homes run by the Little Sisters of the Poor. In course of time, municipal or governmental goodwill followed suit. Their size and organisation have been discussed, f.i. by the Caritas Catholics. Recent social advance has suggested large-scale reforms. Some social planners suggest homes of limited size (thirty to fifty beds) with particular attention to privacy (separate rooms for single men or for married couples). Bolder still is the plan of erecting a common building for central services, surrounded by private small houses. Boldest of all is the plan of allotting the large institutions to old people who are invalid and resourceless, and building small self-contained houses for the elderly people who shun community life, remain more or less valid, and have means of subsistence. The present tendency of legislation is to pension everybody at 60 or 65, (barring

of course the legislators themselves since there seems to be no age-limit for Parliamentary work. At the pensionable age, people discover that they are left alone in specious houses whilst newly married people rearing a family are finding no lodging, at least no suitable lodging. Hence a redistribution of housing accommodation is desirable; and the quickest and cheapest solution would be building small houses for the elders. This would multiply individual houses which favour liberty and personality. The site of such houses is suggested by a social phenomenon which has been recently noted. Juvenile delinquency is greater, not in what are called the "popular quarters" but in the newly built quarters; daddie is away, mummie is often at work, and the children and adolescents are without supervision; hence the advantage of having elderly people, if not at home, at least in the neighbourhood. Such a plan of mixing small houses for old people and large houses for regular families would be a double blessing; it would give the old people some reason to live, and the families a protection against possible delinquency.

The above notes, taken from several social writers and confirmed by the Congress at Merand (Italy) in September 1957 suffice to show that the problems of old age are complex and delicate; they are not merely economic, but more largely psychological and spiritual. It is only an economy based on a materialistic philosophy that could simplify the problem of men: selective abortion before birth, judicious euthanasia at the age of pension. Happily materialists are not so materialistic as they pretend. Happily, for the old folks!

A. Lallemand

Sociology and Criminal Behaviour

"Social Defence" inspired by a genuine respect for the human person brings out the paramount importance of a realistic and true knowledge of the personality of the criminal. The same interest in this human aspect of the criminal problem is manifested in recent developments of that part of sociology which studies the problem of crime. Here too the point arrived at is the outcome of a long series of attempts to discover the fundamental causes and factors determining criminal behaviour. The different steps leading to its solution are traced by M. D. Szabo, professor of Sociology in Paris and Lyons⁽¹⁾. The study of crime, he writes, since it is part of the study of the social phenomenon in general, has evolved along the same lines as the general sociological methods and theories.

Sociologists in the past mainly studied those social determinants which are exterior to the individual, that is they merely analysed the *criminal phenomenon*. Nowadays, however, they preferably explore the social elements of criminal behaviour, which implies the study of the *criminal personality*. The same evolution took place with regard to the method. In order to make out which are the factors constituting the milieu of criminal activity, appeal was made to geography, history, economics etc. Now on the other hand recourse is had to the sciences dealing with human behaviour.

Criminal Phenomenon till the 19th century

Crime has always been considered as a problem of ethics on the one hand and of penal law on the other. Only philosophy and jurisprudence made of it an object of study.

⁽¹⁾ D. SZABO, *La Sociologie dans l'étude du Comportement Criminel*, in *Rev. de l'Act. Pop.*, 115, February 1958, p. 164-174.

The juridical point of view clearly dominated this study of crime till the 19th century, limiting itself to those elements which in one way or another were connected with the repressive apparatus. No allowance was made for the motives underlying the actions, nor for the psychological and social circumstances which surrounded both the criminal and the crime. Towards the end of the 19th century, due to the general atmosphere of scientific determinism, the physiological and hereditary features of the criminal were submitted to an analysis and quite naturally considered as the ultimate explanation of his personality. It is the name of Caesar Lombroso which has to be mentioned here. His research work resulted later in the formation of the Italian positivistic school.

The Study of Social Conditioning

A further step was taken by E. Ferri who has to be considered as the founder of criminal sociology. In view of a systematization of the elements constituting the criminal act, he classified them in 3 categories :

1. *Anthropological Factors*. These comprise the somatic characteristics of the criminal, his mental constitution, his peculiar way of speaking (slang) and further all his social and biological particularities (race, age, sex, profession, social status, etc.).
2. *Physical Factors*: climate, nature of the soil, length of days and seasons....
3. *Social Factors*. Ferri refers here to the density of the population, public opinion, the ways of living and the religious convictions. He brings under this heading the family, education, alcoholism and the degree of industrialization. In short, all the collective currents bearing on the individual are analysed here ⁽²⁾.

⁽²⁾ E. FERRI, *Criminal Sociology*, New-York, Appleton Co., 1898.

Ferri considers the social factors as the most important with regard to the state of criminality. At the same time he affirms that a continual interaction takes place between the various kinds of factors. He further points out that there exists a constant relationship between each stage in the evolution of a society and the degree in which physiological, biological and social factors of criminality are present. He calls this relation the "law of criminal saturation".

Crime, a Socio-Pathological Phenomenon

Ferri's classification of the factors leading to the criminal act still remains valid where descriptive studies of criminal sociology are concerned. Emile Durkheim goes a step further, applying his own method to the problem of suicide. This was but one aspect of the more general problem of social pathology — the problem of the 'normal' and the 'abnormal' — which was constantly occupying his mind. ⁽³⁾

According to Durkheim crime is a *necessary* social phenomenon in this sense that it is found in any form of social organization. It is therefore at the same time a *normal* phenomenon for it verifies the criterion by which a phenomenon is called 'normal', viz. its frequency. It is however a *pathological* phenomenon because it presents itself only in a small part of the group. Criminality therefore can never be studied in the abstract. It always stands in relation to a particular society, a particular culture with its own individual characteristics.

The main contribution made by E. Durkheim consists in having brought out the fact that a pathological social phenomenon, e.g. criminality, cannot be considered as being merely accidental. On the contrary, it is a 'normal'

⁽³⁾ E. DURKHEIM, *Le Suicide*, Paris, Alcan 1930. — *Les Règles de la Méthode Sociologique*, Paris, P.U.F., 11th ed., 1950.

feature of society itself, a part of its culture, a necessary result of the regular functioning of the social order.

How does Durkheim conceive of this constant relationship between the pathological phenomena, viz. criminality and a particular culture? In this connection, he makes use of the term, '*Anomie*' by which he means that between the frequency with which a certain phenomenon occurs in a particular society and the regulating activity of that society there exists a more or less constant relation. In place of '*anomie*', modern terminology has invented the phrase, 'Social Control' which in its different forms and manifestations emanates from various collective currents prevailing in a society and at the same time moulds the individual behaviour of its members. The role of this '*anomie*' is more clearly defined by A.M. Rose. When members of the groups which compose society are not fully integrated they can only imperfectly foresee the behaviour of the other members of that society. This follows from the fact that they have insufficiently assimilated the cultural values this society stands for. Now here we have a situation which favours criminality. These members in fact do not share the same values with the members of the other more integrated groups of that society. Therefore they do not submit to its rules nor to its norms of behaviour. A state of "Social Disorganization" follows with its various conflicts and opposing tendencies. As an example of this we have only to call to mind the ethical and religious 'melting pot' of American cities which are in such a partial state of "Social Disorganization" resulting from the heterogeneity of values prevailing in these communities ⁽⁴⁾.

⁽⁴⁾ A. M. ROSE, "Social Disorganisation", in *Theory and Method in the Social Sciences*, Minnesota University Press, 1954.

The points made by E. Durkheim can be summarized as follows :

1. Criminality as a 'normal phenomenon' belongs to the structure of society as such and is inherent in its functioning ;
2. Since criminality results from the great collective currents prevailing in society, its existence and relations with the social structure as a whole are permanent in character and can therefore be the object of a scientific study ;
3. From this it follows that criminality as a social phenomenon has to be understood and analyzed, not in itself, but in relation to a particular culture of time and space.

Criminality, a Socio-Cultural Process

After this short review of Durkheim's ideas, it will be easier to understand the principal theories held by E. H. Sutherland whose ideas during these last 25 years have strongly influenced policy in the field of criminal sociology in the U.S.A. ⁽⁵⁾ The student of criminal behaviour, he maintains, must start with the following postulates :

1. The environment and background in which criminal behaviour appears does in no way differ from that in which normal behaviour is met with.
2. Both criminal and normal behaviour draw their origin from our entire social system consisting of a variety of associations. In both we find groups, cliques and more or less permanent unions among the members.

⁽⁵⁾ E. H. SUTHERLAND, *Principles of Criminology*, Boston, 1939. Cf. also A. L. Perterfield and R. H. Talbert, *Mid-Century Crime in our Culture : Personality and Crime in the Culture Patterns of American States and Cities*, Fort Worth, L. Pottisham Foundation, 1954.

3. In this system develops the personality of the criminal. Attitudes towards 'infractions' of the social code, are determined by the ethical principles of the surrounding cultural milieu. According to these norms, theft, for instance, may be considered a *normal* act.
4. The individual characteristics of the person growing up in a criminal milieu will influence the development of the criminal personality only in so far as he maintains a more or less close relationship with the surrounding criminal environment.
5. Social disorganization, i.e. the splitting-up of a society in different conflicting sectors and the decreasing cohesive effect of the total culture resulting in the appearance of sub-cultures is the main cause of criminal behaviour. This can only be explained by reason of such conflict between cultures.

The definition of crime logically follows from Sutherland's views on criminal behaviour. Crime according to him is any infraction committed by an individual of the rules which are in force in his cultural milieu. This definition made Sutherland discover crimes which were not codified in the penal code. Thus he wrote about the 'white collar criminality', which comprised actions in contradiction with the normal rules of conduct accepted in milieux enjoying a high standard of living. The only difference between these violations and crimes consists in the absence of a sanction.

Importance of Psychological Factors

Besides these socio-genetic features of the criminal act, there are the psycho-genetic characteristics which are equally important for the understanding of criminal behaviour. Indeed they account for and explain individual

behaviour within a socio-cultural framework. We come here to the problem of *motivation* of the criminal act. Neither biological nor socio-cultural conditions can replace this ultimate motivation interior to man. E. de Graeff, professor at the University of Lovain, rightly remarks that 'sociological causes' only lead us to a point where we face man himself. (") Why did X give in to his criminal urges while his hereditary dispositions were the same as that of his twin-brother Y? While de Graeff distinguishes the study of the criminal act from that of the criminal, he admits the need of both these approaches, provided they compliment each other.

J. Dollard has tried to systematize the motives for criminal behaviour in a so-called Psycho-sociological theory, built on the hypothesis that 'all kind of aggression has to be ascribed to *frustration*. To explain criminality, which is a kind of aggression, still another concept is required which he calls *anticipation of punishment*. By this he means the fear of punishment which again is a particular type of aggression exerted by the pro-social forces against the anti-social forces of society. In the light of these two notions, Dollard re-examines the supposedly crimo-genetic factors. He comes to the conclusion that criminality depends on a dynamic relationship between frustration and anticipation of punishment. If the degree of frustration in a society is low, then also the degree at which criminality is present will be low. A high degree of frustration however will not entail the same high degree of criminality if the anticipation of punishment is equally high. (7)

(6) E. de Graeff, *Introduction a la Criminologie*, Bruxelles, Vandenplas, 1946.

(7) J. Dollard, *Frustration and Aggression*, New Haven, Yale University Press, 6th ed., 1947.

Analysis of Criminal Behaviour

By way of conclusion, Mr. Szabo briefly indicates which factors are to be analyzed in view of a study of criminal behaviour. They pertain to a threefold level :

1. *Culture*, which comprises the study of the values and norms of social behaviour and also the significance of human actions ;
2. *Society*, and social structures implying also the demographic characteristics of the population ;
3. *Personality*, for the sociologist seeks to find the social causes that motivate the criminal act and considers them as the manifestation of an individual's pre-ordained characteristics and at the same time places them within the limits and norms of a given environment.

Criminal behaviour is therefore at the present moment considered as a manifestation of a conflict between cultures and a deviation from the cultural norms in force in a particular society. The present socio-cultural sciences have done away with this division, of the collective and the individual aspect on the one hand, and the descriptive and normative aspect on the other. Thus they have arrived at a closer understanding of criminal behaviour, entailing vast and promising consequences in the field of criminal prophylaxis.

J. B.

The Pope Speaks

THE CHRISTIAN AND THE WORLD COMMUNITY

(An Address of Pope Pius XII delivered during a special audience granted to the six hundred delegates to the Eleventh Plenary Assembly of the International Movement of Catholic Intellectuals, April 25, 1957).

You have come to the centre of Christianity from all parts of the world, beloved children, for the Eleventh Plenary Assembly of the International Movement of Catholic Intellectuals, and your first thought was to greet the common Father and ask his blessing and encouragement for your work.

We are very pleased to grant this request and are happy to receive you during the season of the radiant joy of Easter.

Your many delegations, which represent the sixty-four organizations affiliated to Pax Romana in its oldest branch, a magnificent international elite of all professions, are accompanied by the executive committee of the students' division. This group is both youngest and oldest, because it gave birth in 1947 to this international movement which today celebrates its tenth anniversary. We welcome you all most cordially.

The intellectual in the international community

To sum up and complete the many topics touched upon in your previous meetings you have chosen for your theme this year a timely and important subject: the place and role of Catholic intellectuals in the international community as it is now evolving.

Eminent speakers will undertake to highlight the principal aspects of this subject during your meetings; meanwhile, you have asked that We say a few words on the subject by way of introduction.

In response to your filial request, therefore, We intend to take a look, along with you, at the world community as it is now evolving, in order to recall what it should be, in the light of reason and faith, and to clarify for you the attitude which you should have towards it.

International organization

For the past few years, men and nations have watched with astonishment and anxiety the swift development of international organization. Even though they may take some consolation from the wonderful material, intellectual, and social progress being made in some areas of human relations, they cannot help but be apprehensive lest the unity toward which the world is moving so quickly be accomplished by violence, and lest the most powerful groups attempt to impose their sovereignty and world outlook upon all the human race.

This uneasiness has been increased by the knowledge that, in the event of a world conflict, modern weapons are capable of producing overwhelming disaster. For this reason some have asked whether the world's rapid progress is not hastening the human family towards catastrophe or tyranny. And there are also people, like yourselves, who are aware through faith of that great and eternal drama of the salvation of souls, and feel a deeper need for light and certainty.

How could Christ's Vicar not hear this appeal, then, and bring to the anxious world once again the strength of Catholic truth?

Union of hearts and minds

Delineating the role which certain persons are expected to play in the world community as it is developing, We must first of all recall the highest end, the one to which all others are subordinated. The final court of appeal for the choices and decision of a Christian must always be the will of Christ.

The Saviour became man and gave his life "to gather into one the children of God who were scattered abroad" (John. 11,52.) He wished "to be lifted up from the earth" (John 12, 32) on the cross, that He might "draw all men to him," and to unite them under his leadership in "one fold and one shepherd" (John 10, 16 ; I Cor. 15-28).

A Christian, consequently, cannot remain unmoved by international developments. As he sees the pressure of events giving rise to a more and more strictly defined world-community, he knows that this divinely willed unification should result in a union of hearts and minds in a single faith and love.

Brotherhood of man

He not only may, but must work for the accomplishment of this growing community, because he has at hand an incomparable light and strength, the example and command of the Divine Master. All men are his brothers, not merely because of their common origin and participation in the same nature, but in a way which is yet more striking -- in their common vocation to the supernatural life.

Relying on certitude such as this, the Christian reflects on how earnestly God "wishes all men to be saved and to come to the knowledge of the truth ; for there is one God, and one Mediator between God and men, Himself man, Christ Jesus, who gave himself a ransom for all" (I Tim.

2, 4-6). The revealed truth with which this text deals has been entrusted to the infallible magisterium of the Church, but it is also the heritage of the Catholic community which takes nourishment and life from it.

The Church gives to the faithful a frame of reference, a norm whereby to judge men and interpret events. It is your duty, dear children, to make this frame of reference your own and to investigate its strength and beauty ever more profoundly, weighing and evaluating its cohesion and depth. Let it be, in a real way, the light of your minds, the source of your activity, the refreshment of your souls.

The sphere of action

On the other hand, you are not isolated research workers or autonomous speculative thinkers ; you are Catholic intellectuals. To say this is to say that you have a universal social responsibility for all that concerns the spread of Christian truth and its concrete application in all areas of activity.

By the authority which your learning and professional competence confer upon you, you constitute both a challenge and a response to those around you. By virtue of your Christian vocation you are a light which attracts -- which no one can reject without implicitly condemning himself, if what he rejects is the true light of Christ. This reservation which human imperfection always justifies to some degree, nonetheless mitigates the total responsibility of Catholic intellectuals in the confusion of a society which too frequently puts aside essential questions, whether these be of current affairs or of more universal application to the political, social, or cultural orientation of a country or a continent.

Levels of cooperation

Does this forbid cooperation for the good of the community, in institutions where God is not recognized ex-

pressly as the author and lawgiver of the universe? On this point, we must distinguish between various levels of cooperation.

Without by any means forgetting that his goal is to contribute to his neighbour's salvation, the Christian must be ever mindful that the establishment of God's Kingdom in men's hearts and in social institutions very often requires a minimum of human development, a simple demand of reason to which a man normally assents even if he does not have the grace of faith.

For this reason, the Christian will always be ready to work for the relief of every material distress and for the development of some common basis of knowledge. In a word, he will be diligent to achieve the betterment of the poor and the disinherited. And in this way he will be certain of fulfilling a great obligation placed on him by collective charity, that of clearing the way to a worthy life for many men and of thereby making their cooperation in common effort easier. All this will lead men to a better state of life, enabling them to look higher, to welcome the light and embrace the only Truth which can make them free (John 8, 32).

On the other hand, there are some people who already enjoy a certain degree of fame, and can use it to influence public opinion. These people will be aware of a greater responsibility, because truth is impatient of any admixture or impurity, and their cooperation in unstable undertakings might well be taken for endorsement of an unacceptable political or social system. But even in this area there is a vast field in which minds free of prejudice and emotionalism can create an atmosphere of agreement and can cooperate for the attainment of a genuine and worthy commonweal. All this is true because right reason is sufficient

to establish the rights of man, to realize the inviolable character of the human person, and to appreciate the prerogatives and limits of public authority.

The natural law

It is desirable, therefore, that Catholics cooperate in any undertaking which bases its activity on a theoretical and practical respect for the data of the Natural Law.

They will, in brief, look for some means of following these provisions unswervingly, and they will attempt to make their presence in any activity like the salt and leaven of which the Divine Master spoke.

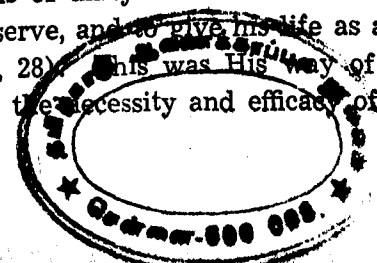
In any group which aspires to a humanitarian goal, they will find men of generosity and superior character, who can rise above material considerations and understand that any truly collective destiny for mankind presupposes the absolute value of the persons who compose it and the existence, outside of time, of that true society of which a world community can only be a reflection and resemblance.

Self-sacrifice

But we must stress one factor which is required in all spiritual formation: a very great self-sacrifice.

Surely, Christians are not surprised at this statement. Furthermore, it is a fact of experience and a logical necessity that genuine community demands community of sacrifice.

You will recall that the incarnate Son of God taught men the conditions of unity — He "who has not come to be served but to serve, and to give his life as a ransom for many" (Matt. 20, 28). This was His way of showing by His own example the necessity and efficacy of sacrifices in



attaining that level of the spiritual life to which men are called by their supernatural vocation: the formation of the unity of the sons of God.

Salt and leaven

Is it necessary, finally, to recall to you the victory and joy of Easter? You have, beloved children, a glorious mission to fulfill. Carry into a restless world the hope and peace which come from universal fraternal devotion.

Be the salt, without which there is a risk that everything will be spoiled and corrupted. Be the leaven, so that the whole mass may rise and the bread of human solidarity may come from a shapeless mixture of ingredients.

It is Our wish that through you everyone will come to understand that "it is better to give than to receive," more noble to serve than to be served, and that there is more joy in giving one's life for one's brothers than in clinging to it selfishly.

This is Our wish for you, and the grace which We beg from the risen Saviour for each of your associations and for your entire movement.

As a pledge of this wish, We grant you, in the fullness of Our Fatherly affection, the most ample and affectionate Apostolic Benediction.

Recruitment To Public Services

In the February, 1958 issue of *Social Action*, one of the conclusions of the Catholic Social Conference was expressed in the following terse sentences. "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 view of this sentiment, here are some facts to corroborate and at the same time further elucidate the situation regarding employment opportunities for graduate and non-graduate candidates of all communities.

Clerical Occupations

The recent Study Group appointed by the Government of India to enquire into the problem of 'Graduate Unemployment' has published some interesting sidelights on this issue. According to the report of the Study Group, "15,580 graduates were seeking work in clerical occupations of whom as many as 14,822 desired to be considered as clerks or assistants, 822 as Accounts Clerks, 102 as Stenographers, 66 as typists, 63 as computers and 5 as punch operators. *Prima facie*, this appears to be a waste of university education. It also reflects the state of the employment market as far as graduates are concerned. The fact that about 72% of them had only a third class degree, however, needs to be taken into consideration. The graduates seeking employment in all clerical occupations were also classified by the degree they possessed: B.A.'s 8702, — B.Sc.'s 3480, — B.Com.'s 2523, — M.A.'s 384, — M.Sc.'s 37, — M.Com.'s 111, — and 343 other graduates. This shows that 14,705 out of 15,580 graduates, or nearly 95% seeking clerical work, were graduates holding a Bachelor's degree in Arts, Science or Commerce."

Another statement from the same report of the Study Group bears out the fact that when candidates for minor jobs are being selected, the employers invariably choose university men in preference to matriculates. This only shows that since clerical jobs are so difficult to secure, it is obvious that non-graduates should seek employment elsewhere, either in business, agriculture, or industry.

The statement reads thus: "Students who passed the degree examinations in India were as follows: 76,504 in 1952-53, 86,676 in 1953-54, and 97,834 in 1954-55. Giving an average of 86,672 during these three years, their break-up degree-wise is as follows:

Degree	No. Passed
B. A.	33,932
B. Sc.	13,997
B. Com. & B. Com. Hons.	6,978
B. A. Hons.	2,071
B. Sc. Hons.	1,082
M. A.	8,289
M. Sc.	2,259
Others	17,249
	86,672

Of these graduates a very small percentage, say 5%, actually enter the various Public Services, particularly the I.A.S., I.P.S. and I.E.S. by means of open competition. The position of these graduates was the subject of a Leader in the Statesman of Sept. 1, 1957, under the caption *Jobs for the Boys*, which followed the report of the Public Services (Qualifications for Recruitment) Committee of which Dr. Ramaswami Mudaliar was the Chairman. In that leader

some helpful criticisms were made such as those that must have heightened the interest of school-leavers that under the revised recruitment rules, their chances of securing posts in clerical grades would be more hopeful than before because of the age restrictions. Thus the clerical grades were to be reserved for the age-group 17-19; the executive grades to the age-group 19-21; and the administrative grades to the age-group 21-23. This would at least close the first category to graduate recruitment and hence discourage sensible candidates of modest attainments from wasting money on the purely speculative advantages of a university course.

Qualification limited or abolished

The Statesman's Leading article then continues, "Indeed the report of the Public Services Committee is at odds merely because the majority desire is that the qualifications be limited and the minority view that they should be abolished altogether. Predominantly consisting of educators or public servants, and in several instances both, the Committee can have no bias against academic learning. On the contrary, it presents horrifying statistics of official job-hunting, which suggest as much as a quarter of the present output of graduates (more than 50,000 in 1953-54) hope for service under the Centre or States; and concludes that for competition in so limited a field, many must be spending their parents' money in a hopeless endeavour, and simultaneously contributing to the present notorious congestion in colleges. A new approach is in fact considered of no less an educational than an official need."

More hopeful

Whatever the position of our lesser educated people in the past — the matriculates and under-matriculates — who were in unequal competition with university men, the future should be a little more hopeful for those boys who are possessed of the "minimum educational qualifications"

because of the intention of the Central Government to give immediate effect to the main recommendations of the Committee referred to above. In other words, the Service would be divided into three grades, viz. Class I, confined to graduates who come within the age limit of 21-23 years; Class II, restricted also to graduates between the age limit of 19-21 years; and finally Class III, open only to non-graduates between the age limit of 17-19 years. An assurance of this sort should imbue confidence among school-leavers that their educational qualifications would be deemed sufficient to enable them to hold posts in the Clerical establishment of any State Government with the same degree of efficiency as those young men in the past, many of whom by dint of hard work and experience rose to the position of Registrar of a large Government Department. In fact the restrictive age limit in respect of the Clerical grades should cause them to become the preserve of matriculates. And once State Governments themselves begin to implement the main recommendations of the Special Committee and consequently amend their Rules of Recruitment, there is likely to be an equitable distribution of posts in Government Services.

Not many years ago, in the late thirties to be more exact, when there was a certain amount of unemployment among the middle educated classes, two Unemployment Committees were appointed by the U.P. and the Bihar Governments respectively. Their recommendations ran practically along the same lines as those of the Report from which we have quoted above. Both Committees suggested that a lower age limit be imposed for recruitment to the clerical services because it was only fair that boys who had passed the matriculation examination and were unable to enter an Indian University should be afforded ample scope and opportunity of making good clerical occupations.

In the light of these prescriptions, one can only express the hope that many more of the non-graduates will be provided with ampler opportunities for employment and that the number of graduates will be thereby lessened and so much hardship removed from the families who have to sacrifice themselves greatly to put their children through a college career.

O. W. Francis

Social Survey

Study Team on Social Welfare Projects.

The Committee on Plan Projects of the Government of India Planning Commission has constituted, with effect from May 1958, a Team for the study of Social Welfare Projects and programmes of work relating to the welfare of the Scheduled Castes keep as before Tribes and other Backward Classes.

Terms of Reference

- (1) The team will study the programme of work relating to Social Welfare, included in the Plan in the Central and States sectors, with a view to economy and with particular reference to the work of the Central Social Welfare Board. In making this study, it will keep the following points in view :-
 - (a) The modifications necessary in the content of the programme and in the scheme of priorities relating to the various fields of activities comprising it having regard to the efficient utilisation of resources and the objectives set for the programme.
 - (b) The changes required in the methods of work adopted for the implementation of the programme. In particular, the team should review the arrangements for co-ordination as among the Central Social Welfare Board, the Centre and the States and as between different agencies, including local bodies, within the Central and State Governments.
 - (c) The quality of the personnel engaged upon the implementation of the Programme and the training schemes formulated for

improving upon it with special reference to the need and feasibility for establishing a cadre of workers for the administration of the programme.

- (d) Assessment of the extent to which the existing programmes have succeeded in utilising local initiative and in creating institutions to ensure management of the programme in future by the local community itself.
- (e) Examination of the working of the grants-in-aid programme of the Central Social Welfare Board with special reference to :
 - (i) the development of voluntary institutions in areas inadequately served at present so as to secure a more even distribution of grants-in-aid.
 - (ii) the evolution of certain minimum standards in the welfare services provided by aided institutions ;
 - (iii) an examination of the criteria employed by inspecting officers ;
 - (iv) an assessment of the effect of the aid programme on the resources of voluntary agencies.
- (f) To consider the suggestion made for setting up of co-ordinating councils for voluntary welfare agencies at various levels particularly in important district towns.
- (g) To make such other suggestions on any aspect of the programme as would lead to economy and efficiency in the utilisation of resources and/or expediting the working of the programme.
- (2) The terms of reference at (a), (b), (c), (d) and (g) above will also govern *mutatis mutandis* the work of the team relating to welfare projects for Scheduled Castes / Tribes and other Backward Classes.
- (3) In addition the team shall make recommendations on the necessity and feasibility of evaluation machinery of a continuous nature for both the types of projects and on methods adopted for reporting upon the results of the programme.

Community Blocks

The Fifth Evaluation Report on the working of the C.D. and N.E.S. programme makes interesting reading. Though much money

and effort has been wasted on this country-wide programme the results achieved so far are not very flattering. "The whole approach, content and technique of the programme in the field of social activity should be examined thoroughly" is one of the principal conclusions of the Report.

While there has been some improvement in the field of agriculture, for instance as regards improved seeds and fertilizers, in other items like land reclamation and soil conservation there is much less activity.

Lack of sufficient personnel to direct operations has been a very serious handicap. Many projects have had to do without an officer for months on end. The Report recommends that projects be undertaken only after assessing the availability of personnel. Another very serious drawback has been the very poor quality of block officers. The Report says that the large majority of these officers satisfy the minimum qualifications needed for their jobs.

The most disappointing aspect of the programme is the lack of enthusiasm on the part of the people. People's participation in the development programme, according to the Report, works out at Re. 1 per person per year in the case of N.E.S. blocks and Re. 1/8 in the case of C.D. blocks. In the case of both C.D. and N.E.S. blocks people's participation declines as the block period moves towards its end. This is contrary to what one expects. The only conclusion is that the results achieved have not succeeded in making a favourable impression on the people.

In regard to the quantitative achievement in agriculture in the different blocks the report reveals :

- (1) The level of activity in agriculture is generally low outside a few States like the Punjab and U.P. and individual blocks in other States. Agricultural activity is concentrated on the dissemination of improved practices, e.g., the use of improved seeds, fertilizers and the Japanese method of paddy cultivation. Except for minor irrigation schemes, very little has been done in respect of land improvement. The achievement in improved practices are substantial only in areas where rainfall is adequate and/or the proportion of irrigated total cultivated area is high. But the large majority of the blocks lie outside these favoured areas. Activity in the areas which are dry, hilly, inhabited by tribal people or are otherwise backward, is extremely small and in some cases, insignificant.

(2) Even in minor irrigation, the maximum activity is reported in the blocks which have already comparatively high percentage of the area under irrigation. Activity is very little in blocks with a low percentage of their area under irrigation.

(3) Even the favoured areas can make much more progress than at present provided proper methods are adopted.

Referring to Cooperatives the Report has something noteworthy to say. It recommends that every possible attempt should be made to bring in the poorer sections of the rural population within the fold of this movement. The policy of linking loans to credit-worthy purposes rather than to creditworthy persons should be put into practice more effectively.

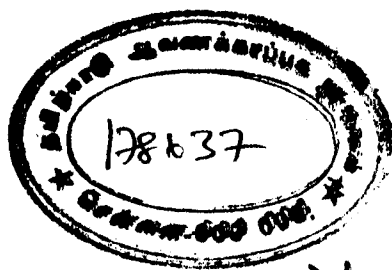
According to the Report the benefits of the co-operative credit societies continue to go mostly to the larger cultivators in the villages, who also play the dominant part in the panchayats.

Finally the Report recommends that better use be made of panchayats. This can be achieved by giving more power to the panchayats and reducing appreciably government control over them.

Beedi Workers

The Madras Government has passed an ordinance which obliges all beedi manufacturers to take out a licence. Since the employers were trying crooked means to circumvent the provisions of the Factories Act by splitting up the places of manufacture, etc. it was difficult to control them. The Ordinance will stop this decentralisation and thereby make it possible for the Government to see that provisions relating to health, welfare, working hours, employment of young persons, leave with wages, etc., are observed.

F. C. Rodrigues



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ANNOUNCEMENT

The All India University Federation — United States Branch is very happy to announce that it is making available five awards to Indian Catholic Students coming to the States for higher studies during September of this year. Each award will be worth Four Hundred Dollars, and will be granted to the deserving applicant on arrival in the States, after a personal interview by the AICUF — U.S. Branch Award Committee. Application forms are AVAILABLE IN INDIA (Apply to the Principal, St. Ann's Training College, the Apostolic Carmel, Mangalore 1., South India.) Further information will be given along with the application form. The completed applications should reach the United States not later than the end of July 1958.

Miss J. B. Tellis-Nayak,
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In This Issue

In the clash and conflict of social forces, old and new, it is not easy to discern the shape of things that will be. The country is passing through a stage of acute difficulty in the process of catching up on every front with the advanced nations of the world. Foreign capital for investment is scarce, while our sterling balances are at a low ebb. The Second Five Year Plan has been re-phased to suit our capabilities. Despite the stability of government we have enjoyed these past ten years, the party in power is no longer the earnest, devoted and popular vanguard of the people it was before independence. It is true that the minorities are amply protected by the Constitution, but the statement of the Supreme Court on the Kerala Education Bill, while upholding the rights of the minorities in principle, seems to leave loopholes for a wide extension of state interference in the field of private education. Although this particular problem has not been specifically tackled in these pages, the others have received the attention of our various contributors at some point or other in their articles. Obviously, it is not possible to propound any solution in absolute terms for every problem we come across in a changing world, but the underlying principles for their solution may be suggested. An agreement on such funda-

mental issues as liberty, human dignity and equality, fair play and justice to all alike is possible among right thinking men.

Village Uplift

In an article on village uplift, the author is careful to suggest the human approach in trying to help the villager to improve his situation. Until the villages of India feel the breath and stir of new life within their ancient moulds, the country will never really rise out of its stagnating inertia.

Social Economics

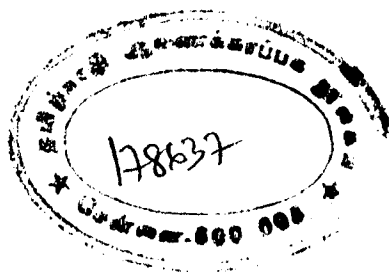
A continuation of the article about this topic, which was published in the previous issue, is printed in these pages. Since the matter is of such vital importance in our days of conflicting ideologies, the author has taken the trouble to place his conclusions against the background of economic thought in its historical context.

Poverty and the State

In his address to poor children who visited him in Rome, the Pope analyses the causes of the misery of poor families and slum dwellers in Europe, in spite of so much social legislation. As is usual with him, the Holy Father reiterates fundamental principles of social living.

Other Topics

A certain number of important books have been reviewed. An important piece of social legislation has been published. These are meant to convey to our readers the social ideas affecting our country and the social trends developing within it.



The Editor

This Side and That

Communalism and Casteism

The shock-therapy treatment Mr. Nehru administered to the good old Congress was most interesting and instructive to watch. From the time the Congress could no more be identified as the national movement, it toned down to the level of a dominant political party, and the sorry pre-occupations endemic in mundane affairs were bound to erupt and to threaten its vitality. Rivalry, corruption, nepotism and all the evils a party in power is heir to broke out here and there, and threw the old stalwarts into discouragement and despondency. The faithful and younger disciples had to be jolted, shaken and shamed to an objective view of the situation. Not that conditions are worse in India than in other countries. It is hardly possible to compare conditions of nations, and the task must be left to those sociologists who are bent on measuring qualitative factors in quantitative units of their own and to establish algebraic equations with parameters involving such elusive factors as human liberty, idealism and passion.

What Mr. Nehru denounced as the worst evil in the body politic was the communalism of the Hindu majority as glaringly obtrusive in several Hindu organisations. It is not exactly a question of a revival of Hindu religion; prayers have not been added, numbers and penances of sādhus have not increased, pilgrimages are not more crowded than in the olden days. The remark pointed to a resurgence of Hindudom, an attempt to enlarged domination of Hindu society, a more obtrusive spirit of caste classification, a tampering with the emancipation of Scheduled Castes and Tribes, a freezing of the old social privileges and a stubborn resistance to constitutional equality.

JL

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Were such factors to condition social evolution and command political development, what would happen to the minorities? What of the pluralism which is inherent in the very build up of the nation?

It is no wonder that some reformers have run to extreme remedies and have proposed drastic measures to fight casteism, as f.i. a law severely prohibiting marriage within the caste, or amendments to the constitution that would legally suppress all castes. Legal measures would hardly meet the purpose, and the best hope lies in the growing spirit of tolerance which is the work of voluntary associations and which become noticeable in the larger centres of population.

Clear Thinking

Whilst waging a conscientious struggle against Communists, social reformers should always be cautious when reading or hearing denunciations of measures or proposals of the enemy. They must keep well in mind that they should aim at bringing over their opponents; they oppose and fight the "isms"; and not the persons. It is not always an easy matter to discover what is hidden under one or other label, particularly what is behind the slogan of socialism, which may go from pure atheistic Marxism to communitarian and personalist socialism.

We know that Marxist ideology is wrong, thoroughly materialistic, and fundamentally anti-religious; we know that it merges the citizen in the economic magma and enslaves the human person to the state. On the other hand economic liberalism subordinates society to the selfish use of the individual and views social life as a free fight for all. It is not easy in practice to strike a fair balance between the common good and the individual welfare so as to reach a suitable social order; yet it is by that very balance

that we should test of validity and efficacy of any social law and make out whether this or that measure makes for selfish individualism or for social autocracy.

Hence some state controls, international organisations and insistence on the common good of citizens or of nations are right and necessary. The problem is not to rouse a blind veto against any and every proposal of Marxists, but a discriminate effort at finding out and implementing efficacious social reforms. This discrimination is the more necessary because the genuine Marxists are wont to poison the class struggle on the plea of assisting the poor and the oppressed. It would be dangerous and wrong to alienate the poor and oppressed by putting a red label on everything proposed by Communists, and to foster an evil because it has been tacked on with that particular label. What is to be done is to check what is hidden behind any label covering the political and social chaos. It is to make sure whether or not the proposal makes the citizen significant and valuable by himself as a human being and preserves his fundamental rights, whether or not it makes room for even the higher aspirations of man, his inner liberty as a person or whether it cramps man and society and shrinks them into the only dimensions of material life.

To do so implies mobilising all the resources of our brain-box and keeping our thinking apparatus in smooth working order. Catholic readers will find all the needed principles in the papal encyclicals which deal with social problems of importance and offer a proper balance of the mutual rights and values of both the citizen and the state.

Mr. Nehru's Socialism

This balance between individual welfare and the common good should be flexible as it implies an equilibrium between human factors in dynamic process. It very much

depends on circumstances of place, time and people, traditional complex, emergency situations, international conditions, etc. It is quite normal that under India's present conditions the State should assume more initiative in controlling and directing economic development than in other lands where evolution has advanced further on the basis of individual pioneering. The relative shortage of business talent, the need of securing a fair rank among nations, the static traditions of the masses, all such factors invite state initiative to rouse and direct development in keeping with present-day techniques and standards.

Not that each and every type of government assistance will prove suitable. A case at hand refers to cooperative farming. When addressing the Third Indian Cooperative Congress, Mr. Nehru rightly adverted to the drawbacks of state interference. He confessed he was partly responsible for the recommendations of the Rural Credit Survey Committee undertaken by the Reserve Bank. But he explicitly regretted the Committee's tendency to distrust the common man and his competence. "Cooperative farming is desirable but individual ownership must be retained though farmers would have to pool methods and production". The State should not undertake or participate in such cooperative farming "as this would only lead the cultivator to look to Government for everything". "Such an approach offended against the whole philosophy which has grown round the cooperative movement. Any policy which encourages people to look to government to help them at every stage is wrong "because the biggest thing we want in India is the spirit of self-reliance and self-dependence. It is the business of the Government to help, but quite another to boss".

In a later article published in "The Economic Review", he came back on the subject with even greater emphasis.

"I do not want State Socialism of that extreme kind in which the State is all powerful and governs practically all activity. The State is very powerful politically. If you are going to make it very powerful economically also, it would become a mere conglomeration of authority. I should therefore like decentralisation of economic power. We cannot of course decentralise iron and steel and locomotives and other such big industries, but you can have small units of industries, as far as possible on a cooperative basis with state control in a general way... My idea of socialism is that every individual in the State should have equal opportunity for progress". Parallel to such statements could not one cull quotations from Belloc's distributism or from Mounier's personalism and communitarianism?

Cautious Reforms

The problem of an equitable distribution of the national income demands increased production first of all, and production of elementary goods, food, clothing and shelter before anything else. It is comforting to hear about our increased output of heavy machinery, but the common man feels little enthusiasm about five-year plans unless he has more food, and better clothing and shelter; it is largely because the masses see little improvement of their sub-standard of living that they grow remiss in the national effort.

Even when production has increased, there remains the most difficult task of equitable distribution of goods and services, namely the approach to the needy who should receive attention first. Welfare economics should be flexible, and gradual as long as we have not enough resources to go round. The point could be illustrated from what happened in Great Britain with the health services. As well noted by the Tablet, "that is a general truth about Welfare State economics that in attempting to do too much for everybody,

regardless of need, the really needy come to suffer as they would not have done if State aid had been from the first limited to those who need it.... It is a parallel story in education where there is inevitably an immense waste through making extensions universal”.

When there is free distribution of rice, let the sick and weak be served first. In the same way let not all scholarships be left to the most forward candidates, but let due reservation be made in favour of Scheduled Tribes and Castes and all Backward Classes. And let us not hurriedly conclude that there are not candidates from such classes ; such a conclusion should not be left to a bureaucrat but is better handled by social reformers.

Kerala

The Kerala State keeps in the limelight. The Deviculam bye-election has proved that the Communist party is well entrenched in the State and has become the standard-bearer of the labouring masses who feel secure under the Red police-policy and rest their hope on the Red promises. The judgement of the Supreme Court on the presidential reference of the Educational Bill has vindicated the rights of the Anglo-Indian community, and afforded a measure of protection to other minorities, but it left the door open to severe mischief by a hostile government. A more complete judgement would have been obtained if the reference had been made on concrete cases of harassment.

As conditions obtain at present, the Red Cabinet of the State feels well in the saddle and plans to increase its popularity with all the tactical acumen it has already displayed. The fight to oust the Reds will be a hard one, but possibly the very difficulties of the situation will awaken parties and minorities to the need of large-scale realistic social work and of solid national unanimity. The secret

of success lies in hard day-to-day work and in the evolving of an ideal that can tangibly appeal to the masses. Have the militants of the Kerala Congress grown so disheartened and so void of imagination as to fail in their task ? The whole of India is watching them with anxiety.

World-Associations

During 1958 various international organisms are inviting Indian participation. There is the Catholic International Union for Social Service which will gather its 160 affiliated schools and associations in its general assembly at Brussels in August, and promote the recruitment of social workers. The World Movement of Mothers already held its session in Paris to frame and foster the ideal of motherhood and study consequential reforms in society whilst the World Family Congress held at about the same time by the International Union of Family Organisations, focussed its attention on preparation for marriage and on marriage guiding centres. Possibly India is so vast and complex that its social reformers are absorbed in the national task ; but it would be healthy for them to keep a window on the world and observe tendencies in the modern context. They would advert that the present trend is not making everywhere for birth control and sterility, but that the modernest of the most modern movements pursue as their ideal the humanist blossoming of womanhood.

A. L.

The Approach to Village Uplift

Before considering the proper approach in rendering social service to masses of men and women with the economic and social background that are so peculiar to this country, it is pertinent to indicate the main features of village-development programmes as actually attempted in practice. Briefly, they may be summed up under the following heads.

1. Improving agriculture by enriching soils by manures—the use of improved implements, better methods, good seed and soil conservation.
2. Encouraging fruit, vegetable and kitchen gardening.
3. Improving live-stock and treating minor ailments of animals.
4. Encouraging schools and teachers to play their role in Community-Development programmes.
5. Forming Co-operatives in villages.
6. Organising village institutions and making panchayats function efficiently.
7. Introducing cottage and small-scale industries.
8. Setting up machinery to dispose of the village farm produce and industrial product.
9. Organising literacy classes and post-literacy work.
10. Educating Villagers in health and citizenship.
11. Building up youth, women, and child welfare organisations.
12. Introducing social types of physical welfare activities like games, sports, folk-dances etc.

Past Experience

It is not an easy task to introduce the reforms mentioned above in our villages. Past experience in the social and community development sector has shown that though the

villagers appreciate the need for rural improvement they do not readily follow a programme given to them. They are intensely suspicious. Past exploitation and ignorance of happenings in other parts of the world make them conservative. They fight shy of anything new. These suspicions and fears have been manifested on many occasions. For example, when a census of persons was taken in a village in the north of India, there were rumours that anyone who gave his age as over 65 would be killed. When an American "Point Four" Expert appeared in another village, there were rumours that the villagers would be driven out and all the land taken over for setting up an American colony. The task of counteracting rumours and inducing villagers to accept something new becomes difficult. How then is the social worker to introduce changes and undertake works in the villages which will lead to the economic, social and cultural improvement of the life of the villagers? How then is he to induce the villagers to carry out by themselves as much welfare work as possible. How then is he to secure complete cooperation between government agencies and the villagers, in this effort. A few practical ways by which he can achieve these objectives are suggested below.

Function as Extension Worker

First of all the social worker should prepare himself to be an efficient extension worker. The word "extension" is used widely today, and a bit too liberally, for any type of social or development work in rural areas. Strictly speaking, it is nothing more than a system by which scientific improvements, the latest methods and a fund of useful information pertaining to industry, farming, home-life, community living etc., are taken (or extended) to the villagers and the villagers taught to help themselves in applying those improvements and methods to their industry, farming, home-management etc., in their day-to-day life. This sort

of extension work is one of the best ways of rendering social service on a large scale to the down-trodden masses. To perform such extension service efficiently, the social worker must be in constant touch with some of the Government Departments, Institutions, Research Laboratories, Boards etc., that are concerned with rural welfare work so as to be well informed about the facilities and assistance offered by such institutions and organisations.

From what has been said, it is clear that the function of an extension worker is to form a link between organisations that offer help to the villagers on the one side and the needy villagers on the other. Telling the poor village weaver who struggles to earn a living by his "Throw Shuttle" loom that the All-India Handloom Board will give him a subsidy to convert his throw-shuttle loom into an automatic pick-up loom which would give him a better income and helping him to apply to the Board to get the assistance; assuring the un-employed villager who is willing to work that the All India Khadi & Village Industries Board will give him a scheme along with a subsidy for making soaps out of non-edible oils and assisting him in applying to the Board and obtaining the help; informing village women that the National Small Industries Corporation of the Government of India will give them sewing-machines on a hire-purchase system if they form themselves into a co-operative society for garment-making and helping them to form such a society so as to obtain the assistance offered by the Corporation; acquainting the villager who lives by his cattle with the fact that the Indian Council of Agricultural Research in its "Farm News Release" gives the assurance that if straw is first cut into pieces of convenient size and soaked in water in an earthen pot for twenty-four hours and then washed in clean water, dried and stored, some harmful substance contained in it will be removed and the feeding value of the straw will be increased; passing

on a thousand such useful bits of information to the villagers and inducing the villagers to take advantage of such information and to help themselves in uplifting their economic and social standard: this is the role of an extension worker.

Some Sources for Extension Service

We may now recommend a few such organisations with which extension workers may establish contact. Firstly, there are the four government departments; the State Agricultural Department, the State Co-operative Department, the State Industries Department and the Small-Scale Industries Department of the Government of India to promote small-scale and cottage industries. Next there are the All-India Handloom Board, the All-India Khadi & Village Industries Board, the All-India Small-Scale Industries Board and the All-India Handicrafts Board. Lastly, there are the National Small Industries Corporation, the Indian Council of Agricultural Research, the Agencies of the Community-Project Administration and the Social Welfare Organisations of the district.

The extension worker should regularly read the "Farm News Release" of the Council of Agricultural Research and the monthly bulletins, administrative reports, and whatever literature is published by the departments and organisations mentioned above besides establishing personal contacts with their officers and their staff. Then alone will the extension worker be qualified for his work.

Twelve Points to Remember

1. *Understanding needs and problems* :— Having thus equipped himself for his task and before going into the village to render service to the people, the social or extension worker should bear in mind that a village is an orchard, as it were, of men, women and children. When

a gardener sets about planting an orchard, he tests the soil and studies climatic conditions ; he surveys the vegetation around and assesses the requirements of the present and foreseeable future. A social worker has also similar functions to perform. He has to study the community, survey the external forces and influences acting upon it and assess the requirements of the present and the foreseeable future, before he attempts to lift the community to a better social and economic standard.

2. *Establishing personal touch* :— Having done so, the social worker should establish personal touch with the villagers. Personal contact is very essential for effective social service. Only by constant touch with the villagers can the social worker acquaint himself with the psychology of the villager. Social workers must visit their 'pet villages' as often as they can, spend, if possible, some days in those villages and when they are amidst the villagers, dress like the villagers and eat the food of the villagers. One of the best ways to win confidence is to sit down with the members of the village panchayat or the village people at large and get them to talk about their problems as well as about their hopes and desires for the future. If the village audience maintain a studied silence, the social worker's efforts will cut no ice. Once they are drawn into the discussion, half the battle is won.

3. *Winning Confidence* :— The social worker must win the confidence of the villagers as quickly as possible. This will require the utmost tact, imagination, sympathy and leadership on the part of the social worker. A villager might, at first sight, be suspicious about the motive of the well-dressed social worker. He might wonder whether it is a device to capture their votes in the next election or a plan to increase the amount of taxes : "Who knows what is up the sleeves of these 'Babus' ". A good way of winning

the confidence of the villager is to mix up with the village children. Through active participation in village sports and games, the social worker will in no time become a hero of the village urchins. Soon he will find it easy to divert their energies for constructive work, say, the construction of school-premises or the repair of the village bridge or removing pests from the tank.

4. *Winning the good-will of the Leaders* :— One of the handicaps for successful extension work is the lack of leadership in villages. If the social worker can win the confidence and co-operation of one or two well-known inhabitants of the village, his work will be facilitated to a great extent. In almost all villages, there are headmen—patels or patwaris. They are the natural, sometimes hereditary, leaders of the village or community. In Muslim villages the religious preachers or Mulas are often the leaders of the community. In Catholic villages the parish priest is often the leader of the community. Villagers obey them implicitly. The social worker should keep this in mind and while approaching village problems, would do well to keep this village leader on his side. If he is with him, more than half the village is with him.

5. *Valuing Village Experience* :— It is a great mistake to start with the assumption that what village people do is wrong and that the task of the social worker is to get the villagers to stop what they are now doing and to take on a completely new way of doing things. The social worker must understand that knowledge and experience about how to do things come from two equally important sources. The first important source of knowledge and experience is the villager himself. In every village there are hundreds of years of accumulated experience about ways and means of doing things. The second important source of information comes from research and experiment stations and laboratories

i.e. from science. The really important work of the social worker is to know about these two important sources of information and experience. More frequently than not, the best answer as to what to do or how to improve a given practice will be a combination of village experience with the findings and recommendations of research.

6. *Doing Manual Work* :— Getting his hands dirty is an important part of the social worker's job. He must not only know how to make a compost-pit, he must make or help to make one, to show the villagers how it should be done. He must know and do well every job a villager does. He must also be able to explain in the language of the villager why the compost-pit is important and why it should be constructed in a given way. He may also discuss elementary principles of sanitation. Villagers may be encouraged to dig pits outside villages where all village sweepings can be thrown so as to serve the double purpose of village cleanliness and conservation of manure. Thus, he becomes a friend and teacher of the village people.

7. *Developing self reliance in villagers* :—The social worker must guide the villagers as to how they can most effectively draw upon all available technical resources for help. This training, encouraging and helping village people to look beyond their villages for assistance is most important. At all costs the social worker must avoid creating a sense of dependence on him. The real objective to be sought by the social worker is to assist the villagers so as to develop self-confidence, leadership and resourcefulness to seek out answers to their problems and put the new information to use in their village

8. *Fulfilling Promises* :— The villagers should never be disappointed. If a new road or a small work hop is promised to them it must be given to them, or else they lose

confidence in the social worker. No amount of explanation will make them change their mind. This has been the experience in Community Development Blocks. Villagers go only by results and not by reasoning. The social worker therefore, should be extremely careful as to what promise he makes and should be truthful to his promise. If he does not know the answer to something, he should frankly say : "I do not know, I shall find the answer and tell you as soon as I can." This is part of his job. Having made the promise to get the answer, it is of utmost importance to follow through, get the information and report back to the villagers.

9. *Acting after villagers recognise need for improvement* :— One of the real difficulties facing the social worker is that he may want to force the villagers into agreeing with him as to what their problems and needs are. This is always a temptation. The social worker may be right in knowing that crop yields are far below what the soil is capable of yielding, given improved seeds and improved cultivation practices. But for the social worker to insist that he knows what the villagers' problems are and what the villagers should do is an unforgivable error..... As a guiding principle, the social worker should always respond to a programme for improvement only after the villagers themselves recognize the existence of a problem and the need to change or improve the method or way of doing something.

10. *Holding result demonstrations* :— Result demonstration should be resorted to wherever possible. By result demonstration, we mean the results of changes seen after a time. The result demonstration will very early become a basic cornerstone and therefore one of the most important methods in village work. It provides people in the village with an opportunity to see for themselves what a new method of doing something can mean to the villagers. For

example, when a new variety of wheat is developed, the social worker will work closely with the village cultivator in determining whether it is adapted to local conditions. In one strip the cultivator will plant the new variety, next to it the old variety. The cultivator and his neighbours will judge if the new variety is superior. If it is, they will want to purchase the new variety seed and sow it themselves the next year. This knowledge and interest in the new variety will quickly enter into the thinking and discussion of the whole village and ultimately the entire village will take to the new variety of wheat.

11. *Organising Co-operative's after benefits of group effort is realised :—* The success of the entire village uplift programme will be dependent upon the way village people learn to put their trust in each other and recognise that through their co-operative efforts they can solve most of their problems and achieve for themselves a better way of life. The social worker must therefore become skilled in group organisation and group work so that he can help village people find ways of working together to solve their common problems. As villagers grow in their experience of working together, they will early recognise the strength of their co-operative efforts. Co-operative and group efforts should start with concrete and specific activities such as working together to build a village road or constructing a village school. From such concrete projects there will follow a feeling of group achievement and trust in the other fellow. There will also follow a realisation among the villagers that if they continue to work together, other problems can be solved. Building on such a specific group experience as building a road, the social worker could early get village people to think and talk about forming village co-operatives to purchase, sell and provide credit for the villagers. All social workers should heed this

warning : not to be too anxious or insistent about pressing the villagers to organise a formal co-operative too soon.

12. *Putting service above self :—* Above all, the extension worker should bear in mind while introducing schemes and plans into the villages that in the end, all that matters is the contentment and happiness of the villager. As Jawaharlal Nehru said : "Somehow the fact that ultimately everything depends on the human factor, gets rather lost in our thinking plans and schemes of national development in terms of factories and machinery and general schemes. It is all very important and we must have them, but ultimately, of course, it is the human being that counts." To put the human being above everything else, the social worker has to put SERVICE ABOVE SELF.

F. A. Ryan

ATTENTION PLEASE

CHANGE OF ADDRESS

The New Address of Social Action
THE INDIAN INSTITUTE OF SOCIAL ORDER.
 13, BOAT CLUB ROAD,
 POONA 1.

An Approach to the Theory of Social Economics

(Continued)

The Object of Social Economics

The subject matter of social economics would appear to be the human activities of man *as a member of society*. Its object or end would be the material well being or the Social Welfare of all in society. Social Economics is certainly not neutral between ends, because it seeks to establish the Total Social Welfare of the community. It recognizes that economic wealth is not necessarily a measure of social welfare.

Thus in classical Economics, production is the creation of utility, and is defined as the attribute of anything which can satisfy a want. It is not the concern of the economist, we are told, to judge whether the satisfaction of a particular want is beneficial or harmful in any other sense than the economic. Social Economics, however, would tend not only to consider the injurious and inequitable forms of production and consumption but also examine the means whereby such abuses may be minimized, if not altogether wiped out.

A few simple illustrations should make this clear. Take, for example, the manufacture of a drug which "sells well" but ruins the health of people. In classical economics, the drug would be a mere 'utility' which satisfies a need and demand. Being neutral between ends, classical economic analysis would merely analyse the price structure of the industry, its demand for capital, labour and other resources in order to show how the factors fit into the equilibrium of

the market. Social economics, on the other hand would concern itself with the harmful effects of the drug, and show how, in the long run, such effects would hamper the productivity of labour and ultimately, that of the country; further, it would analyse the use of capital, labour and other materials used in this industry and show the "social costs" to the people of the country for the working of this industry, and thereby reducing resources which may be put to more economical and better use.

Or, take again, the problem of wage determination. According to the classical economic theory of wage equilibrium, the first and necessary condition for this equilibrium is that every worker should receive the same wage, and secondly, the wage paid must be equal to the marginal productivity of the marginal worker this being subject to "other advantages" and the cost of movement. If wages are not equal, so the theory runs, the firm paying high wages would find it advantageous to dismiss some men and employ lower paid men. Therefore, so long as it is advantageous for workers to move to better paid jobs there is no equilibrium, and equilibrium will be established when there is "equality of no advantage" — Now, whatever value this theory of wages has, it neither analyses *actual conditions* of wage levels, nor does it help guide a working theory of wages. Social Economics, on the other hand approaches the whole problem of wages from quite a different angle — the viewpoint of man's social nature and his membership in society. Thus, as we shall see later, the theory of wages, is worked out on the principle of "socially necessary income" to workers, and "socially necessary costs" to employer.

It is common knowledge that the economics of the Classical School grew up and developed in the atmosphere of Liberalism, and therefore, the social aspects and impli-

cation of the science were neglected. In this context, the earlier economists were mainly concerned with the discovery of the laws for the increase of wealth taking for granted the law of self-interest of the individual. Later, economics was forged into a science, and while considerations of "ends" were discarded, economics was shaped into "a positive science of what is and tends to be, not a normative science of what ought to be."¹⁵ Obviously, there can be no quarrel with such a definition of economics, but confusion arises when, as so often happens, an analytical economic method constructed on assumptions of individual behaviour are used to solve "social problems!" Thus, the main elements of classical economics, such as, the law of self interest, free competition, supply and demand were all viewed mainly from the standpoint of individual gain or profit and not from that of the welfare of the masses or the common good. While it would be wrong to dismiss the Classical School as being quite indifferent to the well-being of the masses, or the common good, unfortunately, their hope that the "invisible hand" would rectify matters in favour of the common welfare was never realised.

Fundamental Principles of Social Economics

Self-interest. This instinct is rooted in man's nature, and has sometimes been known as the Hedonistic principle. Every individual desires well-being, and, if possible, to avoid evil and escape effort. This, in fact, is the most universal and rational statement of the law of self-preservation. It is this fundamental principle which has tended to stamp the Classical School as the Individualistic school. Some Classical writers affirm that individual interests conflict, others reply that such contradictions are only apparent and that beneath these appearances there is a harmony of interests.

¹⁵ A. C. Pigou, *Economics of Welfare*, p. 5 (4th edit.).

¹⁶ C. Gide & C. Rist, *History of Economic Doctrines*, p. 361.

Still other individualists, "such as Herbert Spencer declare that the conflict of individual interests is not merely advantageous to the general interests of society, but is the very condition of progress, weeding out the incapable to make room for the fittest". This has popularly been called "the law of the jungle!"

Social Economics admits the principle of self-interest as being fundamental to the working of any type of exchange economy. In fact, primitive man exchanges his fish for roots to provide himself with what he needs, just as the modern industrialist exchanges his products for money to obtain what he needs. While Social Economics does not deny the clash of interests between individuals and the common welfare or social welfare of the community, it seeks to harmonize the activities of individuals with the interests of all and coordinate it towards the common welfare, by means of "social controls", made up of semi-autonomous bodies of all those interested in the various branches of industrial society — that is, owners, workers of all types and the representatives of the State. Thus no group will be able to assert their interests to the detriment of other groups and the common or social welfare of society.¹⁷

Regulated Competition. The law of free competition has always been one of the cardinal tenets of liberal economics. Granted that each individual is the best judge of his own interests, it is clearly the best plan to let everyone work out his own *modus vivendi*. In the economic world this works out as *laissez-faire*. In the opinion of the Classical School free competition took on the character of the sovereign natural law. "It was sufficient for all things. It secured cheapness for the consumer, and stimulated pro-

¹⁷ Cf. Lord Keynes, *The end of Laissez faire*, p. 40; also J. Messner, *Social Ethics*, pp. 870-881.

gress generally because of the rivalry which it aroused among producers." ¹⁸ Social Economics far from denying the usefulness of competition sees in it a valuable asset for social and economic progress, but it recognises the fact that self-interest, when unrestricted, in competition does not lead to a harmony of interests. In fact, experience has amply proved that in the Laissez-faire system the result is unfair, ruinous, with the accompanying business breakdowns, economic fluctuations and unemployment. Neither economic nor social progress can be allowed to depend on the free and unfettered play of economic forces. Hence, Social Economics tends to the view that if competition is to be a factor of social and economic progress, some kind of control must be exercised on both the exercise of self-interest and of competition in the socio-economic process. This must be such that it regulates competition in keeping with the social or common welfare; and within the interests of the common social well-being, competition must be allowed the greatest measure of freedom to operate. Here again, social economics would tend to make the control of competition a social and not a State control.

The Principle of Subsidiarity

While social controls exercised by semi-autonomous groups regulate and restrict both the self-interest of individuals and economic competition in keeping with the common well-being of society, the State as guardian of the commonweal cannot be excused from playing its part in the economic life of the country. This duty the State discharges on the principle of subsidiarity. This function operates by the State watching, directing, stimulating and facilitating the free activity of the members of society in keeping with the common welfare of all. Thus understood, the common welfare may be most fully realised when the

¹⁸ Gide & Rist, *Op. cit.*, p. 363.

interests of individuals are able to strive after their most complete satisfaction while remaining subordinate, through social controls and just State intervention, to the common welfare of the country.

In Part II, Chapter I of his *Economics of Welfare*, Pigou studies how far the "free play of self-interest" according to the classical economists does further the common welfare, and he goes on to give practical illustrations as to how, in some instances, States have used "coercive legal devices for directing self-interest into social channels." ¹⁹ He concludes this chapter thus, "It (the study of these cases) seeks to bring into clearer light some of the ways in which it is now, or eventually may become feasible for governments to control the play of economic forces in such wise as to promote the economic welfare and, through that, the total welfare of their citizens as a whole." ²⁰ Prof. Pigou's suggestion that some kind of control could, perhaps, help individual economic interests, help advance the common or total social welfare had already been anticipated by another well known authority. Marshall in his *Principles of Economics* writes: "Much remains to be done by a careful collection of the statistics of demand and supply and a scientific interpretation of their results, in order to discover what are the limits of the work which society can with advantage do towards turning the economic actions of individuals into those channels in which they will add the most to the sum total of happiness." ²¹ Perhaps with the growth of the modern State and its many economic activities and its several departments collecting economic facts and figures, it is not too much to hope that Marshall's

¹⁹ *Op. cit.* p. 129

²⁰ *Op. cit.* p. 130

²¹ *Op. cit.* p. 475.

proposal will materialize, thus helping State authority, within limits, to control economic activity for the common or total welfare.

Social Economics and the distribution of the National Income

In classical or liberal economics the distribution of the common material well-being which is always equated with the National Income or Product, is brought about by the remuneration awarded to the various factors of production : thus, labour earns wages ; capital earns interest or profit and so on. The actual amount awarded to each factor, so the theory holds, works out almost automatically — thanks to the free play of the forces of demand and supply. In the classical analysis of distribution, all factors of production are put into the same category and human labour holds no higher status, for purposes of calculation, than a ton of coal or iron. It is precisely this assumption of the classical school which makes its theory of distribution not only unreal, but also harmful to the building of the common or total welfare of the community. In thus sacrificing reality to the needs of a scientific analysis of production which, indeed, is the great occupation of the classical school, the economists of that school failed to establish a realistic working theory of distribution.

Social Economics while accepting much of the analytical tools of the Classical school, rejects many of its assumptions, and approaches the study of economics, as we have seen, from the viewpoint of man's social nature and the needs of the common or total welfare. Hence, the theory of distribution in social economics is based on the principle that the individual and social actions of human beings are ordered towards the common or total welfare. If this view is accepted then the distribution of the National Income must be made according to the social needs of men within the limits of the common or total welfare. Because

man is a social being he has "social" needs ; and because each community, at any given period, possesses only a fixed degree of common welfare, the satisfaction of the social needs of the individual must remain within the limits of this common well being.

Two important consequences follow from this : firstly, individuals in different countries of different degrees of socio-economic development, even though these individuals may be doing the same type of work, often enjoy different standards of living ; thus, the standard of living of taximen in India and in France. Because, at any given period, the resources of a country are fixed, the employment of these scarce means for one end or purpose naturally deprives the people of that country, by that amount, of these resources for any other purpose. The "used" resources are "charged" to the whole community and not to any single person. This is known as "social costs".

Applying this principle of social costs to the main elements of the economic process we find, firstly, with regard to wages, that social economics tends to fix wages according to the "socially necessary income" of the workers. That is to say, it attempts to give every worker a wage which is his due in justice, not simply as an individual, but as a member of society with grave obligations towards working for the common or total welfare. Hence his wage must be such that it not only permits him to live, but also develop his mental and physical faculties so that he may make his best contribution towards the common welfare. While no attempt is here made to treat the question of wages fully, it may be observed in passing, that according to social economics, the main factors in wage determination are :- (a) the personal and family needs of the worker — this in terms of money may be calculated from family budgets, and the index of prices, etc. (b) the financial position of

firm or industry concerned — this may be found from the cost accounting of firms and industries. (c) the degree of economic development (productivity) of the country concerned.

Secondly, with regard to prices the same principle operates. Everything is produced at a "social cost". In other words, economic co-operation is carried on through the process of exchange whereby all the goods and services needed by this exchange are produced at the minimum cost of production. These costs are called "socially necessary costs" because when consumers and producers have free choice and select some particular type of goods to buy or sell, both have to bear the cost of these goods in the sense that the resources employed for the manufacture of these goods takes away from the common total welfare the resources used in production, and therefore, the community now possesses a smaller amount of resources for other needs. Thus, for example, if consumers are ready to buy and producers ready to sell motor cars instead of houses, it follows that the resources employed in the manufacture of cars reduces the country's resources for the production of other goods, and these costs are charged not to any one individual but to the whole community.

In conclusion, while it must be admitted that this scanty outline of an approach to the theory of Social Economics leaves much to be desired, the growth of the social consciousness in society, the coming of the Welfare State and the progress of underdeveloped countries, demands a type of economic thinking which can be of guidance in securing human welfare. While it is true that orthodox economics of the classical school has never ambitioned such an end, being a purely "positive science of what is" as yet, few will deny that economists of all schools constantly invade the field of practical economic development, and the lay-man

rightly or wrongly constantly looks to the economist in matters of industrialization, wages, labour and other practical socio-economic problems. If then, orthodox economics renounces its ability to be of practical help in such matters, some other kind of economic theory is needed and perhaps, Social Economics may fill the bill.

C. C. Clump

The Pope Speaks

POVERTY, THE STATE AND PRIVATE INITIATIVE

(An Address of Pope Pius XII to the
"Stations de Plein Air" Movement *
May 3, 1957).

We have now been given the chance to meet Our children, those most destitute of the goods of this world, to whom our solicitude is directed all the more because they await it with more fervour and find in it a powerful source of consolation and an alleviation of their sufferings.

A wonderful dream

So then a wonderful dream is come true — a dream which many a time must have seemed illusory and in which you refused perhaps to believe! And nevertheless Divine Providence is now allowing you to live it.

Providence has created so much devotion, cooperation, and sympathy, that you also can share in the privilege that many other Christians envy: that of coming to pray in places hallowed by the deaths of the Apostles St. Peter and St. Paul and of numerous martyrs; that also of declaring your devotion to the common Father and of receiving his benediction and his encouragement.

Be welcome then among Us, and thank the Lord who has led you here in order to allow Us to show you what place you hold in Our interests.

* "Stations de Plein Air" — "Open Air Camps" — is a movement founded in Belgium in 1931 by Fr. E. R. Froidure. Its purpose is to provide recreational facilities and vacation opportunities for children of the very poor.

In spite of your modest resources, you have not wanted to present yourselves before Us with empty hands, and you have desired to offer Us several gifts in testimony of your affection. These presents seem to Us all the more precious because each one represents a share of your work, privations, and sacrifices, and conveys powerfully the warmth of your feelings. We sincerely thank you for them.

A paradox in our age

Your presence here, dear children, evidences a paradox within the modern age. Whoever is interested in social questions, even from afar, cannot but marvel at the progress made in recent times in family allotments, pensions, social security, housing policies.

This progress has remarkably improved the condition of thousands of workers and humble people. Looking superficially at the condition of the most fortunate countries of Europe, one might have the illusion that the network of welfare laws and organizations among them constitutes an effective apparatus for combating misery or, at least, the involuntary causes that provoke it.

Alas! You know by personal experience that it is not so. In spite of so many praiseworthy efforts and good intentions, it must be admitted that, among the people of the most developed countries of this continent, the income of a sizable part of the population remains below the living minimum.

There are some hundreds of thousands of people who live constantly a prey to the direct necessities, deprived of decent shelter, tortured by hunger, struggling desperately to keep a little dignity and not to fall ultimately into black misery and despair. On numerous occasions the

public has been shaken by some unusually tragic case which sharply revealed unsuspected distresses. But soon afterward indifference and forgetfulness fell again like a thick veil to hide those painful sights and to silence these lacerating voices which shout their appeal.

The poor and destitute

How is the great number of the abandoned to be explained if not by the fact that the laws and organizations for social assistance are addressed to those who are already capable of helping themselves, capable of making a fixed contribution which will permit them to enjoy anticipated security?

By reason of unfortunate circumstances, of forgetfulness or negligence, the person involved loses his right to assistance or finds that nothing is provided for in his case, which has become suddenly tragic. And so a man and a family are reduced to destitution, forced to accept housing conditions and a kind of life unworthy of human beings, which it will be extremely hard for them to escape.

In these and others who have not the means to organise themselves, and from whom no one can count on for any political or economic advantage, society is not interested. Then do they suffer cruelly and their weakness exposes them to the tactics of unscrupulous exploiters who will try to wrest from them the little that they still have and to keep them in this state of lowliness.

Slum areas

Is it necessary to bring up the sad example of the exploitation of slum areas? Dilapidated, ramshackle houses without the most necessary hygienic installations sometimes yield a sizable income to their owners without costing them a penny. Inevitably, they neglect to make necessary repairs in them for years on end.

Enough can never be said about the harm that these dwellings do to the families condemned to live in them. Deprived of air and of light, living in fifth and in unspeakable commingling, adults and above all children, quickly become the prey of contagious diseases which find a favourable soil in their weakened bodies. But the moral injuries are still more serious: immorality, juvenile delinquency, the loss of the taste for living and for working, interior rebellion against a society that tolerates such abuses, ignores human beings, and allows them to stagnate in this way, transformed gradually into wrecks.

Society itself must bear the consequences of this lack of foresight. Because it did not wish to prevent the evil and to provide a remedy in time, it will spend enormous sums to keep up an appearance of curbing delinquency and to pay expenses for prolonged confinement in sanatoriums and clinics. How many millions authorized for the cure of evils that it would be easier and less expensive to prevent.

Children of the slums

One of the most disastrous results of unhealthy and inadequate housing is serious deficiency in the education of children. How many among them are morally abandoned by their parents, deprived of care and affection, forced to live on the street or in an environment stamped with vice! Inevitably, psychological and emotional instability is added to physical damage. Once disorder takes hold, evil tendencies lose no time in stifling the good and in making the person unfit for all normal social life. Thus the evil, perhaps accidental at first, quickly takes root and grossly aggravates the task of re-education.

Welfare organizations

Persons of good faith who have only an inadequate knowledge of the matter readily believe that the majority

of those who live in the slums or who must be satisfied with an income below the essential minimum are there through their own fault or negligence, and that welfare organizations are capable of helping anyone in need of it. The fact is, existing institutions which address themselves chiefly, as we have already said, to those who can help themselves, ought to be adapted and their activity extended to those who, for any reason whatsoever, are incapable of benefiting by measures already in force.

It is normal for organizations charged with distributing funds allocated for assistance to be interested in good management, but it must be admitted that they lose sight at times of their principal objective and seek their own interests first, to the detriment of the end for which they were created. That is how it happens that they are closed to the most destitute and those who have the greatest need of their help.

Practical solutions

We should like, then, to draw the attention of public authorities to this persistent wound in modern society: there still remains a whole section of society — reaching from 10 to even 20 per cent of the total population of the best provided countries of Europe — who cannot live a decent and really human life, who remain without protection against diseases and moral corruption, and often become the victims of the unscrupulous. There follows for the states considerable financial outlay in order to stay the evils caused by the persistence of the slums.

Good will and competence are not lacking, ready to study the problem seriously and to suggest remedies. It might be necessary to adapt the laws regarding this subject, to complete them, to cure functional disorders in relief organizations, to curb vigorously all forms of exploitation.

Practical solutions ought to take account of the circumstances proper to each country, to each area, to each case. They ought above all to consider wretchedness under its principal aspect, the human aspect.

Let them picture the personal difficulties of the party involved and his family, the possibilities of his recovery. Let them follow him with attention and affection, delegating experienced assistants for this work. Often, indeed, the prescriptions of laws and rules appear incapable of covering all the complications of real life, and even reinforce the difficulties that prevent genuinely effective relief. It is important, therefore, to entrust the work of succour to persons who are active, serious, and entirely devoted to their task, in order that they may be furnished with the authority and the powers necessary for the performance of their mission.

Private initiative

Private initiative will evidently have its important role in the struggle against destitution. The work of the fresh-air camps, thanks to which you have been able to undertake your trip to Rome, gives a remarkable proof of that. Founded more than twenty-five years ago in order to send the children of poor districts into the open air, it has developed prosperously, and, having the advantage of devoted cooperation, it successfully conducts numerous activities for assisting the neediest. It finds housing accommodations, clothing, household furniture for them. It attends to children who are morally abandoned, puts adolescents to work, and manifests many other resourceful forms of charity.

The Lord's love and protection

Dear children, whatever may be men's attitude toward you, their indifference or their injustice, you may be sure that the Lord does not forget you, for He has said: "Are

not two sparrows sold for a farthing? And yet not one of them will fall to the ground without your Father's leave. But as for you, the very hairs of your head are all numbered." (Matt. 10, 29-30).

The Lord looks upon you as his children, loves you and protects you all the more because He sees you deprived of the goods of this world and exposed, as He was Him elf, to the misunderstanding of the multitude. Do not fear that He will abandon you!

If sufferings and privations weight upon you, bear in mind that in the midst of want there remains the essential possession: the presence of a generous Father who will reward your faithfulness. No doubt He is asking you to pray fervently, to remain upright, honest, and brave, even when the temptation comes to yield, as so many others have done, to the attraction of evil.

Help one another

From day to day Providence multiplies the number of those who know your needs, wish to relieve them and work for them with all their hearts. Give them your cooperation, with a will to help one another, as much as possible, and to support those who are poorer than you. Once back in your own country, you will show your gratitude to the Lord by setting to work with more joy and zeal, and you will raise up a renewal of confidence around you, the first requisite for bettering your condition and that of your companions.

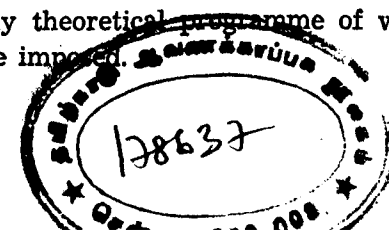
We invoke upon you all, upon your families, upon your benefactors, and upon all those who exert themselves to help the destitute, the most abundant divine favours, in pledge of which We grant you heartily Our Apostolic Benediction.

BOOK REVIEWS

REPORT OF THE MEEING OF EXPERTS ON WORKERS' EDUCATION, published by the I. L. O., Geneva 1957
Approx 150 cyclostyled pages.

The Report of the Meeting on Workers' Education, published by the I. L. O., makes very interesting and useful reading. The first item on the Agenda of the meeting was concerned with the Scope and Content of Workers' Education Programmes. A lot of useful information from all over the world has been gathered under this heading. The exact scope of Workers' Education has been a somewhat controversial question. The functional aim of preparing the worker for trade unionism and its responsibilities has assumed priority in recent years, though the movement started out initially with the objective of giving the worker a general education or merely making him literate and preparing him for his job. These two objectives are still within the focus of workers' education, but they occupy a place of secondary importance.

The fact is stressed in the Report that the scope of Workers' Education has been determined in large part by the peculiar economic and social circumstances prevalent in various countries. Thus in Sweeden, the scope of Workers' Education has been wider than that in the U.S.A. Whereas in the United States, 'bread and butter' subjects have dominated the curriculum, in Sweeden, the cultural and general education aspects have been emphasised. Obviously what must be kept in view in every Workers' Education programme is that the worker is a voluntary student and his needs must first be catered to according to their urgency. No purely theoretical programme of what he ought to know may be imposed.



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Despite differences, there are fundamental common elements in every Workers' Educational programme, which are closely connected with the problems of his work, the factory, and the union.

The second item on the Agenda dealt with the Methods and Techniques of Workers' Education. Once again a survey of very useful material for those interested in Workers' Education has been gathered and neatly tabulated. In under-developed countries like ours, methods and techniques are of prime importance. Special attention is drawn to the success of wall-newspapers in the USSR for the education of illiterate workers. Language is mentioned as a big hurdle in India. The teacher in a Workers' Education Centre will have to be well versed in several languages.

What has the I.L.O. done for Workers' Education in the past. This forms the subject matter for the third item on the Agenda.

Finally there is an excellent summary of the discussions and recommendations of the Committee Meetings of the Experts. The need for greater research in the various fields of Workers' Education was especially emphasised. This is true more than ever for the under-developed countries where teaching material and the facts of the economic and social milieu are hard to come by. It is in this sphere that the I.L.O. proposes to make its contribution towards Workers' Education.

In India a Government Scheme for the training of Teacher-Administrators has recently been inaugurated in Bombay. Side by side with this scheme, it is proposed to set up a research centre for providing material for the trainees when they go out into the field and open workers' education centres themselves. If the scheme succeeds, it

will certainly help to inculcate in the mind of the workers the sense of responsibility and understanding of their function in society that is the ultimate objective of every programme of Workers' Education.

A. F.

H. R. H. THE DUKE OF EDINBURGH'S STUDY CONFERENCE ON THE HUMAN PROBLEMS OF INDUSTRIAL COMMITTEES WITHIN THE COMMONWEALTH AND EMPIRE, Oxford 1956, Published by the Oxford University Press, 1956, 2 vols. price 42 sh. net.

The Duke of Edinburgh's Study Conference on the Human Problems of Industrial Communities has been published recently in two beautifully printed and neatly bound volumes. The procedure of the Conference, the careful preparation devoted especially to the Study Tour, the selection of the representatives, the choice of subjects, tend to make of this Conference a unique event in the annals of Conferences all the world over. The aim of the Conference was the study of the human aspects of industrialism. Has industry of its very nature produced baneful effects on our culture Or is industry neutral in its effects? Can it either produce good or evil effects depending on manner in which it is applied? Rather than remain in the realm of theory, the participants were given the opportunity of testing their conclusions by an examination of the situation in the actual workplace and by contact with the men on the job.

Some of the participants have confessed that to their amazement they had to disabuse themselves of many prejudices they had formerly held. For instance, a conclusion that is stressed time and again in the group reports, is that satisfaction from work is no doubt the result of good pay and security, but much depends on the truly human

relations existing between the management and the employees. In this relationship, the foreman holds the key position. The workplace does not seem to matter over-much. Contented workers were found both in the underground sewage tunnels of London as well as in the beautiful ventilated factories in other parts of the country.

Another important observation was that men do not always dislike the monotony of work. It is not every worker that likes to undertake responsible work, especially precision work, where extra care and effort is needed.

Why do men work? And what meaning does work itself convey to the worker? Does man merely work for the sake of an income? There are delicate questions that cannot be answered from the purely practical point of view. The meaning and purpose of work can only be explained in terms of one's *weltanschauung*. Man's participation in the creative activity of the Divinity — such a concept was beyond the ken of most of the representatives at the Conference. But such an outlook is not altogether to be ignored. It certainly helps to give dignity to human toil.

On the other hand, most of the addresses to the Conference were extremely rich and illuminative. A thorough analysis of the effects of the industrial system on human relationships and the human community was made. The process of social change and the experiments to achieving a peaceful transition to an industrial society was particularly described by the overseas members, especially those who hailed from the so-called under-developed countries of the Commonwealth.

The Study Tour was a novel experiment in the Conference. It was intended to bring the delegates to the

Conference in contact with the industrial situation in Britain in a live way. But it had necessarily to be brief and rapid. For delegates with a background of industrial conditions, a longer period would not have been of much use. And so it is probable that the Study Tour served its purpose. However in the reports one does get the impression of too much over-lapping.

Finally, the only solution to the problems created by the impinging of industrialisation on the human community was the need to develop human relations at all levels in industry. The human community has to absorb the new demands of industry within its own compass and so shape its structure that industrialisation may not be a curse but a blessing to humanity.

A. F.

ANNUAL REPORT OF THE CHIEF INSPECTOR OF MINES IN INDIA, 1955. Published by the Government of India. Ministry of Labour. Price Rs. 54 or 32 sh.

The Report is a comprehensive survey of the mining industry in India and covers 357 pages. It treats of the industry in all its aspects: Employment, Labour Statistics, Output and mining conditions, Accidents, the administration of the Mines Act, Labour Welfare, Health and Sanitation, Mining Boards and Committees, Mining Education and Scientific and Technical Education.

Employment figures in the various mines, coal, mica, manganese, iron ore, gold and others, show a slight decline in 1955, especially as compared with the record of 1953. Labour-management relations in the coal fields do not reveal a happy situation. In fact, except in the mines of West Bengal and Bihar, the situation in the other mines show

some deterioration in labour-management relations. The number of man-days lost in 1955 was 298,455 as compared with 237,345 in the previous year. Absenteeism also marks an increase.

Average earnings in the coal industry recorded an increase in all States, except Rajasthan. The overall average for all States increased from Rs. 12-2-6 in December 1954 to Rs. 12-7-8 in December 1955. The latter consisted of an average basic wage of Rs. 4-13-0 and a dearness allowance of Rs. 6-2-7 and other cash payments amounting to Rs. 1-8-1. Concessions in kind given to colliery workers in December 1955 amounted to Rs. 1-1-1 per worker, per week.

While the output of coal in 1955 reached a new peak registering a 3.6 per cent increase above the record of 1954, the other minerals did not show such favourable trends.

The Coal Mine Labour Welfare measures are operated by the Coal Mines Labour Welfare Fund Advisory Committee which has a Standing Committee appointed to supervise the progress of implementation of the schemes planned. The Labour Welfare Cess levies a cess at the rate of six annas per ton of coal and coke dispatched from collieries and during the financial year 1954-1955, the Cess totalled Rs. 9,010,500. Central Hospitals with rehabilitation centres are located at Dhanbad and Asansol, while the Maternity and Child Welfare Centres are operated in various parts of the coal mining area. The housing problem for miners is looked after by the Coal Mines Labour Housing Board, which under the new subsidy-cum-loan scheme, is working out an effective solution for the housing problem. The Coal Mine Provident Fund and the Maternity Benefit Act in non-coal mines, are helping to ease the financial position of the mining population.

In view of the 179 deaths in the Asansol mine disaster towards the middle of February this year, the section on Accident in the Report is of particular interest. The year 1955 marked an appreciable reduction in the number of accidents in mines, and the number of persons killed and injured. 215 fatal accidents were recorded in 1955, as compared with 221 in 1954.

The following table gives the number of fatal and serious (i.e. one which involves the permanent loss of or injury to the sight, hearing, or fracture of limb, or enforced absence for more than 20 days) accidents in 1955 according to causes :

TABLE I. Fatal accidents. Serious accidents

Cause	No. of accidents	No. of persons killed	No. of persons injured	No. of accidents	No. of persons injured
Falls of roof	87	118	21	286	304
Falls of sides	43	45	5	202	209
Rock bursts	2	11	8	41	61
Eruptions of water	—	—	—	1	1
Explosions, Ignitions	1	52	1	—	2
Explosives	12	12	8	41	59
Electricity	9	9	1	9	9
Suffocation by gases	2	2	—	—	—
In shafts	22	25	1	70	86
Haulage	33	34	1	301	307
Underground machinery	2	2	—	64	64
Surface machinery	6	6	—	75	77
Surface railway & Tramway	9	9	—	214	214
Misc. underground	20	20	—	2085	2097
Misc. Surface	25	32	4	839	845

From the above table it will be seen that 48 per cent of the fatal accidents and about 11 per cent of the serious accidents were due to falls of roofs and walls, while accidents in haulage and in the shafts made up the next largest number of fatal accidents.

"There has been," says the Report, "an increase in the number of serious accidents in the categories (a) Following derailment or rerailment of tubs, (b) while coupling or uncoupling tubs, (c) while resting or loitering about haulage roads. This increase indicates (a) deterioration of the general upkeep of the haulage tracks, (b) inefficient lighting at change-over points and, (c) slackness of supervision." (p. 31). After every accident a careful investigation and inquiry are made, and the cause and responsibility of each accident are determined. Table II, below classifies the fatal accidents which occurred during the year 1955, and the responsibility of those concerned.

TABLE II.		No. of fatal accidents.	Percentage to total.
Misadventure	..	139	50.9
Fault of management	..	37	13.6
Fault of subordinate supervisory staff		53	19.4
Fault of deceased	..	29	10.6
Fault of co-worker	..	15	5.5
		273	100.0

How far many of these fatal accidents could have been avoided, is made still more clear by the "remarks" found in Appendix II of the Report. The enquiry report on three loaders killed by falling coal on June 27th says: "The accident could have been prevented had the expressed provisions of the Regulations, etc., been complied with." (p. 236). The same remark is found to occur in many other instances, and it is hard to avoid the conclusion that safety measures, observance of mining regulations, and most of all, perhaps, the proper training of the lower staff and ordinary miner in safety measures leaves much to be desired.

Unfortunately, the Report makes no mention as to whether there exists in the mining industry, any Training Within Industry Course, as has been adopted in most other industries today. Moreover, there is little evidence, from the Report to show that the Trade Unions do anything to help advance safety measures in the mining industry. In fact, one of the recommendations of the Committee of enquiry on the Amlabad Colliery accident which occurred on February 5th, 1955 and cost 51 lives, reads, "A labour representative should be permitted to go underground and inspect the places where miners work, in order to afford additional safeguard for their safety". (p. 193).

Writing in the Supplement to the Hindu, of March 9th, 1958, after the Chinakuri disaster, Prof. J. B. S. Haldane, says: "Trade unions can play a most important part in such enquiries, provided their representatives have a good knowledge of the necessary science and technology. Too often they are lawyers who know no more of chemistry and physics than I know of law, and are more concerned to make the witnesses called by the owners contradict themselves than to arrive at the truth. In such an enquiry it is no doubt important to find out, if possible, who was responsible for the explosion. It is much more important to prevent such explosions in the future. This can only be done if the problem is regarded as a scientific rather than a legal question. But whatever precautions are taken, I do not believe that Indian collieries will attain the high safety standards reached in Britain until the miners are sufficiently educated to understand not only what orders are given to ensure safety, but why they are given".

C. C. C.

Social Legislation

Offenders

The Probation of Offenders Act, 1958 (No. 20 of 1958) having received the assent of the President has been placed on the statute book. The new law deals with treatment to be accorded to certain categories of offenders.

The Act extends to the whole of India except the State of Jammu and Kashmir and will come into force in each State on a date to be fixed by the respective State.

The main provisions of the Act are given in sections 3 and 4.

Section 3 reads :

"When any person is found guilty of having committed an offence punishable under section 379 or 380 or 381 or 404 (theft and misappropriation of property) or section 420 (cheating) of the Indian Penal Code or any offence punishable with imprisonment for not more than two years, or with fine, or with both, under the Indian Penal Code or any other law, and no previous conviction is proved against him and the court by which he is found guilty is of opinion that, having regard to the circumstances of the case including the nature of the offence and the character of the offender, it is expedient to do so, then notwithstanding anything contained in any other law for the time being in force, the court may instead of sentencing him to any punishment or releasing him on probation of good conduct under section 4, release him after due admonition."

Section 4 :

"(1) When any person is found guilty of having committed an offence not punishable with death or imprisonment for life and the court by which the person is found guilty is of opinion that, having regard to the circumstances of the case including the nature of the offence and the character of the offender, it is expedient to release him on probation of good conduct, then, notwithstanding anything contained in any other law for the time being in force, the court may, instead of sentencing him at once to any punishment, direct that he be released on his entering into a bond, with or without

sureties, to appear and receive sentence when called upon during such period, not exceeding three years, as the court may direct, and in the meantime to keep the peace and be of good behaviour :

Provided that the court shall not direct such release of an offender unless it is satisfied that the offender or his surety, if any, has a fixed place of abode or regular occupation in the place over which the court exercises jurisdiction or in which the offender is likely to live during the period for which he enters into the bond."

Sub-sections (2) and (3) lay down that the court take into consideration the report, if any, of the probation officer concerned, and if it is deemed necessary either in the interests of the offender, or of the public, place the offender under the supervision of a probation officer. When a supervision order is made the court may demand that the offender enter into a bond, with or without sureties.

The court directing a release is empowered to impose on the offender the obligation to pay compensation for loss or injury and to pay cost.

Section 6 of the Act deals with offenders who are under twenty-one years of age. When such a person commits an offence punishable with imprisonment (but not with imprisonment for life), the court by which the person is found guilty is not permitted to sentence him to imprisonment unless it is satisfied that under the peculiar circumstances of the case sections 3 and 4 of the Act cannot be applied. In such an event the court must record its reasons for doing so. The court is to be guided further by a report of the probation officer. These reports of the probation officers are to be treated as confidential but the court may, if it thinks fit, communicate the substance thereof to the offender to enable him to defend himself.

The courts are given power to modify its original orders when circumstances call for such a change. It may cancel its original order also. The offender has the usual right of appeal.

Section 13 states who a probation officer is :

"(1) A probation officer under this Act shall be —

(a) a person appointed to be a probation officer by the State Government or recognised as such by the State Government; or

(b) a person provided for this purpose by a society recognised in this behalf by the State Government; or

(c) in any exceptional case, any other person who, in the opinion of the court, is fit to act as a probation officer in the special circumstances of the case."

Section 14 defines the functions of the Probation Officer:

"A probation officer shall, subject to such conditions and restrictions as may be prescribed,—

(a) inquire, in accordance with any directions of a court, into the circumstances or home surroundings of any person accused of an offence with a view to assist the court to determining the most suitable method of dealing with him and submit reports to the court;

(b) supervise probationers and other persons placed under his supervision and, where necessary, endeavour to find them suitable employment;

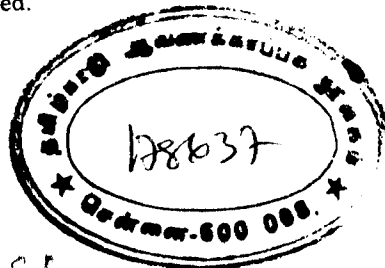
(c) advise and assist offenders in the payment of compensation or costs ordered by the court;

(d) advise and assist, in such cases and in such manner as may be prescribed, persons who have been released under section 4; and

(e) perform such other duties as may be prescribed."

A probation officer is subject to the control of the district magistrate.

This piece of legislation is in keeping with modern notions of penology and there is much to commend it. The Act was passed after much deliberation and the sponsors had to face stiff opposition from certain quarters. As the taste of the pudding is in the eating thereof here too we shall have to wait and see when and how the Act will be enforced.



F. C. R.

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In This Issue

Family Planning has become one of the targets of the Second Five Year Plan. Nearly Rs. 65 lakhs have been set aside for the purpose of encouraging the use of contraceptives, the erection of Family Planning Clinics, the training of guidance personnel in these matters, and the production of propaganda in favour of birth control. Even the Community Development Administration has wholeheartedly supported the scheme at its last Annual Conference, because it is felt that since the peasantry of India form over 70% of the population, a decrease of births among the peasants will have a real effect on checking the increasing population of the country. No doubt the problem of an increasing population is one of the biggest challenges to raising the standard of living of our people. Nearly forty years ago, when the Punjab was first irrigated by an excellent network of canals to provide the peasants with more land and irrigation facilities, the advantages of increased production were soon swallowed up by more mouths to feed. This is the phantom that frightens the planners and the administration. But can the problem be solved on the purely biological level by the prevention of births through

artificial methods? Or must the problem be viewed in the total perspective of man's integrated nature, by taking into consideration not only his sexual urges, but also his intellectual and emotional needs. The psychological consequences of artificial birth control are too often blindly neglected in order to find an easy way out of the difficulty. But is this the right thing to do?

Population Growth in India

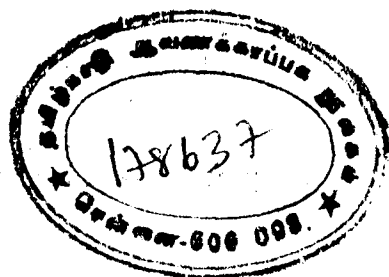
We are glad to publish an article on this topic by A. Nevett, who was a regular contributor to *Social Action* in days gone by. He has been a keen student of the population problem especially in India. His book *Too many of Us?* is still regarded as an authoritative, if not fashionable and popular, statement of the population situation in this country.

World Population

Not only in India, but all over the world, the question of an increasing population is causing anxiety, not always for unselfish or disinterested reasons. A survey of the world situation, by expert demographers has been carefully prepared and published. Various opinions have been reproduced without the author taking sides in the matter, but leaving the reader to judge for himself from the facts.

Social Situation

There are other brief reviews of the social situation in this country. In the political embroglio through which we are passing, our attention needs to be focussed on the struggle against social inequities that is actually taking place.



The Editor

This Side and That

Zigs and Zags

Our local comrades well know Lenin's golden rule: "It is necessary to use any rule, cunning, unlawful method, evasion, concealment of truth". It is only by way of zigzags that one ascends a mountain. They know the rules, but the Kerala hills are so peculiar that they have not yet reached the tempo of zigzags which characterize true Reds. Let them consider the Moscow records. It is some fifteen years since President Roosevelt met Premier Stalin in Teheran; from that time there were nineteen high-level talks between both governments; out of these talks came out some forty agreements involving specific Soviet promises. Of these, not less than 37 were violated: annexation of Ukraine and Georgia, assimilation of Latvia, Lithuania and Estonia, occupation of Poland, annexation of Carpatho-Ukraine, etc. etc.

Nor has the tempo slackened with Mr. Khrushchev; he proposed liberalisation in his de-Stalinising policy and immediately after advocated toughness; he proposed an international plan for detecting atomic surprise attacks, but refused any inspection or control on any spot of the Russian sanctuary; he flatly refused to participate in a Geneva conference of scientists but sent a delegation the next day; he pleads for a summit free discussion but rules out any mention of German re-unification on the agenda; he denounces Yugoslavia for accepting western economic aid but publicly welcomes the benefits to the Sovietland from increased trade with the U. S. A.

The Kerala comrades are getting into the Moscow stride, but their tempo is still a little slow and calls for further lessons from their masters. They promise constitutional democratic practice, but threaten the opposition with an-

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nihilation and civil war ; they denounce capitalist enterprise but sign an agreement with the Birlas ; they will preserve order but will not intervene before disorder has happened.

The lesson is patent for all to draw : Communists are the same all the world over ; they plan to change mankind, they cannot change themselves.

There is, however, a striking difference which happily our Red leaders in Kerala have not rubbed away. They are not trying to mimic the literary style of Mr. Krushchev; they do not lower themselves to the vulgarity in accusations, reproaches, vituperations which the lowest of the low in all countries eagerly lap up in the public speeches of the Red Boss. They are maintaining the restraint in language, urbanity in manners, decorum in discussion which is a hoary tradition of the country and which they cultivated in debating societies and parliamentary meetings ; their style allows other leaders to keep up a protracted controversy and permits the smooth dialogues of democratic diplomacy. But will they not in course of time fall a victim to literary mimetism ?

Land Reforms

Land reforms are a daily topic of talks in Parliament and out of Parliament. One of the key problems in that line is the question of fixing a floor and a ceiling for landholdings in the countryside. The latest report of the National Sample Survey reveals that the latter is a brain-fagging puzzle. From their calculations, it appears that were each of our actually landless households (agricultural and non-agricultural) to be given a minimum of 2.0 acres, it would require some 60 million acres to be redistributed. Now if the ceiling were fixed at 20 acres, the extent of land available from acquiring the surplus would not be more than 63 million acres. Which means that the redistribution

of landholdings above 20 acres would just be enough to allow tiny allotments of 2 acres, which are evidently uneconomic holdings. This calculation of Prof. Mahalanobis knocks the bottom out of the reform policy enuntiated in the Second Five Year Plan which roused such cherished hopes in the hearts of our landless people. In consequence it looks that the wisest thing to do is give up one for all the Plan's dream, and to explore alternative avenues of employment, seek means to increase agricultural productivity, and proceed with the necessary steps to further industrialisation. The process of dispossessing all households enjoying more than twenty acres looks unsound from all points of view, particularly if we dream of increasing the national income and bettering the livelihood of the masses.

Ultra Crepidam

Another difficulty in our economic progress came out in glaring light with the recent trouble met by the National Small Industries Corporation. The Corporation had bravely accepted foreign orders for shoes, distributed them among the artisans of North India, and was left with an enormous number of shoes unacceptable. Out of the 54,000 pairs ordered by the Polish Government, only some 20,000 were found saleable ; a similar fate met the orders of the U.S.S.R. Our shoemakers apparently do not know what technique is needed to resist the snow, sleet and slush of Russia and Poland nor do they guess how these countries are particular about footwear. Are they not lands which have kept from the Tsars the highest traditions of the Order of the Boot ?

And now the rejected shoes are on sale in our bazars at relatively high prices. They make little appeal to people, except possibly to politicians who feel ready to step into anybody's shoes. The lesson should not be lost on all who plan to export manufactures of any type ; unless these are true to specification, our goods will not sell. Hence the need of thorough business supervision, which even official

agencies are liable to neglect. Efficiency should be mercilessly imposed if we are to do any foreign trade in competition with other countries.

Pro Domo

In a recent publication, Mr. Colin Clark told of his efforts at perfecting statistics of national income, and answering a question which well-thinking economists neglected but which worries better-thinking social reformers. Usually a national income is based on the net output of goods and services which are priced. But immediately the query arises: what about the goods and services which are not on any price list? Infant care by a nurse is included in the national income statistics since it is priced and paid; but what about infant care by mothers or sisters which is unpaid? What about cooking, washing, cleaning and all the numberless jobs mothers do without remuneration? Are they not also part and parcel of what makes home comfort and well-being?

The objection made to Mr. Clark's calculations is that they are based on the costs of similar services and goods in institutions, and that institutional prices do not supply an accurate basis for such calculations. Yet it is plain that wives' and mothers' services, the alertness and devotion, the finish and love they embody in their tasks are essential factors of home life and make an enormous contribution to the welfare of all, a contribution which varies with national habits, local customs and individual capacity. The scales adopted by Colin Clark may be challenged and discussed, but his attempt at introducing this human effort into the returns of the national income deserves all attention and praise. It is high time that the tasks of wives and mothers be given proper recognition, beyond what economists usually calculate from their price lists. Economics has been afflicted with masculine prejudice when restricting its atten-

tion to the scale of wages of women working out of the home, and ignoring the hundreds of hours they labour at home, and fostering in that way the dubious postulate of male superiority in labour.

Other free goods, climate, rain and sunshine, social etiquette and code, etc. possibly escape economic evaluation, but are part and parcel of the national welfare; even if economists pass them over in silence, they call for the suitable attention of all citizens and legislators. Besides the homo economicus, there are aspects of the human being that invite appreciation, including the homo sapiens.

A. L.

Scholarships

Over 44,000 candidates belonging to the Scheduled Castes, Scheduled Tribes and other Backward Classes received post-matric scholarships during 1957-58. In the previous year the number was 39,435.

Each scholarship covers enrolment, tuition and examination fees payable by the student, as also the cost of books. In addition a maintenance allowance varying from Rs. 27 to Rs. 75 per month is also paid to the candidate.

Since 1954-55 scholarships for overseas studies, are also being awarded to students belonging to the Backward Classes. For 1957-58 four Scheduled Castes, three Scheduled Tribes and four Backward Classes candidates have been granted such scholarships from among those who have obtained a Master's or Bachelor's degree with good division. The scholarship provides for payment of tuition and examination fees as well as travelling expenses both ways.

Population in Perspective

There are many angles from which a photo can be taken of a building; above, below, from a street, from a garden through the trees, through the smoke and rain or on a brilliant and glorious day. According to the light, angle and other factors involved, the building will appear inspiring, or grim, or romantic, or prosaic, when, in reality, it is none of these things. So too a problem will appear very different according to the angle from which it is approached, and according to the psychological attitude of the questioner. The population problem in general, and the Indian problem in particular, is no exception to this rule. There are the two extreme positions of everything all right and everything is all wrong, with all the other possible graduations in between.

It is, of course, patently absurd for any one to claim to be absolutely uninfluenced in such a controversial issue: religion, politics, economics, history, measures of culture, national honour — to mention only a few imponderables — enter in to such a degree that no one can reasonably claim not to be influenced by at least some of the factors involved. However, it would not be arrogant to claim to see the obvious fallacies in the two extreme positions taken up by family planners, on the one hand, and those whom, for want of a better title, we may style the utopians, those who take up the head-in-the-sand attitude that there is no real problem at all.

This article is mainly concerned with pointing out some of the very real difficulties that will have to be faced in India over the next 20-30 years. It is, therefore, not a rosy, optimistic forecast of a glorious future. It is rather a warning to the rather self-complacent 'utopians' not to gloss over critical problems. David would not have sur-

vived the single combat to go to slay his hundreds of thousands, had his pebble struck Goliath on his armour. Not a few 'utopians' indulge in the futile, if not dangerous pastime, of slinging pebbles at their adversaries' best protected parts. It is hoped that the somewhat gloomy sketch which follows will help them to improve their aim and make them better aware of the problems that are most likely to arise in the not-too-distant future.

Present Population Structure

The last three decades has seen India make a phenomenal increase in population. In 1958 the population is about 390 millions, with a density greater than any other comparable land surface, v.g., Russia, China, Canada, Australia, Brazil. The comparison is out of perspective if comparison is made with Holland or England, which though they have a higher density, have also a very different type of economy.

While the birth rates have been fairly steady over the last few decades, the death rate has begun to show a very steep decline. It is this decline in death rate, very desirable in itself, that is the cause of the rapid increase in population, not an increase in birth rate, which so far has not been much above the world average.

Now the lowering of the death rate along with a constant birth rate, such as prevails in peasant economies, results in a doubling of population every 20-25 years. It is assumed that the Indian death rate will decline to 15 per thousand by 1979, and then probably level off for a period. (Comparison: present-day New Zealand 9, Holland 8. Current India Census returns are underestimated both as to the death rate and birth rate.) With a lowering of the death rate, the Indian life expectancy will improve — it is now one of the lowest in world. (Compare India, 32 years, Canada 67, Holland 71).

Many population projections, especially those made in the thirties, have been notorious failures, but the following * seem reasonable enough :

India : Projections for 1981

A. (Fertility assumed unchanged)	775 million
B. (" " to decline 50% between 1956-81)	589 million
C. (" " to decline 50% between 1966-81)	634 million

This implies a percentage increase of total population, during the next three decades, of between 53% and 102%. In A, the average birth rate for the period is 2.37% ; in B, 1.43% ; and in C, 1.68%. None of these rates seem exaggerated, and if A is probably a little too high, B is too low, and so by 1981 the population is likely to be over 600 million.

Up till now, India's birth rate has not been phenomenal (it has not been higher than that of U.S.A.), but with the recent lowering of the death rate, the increase of births over deaths has been great, and so the fertility rate may well soon reach 2.0% (Present world rate about 1.25%). Ceylon, Malaya and some South American countries have, after successful improvements in health schemes, achieved a rate of growth similar to that predicted for India.

An increase to over 600 million would not cause very serious problems, were such an increase spread out over a longer period, or were it to take place *after* India had become a well developed country and not still in the initial stages of such a development. The difficulties which will

* A J. Coale & B. M. Hoover, Population Growth and Economic Development in India, 1956-86.

arise from such a sudden increase will be caused not by just having too many inhabitants, but by having too many for available resources.

It is in this context of a sudden increase that arguments favouring an increasing population have to be handled. Such arguments are good in themselves. The question is whether they will hold for India in the above foreseen circumstances.

According to the theory of vital revolution, population moves through three stages: that which, in an agrarian low-income economy, is characterised by high birth and death rates, (such has been India's position until recently) ; next follows a decline in death rates while the birth rate remains steady (India has just entered on this stage) ; lastly comes a decline in birth rate and the small family pattern sets in. In the West, economic changes, mostly in the form of a change-over from agrarian to industrial economy, took place *before* the changes in the pattern of population growth, and these economic changes are generally considered to be a cause of an alteration in population growth.

Does all this apply to India? Will India go through the same process and all we have to do is to sit back and wait for the inevitable improvement? There are serious doubts: present experience seems to prove that it is possible to reduce the death rate *without* changing from rural to industrial economy (v.g. as is happening in Ceylon and Malaya), and without lowering the *birth rate*. Furthermore, in many underdeveloped countries the death rate is now falling far quicker than it did in Europe under what are supposed to be similar conditions to those now prevailing in Asia and Africa. So the situation is that, in the agrarian economies, the death rate is falling *in advance* of the economic changes and rise of income that *preceded* the fall of the death rate in the West. At the same time, in the above

economies, the rate of population growth is faster than any previously recorded for those same countries. It is this rapid growth under these circumstances, chiefly of a rapidly falling death rate, that make it difficult to bring about those favourable economic changes which, in the West, are associated with industrialisation and a fall of fertility.

Population Growth and Production

What of the familiar bogey of diminishing returns? The common fallacy in this form of argumentation lies in considering the factors involved as static whereas they are dynamic. The argument, as used by family planners, only holds good under the supposition: things remaining as they are. However, if the argument is applied to a short period, say, twenty years, then this is often too brief a period for any long term policies to have a good effect, and the argument, over such a period, retains much of its force. Such may well be the case in this country over the next decade or so.

The point of diminishing returns (in simplest terms, when any kind of concern becomes uneconomical to run) is reached by: population growth, low capital investment and lack of technical entrepreneurial skill. All factors seem to apply to present-day India.

A high fertility and a low death rate means a high percentage of the population in the below 15 years bracket. The increase, in comparison, in the number of adult workers, is slight. 1951 Census gives 40% of the population as self-supporting and earning dependents, and 60% non-earning dependents. Taking any of the projections given above, the situation will not improve during the next thirty years: the number of children (under 15 years) per hundred persons (15-64) will be in 1986: 46 (low projection); 47 (median) and 79 (high). The difference between the high

and low projections of 120 millions means, in 1986, 106 million extra children and only 14 million extra adults to support them. Apart from other considerations, the extra cost in education alone is astronomical.

This rapid increase in the below 15 years bracket involves feeding more consumers, a necessary process that swallows the surplus that could be invested in economic growth, and prevents the per capita national income from rising. One of the most difficult problems in underdeveloped countries is the obtaining of sufficient investment. There is not enough capital in the home country and foreign investments give rise to many complications. Hence where there is an almost inelastic supply of capital, the greater the population, the thinner the spread over a rapidly increasing people of national wealth. It thus can be seen how a rapid increase among the child population, makes saving, and consequently, investment, very difficult. And if there is insufficient investment, then the economy is not likely to improve progressively.

It is true that a rapid rate of population increase can stimulate investment, but only when this rapid increase occurs in a high-income economy, where there is the capital available for investment. But where the difficulty arises not so much from effective demand — everybody in India has a number of things he would buy had he the cash — but capital shortage, then a rapid population may swallow up all available capital on consumer goods and services. To put the problem in a slightly different way, if India had a low density (as v.g. Canada) and plenty of room to expand, then a rapid increase in population would stimulate investment since one could reasonably hope for an ever-increasing market. But in an already densely populated area as India the same reasons either do not hold or are less cogent. So while a greater number of consumers can

promote production, investment, etc., this presupposes that they have capital to spend on consumer goods—which does not yet hold good for India.

There remains only one more unkind cut on the 'utopian' and then we have finished. It is sometimes said that once industrialisation gets going it will drain off all the surplus labour from agriculture, leaving the latter in a flourishing condition as it serves the greater part of the population, now industrial workers. Something like this has happened in certain western countries, but, once again, conditions were not the same as they are now in India. In underdeveloped Asian countries the density is now 3-4 times greater than were the densities in Europe when 55-75% of the population were gainfully employed in agriculture — a period comparable to modern India. It will then be from three to four times more difficult for India to drain off her surplus agricultural labour. Nor should it be thought that industrialisation implies a drastic reduction in the absolute number engaged in agriculture. In Japan, in many respects a country from which India could learn many lessons, though industrialisation was very rapid, and the percentage engaged in rural occupations declined, absolute numbers have remained constant. In Norway, Holland, Austria, Finland and Portugal, the absolute number in agriculture is now higher than it was a hundred years ago. The lesson seems to be that though with an increase of industrial workers there will be more consumers of rural produce, this does not mean any reduction in the millions who now find — or try to find — employment in agriculture.

While there are still some 'open spaces' that can be brought under cultivation, experience shows that reclamation is very costly. For countries like India which are short of capital, it is more likely that intensive cultivation is

found to be the best solution. The 'open spaces' will probably have to lie fallow until more capital is available.

And what of cottage industries as a once-for-all cure to our woes? They do supply jobs where there were none before and in this they fulfil an important function. But it appears that when all the factors are added up, their product is the result of *more* labour and of *more* capital than that of large-scale industries. One recent study shows that the cottage spinning industry, v.g., requires a capital investment 31% greater than the alternative large-scale plant.

Experience from Japan gives two more cheerless examples: income in the rural sector is only 38% of the income in other sectors. If similar conditions prevail here while industrialisation proceeds, then there is no bucolic paradise around the corner for rural workers. Nor, if we judge from the same source, is the situation to be very much better in cottage and other small-scale industries. In Japan, the lower productivity of small-scale industries results in lower wages: the smaller the firm the longer the hours and the lower the wages.

Conclusion

Such would seem to be the outlook for the immediate future. There are many serious difficulties to be met. It would not be surprising if things even got worse before they get better. However, that is the consoling point that they will get better as long term policies begin to pay off. It is important not to panic and think that all is lost when real difficulties do arise, as arise they must. And in order not to give way to unreasonable fears it is essential to be well informed of what may well happen and why it occurs. To prevent a painful situation with equanimity, secure in the knowledge that, like a squall, the danger will pass away. When bad times come, not only are the pessimists

confirmed in their views but the 'utopians', the super-optimists, because they never saw any difficulties, abandon hope and join the ranks of the pessimists. It is hoped that they will become more realistic and not indulge in the fatuous occupation of tossing pebbles at giants' armour. If they are not sure of finding some vulnerable chinks, then discretion is the better part of valour.

A. Nevett

Transfers

The Kerala Government has laid down new principles regarding transfers and postings of officers in Kerala, principles which if followed everywhere would mitigate a lot the hardship which goes with transfers.

According to the Government order no officer would normally be transferred before three years except where public grounds make it necessary to break the rule. As far as possible all transfers would take place during the school vacations in order not to cause inconvenience to school going children. Low paid officials would, as far as possible, be posted or continued near their homes.

It is also laid down that officers of and above the ranks of Deputy Tahsildar, sub-magistrate and sub-inspector of police, will not be posted to a charge in the jurisdiction of which the officer has his house or properties or very close relations except for stated reasons.

Birth Control Round the World *

In an article on "The Meaning of the Population Problem of the World", Professor G. H. L. Zeegers, editor of *Sozial Kompass* draws attention to the fact that the expected growth of the world population places before mankind problems the like of which it has never faced before. It is truly a world problem for its implications are of direct importance to the welfare of the whole of humanity.¹ To give his reader an idea of the size of the problem, Zeegers, quoting from Dudley Stamp's "*Our Underdeveloped World*," shows how "mankind has always doubled itself in ever shorter periods". He then tabulates the estimates of Dudley Stamp in the following manner :

Chronology		World Population	Interval	
7000	before Christ	10,000,000	period :	2500 years
4500	" "	20,000,000	"	2000 "
2500	" "	40,000,000	"	1500 "
1000	" "	80,000,000	"	1000 "
1	A. D.	160,000,000	"	900 "
900	"	320,000,000	"	800 "
1700	"	640,000,000	"	150 "
1850	"	1250,000,000	"	100 "
1950	"	2500,000,000	"	50-60 "
Prognosis		5000,000,000		

* Much of the matter contained in this article is taken from *Herder Korrespondenz*, XXI, 1 (October 1957, p. 38-46).

¹ Cross Currents, VIII, 1 (Winter, 1958), pg. 19.

The following pages are a brief account of the way in which social scientists consider one of the consequences of this phenomenal growth — the need of birth control.

Gert von Eynern, Professor at the university for Politics in Berlin, views the problem mainly from the social and political angle.² He disagrees strongly with those technicians and economists who — with much imagination indeed! — have calculated that without the next 100 years the earth will be capable of providing food and clothing to 30 thousand million people. Speculations of this kind, says von Eynern, don't help us at all. The situation indeed of the *next few years and decades* will be decisively determined by the social and political tensions arising from the increase in population. We must therefore check this growth of population in those countries that cannot provide with food and employment their growing number of inhabitants, and in order to achieve this von Eynern advocates the propagation of a systematic birth control. Opposing social scientists who believe that within a short space of time the standard of living in such countries will rise to an extent when the birth rate will automatically decline, von Eynern asserts that 'an increase in the standard of living presupposes a lower birth rate'.

He however admits that there are in our society prejudices against the practice of birth control on the plea that it is immoral and unnatural. But, he says, we have not to take this argument too seriously since in this sense our whole civilization might be called unnatural, including the fact that millions in Asia and Africa are starving from lack of food. He even agrees with the statement of an American politician who says that 'even if birth control were im-

² *Zur Dynamik des Bevoelkerungswachstums in Gewerkschaftlichen Monatsheften*, September 1956, p. 552-561.

moral, we should make it moral since it is a social necessity'. Moreover, the mentality of the East according to him is not against birth control, neither church nor religion is opposed to it on any solidly grounded arguments. He allows however one exception: the doctrine, not the practice, of the Catholic Church.³

The arguments of von Eynern are in many respects characteristic of the modern Western mentality. They were first put forward by T. R. Malthus (d. 1834), who in his 'Essay on the Principle of Population' (1748) laid down the main principles of what is now called Neo-Malthusianism. Three points are of importance here: (1) the increase of population is necessarily limited by the means of subsistence; (2) population tends to grow faster than the food supply (it is growing in a geometric proportion while the food supply grows in arithmetic proportion); (3) the increase in population is restricted by, on the one hand, positive checks such as misery, vice, war, famine, and on the other hand preventive checks as postponement of marriages and moral restraint.⁴

Martin Brugarola has compiled a list of prominent Malthusian scientists who consider the practice of birth control as the only possible means to reduce the pressure

³ It is obvious that von Eynern's opinions on this score are not correct. For the moral implications of birth control, cfr. A. NEVETT, *Too many of Us?*, Poona, Indian Inst. of Soc. Order 1952, p. 48-93; *Is the World heading for Starvation*, in *Social Action*, IV (1954), p. 57-63. For the economic aspect, cfr. A. FONSECA, *o. c.*, p. 261-273.

⁴ For more information about this point, cfr. also P. GISBERT, *Fundamentals of Sociology*, Orient Longmans (1957), p. 339 ff. The author makes it clear that, though birth control is often called Neo-Malthusianism, Malthus himself advocated only moral restraints. The use of contraceptives would fall under the category 'vice' as a means of checking the population.

of population on the means of subsistence.⁵ One of them, William Vogt ("Road to Survival, New York 1948), adopts a rather egoistic attitude in proving the validity of his Malthusian viewpoint. He is of the opinion that both the standard of living and the political and economical priority of the West should at all costs be safeguarded. The Marshall-plan should therefore exclusively apply its resources to those countries where the necessary efforts are made in view of checking the population growth. The fight against sleeping-sickness in East-Africa should also be discontinued since, he maintains, this disease prevents further population increase.

This author, no doubt, is exceptionally jingoistic in his outlook. The majority of Neo-Malthusians are inspired by a genuine concern about the appalling poverty prevailing in Asia and Africa. Such are Fairfield Osborn ("The Limits of the Earth," Boston 1953; "Our plundered Planet", 1948), N. Koestner etc. The latter maintains that over-exploitation of the soil in underdeveloped countries has to be ascribed to two reasons. First, there is the fact that this soil has for thousands of years been cultivated without ever having been fertilized anew (Libya, Syria, Iraq, Spain, S. Italy). The second reason consists in the spectre of over-population (the fertile plains of the Nile, Ganges, Brahmaputra, Yangtse, Hoangho). The root of the problem lies therefore in the lack of arable land and there is only one solution to the problem, the reduction of human fertility. It might be true, he says, that the Malthusian principle according to which the population tends to grow faster than the means of subsistence has proved to be false in certain countries. But this does not justify the opinion that, generally speaking, this principle is nonsense, and that humanity is able to grow sufficient food for an ever increasing popu-

⁵ In *Razon Y Fe*, February 1957, p. 123-138.

lation. This indeed is an altogether different question which requires deeper study and reflection.⁶

Opponents to Malthusianism

Lord Boyd Orr maintains on the contrary that food-production can increase to such an extent that the world can provide food for any possible increase in the population. Gunnar and Alva Myrdal, Colin Clark, Josue de Castro, M.C. Mayadas are of the same opinion, asserting that we cannot foresee the advance science will make in the field of food-production. Brugarola summarizes their arguments as follows: (1) most of the underdeveloped countries were, up to recent times, subject to an economic imperialism, guided by mercantilistic principles. Large landownership prevented a sound agrarian structure from being established because it neglected not only a judicious distribution of land but also an indispensable rotation of crops; (2) the prevailing price-system took no account of the demand of the poor and distressed, and price-stability was an end to be secured by all means. So v.gr. in 1955-56, one thousand million dollars were spent in order to prevent American farmers from cultivating an area of altogether 10 million acres. In 1956, the Commodity Credit Corporation of the USA invested 9 thousand million dollars in buying up the peas which had not been sold on the market in order to prevent prices from going down (Wirsing). All this proves that the problem of distribution is far from being solved.

The Feeding-Capacity of the Earth

An interesting study of this subject has been made by Professor Frits Baade.⁷ He maintains that the agrarian methods which so far have been discovered by science,

⁶ In *Neue Zuercher Zeitung*, 2-9-56.

⁷ Fritz Baade, *Welternahrungswirtschaft*, Rowohlts Deutsche Enzykopaedie, Hamburg 1956.

allow us to attribute to the earth an *infinite* capacity for growing food. He mentions 650 thousand million people as capable of being supported by the earth. It is, he says, not the *feeding-capacity* of the earth which imposes a limit to the number of its inhabitants, but rather its *dwelling-capacity* (not *Nahrungsraum* but *Wohnungsraum*). Taking as an average the density of population of New York, and assuming that the possibilities known so far remain equal, the earth would be able to give shelter to only 65 thousand million people. Baade finally is not less original in his view of the world-population problem; at least as far as the Western countries are concerned. Within the near future, he says, when our unexploited reserves will have been released, there will be no shortage of food to be consumed, but rather of people to consume it!

Even Gert von Eynern is impressed by Baade's arguments.⁸ He however raises a new question. Granted, he says, that so many possibilities are at our disposal, how then has one to account for the fact that all the same two thousand million people are living on the verge of starvation. The answer to this question allows Baade to probe deeper into the problem. He ascribes this fact mainly to a wrong attitude of the mind. People, he says, after having struggled for centuries against misery in order to ensure for themselves a bare minimum of living-space, have been marked by one sinister hereditary trait: they are inclined to consider the old and improvable techniques of cultivation as the only possible ones. Scarcity of food-supply has once and for all become for them part of their life. They oppose with unusual tenacity the idea that by introducing more efficient techniques they would achieve more fruitful results. Many conditions will have to be fulfilled before this progressive trend will prevail in all the countries. Capital

⁸ In *Gewerkschaftliche Monatshefte*, April 1957, p. 239-242.

for investment on an international scale will have to be made available. This in turn presupposes an easing of the tensions between Russia and the West by means of a gradual disarmament on both sides (a demand also made by Boyd Orr). Finally Baade asks of all those who are involved in the international process of production to convince themselves of the fact that 'to give can be a benefit not only to the one who receives but also to the one who gives...'

A Change in Mentality

From this controversy between the neo-Malthusians and progressive economists, we might draw a few conclusions. First, nobody denies that at present the world is facing a difficult situation. But when it comes to finding a way to cope with the problem, it is equally clear that there exists a wide divergence of opinion. Science, it is true, has provided us with technical skills and methods which, theoretically speaking, are adequate to satisfy the needs of everybody. But it is equally certain that, in practice, they are insufficient to change the situation. Something more than the simple availability of modern means and methods seems to be required. Man himself must become available in order to *make use* of them and therefore we need a change of mentality which so far has not taken place. This discrepancy between theory and practice, between ideology and action, in the international social policy of the West, has been commented upon by Alfred Sauvy in his book '*Biologie Social*'.⁹

The Term 'Birth Control'

Sauvy has been one of the first scientists to give us a clear expose of the different forms of birth control. The inaccurate use in fact of such terms as 'birth control',

⁹ Part two of *Théorie Générale de la Population*, by ALFRED SAUVY, Paris 1954.

'family planning' etc. has led to much confusion. On account of the vagueness of these terms passion and sentiment have found their way into discussions relating to a problem as delicate as that of birth prevention.¹⁰ Besides, he observes in 'Biologie Social', the demographic situation in the West is quite different from that in the East. Yet, in both cases the same principles are applied without realizing that this must lead to quite different results. In other words: when in the realm of population policy, experiences learnt by the West are without more ado applied to population problems of the East, it is evident that this way of proceeding must end in catastrophic consequences.

Sauvy indicates different ways of reducing human fertility: (1) marriage customs preventing polygamy, raising the age of marriage; (2) abstinence in marriage; (3) temporary abstention according to the Ogino-Knaus method; (4) contraceptives; (5) sterilization; (6) abortion. It goes without saying that these different forms are of unequal ethical value. The first three methods, while unobjectionable from the ethical point of view, are in general, considered by Anti-Malthusians as inadequate with regard to an efficient control of the reproduction-rate.

Who wants Birth Control?

The 'promoters of birth control' at all costs, remarks Sauvy, are all of the Anglo-Saxon races. However heterogeneous the group may be, they all are obsessed by a security-complex and adopt vaguely-circumscribed ethical opinions. On the other hand the group opposing birth control is composed of Communists, Catholics, Idealists from the well-to-do classes of society, scientists (especially physicists who believe in the progress of science) as well as all naturally optimistic and liberal-minded people.

¹⁰ Deutsche Zeitung und Wirtschaftszeitung, 11-5-56.

The Practice of Birth Control

In all questions relating to an international social and economic policy, one has to start from the fact that there exists in countries as Asia, Africa and Latin-America a continuously growing population. On this score Sauvy agrees with the Malthusian way of thinking. But, he says, when it comes to define whether and in how far any country should be subjected to the practice of birth control, we must first consider three questions: (1) is birth control desirable? (2) is it possible? (3) has it to be recommended and how? "If so many errors have been committed in the field of birth prevention, Sauvy remarks, it is because its psychological implications have not sufficiently been taken into consideration". Without any effort of the will, each married couple brings into the world a certain number of children by simply allowing nature to take its course. The limitation of the number of children however requires a continual effort of the will: the use of contraceptives presupposes a constant attention on the part of those concerned, lest it deprive them of their sexual pleasure. As long as the willingness to make such an effort is absent, the propagation of birth control will have but meagre results, as Sauvy amply shows by a few examples.

Puerto Rico

According to enquiries made in 1952 by the Princeton University during the last 30 years, the average fertility of women with 8 years of education has been decreasing by 33%; by 29% in families whose monthly rent is above 30 dollars. Out of one hundred persons interviewed, fifty declared themselves in favour of a family with two and twenty five in favour of a family with three children. In spite of all this, however, the number of births increases at an unprecedented rate.

India

In spite of the law of 1929 by which child-marriage was abolished, the census of 1951 shows that the number of children, married between 5 and 14, was as high as 6.1 million; 94% of the girls of 15 were married and 80% of boys of the same age. Out of 5 children who on an average are born from every Indian woman, 4 are born from a mother below 20 years of age. It is for this reason that the marriage-age has been fixed at 18 years. This law however is very unlikely to be observed since the psychology of the population is not prepared for such a restrictive regulation. If, Sauvy says, the common people are asked whether they want to limit the number of children, they will not even understand the question. The counting-frame experiment is revealing in this respect. One thousand women were asked to follow, by way of experiment, the Ogino-Knaus' method. But since they could not read a calendar, each one of them received a counting-frame on which for each day they had to move one counter from the right to the left. When all the counters were on the left side, so it was explained to them, they were in the 'safe period' and could resume marital intercourse. "But since the women suspected behind all this some kind of witchcraft, some of them pushed at once all the counters to the left side, and thus they could not quite gain the desired results". These and other similar facts led Sauvy to what he himself calls 'a consideration which is of fundamental importance'. Unless provision is made for giving adequate instruction to the people, the propagation of even unobjectionable methods for the regulation of births will be of no avail. There exists, it is true among the Eastern masses a certain apprehensiveness with regard to a large number of children. They more or less feel themselves unable to accomplish in a complete manner the tasks imposed upon them by a large family. They more or less realize the need of restricting the number of children, but they are psychologically unprepared to carry out the necessary requirements.

Japan

Here too Sauvy has come to the same conclusions. Japan is considered by the Malthusians as the example of how the application of their principles can lead to favourable results. Non-Malthusians, on the other hand, explain the very same facts, not as results of a Malthusian policy, but as the necessary consequences of technological and economic changes. What are these facts? ¹¹

Since 1945 Japan has tried to solve its population problem by encouraging the use of contraceptives. This seemed to be a conspicuous advance on the old practices of abortion and child-murder by which the number of the population had more or less been keeping stationary since 1870 (26 million).

In 1948 a law advocating eugenics was passed and propagated by all possible means. It sought to decrease the number of children by the use of 'humanitarian' contraceptive means and methods. This aim has not been achieved. Abortion, which before 1948 was prohibited by law and from 1948 onwards permitted only in those cases where the health of the mother was at stake, has ever since then been on the increase:

Year	Births	Abortions (official)	Birth-rate %
1947	2,678,792		34.4
1948	2,681,624		33.4
1949	2,696,638	246,104	33.2
1950	2,337,507	489,111	28.3
1951	2,157,000	636,524	26.5
1952	2,018,000	798,193	23.4
1953	1,880,000	1,000,000	21.8
1954		1,143,000	
1955		1,170,000	
		(+ c. 1 million illegal abortions)	

¹¹ Cfr. *Missionary Bulletin*, June 1957.

Irene B. Taeubner (Princeton University, USA), gave a comment on these figures.¹² In 1954, of every one thousand living births,

525	abortions have been caused by women between 15 and 19 years old;
351	" " 20 " 24 "
399	" " 25 " 29 "
663	" " 30 " 34 "

These figures tell us that the law has been made use of, not only by mothers for whom it was primarily intended, but also by girls of less than 20 years old for whom the law was altogether out of question. We find here realized what St. de Lestapis has described as the 'Civilization of Contraception' with all its consequences.¹³

The increase in the number of abortions goes hand in hand with the number of those who use contraceptives. The percentage went up from 29% in 1950 to 52% in 1955. In spite of a more intensive propaganda carried on for the use of contraceptives, the practice of abortion has become more wide-spread than that of contraception itself. This can be gathered from an analysis of the budget of the Japanese government. Till recently the total outlay for the spread of contraceptives was around Rs. 5.2 million while that for abortions amounted to Rs. 260 millions: 'horrible figures', remarks, Okazaki in the 'Missionary Bulletin', which, apart from ethical considerations, are from the material point of view out of all proportion to what they have in reality accomplished. And Sauvy adds: "if to the number of normal births (1.7 million), we add the number of 1.2 million abortions, we come to the same or even a larger total of conceptions than before the war when abortion was prohibited. This proves that contraceptive methods, in spite of all propaganda, have had but little effect".

¹² In *Pacific Affairs*, March 1956.

¹³ *Civilisation de Contraception*, in *Revue de L'Action Populaire*, February 1956, p. 165.

Irene Taeubner maintains that the campaign has only been successful in those milieux where a negative attitude towards the child was prevailing. The still increasing number of abortions is due to the fact that the Japanese mind simply does not grasp the 'Western distinction' between on the one hand the illegitimacy of abortion and on the other the admissibility of contraceptives. Abortion moreover requires nothing but one single interference in the work of nature, while contraceptives demand a continual effort of the will. Hence one sticks to abortion. More than 45% of the people want to make use of contraceptives mainly in those milieux where a strong Western influence is at work. When one is disappointed with them, recourse is had to abortion. If both do not satisfy, sterilization is resorted to and instances of this kind are on the increase in Japan.

Taeubner's analysis of the situation in Japan confirms Sauvy's thesis. When, he says, the 'perfect pill' will have been discovered, (in USA and perhaps even in Germany serious efforts are being made in this line) by which a temporary sterility will be obtained infallibly without causing any harm to the person's health, then we may be sure that this 'new advance of science' will not reach those for whom it is primarily intended viz. the large families. These in fact are almost always immune against this kind of propaganda. Sauvy is convinced of the fact that the invention of this 'perfect pill' will entail a decrease in population, not in the underdeveloped countries, but in Europe, and to such an extent that the very existence of its population as a whole will be endangered.

Marxism

The Marxists of Soviet Russia maintain that at least in theory their economical and social system allows them to be in favour of both population growth and anti-Mal-

thusianism. Over-population according to Marx is but a result of capitalism and private property. Once Socialism has abolished all private property, it will never face the difficulties the capitalists have to cope with, since a Socialist Society is a distributive society. St. de Lestapis deals with the present-day realization of this Marxian theory.¹⁴

First there is no doubt that, when living in a non-Communist society where Malthusian principles are commonly accepted, the Marxist as well as his non-Marxian neighbour avails himself of contraceptives. His Marxian belief has apparently no influence on his married life. The same distinction between theory and practice has now become prevalent not only in Russia's satellite countries but also in Russia itself. When, after 1945, the whole world became conscious of the problems arising from the situation in underdeveloped countries, the USSR at once stood up for their fundamental rights, included the right to posterity. The West on the contrary started its campaign for the limitation of births by the use of contraceptives. In addition to this clever policy, de Lestapis observes, the USSR found itself in a decidedly favourable position on account of its material wealth. Russia could dispose of vast sparsely populated areas, an immense natural richness and above all State-totalitarian methods by which she could demand of her people super-human efforts for creating means of production which for a long period of time were unyielding. In those circumstances, the USSR could easily pursue its population-policy, at least in theory. A comparison however between the rate of development of heavy industry on the one hand and of commodity-industry on the other, clearly indicates that the Soviet leaders, in spite of their official declarations, are no more interested in a rapid growth of

¹⁴ *Planification des naissances et morales sociales*, in *Revue de L'Action Populaire*, July 1957, p. 773-794.

the population. This moreover would thwart their five or six-year plans.

Three more facts, says de Lestapis, prove that the USSR is no more inclined to follow in practice its own theoretical population-policy: (1) since April 1956, abortion has again been sanctioned by law; (2) a current five-year plan of the Academy of Medicine includes in its program the spread of contraceptives; (3) all the Western demographers have miscalculated the population-development in the Soviet Union after the year 1945. Basing themselves on unofficial data, they had, at the beginning of 1957, estimated the population at about 216 million. The demographic year-book (May 1957), for the first time published after a period of 20 years, gives as the official number, 200 million. But the development in Red-China has clearly revealed to the West to what an extent the Communist world has given up its previous position.

On the 18 September 1954, the People's Congress for the first time in its history submitted to discussion the thorny problem of population growth. The necessity of birth control was acknowledged, and it became from then onwards one of the regular topics in the youth-magazines: practical hints were given concerning the use of contraceptives; the legal dispositions with regard to abortion and sterilization were widened. In August 1956, a large-scale campaign was launched for the propagation of birth control. Indeed Red-China actually sent representatives to a congress of Neo-Malthusianists in Tokyo, which was held under the auspices of the USA.

The revolution in China's attitude has made itself felt even in France and to such an extent that the law of 1920 which strictly prohibits all contraceptive propaganda, has now been seriously challenged. As Sauvy observes, two facts account for this change of attitude: (1) France's in-

creasing birth-rate during the last few years, which has dispelled among the people the fear of extinction; (2) the change in China's population-policy. As long as Catholics and Communists stood together when it came to defend the law of 1920, no majority was ever capable of changing or abolishing it. If however the 145 Communist representatives, influenced by China's new attitude, actually become followers of the Malthusian doctrine, there is no doubt that the law will be abolished. The same might happen in Italy where a similar law exists. And, Sauvy adds with a tinge of melancholy, it would altogether be pitiful to see that France's painstakingly recovered regeneration should now be undone by adopting the attitude of a country where over-population or at least high fertility have always prevailed.

"Esprit Malthusien"

The West, says Sauvy, is pervaded by a Malthusian Spirit: "security above all," "leave all things unchanged except what is painful". "The Malthusian, he adds, might often be right at a particular moment; in the long run however he is almost never.... He restricts his outlook to such an extent, that he will enthuse over a pitifully small advantage, even if this might spell a danger for society as a whole". The Malthusian does not undertake any creative tasks; he neither wants to know nor to see them. He only lives for his own well-being at a particular point of time.

Conclusion

We might find Sauvy's strictures excessive. Yet, we must admit that the population problem will not be solved unless at the same time the other social and economic evils are eradicated. For "all things are reciprocal. Modern

man's crises will be solved either all together or not at all" ¹⁵ In the words of Frank Lorimer, a distinguished demographer: "Progress in the social and economic development of nations now caught in the grip of poverty must be sought through concomitant advances along many lines" ¹⁶. But all this requires first of all a change of mentality.

J. Boel

¹⁵ A. DESQUEYRAT, *La crise religieuse des temps nouveaux*, Paris 1955.

¹⁶ *An Inquiry concerning some Ethical Principles relating to Human Reproduction*, in *Cross Currents*, VIII, 1 (Winter 1958), p. 27.

European Union

(An Address of Pope Pius XII to the "Congress of Europe" — a meeting held in Rome by members of the parliaments of 16 European nations for the discussion of greater European union. June 14, 1957).

It gives Us great pleasure to welcome you, gentlemen, on the occasion of the Congress of Europe, which was called by the Italian Council for the European movement.

It has been your wish that your work help strengthen the spirit of cooperation between organizations and political forces in order that European unity might be established more quickly.

The European idea

You have some idea how closely We have followed the progress of the European idea and how We have watched the concrete efforts being put forth to make the idea penetrate more deeply into men's minds and, under the proper circumstances, to bring about its realization. Despite some wavering between success and regression this plan has made some headway during the past few years. Not long ago, when this plan first took shape for application to autonomous and independent governmental institutions, people thought that it was an ideal which, albeit desirable, was nonetheless unattainable.

European union today

But in 1952 the legislative bodies of six western European nations approved the formation of the European Coal, and Steel Community, and the social and economic advantages of the move have been encouraging. On the other hand, the European Defence Community, which was supposed to unify efforts toward defence on a military and

political basis, met with such strong resistance that it failed. At the present time, many people are of the opinion that it will be a long while before the initial enthusiasm for unification is revived.

In any case, it is not yet time to consider unity on a supra-national basis and we should fall back upon the formula of the Union of Western Europe which, aside from military aid, is intended to stimulate social, cultural, and economic cooperation. But we still cannot consider this a sufficiently strong basis for a European community, since the majority decisions of the Council of Ministers are under strong limitations and the Assembly is unable to impose its will or use parliamentary control.

From the spring of 1955, when it was touched off, the so-called European revival grew until, on March 25, 1957, it climaxed in the signing of treaties for Euratom and the Common Market. Granted that this community is under some restrictions in the economic area, it is nevertheless able, by extending its field of activity, to make the member-states aware of their mutual interests. This awareness, naturally, will exist at first only in the material order, but, if the attempt is successful, it will extend itself to those areas where moral and spiritual values are concerned.

Responsible authority

Your congress has kept a sharp eye on the future, and you have, before anything else, examined the decisive point upon which depends the formation of any community worthy of the name: the formation of a European political authority which will have sufficient responsibility to be felt. From this point of view, the European Economic Community is less successful than the Coal and Steel Community, whose High Authority has powers which are relatively broad and which, except in certain determined cases, do not depend upon any Council of Ministers.

Among the tasks facing you now, the first one is the ratification by the interested parliaments, of the treaties We mentioned above, which were signed at Rome on March 25th. As a second step, you will have to examine means of reinforcing the powers of the executive branches of the already existing communities, in order to come, finally, to some idea of the constitution demanded by this political unity.

Political union

You have already looked into the question of an external political community and you have learned that, for such a situation to be successful and produce results, it does not necessarily presuppose an already existing economic integration. A single external political community in Europe, though it will allow for the differences arising from varying interests, will also base itself on the common economic, spiritual, and cultural interests of its members. Such a community is becoming more and more indispensable in a world which, more and more, is splitting up into small groups.

Fortunately, interests overlap on enough points to permit such a plan for unity to be put into action among the already existing European institutions, but an instrumentality is needed which will effectively refine and apply such a plan.

Europe and Africa

Finally, you have considered the problems connected with an association between Europe and Africa, which was given special mention in the March agreements. It seems to Us that Europe must keep her influence in Africa so far as education and formation are concerned and wherever, more basically, she gives a great deal of material aid which helps to raise the standard of living of the people of Africa and enhances the values of the continent's natural resources.

In this way Europe will prove that her desire to form a community of States does not spring from selfish motivation. She will show that she is not, after all, interested simply in a defensive arrangement which will protect her from external threats to her interests. She will prove that, more than anything else, she is working from constructive and disinterested motives.

The need for union

Right now, it is abundantly clear that there is real need for union and that such a union must be built upon foundations strong enough to support it. Whether it be a painful process or a happy one, the construction of the union is going forward and, despite some unsuccessful tries, it is going forward with courage.

You have already ventured to pass beyond the realities of the present, and are beginning to select the stones necessary for tomorrow's building. We are happy to see such a spirit, persuaded that it comes from generous and upright motives. Your aim is to secure for Europe, which has so often been torn asunder and blood-stained, a lasting unity which will enable her to continue her mission in history.

The Christian message

If it is true that for Europe the message of Christianity was like the leaven in dough, always working and causing the whole mass to rise, it is no less true that this same message remains, today as yesterday, the most valuable of the treasures with which she has been charged. With the concept and exercise of the fundamental liberties of the human person, this message can maintain the vigour and integrity of the operations of family and national society and, in a supra-national community, can guarantee respect for cultural differences and a spirit of conciliation and cooperation, along with an acceptance of the sacrifices which it will entail and the dedication which it will demand.

No undertaking in the temporal order comes to a conclusion without giving rise to another, without generating, in its accomplishment, a whole series of other obligations, needs and objectives. Human society always depends on the future; it is always in search of a better organization, and cultures often survive only by dying and giving birth to richer and more brilliant cultures which in their turn yield to others.

Christianity bring an element of growth and stability to such of these cultures. Above all, it directs their forward march toward a clearly defined goal, and gives them an unchanging assurance of a homeland which is not of this world and which only knows perfect union, because it originates in the strength and light of God Himself.

It is Our most earnest wish that this ideal will always guide your work and give you strength to bear without discouragement the fatigue, bitterness, and disillusionment inherent in all such undertakings. May you be able to construct for the men of our age an earthly home which bears some resemblance to the kingdom of God, the Kingdom of truth, love, and peace, to which they aspire from the depths of their beings.

As a token of the divine favours which We ask for your work, We give to you, to your families, and to all your dear ones, Our Apostolic Benediction.

BOOK REVIEWS

INDUSTRIAL RELATIONS IN INDIA by Charles A. Myers, Asia Publishing House, Bombay, Price Rs. 15.75, pp. 376.

This book is one of the most lucid and fairly complete expositions of its kind. The author has tried to tackle a vast subject within the compass of some 370 pages. It is obvious therefore that only an overall view of the growth of industrial management and labour and of the problem of their mutual attitudes and relationships with each other has been possible. Many interesting aspects of the prevailing situation have been touched upon briefly yet succinctly, and in general there pervades throughout the book a sense of deep sympathy and readiness to understand the difficulties the country must pass through on its way to the building up of an advanced industrial community. Nor does the author indulge in the irritating practice of trying to sell American remedies for India's industrial ills.

Among the many good points in the book is one outstanding fact that the author has been quite frank in his appraisal of the ideological tendencies and attitudes of both management and labour. Much space and attention however seems to have been devoted to the function, growth and policies of the INTUC, and its close link with the ruling party in India. The AITUC and the Communist unions, which are making a serious bid to capture the labour movement for themselves, are hardly mentioned in the book, nor are their leaders or tactics discussed. Similarly the under-currents of the movement as a whole, the fight for power and prestige, the struggle for survival, the influence of caste and language, the prejudice of North and South, all these should have been strongly underscored in the text, in reference to both labour and management.

On page 9, while commenting on the relations between the labour force and the increasing population of the country, the author maintains that "there seem to be no basic religious and cultural objections to the use of birth control methods". This is not at all true in the context of orthodox Hinduism to which a large mass of the population is still deeply attached. Hinduism regards the use of contraceptives as immoral. Nobody could have condemned the immorality of contraceptives more strongly than Gandhiji.

Gandhiji's ideas on the machine and the part it must play in India's material development, and its consequent effects on the Indian attitude towards business and production, have been critically reviewed by the author. But Gandhiji's main idea was that man should not be the slave of the machine, but rather its master, and surely this contention is basically true.

As to the commitment of the labour force for the formation and functioning of a strong trade union, one must agree with the author. But with weak unions who have no finances to back them during a strike period, the possibility of having another source of subsistence has helped to prolong the strike and force management to yield. But at other times, this can have its disadvantages too.

Finally, there is no doubt that Prof. Myers has produced a lucid account of a rather complicated series of events and continuous growth in the development of both Indian industrial management and labour. And his book is one of the first overall descriptions of its kind to be found in the scanty literature on Indian industrial relation today.

A. F.

SEPTEMBER 1958

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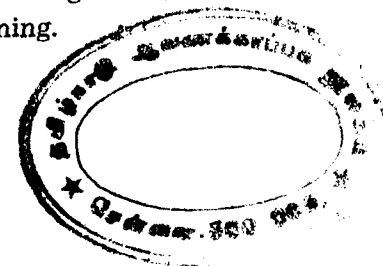
ANNUAL CONFERENCE ON COMMUNITY DEVELOPMENT AT MOUNT ABU (20th to 24th May, 1958). Main Recommendations and Conclusions. Published by the Ministry of Community Development, New Delhi. pp. 89.

One of the great advantages of the Community Development Project in India is the constant attempt at evaluation and the frank criticism of the work that is being done. In this field where experience matters very greatly, nothing could be more conducive to securing the success of the scheme than facing the facts of the situation realistically and acknowledging mistakes and blunders.

This Report makes interesting reading inasmuch as it is the result of first hand experience of the difficulties obstructing progress of the Community Development scheme. Great stress has been laid on the participation of the people and decentralisation. The partial independence of the State authorities is often the cause of the stagnation in certain block development projects despite the determination and drive at the Centre. This is a defect that is inherent to the Community Development Project since it functions against the background of a federal structure of Government.

The lack of suitable personnel still remains a persistent drag on the progress of the scheme. Attempts are being made to lengthen the training programmes of the village level workers. From six months they will now have two years of training. Only time will prove the advantage of longer training.

A. F.



APPRAISAL AND PROSPECTS OF THE SECOND FIVE YEAR PLAN, published by the Planning Commission, Government of India, May 1958. pp. 97. Price Re. 0.75 or 1 sh.

The main purpose of the re-phasing of the Second Five Year Plan has been to re-allocate resources, especially in terms of foreign currency, to the 'core' of the plan without in any way reducing the targets to any great extent. The report on the 'appraisal and prospects' is a detailed summary of the way in which this has been done. It is difficult to criticise the various priorities; indeed the real point of discussion has rather been the very assumptions of the plan. Should the country have turned to increasing industry and communications, before increasing the food production of the country and setting the agricultural economy on a sound basis. In a democratic country where planning requires the participation of the people, a certain amount of essential satisfaction has to be guaranteed before further sacrifices on their part towards the success of the plan can be expected.

However the 'appraisal and prospects' makes interesting reading as it gives at a glance the enormous sums of money and the large amounts of production and consumption goods that the Government of India intends expending and producing respectively in order to make the country more prosperous. Every citizen should be personally interested in the plan, since it is intimately concerned with his own material betterment.

A. F.

HUMAN PERSON, SOCIETY & STATE, A Collection of Essays, edited by P. D. Devanandan and M. M. Thomas, Bangalore, Committee for Literature on Social Concerns, 1957, pp. 140.

This book is not likely to appeal to a large public, but it has the merit of tackling courageously the deeper issues that are at stake in the social evolution of this country. The authors, representing various points of view: the Vedantic, the Classical Hindu, the Christian, the Psycho-analytical, give us their opinions on the relation between the human person, the state and society.

In Raj Krishna's essay we get an idea of the inescapable dilemma between the necessity of social work and the unreality of this world, which the Vedantin has to face, and which the author feels confident of being able to bridge. In A. Fonseca's essay however we hear the quite realism of a Catholic social philosopher, who can build on a long tradition of thinking in this field and on the fruits of an intense effort, these last 100 years, to evolve a Christian Social doctrine, adapted to the situation of the modern world. His is, therefore, the balanced and fundamentally optimistic solution to the knotty problem of the relation between the individual and the state; he sees it in the direction of a sound personalism.

P. Sankaranarayanan sketches for us the Classical Hindu approach. Classical this approach no doubt is but one wonders how much this approach still appeals to modern Hindus. However much the doctrine of Karma and of the Caste system could be justified in the past and is being idealised according to the tenets of Neo-Hinduism, to modern man they appear as old clothes that have to be cast aside. What is on the other hand to be retained from the essayist's exposition is that a correct view of the man-society relationship can not be had outside the orbit of religion. In this

Sankaranarayanan's view is in accord with the viewpoint of the Christian essayists.

One does not see what is exactly the difference between the 'Catholic' approach, represented by A. Fonseca, the 'Protestant' approach of J. Kumaresan, and the 'Biblical' approach of M. M. Thomas, with regard to social matters. Basically the 3 authors are in agreement, they only approach the problem from slightly different angles, Fonseca is more philosophical, the two others rather theological.

The preference of Nissim Ezekiel, who reviewed the book in *Thought*, July 12th, 1958, for the essay of Dr. K. V. Rajan, who gives us the psycho-analytic view, is quite understandable. Dr. Rajan does not merely stay in the realm of ideas, but comes closer to the Indian situation and sees it with a critical eye. We may not agree with his premises, but he has the merit of raising some very interesting questions about the relation between our present day mentality, and the patterns of education according to which we bring up our children. The 3 Christian essayists remained too philosophical, too abstract. Their essays would have gained immensely in interest and appeal, if they would have made the effort — a difficult effort, no doubt, but one that has to be made, — of working out their ideas in function of present-day Indian conditions and if they had dared to take a more critical attitude to these conditions. A. Fonseca, it is true, makes some cursory remarks on Sarvodaya, Bhoodan, and Socialism, but they are non-committal, a mere beginning of further thought in that line.

P. Kodanda Rao aims at giving us a 'Rethinking' along political lines. We hear a lot about America, very little about India itself. What he says about the defects of Democracy has been repeated hundred times in the manuals of Political Science. His essay too would have gained in the esteem of the reader, if it were a bit less Utopian.

In spite of the deficiencies of this collection of essays, one cannot but praise the editors, for their idea of bringing together eminent exponents of different viewpoints and of giving them the occasion to express their views. This time we got seven monologues, it would perhaps be good, if next time we could enjoy the fruits of a round-table conference, in which these authors could confront one another's views, and thus contribute a stimulant to the evolution of Indian social thought.

M. V. B.

Social Survey

Naya Paisa

Up to the end of March 1958, new coins of the value of about Rs. 2.56 crores had been put in circulation. This included one Naya Paisa coins of the value of Rs. 38.69 lakhs; two naye Paise coins of the value of Rs. 35.70 lakhs; five naye Paise coins of the value Rs. 61.21 lakhs and ten naye Paise coins of the value of Rs. 120.269 lakhs. During 1958-59 decimal coins of the value of Rs. 3.44 crores will be put into circulation.

Old coins of the value of Rs. 2.1 crores have already been withdrawn during the period April 1957 and February 1958.

Labour Code

Representatives of the four Central labour organisations have agreed to implement the code of conduct for maintaining harmonious inter-union relations. The Code was evolved after a three hour conference presided over by the Union Labour Minister.

The following are the basic principles of the Code :

(1) Every employee in an industry or unit shall have the freedom and right to join the union of his choice. No coercion shall be exercised in this matter.

(2) There shall be no dual membership of unions. In the case of representative unions it was agreed that this principle needed further examination

(3) There shall be unreserved acceptance and respect for democratic functioning of trade unions.

(4) There shall be regular and democratic elections of executive bodies and office bearers of trade unions.

(5) Ignorance and backwardness of workers shall not be exploited by any organisation. No organisation shall make excessive or extravagant demands.

(6) Casteism, Communalism and Provincialism shall be eschewed by all unions.

(7) There shall be no violence, coercion, intimidation or personal vilification in inter-union dealings.

The Communist leaders who were present at the conference subscribed to the principles of the Code. How they have stood by those principles can be gathered from their actions at the Tata-nagar strike which followed soon after this conference.

That disastrous strike, wholly the work of Communists, has done immense harm to the country. The Communists, it is clear from their doings, are not interested in the success of the Five Year Plan.

Women's Education

The Government of India have decided to set up a National Committee on Women's Education under the chairmanship of Shrimati Durgabai Deshmukh. The Committee is expected to submit its report within six months of the date of its first meeting.

The terms of reference of the Committee are as follows :

(1) To suggest special measures to make up the leeway in women's education at the primary and secondary levels ;

(2) to examine the problem of wastage in girls' education at these levels ;

(3) to examine the problem of adult women who have relapsed into illiteracy or have received inadequate education and who need continuation of education so as to enable them to earn a living and participate in projects of national reconstruction ;

(4) to survey the nature and extent of material and other facilities offered by voluntary welfare organisations for the educa-

tion of such women and to recommend steps necessary to enable them to offer larger educational facilities to them ; and

(5) to examine the possibility and methods of encouraging a larger number of women to go into vocational training by providing suitable vocational training as a part of their formal education or through special courses designed for adult women.

It is clear from the terms of reference detailed above that the Government is not very much interested in finding out whether the education imparted to our girls fits them out to be better house-keepers and better wives and better mothers. When will those in power realise that true national development must begin with the family ?

Chutneys

The latest dollar earner to make news is the delectable mango chutney. It is estimated that India produces about 700 tons of chutney annually and a part of it is exported to U.S., England, Malaya and South East Asia. Government is to take measures to increase both production and export.

Family Planning

Two hundred and seventy five family planning clinics have been opened so far in the rural areas. The total number of clinics proposed to be opened during the second Plan period is 2000 phased as follows : 1956-57, 100 ; 1957-58, 200 ; 1958-59, 300 ; 1959-60, 600 and 1960-61, 800.

During 1957-58 a total amount of Rs. 390,457 was sanctioned as grants-in-aid to the family planning programme in the rural areas. Of this amount Rs. 281,987 was sanctioned to the State Governments and Rs. 108,470 to voluntary organizations.

In spite of financial difficulties this part of the Plan is pushed through with zeal. Unfortunately for the promoters of the scheme Vinoba Bhave had a few very sensible words of advice to social workers. But will they mean anything to the family planners ? Gandhiji too has said a lot on the subject.

Fish

India is now one of the three countries in Asia and the Far East whose fish catches exceed one million metric tons a year, the other two countries being Japan and China. In 1956 the total production of fish in India was estimated at 1,012,250 metric tons.

Out of this total catch 718,697 metric tons was marine fish. Government is spending a great deal of money to increase production still further. For this purpose fishing fleets at selected centres are being mechanised and cold storage facilities made available.

Travel

In spite of the heroic efforts made by the railway authorities to cope with the increased traffic all over the country travelling is still a night mare. Late running of even mail and express trains has become quite chronic and that in spite of the fact that trains now take several more hours to do the journeys than a few years ago. Accidents too are quite common.

The railway authorities say that most of the accidents are owing to human failure which in plain language means carelessness and negligence on the part of the staff. Interference from political parties and trade unions is one of the main causes for this state of affairs. Another reason is the lowering of the standards required in the running staff.

Up to December 1957 the Chitaranjan Locomotive Works had produced 625 W. G. locomotives. It was on January 26, 1950, that production was inaugurated.

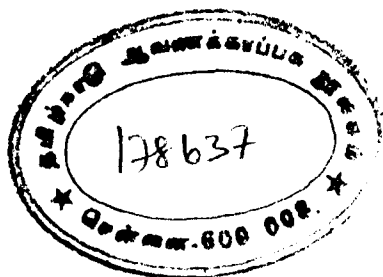
Sugar

The per capita consumption of sugar and gur in India was 11.3 lbs. and 18.5 lbs respectively.

The total production of sugar and gur in 1956-57 was 20.29 lakh tons and 32.57 lakh tons respectively. The production of both commodities is sufficient for the needs of the country. Sugar is also exported.

Medicine

For promotion of indigenous systems of medicine and for research in those systems the Government of India has sanctioned grants totalling Rs. 1,008,084 during 1957-58. Of this sum Rs. 350,000 and Rs. 275,000 went to the Central Board of Research in Indigenous Systems of Medicine, Jamnagar, and the Post-graduate Training Centre at Jamnagar respectively.



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