

Social Action

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# social action



Social Change and the Tribals  
Social Change and  
Economic Goals  
Social Change and  
Population Control  
Crime, Social Survey, etc.

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to souls.

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hearts and minds of Indians. Forgetfulness of such values is a danger to social change.

### **The Tribals**

A large minority in India is constituted by the Tribal peoples. Dr. W. Adiseshiah briefly recapitulates the changes coming over these people and their attempts to integrate themselves into the present-day Indian cultural pattern. But the customs and habits of centuries hold many back from assimilating the new cultural values, and to many unfortunately, change from the tribal culture has meant exploitation and degradation.

### **Social Economics**

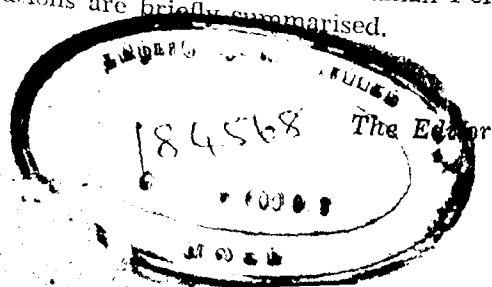
In the choice of the goals of social change, can economics remain neutral between ends? This is discussed in the article on Social Economics.

### **Population**

This is an explosive problem that arouses passion all the world over. In a special article the Church's attitude towards the control of population is described. The emphasis is placed on the moral outlook of the Church on the population question, and once again the goals of a population policy are related to man's spiritual nature.

### **Crime**

A series of interesting articles has appeared in the Action Populaire on Penal Justice and the Human Person. Their main conclusions are briefly summarised.



## *This Side and That*

### **Pen-friends**

Mr. Bulganin and Mr. Krushchev joined the universal brotherhood of pen-friends; their correspondence to all and sundry these last months grew enormous. It was not a flow of rapid feelings as we meet so often, but it ran like a cascade of successive sincerities which gushed forth from their restless pen, and splashed the letter-boxes of our diplomats and statesmen. When collated, they did not appear like emotional outbursts but revealed the common philosophy of their minds, and betrayed the objectives of their cold war strategy, which can be reduced to three main heads.

First of all they aimed at spreading the Communist influence and building up its monolithic discipline. Witness the messages at the Moscow Congress last November, which are re-echoed in China. Secondly, they intended rallying neutral powers to the Soviet policy or to exhort them to resort to firmer measures against the western democracies: a purpose which was made obvious at the recent Cairo Conference. Thirdly, and this was a cold war manoeuvre, they aimed at dividing their opponents: disaffecting Canada from the U.S.A., disarraying all the pacts and conventions between the NATO powers, and isolating the U.S.A. from her allies and well-wishers. It would not be rash to suspect that a like wish of spreading division in the free democracies lies at the back of well-shifted cultural exchanges with other countries.

That such is the general strategy came out vividly in the December speech of Mr. Krushchev (December 21, 1957): "The historical importance of the Congress lies in this that it marks the most important victory of world communism, the triumph to souls. interna-

tionalism....The best response of all communists and of the Soviet people will be a struggle replete with ever increasing abnegation to create the communist society, to strengthen the power of the Soviet State and of the whole socialist camp for peace among all peoples, friendship between workmen and democratic forces all over the world. We give our word of honour to all our friends and comrades, we are as vigorous and as youthful as ever for the struggle for the triumph of Communism, as vigorous and as youthful as when we were fighting in the Great November for victory on all fronts of the civic and patriotic war". That much at any rate should be obvious to all, even to those who are colour-blind. With Mr. Krushchev having become a soloist, we may expect a fresh sizzle of nimbler sincerities.

### *Kerala Reds*

Our local brand of comrades is all of a pattern with the Moscow standard. They show official regard for the national constitution, and are not averse to cheat minorities of their fundamental rights. They invite private capitalists to come and quicken their dormant industries, yet they do not abjure their ideal and plan of future nationalisation. They sponsor proletarian agitation but do not shun party interests, denounce demonstrations by others, but stage party shows; they advocate austerity but replenish their coffers, preach modesty in ministers but keep in the limelight every day of the year, stress the beauty of law and order but condone the courts set up by party cells. By dint of zigs and zags, they hope to reach the summit of politics and they have already given us a progressive programme of policy and work, at their coming Amritsar. They are flattered by their Moscow-returned emissaries.

### *State Lottery*

When they tiptoe back from meeting the bosses, those emissaries might suggest to the Kerala comrades to launch the latest Soviet novelty: a state lottery, with commodity and money prizes. It is now the rage in Moscow: the purchase of tickets is of course voluntary, as everything else in peoples' democracies, police confessions and purges included. The business is running at a hot pace, as in Ukraine where the average worker has taken twenty lottery tickets of an average value of one hundred roubles. As the Large Soviet Encyclopedia informs us, Soviet lotteries are welcomed by the whole population, whilst "in bourgeois countries lotteries are a source of enrichment for astute business men". Alas, there were complaints that in Moscow some purchases of tickets were more voluntary than others. Izvestia noted (February 2) that "there have been grave violations of the instructions; quotas of tickets have been presented to a number of enterprises and institutions. In many cases subscriptions for lottery tickets have been organised, and here and there they were even forced on people".

The returns from the lottery is estimated at over seven billion roubles, less than the twelve billion roubles gathered in 1957 by the voluntary mass-subscription loan. This, it was announced officially, was to be the last loan, a departure from a twenty-year old policy. Those loans were also all voluntary; workers had to subscribe voluntarily up to an amount equal to two or four weeks of their salary. Instead of workmen forcing their money on the income-tax officers, why not give them the flutter of a lottery-drawing. After all, the state-loans gave a prosaic interest of 6.8 per cent in 1951, 2.8 per cent in 1954, 5.4 per cent in 1955 and 5.6 per cent in 1956. Unhappily the contrary expenditure on such repayments had reached to souls. Yes, and the redemption of the bonds had to be for some

twenty years. That decree of the Party, Central Committee and of the Government meant a freezing of quite a fair sum taken from the workmen's wages. So why not vary the process with all the emotions of a lottery? Why not a zig after a zag? So why not try the same in sun-bathed Kerala?

### Education

Our educational problem is taking on immense dimensions: compulsory primary education, adult education for all, (except, of course, parliamentarians), technical education, university education, and what not. At the University level, the problem meets with an anomaly in our Constitution. Education, "including universities" is a state subject, but, according to the Seventh Schedule n. 66, the Centre sees to the "coordination and determination of standards in institutions for higher education or research and scientific and technical education". The University Grants Commission was created to establish a uniform standard throughout the nation. How could the Commission effectively succeed in its objective if it is not given sufficient financial resources? It cannot at present impose fixed contributions from the States, and some of these have expressed their inability to match the grants proposed by the Commission, and their universities are financially unable to meet the Commission's requests. Would it not be the easiest solution to pass the whole university education to the Centre and urge the Planning Commission to supply the Centre with appropriate larger amounts for University education? But how many states are prepared to forego their jurisdiction in favour of the Centre?

In the meantime our universities go on turning out, in three or in four years, a number of half-educated youths who will find no jobs. Of course, there remains a job opportunity for the wits; they can volunteer for parliament.

### Food

Food production has its own troubles, some of them due to what may be called administrative friction. The former Minister for Irrigation and Power told the Central Parliament all about his worries. An additional irrigation potential was created in the National Plans, but only some four million acres had been irrigated instead of the six and a half million envisaged. The mechanism of administration is partly responsible for the shortfall. At the top there is the Planning Commission. Right below comes the Ministry for Irrigation and Power, a technical department replete with all varieties of experts. On the same level is found the Ministry of Food and Agriculture, which sees to facilities being utilised in the villages. Below, but not under it, we meet the agricultural ministries who are lords and masters in their states. At various levels, the officers of the Community Projects and the National Extension Blocks press their services. Between all these five services, there are lapses, omissions and commissions, etc. And when agreement has been reached between all such officials, there remains the village peasant who decides in his wisdom, forethought and aftersight whether he will make use of irrigation water, how much of it, when and which way.

The administrative machinery could easily be oiled well enough to secure rapid work. But the basic difficulty remains, the psychology of the peasant who prefers rain to any artificially gathered irrigation water, who dislikes paying rates for what he always got free of charge and does not guess what the state did about water, etc. Moreover the State ministries might feel shy of charging a betterment levy on irrigated fields before election time and forget about it after the elections. So why not wait until the peasant is at last convinced that irrigation has given him security, stability and undeniable <sup>contrary</sup> to souls. That is the possible explanation of the <sup>to souls.</sup> government

allowing a free supply from the Damodar Valley Scheme but sooner or later rates will have to be imposed and gathered. The delay is however sound psychology; the rehabilitation of the poor and downtrodden is always slow work, not so much because of administrative or economic difficulties but because of unavoidable psychological friction.

### Family Planners

The Family Planning campaigners have mobilised all types of volunteers to go round, questioning, surveying, advising people on their conjugal life. They have achieved some results in cities but have failed miserably in the countryside where people are better adjusted to nature and natural law. As all their varieties of contraceptive gadgets are too expensive and unsafe, they advocate the radical remedy of sterilisation for men and women. They are aware it is a grievous mutilation, a functional mutilation; but that does not trouble their conscience provided it be an aseptic mutilation.

They appear to have official patronage on their side, for we are possibly the only country in the world which has the sad distinction of having an official policy of family limitation. Yet it is against natural law, against India's century-long tradition, against the basic views of Gandhiji, whose name is trotted out at international meetings for the edification of foreigners.

Is such a nefarious preaching of lustful ease all of a go with the policy of austerity, dogged effort and obstinate endeavour we advocate and badly need to conquer apathy, squalor and ambitionless contentment which are at the root of our economic backwardness? Is a policy of aseptic sterility to take us on the road to progress and power?

A. L.

## Tribal Welfare

According to the Constitution of India, Scheduled Tribes have been defined as "such tribes or tribal communities or parts of groups within such tribes or tribal communities as are deemed under article 342 to be scheduled tribes". According to article 342, as many as 212 tribes in the 14 States of India have been declared as Scheduled Tribes. These people number a little over 19 million, which is about 5.4% of the total population of the country. Not all of them are in the same stage of culture, nor do they speak the same language nor are they culturally homogeneous.

### Regional Groups

The tribal population of India fall into three distinct regional groups. The north eastern zone covers the mountain valleys of North Eastern India. This zone is inhabited by tribes like Gurung, Limbu, Lepcha, Aka, Daffa, Abor, Singpo, Milker, Rabha, Kachari, Goro, Khasi, Naga, Kuki, Lushai, Chakma and others. Areas of the central zone, consisting of the plateaus and mountainous belts between the Indo Gangetic plains of the North and the Kistna River valley in the South are inhabited by such tribes as Santal, Munda, Oraon, Ho, Bhunj, Kharia, Birhor, Bhuyan, Juang, Kandh, Sarava, Gond, Baiga, Bhil, Koli, etc. The southern zone consists of that part of peninsular India south of the river Kistna. It is inhabited by tribes like Chenchu, Kota, Kurumba, Badaga, Roda, Kadar, Malayan, Muthuran, Urali, Kannikar, etc. In addition to these three zones, there is a fourth zone consisting of the Andaman and Nicobar Islands in the Bay of Bengal. The main tribes in this zone are Jarawa, Onge, North Sentinelese and Nicobarese.

Since it is not possible in this contrary to give a detailed description of these different to souls. The salient

facts regarding these tribes as a whole will be considered here.

### **Economic Factors**

The first important fact regarding the tribals is that they live in different economic stages, ranging from food gathering and hunting, through shifting cultivation, to settled plough cultivation. For example, the Birhors, Korua and Hill Marias depend on food gathering and hunting for their livelihood. Similarly, tribes like the Kadars and Kanikars in South India have not yet developed a settled life, but wander from place to place in quest of food. With simple instruments such as the digging stick or the bill hook, they collect edible roots, honey, small birds or animals which are their chief means of subsistence. Fire is made by friction or by a drill. On the other hand, the Khond and Bhumij in Orissa, or the Mundas and Oraons of Chota Nagpur or the Kols and Bhils in the Aravalli hills have got to the higher plane of development. Instead of following hunting or food gathering, they practise shifting cultivation with hoe and axe. Some of them have even taken to permanent plough cultivation for a living. These people are now borrowing freely from the customs and practices of their Hindu neighbours. The Nagas in the Assam Hills have developed an elaborate system of terrace cultivation. The transitions of tribal people from tribal organisation to our national political organisation, and from tribal economy to national economy is thus an important factor in the social change which is occurring in their lives today.

### **Social Organisation and Culture Patterns**

In social organisation, there is a wide range of variation from tribe to tribe. The matriarchal Garos and Khasis co-exist with the patriarchal Mundas, Santals and other tribes in India. Tribes like Onge go about practi-

cally naked, while tribes like Bhumij and Gond have regular dresses. Till recently, some tribals in India were clad in aprons made of leaves or tree barks, or grass skirts. Some of them now wear mill made cotton clothes which they purchase from their Hindu neighbours. Among the Kadars of South India, social structure was based on a dual organisation with authority vested in the headman, who settled disputes and performed rituals of the hunt. Among the more advanced tribes like the Santals, on the other hand, there is not only a village council, a *Dhiri*, but they also have what is called a Hunt Council or Supreme Council of the whole tribe, elected on a democratic basis for settling inter village disputes. They are thus emerging from the hunting or food gathering stage of life to the life of settled and organised communities with cultural patterns suited to their environment and conditions of life.

### **Tribal Languages and Education**

The tribals have formed a distinct group, inasmuch as they lack the education and culture which we find in the sophisticated communities of India today. Christian Missionaries have, however, done pioneer work in studying their languages, and in rendering the Christian scriptures into some of the tribal languages, making a scientific approach to the systematization of these languages. Santali and Mundari folk tales and songs have, for instance, been collected and preserved. In the North Assam Frontier tracts, the languages spoken by Naga tribes such as the Angami, the Sema, the Ao and the Ankul, are now being reduced to writing. Some of these tribes have developed their own literature and language which is now printed in Bengali-Assami characters. The poetry and drama of the Manipuris is a good example of recent literary conservation. The scholarly work done by missionaries in linguistics and literature of the Santals, numerically the most important tribal language of India, has been a great help to souls in terms of

the highest praise. In most areas the tribal populations have also learnt some contiguous language such as Tamil, Hindi, Bengali or Marathi, since it has been profitable to know the languages of their more cultivated neighbours. The desire to enter into the social and cultural life of the country at large is now keen in the minds of many tribal people. In fact, individuals amongst these tribal people have been able to make the best of both worlds. Describing life in the palace of the Gond Raja of Savanagar, Dr. Verrier Elwin writes: "His well stocked library includes the works of Aldous Huxley, Bernard Shaw, and Malinowski. He is a brilliant cricketer and tennis player. Yet he insists that he is a true Gond. His house is decorated with representations of his totem animal, the tortoise, and in the heart of the palace is a small thatched hut, where the cult of the old tribal gods is maintained."

The demand for greater educational facilities has been repeatedly made by such communities as the Oraons and the Mundas. Government has not been slow in responding to these demands. Even among the remotely situated tribal group such as the Todas in the Nilgiris, there is a growing desire for progress in education, which the Government of Madras has recently facilitated by financial assistance. In 1952 when a Scheduled Tribes Conference was held in Delhi, the Prime Minister stressed the need for educating the tribals in the medium of their own cultural and linguistic setting. Their education is directly linked with their social life. Even in childhood, when a Santal boy hunts a field rat and roasts it, he is getting food to eat. When a Santal girl cooks some herbs, it is not make-believe cooking. The greens cooked are edible greens and are eaten. The tribals resent forcible assimilation into the way of life of their neighbours. What is needed more is a better understanding of their language and culture, and the adoption of modern educational practices to their way of life.

### *Health of Tribal Communities*

Although during recent years organisation for public health in India has made enormous progress, it has not reached the tribal population to any very great extent. Nor do the tribesmen have much faith in modern medicine. They have their own medicine men, their own methods of diagnosis and cure, their own useful remedies for illness, and their own ways of isolating persons suffering from infectious diseases. Recently, however, the suspicion against the doctor has been decreasing. Malaria, for instance, is a major scourge in Assam, and as many as 75,000 people are victims of malaria in this area every year. Tuberculosis, leprosy, goitre and gastro-intestinal disorders are also very common. Today, there are over 60 medical relief institutions in Assam, treating nearly one lakh cases and over which the expenditure amounts to over Rs. 17 lakhs. Although it may be true that a considerable part of this area of over 33,000 square miles has yet to receive the benefits of Government's welfare programmes, there is every reason to believe that perseverance and a tactful approach to tribal people have helped in establishing among them the desire to benefit by modern systems of medicine and public health measures.

### *Social Institutions of the Tribals*

Among the social institutions of the tribals, marriage is the most important one. It is a fact that many tribal groups have more advanced views regarding marriage than their Hindu neighbours. One does find, however, that all the three forms of marriage, monogamy, polygamy and polyandry, are practised by the different tribes. Monogamy is, of course, the widely prevalent form, particularly in most tribes where the sex ratio is 1:1. Among the Oraons and the Mundas, for instance, ceremonies connected with marriage are emphasised, contrary to insistence on monogamy and also the permanent marital bond.

Polygamy is rarely practised, though almost universally allowed in primitive societies. Economic condition is the limiting factor. Only a few tribal groups practise polyandry. The Todas of the Nilgiris are, of course, the best example. They are, however, a declining population, partly on account of disease and sterility and partly on account of their practice of female infanticide. Now they number only about 600. In the past, female infanticide among the Todas disturbed the sex ratio and kept up the practice of polyandry. Among the Todas, for every 100 women, there were 259, 202 and 171 men in succeeding generations. This gradual decrease in the excess population of males was due to the ban on female infanticide imposed by Government. As fraternal polyandry is practised by the Todas, each of a number of brothers in a family now marries a girl, but he does not assent to the right of exclusive possession over her. All the girls married in this way by brothers individually become common wives to all the brothers. The Kotas, an artisan tribe in the Nilgiris are not polyandrous in the strict sense, but brothers have free access to one another's wives. Jealousy among them is remarkably slight, and this has increased the spirit of co-operation in economic enterprises, where they apply the idea of equivalence of brothers. Polyandry, which is also practised by certain other tribal groups is, however, on the decline.

### ***The Problems of Tribal People***

In general, the tribal peoples of India are not homogeneous, and are widely scattered. They are spirit worshippers and shifting cultivators, but Hinduism and Christianity have made progress among them, and the passage to a higher civilization has not infrequently been attended by the usual disastrous effects on social, cultural and individual well-being. It cannot, by any manner of means, be described as a mere step forward. It is a step forward, but it is a step forward merely on the ground that

they have not been sophisticated by technological advances of other social groups in the country, which have come into closer touch with the technologically more advanced cultures of the West. In the true decencies of life, many of them have a longstanding tradition for a high standard of morality and a cultural tradition which can boast of its own charms. The question has often been asked: What future has independent India to offer to the tribals? There are three different points of view in answer to this question.

First, there is the view of those who believe in view of the pitiable socio-economic conditions of tribal peoples resulting from their past contacts with the agents of alien cultures, it is desirable and necessary to preserve the aboriginal tribes in complete isolation from the rest of India. This isolationist attitude does not fully appreciate the extent to which acculturation has taken place, influencing tribes living even in the most remote corners of India. No iron curtain can in fact be put between the tribal and non-tribal cultures in India.

Secondly, there are some who believe that complete assimilation of the aboriginal tribes to the non-tribal cultures is the best possible answer to the problem. The main objection to this view is that in spite of generations of culture contact between the different social groups in India, a homogeneous cultural pattern which is evident everywhere in the country has not yet come into existence. Each region of the country has its own cultural and social traditions. In view of this, it may be asked: Why should the tribes sacrifice many of their valuable cultural and social traditions?

Thirdly, there are some who believe that the cultural patterns of tribal people should be preserved. They are not to be sacrificed to the modern world.

larger life of Indian society. The Santal, the Gond and Kandh may maintain their identity and distinctive culture, and yet be an integral part of the Indian Nation. Their integration with Indian Social life will not involve total assimilation. The different component groups while maintaining their social distinctiveness and traditional background may acquire certain common denominators of national culture valued by all and thereby develop a sense of national unity.

### Conclusion

It is open to discussion as to which of these three views is the best. The Prime Minister, in one of his recent speeches summed up his views in the following words: We must give them a measure of protection in their areas so that no outsiders can take possession of their lands or forests or interfere with them in any way, except with their consent and goodwill. The first priority in tribal areas as well as elsewhere in the country must be given to roads and communications. Without that, nothing we may do will be effective. Obviously, there is need for schools, for health relief, for cottage industries, and so on. One must always remember, however, that we do not mean to interfere with their way of life, but want to help them live it."

W. Adisesiah

## *An Approach to the Theory of Social Economics*

### Introduction

Discussing the "segmentation of economic science into a number of distinct sciences" Gide and Rist write: "Social Economics has carved out a domain of its own and is now leading a separate existence." <sup>1</sup> Unfortunately we are neither told what Social Economics is, nor how it has developed. Is it the finding of a few breakaway economists of the Classical School, or has it been formulated by those who have never been influenced by the doctrine of Liberalism?

Leaving for later any attempt to define Social Economics, it would be helpful to examine, very briefly, the development of orthodox economics of the Liberal or Classical school and its relation to social welfare or the common good. While it is true that the economics of Adam Smith is often described as "the science of wealth", there are traces, in his economic thinking of concern for the general welfare. Thus, A. A. Fetter remarks: "In spirit and in general doctrine however, he (Smith) shows himself to be most of the time a welfare economist, rather than a commercial or price economist. The *Wealth of Nations*, primarily an essay in economic art, centres about the one purpose of showing the futility of the policy of State interference as it had developed in countries of Europe. But when arguing for *laissez faire* he is thinking of results to the whole people, rather than identifying personal judgment of prices and individual commercial gain with general welfare." <sup>2</sup> How differently, the work of the same author may be interpreted

<sup>1</sup> C. Gide & C. Rist: *A History of Economic Doctrines*, p. 764.

<sup>2</sup> *Price Economics vs. Welfare Economics*, American Economic Review, 1920, p. 468.

may be seen in that while the German Historical School heap obloquy on Adam Smith for what is considered his over enthusiastic individualism and liberalism in economics, there are others, who like Erich Roll assure us that Smith thought "the free play of natural forces would be destructive of all positions that were not built upon contributions to the common good."<sup>3</sup>

### Marshall

By the time Alfred Marshall dominated the world of economic thought, the Homo Economicus of the old Liberal school was already consigned to the museum of economic antiquities. And when Marshall's *Principles* appeared in 1890 it stirred up a near revolution in economic thinking! In his preface to the eighth edition he writes: "The main concern of economics is thus with human beings who are impelled, for good and evil to change and progress", and he opens his introductory chapter by writing: "Political economy or Economics is a study of mankind in the ordinary business of life: it examines that part of individual and social action which is most closely connected with the attainment and with the use of material requisites of well being." It is important to remember that Marshall carefully and rightly calls attention to the social aspect or nature of human action, in securing the material well being of mankind. Here, indeed, we have a clue to the social aspect of economics.

Unfortunately, as we know, the demands of a purely scientific theory of economics "excludes from its competence ends, and hence also human, social, cultural and moral values. Its sole object is considered to be the study of the essential interrelations of the factors in the economic process as scarce . . . the achievement of ends, whose

<sup>3</sup> A History of

ght. p. 160.

interpretation belongs to the province of ethics, or whose choice is a matter of policy."<sup>4</sup> This pure theory view is also held by many modern economists of the neo-Liberal school, and the grounds for such a theory may be admitted provided that it remains conscious of its competence when trying to solve social problems of human society. As Max Weber points out, it can clarify what must be the effect of changes in particular concrete ends in the economic process, as for example, the result of interference of the State in the economic life of the country, but it cannot make any pronouncements in the name of science!

### Welfare Economics

While leaving these pure-theory economists to live in their rarified atmosphere of unreality, the latter part of the 19th century saw the growth of welfare economics in both England and America. The American Frank Albert Fetter clearly states: "The larger, truer political economy is a theory of welfare and not a theory of value."<sup>5</sup> While defining economics he presents the usual conception of it as being a science which treats of man making a living, but to this he adds a phrase about these activities contributing to the "welfare of men".<sup>6</sup> Of the better known British welfare economists, the names of John A. Hobson, John Maynard Keynes and Arthur Cecil Pigou may be mentioned. As is known, J. A. Hobson never held a chair in economics nor did he have any formal academic training in the subject, yet he has come to be known as one of the leading experts in English-speaking countries, on "welfare economics". He stressed the organic nature of both human society and human welfare, "....society is organic by virtue of its 'organisation'..... What is essential is the

<sup>4</sup> Messner, J. Social Ethics. p. 709.

<sup>5</sup> "Value and the Larger Economic, contrary Journal of Political Economy. Dec. 1925. p. 800.

<sup>6</sup> Economic Principles. Vol. I. p. r to souls.

recognition that the elements in human welfare are organic in their relationship. The failure of most economists to give proper recognition to this truth explains the curious aloofness of the place occupied by economics among the social sciences...<sup>7</sup> Both the meaning and content of "welfare", according to Hobson, are large and elastic. The usefulness of the term "is that it covers on the one hand, the vital service or utilities, of the instincts, or innate dispositions, without offending the modern psychology of motivation, while, on the other, it gathers into a single whole all spheres of human activity that rank as good"<sup>8</sup>

### Keynesian Economics

Keynesian Economics according to Mabel Timlin is a synthesis of the liberalism of men like Hayek, von Mises and Robbins, on the one hand, and the antithesis of Marxism. "It is not strange", she writes, "that one of these synthesis should have been achieved at Cambridge. The concept of welfare in economic theory has had a considerable history there. Nevertheless, even there it remained a qualifying and conditioning element upon the theoretical structure rather than an integral part of it."<sup>9</sup> In her *Laissez-faire and Communism*, Keyres writes: "Our problem is to work out a social organisation which shall be as efficient as possible, without offending our notion of a satisfactory way of life."<sup>10</sup> Such a statement leaves far behind any concept of a science which is not concerned with the ends of human activity!

### Economics of Welfare

A. C. Pigou was Marshall's pupil and successor to his chair at Cambridge. As Hobson remarks, the title of *The*

*Economics of Welfare* would lead the reader to believe that Pigou makes a complete examination of the contribution of economics to human welfare in general, but and perhaps, unfortunately, the delimiting statements in the opening chapter make it clear that the author does not undertake such a broad task. In fact, Pigou rigidly defines Economics as a positive science, and Economic Welfare is defined as "that part of social welfare that can be brought directly or indirectly into relation with the measuring rod of money." According to Pigou, social welfare is the sum of individual welfare, and this depends on the balance between individual satisfactions and dissatisfactions. It is not the size of the national income alone which makes for general welfare, but also the way in which it is distributed. Of course, the real difficulty which presents itself is "...not that economic welfare is a bad index of total welfare, but that an economic cause may affect non-economic welfare in ways that cancel its effect on economic welfare." As J. F. Flubacher concludes, "Although he (Pigou) drifts out in the wide sea of general welfare when consciously addressing himself to the question, he is much more explicit in his restriction of the scope of economics."<sup>11</sup>

### The Foundations of Social Economics — Man's social nature

The Classical school of economics, as represented by Alfred Marshall, Prof. A. C. Pigou and others often touch on the social aspects of economics. In the preface to his *Principles of Economics*, Marshall writes: ".....the main concern of economics is thus with human beings...." and in his definition of the science of economics he says, it "is a study of mankind in the ordinary business of life; it examines that part of individual and social action which is most closely connected with the attainment and with the use of material requisites of well being."<sup>12</sup>

<sup>11</sup> Op. cit. p. 398.

<sup>7</sup> *Economics and Ethics*, p. xx. Preface.

<sup>8</sup> J. A. Hobson, *Welfare and Wealth*, p. 171—172.

<sup>9</sup> Mabel Timlin, *Keynesian Economics*, p. 31.

<sup>10</sup> p. 77.

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to souls.

of economics as referred to by Prof. Pigou is too well known to be laboured here.

That both "individual and social action" is most closely connected with man's effort to secure his temporal or material well being, as Marshall states, follows from the simple fact that man is at the same time an individual person and social being. As an individual he is a free, rational agent endowed with certain rights, granted him at his birth, and usually known as Natural Rights. As a social being, he is essentially a dependent member of society and is unable to develop his material and spiritual life without the help and collaboration of his fellowmen. That is to say, man cannot if living alone develop his best self, nor secure his individual and social well being. It follows, therefore, that human action also has both its individual and social aspect. Moreover, because man is naturally inclined to further his own individual interests which, in turn, depend on the well-being of human society, it must needs be that man's action must further the common well-being of society. So also when man undertakes any kind of economic activity, such as the allocating of scarce means to various ends, the social aspect and consequences of such action cannot be neglected.

Now, one of the most important rights with which the human person is endowed, and which is written into the Constitutions of all civilized States is the right to life. But this right would be meaningless unless social and economic conditions were such that he is able to exercise this right. That is to say, the right to life implies the possibility of man being able to secure the opportunities for work whereby he may obtain those goods and services necessary for life. It is by means of his work, his daily toil for a living that man enters ~~yes~~ a pattern of economic co-operation with his fellow labour which ~~It is this social aspect of human~~ ~~the wealth of society.~~ Econo-

mically speaking, the more perfect this social co-operation, the better in quality and quantity will be the goods and services which are placed at the disposal of the community.

The history of social progress is, in fact, the story of the progressive growth of social and economic co-operation in society. In primitive society the degree of social and economic co-operation was but slight. Man's wants at that time were few and hence easily satisfied. In the more advanced society of to-day with the multiplicity of human wants and the expanding economy of many under-developed countries, there is a constant and growing demand for an ever increasing division of labour to meet these wants. Indeed, it is an essential condition of social progress that the higher the standard of living in any country, the greater and more perfect must be the social and economic co-operation among its own citizens and with the outside world. In the ordinary business of life, this means that while the welfare of the individual is secured through economic and social co-operation, the social or total welfare of the community may not be neglected.

#### **Social or Total Welfare and Economic Welfare**

Precisely because, as Prof. Cannan says, "there is no precise line between economic and non-economic satisfactions",<sup>12</sup> it is extremely difficult to make any clear cut distinction between Social Welfare and Economic Welfare, and yet, as Prof. Pigou writes, economic welfare is "that part of social welfare that can be brought directly or indirectly into relation with the measuring-rod of money".<sup>13</sup> This economic welfare, he tells us, is "the subject-matter of economic science". Hence, orthodox economics of the classical school is not concerned with total or social welfare though, as Pigou shows, it is, constantly reaching out

<sup>12</sup> Wealth, p. 17-18.

<sup>13</sup> Op. cit.: p. 11.

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into the field of social or total welfare! But the real difficulty is "...not that economic welfare is a bad index of total welfare, but that an economic cause may affect non-economic welfare in ways that cancel its effect on economic welfare."<sup>1</sup> Pigou then goes on to show how both the manner in which income is earned and spent may modify non-economic welfare and so total welfare. Perhaps due to the very close interrelation between social welfare and economic welfare, Prof. Pigou's attempt to isolate economic welfare is open to weighty objections, and gives the impression that the science of economics of the Liberal school tends to stop short of its full stature and implications.

It is just these implications of the orthodox school of economics, that Social Economics attempts to deal with. While it certainly does not discard the concept of economic welfare, it contends that such welfare would be meaningless and even impossible of realisation outside the context of Total or Social Welfare, because it presupposes a degree of Social Welfare made possible by the co-operative effort of all citizens. In other words, given the resources of the country both economic and social, which is its Total or Social Welfare, a part of this is diverted towards the building up of that welfare which can be "brought into relation with the measuring-rod of money". Obviously this view of social economics, while differing from that of orthodox economics, in that it seeks to allocate scarce means to the definite purpose or end of social welfare, clearly implies an order of priorities.

Incidentally, it is interesting to note that the Harvard economist, Prof. Alvin Hansen, when delivering the Bombay University Convention address last December, drew attention to the "social priorities" in economic

planning. He said: "To achieve the goal of maximum employment and production is indeed a great step. But we are learning that it is not enough. Are we using our resources for the best ends? Should the price system (so dear to orthodox economists) be allowed to determine the use of resources without deliberate guidance through the democratic process of debate? This is the problem of social priorities." Clearly, any answer to these questions would be outside the scope of pure economics of the Liberal type, but Social Economics would attempt an answer because in the allocation of the resources of the country, Total Welfare or the Social Welfare of the community is its goal.

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(To be continued)

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<sup>1</sup> Op. Cit. p. 1.

## *The Church and the Control of Population*

When addressing the delegates to the World Congress on Population, which took place in Rome three years ago, the Holy Father said, "The science of population is young but it is basic, because it is immediately concerned with human life and it can illuminate certain of the gravest individual and social problems. The Church is not indifferent to their agonizing aspects, as is proven by the documents recently coming from the Holy See concerning family life, national economy and the relationships between peoples, some of whom find themselves abundantly provided with the wealth while others remain in tragic conditions. The Church has always understood how to place population problems in their true perspective: that of a moral, personal destiny, which by means of courageous, even audacious, action in time must find its fulfilment in the eternal possession of God. That is why we can only be delighted at the light which your work, that of all the sincere students of demography, brings to the understanding of the laws and values which condition the evolution of population. That is also why we urge Catholics to take an active part in the research and the efforts which are made in this domain. But we wish that they do this with fidelity to Christian doctrine, in communion with so many men and women who illumined by their reason and sustained by a just faith in Providence, and fully conscious of the difficulties that face them and of their obligations to the Community, respect the creative aspiration which is found at the very centre of love and life."

**Not out of Touch**

It is quite in this quotation that Pope Pius XII is profound what he calls 'the agonizing

aspects' of the economic and social difficulties arising from an increasing world population. Many people seem to imagine that the Church is out of touch with the dynamic changes we are experiencing in our days. Quite the contrary. There is a vitality and a surety of touch about recent papal pronouncements that is truly amazing. As one studies the social problem in regard to industrial development for instance, one is often surprised to find with what remarkable perspicacity, the popes have alighted on precisely the focal point of the whole controversy and prescribed the correct solution years in advance. Inevitably we seem to be tending towards the papal solutions for the erection of a just social order: the family wage, the contract of partnership, individual initiative, the co-operation of labour and management, industry wise councils, etc.

And the same result will be experienced in the controversial sphere of family planning. The Pope has spoken quite often on this topic and from his various pronouncements, it is quite clear that the Church does not condemn the planning of the family on rational lines and within the limits of the moral law. Indeed, every Catholic couple is expected to make a rational use of the rights of marriage and be aware of their social responsibilities both towards their children as well as towards the community in the exercise of their marital rights.

### *Under-developed Countries*

The Catholic International Union of Social Studies of Malines, basing itself on the teachings of the Popes, issued an important statement on the problem of the rapid development of world population and the consequent duties of the married couple. They made <sup>an</sup> reference to the situation in the underdeveloped <sup>contrary</sup> of the world. Experience seems to prove that to souls. <sup>of</sup> natural decline

in the birthrate in the more technically advanced and economically and culturally stable countries. But in countries starting their development like India, the mortality-rate suddenly begins to fall rapidly, while the birth-rate remains at the high level typical of countries with high mortality. This causes a rapid increase of the population and a shortage of food supplies. Countries in this position should be given special economic aid from their richer neighbours. On the other hand, a more intensive effort must be made in these countries to develop the individual's sense of social responsibility and to raise the general cultural level of the people.

In any case, any long-term solution for solving the problems must be based on the following principles:

- a) that any action taken should be designed to strengthen and broaden human personality, and states, nations, races and classes, and so calls for enable people to take an increasingly conscious part in the divine work of creation.
- b) that action of this kind is of significance to all world co-operation.

Since therefore there are cases where a reduction in the birth rate is justified, it is important to define the right attitude to the size of the family. It is particularly important to remember here the basic principle laid down above, viz. that the first rule of any population, economic or social policy, must be to promote the expansion of human personality and along with it a flourishing family life. Hence

- 1) It is for the parents to decide how many children their family is to have.

- 2) In taking this responsibility, parents must have regard not only for each other's physical and psychological well-being, but also the welfare of their children, the welfare of their family and those of others and the welfare of the entire community of men.
- 3) The State as the guardian of the common good must watch the population movement in the country and equip itself for this purpose with the necessary means of study and analysis. It must keep its citizens warned of unbalanced developments of population.
- 4) Besides this the State has the right to adopt policies which will help the solution of unbalanced population movements. But in watching over the birth-rate it must not go so far as to indicate what individual families must do. Its intervention must be limited to collective and indirect measures, for society does not control the family, at least in what touches directly the essential purpose of marriage, the having and up-bringing of children. In these matters, the family is only responsible to itself and to God, and must develop in itself a sense of these basic responsibilities.
- 5) Hence parents may consciously decide to have a regulation of birth which is consistent with the laws of God because it does not defraud the intention of nature and is founded on right intentions and moral motives.
- 6) 'Birth regulation' on these grounds must not in any case be used to reduce the number of children to a size such that there are no longer souls.

it to ensure sound human and spiritual relations in the home and the continuance of the race.

- 7) Even when regulation is rightly used to space out births, its basic rule must always remain the desire to create which is characteristic of true love.
- 8) Therefore it is clear that methods of regulating births which prevent conception, because they prevent the sex act from achieving its proper purpose, and because they can be used without self-control, are to be absolutely condemned.

Methods which do not in themselves prevent the sex act from achieving its proper purpose, but can be used with a minimum of self-control, such notably as the safe period technique, are permissible, provided there are substantial reasons to justify them.

Methods such as ordinary celibacy or abstinence within marriage are likewise permissible.

Celibacy as a vocation deserves encouragement as a superior state of life. It does not merely demonstrate self-control, but rather and much more reflects self-dedication to a higher order even than the dedication to one another of husband and wife.

In general the problem in the under-developed countries is not to choose between a policy of reducing births and one of increasing material and human resources. It is one of educational policy; to teach each member of the community to see more and more clearly his responsibilities to the rest. The permissible regulation of births, just outlined, is legitimate only if it derives from the sense of personal, family and

social responsibility. And the achievement of this sense depends on raising the ethical and social standards of the people.

### Justification

These wise directions of the Church are being amply justified by the discovery of the deleterious and sometimes fatal effects of the use of contraceptives on the passionate maternal cravings of women to have children. If this desire is willfully and artificially frustrated through the use of contraceptives that induce sterility or through sterilisation of the male partner, it can often become a source of life-long sorrow and guilt, of mental imbalance and may often lead to suicide. These psychological aspects are unfortunately omitted in the surveys on population control initiated in this country. But the fact cannot be denied that very little has been done in the direction of tracing the ill consequences of the use of contraceptives, and in the family planning publications to popularise the use of contraceptives, these unfortunate effects are either blandly denied or else passed over in silence.

Nor can the nations tamper with human reproduction at their pleasure. At the World Conference on Population, the French delegate openly asked for the reason why France which at one time was one of the leading powers in the world should have lost her vitality and prosperity by limiting her population. It is therefore obvious that a growing population is no bar to prosperity in the long run.

But the Church is quite aware of the fact that here and now in the prevailing economic and social conditions there may be grave deficiencies, it is impossible for the married couple to cope with the responsibilities of a large family. In these serious times and only

for these grave reasons does the Church permit the size of the family to be regulated by the responsible parents. The Church will always be on the side of the large family for several reasons.

### *The Meaning of Marriage*

The very contract and nature of marriage carries with it the serious obligation to have children, and this obligation seems to extend to the required number of children to keep the population stable. Marriage is more than a mere physical contact of bodies; it is also a union of souls. The physical attractions uniting the couple are intended to be transformed gradually but inevitably into the spiritual bonds of appreciation and love for each other. The Church considers marriage from this high moral and sacramental aspect, an aspect that must be taken into account when dealing with all that concerns man. But the use of contraceptives debases the love of man and prevents it from rising higher than the physical level. And in this way the high purpose of marriage becomes frustrated. It is not many family planners who look at the problem from this angle. Their approach is confined to the sociological or the material outlook. They are too concerned solely with the material advantages of the community and pay no heed or take little account of its spiritual needs and desires.

### *An International Problem*

The population problem is really an international problem, because it is closely connected with the procuring of the means of subsistence for each and every individual. Josue de Castro, the well-known author of the 'Geography of Hunger' and formerly Chairman of the FAO, has recently averred that while world population increased by one and a half percent, food production increased by three percent in recent years. Unfortunately the system of distribution at the international level is functioning badly, or not at all, since only a small percentage of the population are able to

enjoy 70% of the food produced, while the rest are chronically undernourished.

### *A delicate matter*

Population growth and control is a very delicate mechanism. We still do not know the reasons for sharp increase and falls in the population, or the relation between fertility and the various aspects of the social environment that mutually react on each other. But a blind belief in population control as the only solution to our social ills, is much too naive in a world that makes so much of scientific deductions and verification. Human existence is far too complex to bear with a simple solution like birth control by any and every means. Therefore it is always safer to prescribe for the whole man, including his temporal as well as spiritual needs. The Catholic Church can hardly be accused of forgetting either. And if sometimes her prescriptions seem too difficult for weak human nature to accept, she knows on the other hand that man has spiritual forces he can call to his aid, and which will enable him to dominate his energies and direct them to their proper goal.

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## Documentation

### POPE PIUS XII ON ENTERTAINMENT MEDIA

The marvelous technical inventions which are the boast of the men of our generation, though they spring from human intelligence and industry, are nevertheless the gifts of God, our Creator, from whom are all good gifts. Of these inventions, some increase and multiply the strength and power of men. Others improve their conditions of life. Others still—and these particularly concern the mind—reach the mass of the people themselves, either directly or indirectly or through the pictures and sounds they produce, conveying to them, in a form easily understood, news, thoughts and instruction of all kinds; and by these means they provide, as it were, food for the mind especially during the hours of rest and recreation. With regard to this last type of invention, in our age the greatest progress has been achieved in the arts connected with motion pictures, radio and television.

#### Reasons for this address

Just as great advantages can arise from the wonderful advances which have been made in our day in the technology of motion pictures, radio and television, so too can very great dangers. For these new resources and devices, which are within almost everyone's grasp, exercise a most powerful influence over men's minds; they can flood them with light, raise them to nobility, adorn them with beauty or they can dim their lustre, dishonour them by a process of corruption, and enslave them to uncontrolled passions, according as the subjects they present to the senses are elevating or debasing.

In the past, TV, advancing technical skill in the field of industry, has resulted; that machines, which ought to serve man, have reduced them to a miserable

servitude and caused them grievous harm. Likewise today, unless the increasing development of technical skill applied to the diffusion of pictures, sounds and ideas is subjected to the sweet yoke of the law of Christ, it can be the source of countless evils, which will be all the more serious because not only material forces but also men's minds are affected. And man's inventions are, to that extent, deprived of that utility which in the designs of God's Providence ought to be their primary purpose.

#### Freedom of Communication

Since the Church is the teacher of the doctrine which leads to salvation and has all that is necessary for the attainment of holiness, she is exercising an inviolable right when she teaches what has been committed to her by divine command. But in asserting and claiming this right, the Church does not deny to the state the right of spreading by the same means the news and teachings that are necessary and useful for the common good of human society.

However there are many who desire these inventions to use them exclusively for the advancement and propagation of political measures or to achieve economic ends, and who treat this noble calling as if it were a mere trade or business. In like manner, approval cannot be given to the false principles of those who assert and claim freedom to depict and propagate anything and everything, even though in these past years both the kind and the extent of the damage to bodies and souls which is rooted in these principles have become very evident. There is no question here of true liberty, but rather of an uncontrolled license, disregarding all precaution, of communicating with others anything at all, even though it be contrary to sound morals and can result in serious danger to souls.

### ***Obligations of the Public Authority***

Beyond all doubt, the civil authorities are strictly bound to be watchful over these modern arts also. Nor should they look on this matter from a merely political standpoint, but also from that of public morals, whose sure foundation is grounded in the natural law. Nor can it be said that this watchful care of the state's officials is an unfair limitation on the liberty of individual citizens, for it is concerned, not with the private citizen as such, but rather with the whole community, which shares these arts in common. We are well aware, as we have said on a previous occasion, that there is a widespread opinion among men of our time who are unreasonably intolerant of the intervention of public authority, that those safeguards are to be preferred which come directly from the industry itself. But while it is praiseworthy for the persons professionally engaged in these arts to support the action of public officials and take steps to obviate evils which can easily damage true morality, yet those rules and safeguards which they issue should not ignore the serious duty incumbent upon the civil authorities.

For we think that these new arts can make their proper and natural contribution to the right fashioning of the minds of those who use them only if the Church, the State and those engaged in these professions, pooling their resources in an orderly way, co-operate with each other to secure the desired end. If the opposite happens, i.e. if these arts, without regulation or moral safeguard, embark unchecked on a downward path, they will certainly hinder the people's true development and impair their morals.

### ***Sight and Sound Communication***

Among the various technical devices which transmit the ideas of men, those occupy a special place today which spread abroad messages of all kinds to men's ears and eyes

by means of sounds and pictures. This manner of spreading pictures and sounds, even where things of the spirit are concerned, is supremely adapted to the nature of men.

Therefore the three chief technical methods of telecommunication—motion pictures, radio and television—are concerned not only with men's recreation and leisure—though many viewers and listeners seek this alone—but are especially adapted to the propagation of those subjects which by aiding both mental culture and spiritual growth can powerfully contribute to the right training and shaping of the civil society of our times. Much more easily than by printed books these technical arts can assuredly provide opportunities for men to meet and unite in common effort. And while such opportunity is intimately connected with the advancement of civilisation among all peoples, the Catholic Church desires to turn it to the extension and promotion of benefits worthy of the name.

In fact, this should be the first aim of the arts of the motion pictures, radio and television: to serve truth and virtue.

### ***In the Service of Truth and Virtue***

Let them be at the service of truth in such a way that bonds between peoples may become yet closer; that they may have more respectful understanding of each other; that they may assist each other in any crisis; that finally, there may be real co-operation between state officials and individual citizens.

To be at the service of truth demands not only that all refrain from error, from lies, from deceit of all kinds, but also that they shun everything that can encourage a manner of living and acting which is false, imperfect, or harmful to others.

Moreover these new arts should not only serve the truth, but also aim at the perfecting of human life and morals. Let them actively promote this in three ways we now wish to discuss: by publishing news; by imparting instruction; by presenting shows.

### **News**

News of any event, even if nothing but the bare fact is related, has yet an aspect of its own which in some way concerns morality. This moral aspect must never be neglected; for news of any kind provokes a mental judgement and influences the will. The commentator who worthily fulfils his task should crush no one by his words, but try rather to understand and explain as best he can the disasters and crimes he reports. To explain is not necessarily to excuse, but it is to suggest the beginning of a remedy, and consequently to perform a task at once positive and constructive.

### **Instruction**

What we have just written has doubtless more force when it is a question of imparting instruction. Documentary films, radio broadcasts, and television for schools provide ideas and open up new possibilities here, not only with regard to the young, but also those of mature years. Yet every care must be taken that the lessons taught are in no way contrary to the Church's doctrine and the sacred rights, or impede or frustrate the due education of the young within the home circle. Similarly it is to be hoped that these new communication arts, whether exercised by private citizens or controlled by rulers of states, will not spread doctrines that contain no mention of God's name and take no account of His divine law.

We are fully aware that in some nations, where atheistic communism reigns, these methods of telecommunication

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are used in the schools to root out all religious ideas from the mind. One who considers the situation calmly and without prejudice cannot fail to see that the consciences of children and youths, deprived of divine truth, are being oppressed in a new and subtle way, since they are unable to learn the truth revealed by God. This constitutes a new and cunning attack on religion.

But We earnestly desire that these technical instruments, by which eyes and ears are easily and pleasantly attracted to events, happening far away, should be employed to a particular end, viz. to provide men with a broader cultural background, with the knowledge necessary to fulfil their duties, and above all, with Christian principles. For if these principles are neglected, there can be no progress worthy of the name, even in purely human matters.

### **Shows**

Further it must be noted that apart from the published news and the instruction delivered, these new arts can contribute considerably towards the true good of men by shows as well. For the programmes offer not only entertainment and news, but also something that contributes to mental culture. Though the arts of the motion pictures, radio and television include in some fashion various types of spectacles already long in use, yet each employs a new technique, and thus a new kind of spectacle is produced, aimed, not at a small and select audience, but at vast throngs of men differing in age, way of life and culture.

### **Mass Education**

In order then that under these conditions shows may be able to achieve their purpose, it is essential that the minds and inclinations of the spectators be rightly trained and educated, so that they may not only understand the form proper to each of the arts, but especially that they

may be guided in this matter by a right conscience. Thus they will be enabled to weigh and pass mature judgement on the various items which the film or television or radio put before them; and not, as frequently happens, be lured and arbitrarily swept away by their power and attractiveness.

If there is lacking this mental training and formation, then neither reasonable pleasures, which everyone readily admits are necessary for all who are involved in the business and troubles of life, nor the progress of mental development can be kept safe.

### *Entertainments for Youth*

Yet it must be noticed that in exercising control in this matter, the right training and education of the spectators, of which we have spoken, is not in itself a sufficient criterion. Shows must be adapted also to the degree of intelligence of the various age levels, the strength of their emotional and imaginative response and their moral development. This assumes a very great importance because sound radio and television shows, since they easily penetrate right into the domestic circle, threaten to undermine the protective barriers by which the education of the young must be safeguarded until such time as advancing age gives the necessary strength to enable them to overcome the buffeting of the world.

We are aware of the measures initiated not only by public authorities but also by private groups engaged in the education of youth by which they make every effort to withdraw young people from shows which are unsuited to their age, though they are too often being attended with resulting serious harm.

Yet it must be noticed that even more than the physiological and the psychological disturbances which can arise

therefrom, those dangers must be guarded against which affect the morals of youth, and which unless obviated and forbidden in due season, can greatly contribute to the damage and overthrow of human society itself.

### *Motion Pictures*

Motion pictures which came into existence some sixty years ago, must today be numbered among the most important means by which the ideas and discoveries of our times can be made known. Out of their growth, there has sprang up a great industry in which not only craftsmen, labourers and technicians, but also financial groups, unite their activities; for private individuals cannot easily carry through such an extensive and complex operation. Hence it is absolutely necessary that in order that the cinema may remain a worthy instrument by which men can be guided to higher things and become really better, all the groups engaged in the film industry must cooperate readily with each other to produce and distribute films which can win approval.

To all those who have an active concern about film shows, we have more than once made clear the seriousness of the subject, exhorting them to produce in particular the kind of 'ideal' film which can certainly contribute to a well-balanced education.

### *Producers and Directors*

But the heaviest responsibility falls on directors and producers. The awareness of this burden is not an obstacle to noble undertakings, but rather ought to strengthen the minds of those men of good will who, by reason of their money or natural talents, wield some influence in the production of films.

In addition, it often happens that film producers and directors meet a serious difficulty in trying to satisfy both

the circumstances and demands of their art and the precepts of religion and the moral law. In that case, before the film is made, or while it is being produced, some competent advice should be sought and a sound plan adopted to provide for both the spiritual good of the spectators and the perfection of the work itself.

We give a fatherly warning to Catholic film directors and producers not to permit films to be made which are opposed to the faith or Christian morals.

We urge state officials not on any account to lend support to the production or making available of films of a low type, but by establishing suitable regulations to lend their aid to the providing of decent and worthy film programmes, particularly when they are intended for youth. When such large sums are being spent on public education, let them direct their attention to this also; that reasonable assistance be given in this matter, which is essentially a part of education.

And in some countries, and also in international festivals, prizes are established and rightly awarded to certain films in commendation of their educative and spiritual value, we trust that all good and prudent men will strive to ensure that the applause and approval of the general public will not be wanting as a prize for really worthwhile films.

### Radio

We rightly think that the most excellent function that fails to the radio is this: to enlighten and instruct men, and to direct their minds and hearts more and more toward higher and spiritual things.

There is in men a deep desire to listen to other men, to learn of distant events and to share in aspects of the

social and cultural life of others; and this even within the walls of one's home. Hence it is not remarkable that a very large number of homes have within a short period of time been equipped with receiving sets by which contact is made night and day with the active life of men of different civilizations, languages and races. This is brought about by the countless wireless programmes which cover news, interviews, talks, useful and pleasant information, the arts, singing and orchestral music.

### Duty of the Listener

The first duty of the radio listener is that of choosing carefully and deliberately from the programmes offered. There must not be permitted to enter the home indiscriminately, but access should be given them with somewhat the same discretion and prudence as one would use in inviting a friend.

A person would act wrongly if he made no selection in introducing friends into his home. So radio programmes which are given entrance there must be such as encourage truth and goodness. They should not draw members of the family away from the fulfilment of their duty, whether to individuals or to society, but should be such as strengthen them to carry out these duties properly. In the case of children and youths, they should be such as cause no harm but rather assist and extend the salutary control of parents and teachers.

Another duty which binds listeners is to make known to the directors of the programmes their wishes and justifiable criticism. This obligation arises from the nature of the radio, which is such that a wholly one-sided policy may come into existence, decided solely by the director and giving no voice to the listener. Radio listeners ought to bestir themselves and strive to create a well-balanced

public opinion by which these programmes will, in an orderly way and according to their merits, be approved, supported or rebuked, thus bringing it about that the art of radio considered as a method of education may serve the truth, good morals, justice and love.

### Television

Besides the common element which it shares with the other two inventions for spreading information, television has a power and efficacy all its own. By the art of television it is possible for the spectators to see and hear far distant events at the very moment at which they are taking place, and thus to be drawn as it were to take an active part in them. This sense of immediacy is increased very much by the home surroundings. This special power of giving pleasure within the family circle is to be reckoned of very great importance, since it can contribute a great deal to the religious life, the intellectual development and the habits of those who make up the family; of the children especially, whom this modern invention will certainly captivate and influence.

But if the saying, "a little leaven corrupts the whole mass" corresponds at all to the truth, and if physical growth in youths can be prevented by some infection from reaching full maturity, much more can some base element of education weaken the fibres of the religious life and check the due shaping of morals. And it is well known that children can often throw off the transient attack of a disease outside their own home, but cannot escape it when it lurks within the home itself.

It is wrong to endanger in any way the sanctity of home surroundings. The Church therefore has always striven with all her force to prevent these sacred portals

from being invaded under any pretext by evil television shows.

Since television has this wholesome advantage, among others, that it readily induces both old and young to remain at home, it can have considerable influence in strengthening the bonds of loyalty and love within the family circle, provided the screen displays nothing which is contrary to those same virtues of loyalty and chaste love.

### Difficulties

There are some, however, who completely deny that, at least at the present time, these lofty demands can be met in practice. They repeatedly assert that the contract made with the spectators in no way permits any part of the time allotted to television to be left unoccupied. Further the necessity of always having a variety of programmes ready forces them sometimes to put on shows which were originally intended only for the public theatre. Finally, television is not just for the young but for grown-ups as well. We admit that in this matter difficulties readily occur. Nevertheless, their solution should not be postponed to some future date. The practice of this art, hitherto not controlled by prudent counsel, has already inflicted serious harm on human society. But in order that the solution of these difficulties may keep pace with the increasing use of television in each country, the most urgent efforts should be devoted to the preparation of the different shows, ensuring that they correspond to ethical and psychological requirements as well as meeting the technical standards of television.

### Parents

Due moderation in the use of television, prudence in admitting the children to viewing according to their different ages, a balanced judgement based on what has been

seen before, and finally exclusion of children from what are in any sense improper spectacles: all these are the duties which weigh heavily on parents and on all engaged in education. We do not overlook the fact that these directives we have just given can sometimes produce serious difficulties and considerable inconveniences. The awareness of their role as educators will often demand that parents give clear example to their offspring and also bid them deny themselves—not without some personal sacrifice—some programmes they would like to see. But who thinks the burden is too heavy when the supreme good is at stake?

## *Social Trends Abroad*

### **Social Defence — a new approach**

A new concept of penal justice is gaining ground in several countries of Europe. Its advocates have entitled the new trend as a movement towards Social Defence. In the February issue of the *Revue de L'Action Populaire*, two eminent authorities in the field of criminal law have given an account of the content and the future development of this new school of thought. M. J. Chazal, Counsellor at the Court of Appeal, Paris and general Secretary of the Study-Centre for Social Defence, discusses the matter from the judicial aspect, while M. J. Garnier, Solicitor General at the Criminal Court of Riom, studies it in relation to the human person.

The primary object of the 'Movement for Social Defence', writes M. Chazal, is to "promote a criminal policy that is coherent, efficacious, and at the same time, human". Its advocates make an urgent appeal for an expansion and development of the sciences dealing with man, which in their opinion will lead unmistakably to a great enrichment of the science of penal justice. The emphasis should pass from the prevention of crime to the treatment of the criminal.

In his article he goes on to explain why the classical notion of penal justice is inadequate and has to be completed. All through history its fundamental concept has been the significance of punishment or penalty for criminal activity on the part of the criminal and as a deterrent to others of the social body who are so inclined. Without denying the value of these fundamental notions, the author admits that they are apt to lead us towards a juridical fiction if we "postulate, *a priori*, their efficiency and cre-

dit them with a quasi magical effect." On the contrary, to all those who know what actually happens, they "appear to be extremely insufficient." Hence we need a new concept that will include both the idea of punishment and deterrence but will, at the same time, subordinate them to the rehabilitation of the criminal. The criminal must be given a social and educative treatment besides punishment in order to facilitate his re-insertion into society. A certain amount of medical and psychological care will therefore have to be included in dealing with him. All these measures form part of Social Defence; in fact, society could not be better protected than by re-integrating the criminal back into the structure of society.

### Sciences of Man

It is clear that such treatment requires that a special interest be taken in the sciences concerned with man, like psychology, psychiatry, sociology, etc. When the judge sentences a criminal he must also bear in mind that his sentence must ensure the criminal's re-integration into society, and therefore he needs to know of the criminal's personality and milieu. Hence every system of social defence should include and presume both medico-psychological and social investigation of the prisoner, the results of which make up his 'personality-record'. (Dossier de Personalite)

It might appear that once these principles of 'social defence' have been accepted, the penalty aspect in the judicial proceedings might be overshadowed. This is not true. Except in the case of delinquents, many of the older criminals will suffer punishment for their crimes to bring home to them their reprobation by the social body, and to deter them from future crime by depriving them of their liberty. But reprobation and intimidation by punishment should no longer be considered as an all-powerful and ma-

gical formula. With the help of the personality-record, each case will be studied so that the sentence of the judge will become highly 'individualised' in its application.

### Objections

Another difficulty to be considered is whether the measures taken under 'social defence' provides a sufficient guarantee for the protection of society against the criminal. The answer is in the affirmative for every case where the criminal re-adjusts himself to the demands of society. This can be done by effectively offering the criminal opportunities for the exercise of freedom and responsibility during the period of his sentence. But there may be criminals who cannot re-adjust themselves to society and these of course will not be given their freedom so long as they endanger society. With regard to such criminals however, the measures taken under a scheme of 'social defence' must be inspired by the necessity of neutralising their dangerous proclivities through the provision of medico-psychological assistance as well as educative supervision. These measures may have to be continued for a long time. It is a fact that the classical penal system did not protect society against these particularly dangerous criminals. It frequently happened that a criminal with an ill-balanced character but still aggressive and bold was given his liberty and allowed to live in society after having served his sentence which in no way had diminished his criminal tendencies. In most cases, the terms of imprisonment were shortened for various reasons. Here again Social Defence makes up for the deficiencies of the old penal system.

Other objections against this movement have been raised. Some are afraid lest the judicial measure which is inspired in part by a study of the criminal's personality and background might minimise the notion of a deliberate

violation of the law. Others doubt whether the system will sufficiently safeguard the civic and constitutional rights of the criminal such as the independence of the judiciary from the executive in dealing with him, the legal character of the judicial proceedings with regard not only to the precise determination of his crime, but also to the sentence if framed under the influence of the requirements of 'social defence', and finally the process of examining the prisoner before the judge. But these fears seem to be without foundation. On the contrary not only does this new system of Social Defence safeguard these rights but it confers a new one on the criminal, the right of being rehabilitated in society. Hence this new trend in penal justice is likely to lead towards a more human application of justice in our courts.

#### Not New

These ideas underlying the new system of 'Social Defence' are not new. Yet it is only since M. Filippo Gramatica established in 1945 his 'International Society for Social Defence' in Genoa that a real start was made. Ever since, this society has held its congresses in San Remo (1947), Liege (1949), Antwerp (1954), Milan (1956). The fifth congress will be held in Stockholm from the 25th to the 30th August, 1958.

Eminent personalities from various countries have taken the lead in the movement. Since they represent all shades of intellectual opinion, it soon became necessary to draw up a 'minimum programme' which would officially define the movement. Its main clauses are:

1. The fight against crime must be recognised as one of the most important tasks incumbent on society.

2. In this struggle society must have recourse to various measures both before and after the conviction of the criminal.
3. These measures must be applied with the aim of protecting society against the criminal and also deter members of society from themselves turning criminals.

Thus the movement for Social Defence while trying to protect the group intends to emphasise in every corner of the social organisation the rights of the human person. Once this minimum essential programme has been accepted, many individual opinions are permissible. The fact that the movement for social defence has spread to so many different countries and has won the adherence of outstanding jurists, is a clear sign that it responds to a felt need. It only proves that the movement is perfectly in tune with the general current of thought which endeavours to understand man and encompass him in all his greatness and lowliness.

#### The Criminal

For a long time, the criminal was regarded in the abstract as the '*homo delinquens*', as we find him defined in the Penal Code: always in full possession of his faculties, always master of himself in his actions, always free to choose between good and bad. This view of the criminal as held by the Classical School, was really retained from reality. It was clear that concepts like *the thief*, *the murderer*, etc., did not allow for the fact that in reality no two thieves or murderers are identically the same. Hence the attempt by the *Positivistic School* of Comte to bring back man to his real stature. Unfortunately in considering the criminal in his criminal state, and with his criminal tendencies, he left no room for human responsibility. Lombroso

tried to discover an anatomical reason for criminality, while Enrico Ferri saw in the criminal nothing but the product of the environment. All the same these men succeeded in focusing attention on the social aspect of the problem of criminality. Unfortunately they took no account of any other aspect and so they failed to provide the right solution. A new synthesis has to be made, in which both the personality of the criminal and his environment will be considered. This is what the new movement of Social Defence tries to do.

### *Human and Social*

Briefly the new movement tries to find agreement on the meaning of two words: 'Human' and 'Social'. Man is a reality and so is society. But since man is destined to live in society, society must provide him with the necessary means to achieve his full physical, physiological and material development in function of his moral dignity. It would be an error to think that the human person has to be subordinated to and made to subserve human society. This was the error of the positivistic school which thought of man as a mere element of society, while the classicists on the other hand, regarded him only as an abstract concept, an isolated individual. The movement towards Social Defence attempts to restore the equilibrium between these two trends. Since man is both individual and social, he can only be conceived in this manner, society constituting the environment in which man attains growth.

In this view of man and society, only a legal system that takes into account the entire human person with all his social tendencies will suffice. Hence the right of the accused to a criminal code which safeguards him not only against any judicial error but above all from a debasement of his human dignity. Consequently, a systematic extor-

tion of a confession of guilt is to be deprecated. Similarly must be condemned any scientific means that tends to destroy human consciences, and all measures that inflict any humiliation on the accused, who has always the right to be given the free disposal of his conscience. He must be free to defend himself, and not to consent to his condemnation. And in case he has to be rehabilitated within society, it is necessary that he should do so with his free consent. Society is obliged to insist on the necessity of this consent both from the social and personal point of view. But the possibility of a refusal must always be safeguarded.

This care for protecting the human personality of the criminal is manifested in another domain, viz. the study of the criminal as an individual and a member of society. This will lead to a correct appreciation of the true personality of the accused. This procedure is in strong contrast with that followed by the old school, which limited its investigations to a bare statement of the facts of the case. The movement for Social Defence seeks to discover the complex relation between *this* individual and his milieu. The accused and the condemned man have to be studied against their social background. A father of a family who has assaulted one of his children, for instance, must be penalised but also rehabilitated after taking into account not only his own personality and his social background, but also the interest of his family. The Public Prosecutor should no longer be permitted to exclude the accused from society in whose name he speaks. His indictment must allow for the interests of the accused and of society itself. To condemn does not mean to ostracize. The possibility of rehabilitation must never be excluded.

Under the impact of these new ideas, the stiff discipline of prison life has been changed. The prisons are

now open to the beneficent influence of social workers, and their personnel try to prepare the convicted man for a return to a law-abiding career in a free society. It is only since 1945 that these changes have been introduced in the prisons.

Far from making the criminal forcibly fit himself into the authoritarian framework of society, the movement towards Social Defence regards society not as a collection of depersonalized human beings as in a dictatorship, but as an organised body constituted of free men. A tyranny gets stranded where men are conscious of their human dignity. Social Defence tries to recreate this consciousness in the criminal. It makes him resume his place within the ranks of free men. Realistic and human at the same time, it safeguards a civilisation without which man would not be able to attain his full development.

J. B.

## *Courses in Social Service*

There seems to be some confusion in the minds of quite a few persons who are acquainted with the Social Institute of Poona that it has started Correspondence Courses in Social Work. The matter was once mooted at one of the Catholic Social Conferences, but it is obvious that where practical work under the guidance of a trained supervisor is absolutely essential to acquire the skills and techniques of modern social work, it is scarcely possible to teach such methods through correspondence.

However there are already quite a number of schools of social work conducted under Catholic auspices in India in practically every linguistic region. While the Social Institute does not run a course in social work in Poona, its members are personally involved in conducting the two year part-time Course in Social Service at St. Xavier's College in Bombay and at Loyola College in Madras. The Diploma of the Institute which is conferred on students who successfully complete the two year course is recognised by the Government of India as qualifying the student to be a trained social worker, and where in addition he has other educational qualifications, he can take to social work as a career. Moreover at St. Xavier's College, Bombay, a Course in Labour Relations solely for trade union officials which lasts for six months is also being conducted under the guidance of the Institute.

Besides, at St. Xavier's College, Ranchi, St. Philomena's College, Mysore, and St. Aloysius College, Mangalore, a similar course of two years' duration has been initiated, and when the course is well established at these institutions and provided with adequate teaching staff, successful students will be awarded the diploma of the Institute.

Independent of the Social Institute, Poona, the Stella Maris College, Madras, is conducting the one year diploma

course in social service of the University of Madras. Although the course prescribed by the University is only part-time, Stella Maris College gives its diploma students a full time course of one year.

A similar course of one year is being conducted at St. Teresa's College, Ernakulam for women. Since this college is affiliated to the University of Kerala, the diploma is given to successful students by that University.

At Mangalore, there is a two year course in social service at St. Agnes College for women. The College is affiliated to the Karnataka University and the diploma is expected to be given by the University to students who successfully pass the tests.

At Nirmala Niketan in Bombay, there is also a two year full-time course in social service for women. Recognition of the diploma of this Institute is shortly expected.

Finally at Jamshedpur, there is the Xavier Relations Institute, which prepares students for the Master of Arts Degree in Industrial Relations of the Bihar University. The Xavier Labour Relations Institute also gives its own diploma which has been recognised by the Central Government as equivalent to the qualifications required for Labour or Welfare Officers in Government employment or in private firms. The Diploma course of the Xavier Institute extends over a period of two years and is a full-time course.

All these courses in social service and industrial and labour relations seek to extend the opportunities for training in social service for which there is such a great need at the present moment. It is expected that with time and experience these various institutions will develop and will suit their syllabus and training to India's peculiar needs in social welfare.

## Social Survey

### Gift-Tax

From the financial year commencing from the 1st day of April, 1958 a tax, called the gift-tax, will be charged in respect of the gifts, if any, made by a person during the previous year.

Besides gifts strictly so called the following are considered as gifts:

(1) where property is transferred for less than the full consideration thereof, the amount by which the market value of the property at the date of the transfer exceeds the value of the consideration will be considered a gift made by the transferor;

(2) where property is transferred for a consideration which in the opinion of the Gift-tax Officer, having regard to the circumstances of the case, has not passed or is not likely to pass either in full or in part from the transferee to the transferor, the amount of the consideration which has not passed or is not likely to pass will be deemed to be a gift made by the transferor.

(3) where there is a release, discharge, surrender, forfeiture or abandonment of any debt, contract or other actionable claim or of any interest in property by any person in favour of another, the value of the release, discharge, surrender, forfeiture or abandonment will be deemed to be a gift made by the person responsible for the release, discharge, surrender, forfeiture or abandonment: provided that nothing in this clause shall apply in respect of any debt which is proved to the satisfaction of the Gift-tax Officer to have become irrevocable;

(4) where a person absolutely entitled to property causes or has caused the same to be vested in whatever manner in himself and any other person jointly and such other person makes an appropriation from out of the said property, the amount of the appropriation used for the benefit of the person making the ap-

appropriation will be deemed to be a gift made in his favour by the person who causes or has caused the property to be so vested."

Gifts made by a wife of any person out of any gifts made to her by her husband are deemed to be gifts made by the husband.

A number of items are exempted from gift-tax. Section 5 of the Act reads:

"(1) Gift-tax shall not be charged under this Act in respect of gifts made by any person—

(i) of immovable property situate outside the territories to which the Act extends;

(ii) of immovable property situate outside the said territories unless the person

(a) being an individual, is a citizen of India; or

(b) not being an individual, is resident in the said territories during the previous year in which the gift is made;

(iii) of property in the form of saving certificates issued by the Central Government, which that Government, by notification, in the Official Gazette, exempts from the gift-tax;

(iv) to the government or any local authority;

(v) to any institution or fund established for a charitable purpose to which the provisions of section 15B of the Income-tax Act apply;

(vi) for any charitable purpose not falling within clause (v) subject to a maximum of rupees one hundred in respect of each such gift;

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(vii) (a) being an individual, to any female relative dependent upon him for the necessities of life on the occasion of her marriage;

(b) being a Hindu undivided family, to any female member of the family who under any law, order or decree of a court is entitled to maintenance from the joint family property, on the occasion of her marriage: subject in either case to a maximum of rupees ten thousand in respect of the marriage of each such relative;

(viii) to his wife, subject to a maximum of rupees one lakh in the aggregate in one or more previous years;

(ix) of policies of insurance or annuities to his wife or children or to any other person dependent upon him for the necessities of life, subject to a maximum of rupees ten thousand in value in the aggregate in one or more previous years of the benefits in respect of each such donee;

(x) under a will;

(xi) in contemplation of death.

(2) Without prejudice to the provisions contained in sub-section (1) gift-tax shall not be charged under this Act in respect of gifts made by any person during the previous year, subject to a maximum of rupees ten thousand; but such maximum shall have effect as if it had been reduced to rupees five thousand if the value of the taxable gifts to any one donee during the previous year exceeds rupees three thousand.

The value of property other than cash transferred by way of gift is to be determined by the Gift-tax Officer. For this purpose he has to find out how much the property would have fetched if sold in the open market on the date the gift was made. The procedure to determine the amount of tax payable by any person for any financial year is laid down in section 7 of the Act. First there shall be ascertained the value of all taxable gifts made by the donor during the five previous years immediately preceding

the financial year (other than gifts made before the 1st day of April, 1957) and the gift tax that would have been payable on the total value of all such gifts in accordance with the rates specified in the Schedule if all such gifts had been made during the previous year.

After this has been ascertained the second step has to be taken. As the wording of this sub-section is a masterpiece of legal jargon it is worth quoting in full. It reads:

"(b) the gift-tax payable for any financial year in respect of the gifts made during the previous year shall be that amount which bears to the amount of the gift-tax ascertained under clause (a) the same proportion as the total value of the taxable gifts made during the previous years bears to the total value of all the taxable gifts made during the five previous years immediately preceding the financial year."

According to the schedule the rates chargeable are as follows:

|                                                         |           |     |
|---------------------------------------------------------|-----------|-----|
| 1. On the first Rs.                                     | 50,000    | 4%  |
| 2. On the next Rs.                                      | 50,000    | 6%  |
| 3. On the next Rs.                                      | 50,000    | 8%  |
| 4. On the next Rs.                                      | 50,000    | 10% |
| 5. On the next Rs.                                      | 100,000   | 12% |
| 6. On the next Rs.                                      | 200,000   | 15% |
| 7. On the next Rs.                                      | 500,000   | 20% |
| 8. On the next Rs.                                      | 1,000,000 | 25% |
| 9. On the next Rs.                                      | 1,000,000 | 30% |
| 10. On the next Rs.                                     | 2,000,000 | 35% |
| 11. On the balance of the<br>value of all taxable gifts |           | 40% |

Chapter III of the Act makes provision for the authorities who will assess and collect and deal with appeals in regard to the gift-tax. The Income-tax Officer will be also the Gift-tax Officer.

Every person who has made any taxable gift during the previous year will be required to furnish to the Gift-tax Officer a return in the prescribed form. He must do it before the thirtieth of June of the corresponding year.

### **Building Workers**

Workers engaged in the building industry have been perhaps the most neglected among all workers. Contractors who employ them in large numbers pay very little, if any, heed to welfare amenities. Of late the Government has taken up the matter and has been trying to do something for these unfortunate people.

A conference was held in Bangalore last year to see what measures could be taken to ameliorate the condition of the workers. As a result of the discussions held a committee was appointed to go into the question of providing suitable hutting accommodation by contractors for labour. The employers readily cooperated with this committee and a clause was added in the agreement to provide for suitable accommodation of approved design with necessary amenities of life for labour.

But the Government did not get much cooperation from the employers in the matter of paying compensation for non-compliance with labour welfare amenities. Government ultimately decided to impose conditions of their own in the interest of labour.

In spite of all this a great deal has yet to be done to make life a little more human for these people engaged in a very important trade.

### **Craftsman**

At the end of December 1957 there were 16,169 persons undergoing training in various trades and crafts. Of these a good proportion were displaced persons. There were besides, 162 instructor trainees at the Central Training Institute at Koni-Bilaspur,

and 30 women instructor trainees at the Industrial Training Institute for Women, New Delhi.

### **Savings Bank**

From April 1st, post offices all over the country have extended a number of additional facilities in respect of savings bank accounts.

Deposits by cheques are now allowed. Withdrawal by cheque, which was tried on an experimental basis in Bombay, having proved a great success has been extended to nine more centres, namely, Calcutta, Madras, Lucknow, Jaipur, Ahmedabad, Patna, Nagpur, Anibala & Delhi.

Another facility allowed is that every account-holder is allowed to make two withdrawals a week instead of one as at present. The ceiling for weekly withdrawals has been raised to Rs. 1000.

The interest rate has been raised from 2 per cent to 2½ per cent on the first Rs. 10,000 (Rs. 20,000 in the case of joint accounts) and from 1½ per cent to 2 per cent on balances exceeding Rs. 10,000 (Rs. 20,000 in the case of joint accounts). In both cases interest is income-tax free.

It is hoped that these extra facilities will induce more people to invest in post offices. One of the oft repeated complaints has been the behaviour of the staff. The clerks at the counter, it is reported, instead of helping the depositor annoy them. The human approach which is so noticeable in private banks is very often conspicuous by its absence. No wonder people prefer to invest in savings banks operated by private banks.

The drive for small savings is gaining momentum and great hopes are pinned on it. It is said that revenue officers in rural areas are doing very good business by the simple device of imposing a contribution to the savings campaign on tax payers.

### **Books**

Another welcome innovation introduced on 1st April deals with transit of books by train. From that date books sent by pas-

senger or parcel trains on the Indian Railways are charged for at half the normal rates as against the full parcel rates charged hitherto.

### **Congress Party**

The Congress Party, from what the papers report seems to be cracking up faster than expected. In Mysore Congress legislators are dissatisfied with the State Government; in Andhra and Orissa some of the Congress legislators saw to it that their own party candidates lost in the Rajya Sabha elections held recently; in Punjab and Rajasthan the Congress Party rejected the official candidates for the Pradesh Presidenship. Congress-men do not seem to realise that what the Party needs for mere survival is unity and dynamism. The Congress President is having a lot of headaches. One can only sympathise with a sincerely good man like him who has been called upon, for a second time, to handle such a vast organisation. To make matters worse the old and faithful guard which did so much to build the grand edifice that was the Congress Party is fast disappearing.

The elections for the Delhi Corporation should be an eye-opener to any one who is willing to see. Out of the 80 seats the Congress Party secured only 31 though it had contested all the 80. In terms of candidates put up the success of the Congress is 38.4 per cent as against 46.3 for the Jan Sangh, and 53.5 per cent for the Communists. The Praja Socialists and the Hindu Mahasabhis did very poorly.

An analysis of the votes again shows the sorry state of the Congress Party. Of the total number of 1,269,420 valid votes cast, the Congress secured 505,825 (40 per cent), the Jan Sangh 334,870 (27 per cent); the Communists 72,482, and the Praja Socialists 40,208. A good many Independents were in the field and 14 of these were successful. Some of these Independents were dissident Congressmen who had been refused tickets.

The Communist Party has been bettering its position everywhere. Of all the parties in the field it is the only one with a rigid discipline and clear ideas.

In an interview to the correspondent of the New York Times the Chief Minister of Kerala, Mr. E. M. S. Nambooripad, has candidly admitted that the basic programme of the Communist Party of India at present is to "climb to power by capturing seat by seat and State by State". He has also predicted that in the elections of 1962 his Party would capture power in two more States viz., Andhra and West Bengal. The Communist leader says that this would be done by infiltration tactics. Such an infiltration has been made possible, if not easier, he said, because "large sections" of the various other parties were fast moving towards the Left and were "hankering after socialism". A point would soon be reached, he asserted, where "alliance" with the Communists would "become natural and inescapable" to them.

To achieve their selfish ends politicians belonging to the non-Communist parties are not at all averse to cooperate with the Reds. An example in point is the Samiti in Bombay. The aim of the Samiti is to break up the present composite State of Bombay into two unilingual States of Maharashtra and Gujarat. For this purpose they have formed a quasi political party including P.S.P., Socialists, several smaller parties and the Communists. The latter are skillfully turning everything to their advantage and are doing exceedingly well. Bombay Corporation, thanks to the Samiti, has a Communist Mayor this year. No wonder that the Communists are so keen on a Samyukta Maharashtra State. Will the Congress Party see through the game?

### Family Planning

It is announced that a sum of Rs. 4,000,000 have been allotted for Family Planning programme for the year 1958-59. The sum allotted last year was Rs. 2,500,000. According to the Central Health Minister the programme is doing very well in all States. In Bombay an institution for training Family Planning Instructors, and for research has been established. Family Planning clinics, where free advice is generously given, have been opened in every large town and many villages. Contraceptives are sold to the "poor" at nominal rates or even given away free.

The programme has taken a new step which is worth noting. In Madras and in Bombay the State Governments have offered cash

remunerations for married persons who voluntarily offer themselves for sterilization. In the former State there is a plan to reward volunteers who bring persons for sterilization. It has been decided that sterilizations should take place only in hospitals where facilities for surgical operations are available.

Indeed we are advancing at a very rapid rate. The next step is likely to be compulsory sterilization of all males who have already produced two or three children. Since a saecular state does not admit anything like a God or His law it does not see anything wrong in the use of contraceptives and mutilations as long as the end is achieved. The sowers of today will not be there when the harvest gets ready. Nothing can teach us except disaster.

### Lok Sabha

Here are some interesting facts about the first Lok Sabha taken from the Economic Review. The average age of the first Lok Sabha was 45 years and eight months and the bulk of the representatives were lawyers or agriculturists.

The expenditure incurred on the members totalled about Rs. 21,800,000, the highest being in 1955-56, viz. Rs. 5,203,214.

The first sitting of the Lok Sabha was held on May 13, 1952. Till 1956 it had 687 sittings. In terms of hours it came to 4,230 hours.

Out of 71,907 questions received from Members, 43,350 were admitted, 15,219 were answered orally and the rest were laid on the Table of the House. The Ministers of Railways, Commerce, Industry, Food and Agriculture and Education recorded more than 3,000 questions each. The time taken by the questions was 551 hours and 51 minutes.

The number of Bills passed during the period was 370. The peak figure in this respect was recorded in 1956 when the total was 106.

The number of visitors to different galleries during the sittings of the sessions came to 359,787.

### Life Insurance

In spite of the recent scandal which shook the Life Insurance Corporation, business has shown a definite upward trend during the year. The figures for the last five years will show this. The total business done in 1953 was Rs. 169.86 crores, in 1954 : Rs. 253.99 crores, in 1955 : Rs. 253.63 crores, in 1956 : (first year of the nationalised venture) Rs. 200.28 crores and in 1957 : Rs. 231.33 crores.

The Southern Zone of the Corporation comprising of Andhra, Mysore, Madras and Kerala wrote the highest amount of business. Concerted efforts are made to intensify business in the two other zones, namely, Central and Northern. The South is much more insurance minded than the North.

### Camp Life

The members of the Social Service League of St. Theresa's College, Ernakulam, ran a very successful three week labour and social service camp at Mathickalam, a small village situated some 45 miles from the city. Under the able guidance of their enthusiastic professor, Sr. Loretta, the young ladies collected some first hand information on the plight of the millions living in our villages.

The work done by two groups is worth noting. One of the two groups organised themselves into a medical corps and visited every hamlet. The number of cases of sore eyes among children and of the large number of cases of filaria they came across appalled them. Under the direction of the medical officer in charge of Filaria Control operations in the district, who joined the group for field work, a survey was made by the students. The survey as well as blood tests showed that the gross incidence of this terrible disease was as much 45 per cent. The students with the generosity so characteristic of youth, gladly and willingly helped the doctor in nursing and treating some fifty patients, the victims of the malady. They also boldly got into the ponds and cleared them of the pistia plant, the tryst of the mosquito which is the carrier of the germs of this disease.

The other group made a survey of the literacy in the village. Here the results were even more heartrending. Among the women

and girls — most of the population of the village is Muslim — literacy was almost non-existent. There were no welfare and child care agencies anywhere in the locality. During the short course of three weeks the students conducted a welfare centre, a couple of nursery schools and taught the women, who willingly came, sewing and cutting. They were so successful in their efforts that towards the end of the camp they were able to organise an exhibition of the work done by the women in the sewing classes.

The Report of the Camp, which makes very interesting reading, goes to show how, properly guided, our students can turn out an enormous amount of good work for the uplift of their less favoured brethren. If there is so much indiscipline among our students it is not because our students have degenerated but simply because they are not given the right ideals to order their lives, and their energies are not canalised properly.

### Handloom

There is great distress among handloom weavers owing to accumulation of stocks. Madras has Rs. 2 crores worth of such accumulations of handloom fabrics within the cooperative fold and Andhra Pradesh has stocks worth over Rs. 1½ crores. Conditions in other States are no better. There is large scale unemployment among the 15 million persons living on handloom weaving. They are now clamouring that Government come to their rescue as it has come to the rescue of millowners who had been complaining of their inability to sell their products owing to excise duty.

There seems to be something wrong with our exports also. Our handloom fabrics are of such high quality both as regards texture and designs that many foreigners are swept off their feet at the mere sight of these products. Much more perhaps can be done even within our country to popularise handloom fabrics.

### Dowry

The Andhra Prohibition of Dowry Act has received the assent of the Union President. The fight against this social evil seems to have gathered momentum. A Bill to prohibit dowry is pending before the Kerala legislature. Two M.P.s have introduced bills

in the Lok Sabha which seek to abolish dowry altogether. One of the Bills has been introduced by a Communist member and the other by a Congress member. It is likely that in the near future a law will be placed on the statute book prohibiting the giving and taking of dowry. But unless the people are properly educated will it succeed? Judging from the fate of some of the well-meaning laws made in recent years one is inclined to be a little pessimistic.

### Kerala

On the 5th day of April the Communist Government of Kerala completed a year in office, a year which has taught a lot of very valuable lessons to Communists as well as non-Communists both in Kerala and elsewhere. In a well written article replete with facts and figures *Freedom First*, a journal published by the Democratic Research Service, Bombay, gives us an illuminating survey of the situation in Kerala under the Red regime. We shall give here a brief summary.

The Communist Party of India had prepared a special election manifesto for Kerala which had contained 94 promises. When they had made those promises they had not expected to win the elections at all but when they found themselves in the saddle they were embarrassed because of their promises. They therefore started making new promises. They told the people they would implement the present Five Year Plan more efficiently and expeditiously and provide a stable, cleaner and more efficient administration. Their efforts have been a dismal failure even in this restricted field. They said they would increase the allotment to the State's Second Plan from Rs. 87 crores to Rs. 200 crores but they failed. Even more. The Chief Minister had to eat humble pie and admit in the Assembly that out of the allotment of Rs. 17.90 crores for the second year of the Plan the Kerala Government was able to spend only Rs. 4.21 crores in the first seven months of the year.

Much was made by Communist propaganda here and abroad of the first Communist State budget which was a surplus one, a rare thing in present day in India. The surplus budget ended by being a deficit budget to the tune of Rs. 20 lakhs. The real deficit was something like Rs. 300 lakhs. But many budgeted items were

allowed to lapse and allotments from the Centre increased by about Rs. 2.5 crores. In spite of these windfalls the surplus budget turned out to be a deficit budget.

The cost of the administration has increased enormously. Government by committee, a Communist stunt, has been introduced in every department. There are committees everywhere and for everything. Out of the 13,000 and odd members serving on these committees well over 10,000 are either Communists or fellow travellers. More than one head to each department is another innovation introduced for reasons best known to themselves. The police department has two Inspectors General of Police, the Educational Department, six Directors of Public Instruction and there are two Directors of Industries where there was only one. As a result of these innovations the cost of the administration had gone up by leaps and bounds. 52 per cent of the State's revenue is being spent towards the salaries and allowances of Government servants. The cost of the administration during the Governor's rule was Rs. 94.32 lakhs. It has gone up to Rs. 125.33 lakhs during 1957-58 and will come to Rs. 128.09 lakhs during 1958-59.

Another cheap stunt played to hoodwink the people was to tell them that Communist ministers would live a Spartan life, living simply, travelling on cycles, etc. As a matter of fact they are travelling by the finest American cars and are drawing salaries which are much higher than those drawn by the "corrupt" Congress ministers.

The Communist ministers fixed their salaries at Rs. 500 per month whereas their predecessors used to take Rs. 700. The others used to be paid dearness allowance (Rs. 75) and travelling allowance (Rs. 250), plus halting allowances (Rs. 120). The Reds gave up all these allowances but took instead travelling allowances on a road mileage basis at Re. 0.50 per mile when they travel for official work in government vehicles. The new system adds up to more than the old one. Thus the approximate average income of a Communist Minister is Rs. 1,585 per month as against Rs. 1,145 of a Congress Minister and Rs. 935 of a P.S.P. Minister. Between April 5th and June 10th, 1957 the present Chief Minister received

Rs. 3,301.34 by way of salary and allowances. The budgeted expense on Ministers for 1957-58 was Rs. 2.50 lakhs, the revised estimate was Rs. 4.26 lakhs! The expenditure under this head for 1958-59 is estimated at Rs. 4.93 lakhs. Austerity indeed! But then the Comrades do not give to the words the same meaning as we are accustomed to give them. The monthly salary plus allowances of each minister will come up to Rs. 3,772.

People who promised to clean up the State of corruption have themselves been branded as corrupt, if not more than others at least as much. A number of glaring cases have been brought to the notice of the public. An inquiry has been promised as regards the famous rice deal. There are instances of buying and selling in which public moneys have been used lavishly to feather the nest of some Comrade or other. There are allegations of corruption regarding the book supply contract worth a lakh which was given to the Education Minister's son without inviting tenders. The Communist M.Ps. shout in an out of season whenever there is some suspicion, however baseless, of a wrong deal and demand an immediate inquiry. In Kerala these very same Reds fight shy of inquiries and the very mention of one makes them to get into fits of anger. What is sauce for the goose does not seem to be sauce for the Red gander.

The police, much maligned at the beginning of the reign, seem to have suddenly become very important in the administrative set-up. They who just idly stood by when unsocial elements took the law into their own hands are now not at all averse to swinging their *lathis* on to the heads of demonstrators, especially when the heads belong to non-communists. Here again there is a beautiful example, almost unsurpassed in Communist double talk. The Ministers stoutly maintain that when a policeman uses his lathi, even when ordered by a magistrate, the action cannot be called a lathi-charge. The words of the Law Minister are worth quoting. He said: "Every single blow with lathi given by a policeman does not constitute a lathi-charge." Again: "Even granting that the police beat with lathis I am not prepared to recognise it as a lathi-charge."

The number of lathi-charges have been on the increase during the last few months. To cover up this the Reds have been shouting a lot from roof tops on the danger threatening the country from the organisation called the Christophers.

*Freedom First* gives a list of some 14 elections to various bodies which have been held recently in all of which the Communist candidates have been truly and properly trounced. There are going to be bye-elections for the State Assembly soon. They will be watched with keen interest. Recently the ruling party won by one single vote on a major issue. The Ministry did not resign. If the Congress, or any other non-Communist Party, were in power and had scraped through by even as much as half a dozen votes and had failed to resign, the Comrades would have had a lot to say about their cowardice. But the Communists have their own standards of what is right and what is wrong and what is proper and what is not proper. The bourgeois mind cannot grasp these things!

### *The Working Journalist*

Many interesting aspects of social justice have been discussed in the Supreme Court's judgement on the decisions of the Wage Board regarding the emoluments of working journalists. One of the most interesting sections of the judgement deals with the capacity of the industry to pay the wages prescribed by the Wage Board. "The capacity to pay a wage," said the Court, "cannot obviously be determined merely by the value of production. There is the important question of determining the charges that have to be deducted before arriving at the amount that can be paid in wages. The determination of each of a number of charges involves difficulties, both theoretical and practical. Interest charges, remuneration to salaried staff and managing agents, sales commissions, profits, all these cannot for any large organised industry be taken as pre-determined in a fixed manner. Neither is it to be expected that representatives of labour would accept without challenge the current levels of expenditure on these items."

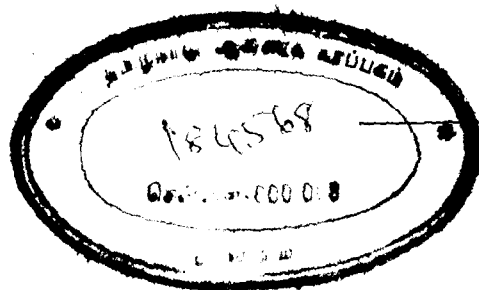
According to the Court, the Committee on Fair Wages had decided that "the main criterion should be the profit making capacity of the industry in the whole province." But the Court laid down that "the capacity of the industry to pay should be gauged on an industry-cum-region basis after taking a fair cross-section of that industry. In a given case it may even be permissible to divide the industry into appropriate classes and then deal with the capacity of the industry to pay classwise."

The judgement continues, "As regards the measure of the capacity to pay, again there are two points of view. One view is that the wage-fixing machinery should in determining the capacity of the industry to pay, have regard to (1) a fair return on capital and remuneration to management; and (2) a fair allocation to reserves and depreciation so as to keep the industry in a healthy condition.

The other view is that the fair wage must be paid at any cost, and that the industry must go on paying such a wage so long as it does not encroach on capital to pay that wage."

Finally, the Court gave its own decision on the matter. "The proper measure for gauging the capacity of the industry to pay should take into account the elasticity of demand for the product, the possibility of tightening up the organisation, so that the industry could pay higher wages without difficulty, and the possibility of increase in the efficiency of the lowest paid workers resulting in increase in production, considered in conjunction with the elasticity of demand for the product, — no doubt against the ultimate background that the burden of the increased rate should not be such as to drive the employer out of business."

F. C. Rodrigues



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