

2nd day:

Patients condition better, temperature, pulse and respiration fair. Glucose 5% and distilled water 1000 c.c. given t.d.s. intravenously. General nursing care carried out. Feeds of glucose water, orange juice and tea 4 ounces given every 2 hours. Patients condition improved.

3rd day:

Simple Enema given. Proctocolysis started, was stopped as patient had frequent loose stools.

Diet: Diluted milk a.a., egg flip albumen water and glucose water every 2 hours.

From 4th to 6th day:

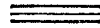
Patients prognosis good.

6th. day sutures removed. Wound clean. Patient allowed to sit up for a while.

Diet increased to semi-solids.

8th day: Patient on full regular diet, allowed to walk about with care. He is convellesing under medical care in hospital. No complications noted, and is showing steady progress.

By S.J. Stephens, R.N.



For Health Visitor's Page

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Village Labour Force in the City

Condition of living together in industrial cities require new adjustments on the part of the villagers. There is a break with traditions and patterns of conduct developed and approved by the village group. Dr. Kumarappa suggests that the city must adjust its arrangements so as to protect the newcomers, and aid them in the struggle to adapt themselves to changed circumstances.

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"The lack of a tradition of wise social administration has been the most unfortunate aspect of industrial development in India. We have failed to recognise clearly that the responsibility of any industry or any service is not complete when it affords to itself alone a margin of material advantage. As a result, too long have we been stoically complacent towards human insufficiency, failure and suffering. It is only in recent years with the pressure of population in industrial towns, that we have begun to appreciate, though not fully, the economic and social significance of housing.

Since the beginning of the present century, Indian cities like Bombay and Calcutta, have doubled and trebled their population; others, like Madras, Madurai, Nagpur and Cawnpore have all increased their numbers with amazing rapidity; whilst new towns, like Jamshedpur and Bhatpara have sprung up in areas which were hitherto undeveloped. This sudden growth of population in these industrial

cities has been due to the influx of rural migrants in response to the demand for labour. While some centres, like Cawnpore and Ahmedabad, recruit their workers mainly from adjacent districts where population pressure is severe, Bombay and Calcutta attract them from even such distant places as Madras, the United Provinces and the Punjab.

Let us take Bombay as an example. Its labour force is found to be largely rural, though drawn from all parts of the country. Several thousands of workers from the villages of Deccan, for instance, are employed in Bombay's docks and mills. Rural areas of Kathiawar and Cutch provide the city with large numbers of shopkeepers, domestics servants, clerks and artisans, Surat supplies mostly domestic servants, while from other parts of Gujerat come artisans, clerks and labourers. The Portuguese settlement of Goa provides not only cooks and butlers but also a considerable number of artisans and clerks. Thousands of workers from the United Provinces are employed as weavers in the cotton mills, as artisans in the engineering works and also as coachmen, syces and coolies. The Punjab villages supply Bombay with weavers, mechanics, blacksmiths and above all, with that object of hatred and dread the Pathan money-lender.

The above facts make it clear that the village artisans, agricultural and failed labour classes, which from the lower castes of village society, are the chief sources from which Bombay draws its working classes. Thus with the introduction of the machine industry and its concentration under the factory system in big cities, began that large scale exodus of population from the village to the city which has been so striking a characteristic of India's industrial revolution.

So also the transfer of production from the cottage to the factory has stimulated the growth of cities both in number and size. The city's newness, the rapidity of its growth, the varied cultural background of its people; and the diversity of their activities and interest make social control a perpetual problem. Being relatively new and shaped by forces little known, its development has been largely unanticipated and unplanned. This has given rise to a variety of social problems, the chief among them being that of housing its ever growing working population and eliminating its blighted areas.

While much has been said during the last few years with reference to slum clearance and the dangers of congestion and overcrowding to public health, little or no attention has been given to the slum dwellers as the vital part of the problem. In point of fact, the congested area is not so important a factor in this problem as the people who live in it. Upon their reaction depends much of the success of any social experiment in housing. The city's social problems must, therefore, be studied against a background which is distinct and unique.

With the congestion of population in our big industrial centres, the social problems associated with the housing of the working classes have also become prominent. Overcrowding, bad housing, defective sanitation, disease and a high death rate are all now outstanding characteristics of our industrial cities. Their industrialisation; to be sure, has not been an unmixed blessing, while stimulating trade and commerce, it has added to the population large numbers from the lower strata of the village community. And they are becoming a constant menace to public welfare, since the cities are not able to cope with the problem of housing them, much less of training them in the city's standards of life and conduct.

The general shortage of houses in practically all of our industrial areas is so

acute that it has led to the distressing problem of overcrowding. Out of every 100 tenements in Bombay, 81 are one room tenements. While the minimum space for decent housing requires that no single room tenement should have more than 2.5 persons per room, the average number of persons per room is 4. In fact, over 95 per cent of the City's working population is housed in such tenements with as many as 6 to 9 living in each room. But that is not all. Sometimes one finds as many as 4 families living in the 4 corners of a single room. Similarly, in Karachi almost one-third of the whole working population is crowded at the rate of 6 to 9 persons in a room, whilst in Ahmedabad 73 per cent of the working classes live in one room tenements at the rate of four or more in each room, and this in pre-war days. These figures stand in striking contrast to those of London, where only 6 per cent of the total population lives in one-room tenements, with an average of 1.92 persons per room.

Obviously such overcrowding can never be conducive to family life. And yet, hundreds of thousands of adults of both sexes, and boys and girls, are growing up under these conditions in which no provision can be made for what are ordinarily called the decencies of life. Since both sexes have to share the same room for all purposes, modesty as that term is understood, is an impossibility for many living under such conditions. All the normal functions of life are witnessed in the daily environment. Birth, disease, co-habitation and death may all take place in the presence of the inmates in the restricted space of the single room. Self-respecting workers, therefore, prefer not to live under such conditions with their families. They leave them in their village homes and live in the city as single men. This situation makes the city's population masculine in character.

For instance, the number of women per 1 000 males according to the census of 1931, was only 475 in Calcutta, 553 in Bombay, 697, in Karachi and 698 in Cawnpore. This tendency to leave their families behind owing to unsatisfactory housing conditions is greater in the case of workers who come from distant parts. Out of over 83,000 persons in Bombay from the United Provinces, there were only about 14,000 women. Similarly, out of 21,000 from Madras, there were some 6,000 women, and out 8,500 from the Punjab, about 1,600 were women. Hence, out of Bombay's population of 1,200,000 in the pre-war years there were approximately 415,000 females.

Similarly, there is an ever-increasing army of single women engaged in factories and other occupation. Unmarried young women, widows and deserted women form a good proportion of women workers. The existence of such non-family groups in industrial cities gives rise to serious problems of personal and social disorganisation.

One among such problems is that of living family-less in such a way as to save as much as possible for village dependants. Very often several single men join together and share a room; sometimes one finds as many as 20 men living in a single room. In some cases, night and day shift workers rent a room together. One set keep it warm by day, and the other by night! Hundreds of others, who cannot find accommodation at low rates, live in the streets and sleep on the pavements, doorsteps and verandahs of godowns in the vicinity of the harbour. Often, widows make living by giving these homeless workers their morning and night meals at low cost.

To reduce the high cost of living, quite a few of the working class families take single men or women as lodgers. But the stranger in the home is often a

cause of disruption of marital and family relationships. His or her presence reduces the family's privacy and complicates the problems of daily living. Too often the lodger's presence is a source of moral danger to growing children. Many decent families do not live in chawls where there are too many single men because of the moral risks and lack of privacy involved. This is why many chawls in Bombay, in spite of their cleaner surroundings and better sanitation, were not fully occupied during pre-war years.

The villager's scheme of life has for its frame of reference not the city but the village community which is a small homogeneous and relatively social group. Though isolated, it is really a well-integrated and self-sufficing social organization whose unit is not the individual but the group itself. Hence, the individual is a member of a fixed system from which escape is normally impossible.

The most noteworthy feature of this village society is the caste and joint family systems which control, mould and define the social behaviour of its various members and promote their welfare through co operative effort and projects of mutual aid. The villager's birth, therefore, determines irrevocably the whole course of his social and domestic relations; he must through life eat, drink, marry and give-in-marriage in accordance with the usages of the social group into which he was born.

Whatever might have been its merits in ancient days, caste system which governs the life of the villagers of today is a vast engine of oppression and intolerance. Hence the village environment is most uncongenial to the development of initiative, individuality and enterprise in those who receive orders and obey them unconditionally. The lower classes in particular are subjected to numerous disabilities; they are shut out from any prospect of social and economic amelioration, and condemned without any hope of release to the fate of helots.

The most tragic aspect of such oppression of the lower classes in the villages is the development of an outlook of despair and dependance, of lack of confidence in their own capacity to lift themselves and control their destiny. Man after all is a creature of habits and to most of the rural inhabitants life consists, in a large measure, of habitual response to the demands of a fixed social system.

(To be continued in the next issue)