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**THE ROLE OF CHRISTIAN
ORGANISATIONS IN THE
UPLIFTMENT OF THE POOR
AND THE HELPLESS
IN GOAN SOCIETY
(A Case Study of *Caritas Goa*)**

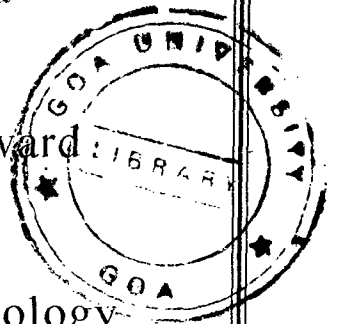
by
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Thesis submitted for the award
of the Degree
of
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Department of Sociology
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DECLARATION

I, Fr. Jose Walter Benigno de Sá, hereby declare that this thesis entitled *The Role of Christian Organisations in the Upliftment of the Poor and the Helpless in Goan Society (A Case Study of Caritas Goa)* is the outcome of my own study undertaken under the guidance of Dr. N. Jayaram, Professor and Head, Department of Sociology, Goa University. It has not previously formed the basis for the award of any degree, diploma or certificate of this or any other University. I have duly acknowledged all the sources used by me in the preparation of this thesis.

walter de sa.

Fr. Jose Walter Benigno de Sá

15/03/2001

Certificate

This is to certify that the thesis entitled *The Role of Christian Organisations in the Upliftment of the Poor and the Helpless in Goan Society (A Case Study of Caritas Goa)* is the record of the original work done by Fr. Jose Walter Benigno de Sá under my guidance. The results of the research presented in this thesis have not previously formed the basis for the award of any degree, diploma or certificate of this or any other University.



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I am, however, duty bound to thank some individuals without whose help and cooperation I would not have been able to complete this thesis. With a grateful heart, their names are treasured in these pages as well as down the memory lane.

First and foremost, I wish to thank Shri R.S. Phal, formerly Reader, Department of Sociology, Goa University, under whom, initially, I registered for the Ph.D. Course. Hardly had I put my mind and heart on the task of research when, due to some unavoidable circumstances, Shri Phal ceased to function as my guide. Consequently, for over two years the research work came to a halt. Thus, left to myself, I went through some mental turmoil and anxious moments that considerably snail-paced the progress of my

thesis. Still, I should say, I benefitted by his concern and guidance.

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Fr. Jose Walter Benigno de Sá

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CONTENTS

	Acknowledgement	iv - viii
	Preface	xi - xii
Chapter	1 INTRODUCTION	1 - 39
Chapter	2 JESUS' MINISTRY FOR THE POOR AND SOCIAL DOCTRINE OF THE CHURCH	40 - 81
Chapter	3 CHURCH AND SOCIAL WELFARE	82 - 118
Chapter	4 CHRISTIAN ORGANISATIONS OF GOA	119 - 158
Chapter	5 CARITAS GOA	159 - 193
Chapter	6 CARITAS GOA: AN EVALUATION	194 - 220
Chapter	7 CONCLUSION	221 - 242
	Appendixes	242 - 261
	Bibliography	262 - 287

LIST OF TABLES

Table No.	Title	Page No.
Table 3.1	Church Sponsored Institutions in India	99
Table 3.2	Church Sponsored Institutions in Goa	103

PREFACE

It gives me great pleasure to present my study for the kind perusal of the concerned authorities and those interested. This study is an attempt to analyse the role of religion in the empowerment of the weaker sections through the multiple social welfare activities carried out by several Christian organisations in Goa.

Given the fact that I am a Roman Catholic Priest, my interest in this area led me to assess and acknowledge the immense contribution of some important Christian contemporary organisations operating in the State of Goa, towards the upliftment of the poor and the downtrodden, specially of the physically handicapped and mentally retarded children.

Being an 'insider' of the Church and a student of Sociology, I had to confront an ethical dilemma in doing social research: As a priest, I am expected to be sympathetic person, and as a social researcher, I am bound by the norm of objectivity. Being conscious of this, I have, with the help of my guide, addressed this problem to the best of my ability.

Furthermore, this research work bears the influence of two guides. Shri R.S. Phal who helped me embark on it, could not associate himself with it after the initial stage. After struggling through with it on my own for over two years, Dr. N. Jayaram offered me help to complete it.

I hope that this study will inspire people to respond creatively to the burning societal issues by working selflessly for the betterment of the poor and the needy in Goa and elsewhere.

Fr. Jose Walter Benigno de Sá

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CHAPTER 1

INTRODUCTION

Religion as a Socio-Cultural Phenomenon

Religion is an universal socio-cultural phenomenon. It is 'eminently social' in nature (Durkheim 1961:22), and is 'found universally' in all societies (O'Dea 1966:1). Glock and Stark (1965:3 and 262) also reiterate that 'all societies, in all times, have religion,' adding further that 'religion is perhaps the most ubiquitous of social institutions,' whereas Wuthnow (1988:473) focusing on its antiquity, states that 'religion is one of the oldest, and yet one of the most dynamic, social institutions.'

As a social phenomenon, religion is woven into the fabric of social life (Yinger 1970:10), and it involves 'people with a shared faith or a shared meaning system' (Roberts 1984:43). For Wilson (1966:258), religion entails a distinctive commitment of goodwill to a group. As such, Johnson (1981:459) proposes that religion strengthens the social bonds of the group and, thus, contributes to the integration of society, a function which has also been acknowledged by Davis (1948:529).

Elaborating on the idea of religion as a social phenomenon, Newman (1974:3) states that religion is 'something that people do in groups,' while Wilson (1983:1 and 52) stresses its utmost importance in that religion will be as indispensable to the society of the future as it was to the communities of the past.

While most social scientists view religion essentially as a social phenomenon, some anthropologists and sociologists have emphasised the cultural dimension of religion. Thus, for Geertz (1973) religion is a cultural system, and for Hault (1958:17) religion is a specialised expression of culture and social relationships. Similarly, acknowledging that religion is a reality *sui generis*, Towler (1974:10 and 18) views religion as an integral component of culture, and Vernon (1962:55) regards religion to be 'that part of culture composed of shared beliefs and practices.'

Similar perception of religion has been provided by Indian sociologists too (see Dube 1974, Srinivas 1989, T.N. Madan 1992). According to Dube (1974:127 and 130), religion is very much incorporated in culture, and he notes that religion has inspired and stimulated diverse fields such as art, architecture, literature, philosophy and music. In his study of Coorgs, Srinivas (1989:49, 61,

74, 79, 92, 173 and 203) has observed that religious beliefs and practices brought about unity and solidarity among the Coorgs. Stressing the overall religious ethos of India, T.N. Madan (1992:15-16) maintains that religion influences all aspects of society.

The ubiquity and salience of religion in human society have attracted the scholarly attention of anthropologists (Edward B. Tylor 1871, James George Frazer 1890, Bronislaw Malinowski 1948, A.R. Radcliffe-Brown 1952), sociologists (Thomas Ford Hault 1958, Emile Durkheim 1961, Max Weber 1963), psychologists (William James 1902, Wilhelm Wundt 1916, Sigmund Freud 1928, Gordon W. Allport 1950, Carl Gustav Jung 1958), historians (Kurt Samuelson 1957, George B. Sansom 1958, Christopher Hill 1964), philosophers (L.A. Fuerbach 1841, Rudolph Otto 1936, G.W.F. Hegel 1984-1987, besides the theologians.

Thus, the 19th century was characterised by scholarly and scientific exploration of religion, and a great number of writings in the form of books, articles, essays and treatises on religion has appeared. They have been written not only by those who professed religion, but also by those who did not believe in it but recognised its powerful influence on society (Nisbet 1974:157). Given

the fact that religion is a dominant force in society (Robertson 1972:18), since World War II there has been a renewed and widespread interest in the empirical study of religion (O'Dea 1970:202).

Religion and Economy: The Weberian Thesis

Religion does not exist in isolation; rather it is rooted in a social setting as a part of larger socio-cultural system. The interconnectedness between religion and other social institutions has been highlighted by many sociologists. For instance, Robertson (1969:13) states that the sociology of religion helps to understand more adequately the relationship between religion and other spheres of society, such as, economics, politics and science. Religion, observes Roberts, is 'the lens through which all other institutions are to be understood' (1984:259). Focusing on group dimension, Newman (1974:82) proposes that religion pervades group activities such as economic, political, familial or recreational. In the same line of thinking, for Nisbet (1974:170) religion permeates everything, i.e., polity, economy, war, technology, etc. This interactive relationship between religion and other social institutions has also been emphasised by Vernon (1962:35).

Of various such relationships the one involving religion and economy is of particular interest to us. Not only do the religious behaviour patterns influence economic behaviour, they are also in turn influenced by the latter.

The type of economic activity, the level of productivity and the extent of accumulation of wealth are all related to religion. When qualities such as hard work, thrift, deferred gratification are encouraged by religion, there is actually greater likelihood of economic success. Social service organisations, charitable projects and fund-raising activities, often inspired by religion, have emerged as a response to meet the needs of the people during economic crises or natural calamities. To support social welfare activities, members of religious groups are sometimes asked to pay a tithe (Vernon 1962:311-17).

Yinger (1957:202) has found an inverse correlation between the wealth of a society and the amount of its wealth spent for religious purposes. According to him, the poorer the society, the higher the amount of its wealth spent for religious works. Bellah (1969:194-95) has demonstrated that religion played a key role in the process of economic rationalisation in Japan. According to him, religion supplied the motivation and emphasised diligence

and economy, thus contributing to the industrialisation of Japan.

The most important sociological study on the influence of religion on economic behaviour is Max Weber's *The Protestant Ethic and The Spirit of Capitalism* (1958a). This study is to be situated and understood in the context of Karl Marx's analysis of the evolution, structure, functioning and prognosis of bourgeois society and capitalist socio-economic formation from the perspective of the materialist conception of history.

Marx contended that all cultural phenomena, including religion, are basically determined by the economic factor. According to him, the economic structure forms the substructure or infrastructure of society which, in turn, determines the entire superstructure encompassing polity, education, religion, law, philosophy, art, science, literature and morality, etc. As he states, 'the mode of production of material life determines the general character of the social, political and spiritual processes of life' (quoted in Bottomore and Rubel 1963:67 and 250). Thus, Marx viewed religion as a constituent of the superstructure, which was determined by the economic structure.

As if in critical response to this, Max Weber developed an alternate hypothesis, which held that just as

economic factors can affect religion, religion too can significantly impact on economics. In his classic *The Protestant Ethic and the Spirit of Capitalism*, mentioned above, Weber (1958a) sought to demonstrate as to how religion can influence economic attitudes and behaviour. Thus Weber modified the one-sided interpretation of Marx by turning the latter 'on his head' (Collins 1986:47).

Weber intended to show that Marx's assumption was incompatible with the scientific research undertaken by him (Freund 1969:203). Weber indicated that a religious self-interest could also motivate and stir people for achievement, thus affecting their economic behaviour. Religion for Marx was a relatively unimportant and negative factor in society — 'the opium of the people' (quoted in David McLellan 1973:89), while Weber ascribed a significant and positive role to religion in social development (Wilson 1983:6).

Weber's interest in religion was in connection with the emergence of capitalism. In his analysis of the Protestant ethic, particularly the Calvinist, Weber found pertinent doctrinal points that provided explanation for the development of modern capitalism.

According to the doctrine of predestination propounded by John Calvin, one's salvation depended on

an immutable and irrevocable decision of God as to who is saved and who is damned. Eternal salvation was the focus of people. This obviously created uncertainty and anxiety among the Protestants who were keen in knowing whether they were among the elect. Accordingly, Calvin and his followers sought to find a sign of God's election in the conscientious performance of their worldly calling, that is, occupation, in their personal lives strictly subjected to the divine commandments, and ultimately in their economic success. The German word for calling is *Beruf*, which is uniquely Protestant, was interpreted by Calvinists as 'a task set by God' (Weber 1958a:79).

Protestantism exhorted its adherents to put in hard work, long hours, systematically and methodically, towards the attainment of success in business and professional enterprises. Honesty, sobriety, obedience, thrift, industriousness and hard work were recognised as signs of God's blessing and a means to salvation. Time waste, idleness and luxurious living were regarded as sinful. Thus, the Protestants were motivated to reproduce and accumulate wealth, but not consume it; rather they were permitted to reinvest it for further production and profits. This viewpoint was clearly expressed by Weber (1958a:172) in the following words: 'the religious

valuation of restless, continuous, systematic work in a worldly calling, as the highest means to asceticism, and at the same time the surest and most evident proof of rebirth and genuine faith, must have been the most powerful conceivable lever for the expansion of that attitude toward life which we have here called the spirit of capitalism.'

The Protestant ethic, according to Weber, accounted for the rise of 'the spirit of capitalism' in the West. It provided with an orientation acting as an important and significant force in the development of modern capitalism. In this respect, Weber (1958a:180) stated: 'One has only to re-read... in order to see that the essential elements of the attitude which was there called the spirit of capitalism are the same as what we have just shown to be the content of the Puritan worldly asceticism.'

Capitalism as an economic system adopted more rational methods and rational organisation of free labour and markets to turn it into a profit-making enterprise as envisaged by the Protestantism that provided new motives for business activity. The principles of human conduct laid down by the Protestant ethic directed believers to behave in accordance with the spirit of capitalism.

To test and confirm the connection between a particular kind of Protestantism and a particular kind of capitalism, Weber undertook a comparative study of major religions like Confucianism, Hinduism and Judaism. In *The Religion of China: Confucianism and Taoism*, Weber (1951) presented a systematic analysis of Chinese society and its dominant value system as well as its pattern of socio-economic development. While socio-political and economic dimensions of Chinese society were similar to those of West, some of them were not conducive to the development of modern capitalist system. The traditional Chinese social structure, the kinship system and the lack of independent, rational legal system acted as major obstacles to the development of modern capitalism. Religion (Confucianism and Taoism) was implicated in all these major obstacles. The Chinese legal system, which was rather an ethical system, exercised a negative influence on capitalism. The traditional Confucianism and Taoism emphasised order, virtue, harmony, tranquillity, equilibrium, self-perfection; the individual was duty-bound to make rational adjustment to the world. He was indoctrinated to cultivate a harmoniously balanced personality (Weber 1951:84-104, 199-200 and 227-28). According to Weber (1951:236), the traditional ethico-religious system offered

'no leverage for influencing conduct through inner forces freed of tradition and convention.' Contrasting Confucianism with Protestantism, he (Weber 1951:248) wrote: 'Confucian rationalism meant rational adjustment to the world; Puritan rationalism meant rational mastery of the world.' Thus, just as Weber demonstrated that ascetic Protestantism was instrumental in creating the psychological climate needed for the development of capitalism, in the case of Confucianism and Taoism, he showed that the distinctive traditional religious outlook of China prevented it from developing capitalism.

Turning to India *The Religion of India: The Sociology of Hinduism and Buddhism*, Weber (1958b) wondered how, notwithstanding the fact that India was a land of booming economy, she had failed to usher in capitalism. He sought to find the obstacle to capitalism in the caste system and Hinduism that supported it. Hinduism reinforced ritual barriers between the different subcastes. It focused upon the traditional doctrine of *Karma* (action) that stated that all actions, good or bad, produce their proper consequences in the life of the individual who acts. In essence it simply means that good behaviour brings a better rebirth in the next life, bad

behaviour a lower form of rebirth (Chatterjee and Datta 1968:15; Hopkins 1998:319).

Consequently by adhering to *Karma* and the caste system, every individual was compelled to strict observance of all the caste taboos, rigid segregation and ritual purity. In such a situation, Weber contended, Hinduism was hostile to economic development (1958b:39).

Thus, Weber concluded that specific economic conditions do not guarantee the development of capitalism and that, at least, one more condition is necessary. This other condition was a religio-ethical outlook. In *The Protestant Ethic and the Spirit of Capitalism*, Weber (1958a:35-40) contended that in the Germany of his times, the predominantly Protestant populations were wealthier than the Catholics. The leading capitalistic countries were predominantly Protestant; even within Catholic countries Protestants had become relatively more successful. He also observed that Protestants occupied the higher-status positions in almost all industrialised societies. The percentage of the Protestants holding the higher grades of skilled labour is higher than that of the Catholics. The Protestants are more highly educated than the Catholics.

The findings of a study by Lenski (1963) revealed that the children, both sons and daughters, of devout

Protestants were more likely to be upwardly mobile than the sons and daughters of nominal Protestants. On the contrary, in the case of Catholics, he pointed out, that the children of active Catholics were more likely to be downwardly mobile than the children of marginal Catholics. According to him, this provided evidence of the contrary influences of Protestantism and Catholicism on socio-economic behaviour. Other studies (Mayer and Sharp 1962, Organic 1963, Weller 1963, Goldstein 1969, Jackson *et al.* 1970 and Crowley and Ballweg 1971) too have indicated that Protestants tend to be more upwardly mobile than Catholics, thereby supporting Weber's contention (Roberts 1984:277). This view is further reinforced by Thompson (1986:39).

Demerath (1965) has shown that one's religiosity is highly correlated to one's socio-economic status. The higher the social status, the greater the participation in Sunday prayer services and in parish activities and the civic involvement which is regarded as an expression of one's faith. Similarly Stark (1972) has found that participation in religious rites, a high degree of religious knowledge and high involvement in voluntary Church organisations and activities were highly correlated to high socio-economic status (Roberts 1984:288).

Though not all social scientists have accepted Weber's views (see Sombart 1913, Tawney 1926, Fanfani 1935, Yinger 1946), the overall validity of Weber's doctrine that the ascetic Protestantism was causally instrumental in creating the psychological climate necessary for the emergence of capitalism is generally upheld (Wiese and Becker 1932, Van Der Kroef 1954, Hoult 1958:255-57). O'Dea (1966:45) also held that Weber's ascetic Protestantism contributed to the rationalisation of economic activities. Commenting on Weber's *The Protestant Ethic and the Spirit of Capitalism*, Craib (1997:256) observes that it was not that the Protestants desired to become capitalists but the teaching they adopted, led them into systematic and rationally organised day-to-day life. More importantly, as Robertson (1972:12) has pointed out, Weber's main contribution to the sociology of religion was on the elucidation of the conditions under which religion could be a source of creative innovation in socio-cultural systems.

If the Protestant ethic obliged the Protestants to become enterprising, industrious, individualistic, hard working and simple in life style, the Roman Catholic

Church¹ exhorted and persuaded the Catholics to share their riches with the poor and the needy. She urged upon the rich and powerful their duties towards the poor (Wilson 1983:38). As put pithily by Jesus himself, 'It is easier for a camel to pass through a needle's eye than for a rich man to enter the kingdom of God' (Matthew 19:24. *The New Testament of the New American Bible*, 1972). Catholicism not only looked down upon the accumulation of wealth, but it also reminded the rich people of their great obligation and responsibility to give to the poor and the needy.

Deriving inspiration from the life and teachings of Jesus, the Roman Catholic Church has always shown

1. The word 'Church' is derived from the Greek root *Kyriake*, which means 'what belongs to the Lord'. *Ecclesia* is the equivalent *Latin* term, meaning an assembly (*Catechism of the Catholic Church* 1994:152-3). *Ecclesia* is feminine in gender, and, thus, is referred to by 'she.' Hence, the pronoun used to refer to the English word 'Church' is also 'she.' Another plausible reason to use the pronoun 'she' is the fact that the Church is called the bride of Jesus by Saint Paul. The relationship between Jesus and the Church is often expressed by the image of bridegroom and bride respectively (see Paul's Letter to the Ephesians 5:22-27). A second century unknown author called Jesus the male and the Church the female (*The Divine Office* Vol.3. 1974:752). The Roman Catholic Church is a worldwide hierarchy with the Pope as her Supreme Pontiff (Johnson 1981:420).

concern for the poor. She has never glorified poverty *per se*, which she regards as a societal problem of alarming proportions, and to combat it she herself has suggested several ways and means that will be discussed in greater detail in chapter 2. She intervenes directly through various associations and organisations for the relief of poverty; that the poor should rise above poverty and better their living conditions is her genuine desire. She exhorts people to come to the rescue of the poor and the indigent not merely because they have superfluous goods but even otherwise. She seeks to bring about the liberation of the poor from everything that oppresses them.

To be sure, the Roman Catholic Church is not an exception in this regard, and other religions too have come forward to the aid of the poor and needy. Thus, Hinduism ordains giving something voluntarily to the needy. It enjoins on society the duty to help, among others, the physically disabled, the sick, the infirm, and the aged (*Encyclopedia of Social Work in India*. Vol.1, 1968:76-7). Hindu religious institutions such as temples, *maths* (monasteries), *dharamshalas* (charitable rest houses) were the centres of social service (Mahadevan 1960:277).

Islam has traditionally emphasised the giving of alms to the poor (Pathak 1981:47). On the occasion of Bakr-Id, the rich send gifts of meat, sweets and new clothing to the poor. Cooked food is distributed among them. Prophet Mohammad's concern for the poor, the destitute and the orphans is binding on every Muslim who is required to surrender one-fortieth of his annual income. This is known as the *Zukat*, which means 'God's Portion' (*Encyclopedia of Social Work in India* Vol.1, 1968:78). Rendering help to the less fortunate, establishing hospitals for the relief of the sick and afflicted, helping the poor at the time of marriage are some of the essential features of Islam (Chowdury 1971:11).

Other religions like Judaism, Zoroastrianism, Jainism and Sikhism also enjoin on their followers the duty to help the poor and the needy. The founder of Sikhism, Guru Nanak, looked after the hungry and the naked found on the streets. Institutions like hospitals, orphanages, leper-houses, schools for the blind, dispensaries and free community kitchens were established. Every follower of Sikhism is expected to part with at least one tenth of his income towards the poor, needy, sick and disabled. The Parsis have also contributed to the poverty alleviation, care

of the old and infirm. They run *Sanatoria*, convalescent homes, infirmaries, nurseries for poor and lower-middle class children for whom mid-day meals are provided (*Encyclopedia of Social Work in India*, Vol.1, 1968:79, 329-32 and 337-38).

There is no gainsaying, however, that among all the religions and denominations, the Roman Catholicism is the front-runner in the area of the welfare and upliftment of the poor and needy. In his book *Religious Faith of India*, Pratt (1992:426), quotes the following from a writer in a Hindu paper: "The Christian religion is truly fruitful in practical philanthropy to an extent unparalleled in the case of any other religion." Ellwood (1913:307) notes that throughout her history, the Roman Catholic Church has undertaken 'philanthropic work with notable success.' The fact that the Christian missionaries (not only Roman Catholic) have made a concerted attempt at ameliorating the social and economic conditions of the downtrodden, by establishing hospitals, schools and colleges and workshops has been recognised widely. As pointed out by Allsopp (1984:105), Christianity lays emphasis on the social responsibility as ordained by Jesus in his commandment: 'Love your neighbour.'

One of the four dimensions of religion is termed by Glock (1973:11) as 'consequential.' From the Christian point of view, this dimension, he opines, promotes the works of love and mercy by human beings towards their fellowmen. Glock and Stark (1965:126, 135, 185 and 254), point out that visiting, ministering to the sick and distressed, and counselling are the chief functions of religion. They see in Christianity the commitment to serve old, poor, ignorant, beggar, etc. According to them, Christianity brought solace and relief to the suffering, poor, disappointed and frustrated belonging to the lowest strata, and enjoined on people the duty and responsibility to liberate the poor from injustice. Furthermore, they hold that deprivation is responsible for the emergence of religious and even secular organisations.

Weber's sociological analysis of religion established a correlation between the spirit of Protestantism and the spirit of capitalism. The religio-ethical perspective motivated Protestants to work hard and make profits. Conversely, the Roman Catholicism taught and encouraged its adherents to utilise wealth and riches for the upliftment of the poor and the needy. Thus, the present study focuses on the various programmes and projects undertaken by the

Christian organisations in Goa, and particularly by *Caritas*² Goa towards the welfare and development of the marginalised in that State.

Religion and Social Welfare

Poverty, suffering and disease are universal social phenomena, though their nature and extent may vary from country to country. There are large sections of population that cannot afford even one square meal a day, and there are thousands of people who have no roof to live under. People around the world suffer from malnutrition and food shortages even in countries and regions endowed with natural abundance, fertile soil, good climate and enough rainfall (Webster 1984:2).

In India, people living in sub-human conditions are ill-clad, undernourished, roofless, illiterate and despised untouchables (Myrdal 1968:553-54). The recently released *World Development Report 2000-2001* reveals that an astounding 400 million poor people in India continued to

2. *Caritas* is a Latin term. Its literal translation into English is charity, meaning love. In the biblical sense, it means Christian love of one's fellowbeings. It also means foundation or institution for the benefit of others, especially of the poor or helpless, the needy or the infirm (*The Oxford English Dictionary*, Vol.2 1961:289; *Encyclopaedia of Religion and Ethics*, Vol.3. 1980:375-6).

live below the poverty level (cited in *The Navhind Times*, Panaji, 14 September 2000:13). Poverty is not just a material deprivation, but a much more complex socio-economic phenomenon (Kurien 1978:7-8), giving rise to so many other serious problems like sickness, personal, family and community disorganisation (G.R. Madan 1992:251-57).

To add to these, there are people, young and old, who are born or otherwise, physically handicapped and mentally retarded. They evoke sympathy and compassion of the people who come forward to render service to them (Chowdury 1971:246-47).

Ideally speaking, poverty alleviation is the principal responsibility of the State, whose main goal is to seek the common good and all round welfare of its citizens. However, many charitable institutions have voluntarily assumed the task of providing for the needy and poor. There is an increasing awareness that the underprivileged section of the population must be catered to, and provided with opportunities and special facilities in order to bring them up on par with the rest of society.

Religious organisations throughout the world have assumed the social obligation and responsibility of helping the poor and helpless and bringing relief to them. All

religions teach, besides the love of God, the service of humankind. It is often emphasised by religions that the true love of God finds its expression in the service of people, particularly the needy and the poor. Religion, as pointed out by Wilson (1983:9-10), evokes altruism, a term used by Auguste Comte and popularised by Herbert Spencer (*Encyclopedia of Religion and Ethics* Vol.3, 1980:376). Weber (1964:280 and 330), who laid focus on the belief 'in redemption,' meant by it 'a liberation from distress, hunger, drought, sickness and ultimately from suffering and death,' and contended as 'the fundamental imperatives of all ethically rationalised religions of the world: to aid widows and orphans in distress, to care for the sick and...to give alms.'

In the late 19th century, a movement called 'Social Christianity' founded by the Protestantism, spearheaded societal issues. It fought, *inter alia*, the anti-slavery movement. It upheld that Christianity was basically concerned with social justice and economic equality (Hoult 1958:270).

Some religious congregations that made investments in certain companies, prevailed upon them to give up manufacturing certain types of weapons like, nerve gas, napalm, neutron bombs, etc. They were also pressurised

not to cooperate with the oppressive governments. Some Churches prevailed upon the American Corporations not to invest in those countries that violate human rights (Roberts 1984:282-83).

Some religious denominations like Congregationalists, Presbyterians, Methodists and Episcopalians, have dealt with poverty and racism not at the individual level; rather they have challenged the very structure of society, by pointing to systemic causes of poverty and racism. American Christians and Jews extended moral and financial support to the migrant farm workers, and appealed Church members to boycott grapes, lettuce and other products until their (farm workers) wages were increased, conditions improved and a contract was signed. Such concern for the marginalised and the disprivileged seems to be motivated by social doctrine of respective religions (Ibid.:298-99).

The Roman Catholic Church established several religious organisations and many other useful institutions to provide for the workers, widows, orphans and even the aged. In the 2nd century, many charitable institutions for the sick, orphans and the aged came into existence. Beggars, vagrants and other dependents were looked after (*Encyclopedia of the Social Sciences* Vol.3, 1959:339-41).

Later on, in the 15th century various monasteries, convents, hospitals and abbeys came to the rescue of the poor by providing shelter, alms, food and clothes (Friedlander 1963:13).

In America, the Roman Catholic Church set up an organisation called 'Project Equality.' Its main purpose was to do away with discrimination whilst recruiting people for job. The employers were instructed to give wide publicity for job opening. In case the business company or supplier refused to comply with the procedure, then the Church members would stop doing business with that company. The business of these companies was further promoted when 'Project Equality' encouraged Church members to patronise those companies (Roberts 1984:282).

In the struggle of the Blacks in U.S. for civil and other human rights, the Catholic Church played a major role with the active participation of nuns and priests in civil rights demonstrations. Similarly, the immigrants and others living in the extremely difficult conditions of existence were rendered special services (Nottingham 1974:90). During the great depression of 1930s, at the instance of the Catholic Church, various resolutions were adopted such as, stable employment, protection for workers

displaced by machines, work for all, labour to share in profits and in management, private property for all, collective bargaining, a minimum wage and decent housing (Hoult 1958:272).

In Brazil, the Roman Catholic Church set out 'option for the poor' and, through the Christian base communities, took up the cause of the poor (Novy 1988:57-76, Hewitt 1989:120-35). Again, in the Amazon Region (Brazil) the peasant farmers were victimised by wealthy ranchers and land speculators. The Roman Catholic Church fought on behalf of the farmers for their rights through Pastoral Land Commission and Christian base communities established by the Church (Adriance 1995:377-82). In post-Communist Russia the Roman Catholic Church pursued charitable works towards the upliftment of the poor and the needy (Valliere 1992:1-15).

In India, the Roman Catholic missionaries were instrumental in the socio-economic upliftment of the Munda and Oraon *adivasis* (indigenous people) of Ranchi district by providing for them important service such as education and health care (MacDougall 1983:277-280 and 287). According to another study, a Roman Catholic colony was established in Mariapuram in Cuddapah district of Andhra Pradesh, where the Thogatas converted to

Christianity were provided with housesites, work, free education, free medical care and financial support by the Catholic missionaries. As a result of their conversion to Christianity, and of western education, the Thogata families took to new, modern occupations and were economically better off than the non-converted Thogata families (Hemalatha and Suryanarayan 1984:28-30).

The Christian missionaries in India launched several public works such as schools, hospitals, orphanages, famine relief works, etc. The first to impart education to the lower castes and the females in India were the Evangelicals (Divekar 1991:x; Murthy nd:17). The London Missionary Society (1795) and the Christian Mission Society (1799), in the first half of the 19th century, were the pioneers of modern school education (Ramachandran 1997:266-67; Mathew 1999:2812-15).

Caritas Goa is one of the several Christian organisations functioning in Goa. Taking motivation and inspiration from Jesus, the founder of Christianity, *Caritas Goa* was established to undertake social welfare activities. It has to its credit a number of projects and activities towards the upliftment of the poor and needy, particularly of the physically handicapped and mentally retarded children of Goa. Likewise, some other Christian

organisations of Goa took side of the poor and marginalised. This present study deals with the role of *Caritas Goa* and of other Christian organisations engaged in the service and welfare of the poor and needy in Goa.

Objectives of the Study

Surajit Sinha (1974:517) has observed that a systematic sociological description of the organisation of Christian denominations and sects in India is lacking. Accordingly, the present study assumes its social and sociological significance. Its main objectives may be stated as follows:

1. To examine the role of Jesus in espousing the cause of the poor and the downtrodden.
2. To study and understand the social doctrine of the Roman Catholic Church pertaining to societal issues.
3. To document the social welfare activities of Christian organisations for the upliftment of the poor and needy in Goa.
4. To describe social welfare activities of *Caritas Goa* in the field of (a) training the disabled children such as the deaf, dumb, blind, physically handicapped and mentally retarded; (b) job oriented courses; and (c) providing financial, medical and other facilities.

5. To examine the social relevance of *Caritas Goa* in the context of non-governmental organisations (NGOs) and the Government itself, which is not in a position to do as much as the NGOs in the field of social welfare.
6. To show how religion provides opportunities to the lower strata of society for upward social mobility.
7. To elucidate the role of religion in the empowerment of the weaker sections.

Method of Study

In his attempt to secure a first hand information on *Caritas Goa*, the researcher adopted the case study method. This method, according to Yin (1987:15-16 and 23), serves a threefold research purpose, namely, exploratory, descriptive and explanatory. He defines case study as 'an empirical inquiry that investigates a contemporary phenomenon within its real-life context.' Young (1988:247) views it as 'a comprehensive study of a social unit — be that unit a person, a group, a social institution, a district, a community.'

One of the advantages of the case study method, according to Bulmer (1984:210), is that it facilitates an in-depth study of and the collection of a large amount of

descriptive material on one particular social organisation; in our case, on *Caritas Goa*. Through the case study approach, this contemporary social welfare organisation is described, and its social significance and relevance in modern times are examined. Likewise, some other Christian organisations operating in Goa are also studied.

The case study of *Caritas Goa* may in future provide the administration and policy makers with some suggestions to improve upon their efficiency and instrumentality in bringing about the welfare and the upliftment of the poor and the needy in Goa and elsewhere, particularly of the physically handicapped and mentally retarded children.

To collect the requisite data, the researcher frequently visited the St. Xavier's Academy and the St. Francis Xavier's Training-cum-Production Centre, both situated in Old Goa. He went round the *Caritas Goa* complex and interacted with the authorities, the teaching staff and the handicapped persons. A number of workshops are spread out in the complex, which also houses the St. Xavier's Academy and the St. Luis Faculty of Higher Education. Here the researcher observed classes in progress. The welding workshop, carpentry workshop, tailoring workshop, cane workshop, candle-making

workshop, printing press and bakery were also visited. In these workshops the researcher observed a number of students undergoing training under the guidance of the instructors.

The Director, Principal and the staff of the Academy were interviewed with the help of an interview guide (see Appendix 1). Questions were asked on the courses taught, programmes and activities conducted, facilities offered and services rendered. The parents/guardians of the inmates were also interviewed to find out their perception of the institution and whether they had seen improvement in their wards, whether they were happy with the courses taught and amenities provided and with the overall functioning of the Academy.

The researcher also held conversation with the handicapped children. In this he was helped by the sisters who are working at the Academy to communicate with them. He asked them about the courses and training they received, their future ambitions and plans, how far they felt self-confident to start on their own a trade or business.

A questionnaire (see Appendix 2) to elicit further information was mailed to those associated with *Caritas Goa*. These included the Director of *Caritas Goa*, the

Principal and the staff of the St. Xavier's Academy, the administrative staff of *Caritas Goa*, the officials of the Social Welfare Department of Goa Government, and others who are tangentially associated with the functioning of *Caritas Goa*. The questionnaire consisted of eleven items focusing on the programmes and activities of *Caritas Goa*. The data drawn from the questionnaire have been helpful in the evaluation and assessment of the activities of *Caritas Goa*.

Besides *Caritas Goa*, some other social welfare institutions run by Christian organisations were visited and their projects and activities documented. The Congregation of Holy Family of Nazareth from Sancoale is undertaking diverse social welfare activities. Its present and the former Superior Generals were interviewed. Among other institutions and projects visited by the researcher include Fr. Faustino Charitable Dispensary at Sancoale (Mormugao Taluka); 'Asha Sadan' at Baina (Mormugao Taluka); 'Kiran Niketan Social Centre' in Zuarinagar (Vasco-da-Gama); the training school in St. Inez and Portais wards (both in Panjim) and the Institute of Social Service (Fibre Unit) at Betim (Bardez), both run by the Sisters of the Society of the Daughters of the Heart of Mary; and an Orphanage in Duler (Mapusa), run by the Congregation of the Missionary

Brothers of St. Francis of Assisi. In all these institutions the projects and activities undertaken were documented.

Visits to the site and interaction with the authorities and the beneficiaries provided valuable information and significant insights. These constituted the sources of primary data.

However, the researcher depended not on primary sources of information alone, and he has tapped many secondary sources too. The organisations mentioned in chapter 4 are governed by their respective Constitutions. They also maintain archives. The Constitutions and other written material stored in the archives were perused. Of special interest were the objectives, the principles motivating them to work for the welfare of the poor people, and the nature of their programmes and projects. Reports of meetings and seminars, letters/correspondence, files and other records were also scanned.

Reports, newsletters, souvenirs, pamphlets, brochures brought out from time to time on occasions like silver/golden jubilees, were examined. Newsclippings, press notes and articles that appeared in the newspapers and magazines were useful in providing additional information. They described various welfare oriented projects and activities.

In order to access to literature relating to the sociological study of religion, the researcher visited a number of libraries outside Goa. At the Institute for Social and Economic Change (ISEC) in Bangalore, he also held discussions with Professor G.K. Karanth, Head of the Sociology Unit. The extant literature on Christianity and social doctrine of the Church at the United Theological College Library, Bangalore, was found very useful. The interaction with activists at the Centre for Social Action, Bangalore — a Christian organisation devoted to promoting welfare of child labour, child prostitution, street children, poor people from the slums, etc. — yielded valuable guidance.

The researcher found useful literature on sociology of religion in the libraries of Karnataka University (Dharwad) and Gulbarga University. He also met the Heads of the Department of Sociology of both the Universities (Professor Anil G. Mudbidri of Karnataka University and Professor S.L. Hiremath of Gulbarga University) with whom he discussed the research problem.

The researcher received guidance from the General Secretary of All India Association of Christian Higher Education from New Delhi, and also from Fr. Desmond de

Souza, and Fr. Carlos Evaristo da Gama, both 'social justice ministers' in Goa.

In Goa, the Xavier Centre of Historical Research (Porvorim), and Rachol and Pilar Seminaries — three reputed Catholic Institutions — possess libraries where substantial literature on social teachings of Jesus and of the Roman Catholic Church, biblical literature and all papal documents and commentaries are available.

Chapter 3 'Church and Social Welfare' is based on the circulars issued by the Archbishop of Goa, who oversees the socio-religious affairs of the Catholic population in Goa. Besides, reports of the various Commissions of the Catholic Bishops' Conference of India [CBCI] have been made use of.

Limitations of the Study

Although many studies have been done with reference to Christianity, and its impact on the lives of people (Hemalatha and Suryanarayana 1984:28; Roberts 1984:277), no study of *Caritas Goa* — a Christian organisation directly under the control of the Church of Goa — has so far been attempted, excepting a project report of the Master of Management Studies programme on its fund-raising activities (see Viegas 1991-93). The present study

which makes such an attempt is confronted by an ethical issue which is sure to have had a bearing on its outcome. This issue arises from the fact that the researcher happens to be a priest of the Roman Catholic Church in Goa. Accordingly, an awareness and exposition of the limitations arising from this fact are in order.

Any social scientific investigation and analysis is expected to be value free (Wilson 1983:5). The researcher's personal ideas, value preferences, religious beliefs, etc., should in no way influence the results and conclusions of the study (Aron 1967:190). While an attempt has been made to conduct this study as objectively as possible, the following limitations may be recorded.

1. *Limitations emerging from the subjects themselves.*

The inmates — the physically handicapped and the mentally retarded children — when interviewed, were finding it difficult to express their views with clarity and precision. Though the researcher was accompanied by their teachers, they viewed the former with suspicion as if he were an official on inspection.

The researcher also found it difficult to go down to the inmates' level of communication. Lacking the skill in using the 'sign language,' the

researcher could not frame the questions appropriately, thus running the risk of being misunderstood. The teachers who acted as interpreters, no doubt, facilitated the interaction between the researcher and the inmates.

The researcher also spoke personally to their parents/guardians. Except for a few, most of them were illiterate, and socially and economically backward. As such, they felt shy to talk, and they often gave vague responses. The researcher got the impression that they were withholding some information from him. They were perhaps afraid that if they were to reveal the facts, the authorities might question or reprimand them.

2. *Limitations emerging from the researcher.* As mentioned earlier, vis-a-vis the organisation under research focus, the researcher plays a dual role: He is both a social researcher and a priest attached to the Roman Catholic Church. The latter role implies his active involvement in Church programmes and activities. Thus, his personal allegiance to the Church may affect the objectivity of the study. Being an 'insider' (Roberts 1984:9) he may tend to be more sympathetic to the organisation that he is

studying. However, the research guide, who is a non-Christian, acted as a check to minimise the resultant subjectivity.

3. *Limitations emerging from the methodology adopted.* Observation and case study, though provide substantial information and instructive insights, present some difficulties in generalisation. Since observational data are restricted to one institution only, i.e., *Caritas Goa* in our case, the insights resulting from the study, however rich they may be, are restricted to that institution only. Nevertheless, these insights are sought to be placed in the broader context of Christianity as a religion in general and that of the Roman Catholic Church in Goa in particular.

Organisation of the Thesis

This thesis is divided into seven chapters, including this 'Introduction' spelling out the objectives and the nature of this study, discussing the methodology adopted, and highlighting its limitations.

All religions teach and encourage the show of concern for and the practice of service towards the needy, poor and marginalised. This dimension of religion is

brought into focus with reference to Christianity in chapter 2. This chapter is divided into two parts: In Part I, the active ministry of Jesus for the poor and marginalised is described. This description is based on Gospel sources. Part II analyses the social teachings of the Roman Catholic Church as enunciated in major papal documents particularly from the papacy of Pope Leo XIII to the currently ruling Pope John Paul II.

Christianity and the Roman Catholic Church have not only laid down the doctrinal principles concerning societal issues and problems but also called forth action-oriented welfare programmes and activities in favour of such categories of people as the poor, needy, sick, widows, orphans, etc. This programmatic aspect of religion is discussed in chapter 3.

Several Christian organisations committed to the cause of the downtrodden and the oppressed have launched welfare programmes. Chapter 4, which deals with such organisations, consists of two parts: Part I focuses on the historical dimension of Christian organisations in Goa, and Part II documents welfare programmes of Christian organisations serving the poor and the helpless in Goa in present times.

Besides these organisations, the present study traces the historical development of *Caritas Goa*, a premier institution in promoting the welfare and upliftment of the physically handicapped and mentally retarded children in Goa. Its projects and programmes are discussed in chapter 5. Chapter 6 presents an evaluation and assessment of *Caritas Goa*.

The concluding chapter 7 summarises the study and delineates suggestions for action.

* * * *

C H A P T E R 2

JESUS' MINISTRY FOR THE POOR AND SOCIAL DOCTRINE OF THE CHURCH

As the topic of this research deals with the role of Christian organisations in social welfare, it is but natural that we begin with the life and mission of Jesus, the Founder of Christianity, who has been the source of inspiration and motivation for all Christian organisations. This chapter describes Jesus' ministry for the welfare of the poor. It also deals with the social doctrine of the Church, which has not only incorporated the social teachings of Jesus, but also explicated them.

This chapter is divided into two parts: Part I deals with the social and humanitarian service of Jesus. It is based largely on a reading of the New Testament, particularly the Gospels (*The New Testament of The New American Bible*, 1972). Part II analyses the major social documents of the Church promulgated from time to time.

PART - I
JESUS' MINISTRY FOR THE POOR

Jesus, the founder of Christianity, is a historical figure born about 2000 years ago. His life span was very short. He died at a young age of 33 years, the last three years of his life dedicated to public service (Brown 1977:166-67 and 548). As He began his ministry, He made it very clear that his thrust would be service for others: 'I have come not to be served, but to serve' (Matthew 20:28), he declared. Commenting on the 'Sermon on the Mount,' preached by Jesus and commonly known as 'the Beatitudes,' Ripoll (1984:20-21), claims that Jesus expressed his concern for the poor, the sufferers, the oppressed, the exploited, those deprived of basic needs like food, shelter, etc. The Gospel narratives abound with instances of his service to the sick and the poor. He confronted the oppressors of the poor and the voiceless, and was not cowed down by the pressures and threats of a corrupt society.

Jesus identified himself with the lowly. The Gospel writer, Matthew (15:30), remarks that 'large crowds of people came to him bringing with them cripples, the deformed, the blind, the mute and many others,' all of

whom Jesus cured. Service, according to Jesus, is the test of entrance to the kingdom: Those who gave food to the hungry, water to the thirsty, shelter to the stranger, clothing to the naked, comfort to the sick and prisoners, would find a place in the eternal kingdom (Matthew 25:31-46).

Social service makes visible a person's commitment to the cause of the poor. Jesus instills in the hearts of the people selfless love for the poor and the underprivileged. He stirs us with his exemplary life to work for the betterment of the less fortunate people. Seeing his life spent in the service of others, a true Christian can no longer remain indifferent and seated cross-legged without being positively involved in the task of alleviating the sufferings and hardships of the peoples.

Jesus laid down social principles and concepts constituting the basis of a new social order, characterised by love. Love, which means service, constitutes the new element essential to reform the society. He cried out vehemently against social injustice and other social evils. He launched an scathing attack on pharisees and scribes who were exploiting the poor, particularly the widows (Mark 12:40). Jesus visualised a deviance free society which adhered to the social norms and principles that he

enunciated, namely, no killing, no stealing, no extra marital affairs, honouring parents and love of the neighbour (Matthew 19:18-19). In his efforts to cleanse the society, he insisted upon 'a social attitude of mind, a heart of social love, and a spirit of service' (Bogardus 1960:162).

Jesus was ever ready to help people in need or in distress. In the parable of the 'Rich Man and Lazarus,' Jesus forcefully drove home the lesson that we need to help our brothers and sisters in distress. The rich man failed to mitigate the sufferings of Lazarus, a destitute, who had to be content with the scraps that fell from the rich man's table. Both then died. The rich man was condemned to eternal fire, whereas the poor Lazarus was rewarded with eternal happiness (Luke 16:19-31). Jesus is warning the rich of damnation, and exhorting them to act for the upliftment of the poor and the needy (Gollwitzer 1970:1-2).

With regard to social relationships and interaction with others, Jesus gave preference to the lowly and backward people. He remarked: 'when you have a reception, invite beggars and the crippled, the lame and the blind' (Luke 14:13). Jesus recognised the poor and the marginalised as members of society with equal rights.

He wished to see them enjoying to the fullest their human dignity.

There arose a dispute among those who worked with Jesus in his mission towards the upliftment of the poor, as to their social status. Jesus established altogether a different criterion of stratification: 'Let the greater among you be as the junior, the leader as the servant' (Luke 22:24-26). 'Anyone among you who aspires to greatness must serve the rest, and whoever wants to rank among you must serve the needs of all' (Matthew 20:26-27).

Jesus trained his followers to look after the poor and the needy. He gave them a command to work for the suffering humanity. Thus, Peter, Paul, Philip, James and others looked after the sick, the needy, the widows and the orphans. James (2:15-16) wrote: 'If a brother or sister has nothing to wear and no food for the day, and you say to them, 'good-bye and good luck! Keep warm and well fed,' but do not meet their bodily needs, what good is that?' Moreover, according to him, 'Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world' (James 1:27).

The vision of new social order was reflected in the lives of the early Christians. About them Luke wrote: 'The community of believers were of one heart and one mind. None of them ever claimed anything as his own; rather, everything was held in common' (*The Acts of the Apostles* 4:32). Luke also stated that 'those who believed shared all things in common; they would sell their property and goods, dividing everything on the basis of each one's needs.' To rehabilitate the widows who were being neglected in the daily distribution of food, seven ministers were appointed (*Ibid.* 2:44-45; 6:1-5).

The new society, as envisaged by Jesus, is based on a new set of values: human brotherhood and fellowship, egalitarian and communitarian relationships, liberation and service of the oppressed and marginalised.

Through the parable of the Good Samaritan (Luke 10:25-37), Jesus explicitated the concept of neighbour. The term 'neighbour,' in the biblical sense, transcends the traditional connotation of physical proximity, covering all human beings, without any distinction of sex, language, race, colour, region, religion, caste and class. This broader context is particularly significant considering the fact that the society of Jesus' times was characterised by

a rift between the privileged (rich) and the underprivileged (poor).

For Jesus, the concern and commitment to the cause of the weaker and backward sections of society is another important feature of the new social order.

The teachings of Jesus have been a source of inspiration not only for his followers, but also to people of goodwill to extend support to the underprivileged and the marginalised. For instance, Mahatma Gandhi was profoundly influenced by the 'Sermon on the Mount' of Jesus. He said: 'Jesus played a great part in my life' (Dutta 1980:35; G.R. Madan 1985:265; Swaminathan 1990:41). Another great social reformer, Mahatma Jotiba Phule, was also influenced by Christianity (Divekar 1991:49). Jesus' love knew no boundaries. He founded a new religion, religion of love and service. Christianity teaches us to love and serve not only God, but also our fellowbeings, particularly the lowly and the poor. Thus, it is possible to find in the life of Jesus an inspiration and guidance for us in order to work for the betterment and upliftment of the poor and the needy.

PART - II

SOCIAL DOCTRINE OF THE CHURCH

The Dogmatic Constitution *Lumen Gentium* (LG) [The Light of Humanity], brought out by the Vatican Council II in 1964, traces the origin of the Church in the following words:

‘The one mediator, Christ, established and ever sustains here on earth his Holy Church, the community of faith, hope and charity, as a visible organisation through which he communicates truth and grace to all men’ (LG:8). Thus, the Church is called to follow the path of Jesus in carrying out the work of liberating those in poverty and oppression.

The Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* (GS) (1965) [The Joy and Hope], also issued by the Vatican Council II, in its preface, expresses in unequivocal terms, its solidarity and concern with the whole human family. It says: ‘The joys and hopes, the griefs and anxieties of the men of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the grief and anxieties of the followers of Christ’ (GS:1).

Pope Leo XIII, who succeeded Pope Pius IX after the latter's death in 1878, takes the credit for being the first Pope in the latter half of the 19th century to formulate and teach the social doctrine of the Church. Prior to his papacy, as Bishop, he had to confront complex issues which led him to write pastoral letters on the prerogatives of the Pope, the sacrament of marriage, the current condition of the Church, and the social and economic conditions of the people of his diocese. Incidentally, he was also instrumental in establishing agricultural co-operatives. He brought to his new position vast practical experience and practical knowledge. He advocated that the Church and society could work together towards the welfare of all.

RERUM NOVARUM (RN) [New Things]

The Industrial Revolution (1760-1840) caused a great havoc across Europe in all fronts, political, social and economic. It brought misery to the newly emergent class of proletariat (Hazen 1968:260-61). The Church's concerned response culminated in the promulgation on 15

May 1891 of the encyclical letter *Rerum Novarum* (RN) [New Things] by Leo XIII.

The *Rerum Novarum* (RN), the first ever major social document of the Church, which was hailed as the *Magna Carta*, on the conditions of workers, takes cognizance of various social problems, *inter alia*, the strained relations between masters and workmen, the enormous fortunes of few and the utter poverty of the masses (RN:1). As such, the Church, in a gesture of solicitude, desired that the poor 'should rise above poverty and wretchedness, and better their condition in life' (RN: 23).

Through her direct intervention on behalf of the poor, the Church established and maintained religious congregations, and many other useful organisations and societies for mutual help (Confraternities, Benefit and Insurance Societies, Working-men's Unions), 'to provide for the workman and for his widow or his orphans, in case of sudden calamity, in sickness, and in the event of death; and institutions for the welfare of boys and girls, young people and those more advanced in years' (RN:36). Commenting on RN, Desrochers (1992:70) wrote: 'The Pope's message on living and just wages and on more human conditions of work as well as his defence of

children and women, undoubtedly constituted a step forward.'

QUADRAGESIMO ANNO (QA) [Fortieth Anniversary]

To mark the fortieth anniversary of the publication of *Rerum Novarum* of Leo XIII, another encyclical named *Quadragesimo Anno* (QA) [Fortieth Anniversary], was promulgated by Pope Pius XI in 1931. It not only confirmed the social teachings of its predecessor, but also extended it to address the new situations that had arisen during the interval of forty years.

In *Quadragesimo Anno*, Pius XI provided an orientation to work out and seek the reformation and the reconstruction of the social order, i.e. social institutions and the improvement of conduct through social justice and social charity. He upheld the principles of just wages and just distribution: 'Wealth, therefore, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society, that the needs of all... be thereby satisfied' (QA:57). According to him, wages are to be so regulated and fixed 'as to offer to as many

as possible opportunities of employment, and of securing for themselves suitable means of livelihood' (QA:74).

Pius XI made it very clear that the State 'must have special regard for the weak and the needy... wage-earners should be specially cared for and protected by the government' (QA:25). He viewed the contribution of the Church through the works of beneficence and charity undertaken by various associations. Thomas C. Kohler (1993:41), who studied QA, offered the following comment: 'Everything that touches upon the well-being of the person is of interest to the Church. It seeks to protect and promote the full development of human potential.'

***MATER ET MAGISTRA* (MM) [Mother and Teacher]**

The social teachings of the Church which were promulgated in 1960s surpassed the earlier ones. Pope John XXIII and his successors, namely, Paul VI and John Paul II, taught authoritatively the stand of the Church concerning societal issues. John XXIII who was the Pontiff from 1958 to 1963, promulgated in 1961 a very important social document titled *Mater et Magistra* (MM) [Mother and Teacher]. This document addressed the

contemporary social questions in the light of Christian teaching. While *Mater et Magistra* was the last of the papal encyclicals to be addressed solely to the Catholic faithful, John XXIII wrote another social encyclical *Pacem in Terris* (PT) [Peace on Earth], just prior to his death, addressed to 'all men of good will.'

John XXIII took note of the new and serious problems of his times. He viewed several changes taking place not only in the social and political fields, but also in the fields of science, technology and economics (MM:47). As a result of these changes, mutual relationships and interdependence of peoples had increased, leading to the formation of organisations and institutes at national and international levels. To this socialisation he attached great significance. As such, public authorities and social organisations intervened in areas such as the health care, the instruction and education of youth, the choice of a career, the ways and means of rehabilitating or assisting those handicapped mentally or physically (MM:59-60).

John XXIII decried excessive imbalances existing between the economically advanced nations enjoying the luxuries of life, and the developing ones experiencing dire poverty. He appealed to the affluent nations not to

overlook the sad plight of poorer nations where people are overcome by extreme poverty and hunger, and are not able to enjoy basic human rights. In order to minimise this problem, he pointed out the responsibility of the respective governments to bring about a just distribution of wealth (MM:157). In such circumstances, he attempted to arouse a sense of responsibility in individuals, and particularly those nations more blessed with this world's goods (MM:158). In a very special way, he drew the attention of Catholics to their duty towards the poor and unfortunate. He wrote: 'It is proper that the duty of helping the poor and unfortunate should especially stir Catholics...' (MM:159).

He further asserted that the richer countries having surpluses in foodstuffs, particularly of farm products, must share with those in need as demanded by justice and humanity (MM:161). As a way to combat poverty, he proposed that citizens be fully trained and instructed in necessary skills, and in carrying out their responsibilities (MM:163). For this purpose, he looked with great hope to councils and assemblies, national or international, as well as to private enterprises and societies to generously lend aid to poorer countries, so that they can stand on their own. He favoured as many youths as possible to

study in the universities of more advanced countries to acquire a knowledge of the arts and sciences (MM:165).

Commenting on *Mater et Magistra*, Lobo (1993:83) writes: 'In his famous encyclical *Mater et Magistra*, 1961, John XXIII shows sensitivity to the changed conditions of today's world. He does not use the language of human rights, but wants 'the goods and services for a better life,' 'the advantages of more human way of existence,' and 'social security' to be available for 'as many persons as possible.'

***PACEM IN TERRIS* (PT) [Peace on Earth]**

Pacem In Terris (PT) [Peace on Earth] is another social document issued by John XXIII on 11 April, 1963. Its thrust is the human person endowed with intelligence and freewill, with rights and duties. John XXIII makes a list of human rights a person is entitled to, among which the right to live and a worthy standard of living is affirmed. From this right flows another one. He stated: 'In consequence, he has the right to be looked after in the event of ill-health, overwork, widowhood, old age, enforced unemployment or when through no fault of his

own he is deprived of the means of livelihood' (PT:11). The human rights which are universal, inviolable and inalienable are based on human dignity for all men, states John XXIII, are equal in natural dignity (PT:44). Rights and duties are mutual and reciprocal between persons. He lent support to the Universal Declaration of Human Rights (UDHR), labelling it as positive and humanitarian. It is pertinent here to reproduce Art.25, para 1 of Universal Declaration of Human Rights (1948): 'Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.'

In PT, John XXIII established the need of State for the attainment of the common good (PT:54). By common good, he meant 'all those social conditions which favour the full development of human personality' (PT:58). He laid serious responsibility on State with respect to the weaker section of society in the following words: 'Nevertheless, considerations of justice and equity can at times demand that those in power pay more attention to

the weaker members of society, seeing that these are at a disadvantage when it comes to defending their own rights and asserting their legitimate interests' (PT:56).

George Weigel (1993:70) finds in PT a novel element, namely, that 'Pope John believed that the world had entered a new moment in history, characterised by "the conviction that all men are equal by reason of their natural dignity."' O'Brien and Shannon (1977:121) observed that the Pope by listing out the human rights, set out a major social agenda, and also provided an orientation to many issues of concern to him. Praising PT, Joseph Gremillion, a Catholic thinker, wrote thus: '*Pacem In Terris* should be remembered first as a papal declaration of human dignity and rights, then as a program for world peace. It echoes most of the rights stated in the U.N. Declaration fifteen years before and balances these with respective duties' (Desrochers 1992:129).

***GAUDIUM ET SPES* (GS) [The Joy and Hope]**

When Pope John XXIII wrote *Pacem in Terris*, the Second Vatican Council (1962-65) was already in session. Being aware of the profound changes witnessed around the

world, and acknowledging the need for a better pastoral orientation to social issues, John XXIII exhorted the Council to make service to mankind the preoccupation of the Church, so that the presence of the Church may be felt by one and all.

After going through a laborious process of reflection and study of the modern world, the Council published a pastoral constitution on the Church in the modern world, entitled *Gaudium et Spes* (1965). The crux of this document, which contains social doctrine of the Church, is the person, the human being endowed with freedom. It acknowledges that individuals are by nature social beings, inter-related and inter-dependent. It calls for a healthy respect for the equal dignity of all human beings.

This document regards the entire mankind as one big human family that requires to be renewed (GS:3), since it is afflicted by socio-economic and political problems requiring immediate and urgent attention not only from the Church and civil authorities, but also from every individual as a member of society. Exalting the sublime dignity of the human person, the Council states that man is and he ought to be 'the beginning, the subject and the goal of all social institutions' (GS:25); and since there is interdependence between personal development and that of

society based on the social nature of man, he is 'the source, the focus and the end of all economic and social life' (GS:63). Therefore, he must have ready access to everything he is in need of to live a genuinely human life: like food, clothing, housing, the right to education, to respect, to proper knowledge, etc. (GS:26). The Council emphatically reminds of one's inescapable duty towards the needy or the poor man, whether he is an aged person abandoned by all, a foreign worker despised without reason, an illegitimate child, or a starving human being (GS:27).

The Council takes note of the emergence of new humanism where 'man is defined first of all by his responsibility toward his brothers and toward history' (GS:55). It also entrusts responsibility to 'public and private organisations to be at the service of the dignity and destiny of man... to banish every vestige of social and political slavery and to safeguard basic human rights under every political system' (GS:29).

The Council regrets that, in spite of the economic progress, huge numbers of people are still found deprived of the absolute necessities of life, having to live and work in conditions unworthy of human beings. In furtherance of human welfare, it reminds all citizens that 'they have

the right and the duty to contribute according to their ability to the genuine progress of their own community' (GS:65).

For O'Brien and Shannon (1977:174), this conciliar document is 'a strong affirmation that the Christian community is truly and internally linked with humanity and its history;' and in the words of Desrochers (1992:148), 'GS warmly welcomes modern man's aspirations towards human dignity, brotherhood, participation, freedom and equality. It similarly encourages the social movements that embody these legitimate aspirations.'

POPULORUM PROGRESSIO (PP) [The Development of Peoples]

Pope Paul VI, who succeeded Pope John XXIII, was seized of the trends emerging out of the Second Vatican Council, and he committed himself to steer the Church in the direction laid down by the Council. In 1967 he promulgated an encyclical letter *Populorum Progressio* (PP) [The Development of Peoples], which he addressed, following the tradition of his predecessor, John XXIII, not only to the Bishops, Priests, Religious and the faithful of

the whole Catholic World, but also to all human beings of good will.

Paul VI, in PP, offers a Christian perspective of development that promotes the good of every man and of the whole man, with body and soul, heart and conscience, mind and will. He warns that development cannot be limited to mere economic growth (PP:14). His primary concern is the development of those peoples suffering from hunger, misery, endemic diseases and ignorance; of those looking for a wider share in the benefits of civilisation and a more active improvement of their human qualities (PP:1). He condemns modern economics which widens the differences between the rich and the poor, often living and working in conditions unfit for human beings. He also points out the scandal of glaring inequalities not merely in the enjoyment of possessions, but even more in the exercise of power (PP:8-9). For Paul VI, any developmental activity or programme be it of individuals or be it of intermediary bodies, has no other *raison d'être* than the service of man. Such programmes help reduce inequalities, fight discriminations, free man from servitude and enable him to be the instrument of his own material, moral and spiritual progress (PP:34).

Paul VI views 'authentic development' as a transition from less human conditions to those which are more human. According to him, less human conditions are: lack of material necessities, oppressive social structures, and the moral deficiencies. Conditions that are more human are, *inter alia*, liberation from misery and deprivations, victory over social scourges, the growth of knowledge, the acquisition of culture, increased esteem for the dignity of others, cooperation for the common good, will and desire for peace, and the acknowledgement by man of supreme values, and of God as their source and their finality (PP:21). For him, the attainment of development is possible through education. In his message to U.N.E.S.C.O. Congress in 1965, at Teheran, he argued that education is a 'privileged instrument of economic progress and of development' (PP:35).

Paul VI, who was the first ever Pope to visit Mumbai (India), in December 1964, proposed the creation of a World Fund, 'to be made up of part of the money spent on arms,' and to be used 'to relieve the most destitute of this world' (PP:51). While he denounced the wasteful expenditures as an intolerable scandal, he favoured that schools, hospitals and homes be built out of the World

Fund (PP:53). Similarly, he underlined a threefold aspect of duty of better-off nations towards mankind:

1. the duty of human solidarity, i.e. the aid that the rich nations must give to developing countries;
2. the duty of social justice, i.e. the rectification of inequitable trade relations between powerful and weak nations;
3. the duty of universal charity, i.e. the effort to create a more human world where all will be able to give and receive, without one nation making progress at the expense of the other (PP:44).

It is worth noting that Paul VI supported the campaign against hunger by Food and Agriculture Organisation (FAO). Similarly, he extended support to *Caritas Internationalis*, and other organisations for their assistance to those who are in want (PP:46). However, he makes it clear that funds alone cannot suffice, meaning thereby that one has to go much more beyond eliminating or reducing hunger and poverty. This task, for him, is the building of a world where every human being, irrespective of race, religion or nationality, can live a fully human life (PP:47).

O'Brien and Shannon (1977:308) view *Populorum Progressio* as the most radical of the papal

pronouncements on social issues. For John Desrochers (1992:174 and 177), PP provides 'a fuller vision of human development,' and it presents the Church as 'a servant of humanity.'

OCTOGESIMA ADVENIENS (OA) [Eightieth Anniversary]

Another major document of Pope Paul VI, besides *Populorum Progressio*, is his letter addressed to Cardinal Maurice Roy, President of the Council of the Laity and of the Pontifical Commission for Justice and Peace, issued to mark the eightieth anniversary of *Rerum Novarum* of Leo XIII. Hence, this letter is known by the title of *Octogesima Adventiens (OA) [Eightieth Anniversary]*, issued on 14 May 1971.

In OA, Paul VI describes some new problems and issues which are, according to him, urgent and complex in nature, and which were not thought of twenty years back. They are: urbanisation, industrialisation and environment. According to him, urbanisation prevails not only in the industrialised countries, but also in the developing ones. He talks of inordinate demographic growth and expansion of urban centres known as a *megapolis*. He notes with

regret that urbanisation upsets both the ways of life and the social structures like the family, the neighbourhood. He then indicates a number of problems resulting from urbanisation, namely, new proletariats abandoned by the rich, discrimination and indifference, delinquency, criminality, abuse of drugs and eroticism (OA:8-10).

It is interesting to note that Paul VI has widened the scope of the term 'poor' to include the handicapped, the maladjusted, the old, the marginalised whom, he labels, as 'the new poor':

'The Church directs her attention to these new 'poor' — the handicapped and the maladjusted, the old, different groups of those on the fringe of society, and so on — in order to recognise them, help them, defend their place and dignity in a society hardened by competition and the attraction of success' (OA:15).

He points out that it is not enough to denounce injustices, and thus, issues a call to action, a responsible political and social action.

According to O'Brien and Shannon (1977:347), OA emphasised action for justice, not only as a personal

responsibility of every Christian, but also as that of Christian organisations and institutions. James Finn (1993:150), finds in OA many shifts in emphasis. For instance, a shift from a static conception of the world to a vision of dramatic flux; narrowing of the gap between the Church and the world; shifting of the focus from workers in the northern industrialised countries to increasingly concrete worldwide concerns, from the model of the monarchical Church to that of the Church as a servant of humanity, and from the idea of a laity dutifully following papal initiatives to the notion of laity and clergy as co-innovators in the social order. For George V. Lobo (1993:108), OA is a vibrant call to action, to tackle the social problems of our time.

JUSTICE IN THE WORLD (JW)

In pursuance of the Second Vatican Council, Pope Paul VI convoked a Synod of Bishops in 1971. Bishops from world over, in a spirit of collegiality, met in Rome under the guidance of Pope Paul VI to discuss and deliberate upon two major issues, namely, the priesthood and justice in the world. At the end of this Synod, two

documents were issued, one of them directly dealt with justice, and hence, it was entitled: 'Justice in the World.' According to O'Brien and Shannon (1977:384-385), this document is characterised by 'a quality of concreteness and realism which distinguished it from previous papal pronouncements, while at the same time it took several of the emerging principles of papal thought and gave them new force.' Further elaborating on this document, they write: 'The result was a strong, positive document sanctioned by papal and episcopal approval which was available to give powerful support to those in all nations working to bring the Church into a more active, vigilant, and pastoral relationship to the problems of world justice and peace.'

Besides taking note of the glaring injustices still rampant in society, the document speaks of paradoxical forces that characterise the modern world. On one side, forces of unification; on the other, forces of division and antagonism becoming stronger and stronger. On one hand, the economic growth is considerably high, on the other hand, the number of the marginalised, ill-fed, inhumanly housed, illiterate and deprived of political power is on the increase. The document expresses concern about certain categories of people when it states: 'Nor should

we forget the growing number of persons who are often abandoned by their families and by the community: the old, orphans, the sick and all kinds of people who are rejected' (JW:10 and 26). It lays emphasis on education for justice to be imparted first in families and also in schools and other secular institutions. It is appreciative of the 'inestimable' services rendered among the poorer peoples by the missionaries and Christian organisations (JW:54 and 63).

O'Brien and Shannon (1977:386), commenting on this synodal document, stated: 'Rarely have ecclesiastical documents spoken in such condemnatory language of conditions of injustice in the world.'

***EVANGELII NUNTIANDI* (EN) [Proclaiming the Good News]**

Pope Paul VI promulgated in 1975, another major document in the form of Apostolic Exhortation which he named *Evangelii Nuntiandi* (Proclaiming the Good News). Addressed to the Bishops, the Clergy and all the faithful, it dwells on evangelisation in the modern world. This particular Apostolic Exhortation is a sequel to the Third

General Assembly of the Synod of Bishops in 1974 which had evangelisation as its main theme. At this Synod the Bishops themselves put forward to Pope Paul VI the recommendation of preparing a document on evangelization.

The thrust of *Evangelii Nuntiandi* is to seek 'liberation from everything that oppresses man' (EN:9). This constitutes the good news to the poorest of the poor. Another expression for good news is the term 'evangelisation' which Paul VI defines as follows: 'For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new' (EN:18). In simple language, evangelisation means renewal of humanity and of the social structure. Thus, evangelisation concerns the rights and duties of every human being, family life, life in society, international life, peace, justice and development. Special reference is made to people from the developing countries who are still 'on the margin of life,' requiring to be liberated from 'famine, chronic disease, illiteracy, poverty, injustices in international relations and especially in commercial exchanges, situations of economic and cultural neocolonialism sometimes as cruel as the old political colonialism' (EN:29-30).

REDEMPTOR HOMINIS (RH) [The Redeemer of Man]

John Paul II, who succeeded Pope John Paul I whose pontificate lasted barely 33 days, marks the beginning of a new pontificate. A charismatic Pope, proclaimed as Man of the Year 1994 by the international TIME magazine (1994-95), he is very much known for his involvement in, and concern for, international issues. He became the first non-Italian Pope and first from the former Communist Block countries, thus breaking the long tradition of the Italian succession to the Chair of St. Peter during its history of 450 years.

In less than five months after ascending the papal throne, John Paul II published in 1979, his first encyclical entitled *Redemptor Hominis (RH) [The Redeemer of man]*, wherein he propounded in very emphatic terms, the doctrine of the Church with regard to the redemption of man, his situation in the modern world vis-à-vis the mission of the Church. He wrote this document keeping in vision the year 2000.

In RH, John Paul II points out that the Church is solicitous about the 'concrete,' 'historical' man who is the object and center of her care (RH:13). Being aware of the development of technology and the development of

contemporary civilisation, he regrets that this progress has failed to make man 'more human,' 'more mature spiritually, more aware of the dignity of his humanity, more responsible, more open to others, especially the neediest and the weakest, and readier to give and to aid all.' On the contrary, he finds in contemporary world an increased selfishness, exaggerated nationalism, the tendency to dominate and to exploit (RH:15). He views progress as the advancement of persons, not in terms of 'having more,' but rather 'being more.' He condemns a civilisation that is totally materialistic leading to conditions of worse misery and destitution (RH:16).

In front of this lamentable scenario, John Paul II begs 'everybody in the name of God and in the name of man: Do not kill! Do not prepare destruction and extermination of men! Think of your brothers and sisters who are suffering hunger and misery! Respect each one's dignity and freedom!' (RH:16). He convincingly upholds that the Church has always taught the duty to work for the common welfare so also she has taught that the fundamental duty of the State is concern and solicitude for the common good of society (RH:17).

DIVES IN MISERICORDIA (DM) [Rich in Mercy]

The next major Encyclical Letter, published by John Paul II was in 1980, under the title *Dives in Misericordia* (DM) [Rich in Mercy]. In this he reiterates that the mission of the Church is centered upon man. Interpreting the words referred to by Jesus, namely, the poor, the captives, the blind, the oppressed, says John Paul II, that they are the ones without means of subsistence, those deprived of their freedom, the depressed with broken hearts and victims of social injustices (DM:3). He notes with great anguish that in various parts of the world, there exist people who are living in want, suffering misery and often actually dying of hunger, and the number of such reaches tens, even hundreds of millions (DM:11). Thus, it is the concern and responsibility of the Church and of all people of good will as well to reach out in mercy to the poor and the oppressed so that the latter may enjoy a better future here on earth. Mercy safeguards human dignity, it fosters unity of mankind and universal brotherhood without difference of race, culture, language; it desires 'every true good for each individual and for every human community, every family, every nation, every social group, for young people, adults, parents, the elderly

— a love for all without exception.’ Mercy can ultimately help to build a civilisation of love, to make the world more human, as John Paul II says, today and tomorrow (DM:15).

LABOREM EXERCENS (LE) [Through Work]

John Paul II soon came out with another important Encyclical named *Laborem Exercens*, 1981, (LE) [Through Work], to mark the ninetieth anniversary of the Encyclical *Rerum Novarum*. In this Encyclical, which deals with human work, John Paul II proclaims the ‘Gospel of Work,’ whereby he categorically teaches that the value of human work is determined by the person who is doing it (LE:6). Thus, he opposed the materialistic and economic perspective that regards work as a kind of ‘merchandise’ that the worker — especially the industrial worker — sells to the employer (LE:7). He is a staunch supporter of new movements of solidarity of the workers and with the workers (LE:8). He has underlined two aspects of work: it makes family life and its upkeep possible as well as the attainment of education. The society to which man belongs, is, in the words of John Paul II, ‘a great historical

and social incarnation of the work of all generations' (LE:10).

John Paul takes up the issue of disabled people who, he says, are also fully human beings with innate and inviolable rights notwithstanding their handicaps and other limitations. He contends that they should be helped to participate in the life of society in all its aspects and at all the levels to the extent of their capacities. As such, he urges that appropriate steps be taken to safeguard their right to professional training and work so that they may be gainfully employed. He calls upon the public authorities, associations and intermediate groups, business enterprises to see that the disabled people are offered work according to their capabilities. He holds the community morally responsible to find or create suitable jobs for the disabled, be it in the public sector or be it in private one. He gives equal consideration to their just remuneration and even to the possibility of their promotion, making them thus feel that they are full-scale subjects of work, useful, respected for their human dignity and called to contribute to the progress and welfare of their families and of the community as well (LE:22).

SOLLICITUDO REI SOCIALIS (SRS) [Social Concern]

Pope John Paul II published a fourth major document to mark the twentieth anniversary of *Populorum Progressio* of Pope Paul VI. He gave it a meaningful title, namely, *Sollicitudo Rei Socialis*, 1987, (SRS) [Social Concern], which is indicative of the thrust of the Church.

John Paul II affirms that the Church propounds social doctrine in order to help attain the authentic development of man and society. He expresses the main concern of the Church and of each Christian as the option or love of preference for the poor, the hungry, the needy, the homeless, the sick, the lonely and the oppressed (SRS:42). He argues that the 'gap' which is ever widening, has created different worlds within one world: the First World, the Second World, the Third World, and even the Fourth World, thus indicating that the unity of the human race is at stake (SRS:14). Development and liberation, according to him, must be reflected in the love and service of neighbours, especially of the poorest (SRS:46). He appeals to everyone, to all men and women without exception, to work unitedly for the welfare of every individual so that he/she may experience a more human life, a new society and a better world.

***CENTESIMUS ANNUS (CA)* [Hundredth Anniversary]**

As mentioned earlier, in the history of the Church, the first ever papal document which propounded the social doctrine of the Church was the Encyclical Letter of Pope Leo XIII, entitled *Rerum Novarum* published on May 15, 1891. This epoch making social Encyclical was hailed as the 'Workers' Charter.' Every subsequent Pope, realizing its importance and relevance, made it a point to commemorate it so much so they devoted their Encyclicals to mark its anniversary. *Centesimus Annus* is the latest papal document on the social question.

John Paul II reiterates the commitment of the Church to the struggle against marginalisation and poverty. He presses upon the need to change one's mentality that the poor, individually and collectively, are regarded a burden, as irksome intruders trying to consume goods and services produced by others (CA:28).

He expressed satisfaction that some countries have attempted to create a new type of State, the 'Welfare State,' in order to eliminate poverty and deprivation. He upholds the principle of subsidiarity in that the State should support the poor communities. He has in mind particularly those people such as refugees, immigrants, the

elderly, the sick, etc.... who must be helped. He recalls the contribution of the Church down the centuries towards the poor and the indigent. He wrote: 'Men and women religious founded hospitals and shelters for the poor, confraternities as well as individual men and women of all states of life devoted themselves to the needy and to those on the margins of society.' He also mentions that there is poverty even in the West, for instance the marginalised, the elderly, the sick, the refugees and migrants, and the victims of consumerism (CA:57). John Paul II, as he looks forward to the third millennium, states that the Church will ever remain faithful to her mission to serve the poor and the needy (CA:62).

JOURNEYS

It is no exaggeration to state that John Paul II is the most widely travelled Pope in the Church history. He travels as an Ambassador of Christ. He travels as a Pastor who is very much interested in knowing and serving the people. During these journeys he got first hand information of the sad plight of the peoples of different nations.

John Paul II undertook journeys to several countries to express his solidarity with those who are suffering and weeping and left on the fringes of life and society. In Recife, Brazil, he spoke to the slum-dwellers, the farm-workers, the lepers, the marginalized and the oppressed, encouraging them to improve the conditions of their living. Thus, he addressed to them: 'Do not say that it is God's will that you remain in a condition of poverty, disease, unhealthy housing, which is often contrary to your dignity as human persons.... You must always be the first to make your lives become better in every respect.' He also visited the Indians of Oaxaca and Chiapas in Mexico whom he found, living in sub-human conditions of abject poverty. He defended strongly and forcefully their human rights and stated he was 'the voice of those who cannot speak or who have been silenced.' According to him, there must not be privileged social strata as far as necessities are concerned, i.e. food, clothes, housing, medico-social assistance, basic instruction, professional training, etc. He was emphatic in stating that the entire society must be in solidarity in the first place with the man who needs help most, i.e. the poor man (Desrochers, 1992:287, 295-96 and 303).

PONTIFICAL COMMISSION FOR JUSTICE AND PEACE

Paul VI set up in 1967 a high level Pontifical Commission for Justice and Peace with the task of promoting social justice among nations, and furthering the progress of poorer peoples and less developed nations. It extended full support and cooperation to United Nations Organisation (UNO) to bring about the integral human development of all peoples, and called for political and social action to reduce the ever widening gap between rich and poor. On the occasion of the twenty-fifth anniversary of the Universal Declaration of Human Rights, the Commission published a document 'The Church and Human Rights,' with emphasis on defence and promotion of human rights. In addition, it indicated the responsibility of Christian organisations to bring about a just transformation of society through collective action. The document also highlights the need and importance of educating people in human rights (Desrochers 1992:274-75).

SUMMARY

In conformity with the mandate received from Jesus whose mission was to free peoples from slavery, ignorance, destitution, hunger, oppression, hatred and injustice, the Church has carried out as her mission the welfare of the poor and the needy by providing them with material assistance, on one side, and promoting their dignity as persons, on the other. All the major social papal documents from *Rerum Novarum* (1891) to *Centesimus Annus* (1991) that have been examined in this chapter testify to this mission and constitute the social doctrine of the Church.

In this chapter an attempt was made to analyse the social doctrine of the Church as propounded by the Popes right from Leo XIII (1891) to John Paul II (1991), covering thus a span of hundred years of the magisterium of the Church, during which time the social doctrine of the Church became codified and crystallised in the papal encyclicals and other documents. Interestingly, continuity and validity of the social doctrine are the hallmark of these encyclicals. Thus, the *Rerum Novarum* of Leo XIII, the first ever major social document was commemorated

by his successors. For instance, its fortieth anniversary was observed by Pius XI in 1931; its fiftieth anniversary by Pius XII in 1941; its seventieth anniversary by John XXIII in 1961; its eightieth anniversary by Paul VI in 1971, and its ninetieth and hundredth anniversaries by John Paul II in 1981 and 1991, respectively. This continuity and updating of the social doctrine expresses the perennial value of the social teachings of the Church.

Leo XIII upheld the fundamental principle of human dignity of man on which the fundamental rights of workers, the dignity of the worker and the dignity of work rest. Pius XI upheld the principles of just wages and just distribution of wealth, and called for efforts to reform society through social justice and charity. John XXIII deviated from the tradition of addressing exclusively to the Catholic World, and, instead, chose to address *Pacem in Terris* to 'all men of good will,' thus encompassing the whole of society in the struggle against poverty and oppression. Paul VI dwelt on human development, while John Paul II dwelt on human work and human world. He set the primacy of the persons over things, the superiority of spirit over matter, the priority of labour over capital. He established the right of the disabled to work, a thing

unheard of in the past. He asserted as the main concern of the Church the option or love of preference for the poor, i.e. the needs of the poor take priority over the wants of the rich; the freedom of the dominated takes priority over the liberty of the powerful, and the participation of the marginalised takes priority over the *status quo* which excludes them (de Souza 1997:14).

The social doctrine of the Church, as expounded in this chapter, constitutes the rich heritage of social concern and social response to justice and charity enshrined in the papal documents. This way, the Church has authoritatively taught what Christianity as a religion thinks of social issues and problems, how does Christianity look at those issues and problems. In brief, an attempt was made to examine the doctrinal aspect as far as social issues are concerned. Logically, following is the programmatic aspect to which we shall turn our attention in the next chapter.

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CHAPTER 3

CHURCH AND SOCIAL WELFARE

In chapter 2 an attempt was made to expound the teachings of Jesus and the social doctrine of the Church. Jesus, the founder of Christianity, began the stupendous task of reforming the society plagued by injustices and social evils. He was specially concerned with the poor and the marginalised. The mission started by Jesus is being carried on by the Church, which in the course of time, enunciated social directives by issuing official documents. Over the span of one hundred years (1891-1991) the social doctrine of the Church has been codified and crystallised in the papal encyclicals (see chapter 2).

Jesus preached love of the neighbour. He taught that the neighbour whom He commanded people to serve is every human being, particularly those in need or in distress. The love He proclaimed embraces not only the suffering and unfortunate, but also enemies (Freund 1969:180). In response to His command, the Church has always taken as her special mission the welfare of the

poor and the needy, which fact is reflected in the services rendered by an ever increasing number of priests, laity, religious congregations and other Christian organisations for the sick, needy, widows, orphans, etc., of all nations, creeds and social conditions down the centuries. This chapter deals with the various action-oriented programmes and activities in diverse areas of social life.

At the international level, the Roman Catholic Church has set up, *inter alia*, Pontifical Councils that coordinate social welfare activity throughout the world. These Councils are:

1. Pontifical Council for Justice and Peace: This is entrusted with the fostering of justice and peace in conformity with the Gospel and social doctrine of the Church.
2. Pontifical Council *Cor Unum*: This promotes and coordinates Christian charity and developmental efforts.
3. Pontifical Council for the Pastoral Care of Migrants and Itinerant People: This renders pastoral assistance to migrants and tourists, nomads and refugees (*The Catholic Directory of India*, 1998:13).

As an expression of the Catholic Church's contribution to the cause of people's development, Pope

Paul VI established a Pontifical Commission for Justice and Peace meant to further the progress of poorer people and to promote social justice among nations (*Populorum Progressio*, 1967: No.5). In his 'Message on the Occasion of the Launching of the Second Development Decade' (1970) addressed to the Secretary General of the United Nations, its President emphasised the need for more effective instruments of political responsibility and social goodwill to reduce the ever widening gap between rich and poor, not only within domestic society but also in the world at large.

The President of the Commission also brought out an important document entitled 'Reflections on the Occasion of the Tenth Anniversary of *Pacem in Terris*' (1973). Stressing that conflicts and violence in the world were on the increase, he appealed for the elimination of war by suggesting that the arms' race be stopped, and advocated education for peace. He also proposed other means to build up peace, namely dialogue, cooperation, and a search for common ground.

In the document, 'The Church and Human Rights' (1975) published by the said Commission to observe the twenty-fifth anniversary of the Universal Declaration of Human Rights, it exhorted the Church to transcend the

boundaries of Christendom, i.e., from protecting her rights and her people to safeguarding the rights of all on the basis of common human nature and natural law. While the Church must affirm human rights on one side, she must also denounce violations of such rights. This is all the more necessary when the victims of such injustices cannot defend themselves. This document highlighted the need for, and importance of, educating people in human rights (Desrochers 1992:261, 276-69, 272 and 275-76).

THE CHURCH IN INDIA

While at the international level the Roman Catholic Church tries to monitor and coordinate social welfare activities through various pontifical agencies, at the national level, the Church in India operates through various commissions.

The Catholic Bishops' Conference of India (CBCI) constitutes the Catholic Church Hierarchy of India. It functions through various commissions which are its chief organs through which the Bishops of India exercise their office and ministry. Through various forms and programmes of the apostolate, the Church offers her

contribution for the welfare and development of the country.

Established in 1944, the Catholic Bishops' Conference of India (CBCI) was registered under the Societies Registration Act XXI of 1860 (Punjab Amendment Act, 1957) with No.S/5962 of 15.10.1973. Its organisational structure consists of a Standing Committee, and several Commissions. The Standing Committee, which acts as the administrative board, monitors the implementation of the decisions, resolutions and recommendations adopted by the Conference. The Commissions are intended to promote the manifold activities and programmes of the Church throughout the country (*The Catholic Directory of India*, 1998:32-35). The following are the Commissions dealing with the issues that come under the purview of the present study:

1. **Commission for Justice, Peace and Development**

Since its main thrust is to protect and promote human rights and human dignity (*Report of the CBCI General Body Meeting*, 1996:72), this Commission has taken up the problems and issues directly affecting the poor, particularly the *dalits*. It recommended to set up a Justice Cell at the regional level to pressurise the local government to take

necessary action. It set aside one Sunday of the year as Justice Sunday throughout the country to create awareness among the people with regard to justice issues and human rights (*Reports of the CBCI Commissions and National Centres and Regional Bishops' Council, 1994-95:26*).

2. **Commission for Scheduled Castes/Tribes and Backward Classes**

This Commission attempts to train and empower the *dalits* and tribals and backward classes to attain justice and total development through various means such as compulsory primary education to *dalit* children, residential coaching centres for Civil Services Examination set up by the Commission in Ranchi, Madurai, Kottayam and Hyderabad (*Reports of the CBCI Commissions and National Centres and Regional Bishops' Council, 1996-1997:49-50*). It also attempts to provide vocational guidance to youth, and to disseminate information on job opportunities and Government sponsored welfare programmes. Through memoranda, rallies and conventions, *dharna*, hunger strike, public meetings, and meetings of all party leaders, of Christian MPs and MLAs, closure of educational institutions, the

Commission pleaded before the authorities to extend to Christian *dalits* statutory benefits as enjoyed by their counterparts in other religions (*Reports of the CBCI Commissions and National Centres and Regional Bishops' Council, 1994-1995:52-61*).

3. **Commission for Labour**

This Commission attempts to promote social justice in employer-employee relationship, welfare of workers and the unemployed; legislation affecting workers, and employer-employee relationship, special care of children, women, migrants and casual workers, domestic, itinerants, seafarers and defence personnel. It deals with issues pertaining to labour relations, particularly the highly exploited workers such as contract labourers in agriculture and industry. It extended support to National Fisheries Action Committee against the 'Joint Ventures' and made serious attempts to reach out to child workers or children at risk (i.e. rag pickers, orphans, abandoned by parents, bonded labourers and commercial sex workers, children rearing cattle and other livestock, working in fields). Around 90 percent of them are *dalits* and tribals, and about 60 percent girl children. It joined hands with workers' movements like

Domestic Workers' Movement (DWM), Young Christian Workers (YCW), Christian Workers' Movement (CWM), Apostleship of the Sea (AOS) (*Reports of the CBCI Commissions and National Centres and Regional Bishops' Council, 1994-1995:70-79*). It espoused the cause of 12 million fish workers deprived of their livelihood on account of licenses issued to the foreign vessels by the Government of India to fish in the Exclusive Economic Zone in 1990s with several Bishops participating in the agitation movement till, finally, the Government of India acceded to the demand of the fish-workers by cancelling the licenses (*Reports of the CBCI Commissions and National Centres and Regional Bishops' Council, 1996-1997:73-74*).

4. **Commission for Health**

The major concerns of this Commission are: health services with special attention to community health and prevention of diseases; care of the physically disabled, the socially handicapped, training teachers, parents and children in the early detection of common ailments, first aid and preventive, promotive and curative procedures. The Commission proposed to integrate the learning of health matters with the

school curriculum and to evolve a cumulative health record card for the school child (*Reports of the CBCI Commissions and National Centres and Regional Bishops' Council*, 1994-95:85). The Church has promptly responded to the health needs of the country by opening hospitals and health centres in urban and rural areas as well. The Church is ever ready to join hands with the civil authorities in their programmes for the eradication of leprosy, polio and even AIDS (*Report of the General Meeting of the CBCI* 1989:65; *Statement of the CBCI* 1978:20(ii)).

5. **Commission for Women**

This Commission promotes and supports women's initiatives and associations, and has established in 114 Dioceses Women's Desks that deal with women's issues and problems in the Church, in particular, and in the society, in general. Awareness-Animation-Leadership seminars and training programmes for grassroot level women-animators have been conducted. The Women's Desk collected about 80,000 signatures of people expressing the commitment to eliminate violence against women in private and public life (*Reports of the CBCI*

Commissions and National Centres and Regional Bishops' Council, 1994-1995:35-36 and 38).

6. **Commission for Education and Culture**

This Commission provided a new thrust to the Church run schools and colleges, and proposed out-of-school, non-formal education in an attempt to reach out especially to the children of the poor and the underprivileged so that they are also able to share equally the facilities and opportunities available to the rich. The Church also runs technical and nursing institutions as well as institutions catering to the physically handicapped and mentally retarded (*Reports of the CBCI Commissions and National Centres and Regional Bishops' Council, 1996-1997:17-18; Statement of the CBCI 1978:20(i)*).

In addition to these Commissions, the Catholic Bishops' Conference of India has instituted a Committee for Law and Public Interest Litigation to ensure fair justice for all citizens and particularly the underprivileged and weaker sections of society to whom legal aid and assistance is provided (*The Catholic Directory of India, 1998:39-40*).

On the eve of the General Elections of 1996, the CBCI called upon the Catholics to select the candidate/

party whose manifesto includes the following objectives:

1. It should respect human life in all its stages, promote the dignity and value of the human person, and ensure ecological and environmental protection.
2. It should have a preferential option for the poor, especially the *dalits*, the tribals, the economically underprivileged, the women, children, aged and disabled.
3. It should treat the Christian *dalits* in the same way as it treats the *dalits* of other religions so that there is no discrimination.
4. It should be more committed to the development of the rural areas and rural masses, and the urban poor.
5. It should envisage the structural transformation of Indian society... where all Indians can live in fellowship based on equality, justice and freedom (*Report of the CBCI General Body Meeting, 1996:86-7*).

The CBCI has noted with great regret that even after fifty years of India's independence, the gap between the rich and the poor has widened, the deprived and marginalised being neglected, and whose basic needs are made secondary to the demands of luxury of the rich. It has also expressed the Church's concern about the

increasing crime and violence against human beings, against the poor and the deprived and more specially against the Christians (Ibid.:129-30).

The Church views India as a country of stark contrasts and disparities with over 320 million people still living under the poverty line. The landless labourers, marginal farmers, rural artisans, fishermen, scheduled castes and scheduled tribes constitute the bulk of the poor with no assets or having assets with low productivity. Besides the low economic status, poverty includes various other components. For instance, hunger, disease, illiteracy, lack of shelter and privacy, health and nutrition, exclusion, discrimination, powerlessness, inferiority and hopelessness go into the definition of poverty. Besides, the Church is aware of another great menace afflicting our county namely, the caste system and discrimination against the *dalits*. The Church has not only denounced it but has also taken several steps for socio-economic development (*Report of the CBCI General Body Meeting, 1998:45-7*).

In view of these and other social evils, a concrete action programme is proposed to be implemented in all Dioceses. Some of the action oriented measures are briefly listed here below:

1. To start non-formal education to train and empower the poor, the *dalits* and the tribals on top priority basis.
2. To fix reservations in admission and in employment for the *dalits* and tribals in Church institutions.
3. To practise justice with regard to the service conditions of the staff employed by the Church.
4. To fix an adequate budget allocation of Church funds for the welfare of the poor.
5. To make personal and institutional sacrifices for the upliftment of the poor, the *dalits* and the tribals.
6. To establish in every Diocese a cell to monitor and examine all cases of oppression and injustice against women.
7. To eradicate child labour from every parish and to ensure children's education to enable them to grow up as citizens with dignity (Ibid.:48-51).

The Church's contribution to the alleviation of poverty in the country has moved from relief and welfare to development and promotion of justice. She has launched several projects like '*Balwadis*, adult education, scholarship programmes, formal and non-formal technical training, homes for the orphans and the aged, hostels, institutes for the disabled, self-employment and

rehabilitation schemes, housing projects, community health programmes, credit unions and cooperatives. In the fields of education and health care her contribution to the uplift of the poor has been recognised too. The Church is now endeavouring to organise and empower the poor through non-formal education to be agents of their own development (Ibid.:240).

Other measures adopted by the Church are intended:

1. To ensure just family wage and other required social security measures for the poor, including Church employees and domestic workers.
2. To provide facilities to train the poor for better job opportunities.
3. To ensure security and minimum wages of those employed by Church contractors.
4. To give jobs to the handicapped and marginalised in Church's institutions.
5. To take up with the government matters related to discrimination against the dalits and the tribals, discrimination against women, other issues such as grabbing tribal land, derecognition of schools on flimsy grounds.

6. To take a firm stand against corruption at all levels. This will make the Church credible for the poor (Ibid.:248-50).

Social Welfare Programmes

India is a vast country with varied cultures and issues. In order to serve better the people, and to attend effectively to the specific needs, Regional Bishops' Councils were established (*CBCI Evaluation Report*, 1995:45). Thus, in addition to the CBCI, the apex body of the Church in India, the Regional Councils are also getting themselves involved, through their own initiative, in welfare programmes in their respective regions. These Councils are: Agra Regional Bishops' Council, Andhra Pradesh Regional Bishops' Council, Bengal Regional Bishops' Council, Bihar Regional Bishops' Council, Karnataka Region Catholic Bishops' Council, Kerala Regional Bishops' Council, Madhya Pradesh Regional Bishops' Council, Regional Bishops' Council of the North, North Eastern Regional Council of the CBCI, Orissa Regional Bishops' Council, Tamilnadu Regional Bishops' Council and Western Regional Bishops' Council (*The Catholic Directory of India*, 1998:41-42).

The social welfare programmes undertaken by these Councils are multiple and diverse such as, training the rural youth, advocacy of the causes of *dalits*, tribals, women, landless agricultural labourers and small farmers, income generating schemes (needle-work, tailoring, etc.) for women and widows, non-formal education to the children of the construction workers, literacy and counselling programmes, health and medical care, etc. (See *Reports of the CBCI Commissions and National Centres and Regional Bishops' Council, 1994-1995*).

Besides, several welfare institutions are set up in various parts of the country. For instance, Day Care Centres, Home for unwed Mothers, Home for destitute girls, schools for the deaf, dumb and blind, schools for the mentally retarded, creche for abandoned babies, leprosaria, home for the dying destitute, addiction (drug and alcohol) rehabilitation centres, etc. Child Care India (CCI) is helping deprived, poor and neglected children through education (*The Catholic Directory of India 1998; Renewal 29(5), March 1-15, 2000:137*).

Caritas India

The *Caritas India* is the single largest Christian voluntary organisation that works for the amelioration and

upliftment of the needy and the marginalised. It was instituted by the Catholic Bishops' Conference of India at its General Body Meeting held in 1960. To translate its commitment to the poor and the downtrodden, it renders services to the weaker sections of India's population without any discrimination on the basis of caste and creed, religion and region, and works in partnership with people of goodwill as well as with other non-governmental organisations (NGOs) towards the empowerment of the poor and the needy. Its several welfare programmes are discussed in chapter 5.

There is widespread distress, ignorance and misery in India. The poor and the needy are the Church's first, major concern (*All India Seminar on the Church in India Today*, 1969:251). Thus, she has exercised her mission of service for all and sundry, irrespective of caste, creed or religion, particularly the poor and the marginalised, in three areas, namely, (1) education; (2) health care and (3) social welfare (Pothacamury 1961:103; Zachariah 1981:36). The contribution of the Church in these areas is considerable (see Table 3.1).

Table 3.1**Church Sponsored Institutions in India**

Spheres/Institutions	Number
1. Education	
a. K.G. & Nursery schools	3,785
b. Primary Schools	7,319
c. Secondary Schools	3,765
d. Colleges	240
2. Health Care	
a. Hospitals	704
b. Dispensaries & Health Centres	1,792
c. Leprosaria	111
3. Social Welfare	
a. Technical Training Schools	1,514
b. Hostels and Boarding Houses	1,765
c. Orphanages	1,085
d. Creches	228
e. Rehabilitation Centres	102
f. Homes for Aged, Destitutes and Handicapped	455

Source : *The Catholic Directory of India*. New Delhi: Catholic Bishops' Conference of India, 1998:49.

CHURCH IN GOA

The Church in Goa, at the Regional Seminar held in 1968, reviewed her socio-economic welfare activities and acknowledged that, although much had not been done, she had given valuable contribution to the welfare of the people in the social and economic fields through parishes, religious congregations and lay organisations that were instrumental in meeting the pressing needs of the people within her limited means and possibilities and, thus, attaining social and economic uplift of the backward and the neglected. In villages as well as in towns, several religious congregations of men and women are running not only schools and other educational institutes but also social welfare institutions. The lay organisations like Society of St. Vincent de Paul and Legion of Mary that operate in almost every parish, have brought relief to the poor and the needy (*Goa Regional Seminar 1968:6*).

The various types of works undertaken under the supervision and guidance of the Church in Goa can be classified under four categories.

1. **Charitable Works**

These are further subdivided into institutional and non-institutional types. Under the institutional type there are homes for the aged, orphanages, homes for the fallen women, creches, centre for the physically handicapped and mentally retarded children, etc. Charitable work of non-institutional type consists mainly of relief work like monetary aid and distribution of food grains, milk, clothing and medicines to the needy.

2. **Education**

Through schools and colleges the Church exercised the apostolate of service to the people in general, and to the poor and the marginalised, in particular.

3. **Health Care**

The religious congregations have established hospitals, dispensaries and health centers, mobile clinics in rural areas where the poor and the needy are given free medical aid.

4. **Socio-Economic Activities:**

- a. **Housing:** The Church has distributed some of her land to house families. Thirty poor families were provided land at Baida, Chinchinin, to build houses.

- b. Agricultural Development: Some religious congregations have undertaken bigger agricultural projects for the production of rice, sugar-cane and vegetables. Bore wells have been dug. Technical training has been imparted to young men in carpentry; women have been given training in handicraft and tailoring. The two-fold aim of training was:
- i. To provide skills for men and women to take up jobs, and
 - ii. To solve the existing problem of unemployment (*Goa Regional Seminar* 1968:7-8). Table 3.2 demonstrates the major areas of service rendered by the Church in Goa.

Table 3.2**Church Sponsored Institutions in Goa**

	Spheres/Institutions	Number
1.	Education	
	a. Primary Schools	13
	b. Middle Schools	6
	c. High Schools	106
	d. Higher Secondary Schools	13
	e. Colleges	5
2.	Health	
	a. Hospitals	6
	b. Dispensaries	5
3.	Social Welfare	
	a. Technical Institutes	7
	b. Hostels and Boarding Houses	5
	c. Orphanages	9
	d. Rehabilitation Centres	7
	e. Homes for Aged, Destitutes	30

Source : *Archdiocese of Goa and Daman Directory.*

Panjim: Patriarchal Curia, 2000: 243-60.

THE CHURCH INTERVENTIONS

The Church in Goa has shown greater involvement in the issues affecting the needy and the marginalised not only from Goa but also from other States. It has always manifested concern for, and been interested in, social problems and peace based on justice.

1. *Ramponkars' Issue*

In 1974 the Church intervened in the vexed problem of the traditional *ramponkars* (fishermen) versus the mechanised trawler and purseiner owners, and supported the just cause of *ramponkars* engaged in traditional fishing activities on which their very livelihood and the sustenance of their families depended. In a spirit of solidarity, several priests and nuns participated in the *ramponkars'* agitation. The Church pleaded that an exclusive free zone of 5 Kms. from the coast be reserved to the *ramponkars* (CP-Cr No.2/78, 30.1.1978; CP-Cr No.94/80, 27.5.1980).

Fr. Bras Faleiro, a Jesuit based in Goa, who personally participated in the struggle of the *ramponkars*, testifies to the involvement of the Church in this vital issue. He writes: '... the official

Church which was silent upto now, came forward openly pleading for justice toward the suffering fishermen... It was for the first time that the Church in recent years had come out openly and officially against the adamant attitude of the Government and opted for justice for the voiceless poor' (1980:51-52).

2. **Relief and Rehabilitation**

The North-Western region of India as well as the southern States are constantly prone to natural calamities such as floods, inundations, droughts and earthquakes that have caused a great havoc to human life, property and livestock. On such situations the Church in Goa came forward spontaneously to help the victims, and, in a spirit of solidarity and sympathy with the suffering victims, the Church extended generously financial assistance. Just to cite a few instances: for Maharashtra earthquake fund: Rs.6,20,996; Andra Pradesh Cyclone Fund: Rs.3,66,947; Kargil Fund: Rs.6,56,000; Orissa Cyclone Relief Fund: Rs.3,04,223.

The Church also promotes annually the campaign against hunger and disease by raising money for the needy and the poor to provide them at least with the

basic human needs of food, clothing and medical care (CP-Cr No.3/75, 12.2.1975). The amount collected for the above purpose is as follows: in 1993 Rs.39,305; 1994 Rs.45,325; 1995 Rs.49,790; 1996 Rs.67,240; 1997 Rs.66,115; 1998 Rs.40,012; 1999 Rs.14,605; 2000 Rs.46,874.

3. **Konkan Railway Realignment**

The Church in Goa got herself involved in the people's struggle against Konkan Railway Route causing a major ecological disaster and seriously disrupting people's lives and posing an imminent threat to public health, to the livelihood and to the very survival of the population in the affected areas. Thus, priests, nuns and lay Catholics participated in various forms of protest and extended full support to the campaign for realignment (CP-Cr No.55/93, 1.4.1993).

4. **Anti-Pollution Campaign Against Zuari Agro Chemicals**

The Zuari Agro Chemicals factory, situated at Zuarinagar in Vasco da Gama, three months after its operation in 1973, polluted Goa's coastal waters due to arsenic poisoning causing, thus, mass fish mortality, destroying coconut and mango plantations,

polluting springs, rivulets and drinking water wells in the surrounding areas. People on drinking water from these wells developed rashes and boils all over the body. Given the seriousness of the situation, the Church in Goa backed up the Anti-Pollution Campaign in 1974 to fight the menace of pollution threatening people's lives (da Gama 1987:22).

5. **Nylon 6,6 Project:**

It is not too long ago that the Church in Goa lent support to people's agitation against a Nylon 6,6 polluting factory to be set up at Keri in Ponda taluka with an appeal to the Government authorities to 'heed to the just demands of the oppressed people and bring the crisis to a satisfactory solution' as stated by the Church spokesperson (Fr. J. Loiola Pereira) in his press statement dated 25th January, 1995.

6. **Meta Strips Plant**

Another anti-environmental project named Meta Strips Ltd. (MSL) in Velsao in Salcete taluka drew mass demonstration by the people with the participation of the Church, who raised her voice against the implementation of this project (Dias 2000:343).

7. **Problem of Alcoholism**

Through the Diocesan Pastoral Council the Church came vehemently against the steady growth of the social evil of alcoholism seriously affecting innumerable families in Goa by pleading to the State Government that advertising of alcoholic drinks be curbed, and licenses for new bars and liquor shops be not issued. The Church also ruled prohibiting advertising of alcoholic beverages at functions organised by Catholic institutions or within the premises of Catholic institutions (*Press Statement Diocesan Pastoral Council, 27th July, 1997*).

8. **Fund for the Relief of the Poor**

On the occasion of the solemn exposition of the relics of St. Francis Xavier held in 1984, the Church Authorities in Goa ordered a fund for the relief of the poor to be established in each parish (*Pastoral Letter in Renewal 14(16), August 15, 1984:306*).

9. **Service Centre for Social Action**

Social concern is an integral dimension of Church's mission. To give it a concrete shape, and to encourage group projects that will demonstrate visibly the Church's social concern for Goa, an attempt was made to set up Service Centre for Social Action in

1976. The Church's contribution to the development, the participation of the laity in formulating the role of the Church in the development of Goa, and collaboration with other organisations to bring about socio-economic development of Goa constituted the main thrust of the Centre (CP-Cr No.123/76, 28.12.1976).

10. **Justice Sunday**

The Church of Goa, in collaboration with the Catholic Bishops' Conference in India, observes every year 'Justice Sunday' following Independence Day, thus attaching to it special significance in the context of India's freedom. Its main aim is to conscientise people about, and to launch protest against, the injustices meted out to the marginalised, particularly the Christians of scheduled caste origin (CP-Cr No.129/87, 4.8.1987).

SOCIAL CONCERNS

1. **Domestic Workers' Movement**

The problems of domestic workers — the most exploited and unorganised — has attracted the

attention not only of the non-governmental organisations (NGOs) but also of the Church Authorities which have set up an organisation known as National Domestic Workers' Movement (NDWM). Almost 90 percent of them are *adivasi* women and girls, generally illiterate and poor, underpaid, forced to work for indefinite hours and subjected to physical violence and sexual harassment (*Domestic Workers Link* December, 1996, Vol.5. No.3).

In several states like Himachal Pradesh, New Delhi, Uttar Pradesh, Bihar, Andhra Pradesh, Maharashtra, Goa and Karnataka, the Domestic Workers Movement has spearheaded the cause of the domestic workers to the extent that their attempts yielded satisfactory results in that the Government of Maharashtra approved the five point code of conduct for employers in Mumbai, Thane, Pune and Nagpur (*Domestic Workers Link* March 2000, Vol.9 No.1:3).

Its unit is also established in Goa. The full-time or live-in domestic workers are found concentrated in major towns like Vasco, Margao, Panjim and Mapusa. Part-time domestic workers are found living in the slums of Chimbél, Baina and

Mangor. Issues such as fixing of wages and of hours of work, non-payment of wages and a weekly off are taken up by the unit with the concerned employers.

2. **Prison Ministry**

The Church in Goa has undertaken the responsibility of rehabilitating the prisoners from different jails in Goa through the Prison Ministry that comprises monthly visits to the inmates in Aguada (Sinquerim) and Sada (Vasco) jails and those in the jail of Goa Medical College and Hospital (Bambolim). The prisoners are offered moral guidance and spiritual orientation through counselling, talks and sessions.

The prisoners look forward to the visits for they want to be listened to and understood since in the jails they suffer both mentally and physically as well. They are taunted with hatred and rejection. They feel themselves sunk in the sea of frustration. As such, they turn out to be more hardened and hard core criminals. On listening to their woes and grievances, a hope for better is instilled in them, and encouragement and consolation provided.

At Sada and Aguada jails short courses like personality development, value building programme for the inmates are being conducted. Yoga and

Vipassana sessions, Inter-Religious Prayer Services, counselling and group work, health and hygiene sessions are also held. Renewal programmes like respect for life, truth, non-stealing and non-addiction, etc., are on the cards.

3. **Maternal and Child Health Programme**

The above programme includes regular medical check-up of children, and instructions for mothers with immediate referral for early medical intervention and treatment.

4. **St. Bridget's Vocational Training Institute**

In this Institute young women (poor and drop-outs) are imparted skills for self-employment through home science specializations in subjects like tailoring, embroidery, cookery, flower-making, gardening and first aid.

5. **Society of St. Vincent de Paul**

As mentioned in chapter 4, the Society of St. Vincent de Paul has espoused the cause of the poor and the needy in Goa. There are 76 conferences of this Society spread all over Goa. It has helped young boys and girls in taking courses in catering and food production, tailoring, embroidery, and diesel mechanic by sponsoring their fees. In Saligao, Margao,

Benaulim, Curtorim and Chinchinin, the Society has been conducting classes in embroidery and flower making for girls, and in tailoring for boys and girls. After the completion of their courses, it also helps them in finding jobs (*Vincentian Bulletin* 1996: 32, 41, 50, 55, 60 and 97).

The members of the Society visit the sick and the infirm at home and in the hospitals. The society runs medical clinics in Margao, Navelim and Nuvem. It helps poor sick people to meet expenses on surgery and hospitalization (*Ibid.*:53, 56, 65 and 69). A reformation centre for alcoholics and drug addicts is also set up by the Society in Margao (See *Souvenir Holy Spirit Conference of the Society of St. Vincent de Paul Diamond Jubilee, 1930-1990*). The Society owns an ambulance for the use of the poor and the sick who need to be transported to hospitals. It has been of great assistance to people, particularly during emergencies and accidents (*Vincentian Bulletin* 1996:13).

Another project of the Society is lending a helping hand to the needy and the poor to improve their living conditions. It provides them with bamboos, palm leaves, tiles, stones, doors, windows,

etc. It has also undertaken the electric wiring of houses of some poor families (*Vincentian Bulletin* 1996:20, 32, 59 and 70).

The Society provides monetary help to poor families. In 1994-95, it spent Rs.64,342 for 20 families in Aldona; Rs.54,090 for 39 families in Margao; Rs.43,200 for 24 families in Candolim (*Ibid.*:24, 40 and 74).

The Society has opened a home for the aged and destitutes known as 'Arc of Hope' in Candolim. It can accommodate 30 inmates (*Ibid.*:25).

Another area where the Society has contributed in a significant manner is the education of the poor children. For instance, the poor school going children are provided with uniforms, text books, note books, etc. In Verna it runs St. Vincent de Paul K.G. school for children from the poorest families of the village. Likewise, in Velsao it also runs a K.G. school for poor children. In Chondravaddo (Margao), it opened a primary school for children from backward classes. In another ward of Margao, namely, in Ambagim, the Society runs a Night School where the illiterate youth and the old are imparted literacy (*Ibid.*:41, 67; *Souvenir Holy Spirit*

Conference of the Society of St. Vincent de Paul Diamond Jubilee, 1930-1990).

The apostolate of good literature is another area in which the Society has taken a lead. 'Ozanam Library' in Margao, and 'St. Vincent de Paul Library' in Verna have been opened by the Society (*Vincentian Bulletin* 1996:40 and 67).

Some of the members of the Society are professionals like doctors, advocates, engineers, etc., who have come forward to render free of charge their expertise and professional services to the poor and the needy. In Margao and Navelim, the Society is running free Legal Aid Cells (*Ibid.*:40 and 54).

6. ***Obra de Proteccao a Mulher (OPM) (Service for the Protection of Woman)***

On 11th April 1947, a special institution named *Obra de Proteccao a Mulher (OPM) (Service for the protection of woman)* was set up in Birondem, Valpoi (de Rosa 1949:5). Initially, a private undertaking of Fr. Amaro Pinto Lobo, it soon was raised to the status of a Diocesan institution (*Boletim Ecclesiastico da Arquidiocese de Goa*, Abril de 1948, 6(10):114). Its main objectives were to give shelter to women

and girls coming with their wares for sale from villages to cities, to employ them as domestic workers, and to educate and prevent them against the dangers of the city life. It was also meant to curb the influence of the *Cudd* (room), a place of accommodation without hygiene and morality, where men and women mixed about freely; it was also meant to do away with dances, and other festivals promoted by the house-workers who gave in to immorality, besides squandering their savings and causing detriment to their works (*Boletim Eclesiastico da Arquidiocese de Goa*, Janeiro de 1948, 6(7):210).

The OPM had its branches in other parts of Goa, namely in Mapusa, Margao, Panjim, and Vasco da Gama. It comprised four distinct sections: (i) *Abrigo* (Shelter) to house women and girls found involved in bad company and gone astray, or with the risk of going astray; (ii) *Maternidade* (Maternity) to shelter girls and women found to be in the family state, an embarrassing and humiliating situation that would bring dishonour to the family and cause a great scandal in the village; (iii) *Orfanato* (Orphanage) for children of three years of age and above, and (iv) *Creche* for babies born out of wedlock (*Boletim*

Eclesiastico da Arquidiocese de Goa, Novembro de 1947, 6(5):135 and 152). It is interesting to note that some Hindu women also joined hands with OPM and came forward to help their less fortunate sisters (*Boletim Eclesiastico da Arquidiocese de Goa*, Maio de 1949, 7(11):330). Today, OPM is situated in Nachinola (Bardez taluka).

7 **Legion of Mary**

Another Catholic institution known as Legion of Mary is also engaged in social welfare services towards the needy and the poor. Its members faithfully visit hospitals, homes for the aged, jails, and even try to bring about reconciliation in the broken families (Silva 1957:102).

SUMMARY

All along this chapter the manifold welfare programmes undertaken by the Church and the Church-inspired organisations have been described. The areas of concern wherein the Church in India and in Goa are involved are confined to health, education and social welfare. This is Church's contribution towards setting up

a new social order, i.e., a just and egalitarian society based on human dignity. The Church not only enunciates social doctrine but also demonstrates in concrete action her concern and commitment to the cause of the poor and the marginalised. These varied social welfare programmes are undertaken by several Christian organisations in Goa which are described in the next chapter.

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CHAPTER 4

CHRISTIAN ORGANISATIONS OF GOA

In the preceding chapter an attempt was made to analyse and describe the various welfare programmes envisaged by Christianity and the Catholic Church towards the upliftment of the poor and the marginalised. In this chapter we shall document the concrete welfare programmes undertaken by the various Christian organisations established in Goa, which as welfare agencies are engaged in social developmental activities. While providing a socio-historical account of these organisations, it will be shown how they have translated the Christian doctrine into action through the various programmes.

This chapter is divided into two parts. Part I will provide a historical perspective of Christian organisations that existed in Goa in the past. Part II will deal with Christian organisations serving the poor and the helpless in Goa in contemporary times.

PART - I

The famous Portuguese navigator, Vasco da Gama, who discovered the sea route to India, landed at Calicut in May 1498 (Shastri 1981:80). Twelve years later, the Portuguese Governor of India, Afonso de Albuquerque, conquered Goa on 25th November 1510 and established the Portuguese rule in India (Rao 1963:30 and 32). The Portuguese tried not only to expand their empire in the East, but also to spread Christianity. They established Churches in India and also founded charitable institutions:

To begin with, the Portuguese opened hospitals, which were primarily meant for the 'benefit of their own people, the military, the sailors, those employed in the maintenance of fort or factory' (Meersman 1971:95). Gradually, some of these hospitals were thrown open to the public.

It is noteworthy that priests and other religious personnel associated themselves with the hospital work, and they even shouldered administrative responsibilities. For instance, it is recorded that João Allemao, a member of the Franciscan order, became the first *Provedor* (superintendent) of the Goa Hospital in 1511 and was

succeeded by Andre Royz in 1515. Since the Portuguese authorities showed little interest in, and even neglected, these hospitals, they were handed over to a charitable institution called *Misericórdia* (Meersman 1971:96). This institution was founded in 1510-11 by the Portuguese Governor, Afonso de Albuquerque, under the name of *Irmandade de Nossa Senhora, Madre de Deus, Virgem Maria de Misericórdia* (Confraternity of Our Lady, Mother of God, Virgin Mary of Mercy) (Ferreira Martins 1910:163; *Anuario da Arquidiocese de Goa e Damão para 1933*:33). It was commonly known as *Santa Casa de Misericórdia* (Holy House of Mercy). As indicated by its very name, the thrust of the confraternity of *Misericórdia* was the performance of the works of mercy. The noted historian M.J.G. de Saldanha records the charitable activities undertaken by the *Misericórdia* as follows:

‘distributing alms to the sick and the genteel poor in various *bairros* (wards) of Old Goa, caring of abandoned children, providing orphans and poor young ladies with dowries, visiting and helping prisoners, ransoming captives, burying the dead, disposing of the goods of those Portuguese who died in Goa intestate and

sending the proceeds to the *Misericórdia* in Lisbon for their heirs, accompanying the condemned to the gallows or pyre, rescuing from the authorities those unjustly detained, praying and having Masses said for the poor and destitute who had died' (Meersman 1971:99).

Wherever the Portuguese established parishes, they started confraternities attached to them. The confraternities had common tasks and obligations imposed on its members. They were to collect alms for the needy; to help the destitute, the orphan, the widow; to supply dowries for poor young ladies, to arrange the funerals of the poor; to teach the illiterate. Some confraternities even ran dispensaries, as for instance the *Dispensário de Nossa Senhora das Febres* (Dispensary of Our Lady of Fever) at Chimbél, Goa (Meersman 1971:103). Even today there are several confraternities attached to the parishes, and they are governed by the *Regulamento Geral das Confrarias* (General Rule of the Confraternities).

Other than in Goa, the Portuguese also founded *Misericórdia* in Bassein, Bengal, Cannanore, Chaul, Cochin, Daman, Diu, Mahim, Mangalore, Negapatnam, Onor, Thana, St. Thome (Mylapore) and Tarapor. Since priests and

religious leaders were associated with the running of *Misericórdia* and the amounts disbursed to the needy and poor appeared under the heading *da Igreja* (of the Church), the *Misericórdia* came to be regarded as a Church institution and its works of charity as a response to Jesus' demand to love one's neighbour (Meersman 1971:98-99).

In early 17th century, under the leadership of D. Frei Aleixo de Menezes, the Archbishop of Goa, three charitable institutions were established: (1) *Recolhimento de Nossa Senhora da Serra* (Shelter of Our Lady of Mount), (1605), to look after orphan girls, Europeans or descendants of the Europeans; (2) *Recolhimento de Santa Maria Magdalena* (Shelter of St. Mary Magdalene), (1610), to give shelter to the widows and fallen ladies, European or descendants of the Europeans; and the (3) Hospice for the poor without any distinction. These three charitable institutions were later entrusted to the *Santa Casa de Misericórdia*, which, in turn, established on its own two more hospitals: St. Lazarus Hospital (1530-1) for the lepers, and All Saints Hospital (1547) exclusively for the poor. When a severe famine struck in 1649, the Theatine Fathers distributed rations. When there was an outbreak of small-pox in Anjuna (Bardez) in 1705, the

Oratorians took care of the victims (Meersman 1971:98 and 100-102).

A Jesuit, Paulo Camerte, founded in 1551 near the College of St. Paul, at Old Goa, a hospital for the native poor which was then shifted to Rachol in 1576. The Franciscans opened in 1589 *Hospicio de Surdos* (Hospice for the Deaf) at Monte de Guirim. Around 1630 the Dominicans opened a hospital where the poor and abandoned, found on the streets dying of hunger were treated. Another religious order called Carmelites founded a hospital under the name of *Hospital da Piedade* (Hospital of Piety) in 1642, exclusively for non-catholics. In 1871 an association of charity was founded in Panjim that provided alms to the poor, drugs, medicine to the sick, and even defrayed funeral expenses. This association contributed to the decline of beggars found on the streets. It also ran a home for the aged, where hundreds of old people who had no family relations were given shelter and looked after (de Nazareth 1927:139-141 and 147).

Some more charitable institutions were founded in Goa around the 16-17 centuries:-

Hospicio de Nossa Senhora da Penha de França
(Hospice of Our Lady of Penha de França).

Hospicio de Nossa Senhora da Madre de Deus (Hospice of Our Lady of Mother of God) in Pomburpa, both under the management of Franciscans.

Hospicio de Nossa Senhora de Anjos (Hospice of Our Lady of Angels) established in Rachol by Capuchins (Lobo 1933:338).

Dispensário Dr. Gelasio Dalgado (Dr. Gelasio Dalgado Dispensary) in Mapusa, to provide free medication to the needy and the destitute from Bardez Taluka (*Anuario da Arquidiocese de Goa e das Dioceses Sufraganeas para 1928:43*).

Fundo Dotal (Dowry Fund) established between 1884 and 1887, in Mandur village, meant to give dowry to the poor orphan girls as well as other girls of the said village.

Instituto de Caridade Carlos Furtado (Carlos Furtado Charity Institute) to help the poor of Merces village.

Asilo de S. Francisco Xavier (Asylum of St. Francis Xavier) in Divar village in 1883, to provide assistance to the invalid villagers and those absolutely lacking of the subsistence means.

Hospicio do Sagrado Coração de Maria (Hospice of Sacred heart of Mary) in Margao in 1867, wherein the

poor and the destitute from Salcete taluka were provided shelter.

Albergue do Sagrado Coração de Jesus (Asylum of Sacred Heart of Jesus) in Margao in 1878, for the aged and the sick.

Associação de Caridade dos Sagrados Corações de Jesus e Maria (Association of Charity of Sacred Hearts of Jesus and Mary) in Colva in 1891.

Albergue do Sagrado Coração de Maria (Asylum of Sacred Heart of Mary) in Chinchimin in 1885.

Associação de Caridade do Sagrado Coração de Maria (Association of Charity of the Sacred Heart of Mary) in Loutulim in 1876.

Associação de Caridade de Nossa Senhora do Socorro (Association of Charity of Our Lady of Succour) in Velção in 1904.

Asilo de Nossa Senhora dos Milagres (Asylum of Our Lady of Miracles) in Mapusa in 1875.

Associação de Caridade dos Sagrados Corações de Jesus e Maria (Charitable Association of Sacred Hearts of Jesus and Mary) in Calangute in 1872.

Instituto de Caridade dos Sagrados Corações de Jesus e Maria (Charitable Institute of Sacred Hearts of

Jesus and Mary) in Aldona in 1898 (*Anuario de Arquidiocese de Goa e Damao para 1955*:46-50).

The Portuguese had a great concern for the orphans who were initially looked after by the *Misericórdia*. Thus, in Reis Magos, Bardez Taluka, there was an orphanage established after 1555. Besides, there were also smaller orphanages which opened their doors to Hindu orphans too. Both the civil and ecclesiastical authorities undertook several activities and programmes for the welfare of the orphans, the widows, the poor, the destitute and the needy (Meersman 1971:104-105).

PART - II

In more contemporary times, several Christian organisations have been engaged in social welfare programmes in the fields of health care, education and other developmental projects.

HOLY FAMILY OF NAZARETH

The Congregation of the Sisters of the Holy Family of Nazareth was founded by a Goan priest, Fr. Faustino

Antonio Joao Jose de Souza, from Anjuna, Bardez Taluka, on 16 June 1935 with head-quarters in Sancoale (*The Seer and the Server* 1993:39). Fr. de Souza who had avowed himself to work for the upliftment of the poor, started coir and brooms industry to help poor women earn a decent livelihood. With the help of a few volunteers, he collected gifts in cash and in kind and distributed them to the poor. He introduced the system of piggy banks among the socially and economically backward people who were, this way, encouraged to do savings that would be used to improve their living conditions (*In Loving Memory* nd).

The Sisters of the Holy Family of Nazareth, as stated in their Constitution and Directives (4 and 45-46), are committed to the cause of the poor to make their lives more truly human, more meaningful, more fulfilled... to help liberate them from ignorance, superstition, oppression and misery, through the care of orphans and of the aged, schools and hostels, creches and dispensaries.

This Congregation has grown considerably and it now has branches outside Goa too: in Azra in Kolhapur District, Silvassa in Dadra Nagar (Haveli), Sangli, and Ashadham, Vapi. Besides teaching in the local schools, the sisters are engaged in social work. In Chisda (Khanvel) they run a boarding house for the *adivasi* children, and in

Sirsa (Haryana) they run a dispensary. They are also working in Jivan Vikas Sadan (Mumbai) and in Senior Citizens Home (Bangalore) where they look after the old aged.

At Sancoale, Goa, the Congregation has a huge complex that comprises a pre-primary, primary, high school and a boarding. This boarding is reserved for girls who are orphans, poor and needy. Besides schooling, they are trained in needle-work, stitching, embroidery and tailoring, and painting. Some of the inmates are Hindus or Muslims. The girls who are admitted to boarding are not only from Goa but also from other States. To work for the upliftment of this type of girls, the sisters opened more schools and boardings in different villages in Goa (Navelim, Nagoa, Verna, Sarfona - Sancoale, Agasaim, St. Estevam and Vagator) (*Fifty Years* 1935-1985:38).

Credit is due to the sisters who have successfully been shouldering the responsibility of adult and non-formal education in backward areas like Canacona, Velsao, Zuarinagar and Baina. The adults are taught reading, letter-writing, singing, sanitation and cleanliness, health programmes, embroidery, stitching and tailoring. In Zuarinagar, Birla, the sisters run a pre-primary and primary

school for the children of immigrant labourers. They conduct tailoring classes for womenfolk. The sisters have also introduced a number of self-help schemes.

In places like Canacona, Velsao (Dando), a tailoring course and needle work are conducted for backward women, irrespective of caste and creed, free of charge. After their training, they either open tailoring shops or work for others; they also take orders, thus, helping them to become self-reliant. The sisters run homes for the aged who do not have any family member to take care of them. At the Fr. Faustino Charitable Dispensary in Sancoale, 40 to 50 patients are treated every week (*Savera* November 1997:24).

Asha Sadan

The sisters have also ventured into rehabilitating women engaged in sex trade. Asha Sadan (House of Hope) in Baina, as the very name indicates, wants to instill in the prostitutes and their children a hope for a better and more human living. They try to show that there is a way out of prostitution and that it is never too late to turn a new leaf in one's life.

The aims of Asha Sadan may be summarised as follows:

1. To prevent children from going into the same profession as their mothers.
2. To bring out those who are already in it and to rehabilitate them.
3. To help those who are not in it but are exposed to that infamous environment, and are subjected to abuse and neglect.
4. To teach them how to deal effectively with the gruesome reality.
5. To instill self-confidence in the girls and to prepare them for life as a wife and mother to run a household.
6. To promote and safeguard the status of women by liberating them from ignorance, superstition and misery (See Paper presented by Sr. Lourença Marques and Charles Camara).

The rationale behind the projects of Asha Sadan is the firm belief that each child has the capacity to heal itself and recover from earlier negative experiences. The child is endowed, as taught by Erikson, with the so called resilience, an ability to overcome false starts and to change and improve (Stewart 1978:106).

To start with, the sisters made a survey of the locality and contacted a variety of people including the

bar-owners, pimps and brothel madams, and met the local politicians, police, doctors, etc. Initially they faced a lot of opposition, but they gradually inspired confidence and the women began approaching them for help. First and foremost, they asked the sisters to help their children to go to school. The mothers themselves brought their children to the sisters. The smaller children were taught alphabet, numbers, etc. while the bigger ones were given vocational training, such as needle work and dress-making.

The sisters have done a painstaking and laborious work in arranging for women and children the required documents like, birth and domicile certificates and ration cards, etc. About 70 children have been sent to different boarding-schools in Goa. These children are provided by the sisters with clothings, toilet articles, medicines, books, sweets, toys, etc. The sisters are constantly in contact with their teachers and boarding in-charge to check their progress. The sisters visit the children once a month, and also on their birthdays which they celebrate along with other children. During holidays, the children go to their mothers in Baina. However, to prevent them from going back into their mother's profession, these children are sent during long vacation (Ganesh, Diwali, X'mas, summer) to stay in the families where they can experience better and

happier family life than the one lived in the red light area. These families seem to have been able to influence these children for better.

Health Programmes

Medical check-ups and sanitary programmes are undertaken through Mother and Child Care Project. The children are prone to various diseases like amoebic dysentery, worms, scabies, fever, typhoid, malaria, pneumonia, T.B., etc. Besides, they suffer from acute malnutrition. The expecting and lactating mothers also suffer from various serious ailments. On account of their social stigma, they feel shy to approach even the Government Health Centres or Hospitals. Even if they go there, they are immediately identified, and, as such, they do not get proper medical attention. They are also reluctant to take their sick infants/children for medical check-up. The sisters have rendered help in this regard. They have personally taken the women and the children to the hospitals. They have held medical and immunisation camps. The children are immunised for polio and measles. T.B., S.T.D., H.I.V., and other diseases are detected. T.B. patients, and physically handicapped and mentally retarded

children are given the best attention and treatment (*Savera* March 1998:21-22).

Vocational Training for Girls

The daughters of prostitutes run a high risk of going back into their mothers' profession. They are given vocational training in needle-work, hand embroidery, cutting, tailoring, sweets making and scarf dyeing by a professional teacher. This has helped the young girls and women to open their own industry, to take orders or to work for others.

Adult Education

Most of the prostitutes are illiterate; as such, they are at a great disadvantage. The sisters hold literacy classes for them. They are taught reading and writing, particularly letters and numbers. Besides, they are trained in tailoring, needle work, hand embroidery, dyeing, crochet, flower making, pickle making, house work and cooking. They are encouraged to cultivate the habit of saving. Thus, a bank account is opened in each woman's name, and her earnings deposited in it every month. The women, to the extent possible, are also rehabilitated by providing jobs in the houses as domestic servants.

In recognition of its valuable contribution towards the welfare of the children of the commercial sex workers and slum dwellers in Goa, Asha Sadan was conferred the National Award for Child Welfare (1996) by the Government of India (See Appendix 3) (*Savera* June 1997:25).

Kiran Niketan Social Centre

This Centre which is run by the sisters, is situated in Zuarinagar, a suburb of Vasco city that shelters about 3,000 huts with about 25,000 migrant labourers from Andhra Pradesh, Karnataka, Kerala, Maharashtra and Tamil Nadu.

The first target group of the Centre is the children for whose sake the sisters run a pre-primary and primary school. Under the guidance of the sisters, the centre makes strenuous efforts towards the upliftment of the backward and illiterate women of the slums. They conduct a number of activities and programmes for the development of these women. Tailoring classes are conducted in two places, one in the Centre and the other in the community. There are 12 to 15 apprentices in each batch. About 30 women have successfully completed the tailoring course; 7 of them have put up their own tailoring shops, while

others do stitching for their household. They are also taught needle work and hand embroidery; they were trained in making paper and cloth flowers, cloth painting. Besides, they were given adult education classes.

Self-Help Scheme, another venture of the Centre, aims at helping the girls/women to help themselves. Under this scheme, the women make papads and prepare sweets which are then sold in their own locality and among themselves. During Christmas season, Christmas sweets are prepared and sold. This scheme has proved to be a great boon since it generates income that makes the women independent and self-reliant. The Centre has an additional wing, Kiran Niketan Technical Institute for Youth, which offers a one year Diploma Course in plumbing trade (See *Kiran Niketan Centre Annual Report* from June 1997 to March 1998).

SOCIETY OF THE DAUGHTERS OF THE HEART OF MARY

The Sisters of the Society of the Daughters of the Heart of Mary started their work in Goa in 1952, with the opening of a Social Centre in Panjim. In this centre, poor

girls were trained in stitching, sewing, embroidery, music, languages, and a course for the house-wives of one year duration (*Anuario da Arquidiocese de Goa e Damão para 1955:56*).

Social Centre at St. Inez

Another Social Centre for the poor was started in 1954 in St. Inez, a ward in Panjim. This Centre teaches sewing and embroidery to poor girls. The girls who came to learn sewing and embroidery were given milk and bread. Some oil and grains were also distributed. This Centre had a medical dispensary where a free medical check-up once a week was held and free medicine distributed to them. This Centre was closed in 1980 due to the lack of personnel and the house needed expensive repairs.

St. Francis Xavier Centre at Portais

The sisters opened a centre at Portais in Panjim in 1953, where many poor girls and women were admitted. This Centre received support from the Government as well as the Church. These girls make children's clothes, bedsheets, table cloths, pillow cases and crochet articles. This centre helped generate employment for them, and has

successfully trained three handicapped girls, one deaf-mute and two physically handicapped.

St. Joseph's Welfare Centre at Betim

In 1957 a sewing and craft centre known as St. Joseph's Welfare Centre was opened at Betim. Later on, in 1968, a fibre unit was added. Different articles such as bags, coasters, table-mats, door-mats of banana, sisal and palmira fibre are produced and marketed. This centre is now known as Institute of Social Service (Fibre Unit). Around 500 women and girls have been helped in the centre during the last 25 years.

The sisters have been instrumental in successfully helping the children of poor families from all over Goa through the Sponsorship Programme. Financial assistance was provided for the children's education. Sr. Julia Menezes, the in-charge of the Centre, was happy to say about their performance: 'Some children through their hard work are highly qualified, one of them is a lecturer in a college. Most of them were helped to empower themselves and today some of them have gone to Gulf and are well off. They help other women in distress or they fight against injustice.' It is also to be noted that the centre took care of forming girls and women spiritually

and morally, some young girls were saved from going astray. Some young girls got happily married and are well off.

Through all these welfare projects, the sisters have assisted many families by generating employment. The training-cum-production centres enabled women and girls to earn while they learn. The centres are still running and contributing to the progress and development of less fortunate ones. The sisters have been led by the motto: 'The highest law of love is service' (*Institute of Social Service* nd).

FRANCISCAN MISSIONARIES OF CHRIST THE KING

The Congregation of the Franciscan Missionaries of Christ the King opened in 1954 in Pomburpa village in Bardez Taluka, a school for the poor children.

A number of children have passed out of the school and today can fend for themselves.

The sisters own and run two homes for the aged: one for women, known as *Mae de Deus Home*; and the other for men, known as *Krist Raj Bhawan*. Some of the women, who are admitted, are bed-ridden, blind, deaf and partially paralyzed. Those who enjoy a better health render

help in the kitchen. A doctor visits them and when there is need, they are even taken to hospital. At *Krist Raj Bhawan*, the number of inmates was initially quite small; now it has shot up to 27. Attached to this old age home, there is a 'Saligao Medical Centre' through which medical assistance is provided specially to the poor and the needy. According to its in-charge, Sr. Silvinia de Sa, every month 500 patients from all communities of Saligao and the neighbouring villages get free medical consultation. Patients have also been treated free of cost at its physiotherapy unit.

The sisters who run St. Anthony's Home in Candolim since 1967, render social service to the village people. They have helped a good number of young girls (*Souvenir 1937-1987. Franciscan Missionaries of Christ the King*).

CONGREGATION OF THE MISSIONARY BROTHERS OF ST. FRANCIS OF ASSISI

The Congregation of the Missionary Brothers of St. Francis of Assisi was founded in 1901. It runs and manages orphanages, dispensaries, schools, youth centres, agricultural and industrial training centres. It is well-

known in India and overseas for its valuable contribution in different fields. In India alone the congregation has 67 branches (*Souvenir 1996. St. Francis Xavier Chapel, Duler, Mapusa*).

The brothers started their work among the poor and the oppressed Bhalais (a weaver caste group) in the Nimar District, 300 Kms. southeast of Nagpur. In Mt. Poincur (Mumbai) the brothers started an orphanage and opened an elementary school.

In Indara (Allahabad) they also built a small hospital with an X-ray room and operation theatre (*Keller 1992:14-16; 32-33 and 92*).

The Franciscan Missionary Brothers of Mt. Poincur landed in Duler, Mapusa, Goa in 1928. They started an orphanage which was housed in a shed wherein 32 orphans were accommodated. For the education of these orphans, a private primary school in Portuguese medium was opened that functioned until the liberation of Goa in 1961. Thereafter, it switched on to English medium under the name of St. Anthony's Institute. Many poor parents who could not financially support their children, sent them to this school (*Souvenir Golden Jubilee, 1928-1978:4-5*).

About 500 students from St. Anthony's Institute graduated in various fields and many of them became

lawyers, teachers and professors in various institutions; another 100 completed technical education observed the Principal. Besides, students did extremely well in co-curricular activities like music, sports, competitions as a result of which they secured good jobs. Students were trained in music, the school had a music band that became very popular and was in demand. As they were good musicians, they were absorbed in Police, Army Bands, they played for different hotels in Goa, and were also invited to play at different State level functions organised by Government of Goa on different occasions like Independence Day, Republic Day, Goa Liberation Day (*Bindu* 1983-84).

SOCIETY OF ST. VINCENT DE PAUL

The Society of St. Vincent de Paul which is an international organisation of Catholic lay people, men and women, who practise Christianity by helping those in need on a person-to-person basis and in a spirit of charity and justice, was founded by Anthony Frederick Ozanam from Milan (*Manual of the Society of St. Vincent de Paul India* 1995:i). Ozanam with his friends began to visit poor

families in Paris whom they distributed bread and meat and firewood (Mascarenhas 1991:21).

The essential features of the society are: regular person-to-person friendly service to those in need, priority of justice over charity, equality of all members and the persons they help and the necessity not only to relieve need but also to remove its causes, so that the needy will be enabled to stand on their own feet without outside help and live a life of dignity as human beings (*Manual of the Society of St. Vincent de Paul India* 1995:38).

The Society of St. Vincent de Paul, which was like a small seed, grew into a large tree spreading all over the world. At present, the Society has 46,650 conferences in 132 countries with nearly one million members (*Annual Report* 1996-97:1). Starting with opening a Leprosy Home in Mumbai in 1885, the Society of St. Vincent de Paul spread to the other parts of India.

The Society has undertaken several self-help and welfare projects that will help the poor to stand on their own feet. These projects are: tailoring and embroidery classes, basic technical training centres, commercial classes, educational schemes, handicraft centres, coir-making and mat-making centres, book-binding centres, small scale agricultural projects, distribution of goats and

cows, knitting of fishing nets, provision of fishing boats, and nets, housing for the homeless, medical clinics, homes for the aged, community weddings and eye and medical camps (*Manual of the Society of St. Vincent de Paul India* 1995:24).

These self-help projects, not only brought about the socio-economic development of the poor, but more importantly they helped restore to the poor a sense of self-respect and human dignity. As the aphorism goes: 'If you give a man a fish, he will eat once, if you teach a man to fish, he will eat for the rest of his life.' This is the philosophy underlying the work of the Society.

In Goa, the first Conference of the Society of St. Vincent de Paul was established in Margao on 7 October 1930. It was known as Conference of the Holy Spirit (*Souvenir Holy Spirit Conference of the Society of St. Vincent de Paul Diamond Jubilee 1930-1990*). A second Conference was established in Rachol Seminary on 31 July 1931 (*Souvenir Conference of St. Joseph, S.S.V.P. Rachol Seminary*). Thereafter, it spread throughout Goa. Most of the projects, activities and programmes undertaken by the conferences are common. The chief objective of these Conferences is to render material help to the disadvantaged students, to the poor and needy, to look after the sick, to

comfort the afflicted, to defend the abandoned, and to inspire the rich and the wealthy to be charitable, generous and compassionate towards the less fortunate brethren (*Minutes of the installation of the Conference of St. Vincent de Paul and of the first meeting of the Executive Committee (Rachol Seminary), 9 August 1931; The Statutes of St. Joseph's Conference, Rachol Seminary:5*). The various welfare projects and programmes undertaken by the Society of St. Vincent de Paul in Goa have been described in chapter 3.

LAR DE SANTA TEREZINHA

Lar de Santa Terezinha (St. Thereza's Home) is another welfare institution founded by Rev. Fr. Maria Jose in 1944, in Margao, South Goa. According to its Director, this Home is meant exclusively for girls, orphans and the abandoned.

It is a pity, says Sr. Cristina, that children born outside of wedlock receive a social stigma and labelled as illegitimate ones. As such, it is difficult to get admission for them in schools.

However, due to untiring efforts of the sisters, the children are sent to various schools in Margao.

The sisters live entirely on donations and on the income generated by them through some home enterprises/business. They run a milk-dairy, a poultry and a piggery. They have also a kitchen garden. The products are used for home consumption and the surplus is sold. The sisters have put up another wing *St. Terezinha Medical Centre, Maternity and Child Welfare* which comprises a hospital and maternity.

ASSOCIAÇÃO de CARIDADE PÃO de SANTO ANTÓNIO

There is in the village of Curtorim a charitable association known as *Associação de Caridade Pão de Santo Antonio* (Charitable Association Bread of St. Anthony), instituted by the residents of Curtorim for the welfare of the needy and poor from the villages of Curtorim and S. Jose de Areal. Its principal objective is to help, permanently or temporarily, the indigents and invalid, confined to their house with monetary aid. Besides, the association defrays funeral expenses of those dying in utter poverty and destitution. The association is

expected to render all possible help to the sick, either by admitting them to a hospital or by requesting a volunteer from the locality to look after the sick.

This Association runs a Albergue (Home for the Aged) with two wings: one for males and the other for females. The inmates do not pay anything, and this has been a great boon for them, where they can spend peacefully the last phase of their earthly journey (*Boletim Oficial do Estado da India* 1939:267-68). A similar *Associação de Caridade Pao de Santo António* (Charitable Association Bread of St. Anthony) is functioning in Siolim, Moira, Salvador do Mundo, Socorro, Corjuem (Aldona) all in Bardez, and Raia in Salcete (*Anuário da Arquidiocese de Goa e Damão para* 1955:47 and 49). In Siolim, this Association is helping the poor and the needy residing within the jurisdiction of the Panchayats of Siolim-Marna and Siolim-Sodiem. Those found in sub-human conditions are given help in cash or in kind (Constitution (Bye-Laws) of the *Associação de Caridade Pao de Santo Antonio* (Charitable Association Bread of St. Anthony) Art.2).

SOCIETY OF PILAR

The Society of the Missionaries of St. Francis Xavier was founded in 1887, and reorganised in 1939. It is popularly known as the Society of Pilar, after the name of the village in which it is situated. This Society adopts a holistic approach; it lays emphasis on the 'whole man,' to save him, to liberate him, and to make the world he lives in a better place. This is the *raison d'être* of the participation of the members in the developmental activities to promote and foster human advancement among the peoples wherever they are working.

The society enjoins on the members the obligation to identify with the lowly and marginalised, and to fight against famine, ignorance, disease and any other social injustices the poor and the needy suffer from. The society is engaged in humanitarian, charitable and educational projects.

The Society of Pilar opened an orphanage in Pilar in 1953 (Vavraddeancho Ixtt (Workers' Friend), 23 and 30 May; 6, 13 and 20 June; and 4 July 1953). This orphanage is today known as Fr. Agnel Bal Niketan. The orphan boys attend classes in Fr. Agnel High School. Besides, they

are trained in different trades that will make them self-reliant and independent, to stand on their own feet.

The Society of Pilar took charge of Sanguem taluka in the New Conquests. In order to bring about the socio-economic development of the village, a school was opened, which has since been gradually upgraded, and it has now attached to it a hostel. It also acquired land that was converted into plots which were distributed to the homeless and landless at a nominal price to build houses (*Souvenir*, 1951-1976:51-55).

At Kurdi village, a night school meant for working people was also opened. Its Principal brought a huge area of about 7,000 square meters under cultivation of sugarcane, coconut and cashew trees, the income therefrom he used to maintain a small boarding he had started for poor children. He opened a trade school which includes carpentry, tailoring, painting, poultry, goat rearing, candle making, music. He also trained the students in agriculture by creating model farms around the school complex. He started an *Association of Mutual Help* to help members in their needs in difficult times (*Ibid.*:58-9).

At Dabal, the majority of the population was engaged in agriculture, some were toddy-tappers while others worked in mines. Seeing the sad plight of the children

who had to travel all the way to Sanvordem to go to school, the Society opened an English medium school. This school caters to the all round development of the students.

The Society has started two farms: one at Colem and the other at Kalem in Sanguem taluka. The entire project came to be known as Pilar Farm which is now termed as *Dudhsagar Krishi Udyog*. The rationale behind this is to bring about socio-economic development of the poor people. Camps and demonstrations for the benefit of the marginal farmers are held. Today, the village farmers are self-sufficient, having experienced socio-economic development. Fr. Inacio Almeida, under whose supervision the farms were run, was conferred with the Best Farmer of the Year 1984 State Award by Government of Goa. He was also awarded *Krishi Samrat Award* for 1986 by Zuari Agro Chemicals.

The Society runs a Social Centre for *gonvlli* tribals of Colem. The activities under this centre are: a Kindergarten, adult classes, courses for the farmers and the first-aid clinic. The Society has also founded a *Centro Social Anjo Custodio* (Social Centre Guardian Angel) with a dispensary (*Centenary of the Foundation* 1887-1987:39 and 58; *Souvenir* 1951-1976:63-64).

CONGREGATION OF THE SISTERS OF THE CROSS

The Congregation of the Sisters of the Cross, whose mission is the service of the poor and the sick, the oppressed and the marginalised (*Rule of Life:6* and *9; Family Annals:52*), opened a branch in Marna, Siolim, in 1963. The Sisters gather poor girls of marriageable age and teach them the 3 Rs, cooking and stitching. They train poor girls in domestic works.

The sisters are also working at *Shanti Avedna Ashram*, in Loutulim, an institution that takes care of the terminally ill cancer patients and help them die in comfort, without pain, and with dignity (See *India's First Hospice Shanti Avedna Ashram*). Funeral expenses are borne by the Ashram since most of them are poor and some are even abandoned by their own kin. Their dedication and commitment have earned for the Ashram two awards, one by the Samrat Club International and the other by Gomant Vidhya Niketan.

CONGREGATION OF THE HANDMAIDS OF CHRIST

The Congregation of the Sisters of St. Alex, founded by Rev. Fr. Herculano Gonsalves in 1934, came to be

known later on as the Congregation of the Handmaids of Christ. The word 'handmaid' summarises the goal of the said Congregation, namely service. The aim of the Congregation is well defined in their Constitution, namely: 'the glory of God through the sanctification of members by sharing in Christ's mission in the world by undertaking apostolic, educational and charitable works such as nursing, care of the orphaned, running creches and shelter homes for women, conducting schools, looking after the aged and the disabled, catechesis, working in the missions, giving Christian education to children, uplift of women in general, particularly the socially and the economically backward, training in handicraft and manual work' (*Revised Constitutions:5*).

The Founder, Fr. H. Gonsalves, had a great consideration for the orphaned and the abandoned children, for whose sake, he founded an orphanage in 1930. Presently, two orphanages are managed by the sisters: St. Alex Orphanage in Calangute and St. Joseph Orphanage in Aquem, Margao. There are about 60 inmates in each of these orphanages. They are trained in domestic and manual work, fields and farm, sewing and handicraft depending upon their aptitude and talents. The orphan children are

given education in the following schools run by the sisters: Little Flower of Jesus High School in Calangute; St. Joseph's High School in Aquem, Margao; St. Thereza's High School in Raia, and Immaculate Heart of Mary High School in Goa-Velha (*In God's Good Time*, 1935-1985:56).

According to Superior General, Sr. Amalia D'Souza, the Congregation runs five homes for the aged in Goa. They are: Mother Mary Haven and St. Joseph's Asylum, both in Calangute; Sacred Heart of Jesus and Mary Asylum, in Aldona; Dr. Raphael Pereira Asylum in Benaulim; and Holy Spirit Home for the Aged, in Moira. They shelter the sick and elderly people who, in some cases, are deserted and abandoned by their own people.

The sisters have opened a Social Centre in Valpoi (1951), Nazareth Home (1974) in Pernem, Daya Mata Niketan (1976) in Mardol, and St. Alex Social Centre (1981) in Calangute. They conduct classes in tailoring and embroidery. From just five girls at the beginning, the number shot up to 30 and above.

Besides working in Goa, the sisters have expanded their activities and works outside Goa, namely, in Diu, Sawantwaddi, Sangorgali, Karikal, Harne, Belgundi, Bangalore and Port Blair, (Andamans). In Karikal they

have a home for the destitute; in Bangalore, they run St. Patrick's Orphanage; in Sangargali, they run a dispensary.

CONGREGATION OF THE FRANCISCAN HOSPITALLERS OF THE IMMACULATE CONCEPTION

Article 6 of the Constitutions of the said Congregation explicitly states that 'the Congregation consecrates itself to the service of men, preferably the more needy, principally in the fields of health, education, assistance to children, youth and the aged and any other pastoral and missionary action.' Furthermore, article 85/1 states: 'The poor should be cherished with special love, giving them the treatment they require, covering their physical, psychological, spiritual and even material needs, seeing Christ Himself in them.' As such, the sisters of this Congregation have been working in homes for the orphans and abandoned children, for the aged, in hospitals, schools, etc. (See *Cronica do Centenario da CONFHIC* Vol.2, 1871-1910:883-888; *Provincial Directory* Art.62/2 and Art.63/1-2; *CONFHIC-INDIA Chronicle* 1886-1986:76, 91, 95, 103 and 108-109).

The Franciscan Hospitaller Sisters run a home for the aged in Old Goa, for men and women, and another one in Benaulim, Salcete. Their approach is a pedagogy of love and hospitality whereby the inmates can preserve their own identity, and also maintain a link with the family in particular, and society in general. The sisters lay stress on making the home into an abode where each inmate can experience and feel that he is loved, respected and appreciated as a person.

A few inmates are bed-ridden, others move about and do some of the household chores. For instance, they clean rice and cut vegetables. Some, who enjoy a good health and are strong enough, take care of their mates.

The sisters are known for educational excellence. They run high schools in Margao, Panjim and Ponda: Presentation Convent School in Margao, Mary Immaculate Girls' High School in Panjim, and St. Mary's High School in Ponda. The sisters seek the all round development of the children under their care.

The sisters have launched themselves into a new venture by opening a home for the mentally retarded children in Caranzalem, Taleigao, which is named as Peace

Haven, with two boarders and seven day-scholars. The chief aim of the Peace Haven is to impart training to the children in self-help skills and vocational skills such as making greeting cards, wrapping papers, paper packets, helping in the kitchen in cutting vegetables, preparing tea, etc.

The sisters and the staff at Peace Haven also seek to rehabilitate the mentally retarded children, to enable them to stand on their own feet, to make them feel and realise that they are part and parcel of society. In this regard, the sisters take the children out for social gatherings, fetes, games so that they can interact with others, particularly with the children. The visits of groups, families, associations, school and college students have helped them to understand the outside world which also belongs to them. The sports and other activities they performed gave them a boost, made them self-confident and even independent. At present there are 27 children.

In a gesture of goodwill and appreciation for the good and selfless work carried out by 'Peace Haven,' the Government of Goa awarded to it 'Certificate of Merit,' (see Appendix 4) on the occasion of the thirtieth Anniversary of Liberation of Goa.

Some of the social welfare projects carried out by the Christian organisations are indicated on the map of Goa (see Appendix 5).

SUMMARY

This chapter described the various activities and projects undertaken by some Christian organisations in Goa. Right from early 17th century till date, welfare services for the upliftment of the poor and the needy have been the hallmark of these Christian organisations. Hospitals and health centres, orphanages and houses of rehabilitation, homes for the aged and asylums, schools and boardings and vocational courses are some of the noteworthy undertakings. The humanitarian feeling of social solidarity thus becomes evident.

The voluntary services carried out by the Christian organisations manifest the spontaneous religious urge with which they showed the concern for the poor and the helpless, being sensitive to the needs of the lowliest and the oppressed. As Kraemer (1960:86) puts it, the Christian

activity 'represents one of the most amazing human phenomena in world history as a whole.'

To this list of Christian organisations, one more is added, namely, *Caritas Goa*, whose role in promoting the welfare of the physically handicapped and of the mentally retarded children will be examined in the next chapter.

* * * *

CHAPTER 5

CARITAS GOA

In this chapter an attempt is made to discuss the developmental activities undertaken by *Caritas Goa*. Its main focus is the historical development of *Caritas Goa* in promoting welfare and upliftment of the physically handicapped and mentally retarded children in Goa. It is based on a study of the office records of this organisation, interviews with its personnel and beneficiaries, and on observation of its functioning. The literature available on this organisation, especially in the form of pamphlets and souvenirs is perused.

Prior to *Caritas Goa*, there existed *Caritas Portuguesa* in Goa. At the instance of D. Fernanda Irens Ferraz Jardim, who was the President of *Caritas Portuguesa* in Portugal, a Diocesan Commission was appointed in the Archdiocese of Goa and Daman, by virtue of order (*Provisao*) No.198, dated 9 October 1954. The Commission consisted of D. Maria Jose Benard Guedes, D. Maria Alexandra Majer Magalhaes Correia, D. Telma

Lourenço and D. Maria Sara Abreu. The *Caritas Portuguesa* worked primarily towards the welfare of the poor and those deprived of the means of subsistence. Though instituted in Portugal by the Civil Portuguese Authorities, with Statutes approved by an order dated 9 May 1946, the *Caritas Portuguesa* was given recognition by the Cardinal Patriarch of Lisbon by his order dated 11 February 1950 (*Anuário da Arquidiocese de Goa e Damão para 1955:33*).

The Commission soon started its work. In her letter to D. Guedes (15 October 1954), D. Fernanda Jardim writes that she intends to send souvenirs/gifts for Christmas, like tinned food stuff — beef, fish, butter, milk, biscuits, chocolates, and a set of crib sent by the children from Lisbon to the children in Goa.

The Archbishop Coadjutor, D. Jose V. Alvernaz, in his letter to D. Fernanda Jardim (15 November 1954), appreciates the work of one lady D. Laura Lobato Majer who, according to him, is very much familiar with the Goan milieu and has worked tirelessly for the betterment of the poor and the needy there. In the same letter he mentions that he has handed over personally biscuits to the children of the creche, to the women from the homes

of the aged in Panjim and in Mapusa, to the women from the mental hospital and the leprosarium. He adds that he distributed cigarettes to the aged gents from the institutions mentioned above.

In another letter to D. Fernanda Jardim (5 January 1955), the Archbishop Coadjutor, D. Jose Vieira Alvernaz acknowledges the receipt of the following Christmas gifts:

- Lar de Santa Terezinha de Margao
(Home of St. Thereza, Margao) 2 milk tins
- Dispensario de Santa Inez (Dispensary
of St. Inez) 2 milk tins
- Dispensario de Corlim (Dispensary
of Corlim) 2 milk tins
- Enviadas para Damao (sent to Daman) 8 milk tins
- Dispensario de Caranzalem (Dispensary
of Caranzalem) 2 milk tins
- Sopa dos pobres de Panjim (Broth
of the poor, Panjim) 2 milk tins
- Creche 2 milk tins

In a similar gesture, the Patriarch of Lisbon sent to the Archbishop of Goa bottles of honey, fruit tins, tins of condensed milk, packets of coffee powder and of coffee grains, and bags of rice and sugar (see Letter of Patriarch of Lisbon addressed to Archbishop of Goa, dated 17

August 1955). Similarly, in her letter (19 October 1955), Fernanda Jardim informs the Patriarch that a consignment of 35 tonnes has been sent to Goa by ship 'Moçamedes,' there being altogether 174 boxes, out of which 55 were meant to the Patriarch for distribution.

Patriarch D. Jose V. Alvernaz found it necessary to reorganize the Diocesan Commission of *Caritas Portuguesa* in Goa. Hence, he constituted a new Commission through *portaria* (appointment order) dated 25 February 1961, consisting of D. Yvette Alvares Colaço, as the President, and D. Maria da Soledade Marques Coelho, Melle Françoise Arrouzet, D. Ester Mascarenhas e Quadros and D. Maria da Graça Albuquerque Dias as members.

Rev. Fr. Joaquim Ferreira da Silva, S.J., was appointed the Spiritual Advisor of the Commission. This Commission was reconstituted on 3 January 1962, with the following:-

Msgr. Dr. Raul Nicolau Gonsalves, as the President, and Fr. Gilberto Jose Salvador Ribeiro and,

Fr. Alberto Caetano Santa Ana Pompeia Luis as members (see *portaria* (appointment order) No.2-62, dated 3 January 1962).

In compliance with the instructions from *Caritas India*, the Apostolic Administrator, Msgr. Raul N.

Gonsalves registered *Caritas Goa* with the Government of Goa in 1971 (see Appendix 6). This was duly communicated to His Eminence Lawrence Cardinal Picachy, the then President of Catholic Bishops' Conference of India (CBCI) (see *Letter* No.CP/1081/76, dated 30 October 1976).

The first Director of *Caritas Goa* to be appointed by the Apostolic Administrator, D. Francisco da Piedade Rebello was Rev. Fr. Cyril Pascoal Pereira, from the Society of St. Francis Xavier, Pilar, who took charge of the Office on 20 August 1969. He relinquished the post of Director of *Caritas Goa* in August 1979, when a new Director was appointed by the Archbishop-Patriarch, Msgr. Raul N. Gonsalves through his *portaria* (appointment order) CP-P/119/79, dated 1 August 1979, in the person of Msgr. Alberto Caetano Santana Pompeia Lourdes Luis who earlier in 1962 was a member of the Commission of *Caritas Goa*.

OBJECTIVES

Caritas Goa is an institution of the Archdiocese of Goa. It is registered under the Societies Registration Act,

1860. Its main aim is to alleviate human misery and suffering prevalent in our society, and to bring about betterment and welfare of the poor and the needy. Its objectives as spelt out in its Memorandum of Association are:

1. To perform works of charity: social, moral, spiritual and corporal.
2. To distribute gift supplies of all types, donated by charitable organisations abroad and in India, to the poor and needy irrespective of race, caste or creed. The distribution of all such supplies shall be done only through bonafide social welfare and charitable organisations and Church institutions.
3. To coordinate charitable work of the various Catholic social welfare and charitable agencies, without infringing their autonomy.
4. To promote schemes and projects designed to meet not only specific, immediate needs but also achieve long-term benefits.
5. To seek material aid and finance for the care of the poor, the sick, the destitute, aged or those crippled or handicapped; for family and child welfare programmes; for community development projects;

for helping to provide or improve facilities, means and methods of farming, to assist educational, technical institutions and programmes which will ensure spread of literacy and knowledge and produce technicians.

6. To seek and dispense material and financial assistance to poor victims of sudden and unforeseen, natural or man made disasters such as famine, floods, hurricanes, fires, wars, disease and pestilence, etc.
7. To launch campaigns towards elimination of poverty and disease by requesting aid in cash and kind from within the country, to the maximum extent possible, so that the burden of caring for the poor does not depend solely on foreign aid.
8. To study, promote, advance and protect the interest of the poor and needy throughout Goa, etc.
9. To promote among the peoples of all castes and creed a spirit of national pride and civic sense by not only associating with all such activities as will help to induce such a spirit but also by initiating such activities.
10. To channelise the energies of our people towards constructive national work and consistent social, educational, cultural and charitable activity.

11. To assist in formulating and promoting policies aimed at bringing relief and succour to the needy and to collaborate and cooperate with governmental and other local agencies and similar organisations in this country and abroad for the furtherance of the said objectives.
12. To take such steps for the fulfilment of the above objectives as may be necessary from time to time, in particular, collection and expenditure of funds, organising publicity, holding meetings, conferences, seminars, fetes, charity shows and exhibitions, etc., sending representations, deputations, memoranda and exchanging delegations, etc.
13. To contribute to any charitable purpose as *Caritas Goa* may think it fit.

The *Caritas Goa* has its headquarters at *Paço Patriarcal* (Archbishop's Palace), Panjim. However, the *Caritas Goa* Complex is located at Bainguinim in Old Goa. This Complex comprises St. Francis Xavier's Training-cum-Production Centre and St. Xavier's Academy, both located on the same campus, wherein the handicapped children, the deaf, the blind, the orthopaedically handicapped, brain damaged, learning disabled and mentally retarded children are looked after and rehabilitated.

The *Caritas Goa*, in a short span of time, gained wide popularity and acceptance on account of its multifarious projects that proved to be beneficial to the large sections of the people. These multi-dimensional projects will be dealt with in the following pages.

At the national level there is *Caritas India* which is the official national organisation directly under the control of the Catholic Bishops' Conference of India (CBCI) for social work and social action. With its headquarters in New Delhi, *Caritas India* has been functioning since 1 October 1962, rendering succour and service to the poor and the downtrodden, without distinction of religion, region, caste and colour. It has espoused the cause of the poor, of building up a new and just social order wherein the poor, the oppressed and the marginalised will experience freedom, dignity, self-respect, status and a better living (*Caritas India Bulletin* 1986-87:i-ii).

The Creed of *Caritas India* (*Renew the Face of the Earth* 1994), summarises its vision and thrust as follows:

Caritas India believes
 that people, irrespective of caste,
 class, creed and ethnicity
 can be empowered to build
 themselves up, inspite of

being considered and treated by others
as weak and marginalised;
through a process of
awakening critical consciousness,
promoting human dignity, and
motivating collective action;
in order that
people, especially the marginalised
would eventually transform themselves,
the community and the society at large,
into a place where
justice, human dignity,
peace, equality and cooperation,
prevail as a creative force
for the development of the people.

The vision of *Caritas India* is couched in the following words: 'to form a just society based on Gospel values of cooperation, participation, sharing, mutual concern and equality, with a clear option for the oppressed and the downtrodden and belief in and respect for the intrinsic worth of the human person' (*Caritas India*, Brochure nd).

CARITAS INDIA AND ITS THRUST

The thrust of *Caritas India* is geared:

1. to create and promote awareness of the people's rights and responsibilities;
2. to ensure people's cooperation, organisation, empowerment and action;
3. to take side of the underprivileged and oppressed section of society;
4. to form and train local people to be the agents of their own development;
5. to foster the development of women, children and other weaker sections, and
6. to attain self-reliance, and to work out for themselves and for others a better future befitting their own human dignity and destiny.

Caritas India is operating through 126 Dioceses within the country. It is affiliated to *Caritas Internationalis* with headquarters in Rome, which has a membership of 118 countries from five continents (*Caritas India*, Brochure nd).

Caritas India stresses on the organisation of the poor through non-formal education so that they can analyse their own situation and take some remedial action. Thus,

the poor and the marginalised become the subject and agent of their own development and authors of their own history in the search for a just social order (*Caritas Annual Report* 1992-93:3).

In its effort to help the poor and the marginalised, *Caritas India* heavily relies on the animation process particularly at the grassroots level. The animators are expected to play an important role in bringing about social transformation. They organise the poor into a force to reckon with; they try to be empathetic with them; they set a vision of a society characterised by justice, love and peace; they become a part and parcel of the community by living, enjoying, suffering and sacrificing with them. Once the poor have become aware of the several handicaps and injustices they go through, and also of a new hope for a better future, they come together, they develop a collective consciousness, and then the actions follow (Ibid.:4-5).

Annually, *Caritas India* launches a *Campaign against Hunger and Disease*. The rationale behind this is to educate people at large on the problems of hunger and disease and, to appeal to the people, once they are aware of them, to offer generously their service and mite towards the eradication of these problems. *Caritas India* also

launched a special campaign on street children in 1992, in which school going children, in particular, and people in general, were involved (Ibid.:14 and 20).

Among the national projects undertaken by *Caritas India*, mention may be made of Poultry Training Demonstration Service; Education Programme for Tribals; Non-Formal Education for Tribals, Development Programme for Women; Financial Assistance to Orthopaedically Handicapped; Self-Employment Programme; Drinking Water for the Mentally Retarded, Water Supply Scheme for the Orphanage; Training of Girls for Self-Employment; Animation Programme for Fish Workers; Setting up a Legal Aid Cell; Community Development Programme; Vocational Training Centre; Campaign against Alcoholism and Drug Addiction; Furniture and Bore Well for Home for the Aged; Construction of Community Centre; Sanitation Facilities for Children's Home; Skills Training for Blind Men; Training of Youth Leaders, Development Programme for Harijan Community; Adult Education Programme; Tailoring Training-cum-Production Unit; Vocational Institute for Slum Dwellers; Seminar for the Youth on evils of Drugs, Alcohol and AIDS, etc. (Ibid.:44-60).

Caritas India runs an Emergency Department whose main task is to provide assistance to the victims of natural

and man-made disasters. In such cases, assistance is provided through relief measures or rehabilitation projects. Relief measures comprise food, clothing, utensils, temporary shelter, medicines, etc. Under rehabilitation, funds have been provided for agricultural development, to dig wells, purchase seeds, fertilizers, land reclamation, desalination of land, etc. Funds have also been provided for other environmental based long term development programmes (Ibid.:63-64).

Maharashtra is an earthquake prone State. On September 30 1993, in the early hours of morning, an earthquake measuring 6.4 on the Richter Scale struck Latur and Osmanabad Districts, causing untold misery and loss to life and property. Over 10,000 people died, more than 80 villages destroyed, and 1,80,000 houses damaged rendering over 65,000 people homeless. This gross calamity evoked pity and prompt aid from within and abroad as well. *Caritas India* rose to the occasion and volunteered to provide relief to the victims of the earthquake. In fact, the Government of Maharashtra entrusted *Caritas India* with the task of reconstructing two villages, namely, Nadi Hattarga and Talni. Later on, two more villages, Talni Tanda and Nandurga Tanda in Latur

District, were also assigned to build earthquake resistant houses, 14 km. of roads with necessary water supply, storage and distribution, sewage disposal systems, community facilities like schools, health centre, Panchayat Office, etc. (*Renew the Face of the Earth* 1994).

A team of seven members of the Emergency Department of *Caritas India*, posted themselves in the earthquake hit villages, began to visit each and every family, listening to their woes and empathising with them, and thus were able to form groups of women, young girls, children, young boys and adults. They placed before the villagers the housing plan for their suggestions which were incorporated in the building plan. While carrying out the relief operation, *Caritas India* set before the people a vision: 'build people through building homes, build homes through building houses' (Ibid.).

The total cost of constructing earthquake-proof houses in the four villages was estimated to be 150 million rupees. *Caritas India*, through its appeals, netted in about 23 million rupees from India. The remaining amount poured in generously from the partners of *Caritas* across the world. In all, 1,100 earthquake resistant houses were built in record time: 410 in Nadihattarga; 556 in Talni, 93 in Talni Tanda and 50 in Nandurga Tanda (Ibid.).

We shall turn back to *Caritas Goa*, and attempt to describe some of its important projects.

I. **ST. FRANCIS XAVIER'S TRAINING-CUM-PRODUCTION CENTRE**

As described in chapter 4, for centuries there existed in Goa several institutions, namely, hospitals, asylums, homes for the aged, homes for rehabilitation, etc., engaged in social welfare work. Being conscious of her social responsibility the Church in Goa has launched new welfare schemes and programmes. Thus, a project to train and help the handicapped from Goa was envisaged. This project, known as 'Training-cum-Production Centre for the Handicapped,' situated in the village of Bainguinim in Old Goa, was inaugurated in October 1978. Since the Church Authorities intended to establish this Centre as a permanent memorial of the 13th Exposition of the Sacred Relics of St. Francis Xavier held in 1974-1975, it was named as 'St. Francis Xavier's Training-cum-Production Centre.'

The choice of such a project was not arbitrary. The *Caritas Goa* conducted a study of the needs of Goan society in various areas. This study revealed that, while

most of the social needs were being met to some extent, nothing was being done with regard to the handicapped. Thus, *Caritas Goa* came to espouse the cause of the handicapped in Goa. The centre for the handicapped was the first of its kind in Goa, and the only vocational rehabilitation centre where training is imparted to the disabled and employment provided to them.

The main objective of the Centre is to render assistance to those who are unable to help themselves unaided. This is achieved by imparting training in various trades to the physically handicapped boys and girls of poor and rural families between the ages of 12 and 35 years. The various trades they are taught include printing technology, tailoring-embroidery, candle making, carpentry, metal work, fiber work, cane work, coir work, baking and confectionery, welding, piggery, poultry, dairy farming and kitchen gardening. The training period, on an average, does not exceed three years; and since the trainees belong to the indigent section of population, they are provided training, board and lodge, free of cost. On completion of their training, they are expected to secure gainful employment in some workshops or to open their own workshops. Some of them are recruited for jobs at the Centre itself. *Caritas Goa* also gifts to every disabled

person the necessary equipment to carry on remunerative work in their own homes. Thus, with the vocational training they receive, the disabled are empowered to work independently in order to earn their livelihood.

Rehabilitation, as envisaged by *Caritas Goa*, is a complex and cumbersome process. It involves a chain of activities, namely, detection, diagnosis and intervention, medical care and treatment, counselling, training in self-care, provision of technical and mobility aids and other gadgets, a specialised educational programme and finally vocational training. However, the task of *Caritas Goa* does not end with the vocational training. It also undertakes the follow up (*A Peep Into... Booklet* nd).

The Centre has set up a number of workshops in its campus. Each workshop is well equipped and functions under the supervision of a qualified instructor who, with the help of an assistant, imparts training to the inmates. These workshops provide them with the practical technical know-how. The training imparted to them is same as the one given to others under normal circumstances. The instructors adopt both English and Konkani media of instruction to facilitate the learning process. This bilingual approach facilitates the learners to secure gainful employment in urban as well as in rural settings (*Ibid.*).

It is often seen that the disabled and the disadvantaged are often isolated and alienated from the community they belong to. Children with physical impairments and mental disabilities are prevented from leading a normal life. They suffer more from social rejection than from their own limitations. Considering this, the efforts made by *Caritas Goa* to put the disabled back in the mainstream of their own community are indeed remarkable. Let us now deal with the various trades introduced by *Caritas Goa* to enable the disabled to form the mainstream of social life.

1. **Welding Workshop**

This was started in 1980-81 with six handicapped persons on the rolls. The orthopaedically handicapped men are engaged in this welding workshop. It is surprising and also interesting to see them working even with calipers and crutches, on drilling machine, the pipe bending machine, the grinder, the three phase welding machine, etc. Several articles, like grills, gates, decorative stands for flower-pots, metal furniture like cupboards, tables, chairs, etc., are manufactured in this workshop.

As for the intake, a ratio of 1 instructor for 10 students at the maximum is maintained as per international standards. Generally six to seven students are admitted. All those trained are absorbed by the Centre as assistants. Since the infrastructure involved is very expensive and cost intensive, none of the trainees could put up his own workshop. All the necessary furniture items for the Centre, Academy, hostel and park for the handicapped children are manufactured at the workshop, and no outside orders are accepted.

2. **Cane Work**

Caning is another trade that the physically handicapped are taught since 1983-84. Even the amputees can acquire the necessary skill with great ease. There is demand for caning work and the contract works are increasing annually. Besides, one can start this trade in one's own place without requiring any sophisticated tools. Those trained in cane work can also repair chairs with cane-seats as itinerant cane-workers.

According to the Director of the Centre, one wheel-chair bound person is doing full-time on his own and is now earning a satisfactory livelihood. For

the visually impaired, cane work offers good opportunity for domestic employment. They learn it by touch. For a creative person, this skill can be applied to make a variety of artistic objects. Besides chair caning, they make bags and hangers which are then sold in the market.

3. **Carpentry Workshop**

In some cases a disability turns out to be an advantage for the handicapped. This is demonstrated in the case of carpentry workshop started in 1980-81. Here a deformed limb even proved to be an asset as those with such limbs could easily squat on the ground and remain for long in this position — an uncomfortable position for those with normal limbs! That bodily physical deformities are not a serious limitation provided that after studying each individual case a person is offered suitable training for a trade or placement, is proved by carpentry workshop, where the disabled make cupboards, dressing tables, beds, chairs, room furniture, etc.

The workshop is well equipped and the Centre follows the curriculum of National Open School (NOS): basic carpentry, advanced furniture and cabinet making; and batches of students appear for

All India Exam every year. Since carpentry, unlike cane-work, involves heavy investment, those who are trained in this field are unable to start their own carpentry shops. Therefore, on completion of their course, some of them are employed by the Centre while others seek employment elsewhere.

4. **Tailoring Workshop**

Started in 1982-83, the Tailoring Workshop teaches the handicapped the art of drafting and cutting garments. This trade is learnt quite fast and easily and the trainees operate the sewing machine without much difficulty. On completion of their training, they can go for self-employment or seek employment in tailoring shops. *Caritas Goa* encourages self-employment, and it provides sewing machines, free of cost to the deserving cases. The deserving cases are those who do not have the means to purchase sewing machines or other tools. They are required to produce the poverty certificate issued either by the Parish Priest of the Village or the Sarpanch of the respective Village Panchayat.

The Tailoring Workshop follows the syllabus prescribed by National Open School, and about 20 trainees appear for the All India Exam conducted by

the School. About 10 sewing machines for a batch of 15 are available. There are separate courses for ladies and gents tailoring. While there is no compulsion, trainees normally specialise in one area. Since there is a great demand for good tailors in Goa, the trainees can start their own shop or work at home.

5. **Stenography**

It is encouraging to note that some handicapped boys and girls have successfully learnt typing, a course that was started six years back. A few of them are self-employed now.

6. **Candle-Making Workshop**

Started in 1982-83, the Candle Making Workshop has proved to be a great boon to the deaf and mildly retarded adolescents. With normal moulds being used, the process is simple and less cumbersome. A variety of candles, including the decorated frosted candles, are being made, and there is good demand for them. During Christmas, Easter and Diwali times, the demand is greater. The Candle-Making Workshop is supervised by a trained sister.

7. **Printing Press**

The Centre runs a printing press where the physically and even orthopaedically disabled boys and girls are given training in various skills. They are taught composing, printing, book binding, envelope making, etc. The press is installed with highly mechanised equipment, and the handicapped do the work as efficiently as any normal person. Orders are taken for printing, ruling and book binding. Greeting cards for all occasions are printed and marketed throughout Goa. The trained handicapped get employment in the press.

8. **Bakery**

In 1980-81, a bakery with modern equipment was set up at the Centre. Currently about 30 handicapped persons are being trained in the art of confectionery. Bread, buns, cakes and biscuits are produced and marketed in major cities of Goa. Orders are also undertaken for special occasions, and the sales are higher during Christmas time. The daily requirements for the residential inmates are also produced in the bakery.

9. Poultry

Since the mentally retarded are not in a position to learn skills of a higher level, they are taught simple vocational skills. They are at the low level of functioning, and hence, are given minimal work training like packaging, sorting, some rudimentary academic knowledge, and social abilities meant to interact so as to be able to enjoy recreation with others. For this reason *Caritas Goa* has started the poultry, dairy farming and piggery units. These units involve simple tasks of putting the feed and water for the birds, which job the mentally retarded enjoy doing. They are taught to keep the sheds ready to receive the new batches of broilers and pullets, and to take care of them like, brooding, feeding, vaccinating, etc. There is a good demand for eggs, broilers, milk, etc. in the market. The handicapped are, thus, acquiring knowledge in scientific methods of dairy farming and animal husbandry. However, this is not so viable due to the high risk and losses involved.

The thrust behind all these trades taught at the Centre is to enable the handicapped to become useful and productive members of society, and to join the

mainstream of social life. Through this training, they can become self-reliant and independent and earn their own livelihood. The deserving are given financial aid with which they can set an independent enterprise; or they are given the necessary tools and apparatuses to start their own business. The Centre also tries to get employment/job placement for them. Thus, the *Caritas Goa* sees not only to the vocational training which is imparted to develop job skills, but also to the vocational placement by providing jobs.

Examining the Child

Caritas Goa takes special care at the time of admission of the handicapped children. It adopts a scientific procedure for admission. The child has to be accompanied by his/her parents. The family history is noted down. This makes it easy to establish whether the condition is due to genetic factors or due to mutation. Neonatal illnesses, problems in infancy, immunisations, and other relevant details are recorded. Along with the parents the child is then taken round the complex so that he/she can observe other children with similar disabilities. This way the child is not only made to feel at home but also

to get attracted to, and interested in, the diverse activities of the Centre.

The child is clinically examined by a physician. He/she is subjected to various tests to assess the exact nature and extent of disability. For instance, deaf children are examined by an audiologist who, with the help of a pure-tone audiogram, is in a position to detect the degree of hearing loss. This test also helps to decide on the suitability of the approach to be adopted in the case of deaf children so as to have the desired results.

Besides, a handicapped child is also examined by a clinical psychologist, not only to check the mental age but also to assess the abilities, strengths and weaknesses in the learning process. The psychologist also tries to assess social maturity, adaptive behaviour, perceptual difficulties, visiomotor disorders, learning problems, language delay, aptitude, etc. The child is also taken to an orthopedic specialist for a neurological examination to check the reflexes, delayed balance reactions, abnormal muscle tone, early contractions, etc. In brief, children are assessed on a series of tests, especially designed to analyse their abilities and difficulties in cognitive and learning fields.

II. PROSTHETIC-ORTHOTIC CENTRE

Caritas Goa, in an attempt to satisfy the medical needs of the orthopaedically disabled, founded a Prosthetic and Orthotic Centre. Since such a facility did not exist in Goa, those suffering from locomotor disabilities lived in pitiful conditions, and went through anguish, pain and misery in order to procure artificial limbs, aids and appliances for better functional mobility.

The Prosthetic and Orthotic Centre, officially known as Christ the King Artificial Limbs (Prosthetic and Orthotic) Centre, was opened on 28 October 1978, and housed at Santa Inez in Panjim. It was later shifted to Old Goa, where it is housed along with other units of *Caritas Goa*. This Centre is the only one of its kind in Goa, and it is a pioneering organisation in the manufacture of artificial limbs and mobility aids in the State. Calipers, crutches, wheelchairs, surgical footwear, wedges, etc., are manufactured at the Centre. Orthopaedically disabled children undergoing surgery as well as the general public are provided with the necessary mobility aids, and free of cost, in deserving cases. Professional and trained staff are engaged at the Centre, who keep themselves abreast of the technological advances in the field. The Centre is

registered with the Directorate of Industries and Mines, Government of Goa, as a small scale industry.

III. PHYSIOTHERAPY UNIT

As part of the follow-up work on the patients who underwent surgery at the Centre, it was found that these patients, before they could be provided with artificial limbs, required post-operation exercises through physiotherapy. Thus, to the Prosthetic and Orthotic Centre a Physiotherapy Unit was added in March 1982.

The physiotherapy wing is staffed with qualified therapists under the charge and supervision of an orthopaedic surgeon. It is equipped with up-to-date gadgets. It provides various treatments such as short wave diathermy, paraffin wax bath, infrafill rays, stimulator, traction, shoulder wheel, skates, quadriceps, bicycle exercises, pulleys, constarotary machine and grip developer. The services of the unit are extended to the general public too.

IV. OCCUPATIONAL THERAPY

Caritas Goa also runs a well equipped Occupational Therapy Unit. This unit devises the necessary adaptations to meet the individual requirements of each patient. A vast number of brain damaged children and adults have been helped through this innovative service.

V. AUDIOLOGY AND SPEECH THERAPY

Hearing impaired children are assessed by an audiologist in a purpose built unit in Old Goa, run by *Caritas Goa*. Deaf children are provided with portable hearing aids. They receive speech training on the visi-pitch speech monitor by the expert speech therapist.

VI. ST. XAVIER'S ACADEMY

The Education Commission (1964-66) paid serious attention to the education of handicapped children. It has emphasised that to the handicapped education is important not only on humanitarian grounds, but also on grounds of utility, i.e. to make him/her into a useful citizen.

According to the Commission, the primary task of education is to prepare a handicapped child for adjustment to a socio-cultural environment which is enjoyed and experienced by the normal children. Thus, the education of handicapped children was expected to form an integral part of the general educational system, though there were differences in methodology (*Report of the Education Commission* [1964-66] GOI.1966: 123).

Similarly, the National Policy on Education-1986 (NPE-1986), after acknowledging that 'education is a unique investment in the present and the future,' laid special emphasis on the education of the handicapped. It stated: 'The objective should be to integrate the physically and mentally handicapped with the general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence.' Towards this end, the Policy proposed some significant measures:

1. Wherever it is feasible, the education of children with motor handicaps and other mild handicaps will be common with that of others.
2. Special school with hostels will be provided, as far as possible at district headquarters, for the severely handicapped children.

3. Adequate arrangements will be made to give vocational training to the disabled.
4. Teachers' training programmes will be reoriented, in particular for teachers of primary classes, to deal with the special difficulties of the handicapped children; and
5. Voluntary effort for the education of the disabled, will be encouraged in every possible manner (*National Policy on Education* 1986, GOI.1986:4.9).

Although the New Education Policy lays great emphasis on the education of children suffering from visual, speech and mental handicaps and the orthopaedically handicapped, very little has been achieved. Most handicapped children had nowhere to go, while some of them were quite gifted, they could not go to school because of social pressures, and the doors of most of the schools are closed for such children.

While no other social organisation came forward to take care of the education of the disabled children, *Caritas Goa* took up the responsibility of starting a school exclusively meant for the disabled. This school, known as St. Xavier's Academy, began in June 1984, with a batch of six children, all orthopaedically disabled. Like any other school, the Academy runs right from pre-primary to

High School and of late, even the Higher Secondary School named as St. Luis Faculty of Higher Education, started in 1997.

The Academy offers special education conforming to international standards and pedagogical methods. The classrooms are suitably installed with amplification systems, group hearing aid systems, induction loop and even Computer Aided Education (CAE). Besides, paramedical services of audiometry and speech therapy, physiotherapy, occupational therapy and clinical testing are also made available.

The deaf and dumb children are admitted much earlier than the prescribed age limit, as language development takes place at a much younger age. The classroom for these children is equipped with a group hearing aid. The children are also provided with a portable pocket hearing aid. The speech therapist gives individual attention to each child. Through some activities their speech is stimulated to facilitate oral communication.

At the Academy classes are held in the morning and vocational training is provided in the afternoon. The retarded children are taught to be independent at least in their personal needs, i.e., they are trained to brush their

teeth, wash their mouths, eat food on their own, go to the toilet, etc.

The IQ of the mentally retarded children varies from 40 to 70. In Std.X the results have been very good, with students securing distinctions and even honours. This was stated by the Principal, Ms. M. Mendonsa. Students have also performed well in co-curricular activities. They have participated in National as well as International Olympics. They were sent to the United States of America for International Olympics where one student, Master Anthony Coloço won a gold medal in 1994.

Today the Academy has earned government recognition as a Special School catering to the academic needs of all categories of disabled children. Besides, *Caritas Goa* was conferred upon the National Award by Government of India in public recognition of its valuable services in the field of Child Welfare (see Appendix 7). According to the Principal, the handicapped children are on par with normal students for the same curriculum and text books are in force. 'We have been able to integrate six deaf students into normal school,' she claimed.

SUMMARY

In this chapter the various projects and programmes undertaken by *Caritas Goa* in favour of the physically handicapped and the mentally retarded have been described. The handicapped children, besides care and attention, receive academic knowledge and job skills. The *Caritas Goa* attempts to rehabilitate them through a comprehensive training in various trades that can secure them gainful employment, and enable them to become self-reliant and also to reach an optimum level of mental, physical and social functioning.

The projects and activities of *Caritas Goa* are a concrete and tangible expression of service to people, particularly the poor and the needy of Goa. These projects and programmes described above will now be evaluated and assessed in the next chapter.

* * * *

C H A P T E R 6

CARITAS GOA: AN EVALUATION

In the previous chapter, an attempt was made to provide an account of *Caritas Goa* and its various programmes. It described the role of *Caritas Goa* in promoting social welfare particularly of the physically handicapped and mentally retarded children in Goa, besides that of the poor and the needy. This chapter deals with the evaluation of the programmes and activities undertaken by *Caritas Goa*.

For the purpose of evaluation a questionnaire based on the objectives of *Caritas Goa* was framed. This questionnaire was mailed to 100 selectively chosen individuals* who are associated with the functioning of this organisation. The chief aim was to understand the social perception about the activities of *Caritas Goa*. Among others we wanted to know (a) How do people perceive the advantages of the said institution? (b) Have the benefits of this institution gone to that sector of people for whom it was originally meant? and (c) Has the institution achieved the goals it had initially set for itself?

* The number 100 under reference is not contemplated as a 'sample size', and it does not connote a 'sample' as such.

A significantly large number (70) of the respondents* returned the duly completed questionnaires. Their responses, as analysed and interpreted, are presented in the following pages.

As pointed out in chapter 5, *Caritas Goa* is running a full-fledged high school which is known as St. Xavier's Academy. To provide vertical mobility to the students, it also runs St. Luis Faculty of Higher Education at *Caritas Goa* Complex in Old Goa. Both the sections admit physically handicapped and mentally retarded children, and also offer them hostel accommodation.

The respondents asserted that the physically handicapped and mentally retarded children who otherwise would have remained at home without much help, have benefited from the school as well as from the vocational courses such as bakery, printing, binding, carpentry, welding, etc. According to them, the hostel accommodation itself was a plus point that enabled the students to become independent, efficient and sociable, and to experience love, care, companionship and education of sorts. The physically disabled have learnt to accept their deficiencies and to cope with others.

* The respondents who number 70 in total include the Director and Staff of *Caritas Goa*, and the Officials of the Directorate of Social Welfare.

Certificate Courses

The handicapped, besides their school education, are being trained in different trades by running different certificate courses which are recognised by the Central and State Governments and the National Open School (N.O.S.). This assumes particular significance since *Caritas Goa* is the only institution in Goa to conduct such certificate courses. These courses not only provide necessary impetus, but also act as catalysts in refreshing and updating knowledge and advanced information.

The respondents expressed that the certificate courses conducted by *Caritas Goa* were useful for the purpose of employment/self-employment. This becomes evident in the light of the terminology used by them, namely, that these courses have 'bread and butter' value; they enable the trainees to stand 'on their own feet' providing them with 'self-sustenance.' Since it is difficult to get clerical jobs, these courses stand a better chance and are in greater demand. They equip them to set up their own small scale trade. They also qualify them to compete for jobs in the public as well as in private sectors. Besides technical proficiency, these courses exercised a psychological bearing on the beneficiaries who felt a sense of

confidence, worth and achievement. Thus, the quality of their life was enhanced, stated the respondents.

On completion of their training, some of the handicapped are employed by *Caritas Goa*, while some seek employment in other institutions, a few start their own workshop/business. *Caritas Goa* gifts to the disabled the required equipments and appliances to make their living.

It was also observed by the respondents that *Caritas Goa* provided vocational training for village girls/women in tailoring, embroidery, flower making and home sciences; they were also trained to make eatables like pickles, papads, sweets, etc., which are then sold in the market. This way, they could generate some income, earn their own livelihood, and provide for their families. At the initial stage *Caritas Goa* provided them with finance to buy the raw materials. They also noted that the handicapped were given employment in the institutions under the supervision of *Caritas Goa*.

Aid

In order to help the physically handicapped and mentally retarded to become independent and productive, the respondents admitted that *Caritas Goa* went out of its

way to rehabilitate them. For the orthopaedically handicapped crutches, walkers, calipers, wheelchairs and artificial limbs were given free; for the hearing impaired, a set of hearing aid was distributed; physically disabled children requiring surgery were sponsored; subsidies and loans were disbursed to procure tools and implements; financial assistance for house repairs, for upkeep and food supply to homes for the aged and orphanages was also provided. Interest free or nominal rate loans and other incentives were granted to start small scale business. At the time of natural calamities and other crises, be it at the State level or at the national level, respondents pointed out that *Caritas Goa* rendered timely help and assistance. Further, they observed that *Caritas Goa* financed training programmes and welfare projects of other institutions and centres. Families caught in debt traps were given timely monetary aid.

Promotion of Human Rights

In its efforts to rehabilitate the physically handicapped and the mentally retarded children in particular, and the poor and needy in general, through education, vocational training and job placements, *Caritas Goa*, it must be said, has upheld human dignity and has

defended human rights of all sections of the people, specially of the above mentioned human subjects.

One of the aspects of human welfare is to seek to promote people's rights, particularly of the marginalised and oppressed. To the question whether *Caritas Goa* has been instrumental in promoting and safeguarding human rights, the respondents were of the view that 'its record in promoting people's rights has been positive.' The respondents expressed that *Caritas Goa* in collaboration with the Diocesan Service Centre for Social Action had espoused the cause of people's rights. To substantiate their claim, they cited the main issues wherein its involvement was very much visible. The issues were Anti-Pollution Campaign against Zuari Agro-chemicals, Anti-Meta Strips, Konkani Language Agitation, Konkani Railway Re-alignment, Nylon 6,6, Ramponkars issue. These issues were treated in chapter 3. Besides, *Caritas Goa* has created awareness through seminars and workshops with regard to the harmful effects of tourism, free port on culture, environment and economy. It has trained animators who are working in some villages with the task of training people to secure/attain their rights. It has also launched several campaigns to eliminate poverty and diseases.

The respondents have also identified the role of *Caritas Goa* in leading people's movements. It has conscientised them to participate in social movements when people's rights are threatened or violated. Through the services of a social worker (MSW) and of an advocate, *Caritas Goa* fought for people's rights. However, a few opined that, 'more intensive work in this field is required.'

Related to the issue of human rights is the problem of empowering the weaker sections. Thus the respondents were asked if *Caritas Goa* has been able to ensure empowerment and development of weaker sections. They replied in the affirmative. For instance, one respondent stated that 'any effort done for assisting the disadvantaged section of society must be construed as contribution towards empowerment and development of weaker sections.' There is great awareness among the respondents that *Caritas Goa*, through its projects, has been instrumental in ensuring empowerment* of the marginalised.

In their attempt to be specific and to the point, the respondents singled out the ways and means employed by *Caritas Goa* to this effect.

1. Vocational courses for disabled and poor who, on completion of training, either started their own trade or began to work for others. Besides teaching, the

* The term 'empowerment', as used here, has no political connotation.

usual subjects for making them literates, the handicapped children were given the knowledge of, and training in, some useful trades.

2. Financial assistance/granting loans to set up trades, and particularly in times of need, disasters and calamities.
3. Freeships/scholarships to poor students to pursue higher studies/technical courses, school drop-outs trained in trades and self-help projects.
4. Sheltered employment in the institutions run by *Caritas Goa*.
5. Special protection to, and rehabilitation of, unwed mothers by giving them a trade and self-confidence, and adoption placement for their babies.
6. Special care of the mentally retarded children, and training given to the handicapped to be self-reliant and to make them self-employed.
7. Distribution of consumable commodities, clothes, and donations for medical treatment for the needy and poor, orphans, and the aged.
8. Creation of St. Bridget's Vocational Training Institute for girls/women who are trained in skills at home-making and income generation

The overall opinion of the respondents is that *Caritas Goa* has been able to ensure development of weaker sections of people by empowering the disabled who today feel that someone cares for them. Continuous education and training are a sure way to the empowerment and development of the weaker sections.

The respondents opined that those who benefited from the various projects sponsored by *Caritas Goa* could be said to have been empowered to stand on their own feet. They also stated that *Caritas Goa* has been very keen in promoting human dignity and values. Hard work has been put in to create awareness in the minds of the children that they are worthy and useful to the society in spite of their handicaps.

In this regard, it may be pointed out, that just two respondents expressed a divergent view. According to them, *Caritas Goa* is lagging behind in promoting the human rights' issue through concrete and direct result-oriented actions. In their estimation, its activity was confined to mere conscientisation.

Development and Self-Reliance

The welfare and the upliftment of the marginalised and the poor, as envisaged by *Caritas Goa*, aims at

enabling them to become self-reliant and agents of their own development.

The contention is whether *Caritas Goa* has been instrumental in helping the people, particularly the poor and the needy, to attain their own development. The respondents expressed divergent views. Those inclined to think negatively (N=9)* made the following statements: 'not possible for Caritas alone,' 'Some people, not many,' 'to a small extent,' 'not much,' 'negative,' 'not much with success,' 'to a limited extent,' 'it has tried but not successful due to lethargy of people.'

Other respondents (N=52) acknowledged the contribution of *Caritas Goa* in helping the poor and the needy to become the agents of their own development. They stated that *Caritas Goa* was doing 'extremely' good job with regard to the handicapped who were being trained in certificate courses (candle making, printing, bakery, etc.). They also stated that some potential leaders were sent for training, and these have been a source of help for the development and change. Through seminars and workshops training has been also imparted. Training the people to be agents of their own development is the main thrust of most of the projects run by *Caritas Goa*, affirmed the respondents. According to one respondent,

* "N" refers to the number of respondents giving a particular response

the training-cum-production centre, and the Caritas Holiday Home wherein the rehabilitated youths are employed, can be seen as an effort in this direction. As far as its projects are concerned, *Caritas Goa* has succeeded fairly well in making the weaker and poorer sections to be self-reliant.

With regard to the above point, some respondents expressed their reservation. They meant to say that *Caritas Goa* had not done anything extraordinary to change the societal structures, responsible for perpetuation of poverty. According to them, *Caritas Goa* treated only individual cases of poverty, leaving the structure of society unaffected.

Welfare of the Disabled Children:

As mentioned in chapter 5, *Caritas Goa* launched a project of rehabilitating the physically handicapped and mentally retarded children only after seriously considering the fact that while most of the socio-economic needs were being met to some extent, nothing was done with regard to the handicapped. Thus, in 1974 *Caritas Goa* became the pioneer institution to espouse the cause of the handicapped in Goa. At that time, no other institution in Goa, neither Government nor private had even thought of

starting something for the development of the disabled and mentally retarded children.

The respondents were asked the following question: Has *Caritas Goa* been instrumental in seeking the welfare and development of physically handicapped and mentally retarded children?

The respondents almost unanimously appreciated and acknowledged the contribution of *Caritas Goa* in seeking the welfare and development of the physically disabled and mentally retarded children. They passed the following remarks: '*Caritas Goa* is doing wonderful work,' its institutional services have brought a ray of hope in the lives of substantial number of physically handicapped and shared the burden of the parents,' 'efforts are commendable to the large extent and with much success,' 'to be proud of the work,' '*Caritas Goa* in the forefront,' 'a boon to the physically handicapped and mentally retarded,' 'eminently so.'

These remarks are suggestive of the positive role played by *Caritas Goa* towards the development and welfare of the physically handicapped and mentally retarded. The respondents held that the St. Francis Xavier's Training-cum-Production Centre and the St. Xavier's Academy were indeed a 'real blessing' since the

beneficiaries have been able 'to fend for themselves in society with the skills of the trade of their option.' They enabled them to face the challenges of life so as to make them useful and productive citizens. One respondent also acknowledged that the *Caritas Goa* Complex located in Old Goa rendered yeomen services to the handicapped, more than any other centre including the Government. The deaf and dumb, benefited particularly from the school (St. Xavier's Academy). The physiotherapy, and the orthotic and prosthetic centre were instrumental in minimising the hardships. At Caritas Holiday Home, many of the handicapped have found employment as waiters, attendants, etc.

Strong/Positive — Weak/Negative Points

To the question of identifying the strong points of *Caritas Goa*, the respondents singled out the services rendered for the upliftment and rehabilitation of the physically handicapped and mentally retarded children. Its commitment to the cause of needy and marginalised was appreciated by the respondents. They noted that *Caritas Goa* was 'working with specific purpose,' 'direction and devotion,' 'despite several odds, difficulties and set-back,'

'even without Government assistance,' and 'refraining from publicity and working silently.'

The respondents have also singled out the non-discriminatory approach adopted by *Caritas Goa*, that is, it rendered services to people, irrespective of caste and creed. They also held that *Caritas Goa* provided value based education for all round development: spiritual, moral, emotional, social and educational, of the handicapped children, making them feel that they are useful members of the society who can contribute their mite to create a better place to live in.

If, on one side, the respondents have highlighted the positive (strong) points of *Caritas Goa*, on the other side, they have also pinpointed its negative (weak) points.

As far as administration is concerned, the respondents felt that there is too much centralisation of administrative work in the person of Director of *Caritas Goa*. This makes it difficult for him to monitor and supervise the various units functioning in the *Caritas Goa* Complex at Old Goa. They further observed that decisions are taken almost unilaterally with very little involvement of staff in planning activities. The existing staff which consists of trained/untrained teachers and instructors is not sufficient to run the diverse activities. More trained

human power is required. It was also pointed out that *Caritas Goa* is lacking sponsors and funds, thus finding it difficult to introduce new programmes and courses.

Director/Staff/Goa Government Officials:

Our respondents also included the Director and staff working at *Caritas Goa* Complex, and the Goa Government officials attached to the Directorate of Social Welfare, Panjim. These staff and officials are closely associated with the *Caritas Goa* organisation.

The Director of *Caritas Goa* has observed that children at St. Xavier's Academy are given proper education in keeping with their abilities, and are trained for an occupation that will help them to be financially independent. Some of the orthopaedically handicapped, according to him, are working full-time and have now become self-reliant. He also noted that *Caritas Goa* had been successful in integrating some of the deaf children in regular schools. Likewise, he added that the orthopaedically handicapped children after being treated surgically and with physiotherapy, have been declared fit to attend normal school. He pointed out, however, one difficulty and that is to have trained staff. He mooted a plan to open a training school for those willing to work

in schools/institutions catering to the disabled children. In near future, he added, *Caritas Goa* will set up a full-fledged production centre in Porvorim (Bardez taluka) where the beneficiaries trained in various trades will be given employment.

Some of the staff members of the *Caritas Goa* stressed on the usefulness of the trade related courses that enabled the disabled to seek employment or to go for self-employment. According to them, programmes such as vocational education, rehabilitation of the handicapped, upliftment of women, social welfare centres, awareness programmes against health hazards, child labour have gone a long way in improving the socio-economic conditions of the poor and the marginalised.

The questionnaire was also given to the officials of the Directorate of Social Welfare, Government of Goa. In their evaluation, *Caritas Goa* through St. Xavier's Academy and St. Francis Xavier's Training-cum-Production Centre has reached out to the physically handicapped and mentally retarded children by making them into independent and productive citizens. They maintained that *Caritas Goa* has been doing commendable work for the welfare and upliftment of the underprivileged groups of people. They also observed that the institutional services brought a ray

of hope in the lives of the physically handicapped and mentally retarded children, and also shared the burden of their parents.

Meeting with Parents and Inmates

In an attempt to elicit the views from the parents/guardians and children/wards concerning the working of *Caritas Goa*, the researcher spent some time with the physically handicapped and mentally retarded children and with their parents/guardians*. It was a pitiful sight but, at the same time, their twinkling eyes reflected their innocence and joy they experienced in the company of their peers and teachers in the campus.

An attempt was made to talk to them with the help of Sr. Monica Coelho, a trained teacher attached to St. Xavier's Academy, who communicates with them through sign language. To the extent possible, and given the fact that not only the children but also the interviewer himself suffered from serious limitations of communication, he managed to collect some information as a result of this conversation. He also personally met their parents/guardians who were interviewed and their viewpoints have been noted down.

* The researcher interviewed 26 parents/guardians, and 35 children/wards, and visited the *Caritas Goa* Complex 5 to 6 times spending at least 3 hours each time

These children come mostly from rural areas, and their parents are financially low. Their age ranges from 7 to 16 years. The parents/guardians reported seeing some improvement in their children's behaviour. For instance, the mentally retarded children who otherwise at home were found to be boisterous and aggressive, were found to be less aggressive; they picked up self-help actions like brushing, washing, toileting, bathing, grooming and eating. The parents saw their children taking liking to studies and to vocational training.

A deaf and dumb student, who is doing bakery course, expressed that he is all determined to start a bakery at home. Many students (deaf and dumb), both boys and girls, expressed the wish to start tailoring, stitching, cutting, embroidery and flower making. Others stated their willingness to specialise in carpentry and carving. Those learning to make candles remarked that they would start candle-making business.

It has also been observed that these children, though physically handicapped and mentally retarded, have developed their otherwise hidden talents like, they can draw, sing and dance, act and take part in various disciplines of sports.

A 15-years old Sabina Vaz from Curtorim, deaf and dumb, is in the Std.X, and is being trained in tailoring and cutting. She stated that she would make tailoring as her future profession.

In the case of Sameer Raikar, mentally retarded, from Polem (South Goa), who has spent two years at St. Xavier's Academy, his uncle, Shri Avinash Naik, stated that there was substantial improvement in his nephew. Sameer on his own can now perform certain daily chores like brushing teeth, dressing, eating, he has also made some progress in reading and writing. Shri Naik expressed his conviction that, besides school, care and concern shown by the staff, contributed to his nephew's improvement. Another deaf and dumb girl, Jyoti Shedi, is doing well in embroidery; her father stated that she wants to pursue college studies.

Four children from Mumbai (Princy Varghese, Reema Serrao, Sweety Vaz and Rohan Dias) are admitted at St. Xavier's Academy. Their parents stated that they had chosen this particular school because it offered better facilities like personal attention and care, variety of activities and opportunities, children were in safe hands, and, above all, an environment conducive to child's development. Sudhir Kumar, after finishing schooling at

St. Xavier's Academy, proudly stated that he got job at Caritas Holiday Home. Another handicapped, John Fernandes, who received training in gardening, is now working as a gardener.

Christopher Henriques from Cuncolim, is hearing impaired. His parents (Cain Henriques and Rachel Henriques) asserted that they were happy over the progress made by Christopher who, they said, was interested in the trade of candle making. Valento Fernandes and Diogo Fernandes, both from Colva, are slow learners and are given training in carpentry trade. They stated their desire to start a carpentry workshop.

Ajay Kumar Miglani from Punjab is mentally retarded. His guardian found some change in his behaviour. According to him, Ajay is doing well in gardening. Pankaj Marshelkar from Carambolim, after spending three years at St. Xavier's Academy, is reported to have improved. His father used the expression *to sudharla* (he has improved) to convey his satisfaction with the arrangements and facilities available at *Caritas Goa Complex*. Jeldon Vaz, according to his mother, Jacinta Fernandes, has learnt to do caning work. He stated that he feels confident to start caning business. According to Golukdas Naik, his son, Gauresh Naik, deaf and dumb, has benefited from the

school facilities. He stated that a residential school like St. Xavier's Academy has greater impact on child's development. In the case of Desmond Fernandes from Paroda, his mother stated that, prior to joining St. Xavier's Academy, he knew nothing; but, after joining it, he has done well, and intends to set up a bakery. Anna Fernandes has a mentally retarded nephew, Lester Dias, studying at St. Xavier's Academy. In three years' time, she found considerable progress in him. According to her, he has picked up singing and dancing, eats and bathes on his own, etc. She also found him to be kind and cooperative.

The parents/guardians stated that their children/wards had made considerable progress from the time they joined St. Xavier's Academy. They were happy with the facilities/services extended to their children/wards. They further said that residential school contributed most to their development. However, some suggested that the parents of such children should be given counselling and even training in some trades. They also suggested that wherever possible deaf-dumb children, besides sign language, be taught to communicate orally.

Visitors and their Views

The researcher has also made use of the views and opinions expressed by the visitors and recorded in the Visitor's Book for the purpose of evaluating *Caritas Goa*. The visitors who include among others the Government Officials and Social Welfare Board Members offered their opinions about the activities and programmes of *Caritas Goa*. Some of their views and opinions are analysed herebelow:-

One, Shri V.D. Mehta, from New Delhi, appreciated the efforts of *Caritas Goa* to bring about further development and progress of the handicapped. Another individual, Colonel S.R. Abraham, V.S.M. from New Delhi, observed that *Caritas Goa* with its devoted staff brought hope to the less privileged youngsters. Another visitor also from New Delhi was happy to see that the handicapped were trained to develop self-confidence. Fr. Henry Kieffer observed that the handicapped, on learning trade, managed to master their lives.

Members of the State and Central Social Welfare Boards who visited the St. Francis Xavier's Training cum Production Centre were satisfied to see the handicapped children making progress at the centre. They made special reference to candles production unit and workshop for the

physically handicapped which, according to them, were running satisfactorily. They pointed out that *Caritas Goa*, a voluntary agency, had taken up 'schemes for most vulnerable sections of community, particularly the blind, deaf, dumb and mentally retarded in a systematic manner.' The then Collector of Goa (Shri S. Sinha) and the former Chief Secretary of Goa (Shri P.P. Shrivastav), commented that *Caritas Goa* was doing an excellent work of imparting training to the handicapped making them, thus, happy human beings and useful members of society. The Founder of Shenoji Welfare Services Trust, from Mumbai, observed that the 'physically handicapped has a meaningful active life' at the *Caritas Goa* Complex.

The students of the Nursing School, Panaji, visited the physically disabled and mentally retarded children. They observed that the handicapped had become useful members of society. They acknowledged the services rendered to society by *Caritas Goa*.

According to Shri M.A. Sundaram from Zuari Agro Chemicals, the printing press, carpentry and fabrication sections were quite impressive. The work done for the handicapped deserves support, he remarked.

A press party from Mangalore, on visiting the complex, observed: 'A band of dedicated and service

mind workers have been straining every nerve to install new life into over 100 young boys and girls, handicapped and mentally retarded, helping them to engage in some gainful occupation.'

Cellie Gonsalves (1998:7), Chairperson of the Health Services Committee of the International Goan Organisation, Toronto, paid a visit to the inmates housed in *Caritas Goa* Complex. At the training-cum-production centre, she saw practical and result oriented training being imparted. She also saw children making prosthetic limbs out of wood, young girls without arms or legs doing needle work by using the stumps of their hands. In the light of what she has observed, she remarked: 'These children are walking through the dark corridors of the handicapped world, and..... it is our obligation and duty to bring them into the light.'

SUGGESTIONS AND RECOMMENDATIONS

Decentralisation

From the administrative point of view, and for smooth functioning of *Caritas Goa*, the respondents suggested

decentralisation of administration by setting up cells and service teams at zonal/taluka levels. This way, there would also have been greater involvement of people, and also to network with other like-minded institutions to ensure greater efficiency by training individuals in social work and availing of the services/talents of experts and professionals from different service organisations. This also would contribute to create greater awareness among the poor and marginalised to avail of the services of *Caritas Goa*.

Funds

In order to provide and extend more and better services, and to widen the range of activities and programmes for the upliftment of the poor and marginalised, sufficient funds are required. Thus, the respondents proposed to generate funds in Goa itself. For instance, people in Goa spend money lavishly on feasts, parties, wedding receptions and other social celebrations. They could be taught and motivated to donate money for *Caritas Goa*. This way more needy would be served. As part of the income generating strategy, marketing of the objects/articles produced by the disabled could be extended in major towns of Goa.

New and Future Plans

Several changes are taking place in diverse fields of human activity. To cope with these changes, there is a need for any institution to expand its ambit of activities so as to continue to maintain its relevance. In Goa, the flow of migrant workers is on the increase. There is nothing organised as such for their development, particularly for their children who ended up in joining the army of child labour. In this context, the respondents recommended the setting up of projects such as housing colony, adult education, child and mother care, etc. They also proposed to open a hospital with all modern facilities so that the poor and the needy instead of running to the neighbouring States, could avail most of the facilities in Goa itself. The Catholic Church which is committed to the cause of the poor and the marginalised, would give in a more tangible manner an excellent example of witness to Jesus whose mission was to serve and liberate the poor.

SUMMARY

In this chapter, the activities and projects of *Caritas Goa* have been assessed and evaluated on the basis of the

responses sent in by different sections of the people. The overall social perception is that the *Caritas Goa* has contributed significantly to the welfare and upliftment of the poor and the needy. Attention has, however, been drawn to some weaknesses and drawbacks in the structure and functioning of this organisation.

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**CLARIFICATION ON METHODOLOGY AND
PRESENTATION OF DATA (Chapter 6)**

In compliance with the instructions of the guide Dr. N. Jayaram to provide some clarifications to the queries of the external examiner who evaluated the thesis *The Role of Christian Organisations in the Upliftment of the Poor and the Helpless in Goan Society: A Case Study of Caritas Goa*, the researcher is pleased to provide them *seriatim* herebelow:

1-2. The researcher, through the good offices of his friends and acquaintances, compiled a list of individuals who were known to be associated over a period of time with the organisation of *Caritas Goa*. Obviously, such a list cannot be exhaustive, since more names could even be added. In fact, 130 names of the individuals figured in the list, out of which the researcher chose 100 names who he thought would be responding to the questionnaire.

The number 100 under reference was not contemplated as a 'sample size', and it does not connote a 'sample' as such. It was not intended to provide a statistical analysis; rather it was meant to ascertain a qualitative evaluation/social perception by those individuals

who were directly or indirectly involved in the affairs of *Caritas Goa*. The researcher was primarily interested in ascertaining their insights regarding the functioning of the said organisation.

The researcher stopped at 100 because he felt that a sufficiently detailed assessment would emerge. He posted the questionnaire to some, and personally handed over the questionnaire to others. This, along with the fact that he being a priest for the last 25 years knew a large number of people associated with *Caritas Goa* explains the high rate of return (70%).

3. The responses were not tabulated as it was not intended to make a quantitative study or statistical analysis of the problem. The quality of responses rather than 'how many' gave a particular response was important.
4. "N" is used to indicate the number of respondents giving a particular response. This is now clarified in a footnote at an appropriate place (p.203).
5. The researcher, to the extent necessary, has shown the number of respondents. Besides, he has even recorded the names of the parents/guardians and children/wards. He interviewed 26 parents/guardians, and 35 children/wards. For this purpose the researcher visited the *Caritas*

Goa Complex 5 to 6 times spending at least 3 hours each time.

6. The researcher, as noted above, rather than attempting a statistical analysis, concentrated on the evaluational aspect of the organisation. For this it was not considered necessary to take into account the social background of the respondents. What mattered him most was the qualitative assessment made by the respondents.
7. The respondents who number 70 in total include the Director and Staff of *Caritas Goa*, and the Officials of the Directorate of Social Welfare.
8. The term 'empowerment', as used in this study, has no political connotation. It is used in a restricted sense to refer to the acquisition of skills and knowledge by the poor and the helpless to enable them to stand on their own feet, to become self reliant, to earn their own livelihood, to develop a sense of self worth and self respect.
9. It is clarified that *Caritas Goa* does not intend, at least for time being, to influence the political process.

CHAPTER 7

CONCLUSION

The present study centres round several Christian organisations, especially the *Caritas Goa*, operating in the State of Goa. It examines the role played by these organisations in the upliftment of the poor and the needy, particularly the physically handicapped and the mentally retarded children.

The source of inspiration for this study is Weber's seminal work *The Protestant Ethic and the Spirit of Capitalism* (1958a) in which he examined the influence of the Protestant ethic on the emergence of a socio-economic formation, namely, the modern capitalism. The Protestant ethic, characterised by rigorous asceticism, directed the Protestants not only to accumulate wealth but also to reinvest it for further production. Thus, the Protestants became predominantly business leaders and owners of capital, and occupied the higher ranks of skilled labour and administrative positions in the factories and modern enterprises.

In contrast, the Roman Catholicism exhorted the Catholics to act for the upliftment of the poor and the needy by sharing their possessions with them. Thus, the Roman Catholic Church fostered and promoted a spirit of service and concern for the welfare of the poor and needy with special solicitude towards the physically disabled and mentally retarded children. As Glock and Stark (1965:135) observe, the Roman Catholic Church is 'unique among voluntary associations in its commitment to serve everyone.' Keeping this in view, this research deals with some Christian organisations, especially the *Caritas Goa*, that have been functioning under the aegis of the Roman Catholic Church of Goa.

The main objectives of this study are:

1. To examine the role of Jesus Christ in espousing the cause of the poor and the downtrodden.
2. To understand the social doctrine of the Roman Catholic Church pertaining to societal issues.
3. To document the social welfare activities of Christian organisations for the upliftment of the poor and needy in Goa.
4. To describe social welfare activities of *Caritas Goa* in the field of (a) training the disabled children such

as the deaf, dumb, blind, physically handicapped and mentally retarded; (b) job oriented courses; and (c) providing financial, medical and other facilities.

5. To examine the social relevance of *Caritas Goa* in the context of non-governmental organisations (NGOs) and the Government itself, which is not in a position to do as much as the NGOs in the field of social welfare.
6. To show how religion provides opportunities to the lower strata of society for upward social mobility.
7. To elucidate the role of religion in the empowerment of the weaker sections.

The findings reported in this thesis are mainly based on the case study of *Caritas Goa*. The *Caritas Goa* Complex, which comprises St. Xavier's Academy and the St. Francis Xavier's Training-cum-Production Centre with several workshops, has been the focus of the study. The researcher visited this Complex several times and interacted with its Director, Principal, the staff and students undergoing training.

Much of the primary data were collected through interview guide, questionnaire, and informal conversation with the parents/guardians as well as with the handicapped children and other beneficiaries. Their views and opinions

as well as those of the Director, Principal and staff of *Caritas Goa* have been documented. The questionnaire, in particular, was useful; relevant information by way of feedback about the functioning of *Caritas Goa* was acquired. The assessment and evaluation of the activities and projects of *Caritas Goa* are based to a large extent on the responses to the questionnaire. The opinions of the individuals directly involved in, and others tangentially associated with, *Caritas Goa* have also been recorded. Not only are the views of the beneficiaries recorded, but also their attitudes and behaviour are observed. Besides, the visitors' book has been perused, and the statements of visitors are critically analysed. Besides *Caritas Goa*, the researcher studied, examined and documented social welfare projects and activities undertaken by some Christian organisations working in Goa.

In addition to the primary sources of information, many secondary sources have been tapped. Literature on sociology of religion provided useful information to situate the study in its proper context.

Biblical literature on Christianity provided a description of the life of Jesus, His ministry of service as well as His teachings focusing on the new social order. Papal encyclicals enunciating the social doctrine of the

Roman Catholic Church have been extensively used. Critical commentaries on social teachings of the Church have also been scanned. The welfare activities in favour of the poor and the needy spelt out in the official documents of the Church have been examined. Promotion of human rights and human dignity, empowering the marginalised, education, health care and social welfare are central to social doctrine of the Church throughout the world.

Turning to India and Goa, in particular, reports of the Catholic Bishops' Conference of India (CBCI) as well as of the CBCI Commissions and of the Regional Bishops' Councils provided significant and useful information concerning justice and development, labour, education and health, women, scheduled castes, tribes and backward classes. For the study of Christian organisations in Goa, reports, letters/correspondence, souvenirs, newsletters, pamphlets, brochures, newsclippings and press notes describing welfare activities were of great help and academic interest.

There is an uninterrupted line of the welfare services rendered by the Church of Goa right from its inception till now. One can compile an elaborate directory of the various Church related organisations, associations and

institutions engaged in the upliftment of the poor and the needy in Goa. Chapter 4 gives a descriptive account of various such organisations that existed in the past, and those in existence now. These organisations set up hospitals, leprosy homes, orphanages, asylum for the mentally ill, infirmaries, dispensaries and homes for the aged, and undertook various programmes for the welfare of the sick, the dying, the orphans, the widows, the needy, the poor and the destitute.

The institution *Obra de Protecção a Mulher* (OPM) (Service for the Protection of the Woman) sheltered girls and women who were victims of rape and sexual molestation to protect them from shame and humiliation. During their confinement, they were trained in culinary art, stitching, embroidery and other household works. The OPM merited appreciation even from the Hindus. Justice Shri S.B.Rau (1952:334-35) qualified OPM as an institution eminently social with broad and liberal outlook, catering to all castes and classes. He personally appreciated the support extended to OPM by forty Hindu ladies.

Women, saved from the clutches of prostitution, were rehabilitated in Asha Sadan. Slum-children were looked after in the Kiran Niketan Social Centre. The

Institute of Social Service (Fibre Unit), run by the Society of Daughters of the Heart of Mary, trained girls and women belonging to the economically and socially backward classes. At *Lar de Santa Terezinha* (St. Thereza's Home) abandoned infants and orphan girls were given shelter. The Society of Pilar, through *Dudhsagar Krishi Udyog*, brought about the socio-economic development in Sanguem taluka. 'Peace Heaven' — a home exclusively for the mentally retarded children — imparts training in self-help and vocational skills.

On the occasion of the 50th anniversary of the existence of the Congregation of the Franciscan Missionaries of Christ the King, their services were recognised and appreciated by the former Archbishop of Mumbai, Cardinal Simon I. Pimenta who wrote thus: 'I know of the excellent work they are doing for the sick and disadvantaged members of our society' (*Souvenir 1937-1987. Franciscan Missionaries of Christ the King*).

Highlighting the role of the Missionary Brothers of St. Francis of Assisi towards the development of orphans and poor children, the Archbishop of Goa, Msgr. R.N. Gonsalves stated that the Missionary Brothers through their orphanage and school prepared the less fortunate boys to be useful citizens in the country (*Souvenir Golden Jubilee*

1928-1978). The then Lieutenant Governor of Goa, Daman and Diu, Col. P.S. Gill, acknowledged 'the hard and sustained good work of the Franciscan Brothers' while the former Minister of State for Education, Shri R.H. Fernandes, observed that 'the Institution has helped many poor and needy students and helped them to make a start of a new life with dignity and status' (*Ibid.*). Many poor boys passed out from the Institute are well placed both in India and abroad, asserted the Superior, Br. Charles Perera.

In keeping with the motto of their Congregation, namely 'Service to the Poor,' the sisters of the Holy Family of Nazareth dedicated themselves to alleviate the sufferings of the poor and to make their lives truly human for which purpose they run schools, boardings, orphanages, homes for the aged, dispensaries and community development projects, stated former Superior General, Sr. Jane.

According to the Constitution of the Congregation of the Handmaids of Christ, the care of the sick, orphans and abandoned children is to be given top priority. An orphan, by name Seema Kurian (Std.VII), attributed her success in life to the dedication and commitment of the sisters. At the Social Centre in Calangute (Bardez), classes in tailoring and embroidery are conducted by the sisters

for poor girls who are given a diploma on completing the course.

The projects and activities of various Christian organisations, currently existing in Goa, have been documented in chapter 4. The emphasis is now shifted from the relief of immediate needs to planning and empowerment of the weaker and more vulnerable sections of the society so as to ensure for them a happier and healthier future.

These Christian organisations, engaged in the service of upliftment of the poor and the needy, have drawn motivation and inspiration from Jesus, the founder of Christianity. They were also encouraged, supported and animated to render social service by the Roman Catholic Church. In chapter 2 Jesus' mission of service and concern for the poor is described, and the social doctrine of the Roman Catholic Church is critically analysed.

From the Gospel narratives it is evident that Jesus took a stand in favour of the poor and the downtrodden of his times as expressed by Him in the manifesto of His mission, namely, to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed

(Luke 4:18 *The Holy Bible*, Revised Standard Version Catholic Edition 1966).

The poor He referred to are not only those economically deprived but also include the blind, the deaf, the lame, the crippled, the lepers, the hungry, the sick and the oppressed. As He stood by their side, He challenged the oppressive and dehumanising social political and economic structures. Being true to His mission, He adopted a people welfare-oriented approach. He geared His ministry to establish a genuinely fraternal society characterised by freedom, fellowship and justice (Soares-Prabhu 1981:601-7). He envisaged to empower the poor with true freedom which, according to Him, would now be the foundation of the new, non-exploitative social order marked by concern for the neighbour as its highest value.

The Jesus' mission of service and welfare was continued by the Roman Catholic Church who got herself involved in societal issues through her official social doctrine that has been gradually built up from the time of the industrial revolution. That the Church challenged the economic *status quo* is reflected in the official statements of various popes as examined by Ryan and Husslein in *The Church and Labour* (1920).

The researcher has analysed the papal documents (known in ecclesiastical parlance as encyclicals) covering a span of one hundred years beginning with Pope Leo XIII (1891) upto Pope John Paul II (1991). Different Popes dealt with different social issues as conditioned by their times. The problem of workers and their rights was taken up by Leo XIII. Pius XI stressed on reforming society through social justice. While John XXIII condemned excessive imbalances between the developed and developing nations, Paul VI provided a Christian perspective of authentic development and furthermore dealt with some new problems and issues like urbanisation, industrialisation and environment. While expressing Church's solidarity with the poor and the marginalised, John Paul II set the primacy of the persons over things, the priority of labour over capital and went a step further to declare the right of the disabled to work.

Lest it be said that the Church only proposed social doctrine and nothing more, it becomes necessary to state that the Roman Catholic Church has launched several action-oriented welfare programmes and activities worldwide. These are discussed and documented in chapter 3.

At the international level the Pontifical Councils and Commissions established by the Roman Catholic Church,

promoted and coordinated social welfare and development-oriented projects. Assistance to migrants and tourists, nomads and refugees, promotion of social justice among nations and developmental programmes to bring about progress of poorer nations and to reduce the ever increasing gap between highly advanced and developing countries, the elimination of war and violence in the world through education for peace, dialogue and cooperation, and through control of the arms' race, educating people in human rights, were the bold steps initiated by the Pontifical Councils.

At the national level, the Church in India extended her substantial contribution for the welfare and development of the country through the active involvement of the Catholic Bishops' Conference of India (CBCI), Regional Bishops' Councils and several commissions. Of particular interest is the issue of *dalits*, tribals and backward classes spearheaded by the Church. She also espoused the cause of 12 million fish workers deprived of theirs and family's livelihood. Non-formal education and eradication of child labour were taken on priority basis. The Church also espoused the cause of women, and imparted technical training for the rural youth. Her contribution towards the upliftment of the poor and the

marginalised is particularly noteworthy in the fields of education and health care. In addition, several welfare institutions have been set up throughout the country.

The Church in India, through *Caritas India*, has successfully reached out to millions of victims of earthquakes, floods, droughts and cyclones. *Caritas India*, which was entrusted by the Government of Maharashtra with the task of reconstructing the earthquake hit villages of Latur District, in 1993, not only provided relief to the victims but also built in record time 1,100 earthquake resistant houses. *Caritas India* was accused by a section of the press of converting people forcibly into Christianity. However, the then Lok Sabha Speaker, Shri. S.V. Patel, after personally visiting the earthquake affected areas, stated that 'their commitment to alleviate human suffering and misery... and concern for the suffering mankind could be seen in their involvement with the above project.' Likewise *Caritas India* merited recognition and appreciation from other authorities and officials (Governor of Maharashtra, Chief Minister, Chief Secretary, Collector, etc.) (see *Renew the Face of the Earth* 1994).

In Goa too, the Church has intervened in, and supported, people's welfare issues. Her special solicitude and contribution found expression in the project set up

for the physically handicapped and mentally retarded children under the care of *Caritas Goa* — a premier institution catering to the all round development of the physically disabled and mentally retarded children. A detailed description of *Caritas Goa* is provided in chapter 5 wherein, after tracing its historical development, main projects and programmes are dealt with and documented. The St. Francis Xavier's Training-cum-Production Centre has successfully imparted training in various trades to the physically handicapped boys and girls belonging to poor and rural families. On completion of their training, they are gifted by *Caritas Goa* the required tools to start a business and, thus enable them to earn their livelihood. Those trained in cane work have started repairing chairs with cane-seats as itinerant cane-workers, one of them — a wheel-chair bound person — has started full-time business on his own. In the carpentry workshop the physically disabled have learnt to make cupboards, dressing tables, beds and chairs. Those trained in tailoring have been provided sewing machines, free of cost in order to encourage self-employment. The deaf and mildly retarded adolescents have learnt to manufacture candles which are in demand in the market. In poultry, dairy farming and

piggery units, the mentally retarded have picked up ordinary and simple tasks.

The Prosthetic-Orthotic Centre is the only one of its kind in Goa; a pioneering organisation in the manufacturing of artificial limbs and mobility aids in the State. The physically disabled children have been provided, free of cost, the mobility aids.

At St. Xavier's Academy the disabled children, besides doing well in Secondary School Certificate Examination (Std.X), have performed with great success in co-curricular activities having participated in National and International Olympics where one student won a gold medal. Six deaf students have been integrated into normal school.

The trained handicapped have been given employment in the various institutions functioning under *Caritas Goa* whose thrust is to make the handicapped useful and productive members of society.

An objective assessment of the working of *Caritas Goa* has been made in order to identify its problems, and to reflect on ways to resolve them. This assessment of the activities and projects of *Caritas Goa* which is based to a large extent on the responses to the questionnaire, finds place in chapter 6.

Programmes such as vocational education, rehabilitation of the handicapped, social welfare centres, awareness campaigns against health hazards, child labour, etc., opined the respondents, have gone a long way in improving the socio-economic conditions of the poor and the needy. They also pointed out that *Caritas Goa* had sought welfare of the disadvantaged with a preferential option for the poor and needy, irrespective of caste, creed and community. They concluded that any effort done towards assisting the marginalised is to be construed as contribution of *Caritas Goa* towards empowerment and development of the weaker sections.

The vocational courses (candle making, bakery, carpentry, tailoring, etc.) proved to be useful to the disabled, some of whom started their own trade or business, while others got jobs elsewhere. The mentally retarded children have acquired some self-help skills to the satisfaction of their parents/guardians who reported that they had found some progress in their children's behaviour. According to Rai (1978:7) self-help methods can produce faster and better response in the children who can succeed to be fully or partially self-supporting and, thus, useful members of the society. Many deaf and dumb children showed great inclination to start tailoring, stitching,

embroidery and flower making while some others displayed their talents for carpentry and carving. They have the potential to pick up routine and repetitive jobs if proper environment, training and other facilities are provided.

Any institution, in order to make further progress and to update itself, must be open to suggestions. Decentralisation of the administration, involvement and networking with non-governmental organisations, recruiting more full-timers and motivating the public in general towards the noble cause are some of the measures and means suggested by most of the respondents for greater efficiency and smooth functioning of *Caritas Goa*.

In the light of the responses and opinions expressed by the respondents, a few recommendations emerge:

Caritas Goa is required to establish more residential institutes if it is to make a greater impact on Goan Society. The need for residential school wherein the handicapped children receive instructions, care and attention for twenty-four hours had also been emphasised by Hallahan and Kauffman (1978:7). A grassroot level approach is to be adopted to reach out to every nook and corner. The certificate courses must be drawn up in such a way that the usefulness of the trade, the level of skill and employment opportunities are given due consideration.

Special centres and workshops may also be set up in every taluka for the training and rehabilitation of the disabled. Some short term courses could be organised in some selected centrally located villages to cater to a larger number of disabled so that greater awareness is created among the poor and marginalised to avail the services of *Caritas Goa*.

There may be a need to revamp and redesign the curriculum to make it more adaptable to the level of the handicapped as to suit to the individual needs of each child and, thus, ensure that every disabled child can become a functioning and participating person aware of his/her rights and duties. Parents of the handicapped need to be involved in the process of rehabilitation. They require counselling so that they can accept such children as they are, and thus, facilitate their rehabilitation, growth and progress. Similarly, the community in general may be educated to be sympathetic and sensitive to the cause of the physically handicapped and mentally retarded children.

While selecting the staff, it is not enough to consider their qualification and competence alone; above all, it is necessary to see they have a special vocation/calling to work with, and for, the handicapped. It is but natural that such personnel working with dedication and

commitment be offered higher wages that will also attract the best hands for the jobs. They may be provided further training to update themselves so that they can give the best of education to the handicapped children. To procure and install the latest gadgets, tools and equipments, and to improve upon the diagnostic and treatment services are some other areas to be attended to.

Schemes and projects undertaken for the rehabilitation of the handicapped may be evaluated from time to time, and accordingly, necessary changes be made keeping uppermost the welfare interests of the handicapped and retarded children.

Articles and objects produced by the disabled must be widely advertised, and markets created for them at least in major towns of Goa.

In order to popularise the social doctrine of the Church, seminars and conferences should be promoted. This way, social conscience and social concern will be created and developed in people. To serve as a link between the *Caritas Goa* and the public, a publication of a bulletin periodically is desirable. Besides, it could be used to create awareness and publicise relevant information with annual report of the activities and programmes.

For greater accountability, control and efficiency, it would be convenient and appropriate to appoint project officers/supervisors at zonal level with the task to give assistance in drawing up welfare projects, to oversee the execution of programmes, and to check that funds allotted are properly utilised. *Caritas Goa* also requires to make a sociological survey of people's needs and requirements, and come out with an overall plan of action on priority basis.

A tie-up may be established with small scale industrial units to provide the disabled with jobs that will keep them in good stead. Another alternative could also be that the industries throw open their workshops to the handicapped to impart training in different trades.

To ensure employment prospects, a special employment exchange for the disabled may be created, and until they secure a permanent job, they may be provided with an unemployment allowance, (maintenance) and other social welfare benefits. A separate industrial training institute and a special commission for the physically handicapped and mentally retarded may be set up at the State level. Other benefits such as rehabilitation grants, free travel, and health check-up, special State level awards

will go a long way in improving the lot of the handicapped in Goa.

With the progress in science and technology, a Research Centre could prove to be a great boon. Improvement in the training techniques, treatment of disabilities and some other major areas could be dealt with by the Centre.

As suggested by Narayanan (1986:21), the physically handicapped can do simple and small jobs like selling lottery tickets, newspapers, stationery articles, fruits, kitchen products, etc. The future and the prospects of the disabled depend very much upon the society and the employers who need to change their mentality, attitudes and approach towards the disabled to make them productive citizens of the country.

Religion and social welfare have been presented in this study as two well integrated aspects of social reality. Just as Weber contentded that their religio-ethical outlook had influenced the economic attitudes and behaviour of Protestants leading to the emergence of a modern economic system of capitalism, this study has made a humble attempt to demonstrate that the Roman Catholic Church has fostered and promoted a spirit of service and concern in favour of the upliftment of the poor and needy

with special solicitude towards the physically disabled and mentally retarded children. The impact of the Church exercised through the instrumentality of the various Christian organisations has been far reaching and pervasive to the extent that social welfare oriented projects and activities contributed to the socio-economic development of a section of Goan society.

* * * *

Appendix 1

The following interview guide was used by the researcher to collect the required information pertaining to *Caritas Goa*. It consists of three parts. Part I is addressed to the staff of *Caritas Goa*, while Part II and Part III to the parents/guardians and disabled children respectively.

INTERVIEW GUIDE

PART I (STAFF)

1. What are the various trades/workshops under the 'St. Francis Xavier's Training-cum-Production Centre'?
2. Are the workshops equipped with adequate tools/equipments/machines?
3. Does the centre have trained and qualified staff?

4. What articles/objects are the handicapped trained to make?
5. Where are they marketed?
6. How many handicapped children were admitted at the beginning?
7. How many are trained and got employed?
8. Are they absorbed by the Centre?
9. Has anyone put up his own workshop?
10. Are they offered tools/equipments free of charge?
11. Are they given loans/subsidies to start their own business?
12. Who place orders? Government? Private Institutions? Individuals?
13. How many does a batch consist of?

14. What is the instructor-trainee ratio?
15. Do you adopt any specific curriculum/module?
16. What community do the handicapped belong to? Is there any policy for admission?
17. Are children from other States too admitted?
18. What aids/limbs are produced at the Prosthetic and Orthotic centre?
19. Whom are they made for? Do poor get them free?
20. What are the different types of physiotherapy?
21. Who are the beneficiaries?
22. Are the vocational courses/trades recognised by any agency? if yes, which?
23. What is the IQ of the mentally retarded children?

24. What types of mentally and physically handicapped children do you have?
25. What procedure do you follow to admit them?
26. What classes are taught at St. Xavier's Academy?
27. How do they fare in academics?
28. What is their performance in co-curricular activities?
29. Has computer education been introduced?
30. Are there residential facilities?
31. Do they go home for week-end/holidays/vacation?
32. What are the future plans?

PART II
(PARENTS/GUARDIANS)

1. Are you happy that your child/ward is housed at the *Caritas Goa* Complex?
2. What is your impression about the staff and others?
3. What is your idea about the training/trades/courses taught at the Centre?
4. Are you happy with the facilities/amenities extended to the children/wards?
5. Have you noticed improvement in your child/ward?
6. Do you think they have confidence to start their own business/workshop?
7. Do you feel relieved that the Institution like *Caritas Goa* is rendering services to the handicapped children and their parents/guardians?

8. Do you think that the residential accommodation has had any impact on the child's/ward's growth and development?

9. Do you have any suggestions to make?

PART III
(INMATES)

1. Name
2. Place of residence
3. Age
4. Sex
5. Nature of disability
6. For how long have you been at the Centre?
7. In which trade are you being trained?
8. Which is your favourite trade?
9. After completing the course/training, what do you intend to do?

10. What are your talents? Do you get enough opportunities to develop them?
11. How do you get along with other children? What games do you play?
12. Are you happy with the facilities in the campus?
13. Do you have any suggestions?

Appendix 2

In order to collect the required information on, and to make an evaluation of, *Caritas Goa*, the researcher drafted the below mentioned questionnaire which was sent by post to those connected with the said organisation.

QUESTIONNAIRE (Confidential)

Fr. Walter de Sá
St. Xavier's College,
Mapusa, Goa.
15 June 1999

Dear

I am a Ph.D. student of Goa University, working under the guidance and supervision of Dr. N. Jayaram, Professor and Head, Department of Sociology. The topic of my research is: 'The Role of Christian Organisations in the upliftment of the poor and the helpless in Goan Society. A Case Study of *Caritas Goa*.'

I understand that you are associated with the work and functioning of *Caritas Goa*, and have valuable insights

on this organisation. I write to request you to share your knowledge and experience with me. I would like to kindly request you to spend some time on the enclosed questionnaire, which may be returned to me in the enclosed self-addressed and stamped envelope. You are most welcome to provide any other additional information of *Caritas Goa*.

Could I expect your reply by 15 August 1999?

Thanking you in anticipation, and awaiting your reply, I remain,

Yours sincerely,

(Fr. Walter de Sá)

1. The main aim of *Caritas Goa* is to alleviate human misery and suffering prevalent in our society and to bring about welfare of the poor and the needy. How far have the projects of *Caritas Goa* attained these objectives?
2. Has *Caritas Goa* been instrumental in promoting people's rights and responsibilities particularly of the underprivileged and oppressed.

3. Has *Caritas Goa* been able to ensure empowerment and development of weaker sections of people?
4. Has *Caritas Goa* succeeded in training local people to be the agents of their own development?
5. Has *Caritas Goa* succeeded in making the weaker and poorer sections of Goan society self-reliant?
6. Has *Caritas Goa* been instrumental in seeking the welfare and development of physically handicapped and mentally retarded children?
7. Which project of *Caritas Goa* has benefited the physically handicapped/mentally retarded most?
8. How useful are the certificate courses conducted by *Caritas Goa*?
9. What do you think are the strong points of *Caritas Goa*?
10. What do you think are the weak points of *Caritas Goa*?
11. Do you have any suggestions for improving the structure and functioning of *Caritas Goa*?

Appendix 3

**GOVERNMENT OF INDIA
MINISTRY OF HUMAN RESOURCE DEVELOPMENT
DEPARTMENT OF WOMEN AND CHILD
DEVELOPMENT**

NATIONAL AWARD FOR CHILD WELFARE

1996

This National Award is given to Asha Sadan Social Centre, Vasco-da-Gama in public recognition of the valuable services to the community rendered in the field of Child Welfare.

New Delhi

Dated: 3rd March, 1997

Sd/-

**Secretary to Government
of India**

Appendix 4

GOVERNMENT OF GOA

Certificate of Merit

1991

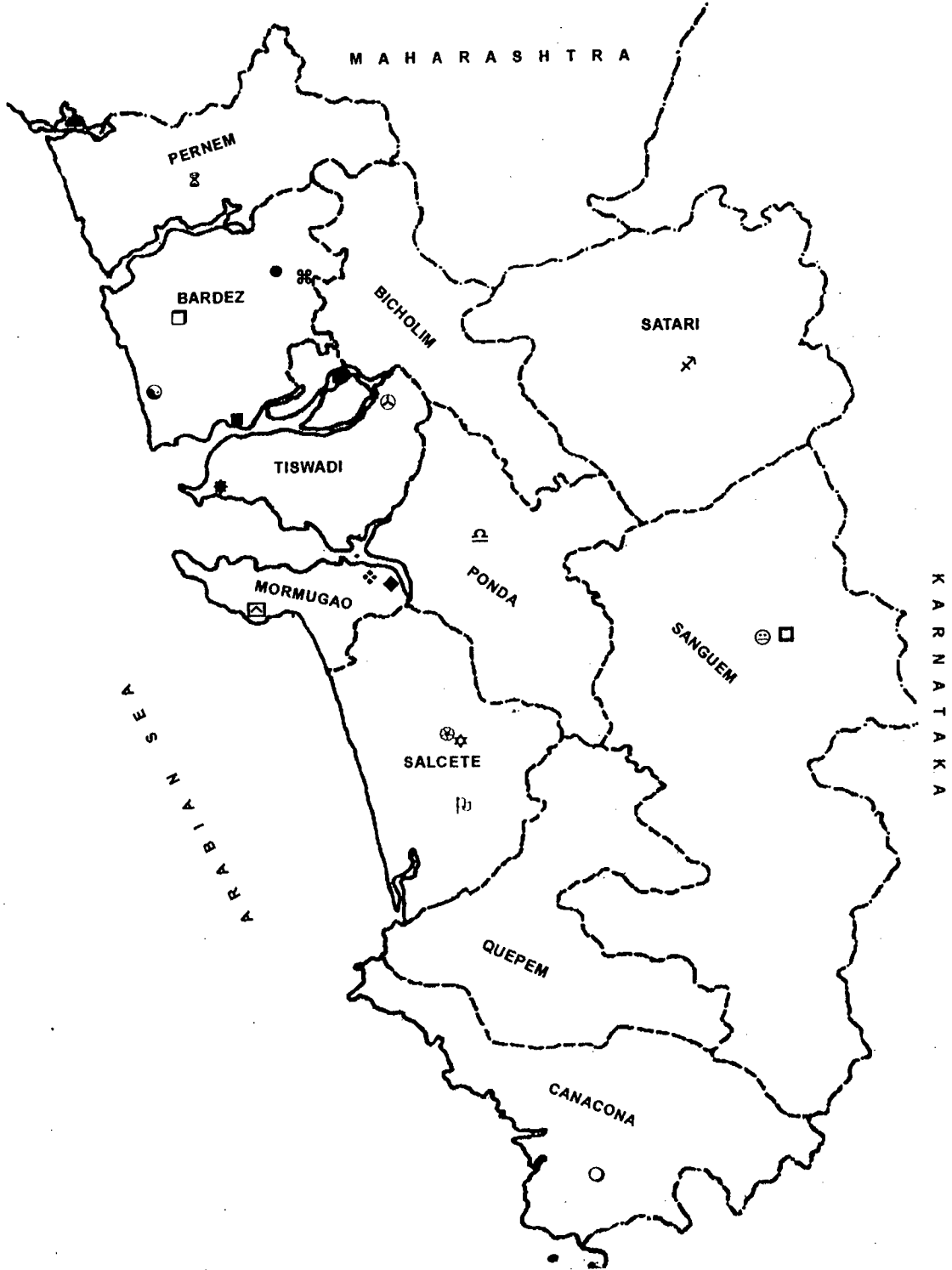
In recognition of the invaluable services rendered by "PEACE HAVEN", Caranzalem, Goa, for the welfare and care of orphans and physically handicapped, the Government of Goa is pleased to award this Certificate of Merit on the occasion of the Thirtieth Anniversary of liberation of the State.

Panaji

December 19, 1991.

Appendix 5

Map of Goa with a Brief Note on its Geographical Location.



Legend	Projects of Organisations	Place	Taluka
☉	Arc of Hope (Home for the Aged)	<i>Candolim</i>	Bardez
☒	Asha Sadan	<i>Baina</i>	Mormugao
☉	Daya Mata Niketan	<i>Mardol</i>	Ponda
☐	Dudhsagar Krishi Udyog	<i>Colem</i>	Sanguem
◆	Fr. Faustino Charitable Dispensary	<i>Sancoale</i>	Mormugao
☆	Free Legal Aid Cell	<i>Margao</i>	Salcete
☐	Free Legal Aid Cell	<i>Navelim</i>	Salcete
■	Institute of Social Service (Fibre Unit)	<i>Betim</i>	Bardez
❖	Kiran Niketan Social Centre	<i>Zuarinagar, Birla</i>	Mormugao
☉	Lar de Santa Terezinha	<i>Margao</i>	Salcete
⌘	Nazareth Home	<i>Pernem</i>	<i>Pernem</i>
●	OPM	<i>Nachinola</i>	Bardez
☼	Peace Haven	<i>Caranzalem, Taleigao</i>	Tiswadi
↗	Social Centre	<i>Valpoi</i>	Satari
☹	Social Centre for Gonvlli Tribals	<i>Colem</i>	Sanguem
☐	St. Anthony's Orphanage,	<i>Duler, Mapusa</i>	Bardez
⌘	St. Bridget's Vocational Training Institute	<i>Aldona</i>	Bardez
☉	St. Francis Xavier's Training-cum- Production Centre	<i>Old-Goa</i>	Tiswadi
○	Tailoring Course & Needle Work	<i>Canacona</i>	<i>Canacona</i>

The Union Territory of Goa, Daman and Diu was a former Portuguese colony (known as *Estado da India Portuguesa*) (State of Portuguese India) for almost 450 years (Esteves 1966:1). It was liberated from the Portuguese rule by the Indian army on 19th December 1961. On 30th May 1987, Goa was separated from Daman and Diu and constituted into a separate State covering an area of 3,702 square meters. In the north it is surrounded by Maharashtra, in the east and south by Karnataka, and by the Arabian sea in the west. The State of Goa comprises two districts: North Goa (covering the Bardez, Bicholim, Pernem, Satari and Tiswadi Talukas) and South Goa (covering the Canacona, Mormugao, Ponda, Quepem, Salcete and Sanguem Talukas) as shown in the Map. As per the 1991 Census, the State of Goa has a population of 11.70 lakhs (*Census of India*, 1991a:IX; 1991b:IX).

Appendix 6

GOVERNMENT OF GOA, DAMAN AND DIU


Office of the District Registrar - -Goa
-cum-
Head of Registers and Notary Services
and Registrar of Societies

No. RS/57 /71

Panaji, (8th November, 1971.)
17 KRTK. Saka 1893.

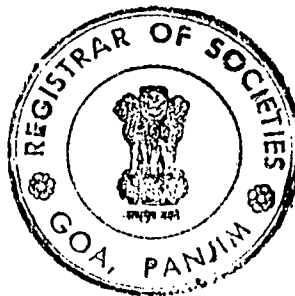
O R D E R

It is hereby ordered that the Society viz. "CARITAS-
-GOA", Paco Patriarcal, Altinho, Panaji, Goa, be registered
on this date at Serial No. 336, under the Societies Regis-
tration Act, 1860 as a Society established for the aims and
objectives foreseen in Section 20 of the said Act.


F. H. Cordeiro,
Registrar of Societies

To,

The Director,
Fr. Cyril Pascoal Pereira,
CARITAS-GOA,
Paco Patriarcal, Altinho,
PANAJI, Goa.



Appendix 7



GOVERNMENT OF INDIA
 Ministry of Human Resource Development
 DEPARTMENT OF WOMEN AND CHILD DEVELOPMENT

This National Award is given to

Caritas Goa

Panjim, Goa

in Public recognition of the valuable
 services to the community rendered in
 the field of Child Welfare.

New Delhi
 Dated 18 March, 1988

Jl. Secretary
 to Government of India

CITATION

Caritas Goa

Caritas Goa, is the first ever voluntary organisation in Goa to receive the National Award for Child Welfare. *Caritas Goa* was formed in 1962 with the object, among others, to work for the cause of the disadvantaged children and promote their well-being.

In its work for the cause of the Child, *Caritas Goa* engages in the MCH programme. The services under this programme include well-baby clinics for regular medical examination of young children and guidance to mothers, pre-natal clinics, home delivery, nursery, dental and mental health services. Also included in the MCH programme of *Caritas Goa*, are referral for immunization services, detection of delays in developmental milestones, early diagnosis of handicapped children referral of such cases for early intervention, remedial treatment and corrective surgery. *Caritas Goa* has, in its MCH programme, the collaboration of paediatricians, nurses and social workers. MCH programmes of *Caritas Goa* are carried on in 10 centres to benefit about 1200 people.

Caritas Goa has, besides the MCH programme, Nurseries and Creches (5 in number) to benefit 360 children, Child Feeding for Abandoned Children that has benefited so far about 173 children and Rehabilitation for the Handicapped. In its service to rehabilitate the handicapped, *Caritas Goa* serves all categories of the handicapped orthopaedically handicapped, the deaf, the blind, the mentally retarded and the learning disabled persons.

By virtue of its work, spread in many fields, *Caritas Goa* has earned the National Award for Child Welfare 1987.

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