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THE
DEPARTMENT
ON
THE
COOPERATION
OF
MEN
AND
WOMEN
IN
CHURCH
AND
SOCIETY

geneva consultation

WORLD
COUNCIL
OF
CHURCHES

Report of the Consultation

on

THE CHRISTIAN APPROACH TO WOMEN'S QUESTIONS

FREEDOM OF MARRIAGE - FREEDOM OF WORK

held at

The John Knox House, Geneva, Switzerland

March 27-30, 1958

Jointly sponsored by

The Department on the Cooperation
of Men and Women in Church and Society
of the WORLD COUNCIL OF CHURCHES

and

The WORLD YOUNG WOMEN'S CHRISTIAN ASSOCIATION

Departmental
Report
Number III

INTRODUCTION

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For some time the Department on the Cooperation of Men and Women in Church and Society, of the World Council of Churches, has been concerned with

- a) encouraging the member-churches to give more thought to the need for a greater Christian witness in the complexity of thinking and legislation about the changing position of women and their responsibilities in making their full contribution to society; and
- b) the need for more adequate expression and representation of the points of view of the member-churches, especially of the women, to the Commission on the Status of Women, of the Economic and Social Council, of the United Nations.

The Department used the occasion of the meeting of this Commission in Geneva to ask some women - and men also - to consult about these responsibilities and also to attend some of the meetings of the Commission, to learn what it is doing.

Because the World Y.W.C.A. has had a greater experience in this field and has held consultations in the past, it was decided to hold a joint Consultation during which we would concentrate upon two subjects on the agenda of the Commission on the Status of Women -

the freedom of marriage and the freedom of work.

We also chose these two areas of interest because we know that many women in the Y.W.C.A. and in the churches are already concerned about them.

This booklet gives you:

1. The report of this Consultation pp. 1 - 23
 - a) Freedom of marriage and its relation to family patterns:
 - i. Work done by the Commission on the Status of Women -
Mme. Marie-Hélène Lefauchaux, Representative of France
to the Commission pp. 4 - 7
 - ii. The Christian Viewpoint - The Rev. Daisuke Kitagawa,
W.C.C. Staff member pp. 8 - 18
 - b) Freedom of work, with special reference to working
women with family responsibilities:
 - i. Work done by the Commission on the Status of Women -
Mrs. Agda Rössel, Representative of Sweden to the
Commission pp. 19, 20
 - ii. The Christian Viewpoint - Mrs. Dirkse-Bresters, of
the Netherlands pp. 21 - 23
2. The summary of the Twelfth Session of the U.N. Commission
on the Status of Women - Dr. Alice Arnold, Consultant for
Social and International Questions of the Staff of the
World Y.W.C.A. pp. 24 - 37

The discussion showed that the excellent work and thinking being done by many Protestant church-women's organisations and the missions have not yet found their expression before the U.N. Commission, nor has the work of the Commission been brought back to them. The desire was expressed that this knowledge, experience and concern of and for women, among both men and women in the churches, should be made available and represented to the Commission on the Status of Women by women. This implies consideration of the channels of communication between the women of the Protestant, Anglican and Orthodox Churches and the United Nations. It also means building up an informed opinion on these issues in the churches which have not yet considered them. The Consultation gave consideration to the lack of witness in some of the churches on problems related to the changing position of women in contemporary society, the discrimination against them and the obstacles which prevent them from making their full contribution to society and to the Church.

The experience of this Consultation proved the importance and value of following closely the work of the Commission - attendance at the Sessions, close contact with members of the Commission and of the Secretariat and with the other non-governmental organisations.

In conclusion, it was agreed that four major areas should be considered as ongoing concerns of the Churches and of the World Y.W.C.A. :

- 1) Political rights for women, especially the access of women to public office and the question of women holding positions of responsibility in the churches, including the ministry;
- 2) Access of women to education;
- 3) Economic opportunities for women;
- 4) The status of women in private law.

Under Point 4, we are especially concerned about :

- a) The fact that many girls - and boys too - are married as children;
- b) That in a number of countries there is no minimum age of marriage, or that the age is very low;
- c) That many are married without their free consent, having no choice whatsoever of their life partner;
- d) That there is frequently no official registration of a marriage and that hence a wife often has no legal protection (even as regards the custody of her children), if her husband decides to divorce her;
- e) That in a number of countries there is still practised a ritual operation upon young girls which mutilates and defiles their physical integrity as well as their intellectual, psychological and spiritual integrity.

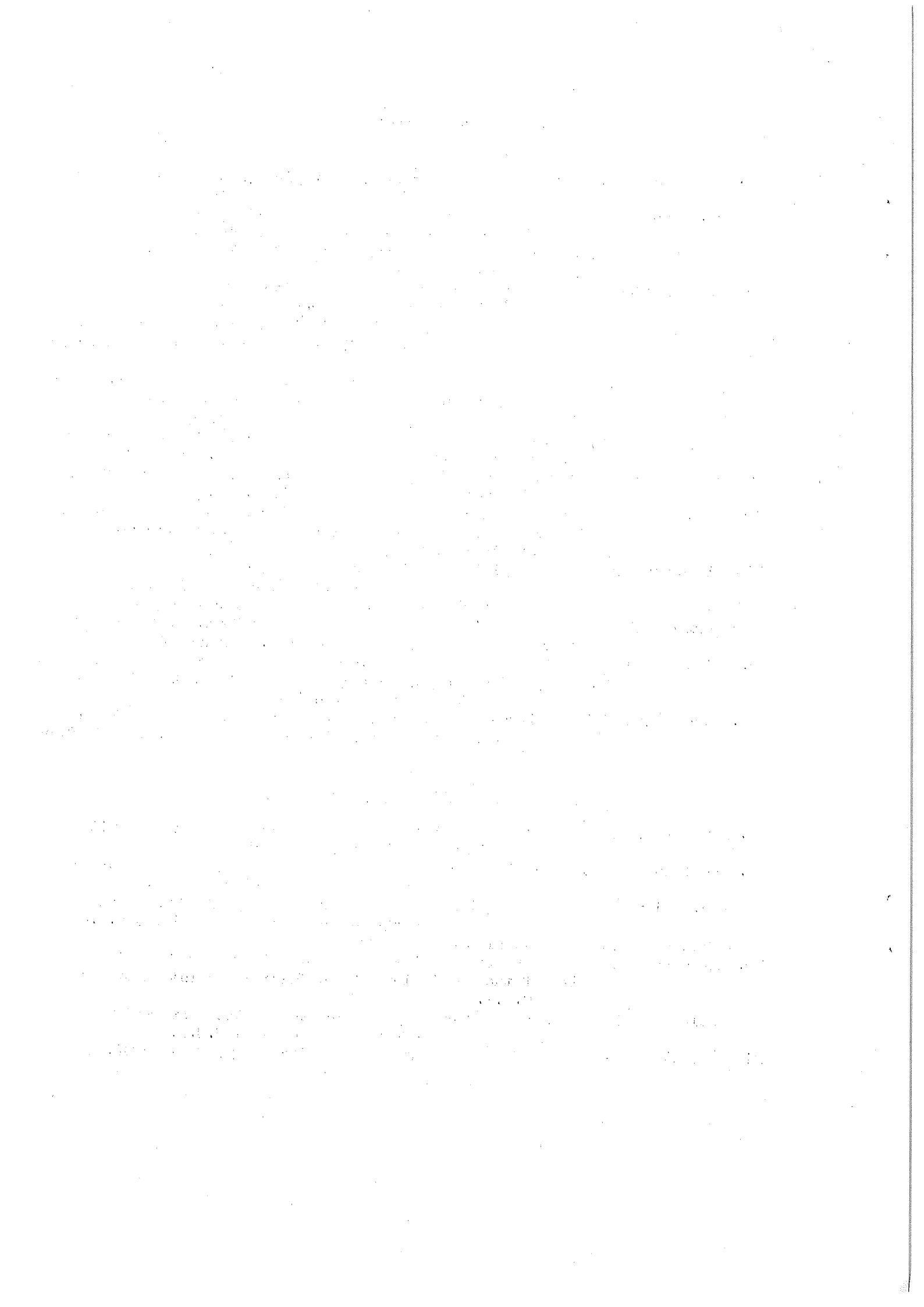
We believe that God must mean us to do something about these practices. We also think that the time has come for Christian men and women, as well as for the churches, to take more seriously the responsibility for further study and work on the question of Christian marriage. In relation to the discussion on married women who are working outside the home, the members of the Consultation thought that the whole question of the meaning of the family in an industrial and urban society requires deeper thinking and expressed the wish that this question might be considered by the Department on Church and Society, of the World Council of Churches.

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THE CHRISTIAN APPROACH TO WOMEN'S QUESTIONS

A Study Group jointly sponsored by the World Y.W.C.A. and the Department on the Cooperation of Men and Women in Church and Society

John Knox House, Geneva
March 27 - 30, 1958

Work done by the Commission on the Status of Women,
of ECOSOC, United Nations

by Madame M.-H. Lefauchaux, of France

Madame Lefauchaux presented an account of the work done by the Commission on the social and legal status of women in Private Law, of which the following is a summary:

The task of the Commission in this particular field is an arduous one and the results achieved so far are less spectacular than in the field of Political Rights, for it is more difficult to deal with problems relating to the family than with more general ones; it is easier to obtain political rights than rights in the family (e.g. in Africa, or for that matter even in our own Western countries).

The work of the Commission in the field of the rights of women in Private Law can be set under two headings:

- 1) The Studies and Resolutions concerning women in up-to-date or modern states;
- 2) The Studies and Resolutions concerning women in under-developed countries.

Of course, this division is an artificial one, for human beings are the same everywhere.

Let us for the moment consider our modern states, where women can usually marry according to their own choice. We shall consider first the matrimonial regime (the distribution of the property in the home). It is necessary to envisage the establishment of a legal regime applicable alike to all citizens, a regime that will be satisfactory to all concerned. Marriage-contracts are only entered into by a small minority as a rule. There are two main systems:

- a) that of the community of property
- b) that of the separation of property.

The aim of the Commission is to establish equality of rights in both

systems. The first regime can be perfectly satisfactory, provided that both spouses have the same rights of administration of the property. The second regime can also prove satisfactory during the lifetime of the spouses, but in case of decease may lead to difficulties regarding the distribution of the property.

The Commission has adopted a Resolution proposing the common ownership of property or the separation of property with fair distribution at the decease of one of the spouses, according to the Scandinavian pattern. A practical result has been that the Dutch law has now been adapted to this pattern.

The Commission also drafted a Resolution concerning the domicile of married persons - providing that both spouses should have equal rights to choose the conjugal domicile. So far, no results have been forthcoming.

A Recommendation has also been made by the Commission in favour of the civil capacity of women, i.e. the right to appear before the law and of entering into contracts. This right, for example, does not exist in Belgium. Rules that seem quite normal to us have not yet been put into practice in certain countries that, in other ways, appear to us as quite up-to-date.

Another Resolution was made regarding parental rights, requesting equality of such rights. Except in the Scandinavian countries and the Soviet Union, whenever there are differences of opinion between the parents concerning one of their children, it is generally the father's decision that prevails, i.e. paternal authority. So far, there are no results to be reported in this field.

With regard to the right of a married woman to work without first requiring the approval of her husband and her right to dispose freely of the salary she earns or the benefits she obtains from her work, there are still very many exceptions to this rule.

The special Study on the question of taxation applicable separately to both spouses, i.e. the woman who works being taxed on her own earnings, quite apart from her husband - has had surprising results, following the work of the Commission in this field: very satisfying results in Belgium and Germany.

A Covenant on the nationality of married women was drawn up by the Commission on the Status of Women, providing that the fact of marriage does not imply that a woman should automatically renounce her original nationality.

Action of the Commission in favour of the inclusion of Article 16 (of the Universal Declaration of Human Rights) in the Charter on Political Rights - providing for equal rights of men and women in marriage.

This is where we come up against one of the typical problems facing the United Nations. In 1948, all member countries of the United Nations glibly signed the Universal Declaration of Human Rights, with great public demonstration. Then it was realized that Charters for the application of these high principles had to be prepared: this is one of the essential tasks of the United Nations, which are at present in a positive quandary in this respect.

When the question came up of including Art. 16 in this Charter of application, things came to a complete standstill. Apart from the delegates of the Soviet Union and other Communist countries, all the others took a position against this particular right, especially the Moslem countries, including Pakistan. When these delegates were reminded that they had signed the Declaration of Human Rights, they replied that that Declaration was made only in very general terms.

It has now been decided by the Commission to initiate two different Charters:

- 1) a Charter on Political Rights,
- 2) a Charter on Economic, Social and Cultural Rights.

The first charter will be applicable immediately on adoption, but not so the second. That is the reason why the Commission wanted to include Art. 16 in the first charter, but it has now been proposed for inclusion in the Charter on Economic, Social and Cultural Rights. The Article which appears in its stead in the first charter is a greatly amended and much less favourable one.

Turning now to the under-developed countries, a General Resolution covering the main problems of such countries was adopted by the General Assembly in 1954.

The free consent of women to marriage is a question which deserved a thorough and very discerning study, aiming at the suppression of all systems leading to the imposition of marriage on girls at a very early age, etc. No freedom exists when the marriage is contracted by the families (e.g. in the Camerouns: a whole series of marriages arranged between several members of the same family - when there is a divorce, all the marriages are dissolved at the same time).

In order to ensure that women have full freedom of consent to marriage, the Commission is requesting that all marriages without exception, whether religious or not, be registered and that an Act of Marriage be recorded. At the time of marriage, the two parties concerned must be present in person to give their consent. In many of these countries, it is still the custom for the man only to be present.

The Commission also requests that monogamy should become the rule. In my view, we should be very firm in this respect and demand that monogamy be imposed. In missionary circles, there is a tendency to want to "understand the local situation" and thus make too many allowances. It is true that certain difficulties will have to be faced when the time comes for the change-over from polygamy to monogamy.

It should be noted also that the notion of "love" (in its higher sense, between a man and a woman) does not exist in some of these countries. When we visit such lands, we should not lose sight of the things we want to bring to them, even though we may seek to understand them at the same time.

We should also try to enforce the idea of the limited family circle, as opposed to the enlarged family circle, which often severely hampers the full

development of women. In the limited family circle, the wife and husband assume direct responsibility for their children, which is not the case when the future of a child is decided by the clan (it might depend on a brother of one of the parents or even some distant relative, who may not even know the child and perhaps not have a shred of feeling for it equivalent to parental love).

The fate of widows is to be considered - the right to parental authority over the children must be granted to every mother when she becomes a widow. The Commission has already prepared a Resolution to this effect. At the present time, according to most of the laws and customs of these countries, it is the family of the husband which obtains jurisdiction and authority over the children when their father dies, and the mother therefore becomes a mere "appendage" to the family for the sake of the love she has for her children.

Differences of opinion between spouses should be brought before an established jurisdiction, and not merely before a local, village jurisdiction.

The Commission is planning to prepare an International Covenant on the following questions:

- 1) The fixing of a minimum age of marriage,
- 2) The compulsory registration of marriages,
- 3) The requirement of free consent of both parties to marriage.

We do not have many illusions regarding the final application of such a Covenant, but it is good that it should exist to be presented to the different member-States, as some of them may, through national pride, be induced to reform some of their laws.

International Covenants must be respected, but at the same time it should be remembered that many Governments undertake to sign them only with certain reservations, or they sign them without ratification, or again they even go as far as ratifying the Covenant but omit to put it into practice!

In conclusion, I might say that the most important work to be done is that of informing public opinion. The Commission needs to define its aims very clearly in order to lead such opinion. The more practical work must be done by the Non-Governmental Organisations. If all the groups concerned really and thoroughly interested themselves in such aims, there would be astonishing results. As a member of the Commission, I would ask N.G.O.'s to endeavour to reply as fully and completely as possible to all questionnaires sent out by the Commission, for I can assure them that all documents submitted by the N.G.O.'s are considered as most valuable, useful and most worthy of attention.

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Freedom of Marriage and its Relation to Family Patterns

- The Christian Viewpoint -

by The Rev. Daisuke Kitagawa

Is it possible to state what a Christian marriage is in absolute terms? Inasmuch as marriage is itself a natural institution, which continues to be practiced both in a pre-Christian and a post-Christian as well as a Christian society, it is neither possible nor desirable to formulate once and for all a doctrine of Christian marriage to be applied to all people in all ages and in all societies. The best we can do is to articulate the point of view from which the Christian as a Christian looks at every marriage in its given situation to determine whether it is acceptable to him as a Christian or not. The question before us then is not: "What constitutes a Christian marriage?" but rather "What constitutes the Christian viewpoint from which to look at each and every marriage that takes place in a given society?" To put it differently, our task is to re-examine several pre-suppositions which together make up the criteria by which Christians judge whether this marriage or that marriage is in accordance with the spirit of the Gospel.

In pursuing this task I have chosen to turn to the marriage canon of the Book of Common Prayer and to examine what it says within the context of the contemporary Japanese society which is characterized by a radical as well as rapid change in its social structure, value system, mode of life, and culture in general. Imagine, if you can, to be giving marriage instruction to a young couple, a Christian girl and a non-Christian boy, who somewhat against their parents' will desire to be married away from their respective homes because they are deeply in love with each other, and believing that as modern young man and woman they need not bother getting their parents' consent for their marriage.

I. Marriage as a social institution.

Whether it is by the practice of the Banns (1) or by the license issued by the civil authorities (2), the Church accepts every marriage as a social institution as well as a personal affair between the two persons concerned. The Christian conception of freedom of marriage does not absolve the couple of the social consequences of their marriage. No marriage can be strictly a private affair between the two persons concerned, for every marriage takes place within the framework of the society in which the couple "live, move and have their being". Hence the marriage service cannot take place without a congregation of witnesses, and all those present are made aware of the fact

(1) The Book of Common Prayer, The Church of England, p. 301 rubric.

(2) The Book of Common Prayer, The Protestant Episcopal Church in U.S.A., p. 304, rubric.

that they are there as responsible witnesses to this marriage and not merely as irresponsible spectators, as the minister says: "Therefore if any man can show any just cause, why they may not be lawfully joined together, let him now speak, or else hereafter for ever hold his peace." This is also the reason why traditionally all church weddings are "open" services.

Likewise the bride and groom are also reminded of their social responsibilities before they take the decisive step. That this is done "in the sight of God and in the face of the company assembled" is of utmost importance, for thereby are expressed the social implications of marriage. (A)

Here at this point one knotty question presents itself. What are "impediments or just causes why they may not be lawfully joined together"? When a society has a set of taboos about marriage based on its pagan cultural backgrounds, the community may raise some serious objections, from its point of view, to the marriage of the couple, which, however, may be nothing in the eyes of the Church. What should the Church do? What is the couple to do? If we take seriously our presupposition that matrimony is "an honourable estate instituted of God in the time of man's innocency" and that it is a social institution as well as a personal affair between the couple, then the objections raised by the community based on its own cultural logic must not be too lightly ignored. The Christian must understand the role and function of family in the given culture, only in reference to which the meaning of marriage there can be fully grasped. In Japan, traditionally, marriage is more of an affair between the two families (or clans) to which the bride and the groom respectively belong. The "social" responsibility of the newly-wed, theoretically at least, did not go beyond the newly joined family circle. (B)

II. Role and function of marriage.

The Anglican Prayer Book is much more explicit than the American Prayer Book on this point. (1) Marriage is not "to satisfy men's carnal lusts and appetites", and "not to be enterprised nor taken in hand, unadvisedly, lightly, or wantonly, like brute beasts that have no understanding", but

"First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

"Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

"Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity."

The American Prayer Book simply states marriage is a "holy estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church", and does not say what it was ordained for. One may wonder what, if any, are the theological grounds for this omission. Does the American Prayer Book take the position that marriage is an end in itself, while the Anglican Prayer Book assumes that marriage is a means to the three-fold end as stated above? Or, does the American Prayer Book assume the same without explicitly stating them? (2) Suffice it to say at this juncture that there is no practical difference between the two branches of the Anglican Communion in their teachings on this point, which without alteration is inherited by the Japanese Church.

According to the view underlying the Anglican teachings, marriage is an institution whereby a new family is created. This is a radically different concept of the

(1) This difference illustrates the point that the inculcation of the Christian viewpoint differs from one socio-cultural situation to another.

(2) In the interest of brevity!

function of marriage from that of the traditional Japanese culture, according to which marriage is an institution by which the family to which the groom belongs is perpetuated and extended. Here mature men are duty-bound to marry. Before one can talk about "freedom of marriage", one has to come to terms with the absence of freedom not to marry. In this situation women are primarily valued as child-bearing instruments, on which grounds polygamy and concubinage were regarded to be justifiable or even necessary. Women are obliged to marry because it is only as mothers that they become indispensable for the continuation and extension of the family, which is ultimately identical with a clan or tribal society, or a communal group bound by kinship solidarity.

The Japanese may accept marriage to have been ordained for the procreation of children, but for a fundamentally different reason than what the Anglican Prayer Book means by it. To the Japanese it is for the purpose of perpetuating his ancestral family and expanding his clan, while to the Christian it is for the purpose of bringing up children "in the fear and nurture of the Lord, and to the praise of his holy Name" - that is to say, to bring into being individual persons transcending all familial, clannish, tribal and ultimately ethnic and national groups. (1) This is one aspect of the Christian viewpoint which may very well remain hidden to many Western Christians as long as they read the marriage canon within the Western frame of reference, until they chance to re-examine it in reference to the Asian marriage practices. What, then, would you say to the young man sitting before you whose father and uncles and all the rest in his "family" are expecting him to marry simply to become a link in the chain of lineage? What are his responsibilities, as he gets married, toward the society which lies beyond the circle of his extended family but of which he is a member? What would you say to this Christian girl who is to marry this non-Christian young man in such a situation? In order to be able to speak relevantly to them in their situation, one must understand the role and function of family in their culture.

III Role and function of family.

One of the most amazing things about modern Japan is that in spite of the rapid and radical changes she has undergone for the past 100 years in industrial and economic structure, political and cultural outlook, and in spite of the enormous degree of urbanization and accompanying shift of population, there has been remarkably little change in the conception of and outlook on family, and especially in terms of its role and function in the society. (2)

Notwithstanding the newly established legal position of the individual person as a unit of society (3), practically speaking the family has persistently remained in the mind of the Japanese the ultimate unit of social life. Until the Pacific War, as it had been before, "on the broadest level family and nation were one, the imperial family being the main house of which all Japanese families were branches". (c.f. Bellah, Tokugawa Religion, p. 18). That is to say, Japanese society was basically a clan or tribal community. The remarkable thing is that this primitive concept of clan society continued to exist within the rapidly growing modern nation-state with its new political, social and economic structures. In a clan society each family exists for the clan. Each individual attains his importance only as a member of his clan, which he is, solely on the basis of the family he was born into or sometimes adopted into. Apart from his family he cannot have any status in his society, for an individual as an individual amounts to nothing. In a more primitive stage the family was an economic as well as a social unit within which most peoples' life was confined much of the time.

(1) Based on the Christian doctrine of man and his personality.

(2) C.f. K. Ariga, "The Contemporary Japanese Family in Transition".

(3) C.f. The Constitution of Japan, Articles 13, 14, and 24.

The family was in many ways a "microcosm of the total society", (Bellah, op.cit., p. 39), or to put it in reverse, "the whole nation was a single family" (ibid., p. 103). In this situation the individual exists for the clan-society and the role of the family was to produce and rear clan-members.

The clan-society in its turn gives to its members security, dignity and sense of importance rooted in the function and position prescribed for each of them as a member. Thus everybody finds a clear-cut meaning for his life and existence within his clan-society. Furthermore, the communal relationships based on the kinship solidarity of the clan-society definitely help develop his personality and character as a human being. In brief, we find here a stable society producing stable people. The trouble is that a clan-society is by nature a closed society as well as a totalitarian society. (C) Its solidarity binds to itself all who belong to the group and alienates from it all outsiders, and thus develops within the group a Xenophobic tendency. The family to which one belongs determines whether one is an insider or an outsider of a given clan-society. (This is fundamentally incompatible with the nature of the now emerging technical society in an industrial civilization). (1)

In reference to such a society, the family-perpetuating function of marriage looms extremely important. At the same time the relationships within the nuclear family are the least important aspect of the family life. The husband must continue to be under his father's authority, while the wife's primary loyalty is not to her husband but her parents-in-law. (2) The children are important only as the "bearers of the family continuity" to the generation that is to follow.

Against such a background the conception of family underlying the marriage canon of the Prayer Book is little short of revolutionary. Two or three things may be pointed out. First, the bridegroom and the bride respectively are asked pointed questions to which they are to give an unequivocal answer. In the American Prayer Book we find exactly the same questions put to both. In the Anglican Prayer Book, besides "love, honour and keep him" the bride is asked whether she will "obey and serve" her future husband, while the bridegroom is asked whether he will "comfort" his future wife. More important is that each in his and her turn is to answer, by saying "I will", not to each other but to the officiating minister and this may be taken as the pledge made by each to God before the congregation. (D) Second, the bride's right hand is given from her father to the groom by the officiating minister. This little act symbolizes that the bride as a grown-up young woman leaves her father and mother and, as an independent person ultimately responsible only to her creator, is now being given to this man as his wife according to the ordinance of God. Third, what each pledged to God before the congregation is now pledged to each other, first by the groom to the bride and then by the bride to the groom. The manual acts involved here indicate that in the Christian view the husband is as much given to and received by the wife as the wife is given to and received by the husband. Each receives the other as given by God. Fourth, for these exchanges as well as throughout the marriage service, only the given names of the bride and groom are used and never their family names, implying that the marriage unites these two individuals and thus creating a new family. One of the pre-requisites for marriage is that both parties be mature ("this man and this woman") and capable of being independent of their respective parents. (3). To be sure, the man retains his family name while the woman changes hers, but this is more or less due to an accident of culture. As far as the marriage is concerned, it is simply the union of two individuals each given to and received by the other, marking the beginning of a brand new family. (E)

(1) See later, p. 7

(2) There is a sense in which the wife forever remains an "outsider", in spite of the fact that her individuality is completely submerged in the life of her husband's family and its structure.

(3) This means rejection of child-marriages arranged by other people for purposes other than marriage for its own sake, e.g. political intrigue, search for social prestige, greed for wealth, etc.

Here the underlying assumption is that family is that institution of human relations in which alone man fulfills his manhood, that is, both man and woman in their mutual relationships as husband and wife and together as parents in their common task of nurturing their children, who in turn have their potentialities developed to become human personalities. (1) A nuclear family does not exist simply to perpetuate the clan-society of which it is a member, but each nuclear family is an end in itself, whose function is to fulfill the God-given manhood of each of its members.

IV Husband-wife relationship.

From the foregoing it is quite clear that from the Christian point of view husband and wife are of equal status, while the function of one in the family is different from that of the other. That the husband is to "comfort" his wife while the wife is to "obey and serve" her husband may be taken as a culturally conditioned expression of this difference of function rather than suggesting a difference in status. Legally, even in the USA, the wife is usually a "dependent" of her husband, but in point of fact the relationship between the two is that of interdependence in any wholesome family.

In the second place, the husband-wife relationship is in the Christian view a life-long and all-time and all-inclusive affair, as is stated in the marriage vows: ". . . . from this day forward till death us do part", and "for better for worse, for richer for poorer, in sickness and in health". Or, again, "with this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow." (2)

In other words, "The two are no longer two but one" (Mark 10:8), and the marriage relationship once entered is indissoluble. (3) "Those whom God hath joined together let no man put asunder" (Mark 10:9).

In the third place, this relationship between husband and wife must be of a creative and ever-renewing kind, namely of mutual love and respect. It is indissoluble because in it each risks his (or her) all. It should be the kind which either makes him or breaks him with no possible alternative. From the Christian point of view marriage in order to be marriage must have this note of finality. (F)

The kind of husband-wife relationship stated above is only possible where the nuclear family is regarded neither as a means to, nor merely as a part of, an extended or joint-family, clan or tribal society, but as the ultimate end in itself and the whole of itself. The nuclear family can be so regarded only in a culture in whose views the ideal human society is an open society, to wit, the society whose solidarity is not based on kinship, race, ethnic origin or background, or even religion, but simply and solely on the common humanity. Does not Christ enable us to see in every human being, irrespective of his nationality, race, colour or religion, an image of "son of man", and is he not demanding those who call on his name to enter into creative social relationships with all people everywhere solely on the basis of that common humanity which they in obedience to him find binding all mankind? Without at least this vision of human society transcending all sorts of barriers now dividing mankind into countless numbers of groups, to go through the form of the solemnization of matrimony is a mockery. At the same time, seeing this vision to enter the state of marriage in which the husband-wife relationship is of the kind as stated above is to subvert

(1) C.f. Charles H. Cooley, Social Organization, Ch. 3.

Arnold M. Rose, Sociology: The Study of Human Relations, Ch. 6

(2) The Anglican Prayer Book, p. 304.

(3) One may raise here an important question of the wife's right to hold her property in her own name. This is important from the standpoint of protecting her individual human rights. It is obviously not right for the husband categorically to take over all the assets of his wife the moment they are united in marriage. Ideally, everything should be owned by both of them under joint-ownership with provision for disposal only by mutual consent.

against the society which is built upon the concept of ethnic solidarity consisted of kinship-centered clan-communities. What then would you say to the young couple sitting before you?

V Parent-child relationship.

The doctrine of society underlying the foregoing discussion is based upon a specific doctrine of man which views every new-born baby as potentially an independent human personality in the sight of God. (1) No child, according to this view, can be a private possession of his parents. Humanly speaking, every child belongs as much to the whole of human society as to the family into which he is born. The function of the parents is to help the child grow up to be an independent personality in his own right and a responsible citizen of human society. Some Christian Churches express this view by the institution of infant baptism. The child is expected, when grown mature, to become independent of his parents and to leave them to start his own family, which normally is unlikely to happen without his parental care and the interpersonal relationships within the family of which he is an integral part. (c.f. Cooley, op. cit.; Rose, op. cit.)

This view of parent-child relationship is also quite contrary to that which is prevailing in a society whose foundation is kinship groups, where filial piety and reverence for ancestors are two cardinal duties of every child, over whom parents have absolute authority. There a virtuous son is expected to grow up in the family, marry and become a father but never to leave his father's or his ancestor's house. He is to remain in it to look after his own father in his declining years, serving virtually as his "social security and old age pension". (G)

VI Marriage in the midst of rapid social change.

Let us now return to the young couple - a Christian girl and a non-Christian boy - in a Christian pastor's study in Japan. Let me assure you that this is not an uncommon scene in contemporary Japan. The girl finding herself in love with the boy wishes to be married by her pastor. The boy, equally in love with the girl, though not a Christian, thinks it best to be married by this Christian minister because, in the first place this is what his future wife wants and, in the second place, because his parents having another girl in their mind for him to marry do not approve of this girl and therefore he cannot expect a marriage according to the traditional pattern. Besides, as a college graduate employed by one of the modern industrial firms, he does not "give a hoot" to the age-old traditions or anachronistic customs. Furthermore, under the influence of Americanism prevalent in Japan through the examples of the occupation personnel, or the influence of motion pictures and popular literature, etc., he is now firmly convinced that the only marriage consonant to the democratic way of life is a "free marriage" without any interference by anybody else. He may even feel it anti-democratic to ask for his parents' approval for his marriage, for in his own mind marriage is a purely private affair between himself and his girl-friend.

Sociologically speaking, Japanese society has been changing a great deal for the past 100 years. Although the clan-society mentality persistently remains among the older generation and especially in the rural area (2), in the urban industrial area there no longer is seen any remnant of clan-society. The old pattern is completely broken down and much of the metropolitan area has become nothing but an aggregation of displaced or uprooted individuals. Both middleclass intellectuals and industrial proletariat now feel at once emancipated from the outmoded customs and traditions and rootless in a society which has not yet found its basis of solidarity. The prevailing condition is thus extremely conducive to what they think is "free marriage". A Christian ceremony may be desired but chiefly to add a note of respectability to the other-

(1) In this view there is of course no difference of dignity and value between male and female.

(2) See earlier, p. 3, "Role and function of family".

wise completely secularistic marriage.

What must the Christians or the Church do?

In such a situation and against such a background what would you as Christian pastor do in relation to the young couple and their prospective marriage? Would you insist that above all he be baptized so that the marriage you will perform will be in conformity to the canon of the Church? You can easily substantiate your position by pointing out how impossible it is to enter the kind of marriage relationship which the Christian marriage rite presupposes without being Christian. Suppose he refuses to be baptized on the grounds that he not knowing anything about Christianity would not like to be baptized as a means to be married, would you turn them away?

Does not the Church have an obligation, and can you not as a Christian pastor perform it, to help the young couple, whether they are Christian or not, to understand the meaning of marriage in relation to the reality of the society in which they are living? For good or for ill, the process of industrialization and urbanization, along with the cultural impact of the Western civilization, has brought Japanese society, at least some substantial segment of it, to the point where the so-called "free marriage" is both preferable and practicable. Without your crusading for the freedom of marriage, the elevation of the status of women, the equality of man and woman in society or between husband and wife in their marriage relationship, young people are now taking these things for granted. They do not think they have first to be Christians in order to have these things, and they are quite right. What then is the task uniquely of the Church?

A generation ago, and especially in rural Japan, to introduce a Christian marriage practice as formulated in the West would have meant the setting in motion of the process of disintegration of the old social structure based on the foundation of clan-society and would have met with no little opposition from the community. Those individuals who dared to be married according to the Christian pattern would have been easily ostracized by their community. Today the situation especially in the urban industrial area is different - almost in reverse. The old social structure is almost completely gone, and no new structure has yet emerged. People there are free from the outmoded bonds and ties which used to prevent them from following their respective individual ambitions, traits, aptitudes, tastes, talents, etc. to fulfill their destinies as human beings; but at the same time they feel completely unrelated, uprooted and therefore insecure and irresponsible. There is little likelihood for a new society to emerge in any foreseeable future unless something is done about it.

In a situation like this is it not far more important for the Christian forces to share with the population what insight they as Christians have with regard to the meaning of marriage in reference to the role and function of family vis-à-vis the kind of society which an industrial society eventually ought to be, namely one in which every citizen is at once free from and related to one another (1), than to try to make a Christian out of every non-Christian? Or to put it differently, is it not our primary obligation as Christians in such a society as Japan today that we help its citizens understand their own problems by providing them with a definite point of view which we as Christians are privileged to have rather than to propagate Christianity as a set of doctrines or as a new religion different from and more effective than their own and try to persuade them to accept it? Thousands and thousands of young people are being married every day and every week, defying their parents and elders, defying the once sacred traditions of the past, thinking that they are now at last free to do whatever they please with themselves, with their life and their talents, their possessions and everything that comes under their control. Left alone they will manifestly contribute to the disintegration of their society without ever participating in the task of its reconstruction. History cannot wait for the masses of Japan to become Christians be-

(1) The kind of society which an industrial society ideally ought to be is a community in the sense of a society of people in which no one is bound by anything to another, but everyone is related in spirit to everyone else.

fore the task of reconstruction begins. Neither can we Christians, for that matter. (H)

Masses may remain non-Christian in so far as their professed faiths are concerned, but they must be re-orientated in their attitude toward their family in the context of their newly emerging technical society and industrial civilization, or else they will perish as their society disintegrates. (I) We must be reconciled to the fact that the number of young men and women who will be married in the Church as Christians will be infinitesimally small in Japan, but we need not despair. We can and therefore we must somehow infuse into the rising new generation of Japan the viewpoint of marriage which will help them both in their family life and in their social and civic life, be they Buddhists, Shintoists, or atheistic humanists. (In this respect I feel that more novels need to be written than text books on marriage and family life or more exhortations on chastity, monogamy etc., or even sermons on the sanctity of marriage-vow, etc.) We have just as much, if not more, responsibilities over those masses of youth who will never come under a direct influence of the Christian Church as over the pathetically small number of them who will call themselves Christians.

A P P E N D I C E S

Additional notes on points raised during the discussion that followed the presentation of this paper.

A. The relationship of the nuclear family to the society is a very important question, and its nature and pattern are largely determined by the nature and pattern of the society. Here at this point suffice it to say that the Christian viewpoint takes this relationship between the family and the society very seriously. (See the additional note I).

B. In this situation the society as an empirical reality is the clan-society to which he happens to belong. Marriage as a rule takes place between families within one clan-society. Evangelization of individuals living in such a society is a very complex problem. In reality no individual can be fully "converted" to Christianity in complete isolation from the society he belongs to. Frequently individuals were either literally or mentally uprooted from their society in order that they may become professed Christians. Some such individuals may have been married completely out of the context of their society, highly approved of by the missionary but completely ostracized by their relatives and their society. Theirs may very well be "Christian marriages", but it may be a question whether the resulting break of relationships with their society can be "Christian". In another way of putting it, are they "Christian" toward their obviously pre-Christian society, relatives and neighbours?

One may take the position that in such a situation Christians, both individually and collectively, must do everything in their power to "break up" the clan-society so that people there may be emancipated from its "chains and fetters". Thus conceived, industrialization may very well be accepted as a forerunner, so-to-speak, of the Christianization of the society.

Once, however, one begins to doubt whether this is really a Christian thing to do, as I seriously do, then one is faced with a question of formidable proportion.

C. The clan-society was as it were a universe in itself; frequently even an extended family within a clan-society was a universe in itself. There was in it economic independence of its members. Education of children, care for the sick and the aged, recreation and work - all took place on a collective basis, automatically involving everybody. In a word, it was an integrated, self-sufficient community. But it was also a closed community and a highly exclusive one.

D. An important question here is that of authority in the family relationship. In the clan-society, the clan was the authority to which everybody had to subject himself. Within the nuclear family the father as its head represented the authority of the clan, which in the clan-society as a whole was represented by the chieftain. In the Christian view, every nuclear family is a unit in itself and is not to be regarded as a constitutive unit or a part of the clan-society. In this situation, to insist that "the husband is the head of his wife" is to say that man by nature is superior to woman - which clearly is contrary to the Christian concept of man. At the same time, to do away with authority in the interest of equality of the husband and the wife is to displace the center of family. Where there is no ancestor-worship there must be worship of God!

E. This insistence on the maturity and the capability of independence of both man and woman has a far-reaching implication. Speaking of the woman for the moment, it means that prior to marriage she must not only be biologically mature, but also be capable of economic independence, which means that she should have had adequate basic education and vocational training. She should be able to support herself and make a living by herself if she did not marry. Marriage must not be the only means by which she can make a living, in which case her husband is no more than a meal ticket, to whom she may be little more than a house-keeper and a satisfier

of his sexual desire. Maturity and capability of independence in this sense make it imperative that the education of girls in many countries be fundamentally re-examined. Vocational, if not professional, training of girls is a minimum must if the marriages they are going to enter into were to be acceptable from the Christian point of view in an industrial society. - Does this mean, then, a girl who has no means to support herself, either some skill or wealth, has no right to marry?

- F. What has been said in these three paragraphs points to the substance of what is meant by "partnership" of man and his wife. It is not in any sense a one-way adjustment of the wife to her husband or vice versa. There is a sense in which marriage is at once an end and a beginning: - the end of the life of independence on the part of both the man and the woman, and the beginning of a life of interdependence, partnership, and common sharing. Marriage life in the Christian view is above all a life of common venture in which the husband and the wife equally share, not on the basis of a fifty-fifty proposition, but on the basis of each giving his or her all. Equality between the man and his wife must be so understood, and never in terms of quantitative equity.

Thus seen, marriage must be contracted between the two individuals solely on the basis of their mutual consent and never under any kind of pressure outside of it, and in this sense marriage in the Christian view is "voluntary". Freedom of choice is thus basic to a marriage if it were to be consonant to the Christian view. But at the same time no couple should enter into it without a full and decisive commitment to each other, and together to God, that they abrogate their individual sovereignty and willingly enter into an entirely new state of common venture, in which to explore a new path of life sharing joy and anxiety together, each giving all that he is and has to the other.

Freedom and right for the wife to be gainfully employed, and/or to spend her time outside of her home in the interest of social and civic affairs, and many related problems must be seen within the context of this new pattern of husband-wife relationship.

- G. The underlying notion here is much more radical than it may first be suspected. According to the Confucian teaching, which rationalizes and articulates the concept of parent-child relationship within the clan-society, one's father is eternally one's father and one's son eternally one's son. The son is obligated to pay homage to his father into eternity. In the Christian view, the father sees in his infant son a man and respects him as such and looks forward to the day when his son can be addressed to as an independent man in his own right. Likewise, the son is so brought up as to see in his father a man - a man like himself who is bound to be full of shortcomings and defects. Thus the father is prevented from treating his son as if he were a private possession which he can treat in any way he pleases, and the son is prevented from identifying his father as an almighty god.

Furthermore, the Christian view of parent-child relationship unequivocally points to the fact that no child can be properly and adequately brought up solely by his own parents within his own nuclear family. The society must have its share in the upbringing of every child. The parents have a specific part in this task but not the whole of it.

This view has a far-reaching ramification in reference to the issue of "working mothers". Without going into the details, one may candidly say here that

(1) Mothers do not feel guilty if they had to work away from home, leaving their children in day-nurseries; (2) even if mothers stayed with their children 24 hours a day and 7 days a week, they alone could not bring up their children as well as they need to be brought up without the larger society doing its share; and (3) the society has in one way or another to do its part in caring for the children entrusted to the families therein residing.

- H. In this connection one of the pressing problems for the Christian Church is to clarify the meaning of family in an industrial or an open society. While in the clan-society the family was a universe in itself (a micro-cosm), in an open society the family takes on an entirely new meaning as "a refuge from society" (Bellah,

op. cit., p. 39) or in the words of the marriage canon, "a haven of blessing and of peace". Sociologically speaking we can take this to mean that in an industrial society man is functionally fragmentalized on one hand and on the other hand collectively massified at the same time. And the family is one place where man can regain his full humanity and be reminded of his being a human being and live, exist and relate himself to other human beings as a whole man.

If this is true, then what about the mature men and women who either by their own choice or by circumstances beyond their control remained unmarried? It seems to me that to count such an individual as a family is not quite right. Where is there "haven of blessing and of peace"? Obviously we cannot turn the clock back and restore the old extended or joint-family system as a system, but we may very well restore the concept of family which includes more than just the nuclear family - in some such sense as the "extended family in diaspora"! By dissociating the family from its place of domicile, one may construct a notion of "scattered family" consisting of aged parents and grown-up sons and daughters, married or unmarried - one big family living under several roofs frequently hundreds of miles apart one from another but maintaining its solidarity. A nuclear family then is at once an integral unit of this scattered family and of the society at large.

The most important point, however, is that the family, whether a nuclear family or a "joint-family in diaspora", is a haven or a refuge from the society and can never be a society or a universe in itself. This has some important ramifications. (1) No one can stay permanently and always in a refuge! But the wife and the infant child must have direct relationship with the larger society if they are to remain and grow healthy, mentally and spiritually as well as physically.

(2) Apart from the problem of income, the woman of the family as the wife and the mother, not only has the right to work outside her home but has a real need to do so. (3) By the same token a child, not simply because his mother is at work and cannot look after him, but more positively because he needs a wider association with and companionship of his peers, had better spend some part of the day in a nursery school.

In an industrial society it is quite wrong to expect a family to be a microcosm; that is to say the lebensraum of every person, man, woman and a child, goes beyond the confine of his family, and for that very reason everybody needs to return to his family periodically to refresh himself!

- I. I do not for a moment mean that Christianity is a religion that accepts the industrial civilization uncritically. It is impossible in this paper to enter into the discussion on the phase of the Christian Gospel that "judges" the world - all world-orders and all types of civilizations. Another way of saying the same thing: The existing socio-cultural pattern should not determine the pattern of marriage. Every existing social pattern, including both the post-Christian Western society and the pre-Christian Asian or African tribal society, must be judged by the Christian view of society.

This calls for the formulation of a Christian doctrine of society (Sociology) over and above a Christian doctrine of man (Anthropology).

THE CHRISTIAN APPROACH TO WOMEN'S QUESTIONS

A Study Group jointly sponsored by the World Y.W.C.A. and the Department
on the Cooperation of Men and Women in Church and Society

John Knox House, Geneva

March 27 - 30, 1958

Freedom of Work with Special Reference to Working Women with Family Responsibilities

by Mrs. Agda Rössel, of Sweden.

The terms of reference of the Commission on the Status of Women do not really deal with mothers and children. It is not the body that should deal with that subject but rather the Social Commission but because we found that the Social Commission was not devoting enough attention to this question we wanted to deal with some aspects of the problem.

Freedom of Work - In the world there is still a lot of un-employment and under-employment. A lot of attention was paid to the right of work when it was discussed at the Commission on Human Rights.

It is important to decide whether a girl has the right to complete her education, primary and secondary. There should also be opportunities for her training in the field where she is skilled. In most societies where women are employed in a number of fields, there is a minimum age for work. Sometimes the girls are not ready to use opportunities because they think they will get married and have children and do not prepare themselves.

The right for mothers to work should be there in principle; nobody has the right to judge whether it is right or wrong. We cannot impose on their thinking. The children are the "dear" property of society. So it is society's duty to help the mothers in their care of children. The child belongs both to the father and the mother. They must both share the burden. It has become more frequent to see the father coming closer to the children and vice versa. When he takes home responsibilities, he becomes a friend as much as the mother is.

There has been a tendency to say that working mothers should have an easier time in their work, but the more pressure is put upon the employers to make differences among their employees, the more the employees suffer from it. It's the work of the mother outside her employment that should be eased.

Concerning work at night there should be a protective law for all workers and not only for women. In the industrial field night work is prohibited for women while in other fields like restaurants, hospitals etc. where almost only women are working - there is no prohibition. Sometimes one can have the feeling that this protection is to protect the men against the under-paid women who do a good job.

In Sweden you can see women who are crane-drivers: this can be a better job than working in a restaurant cellar or peeling potatoes the whole day, and it is better paid. I have been a Social Worker in a big restaurant and can really say that I don't envy the women who do this kind of a job.

I asked for nurseries for women who have to work at night so that their children could be cared for while they were out of their home. But people said: "No, it's not good for the children; nurseries should be only from 8 a.m. to 6 p.m." So the children had to stay alone in the house and the mothers would just pray that nothing would happen.

The Society is developing in a way that the work of both men and women is needed. The woman should be able to stay at home when the children are small and then go back to her job when the children are grown up. It may be a question of 10, 15 or 20 years while she has the responsibility of the children. If she wants to stay at home for 3 or 4 years it means that she must have the possibility later to return to her work and that she mustn't lose her training. This is why we propose refresher or re-training courses.

Statistics show that women live longer than men and yet often the retiring age for a woman is 5 years before that for a man. It means that if she returns to work later it will be for a shorter period. (18-23 years women use their professional training, then stay home and between 30 and 40 approximately they go to work). I wish that we could get rid of the terms "older women workers" for women who are still quite dynamic in their work. The years a woman has been at home often add to her usefulness and also are an advantage to society.

I insist on the very important aspect of the "mental health" of a woman who works. The length of hours she has to spend at work does not really matter much if she is physically fit, but she suffers more from the sick conscience she has of a job not well done at home when at work and vice versa at home when she thinks of her work at the office.

It is wrong to say that only a mother staying at home is a good mother. It is not the quantity but the quality of relationships between husband and wife, children and parents that are important. If these relationships are good, I don't think the children suffer. If we believe that the mother at home is the decisive factor, why did we have so many mal-adjusted people in a time when women were not working outside the home? Statistics can be wrongly used in this field.

I have put some emphasis on this mental problem. The mother must have the security that the child is well taken care of while she is at work, so we should help the mothers with looking after the children during the hours of work.

In some countries it is the responsibility of the employer. I think that this is wrong because the woman is too dependent upon her employer and can't leave for another job better paid if she loses the security for her child. Day nurseries should be very near the home. In Sweden we are trying to have many small day nurseries in different sections of the town. Some people would say that this is a disadvantage for the child to go to a day nursery, but you must consider that not all the homes look like they do on pictures, nice and clean. Sometimes it is also good for the mother to compare and learn from the neat surroundings of the nursery and see how she can do better.

In case of pregnancy, the employer and the State by adequate legislation have the duty to see that the woman gets the right protection on behalf of the child - 12 weeks of rest in most countries. In my country women get 120 days, but they must take 30 days before, otherwise they lose them. Sometimes a woman would prefer to take more time after the birth if she feels fit physically before to continue her work longer. The ideal should be 12 weeks and with freedom allowed to take it when you wanted; we need a flexible pattern of legislation.

THE BIBLICAL BACKGROUND OF WORK

by Mrs. Dirkse-Bresters, Netherlands
Member of the World YWCA Executive Committee

Speaking from the point of view of the Christian Faith, the first thing we must say is that all our work must be seen against the background of God's work: on the one hand, His work of creation which, having seen it, God Himself "saw that it was good", and on the other - the work of re-creation which started immediately after man's "fall" and is not yet finished. It is of this work that the Psalms and the Prophets and the whole New Testament is speaking, and of which Jesus said, as He did of God's work, "My Father is working until this day".

If we look at the beginning of the Genesis story, we see that the original task of man, Adam's work, so to speak, is described as a stewardship to reign over the work of God's hands - his creation. We hear an echo of this in Psalm 8 (V. 5-8) "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

The other part of Adam's work is to give "names" to what God has created. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof." (Genesis 2:19).

In the Bible the name indicates the inner reality, the inner meaning of the person or thing to which the name is given. So in giving names Adam is deciding about the place and the role of all the created things over which God has given him dominion. It is in this confrontation with creation in its overwhelming variety that Adam realises his loneliness and the need for the "other" kind, the specifically human kind of companionship. And God made woman. We know the Genesis story and what follows - the usurpation of full autonomy by man. To be a king under God is not enough for man: he wants more. There is a breach in creation. No longer can it be said that it is good. The knowledge of evil has entered life. But God does not drop His plan: He works on.

All human work in history stands against this ongoing work of God, work aimed at reconciliation and redemption. But the work of men henceforth bears the mark of sin - even the ground bears the mark of sin - "...cursed is the ground for thy sake; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground...." (Gen. 3:17-18). It is the same sorrow in which the woman shall bring forth children. Etymologically in many languages the word for birthpains is labour, or a word closely related to it. This sorrow is like the burden of work, a sign of sin, of frustration, of the breach in creation.

The life of man, in his work and in the deepest relation between men and women is henceforth a struggle with "nature". It is a struggle with forces which resist, frustrate, and seem to block the true intention of life - forces which seem to have demonic power. In the last analysis, both in the field of work and of man-woman relationships, the struggle is not with flesh and blood but with these demonic forces.

But that is only one side of the picture. These essential spheres of life are also under the promise and the grace of God. For those who know about God's intentions and try to live under His commandments and promise, something of the original task of man remains. Otherwise Psalm 8 could not have been written. Although work has become a "must" connected with sorrow,

man's task has in a sense remained the same. Man shall reign over creation and the forces of nature so that he may be able to take care not only of himself but also of the enlarged self of his family - his people - the world..... There is no reason to idealise work as is done in some ideologies or to make an idol of work or of the working man, but work is a function within the community aiming at its well being and is meant to be this by Him who is at work recreating life according to its original purpose.

It is good to work for those whom God has given us and for whom we are responsible. It is also good and in accordance with the divine intention that we should work so that we should have something to spare for those who are in need, not only as private persons, but also as communities and, may we learn it before it is too late, as a world community. The toil, the burden, the frustration, that which is endangering the harmony and totality of our life in work has to do with sin, but still work is God's will for us and in it we are not left by Him.

The other aspect of work, originally given to man by God, also continues to be valid. Adam gave "names" to the beasts of the field, to all created things. He gave them through this their proper meaning and their proper place. In our technological age we know how important it is that man should give things their proper place, for we know what it means when things created - the forces of nature, the means devised by human knowledge in cooperation with nature - tend to become independent and to enslave man instead of serving his wellbeing and happiness. We know something about the forces (the demons) within this world which will make man a tool of his own tools or his own ideas.

This aspect of work, the giving of "names" by Adam, is for us to make and to keep life human, to put and to keep the forces of nature and the ingenuity of human reason in their right places so that life, man and society should preserve their real human quality, in the biblical meaning of this expression. For the real human quality, the true human dignity cannot be understood nor preserved without knowledge of creation and re-creation. And perhaps it is true that we even know more of re-creation than of creation, because only glimpses of the original glory of creation are seen by us now and then, but whosoever is in Christ is a new creation. And this being "in Christ" is also the way by which the forces influencing human life get their true "names", their true meaning, play the role they were intended to play.

This shows us something of what freedom means in the context of the Bible, namely the freedom from the powers and principalities within and above this world because of the overruling power of Jesus Christ. This biblical view is very relevant to our situation today. If I am not mistaken, this concept of work as the task of giving the gifts and the forces of nature and of the modern technique their true place, is an argument against the pessimism in respect to technology which we find in Europe, as well as an argument against the optimism in face of technological developments which is often found in Africa and Asia. This view says, "Beware of the evil possibilities, the intrinsic demons which have to do with sin - original sin - with frustration and missed intentions: have good courage, for God meant life to be human, He meant man to dominate the forces of nature and to serve no other Gods than the Creator of Heaven and Earth, the Father of our Lord Jesus Christ. And what is more - He Himself constantly restores the true human quality of life."

The restoration, the redemption of life and also of working life, is symbolized by the Sabbath which takes such an important place in what the Bible says about work. There is a limit to our work, and every seventh day man may rest from his tiring, imperfect work and may celebrate the fact that God is at work and that He wants us to live by the work He has done and is doing in Jesus Christ. The Sabbath is a sign, a sign which is meaningful for those who believe.

When we go to the Bible with our questions about work and marriage, we shall be disappointed if what we really want is its blessing on our convictions, on our ideas about what we think the right thing is to do in a specific cultural context, in a specific moment in human history. But the Bible does give us the great principles by which to live. It speaks of the protection of humanity and of the other man, 'our neighbour'. Righteousness, as social righteousness in the Bible is always connected with the love of God and the neighbour, it is the recognition of the neighbour and his right, his interests, before the fact of the Lord. For example, in the Old Testament we find the law being given about a letter of divorce for woman's protection, prescribed attitudes towards widows and orphans, examples of protection of humanity and of the underdog, slaves expressly mentioned in the Sabbath commandment, etc.

In different cultural situation and wholly different historical circumstances work has to have its necessary place as a means to take care of families, peoples and of a world community, as meaningful stewardship over the created world and the forces of nature, and as a work of "giving names", so that everything should have its right place before God.

Labour laws should foster (in any given situation of history) the idea that the fruits of labour should be rightly distributed for the welfare of all; that work should not wholly dominate men's lives but should serve real human interests and have a "sabbatical" limit.

If we want to realise freedom of work, the right to work, we must realise it in a specific social setting and a particular society, for what we want is the greatest possible social benefit and social righteousness and not the unlimited competition of numerous individual rights. The importance of woman working for the emancipation of the whole labouring class and the improvement of social conditions was understood by Marx, and this had its effects on the social revolution in Europe in the first half of the 19th century. Giving women a place in the labour force has also been a factor in the rapid social revolution brought about in a number of Soviet dominated countries. Women in the labour force, and even married women in the labour force will be the normal thing in most industrial societies of the future, not because of a social ideal or theory but because the economy demands it.

Christianity is concerned with righteousness in the sense of opportunity, the material and physical opportunity, for everyone to live a "human" life. It is concerned with the protection of man from the greed and unlimited egoism of his fellow man. In cases where women are, so to speak, the underdog, the Christian should stand for their rights. In cases where the family, as the larger unit, would suffer by the individualistic pursuit of happiness by one of its members, then care must be given to the safeguarding of this basis unit of society.

Christianity in its essence is critical, I might say, revolutionary. Because it knows that, as the Bible says, the clearing of the house which may ward off one evil spirit, may give a number of others the possibility of entering, it warns against believing any social order perfect and the evil possibilities in them all.

I. THE 12th SESSION OF THE U.N. COMMISSION ON THE STATUS OF WOMEN

A summary by Dr. Alice Arnold*

1. Introduction

Major questions affecting the status of women, including such matters as the extension of political rights to women, access of women to education, status of women in private law, equal pay for equal work and economic opportunities for women, were considered by the United Nations Commission on the Status of Women when it convened its 12th session in Geneva on March 17, 1958.

The eighteen-member Commission was composed this year of representatives of Argentina, Belgium, Canada, China, Cuba, Czechoslovakia, the Dominican Republic, France, Israel, Japan, Mexico, Pakistan, Poland, Sweden, the Union of Soviet Socialist Republics, the United Kingdom, the United States of America and Venezuela.

Three countries - Canada, Czechoslovakia and Japan - were participating in the work of the Commission for the first time and we were glad to see Miss Marion V. Royce acting as senior adviser to the Canadian Delegation.

The Commission elected its General Committee as follows: Chairman, the Begum Anwar Ahmed (Pakistan), elected unanimously on the proposal of the retiring Chairman, Mrs. Agda Rössel (Sweden). In her opening speech, the Begum pointed out that 1958 was a crucial year for the rights of mankind, for ten years had now passed since the General Assembly had adopted the Universal Declaration of Human Rights. The Commission on the Status of Women had good reason to remember that anniversary because the Universal Declaration contained so many articles of importance to it. First Vice-Chairman: Miss Uldarica Manas (Cuba). Second Vice-Chairman: Mrs. Zofia Dembinska (Poland). Rapporteur: Mrs. Mina Ben-Zvi (Israel).

2. Political rights

Mrs. Agda Rössel (Sweden), previous Chairman of the Commission, when opening the first meeting of the 12th session of the Commission on the Status of Women, said that women had won equal political rights in 70 countries and gave examples of the greater participation by women in public affairs: Canada had appointed a woman as Secretary of State; Denmark had appointed a woman as Minister of Ecclesiastical Affairs; Egypt had elected two women to Parliament; the Federal Republic of Germany had elected 48 women to the Lower House; India had elected 27 women and appointed 2 women as Under-Ministers; the Netherlands had a woman plenipotentiary in the Council of Europe; the Soviet Union had appointed a woman as the Chairman of the Praesidium of the Communist Party, etc.

The discussion showed that one of the most important tasks for the Commission as well as for voluntary agencies was the education of women in the use of their political rights.

Only by accepting duties of citizenship and by participating actively in public affairs could women make full use of the right of suffrage, in the countries where this right has already been accorded to them. By refusing to

* We are indebted to Dr. Arnold and to the World Y.W.C.A. for this summary, which we use with their permission. Dr. Arnold is also a member of the Executive Committee of the Commission of the Churches on International Affairs, of the World Council of Churches and the International Missionary Council.

join the political parties in their respective countries, women are foregoing opportunities for political education and experience, renouncing their political responsibilities, and so failing to assume the active part which they ought to play in their respective countries. The problem is further complicated by the ties that exist between the access to public office and the problem of access to economic rights.

Many people would be surprised to learn of the existence of certain discriminatory practices against women in regard to access to public office, rules governing promotion, conditions of career services and retirement and pension rights, not only in other countries but actually in their own. The consensus of opinion in the Commission was that the most important aspect of political rights to be studied by the Commission at present was the access of women to public office and functions, and the conditions under which they may exercise them.

The French representative, Mme. Marie-Hélène LEFAUCHEUX, recalled that it had fallen to her to speak on behalf of the Commission before the Sub-Commission on Prevention of Discrimination and Protection of Minorities, which had met in New York in January. On that occasion she had stressed not only the progress made by women in the fields of the right to vote and eligibility for election, but also the enormous advances still to be made in the matter of access to public office.

3. Access of women to education

Each year the Commission considers a special aspect of this problem and it had before it an excellent report concerning the access of women to higher education, which had been prepared by UNESCO in collaboration with the International Federation of University Women. This Federation had sent a questionnaire to all its member associations asking for relevant information. At the same time an individual questionnaire had been sent to selected persons who were members of national associations in 22 countries. It is impossible within the framework of this newsletter to give an account of this fascinating report, but we want to pick up two or three points.

Concerning the financing of education, the study revealed that:

"Many women students at institutions for higher education are financed by funds other than State scholarships or grants.

"Canada made an interesting comment on the needs for women's organisations to support younger women financially in their attempts to obtain higher education. The University Women's Club of Canada offers fellowships to women students. The Grants programme of the American Association of University Women makes an important contribution to the higher education of women in the USA. The British Federation, the Belgian Federation and the Netherlands Federation have extensive scholarship programmes. Other national federations within the IFUW are developing similar programmes and, in addition, the IFUW offers annually a number of international scholarships for research and further study.

"This development is to some extent a compensatory measure for women. Whereas grants and fellowships offered by business undertakings to men are numerous, they are as yet very rarely offered to women. This fellowship programme is perhaps even more important for girls than boys for a social reason. Families are still reluctant to invest as much money in a girl's education as in a boy's education." 1/

1/ E/CN.6/327: Access of women to higher education, p.19

Concerning the choice of studies, it seems that the attitude of mind

" to teach the orphan boy to read,
to teach the orphan girl to sew "

is still present in a modified form.

" About half the replies felt that there was definite orientation of girls towards certain types of work and that traditional attitudes were the most important factors in this orientation. Reasons for orientation were given as follows:

Tradition and prejudice	16 countries
Physical reasons	15 countries
Economic reasons	14 countries
Social reasons	9 countries

The distinction between social and traditional reasons was not always clear.

" The order of preference in women's choice of studies presents a somewhat surprising picture, and one which it is difficult to interpret. It seems beyond question that the Arts (Liberal Arts) attract the greatest number of women, but whether from free choice or long-standing custom it was impossible to say from the inquiry. The fact that so many women enter the teaching profession has a possible bearing on this.

" Twenty-eight countries gave Arts as a first choice and only three gave Science, but eleven countries gave Science as a third choice. No other subjects rated so high in second or third place. The next highest rating was Medicine, which was put in second place by eight countries, third place by nine countries and fourth place by nine countries where it tied with Law, which has a low rating, in second and third place.

" In most cases the choice was said to be relevant to employment conditions within the country. In a number of countries Medicine ranked high because it could be independently practised where women were excluded by custom from senior posts in the public services. Probably for a similar reason women barristers are numerous in the Netherlands, Belgium and Switzerland. Tradition and the subjects studied at school were also deemed to be important factors in the choice. Thirty-two countries related the choice to employment conditions, twenty-two countries to traditional attitudes and customs, twenty-one countries to subjects studied at school, and four countries to training facilities." 1/

It is of interest to note that, whereas in some countries in which higher education for women has long been accepted, e.g. Great Britain and USA, there appears to be a slight trend towards the provision of a specifically "feminine education", in others under rapid technical development there has been a tendency to standardise the curricula at primary and secondary level, to give boys and girls the same general type of education.

4. Status of women in private law

a) Legal status of married women

For years, the Commission has been studying various aspects of this complex question. The United Nations Secretariat has just issued an excellent publication on "The legal status of married women" which constitutes a valuable handbook for the promotion of equal rights for women in the field of family law and property rights.

1/ ibid., pp. 23, 24 and 25

In many so-called developed countries, there is still discrimination against married women concerning property rights, freedom of occupation, of domicile, of work, of guardianship of children, and YWCAs would do well to go on studying the question and pressing for changes if needed.

b. Minimum age for marriage and free consent to marriage

In 1956, in No. 39 of the World YWCA "Social and International Newsletter", and in 1957 in No. 43, we referred at some length to the problem of bride price and child marriage.

This year the Commission had before it a report on the legal age for marriage and consent to marriage, showing that the situation is far from satisfactory, even in so-called socially developed countries. In a number of countries and territories the minimum age of marriage is very low, particularly for girls; in other areas no minimum age of marriage is even prescribed by law. The fixing of the age of marriage is one important means of preventing child marriage; it has a direct bearing on the physical and moral welfare of both sexes and, therefore, the minimum age should not be too low.

In view of this, the representatives of Cuba, Poland and France wanted the Commission to support the idea of an international convention on the minimum age of marriage. Others, like the representatives of the United Kingdom and Belgium, were advocating the need to work first on public opinion and through education.

It was interesting to hear the chairman speaking for her country (Pakistan) saying that when "the Commission considered the age of marriage, it was not necessarily trying to modernize countries, but rather to improve the physical and moral well-being of women and their health. Several Moslem states insisted on consent to marriage and the new state of Tunisia had even instituted monogamy. Pakistan did not want to deprive its women of rights on the pretext of religion. The Commission should consider laying down a minimum age. It could be said without any fear of sectarianism that in Moslem territories belonging to colonial powers it was the duty of the latter to ensure that women enjoyed their legitimate rights. It would be scandalous if peoples who could not express their point of view were to be neglected on the pretext of religion or custom."

In a discussion of this sort, there are always governments which are afraid of drastic steps and of international instruments which they feel they could not ratify, and others which want to push ahead. The price of compromise is always a suggestion for a further study needed... (see Appendix I for the Resolution adopted), as a way of delaying prompt action without saying "no".

At a later stage we shall write in further detail to National Associations, asking them to study the question of minimum age for marriage.

The Commission considered again in a closed meeting the question of ritual operations affecting the physical integrity of girls and requested ECOSOC to ask the World Health Organisation to undertake an inquiry on the subject, as well as to study methods to stop these practices.

5. Economic opportunities for women

The discussion was centered on four main subjects: The situation of working women with family responsibilities - Right to rest and right to material security - Age of pension - Equal pay for equal work.

a. The situation of working women with family responsibilities

Since the World YWCA Executive Committee is making it a major subject for study in preparation for the next World Council, we shall not go into the detail of the situation of working women with family responsibilities. We are very pleased to see some of the very good material provided by various YWCAs included in the reports before the Commission. This material came from the YWCAs of Australia, Burma, Hong-Kong, Jamaica, New Zealand, Sweden, the United Kingdom, in answer to a letter with a questionnaire sent at the request of the Commission on the Status of Women. We give in Appendix II the statement made before the Commission on behalf of the World YWCA.

b. Should men and women retire at the same age?

There were many arguments for and against in the discussion of the report based again on information received from non-governmental organisations.

The World YWCA had provided information received from Associations in Canada, Finland, New Zealand, Switzerland and the USA.

It is clear that if women want full equality, they should not insist on a lower age for pension, that further this kind of discrimination in favour of women results in a lower pension for women and also makes it difficult for older women who want to go back to work to find employment.

Some members of the Commission felt that the principle of equality as between men and women should be considered in the light of women's major contribution to society, and that the community should recognize this principle by permitting a lower pensionable age for women than for men.

Other members drew attention to the diversity of the opinions concerning the age of retirement and pensionable age; they felt that the question of personal choice was a major factor to be considered in this connexion.

Finally a resolution was passed urging N.G.O.'s to continue their efforts toward the equal rights of women in respect of the age of retirement and rights to pensions of workers. The same resolution recommends that all State members of the United Nations and specialized agencies facilitate the equal treatment of men and women workers with respect to pension plans and see that the normal retirement age be the same for men and women.

c. The right to rest and right to material security

There is a very interesting evolution as to protective legislation for women, especially due to the fact that labour legislation has developed and improved. Technological advance has also contributed to reduce hours of work for all.

However, as Mrs. Figueroa, the ILO representative, pointed out, the length of the average working day, week and year in any given country varies according to the degree of economic and social development, and differences also occur as between industries and occupations in the same country. The ILO representative also stated that, in spite of a tendency in many countries to extend the coverage of collective bargaining agreements and other instruments to as many workers as possible, many categories of workers where women are numerically important, such as agricultural and domestic workers, nurses and hotel employees, were not covered by agreements or regulations dealing with the right to rest.

The following are the conclusions of the ILO report :

Part A: The right to rest - Summary

"In the past, measures to secure to women the right to rest and the limitation of hours of work were the subject of special legislation of a clearly protective nature. Today, hours of work are governed by general legislation, collective agreements and other instruments which apply to women as well as to men.

"Women workers thus benefit from the general trend to reduce daily or weekly hours of work.

"However, the legislation and the regulation provided by collective agreements and other instruments do not cover all workers in every country.

"A proportionally large number of women are employed in the groups excluded from legal protection and subject to special regimes. Among them, for example, are domestic servants, nursing staff, home workers and agricultural workers. This list is not exhaustive.

"Apart from general laws and regulations, many countries have enacted special laws applicable to women only which limit or prohibit night work, overtime, etc. These specific measures seek to take into account the special position of women.

These measures should meet two essential conditions:

- a) they must be adapted to the actual and specific requirements of women workers;
- b) they must enable women to take their place in the labour market on an equal footing with men.

"The balance to be struck between these two requirements constitutes the basic problem of any regulations specifically concerned with women workers and the necessity of establishing that balance must be borne in mind in any action undertaken for the benefit of women.

"An excessive number of protective or ill-directed measures must have a harmful effect on women's chances of finding employment. The absence of measures deprives them of the safeguards to which they are entitled.

"The present trend is apparently directed towards an easing of the rigid, all-embracing, measures formerly adopted for the purpose of preventing serious abuse. More attention is being given to the fact that specific measures might impair the employment opportunities of women." 1/

Part B: The right to social security - Summary

"There are certain differences in the treatment of men and women with regard to the right to social security. In the case of old-age insurance, out of fifty-one countries having retirement schemes, twenty-five have different pensionable ages for men and for women while twenty-six have a uniform age.

1/ UN Economic and Social Council, Commission on the Status of Women, 12th Session: The right to rest and the right to material security in case of old age, illness or loss of capacity to work, document E/CN.6/323, 29 January 1958.

"Recent amendments to legislation have generally had the effect of lowering the retirement age for women in countries which previously had a uniform age (Belgium, Czechoslovakia, Switzerland, United States). The completely new legislation introduced in recent years also applies the principle of differentiating between men and women with regard to the age of eligibility for a pension.

"Insufficient information is available concerning differential treatment with regard to health insurance to provide a basis for any conclusions." (1/ see footnote on preceding page.)

d. "Equal pay for equal work"

The debate on "Equal pay for equal work" was lively. While there is progress, much remains to be achieved for full equality. A pamphlet is being prepared by the United Nations giving the history of the ILO Convention, its application and a study of the campaigns for equal pay for equal work carried on by N.G.O.'s. It will be published next year.

Some YWCAs have been very active in these campaigns and the National General Secretary of the YWCA of New Zealand (in 1956) tried to have an exchange of information on this subject, with several YWCAs.

A discussion arose around the draft Convention on Discrimination of Exploitation and Occupation which is before the ILO Conference and which excludes from the scope of this application the principle of equal remuneration for men and women on the ground that there is already a convention on the subject. The Commission has requested the permission to be represented at the ILO Conference.

6. Seminars

The Commission was very laudatory about the 1957 Bangkok Seminar on "Civic Responsibilities and increased participation of Asian Women in Public Life", at which our vice-president, Mrs. Ba Maung Chain, was present.

Members of the Commission were unanimous in thinking that the holding of seminars was a most useful way of improving the status of women. The regions of Latin America, Africa, Asia and Europe were variously mentioned as areas which could benefit from seminars on such topics as civic responsibilities and the status of women in public and in private law, and the view was expressed that such seminars should be organised on an annual basis.

On behalf of her government, the representative of Argentina extended an invitation to the Secretary-General to organise in Argentina in 1959 a regional seminar on civic responsibilities and the increased participation of women in public life. Mrs. Lorena Hahn, the representative of the USA, also renewed the invitation extended by her government in 1956 to act as host for a regional seminar on the civic responsibilities of women. Members of the Commission expressed their deep appreciation for the invitations conveyed by the representatives of Argentina and of the USA, and several members noted that they hoped at a future date to be in a position to extend similar invitations on behalf of their government.

Finally the Commission adopted a resolution indicating a tentative plan for further seminars.

7. Periodicity of the sessions of the Commission

Some Commonwealth Government representatives, inspired to wise economy, would have liked the Commission to meet bi-annually. But during the general debate other members stressed the importance of the work which remained to be done by the Commission for the improvement of the status of women and the promotion of equal rights with men; several members insisted on the necessity of speeding up the work of the Commission in order to achieve the implementation of the principles of the United Nations Charter and of the Universal Declaration of Human Rights.

It was recommended therefore that the Commission should continue to meet annually.

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II. SUB-COMMISSION ON PREVENTION OF DISCRIMINATION
AND PROTECTION OF MINORITIES, 10th session
(Commission of Human Rights, of ECOSOC)
New York, January 13 - February 7, 1958

Efforts toward the eradication of discrimination in three major fields - religious rights and practices, political rights, and employment and occupation - were made this year by the Sub-Commission on Prevention of Discrimination and Protection of Minorities.

Most of the four-week session was devoted to the discussion of a draft report on discrimination in religious rights, prepared by a special rapporteur, Mr. Aroot Krishnaswami of India. The report based on material received from 54 governments and 25 non-governmental organisations, besides other sources, is particularly concerned with unwarranted interference of governments in matters of religion. The special rapporteur concludes that there is an increasing measure of toleration in most countries and notes "a trend toward equality of treatment of individuals without regard to whether they belong to a certain church or religion, or whether they are agnostics or atheists."

The Sub-Commission examined and approved a plan of work set forth in an interim report on discrimination in political rights prepared by Herman Santa Cruz of Chile. Mr. Santa Cruz informed the Sub-Commission that his completed study will include material on such topics as conditions for participating in elections, eligibility for elective or non-elective public office and separate representation of distinct groups. So far material has been collected from 35 governments and several non-governmental organisations.

The Sub-Commission also recommended the convening of a second conference of non-governmental organisations interested in the eradication of prejudice and discrimination, to be held under United Nations auspices in 1959. The first conference took place in Geneva in April 1955.

Next year the Sub-Commission will consider the question of "the right of everyone to leave any country, including his own, and to return to his country".

Resolution adopted at the 12th session of the
Commission on the Status of Women, March 1958

Status of women in private law

The Commission on the Status of Women,

Recalling article 16 of the Universal Declaration of Human Rights, resolution 843 (IX) of the General Assembly and resolution 652 G (XXIV) of the Economic and Social Council, as well as article 2 of the supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices similar to Slavery;

Having considered the report by the Secretary-General on the consent to marriage and age of marriage (E/CN.6/317 and Add.1) and having noted that, in his introduction to that report, the Secretary-General states that the sources of information which were at his disposal were not exhaustive;

Believing that further information in this field will prove helpful to assure protection for women and the family;

Recommends that the Economic and Social Council adopt the following resolution:

The Economic and Social Council

1. Requests the Secretary-General to circulate to Member Governments and to non-governmental organizations in consultative status, a questionnaire designed to obtain information on consent to marriage and requirements as to age and registration of marriage;

2. Requests the Secretary-General to prepare for the 14th session of the Commission on the Status of Women a report based on information received from governments and from non-governmental organizations;

3. Invites Member Governments and non-governmental organizations to cooperate with the Secretary-General by providing the information requested at an early date;

4. Considers that it may be appropriate to prescribe desirable standards in this field by means of an international instrument under the auspices of the United Nations which would establish a minimum age of marriage, preferably of not less than 16 years; requirement of free consent of both parties to the marriage; and compulsory registration of marriages;

5. Invites the Secretary-General to prepare for the 14th session of the Commission on the Status of Women a draft convention dealing with the three questions outlined in the preceding paragraph.

Statement presented by the World YWCA
to the 12th session of the Commission on the Status of Women
on the situation of working women with family responsibilities

March 1958

The material collected by the United Nations and the International Labour Office and the reports E/CN.6/329 - "The Situation of Working Women with Family Responsibilities" and E/CN.6/324 - "Working Women, including Working Mothers with Family Responsibilities" will be of great value for stimulating action by NGO's in relation to improving the situation of working women with family responsibilities.

The YWCA in its inner nature has always been an urban movement. All social needs of women linked with industrialization and urbanization have stimulated the imagination of leaders with regard to creating social services or fostering private or public action which would serve working women and girls.

In the past, much of the thinking of the movement has been devoted towards girls and women in industry, business and household employment. Few YWCAs still devote specialized staff time and interest to the question of girls and women in industry, but with the development of white collar jobs, most YWCAs have included in their programme activities related to business girls and women. More and more are concerned with the problem of working mothers and working women with family responsibilities.

A bird's eye-view of the present programme of many local YWCAs shows new experiments to help women to find or to fit into a new style of life and also to give their children a good start in life from the health, nutrition or education point of view.

The experiment also shows a great desire to help the community to understand the multirole of the modern woman and its responsibility for alleviating her task.

Pursuing the work undertaken in the last World YWCA Council in view of re-assessing the place and role of women in society, our Executive Committee has decided to concentrate its efforts in this line on some problems of working women, such as vocational training, facilities for women with family responsibilities, part-time work for women with special reference to the use of part-time workers in the YWCA, all these questions being already studied in relation to some surveys of the work accomplished by National YWCAs, surveys undertaken at the request of the Commission on the Status of Women and the International Labour Organization.

These studies will be published in a new periodical "The YWCA in Action" which is a regular publication bringing information and suggestions regarding YWCA programmes and projects in the field of social and international responsibility.

A first study is on the press on day-care services for children in the YWCA, that is a study of day nurseries, nursery schools, kindergarten, nursery groups and baby sitting, social service centres including maternity and child welfare centres, school feeding programmes, play-grounds and day camps, which are traditional activities in YWCAs of industrial countries and which are more recent in areas of urbanization.

This paper will prove rewarding if it helps YWCAs to test their projects, to analyze the aim in each particular situation and standards of these projects, if it stimulates them to pioneer and to take action - to improve family relations, child welfare and youth work - by discussion groups, by taking a share in community services or community development and thus in the raising of the economic and social standards of their country.

Developing and keeping standards

Any social service project raises the question of standards and continuing financial support. In countries where day-care services have been established for a long time, they have become part of the pattern of social welfare.

Experience through the years, expert advice, the development of new educational methods or of public health, have led the community and the State to adopt standards regarding premises, equipment, training of personnel, health and food.

Only as day-care services reach a certain level does it seem that emphasis is placed also on the daily programme and on the number and quality of staff, despite the decisive importance of these factors in the all-round growth and development of children under care.

YWCA day-care centres may have premises fitting into the pattern of the community - very simple and clean, bath and kitchen facilities according to the custom of the country. Some use the YWCA building or the YWCA ground, others have built day nurseries on the western pattern, with all modern equipment (Hong Kong, Japan, Thailand).

The question as to who carries the responsibility of the day-to-day operation of the centres is of primary importance. The person must help to create an atmosphere of security for the children, of confidence on the part of the parents and help to develop a good spirit among the personnel.

The answers to our questionnaire show that in the centres run by the YWCA everywhere there is at least one professionally trained social worker or nursery school teacher as the director of the centre or of the school. Some centres have only trained staff (Japan, Sweden, Finland). Others have in addition to educational staff a nurse or a midwife if they include a maternity and child welfare centre. The day-care services are under the supervision of the general secretary or of a social responsibility secretary and of a special committee including volunteers and advisers (doctors, social workers, teachers, public health officers).

In the YWCA projects there is an evident concern for standards, sometimes difficult to keep up because of the growing demand for the extension of the services due to rapid urbanization (Asia, Africa), the scarcity of trained personnel and the lack of funds. Committees have a serious task of enlightened supervision with regard to good staff policy, including salaries and conditions of employment, to the number of children to be admitted, the number of activities which can be wisely administered and the coordination of efforts with other community agencies.

The importance of the composition and of the task of such committees is to be stressed and should be given high priority by the Board. Here we should like to stress the need for Committees responsible for supervision of day-care services for children and for staff to have a clear knowledge of the community, of the problems of work as well as of those of child welfare and education. This knowledge will help them to understand the daily work and problems of the children's parents and to establish a sound relationship with the family and more specially with the working mother.

In doing so, leaders will also realize that, in addition to contributing to the healthy and happy growth of little children as one important solution to the world problem of urbanization and industrialization, each well run day-care centre may mean the breathing space which overburdened women need to collect themselves and find strength for the daily work and personal inner growth without which no one may know that "the Kingdom of God is within us".

The reports before us while extremely useful and stimulating, do not stress this question of standards for day-care services for children. We feel that the Commission should support all efforts to establish and maintain good standards in premises, equipment, personnel, health, nutrition and programme. It is only in so far as the services will be well run and have the full confidence of working mothers that these mothers will be able to make their full contribution as workers.

Conclusions and Recommendations from the International
Federation of University Women's Survey
to the 12th Session of the Status of Women Commission of the U.N.

This inquiry reveals:

1. The recognition of the right of women to have education at all levels from the primary stage to the university.
2. A tendency for all fields of study to be opened to women without discrimination.
3. An over-all increase in the numbers of women proceeding to higher education especially in the universities.
4. A general effort to provide women with adequate facilities in intellectual and material ways, which is an important step towards de facto equality of access to higher education.
5. The importance of the contribution made by highly educated women to the life of the community in many fields - as professional workers, as researchers, as educators and as voluntary workers in the society in which they live and to which they bring their trained minds and specialist knowledge. These activities are carried on in addition to their duties to the family.
6. That the development of the status of women in the university and other institutions of higher education follows the changing pattern of the society in which they live. The picture is diversified and fluid. In countries where university education has a long past, the evolution has been slow and continuous; in others where radical social and economic changes have taken place, there has been a rapid development of educational facilities, especially for women.
7. In many countries women do not yet avail themselves to the fullest extent of the educational possibilities legally open to them; the reasons for this are the persistence of social traditions and psychological prejudices, and also the lack of economic opportunities for women.
8. The world picture in the field of higher education for women is an encouraging one, but detailed information also reveals what has not yet been achieved and indicates the lines along which further progress could be made. (*)

Recommendations

1. In the pursuit of education for all members of a community measures should be taken simultaneously at all levels and not only at primary or secondary level. The early stages are conditioned by the quality and quantity of teachers available. The universities provide the teachers who will train the teachers of the secondary and primary schools. The secondary schools provide the students for the university. The primary schools provide the foundations for the whole educational structure.
2. The orientation of women students as well as men should be strictly on a basis of inclination and ability. It is important that society should not drastically impose on them a traditional role which may now be out of line with the emergent patterns of modern society, nor by contrast impose upon them narrow fields of study and channels of employment dictated by short-term policies

(*) UN 12th Commission on the Status of Women: "Access of women to higher education", report prepared by the UN Educational, Scientific and Cultural Organization in collaboration with the International Federation of University Women (E/CN.6/327), p. 43

of national expediency. General culture, which is the tool of all learning, should precede specialist education, and this is of the first importance for women, whose influence on the younger generation, through their dual role, is probably greater than that of men.

3. That flexibility in method of achieving the access of women to higher education is at present desirable as long as the quality of the results is high. It would be undesirable to seek to impose alien structures upon a national society in the name of progress.

4. That all possible measures be taken at national and international levels to encourage women to make full use of their intellectual abilities and training in research programmes through:

- (a) more scholarships and grants;
- (b) the introduction of more flexible conditions under which work for higher degrees or research may be carried on;
- (c) more opportunities for women in international fields of work;
- (d) propaganda to this end through mass media on the value of womanpower in the general edifice of human achievement. (*)

(*) *ibid.*, p. 43 - 44.