

National Ecumenical Labour Policy

INTRODUCTION

The National Council of Churches in India (NCCI) is trying to understand and evolve a national ecumenical labour policy that will work as a guiding principle for all its constituent members to reflect upon and to take action within their respective bodies, thereby becoming models of best practices.

Churches and Christian organizations employ people at two levels. Pastors, Deacons, Evangelists, Secretaries, and other staff, are appointed to work in their offices. At another level they have their own institutions and projects such as schools, colleges, hospitals, technical institutions, projects etc. in which they employ people with specific skills. In both cases they may have a mixed body of permanent workers, contract workers, daily wage earners, etc.

The purpose of the proposed Labour Policy is to make the constituent members reflect upon the way they employ and relate to their employees. While doing this we have to maintain the balance between the Law of the Land and the basic principles of the gospel of Jesus Christ. As employers it is important to follow the rules and regulations that govern a particular sector. At the same time we need to do justice to our faith and understanding of Christian values.

STRUGGLES OF WORKERS: THE CONTEMPORARY GROUND REALITY.

Globalization: The individual person is no more. The independent, creative, personal, individual life exists only as a romantic idea: a quality of life lived only in the imagination of fantasy, movies, literature and myth. The real existence of the individual is that of a thing, a statistic, a quantum of labour, and market unit of disposable income. Globalization's quest for profit and consumerism ethos has reduced every aspect of society – family, community, church, culture – to pure economic function and thereby defining what is reasonable, real, possible, good, and permissible. With the implementation of neo-liberal economic policies, the oppression of the working class has intensified. Inequalities, discrimination and violence of all forms have increased. While state authorities say that they are committed to labour reforms for economic growth of the country and would carry on the work initiated in the direction of labour reforms, trade unions say the proposed reforms are pro-corporate and that the government is taking a unilateral approach towards it.

Migration: Demographic changes, conflict, environmental catastrophes and growing inequality push ever more people to seek employment far away from their homes. At the same time, emerging centres of global production and the growing demand for services provide many opportunities, especially for skilled and semi-skilled workers. As a consequence, international labour migration is increasing every year and almost half of the international migrants are women who are, in increasing numbers, migrating independently rather than as dependents.

Labour mobility is also increasing within national borders, with the most populous countries providing a telling example. In India, about 30 per cent (330 million) of the population of 1.2 billion are internal migrants. Most seek employment in more affluent states, and much of India's internal migration is seasonal. However, migrants are subject to various perils. All across the world, a disturbing number of reports have emerged about the exploitation and abuse of workers, especially migrant workers, by unscrupulous labour recruiters and fraudulent and abusive employment agencies. In some cases, these abuses amount to trafficking in persons for the purpose of forced or compulsory labour.

The perspective and policy of keeping religious organizations isolated from the economic happenings is an impractical and undesirable one. It reduces the role of the religious organizations from being the leaders of the society to servants of the corporate sector.

Patriarchy: Patriarchy and hegemonic masculinity are associated with autonomy, capacity to control, and mobility and power while 'femininity' is usually defined as lack of these. Hegemonic masculinity restricts women to gendered roles in society, including at work. Women are the first targets of the neoliberal economic policies which look at unemployment and underemployment as the opportunities of making higher profits. Women are the first to be retrenched and become easy prey for the power structures as means of entertainment for powerful and pleasure-seeking men. This attitude goes against the ethics of the gospel and hence a matter of concern for the church.

Child Labour: India is sadly the home to the largest number of child labourers in the world. Poverty and lack of social security are the main causes of child labour. Entry of multi-national corporations into industry without proper mechanisms to hold them accountable has led to the use of child labour. Lack of quality education has also contributed to children dropping out of school and entering the labour force. Laws that are meant to protect children from hazardous labour are ineffective and not implemented correctly. A growing phenomenon is using children as domestic workers in urban areas. The conditions in which children work is completely unregulated and they are often made to work without food, and very low wages, resembling situations of slavery. There are cases of physical, sexual and emotional abuse of child domestic workers.¹

Caste System: The International Dalit Solidarity Network reports: "Forced and bonded labour, resulting in a loss of control over labour conditions and terms of work, is often interlinked with the caste system and related types of customary feudal agricultural relationships. Those who are employed as bonded labourers in South Asia are predominantly Dalits, . . . According to an Anti Slavery International report, the vast majority of bonded labourers (around 90%) are predominantly from scheduled castes and minority groups. Weak economic positions and lack of access to resources increase Dalits' dependence on wage labour. Extreme poverty forces Dalits to take up loans and they hold no other assets to lever their debt other than their labour. In addition to poverty, practices of social exclusion of Dalits push them into bondage.

When Dalits try to exercise their rights or resist abuse and exploitation, they are faced with extremely hostile and sometimes brutal resistance by the higher caste villagers that uphold the hierarchy. Consequently, when Dalits resist their oppression, they risk complete boycott, cutting them off from land use, access to markets and employment. Other retaliations against Dalit assertion include killings, gang rapes, looting and arson."²

Tribals/Adivasis in the Labour Market: While there is evidence of adivasi participation in migrant labour markets over the last four decades, from the nineties onwards the phenomenon has risen to levels that can only be termed as a crisis of enormous proportions. With no means of survival other than marginal land holdings, which provide food for four to six months in a year, more than 80% of the tribal people are forced to migrate in search of work. Surrounded on all sides by rapidly industrializing and urbanizing areas, the migrant tribal labourers are absorbed in employment involving hard physical labour under harsh conditions in stone quarries, brick kilns, sand excavation sites, salt pans, fishing boats, construction sites, as *hamals* on trucks, and as

¹ <http://www.childlineindia.org.in/child-labour-india.htm>

² <http://idsn.org/key-issues/caste-based-slavery/>

casual labour in industries performing the most arduous tasks often involving health hazards for extremely low wages.³

The Disabled and Labour: Persons with disability in India face many challenges when looking to develop employable skills and in gaining meaningful employment in conditions of decent work. Whilst India has ratified the United Nations Convention on the Rights of People with Disability (UNCRPD), persons with disability continue to face many difficulties in the labour market. Even though disabled people constitute a significant 5 to 6 percentage of the population of India, their needs for meaningful employment largely remain unmet, in spite of the implementation of the 'The Persons with Disability' Act 1995. This Act reserves 3% of all categories of jobs in the government sector for disabled persons, and provides employment incentives for public and private sector companies, that have at least 5% of their workforce comprising of disabled persons.

India has not ratified ILO Convention 159, which concerns Vocational Rehabilitation and Employment (Disabled Persons) Convention. While calling upon states to set out a policy on vocational rehabilitation and employment of disabled persons in the open labour market (integration of disabled in regular working environment), the Convention furthermore promotes equality of treatment between disabled and non-disabled workers, specifying the need for positive action, which would enable workers with disability many opportunities to be as productive as any other worker.⁴

LGBTQ and Labour: LGBTQ people suffer from insecurities and discrimination in many areas of their daily life, in particular in their working life and when it comes to looking for a job. They could be fired from their jobs or denied employment and forced into the ranks of the unemployed based simply on their sexual orientation or gender identity. They may receive a negative performance evaluation or be passed over for a promotion because they are gay, lesbian or transgender. They could be subject to verbal or physical abuse; even their workplace could be vandalized.

Indeed, there are so many struggles of different categories of human beings, whom the powerful marginalize and oppress, due to economic, political, social, cultural, and biological reasons. The church is challenged to be the bearer and practitioner of the good news of justice, dignity and freedom for those who labour and heavy laden.

THE PARADOX OF RENDERING SERVICE IN CHURCHES

Churches, too, are challenged to face the contradiction between their expectations of employees in their organizations and the reality in society. Since its beginnings the church has been calling upon the Christian workers to be sacrificial in service without expecting reasonably adequate salaries, facilities, etc. which people in 'secular' places of employment enjoy. The Christian workers are called to sacrifice not only in terms of salary expectations, but also called to render longer hours of service every day (indeed being expected to be available 24x7). It is like expecting the Christian worker to live in an island of purity and sacrifice, being surrounded by an ocean polluted by the wants and

³ <http://indiatogether.org/combatlaw/vol2/issue5/bondage.htm#sthash.H6z0pMqO.dpuf>

⁴ Meera Shenoy, Persons With Disability & The India Labour Market: Challenges And Opportunities, December 2011, International Labour Organization (cf. http://www.ilo.org/wcmsp5/groups/public/---asia/---ro-bangkok/---sro-new_delhi/documents/publication/wcms_229259.pdf)

desires of the market-oriented society. Related to such an ideology is the expectation that Christian workers will unquestioningly obey their authorities. They are to work within a hierarchical structure and be ready for any kind of service which is expected of them by the authority. A third aspect of such an ideology is the dependence of workers on the charity of the employer, who grants some gifts to the employees from time to time to keep them happy. In such charitable practices, there is the danger of the employees being exploited by the employer on account of the charity received.

It is in the context of such realities that there is the gospel demand to evolve and implement labour policies which are just, loving and edifying. The labour policy which follows is the result of interactions with people in different parts of the country, and rounds of discussion with church administrators and workers, labour activists, officers in the government and NGOs. The policy is meant not only for adaptation in the churches, but also for advocating and campaigning for similar policies in the society and country.

THE POLICY

PREAMBLE

Human resource is the most important resource of any organization and therefore should be treated with due respect and just and loving care. Labour is the source of wealth and an essential facilitator of growth and transformation. It therefore should determine and shape economic, political, social and spiritual life. The NCCI, following the principles and values of the gospel, will be dedicated to make this happen.

The strength of the working class movement is built on solidarity, mutual trust and the presence of democratic ethos among workers, their organizations and on its concern for the well being of all humanity. Unity of the working class transcends social and political divisions. It looks at the betterment of the entire society in a truly ecumenical understanding. The NCCI should endorse this core principle of ecumenical unity and be committed to expanding co-operative and federal relationships towards uniting the labour movement on democratic principles.

The NCCI shall become the accompanier and medium of the voice of working women and men, of the oppressed and the discriminated, and of physical and intellectual labour. It shall act, morally, ethically and decisively, at all times and on all occasions, to protect and expand the interests of all working men and women. It will strive together with all sections of the society to build a classless society free from all forms of exploitation and a just and inclusive society committed to the well-being of all.

CHALLENGES TO THE CHRISTIAN ETHOS

Treating another person as an object violates every commandment, every principle, every meaning implicitly and explicitly of what it means to be an authentic Christian, much less a moral ethical human being. That Christianity has even been thought by some to be compatible with the spirit of exploitative Capitalism, the spirit of total systematic dehumanization, is the result of centuries of indoctrination and the use of violence. Violent action, causing the suffering of people's suffering (particularly of the labour class) can at any time become a generator of revenue in the mass media communication market. However such ideology and practice cannot be justified.

Today because of the financial constraints, churches and Christian organizations are tempted to appoint people on contract or daily wage basis and not as permanent workers. This helps the employers to get services from people at lower wages/contract salaries. Is this justified?

Hence there is the need to develop a policy that fits in with the ethos of the gospel and which brings justice to all workers.

OUR PRIORITIES

1. *Organizing the weak and the unorganized:* In keeping with the message and spirit of the gospel, NCCI is committed to organize the weak and unorganized sections of the working people. For this the key element of NCCI's organizing strategy should include the following:

a). The struggle for the recognition of women's work both paid and unpaid. The increasing participation of women workers in wage employment requires integrating their concerns, capacities and self-organizing initiatives into all levels of NCCI. The absence of this integration is a fundamental weakness of all trade union organizations in the country. NCCI recognizes this weakness within its own organization as well, and its strength will be determined and measured by its ability to address this concern responsibly.

b). The interests and organizing capacity of dalits, adivasis and other socially weaker and marginalized sections of the society have to be integrated into NCCI's organizing framework. This framework should take the form of an alliance, which NCCI should form, of organizations of socially discriminated and excluded people for organizing them and ensuring their rights to dignity and justice in the world of labour and service.

c). Contract labour is the broad category of employment that comes closest to the existing employment in the formal sector and yet remains unorganized. Organizing contract labour is essential to ensure that the existing rights of workers gained through trade union struggles in the past are not diluted. NCCI should give focus to this organizing thrust by developing a national campaign against unjust contract labour systems or the flexibilization of labour.

2. *Building Solidarity:* NCCI believes in solidarity with the labour force as a foundation for justice and welfare activities. It will develop concrete plans, and take effective actions, and open steps to develop solidarity beyond our constituencies in major states, regions, and industry where our strength is significant.

3. *Networking for justice:* NCCI believes that in the current context of globalization it is necessary to go beyond national boundaries, and to seek to strengthen international solidarity and alliance of labour movements. However, NCCI is committed to an international alliance from the perspective of labour in the global South that secures expanding universal labour rights and right to development of the people in less developed nations and regions of the world.

LABOUR POLICY – OUR UNDERSTANDING

Labour policy in India has been evolving in response to the specific needs of the situation in relation to industry and the working class and to suit the requirements of a planned economy. A body of principles and practices has grown up as a product of joint consultation in which representatives of Government, the working class and employers have been participating at various levels. The legislation and other measures adopted by Government in this field represent the consensus of opinion of the parties vitally concerned and thus acquire the strength and character of a national policy, operating on a voluntary basis. Joint committees have been set up to assist in the formulation of policies as well as their implementation. At the apex of this tripartite machinery is the Indian Labour Conference.

The NCCI respects and will promote the 'rule of the land' to be followed by its constituent members and by Christians at large. All the three areas of workers and employers, namely wages, workmanship and dignity of the worker will be the major concerns of NCCI.

For thirty years, global and national economies have been guided by policies of neoliberal deregulation, often known as the "Washington Consensus."⁵ Neo-liberalism has been disastrous for workers in most countries, pitting workers against each other and making it all but impossible to protect working class interests. There is now a growing consensus that the Washington Consensus has been a failure.

There is also a growing global recognition that we are in the midst of an unprecedented climate crisis. Ready or not, that crisis is affecting every nation, every locality, and every worker. Its effects are already serious, and unless decisive global action is taken to counter it, they will soon be catastrophic. Neoliberal deregulation, by dismantling the means for public steering of society to meet social needs, has also made it nearly impossible to correct global climate crisis.

These twin realizations, the failure of neo-liberalism and the climate crisis, will define the struggle for the interests of poor and working people in the coming days. The necessity to counter climate change may provide an opportunity to address the broader problems of neoliberal deregulation.

As leaders of an important section of the society we feel that it our collective responsibility to adopt and advocate a labour policy that does justice to all and their well-being, particularly the working class. The toiling women and men should be able to live a life of dignity, satisfaction and fulfilment.

DEFINITION OF TERMS

Employee

An employee contributes labour and/or expertise to the endeavour of an employer and is usually hired to perform specific duties which are packaged into a job. An employee is a person who is hired to provide services to a company on a regular basis in exchange for compensation and who does not provide these services as part of an independent business.

Employer-Worker relationship

Employer and managerial control within an organization rests at many levels and has important implications for staff and productivity alike, with control forming the fundamental link between desired outcomes and actual processes. Employers usually seek to balance interests such as decreasing wage constraints with a maximization of labour productivity in order to achieve a profitable and productive employment relationship.

Working Practice

Working Practice could be defined in different ways:

- A working practice is the way in which a member of a labour force in an enterprise carries out his or her task. Working practice can be set by formal agreement between employers

⁵ The term Washington Consensus was coined in 1989 by English economist John Williamson to describe a set of 10 relatively specific economic policy prescriptions that he considered constituted the "standard" reform package promoted for crisis-ravaged developing countries by Washington, D.C.-based institutions such as the International Monetary Fund (IMF), World Bank, and the US Treasury Department. The prescriptions encompassed policies in such areas as macroeconomic stabilization, economic opening with respect to both trade and investment, and the expansion of market forces within the domestic economy.

and workers' representatives, or by customs that have grown up and are followed without any formal agreement.

- Working practices are ways of structuring an office or workplace in terms of things that one must do and in which way it is done. Examples of work practices include patterns, process, decisions, benchmarks etc.
- Working practices are the methods and ways through which members of a labour force in a company, business or organization conduct and perform their duties. These practices may be put in place through a formal agreement between the workers representatives and the employer. Working practices can also be developed through customs that have been in place for a long time and are adhered to without any formal agreement.

PROPOSAL FOR INTERNAL LABOUR POLICY

1. OUR OUTLOOK

- In the Church we should not talk in terms of profit. We do not strive to earn profit; we are here for the sake of social transformation and bringing fulfilling joy in the lives of our colleagues/co-workers.
- We need a Policy that would do justice to our understanding of the values and principles of the gospel.
- We need to look at workers as human resource partners. They should be made to feel/experience that they are members of a large family. There should be a feeling of sharing and mutuality.

2. RECRUITMENT

- A clear and well defined Recruitment Policy is needed for all Church organizations. This must be in consonance with the existing labour laws.
- There is no harm in bringing in the relatives of existing employees, but even they should be appointed only after following the code of conduct.
- Proper appointment letters should be issued defining the terms of recruitment, probation period, etc.

3. TRAINING

- Trained staff is an asset for the organization. Training not only motivates the work force towards more qualitative work but also brings a sense of satisfaction.
- Through proper training, a sense of belonging can be inculcated in the newly inducted personnel.
- Timely training improves the skill and helps removing the fatigue that sets in due to monotony of working.
- Training also brings in a greater sense of Team Spirit.

4. GRIEVANCE REDRESSAL

- An arrangement to address the issues that concern the workers goes a long way in solving the day to day problems. Grievance Redressal Cell is a good mechanism to solve small problems.
- A Women's Cell should become an essential part of an organization where women are part of the work force. This Cell is not supposed to work against any person, it is for the dignity of the women workers. Existence of such a cell speaks about the sensitivity of the organization towards women.

5. RIGHT TO ORGANISE

- The Constitution of our country grants the right to organize. Workers have the right to organize themselves.
- As an employer we must respect this right.
- An educated organized workforce should actually be considered an asset. Communication with an organized workforce is easier than with an unorganized one.
- Periodic meetings between the workers and the management bring an atmosphere of trust and mutual respect that goes a long way in establishing an atmosphere of togetherness.

6. WELFARE

- A happy workforce is always more efficient
- Spending money on the welfare activities is actually an investment for future.
- A miniscule portion of the overall budget is sufficient to take care of a lot of welfare activities.
- Timely appreciation and compensation goes a long way in consolidating the bonding with the workforce.
- We should take care of Occupational Hazards

7. FORMULATING AND ACTING BY WORKPLACE CODE OF CONDUCT

A Workplace Code of Conduct defines labour standards that aim to achieve decent and humane working conditions. The Code's standards are based on International Labour Organization standards and internationally accepted good labor practices.

Constituent Members affiliated with the NCCI are expected to comply with all relevant and applicable laws and regulations of the country in which workers are employed and to implement the Workplace Code in their applicable facilities. When differences or conflicts in standards arise, affiliated companies are expected to apply the highest standard.

The NCCI and their Constituent Members will monitor compliance with the Workplace Code by carefully examining adherence to the Compliance Benchmarks and the Principles of Monitoring. The Compliance Benchmarks identify specific requirements for meeting each Code standard, while the Principles of Monitoring guide the assessment of compliance. The NCCI expects affiliated members to make improvements when Code standards are not met and to develop sustainable mechanisms to ensure ongoing compliance.

The NCCI should provide a model of collaboration, accountability, and transparency and serve as a catalyst for positive change in workplace conditions. As an organization that promotes continuous improvement, the NCCI strives to be a national leader in establishing best practices for respectful and ethical treatment of workers, and in promoting sustainable conditions through which workers earn fair wages in safe and healthy workplaces.

8. IMPLEMENTATION

Employers shall follow just employment policies

Employers shall adopt and adhere to rules and conditions of employment that respect workers and, at a minimum, safeguard their rights under national and international labour and social security laws and regulations.

Non-discrimination

No person shall be subject to any discrimination in employment, including hiring, compensation, advancement, discipline, termination or retirement, on the basis of gender, race, religion, age, disability, sexual orientation, nationality, political opinion, social group or ethnic origin.

Harassment or Abuse

Every employee shall be treated with respect and dignity. No employee shall be subject to any physical, sexual, psychological or verbal harassment or abuse.

Forced Labour

There shall be no use of forced labour, including prison labour, indentured labour, bonded labour or other forms of forced labour.

Formation of Associations

Employers should respect the right of employees to freedom of association and collective bargaining.

Health, Safety and Environment

Employers shall provide a safe and healthy workplace setting to prevent accidents and injury to health arising out of, linked with, or occurring in the course of work or as a result of the operation of employers' facilities. Employers shall adopt responsible measures to mitigate negative impacts that the workplace has on the environment.

Hours of Work

Employers shall not require workers to work more than the regular and overtime hours allowed by the law of the country where the workers are employed. The regular work week shall not exceed 48 hours of labour. Employers shall allow workers at least 24 consecutive hours of rest in every seven-day period. All overtime work shall be consensual. Employers shall not request overtime on a regular basis and shall compensate all overtime work at a premium rate. Other than in exceptional circumstances, the sum of regular and overtime hours in a week shall not exceed 60 hours.

Child Labour

No person shall be employed under the age of 15 or under the age for completion of compulsory education, whichever is higher.

Compensation

Every worker has a right to compensation for a regular work week that is sufficient to meet the worker's basic needs and provide some discretionary income. Employers shall pay at least the minimum wage or the appropriate prevailing wage, whichever is higher, comply with all legal requirements on wages, and provide any fringe benefits required by law or contract. Where compensation does not meet workers' basic needs and provide some discretionary income, each employer shall work to take appropriate actions that seek to progressively realize a level of compensation that does.

CONCLUSION

- Historically working in the Church and Christian organizations has been considered as service to humanity. It is true that working for a salary is not the prime motive when someone enters service in the church and its organizations, yet the physical needs of life and of the family of the worker have to be addressed.
- The relationship between family and workplace is dialectic. If one is happy at the workplace his/her family is happy. If the family is happy, the efficiency at workplace improves.
- Jesus, a carpenter's son, identifying with all those who labour and suffer under unjust systems, calls upon us to be channels of the reign of God on earth, societies living and working by the principles of justice, love and peace.

Appendix: The Constitution of India and Labour

The Constitution of India has conferred innumerable rights which have implications for justice, security and welfare of labour.

Articles 14, 19, 21, 23 and 24 form part of the Fundamental Rights guaranteed under Part III of the Constitution.

Articles 38, 39, 39-A, 41, 42, 43, 43-A and 47 form part of the Directive Principles of State Policy under Part IV of the Constitution.

Articles

14. Equality before law: The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth

19. Protection of certain rights regarding freedom of speech etc

(1) All citizens shall have the right

- (a) to freedom of speech and expression;
- (b) to assemble peaceably and without arms;
- (c) to form associations or unions;
- (d) to move freely throughout the territory of India;
- (e) to reside and settle in any part of the territory of India; and
- (f) omitted
- (g) to practise any profession, or to carry on any occupation, trade or business

(However, Freedom of speech and expression is not absolute. As of now, there are 8 restrictions on the freedom of speech and expression. These are in respect of the sovereignty and integrity of the country.)

21. Protection of life and personal liberty: No person shall be deprived of his life or personal liberty except according to procedure established by law

23. Prohibition of traffic in human beings and forced labour:

- (1) Traffic in human beings and *begar* and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law
- (2) Nothing in this article shall prevent the State from imposing compulsory service for public purpose, and in imposing such service the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them

24. Prohibition of employment of children in factories, etc: No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment

38. State to secure a social order for the promotion of welfare of the people:

- (1) The State shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which justice, social, economic and political, shall inform all the institutions of the national life

(2) The State shall, in particular, strive to minimize the inequalities in income, and endeavor to eliminate inequalities in status, facilities and opportunities, not only amongst individuals but also amongst groups of people residing in different areas or engaged in different vocations.

39. Certain principles of policy to be followed by the State: The State shall, in particular, direct its policy towards securing

- (a) that the citizens, men and women equally, have the right to an adequate means to livelihood;
- (b) that the ownership and control of the material resources of the community are so distributed as best to subserve the common good;
- (c) that the operation of the economic system does not result in the concentration of wealth and means of production to the common detriment;
- (d) that there is equal pay for equal work for both men and women;
- (e) that the health and strength of workers, men and women, and the tender age of children are not abused and that citizens are not forced by economic necessity to enter avocations unsuited to their age or strength;
- (f) that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and that childhood and youth are protected against exploitation and against moral and material abandonment

39 A The State shall secure that the operation of the legal system promotes justice, on a basis of equal opportunity, and shall, in particular, provide free legal aid, by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.

41. Right to work, to education and to public assistance in certain cases: The State shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want.

42. Provision for just and humane conditions of work and maternity relief: The State shall make provision for securing just and humane conditions of work and for maternity relief

43. Living wage, etc, for workers: The State shall endeavour to secure, by suitable legislation or economic organisation or in any other way, to all workers, agricultural, industrial or otherwise, work, a living wage, conditions of work ensuring a decent standard of life and full enjoyment of leisure and social and cultural opportunities and, in particular, the State shall endeavour to promote cottage industries on an individual or co operative basis in rural areas.

43 A Participation of workers in management of industries: The State shall take steps, by suitable legislation or in any other way, to secure the participation of workers in the management of undertakings, establishments or other organisations engaged in any industry.

47. Duty of the State to raise the level of nutrition and the standard of living and to improve public health: The State shall regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties and, in particular, the State shall endeavour to bring about prohibition of the consumption except for medicinal purposes of intoxicating drinks and of drugs which are injurious to health