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[Book Review of] *Population Education for Quality of Life*, by Marie Mignon Mascarenhas

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mental health care are explored thoroughly, as are the relationships between social class and disease prevention, help-seeking behavior, treatment and rehabilitation of patients. Thorough and provocative chapters on medical education and community health clinics are presented in this new

edition. In all this, much data is clearly offered to the interested reader. For those uninformed about the poverty and health interface, this book is must reading.

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Population Education for Quality of Life

Marie Mignon Mascarenhas

Family Welfare Centre, Bangalore, India. 1974. XXIV + 547 p., no price given.

Dr. Mascarenhas has made an inspired attempt in this work to construct a theory of population dynamics in which demography, health, education and family are expressly examined in their special and specific relation to population change and to one another. At the concrete level the unique characteristics of India's population are used analytically to illustrate the practical features which a theory of population dynamics necessarily must respect and include. Although the facts of India's environmental conditions are set down clearly and forthrightly, this is much more than an empirical exposition of those facts.

The author is in pursuit of a grand inquiry involving a number of intricately related questions. Central ones include: How is economic development in Third World countries contingent upon intelligent population policy adopted by national administrations, and equally importantly,

by married couples or prospective brides and grooms living within the boundaries of those countries and deeply conditioned by specific cultures and traditions? How can individuals looking forward to marriage as well as husbands and wives be assisted to develop consciousness of the implications of their private reproductive activities on national socio-economic conditions? Can the human qualities of life be improved and expanded, i.e., enriched, for the reproductively active by aiding them to become deeply aware of the personal responsibility couples shoulder when so involved not only for their own familial welfare but that of their immediate community and ultimately the nation of which they are a part? And bravely Dr. Mascarenhas asks: How can the universal centralization and primacy of the economic factor be moderated and reduced in power so as to advance the flowering of conditions which will promote and protect

human nomological conditions essential for rich, and hopefully optimal, family life?

Dr. Mascarenhas deliberately juxtaposes the impersonal qualities of modern economic institutions (especially as these have historically and existentially unfolded and developed within European capitalism) with the humane qualities of pre-capitalist, pre-scientific, and pre-machine technology India. The normative system of traditional India (or that of any other under-developed country of former colonial status) had its own logic, made its own demands, justified its own existence and expressed its own unique convictions of social justice. Modern capitalism's demands are different and include monopolization by economic forces of the powers necessary to condition the quality of life being lived by families to the extent required to make families a function of national economic policy. Families become a dependent factor of economic production and administrative planning, and, therefore, demonstrate their lack of leverage on the forces which manipulate and direct them.

The author resolutely questions the assumptions and modern practices of advanced economies which result in the emasculation of family and village life, which assumes the superiority of the urban over the decentralized and local, which accepts readily the bureaucratic over the democratic, and the technical over the natural. Perhaps, she implies, it is pos-

sible in under-developed countries to make rational choices of a kind more suited to human fulfillment than were those made by nations early involved in the formative intricacies of capitalist economics and scientific technologies. Further, the educational opportunities available today in former colonial areas, coupled with the hind-sight produced by failures of system integration and system direction in the advanced countries (communist or liberal) may produce circumstances which will result in a more judicious and sensitively humane appreciation of the significance of the human person and his need for community, for institutions developed to his scale, and to his biological, affective, intellectual and religious requirements.

Dr. Mascarenhas believes that a comprehensive understanding of population education on the parts of government officials, political leaders, and most critically of the common citizenry *equally* may produce consciousness and perspective, understanding and action of the types essential to an enriched social condition; i.e., one which is not submerged in the economic at the expense of other equally important facets of life. The author clearly regards the economic as a means to an end and not an end in itself; the material base of life is indispensable but it must never be confused with the quality of life to which it acts as a midwife.

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