

THE DEFINITION OF SOCIAL WELFARE

DUAL CONTRIBUTION BY GOVERNMENT AND THE CITIZENS

The concept of social welfare within the framework of parliamentary democracy was explained by Tun Razak when he addressed the Conference of National Council of Social Welfare in Kuala Lumpur on 27th April. 1966.

This conference, which I am about to open, is essentially *human*, the getting together of all you people here today who are concerned with the welfare of our people. I see from your programme that the main object of your conference is to understand the concept of Social Welfare.

My concept is a *dual contribution*, both by Government and by individual citizens; firstly, on the government side, included in our current Malaysia Development Plan, the area of social and community services and a variety of programmes designed to promote the welfare of our rural and urban population by providing improved housing, community facilities, welfare and other services.

My real definition of Social Welfare is not so much what government does, but the contribution which can be made by voluntary organisations. And what I mean by voluntary organisations is real, one hundred percent voluntary service.

There has been a tendency in the past for welfare organisations to become glorified "post offices," depending on government funds, and their function being merely to re-distribute government funds; but for a democratic country like ours to survive, we need our voluntary organisations to have functions more than that of a 'post office.' They must become self-reliant.

Let me explain what we need. It is this. We need economic progress; we need economic prosperity; we need material progress; we need cultural progress; we need educational progress, but even more important in addition to this, we need, each and every one of us from the University Professor, from the voluntary worker down to the less fortunate of our brethren; a psychological change of attitude which will accommodate the resultant change brought about by the implementation of development plans by our **Government**.

This does not mean that I and my government do not fully appreciate the great work which has already been done by a large

number of voluntary organisations and voluntary workers throughout our country. A developing country like ours demands greater initiative and sacrifice in the field of voluntary* services.

Deep in the hearts of our people, both in the rural and urban areas, there is a *living* awareness of development; a new spirit born of the taste of progress and prosperity which we must capture and harness, this new awareness in our new nation. This is the chemistry of development.

You know, however, that in chemistry, the role of the catalytic agent is important. One can have all the necessary ingredients for a chemical reaction, but if the *catalyst* is not present, nothing will occur! With the presence of the catalyst, change and reaction take place. I visualize voluntary organisations playing the role of the catalyst, becoming the "boosting charge" for development.

To play this role will require a change from the concept of social welfare as narrow public assistance to constructive approach to community organisations in the solution of social problems. Then, democratic behaviour as a social force will be unleashed.

But I must warn you that this chemistry of development to which I am referring is *not* an experiment in a well *controlled laboratory*. We are not dealing with chemicals; we are dealing with *human-beings*; we are not dealing with inorganic agents; we are dealing with human lives, and human aspirations; we are dealing with *vital life forces!*

Ladies and Gentlemen, we are not engaged in an academic exercise. Let me put it simply.

I do not pretend to be a social scientist, but I know full well that in the last 20 years the sciences have made enormous progress, from launching missiles to understanding more about what makes human beings behave the way they do.

Given the fact that we know more about human-beings, what can we, who are concerned with social welfare, do about developing healthier and more satisfying community organisations: healthier and more satisfied human-beings.

We have a community development programme. What do our social welfare workers, both within Government and voluntary organisations have to offer these programmes?

What can social welfare workers do in a constructive and positive way rather than in a remedial patching up of our social disorder when it occurs. We in Malaysia are practised in the art of counteracting aggression. We have shown our ability to

ward off militant aggression during the emergency. We have shown our ability to cope with it effectively during the period of Confrontation.

It seems to me, ladies and gentlemen, there is a parallel here. Government fundamentally has positive plans with which to serve its citizens, but in the past we were forced, by circumstances, to take patch-work action to meet a negative situation, instead of having a full opportunity to go ahead with positive social welfare development

Social welfare traditionally has confined itself primarily to the narrow concept of public assistance. We must go beyond this.

As in the case of our positive economic development, we have a positive programme and a definite direction in which we are moving. So also in our social welfare programme we must be more creative and produce more positive plans. It seems to me that social welfare must think creatively and constructively about a fresh positive role for itself.

This, I say, is the task for your conference. I regard our present national and human endeavour as vital, not only to bring about change for the sake of change, but to bring about change for the well-being and prosperity of our people. Thus the battle for Democracy which is being fought in every Malaysian home and in the hearts of all our citizens will be won!

THE RESPONSIBILITIES OF YOUTHS

ULTIMATE AIM: TO CREATE ONE PEOPLE

At the Chinese Assembly Hall, Kuala Lumpur, on 25th February, 1966. Tun Razak called upon the Malayan Chinese Association youths to work hand in hand with the U.M.N.O. and M.I.C. youths to bring about unity of purpose, unity of thought and unity of achievement.

The basis of the Alliance policy is to bring about goodwill, understanding and unity among the various races who have made this

country their home. We were once under colonial rule and then we became independent. We are now the masters of our country and it is for us to make it or mar it. You all here are young men and women who will soon be taking over responsibilities from us to lead our party and to lead the country. Our