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Jesuit High School Policy in Bombay, India with Particular Reference to the New Educational Policy of the Government of India

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Loyola University Chicago

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JESUIT HIGH SCHOOL POLICY IN BOMBAY/INDIA
WITH PARTICULAR REFERENCE TO THE
NEW EDUCATIONAL POLICY OF THE
GOVERNMENT OF INDIA

by

EDMUND CARRASCO S.J.

A Thesis Submitted to the Faculty of the Graduate School
of Loyola University of Chicago in Partial Fulfillment
of the Requirements for the Degree of

Master of Arts

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As I look back and reflect on all that has gone into the preparation of this thesis, a prayer of gratitude rises spontaneously to my lips. I am grateful to the Lord for the strength and good health he has blessed me with, to complete this little work dedicated to His Greater Glory.

My prayer of gratitude and love goes out for my guide, Rev. Fr. Walter Krolikowski S.J. for his patience, kindness and understanding in correcting my manuscript and in offering me his invaluable comments. Dr. Gerald Gutek has, over the year that I have been in the States, always been a friend, philosopher, and guide to me. I am grateful for his interest and direction given me in the preparation of this thesis. My grateful thanks go out to the Staff of Loyola and especially to the Staff in the Dean's Office of the Graduate School for their helpfulness and patience with me.

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Finally, last but not least, a grateful prayer goes up to the Lord for Deacon John Klemanovic who so willingly and generously spared his time and energy in putting my thesis on the computer and in printing the same for me.

I conclude with the words of the psalmist in Ps. 116 v.12-13: "How shall I make a return to the Lord for all the good he has done for me? The cup of salvation I will take up, and I will call upon the name of the Lord;" As I lift up the Lord's cup each morning at the celebration of the Eucharist, I gratefully place all those mentioned above and the scores of others not mentioned due to lack of space, and offer them up to the Lord in a thanksgiving sacrifice of love and praise.

VITA

The author, Rev. Fr. Edmund Carrasco S.J., was born January 15, 1943 in Bombay, India. He entered the Society of Jesus on June 20, 1958, was ordained a priest on March 14, 1970, and made his final commitment in the Society of Jesus on July 31, 1976.

He completed his schooling from St. Xavier's High School, Bombay 400 001. In 1965, he was awarded the Licentiate in Philosophy degree from the Papal Athenaeum, Pune, India; in 1970, he secured the Licentiate in Theology degree from St. Mary's College, Kurseong, India; and on October 22, 1973, he was declared a Bachelor of Education by the University of Pune, India.

In the field of education he has been active, for over two decades, as a teacher, sports' director, editor of a school magazine, assistant principal and principal. He has served as Principal in three Jesuit High Schools in Bombay since January 1, 1977.

In July 1988, he applied and was accepted for a Master's programme in the Department of Educational Leadership and Policy Studies at the Loyola University of Chicago, where he is currently enrolled.

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PART I

JESUIT POLICY IN BOMBAY/INDIA

INTRODUCTION

The vastness of this topic and the need for thoroughness force me to limit my study to the 'High School' or 'Secondary Education' level. Much as I would like to, I will be unable to cover very interesting and relevant topics like the universalisation of Elementary Education, University Education, Teacher Education, Education of the Handicapped, Scheduled Castes and Tribes, and the Vocationalisation of Education, together with all the other aspects of education covered by the document 'National Policy on Education - 1986.' Further, my study is still more narrowed to a study of Jesuit Education in Bombay/India with particular reference to three high schools in Bombay viz. St. Stanislaus' High School, Bombay 400 050; St. Xavier's High School, Bombay 400 001; Holy Family High School, Bombay 400 093. Reflections in my thesis will be focused on these three High Schools of Bombay.

The first part of my thesis will cover the Jesuit High School Policy of these three schools. Having briefly sketched the historical and social background of each of these three schools, I shall analyse the policy of each of them, highlighting the special features found in each of the schools (Chapter I) before delineating or summarizing the salient features of Jesuit High School Policy as found in these three Institutions (Chapter II). In the last Chapter (Chapter III) of this section, I shall evaluate critically the Policy as it now exists in the above-mentioned three Jesuit High Schools.

CHAPTER I

JESUIT POLICY OF THREE HIGH SCHOOLS IN BOMBAY

A. St. Stanislaus' High School, Bandra, Bombay 400 050:

1. Historical and Social Background: Situated in the Western part of Bombay, Bandra was once described as the 'queen of the suburbs' of Bombay. Today, the boundaries of Bombay have clawed their way far out, as a result of which the centre of Bombay has shifted far into the suburbs with Bandra occupying a central position. St. Stanislaus' High School was founded as a boys' school in 1863 and has always been conducted by the Fathers and Brothers of the Society of Jesus, a religious congregation internationally known for its contribution in education. The school is a Christian school established and administered by the Roman Catholic diocese of Bombay. The school is therefore under the jurisdiction of the Roman Catholic Bishop of Bombay.

The original purpose of the school was the education primarily of Catholic boys. The admission of the members of other religious communities was, as far as possible, included. This aim remains valid today.

However, the years have seen a drastic change in the environment and the people. Once a poor to middle class locality, the school now finds itself located in an upper middle class to rich environment with a number of shops and restaurants. The poor Catholics have either become well-to-do or have been replaced by other Catholics who have made their way up the ladder of economic prosperity. However, pockets of poor Catholics still remain. These, by and large, are a minority. Further, St. Stanislaus' is surrounded by a number of Catholic schools that cater primarily to the needs of Catholic families, especially the poor and the needy. Some of these schools are convent schools, run by nuns who take care of the education of girls only. The streets outside the school are busy with pedestrians and traffic, often giving rise to traffic jams and constant honking from the passing motorists. The parish church, though a separate building, is attached to the school and serves the religious needs of the school. The school has been blessed with ample space and playing fields - something unusual in this crowded section of Bombay.

As to the admission to St. Stanislaus' High School, there is the usual scramble each year for the comparatively few seats available. Preference is given to the Catholics and the poor.

still, given the area in which the school now finds itself situated, the number of Catholics and economically deprived people has gradually decreased over the years. As the school is a parish school run by the priests of the Society of Jesus, offers to return it to the diocese and move to poorer areas have been made on several occasions, but to no avail. In 1986 there were six Jesuits, ninety-three lay-staff and a total number of 2,277 students enrolled at St. Stanislaus'. (1)

2. Aims and Objectives: The school aims at academic excellence, development of skills and character formation based on the love of God and the service of man as modeled in Jesus Christ. It, therefore, trains citizens to be distinguished for their all-round development and sincere commitment to God and country. Further, it is also based on the principles of character formation as elaborated by Ignatius of Loyola which gives it a specific character wherein the ideals of humanism and service towards others are continually stressed. In short, the school aims at the integral, personal formation of the young. This aim is concretely spelled out in the training given to students:

- a. to become mature, spiritually oriented men of character;
- b. to strive after excellence in every field;
- c. to value and judiciously use their freedom;
- d. to be clear and firm on principles and courageous in action;

(1) Gregory Naik S.J. ed., Jesuit Education in India. (Anand: Gujarat Sahitya Prakash, 1987), p. 192.

- e. to be unselfish in the service of their fellow men; and
- f. to become agents of much-needed social change in their country.

The Jesuit school, therefore, aims at making its own contribution towards a transformation of present-day social conditions, so that the principles of social justice, equality of opportunity, genuine freedom, respect for religious and moral values enshrined in the Indian Constitution, may prevail and the possibility of living a fully human existence may be open to all. (1).

Further, this vision is concretely spelled out for a Stanislite. The ideal student which St. Stanislaus' seeks to produce is: a. one convinced that the value of a person lies more in what he is than in what he has; b. one who is a generous person who gives himself in the service of others, especially the underprivileged; c. one who is noble hearted and always follows his conscience and never compromises his sense of duty; d. one who respects others; e. one who does to others what he would want others to do unto him; f. one who is free from attachment to money; g. one who respects his rich Indian culture and takes an active interest in national affairs; and h. one who is imbued with a keen sense of justice.(2)

(1) St. Stansislaus' High School - Secondary - Handbook for 1988-'89, p. 3.

(2) Ibid., pp. 3-4.

Having outlined the vision as contained in the Aims and Objectives of the school, the school policy focuses itself on the Curriculum, Uniform, Admission and Withdrawals, and the Rules of Discipline, each of which spells out the general vision of the school more concretely and in greater detail in the form of Distributional, Resource, Curricular and Methodological policies.

B. St. Xavier's High School, Fort, Bombay 400 001.

1. Historical and Social Background: This is a boys' high school founded in 1869 and conducted by the Jesuit Fathers and Brothers. Unlike St. Stanislaus' the school is not a parish school and is an independent school belonging to the Society of Jesus. It was originally designed and built by the German Jesuits, and the entire edifice of stone looks solid and archaic. The Secondary section of the school was built much later, in 1940, and the difference between the central building and the new building stands out. The school boasts of a rich museum which has over 2,000 varieties of stuffed birds. This outstanding work is credited to the late Brother Antonio Navarro S.J., a Spanish lay-brother and ornithologist. It is the fruit of 40 years of dedicated labor. The special feature of this museum is that the birds found here are all of Indian origin.

Although not so well-known among the landmarks of Bombay, the museum at St. Xavier's contains a wealth of information and knowledge exhibited in the well-kept show cases on each of the three floors of the school building.

The school is located in the very heart of the city. The area around the school is a commercial complex with a huge market lying next to it. The school is fortunate to have a small playfield and ample space for the boys to move about. The type of student who attends St. Xavier's High School comes mainly from the business class - sons of merchants and rich business men. A good number of these belong to the Muslim community, although the greater number is by far, the sons of rich Hindu business men, from the neighbouring state of Gujarat. As for the Catholics, they form a little less than 10% of the school population. In the early 40's and 50's, the area was filled with poor Catholics, most of whom came from Goa. The school, no doubt, was established to cater to the needs of the Catholics in the area. It was also a school that has given many vocations to the priesthood and the religious life. With education and better economic conditions, most of the Catholics have left the area and moved to the distant suburbs to escape the stress and tension of city-life. Xavier's continues to be a school that maintains high academic standards, and the pressure for admissions to this school has always been very high.

The medium of instruction is English and the course of studies comprises of ten standards leading to the Secondary School Certificate Examination (S.S.C.) of the State of Maharashtra. As in 1986, there were seven Jesuits and ninety lay Staff-members with a student population of a little over 2,000.

2. Aims and Objectives: St. Xavier's High School shares the same aims and objectives with St. Stanislaus'. However, the school expresses these aims in the "Jesuit Manifesto":

- a. In our school work we are to live and communicate our Faith-Vision and Gospel Values.
- b. We shall foster the integral development of our students and help them become responsible citizens imbued with the true national spirit.
- c. We shall devote ourselves especially, though not exclusively, to the service of the poor since the Gospel message is for all.
- d. In our work for the poor we shall try not to alienate them from their environment, but rather help them to become aware of and to exercise their responsibility towards their own people.
- e. We shall strive to make our students aware of unjust structures and motivate them to work against them. (1)

The Xavierite vision expressed in the Aims and Objectives, is further spelled out in the more detailed policies that follow.

(1) St. Xavier's High School, School Diary, 1986-'87, p. XIV.

These include Rules of Discipline, Absence and Leave, Admission and Withdrawals, Examinations and Tests, Promotions and School Awards.

C. Holy Family High School, Andheri (East), Bombay 400 093

1. Historical and Social Background: Leaving the city we come to the distant suburbs where we would normally expect a more organized and less crowded way of life. These expectations are belied. The past decade has seen an unprecedented growth of the population in the distant suburbs, and the growth seems to be uncontrolled. Crowds of people are seen on the streets at all times of the day and night; traffic is unending on every road of this suburb of Bombay. Situated in the heart of the industrial belt amidst slums, colonies and new houses lies Holy Family High School. Founded in June 1945 and conducted by the Fathers of the Society of Jesus, Holy Family like St. Stanislaus' High School is a parochial school and is under the religious jurisdiction of the Roman Catholic Bishop of Bombay. Unlike St. Stanislaus' and St. Xavier's which were established as schools for boys, Holy Family started out as a co-educational school, but, with the advent of the nuns, the girls were sent to the neighbouring school, Divine Child High School, conducted by the Sisters of the Poor, a religious diocesan congregation.

Needless to say, the school was primarily established for the education of the Catholics of the parish, but with the dwindling number of Catholics (only 14%) the school caters primarily to the the non-catholic community with a mixture of students hailing from different parts of India. In 1985, the Jesuits, imbued with a sense of mission to the poor and the underprivileged, started the Vernacular section of the school for the education of children from the slums. This has initiated a new trend in keeping with the Jesuit Commitment to Decree 4 of the 32nd General Congregation wherein a wholehearted attempt is made to reach out educationally to the poorer and underprivileged sections of society. In 1986, Holy Family had four Jesuits and a lay-staff of sixty-eight with a student strength of 2,723. In June 1988, the school was shifted to a more spacious and modern building not far from its prior location with two beautiful playgrounds and more seclusion from the noise and dust of the streets. Incidentally, a technical institute for secondary school dropouts and a home for destitute children (Snehasadan) lie within the same campus as Holy Family High School. These institutions, though distinct, are looked after and managed by the priests and brothers of the Society of Jesus.

2. Aims and Objectives: While sharing the aims and objectives of the other Jesuit schools, the distinctive feature of the aims and objectives of Holy Family lies in the fact that these aims and objectives are built around the school badge and the school motto.

The school emblem has an azure blue background. Blue is a colour that expresses peace, harmony and security. The education imparted at Holy Family aims at making the life of the student be in perfect harmony with all experience. It is an inner peace that springs from a well ordered life. The band of white represents purity of heart and sincerity of purpose that should characterize a student's behaviour. The three crosses symbolize the price a student must pay for his development in each of the spheres: spiritual, intellectual and physical. Full development of each of those areas will be achieved only at the cost of personal sacrifice and effort.(1)

The school motto 'Loyalty Through Service' sums up all the ideals one would like to see in one who is or has been a student of Holy Family. Like a rainbow, the school motto has many faces. The Holy Family student is loyal to God, to his fellow men, to his nation, to his school, to his family and last but not least to himself.(2)

(1) Holy Family High School, Handbook, 1988 - '89, p. 7.

(2) Ibid., pp. 7-8

Another distinctive feature in the Holy Family Handbook and one not found in the other school handbooks is the desire "to instill in them (the students) a true national spirit, a deep love for the motherland, an appreciation of Indian culture, values, language and things Indian and a keen civic and social sense."(1)

These aims and objectives are translated into concrete policies regarding Curriculum, School Organization established on a democratic basis of the House system and the School Council, Admission and Withdrawals, Rules of Discipline, Leave of Absence, Fees and Concessions, Railway Concessions, School Examinations and Promotions and School Awards. A list of available scholarships for students follows. It is interesting to note that besides the scholarship for studies, several scholarships are awarded for excellence in social concern and spirit of service, for poor and deserving students, for students displaying outstanding leadership qualities, for a disabled student, for musical talent, for excellence in craft and physical education and for a student who tries hard but fails to succeed in his studies. As to school organization, there are four Houses named after four of the well-known leaders of India: Gandhi, Nehru, Shivaji and Tagore.

(1) Holy Family High School, Handbook, 1988 - '89, p.9.

Each student is a member of one of these houses and seeks to be inspired by the leader to whose house he belongs. Further, he tries hard and works to bring credit to his house both in studies and in extra-curricular activities.

CHAPTER II

SALIENT FEATURES OF THE JESUIT HIGH SCHOOL EDUCATIONAL POLICY IN BOMBAY

Having described in some detail the historical and social backgrounds and having briefly outlined the Aims, Objectives and Policies of three Jesuit High Schools in Bombay, what general pattern of Jesuit education emerges from the three schools studied?

All three schools studied are boys' schools. The growing numbers seem to indicate the popularity of Jesuit education and the implicit faith vested by the general public in the efficiency of the Jesuit style of education and the Jesuit High School educational policy. The stress is on a Catholic education as the schools are primarily though not exclusively for Catholic children. The doors of the school are open to children of any denomination, irrespective of religion, caste or colour. Another important feature to note is that all three schools are affiliated to the Maharashtra State Board of Education and receive substantial grants from the government.

Jesuit educational policy with its accent on excellence, seeks to provide the nation with patriotic, highly literate and skilled leaders in professional life. Further, the accent is not just on academic excellence but much more on the inculcation of habits of moral integrity in a generation of future leaders taught to sincerely love and be loyal to their motherland.

The Ignatian vision of education finds its concrete expression in the educational policy of the Jesuits of Bombay. It is a vision that goes far beyond the achievement of academic excellence. It includes a radical change of heart in the person of the educated and the educator himself, turning them from selfish concerns to unreserved generosity to God and their fellowmen. For the Christian this would imply a personal commitment to Jesus Christ in whom he will find the source and inspiration of this generosity. Jesuit education in Bombay is, therefore, characterized by this inner liberation of spirit which renders a person available for ever greater service, makes him truly free, mature and capable of assuming any responsibility he is called to.

The Jesuit educational policy is oriented to preparing effective agents of social change. Students, made aware of unjust structures existing in their society, are motivated to work against them and to identify their struggle with the masses clamoring for justice and for God's reign of love, and peace being established here on earth.

This quest for selflessness begins with an inner conversion and with the establishment of God's reign in their own lives. Grippled with the Gospel values and the love of God, the student is inspired to communicate this vision of man to those around him in a life spent in love and service.

Another salient feature of Jesuit educational policy in Bombay is its wholehearted devotion to the service of the poor and the underprivileged. The accent is on an inner conversion of heart. There follows a keen desire and willingness to help the poor and the underprivileged students by admitting them in our schools and further, by looking after their welfare, growth and development. Concretely, scholarships are awarded to these students, and concessions are granted them in fees. Efforts are made to provide them with free school uniforms, text-books and exercise books and even a free mid-day meal.

The Jesuit High School education policy of Bombay, therefore, aims at raising the social and economic level of the Catholic poor and the poor of all other communities. However, there is a new realization as is evident in the Jesuit Manifesto which reads: "In our work for the poor we shall try not to alienate them from their environment, but rather help them to become aware of and exercise their responsibility towards their own people."(1)

(1) St. Xavier's High School, School Diary, 1986 - '87, p. XIV.

This new insight has been the result of a soul-searching reflection on our educational work of the past and the crying need felt of not uprooting people from their communities but of preparing them as leaven for the dough, encouraging them to be incarnated in their own environments and in the footsteps of Jesus Christ, being saviours to their own people.

In the spirit of St. Ignatius, the Jesuits in Bombay have seriously sought to adapt the Ignatian view of education to the spirit and signs of their times. They have sought to provide an education which besides fostering academic excellence could lead students to turn from "selfish concerns to unreserved generosity to God and their fellowmen" or, as Fr. Arrupe would say, "forming men-for-others."(1)

Finally, the salient features of Jesuit education recorded in the respective school diaries are far from being complete. They should always be changing if the Bombay Jesuits are loyal to their charism of adaptability.

(1) Gregory Naik S.J., ed., Jesuit Education in India. (Anand: Gujarat Sahitya Prakash, 1987), p. 120.

CHAPTER III

A CRITICAL EVALUATION OF THE JESUIT HIGH SCHOOL

POLICY OF EDUCATION IN BOMBAY

Having summarized the salient features of the Jesuit High School Policy for education in Bombay, I now examine these features critically.

In the first place, the policy statements of each of the three high schools examined in Chapter I, need a thorough re-working. While expressing deep truths, much of the effectiveness of these policy statements is lost because of poor presentation. This could be explained from the fact that historically, many parts of the new vision of the Jesuits have been added to the old statements of Aims and Objectives without the entire policy having been re-worked and presented as one unit. In this respect, the policy statement of St. Stanislaus' High School appears to be more unified and well-thought out. But even here, the need for re-working the policy and presenting it as a scientific, unified and coherent piece is imperative.

Part of the problem might stem from the fact that the dynamic ideas suggested by the policy statements still need to be digested by the Bombay Jesuits.

further, even if the ideas are clearly understood, a gap still seems to exist between understanding and action or between profession and practice. And so this policy appears year after year in the school diary in the same form and sometimes with the same printing errors.

Further, it is interesting to note that though the three schools studied were originally established for the sake of the education of Catholics, the number of Catholics in each of the schools has diminished considerably. Secondly, the educational perspective of the Society of Jesus, from the 32nd General Congregation onwards, has seen a marked change. The goal of the educational apostolate is viewed as 'the service of the faith' and 'the promotion of justice'. In these changed circumstances the so-called 'preferential option for the poor' could hardly be exercised in the schools studied, precisely because of the improved economic status of the people living around these schools, and the dwindling number of Catholics, and especially poor Catholics, living in the areas where the schools are located. In this respect, the effort made by Holy Family High School in introducing the Marathi section of the school and in attracting the students from the slums is praiseworthy and deserves our special attention.

I have always sensed a certain incompatibility between the goal of academic excellence and the goal of 'option for the poor'.

The first is the result of a well-established tradition of the Society of Jesus over the centuries. The second, viz. 'option for the poor,' is the new goal that is read as a sign of the times and one that needs our urgent and wholehearted attention. This is especially true for third-world countries or developing nations like India wherein unjust structures and uneven distribution of material resources lie at the heart of poverty and suffering. In such a context, the goal of working wholeheartedly for the improvement of the lot of the poor makes sense. But does this option mean that we accept either to forego academic excellence or play down our conviction for opting for the poor? In all appearances, the two goals seem to be mutually exclusive and seem to demand an either/or choice. It is this problem that has gripped me for the past four years or so, and I felt I had no answer to it. However, having come to the United States and having reflected deeply on this problem, an insight into the same was gained when I read and studied the research conducted in the United States on the question of 'Busing' and more generally on the mixing of black and white students in the school. While the performance of the white students remained unaffected, the performance of black children found a remarkable improvement wherever they attended racially mixed schools. This fact made me think.

Opening the doors to the poor, underprivileged and lower castes without at the same time denying access to the more cultured and richer classes would, perhaps, be a solution in the right direction. In this connection Clause No.3 found in the Jesuit manifesto of St. Xavier's High School makes a lot of sense: "We shall devote ourselves especially, though not exclusively to the service of the poor, since the Gospel message is for all."(1) The Jesuit schools in Bombay have, over the past years, adopted the policy of keeping their doors open to the rich and more especially to the poor, and in the school setting, the differences between the well-to-do and the poor students are hardly evident though the poorer students have gained much through this contact with children from the upper level of society. This, no doubt, would be a topic that would need further research before any definite conclusion can be drawn. I place it as my personal insight, an insight that is the result of my own experience in the education field over the years and an insight I would be very happy to test at the research level before I could establish it as a firm conviction.

Trying to understand the faith-vision of the Bombay Jesuits more deeply, I realise that it is the outcome of a deep love for Jesus Christ and a love that expresses itself in a whole hearted love and commitment to the neighbour.

(1) St. Xavier's High School, School Diary, 1986-'87, p. XIV.

It is thus the result of a love geared towards action and in Ignatian terminology is the off-shoot of one who is a 'contemplative in action'. This vision when transplanted in the field of education results in the 'Man-for-others' ideal. The Jesuits, their lay-staff and each one of their students are all called to be 'persons-for-others'. There is, therefore, a clear shift of emphasis. From being a mere centre of learning, the Jesuit school is called to be a centre of 'learning at the service of human development'. From this point of view, I do consider the Ignatian ideal of a 'man-for-others' as being a richer concept compared to the traditional understanding of the school being a centre for learning. The Head of the school, then, far from being a specialist in instructional leadership, is one who is a specialist of 'learning at-the-service-of-humanity.' At this point, I ask myself if there could be a possible goal displacement in the sense that knowledge for itself is subordinated to the goal of knowledge at the service of humanity. In other words, in adopting strategies whereby we prepare 'men-for-others' are we not missing out on something very precious - the quest of knowledge for itself?

While commending the goal of an all-round development with emphasis put on preparing students to be responsible citizens imbued with the true national spirit, I do see the need to underline the word 'true'. Too often, the nationalistic spirit is interpreted in a very narrow sense.

A true national spirit is one in which the student while cultivating a deep love for the country with a sincere appreciation of its culture, values, languages, peoples and all things Indian, is simultaneously open to all other cultures of the world and is ready to benefit from the enrichment of one's own culture from its contact with the cultures of the world. At the same time, an appreciation of all things Indian would mean a fight against all the unjust structures that exist in our society, a fight against parochialism and superstition and most of all a fight against anything or anyone that seeks to divide rather than unite us. Our work with the poor has a two-fold dimension: First of all, we are asked to keep our doors open to the poor by admitting them in our schools, and once admitted, by carefully looking after their needs and development. Secondly, in our work with the poor we are asked to make them aware of, and exercise their responsibility towards their own people. I do consider this second goal to be very important as the tendency in the past was to just lift people up from their economic poverty and give them a taste of the better life, perhaps, abroad, failing to make them appreciate their roots and the need to help their own to rise out of the poverty that was once their own lot. This, again, is another dimension of the dynamic vision of preparing a 'Man-for-Others'.

Thus, when we compare the Formula of the Institute No. 3, which defines the objective of the Society of Jesus as "the defense and propagation of the faith and the progress of the souls in Christian life and doctrine" with the Thirty-Second General Congregation's description of the same objective as "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement", we discover that the educational objective of the Society of Jesus has taken a new shape, and the whole image of our apostolate, nay, our very identity, has shifted. This, no doubt, could be the cause of much pain, confusion and misunderstanding for many a Jesuit. Still, it is an attitude fully in keeping with the spirit of the founder. I would go one step further to state that in the spirit of the Constitutions of the Society of Jesus, our education policy should always be changing and evolving, if we are loyal to our charism of adaptability and of making ourselves relevant to the needs of today's world.

At this point, I ask myself the vital question: What is our relationship with the established system of national education of which we are a part? The answer to this question would serve as my introduction to the third part of my thesis and would be aptly answered after I have studied and evaluated the National Policy on Education of the government of India - 1986, in Part II of this study.

PART II

THE NEW NATIONAL POLICY ON EDUCATION OF THE GOVERNMENT OF INDIA - 1986

INTRODUCTION

"There are moments in history when a new direction has to be given to an age-old process. The moment is today."(1)

As I undertake the study of the Government Policy on Education as stated in its most recent document on the National Policy of Education, 1986, I wish to study the historical and social background of secondary education, especially the earlier Education Policy of 1968, (Chapter IV), in order to understand the new direction which the Government claims to be taking. A thorough study of the document would be outside my intended purpose. My thesis is limited to secondary education only. Therefore, after offering a bird's eye view of the salient features of the new policy, (Chapter V), I wish to evaluate critically the part that deals with secondary education together with those parts of the document that help in a better understanding of the secondary education policy. (Chapter VI).

(1) Ministry of Human Resource Development, Government of India, National Policy on Education, May 1986, p. 1.

CHAPTER IV

HISTORICAL AND SOCIAL BACKGROUND TO THE DOCUMENT

While tracing the historical and social development of education, I wish to select facts from Pre and Post Independent India, facts which are relevant for the development of my thesis and facts which are connected with the development of secondary education only.

A. PRE-INDEPENDENCE PERIOD: As my starting point for the development of secondary education in India, I go back to the efforts of the Christian missionaries during the early 19th Century. The chief object of secondary schools in around 1852 was to prepare pupils to join the Government service. By about 1852, India had 52 recognized English secondary schools and by 1882 the number had risen to 1,368 secondary schools conducted by the Government and 2,098 secondary schools conducted by private agencies. The chief defects in the system of education were: 1. the medium of instruction was English; 2. the course of studies became too academic and unrelated to life; 3. no provision was made for vocational and technical courses; and 4. teachers for secondary schools were not trained.

One of the recommendations of the Hunter Commission of 1882 was that in the upper classes of High Schools there be two divisions - one leading to the entrance examination of the Universities and the other of a more practical character, intended to fit youths for commercial and other non-literary pursuits. Two separate types of curricula were introduced, one for those who intended to enter university education and another for those who wanted to adopt certain professions after high school. Unfortunately, the scheme did not work. 95% of the students followed the curricula leading to the university. The other type of school did not offer hope of future employment.

Between 1882 - 1902, the expansion of secondary education was considerable. Schools increased from 3,466 to 5,124 and the number of students rose to 590,129. The medium of instruction continued to be English, and teachers were still untrained. There were just two secondary teacher training institutions for the whole of India.

In 1934, the U.P. Government appointed the Sapru Committee to enquire into the causes of unemployment in Uttar Pradesh. It was found that the system of education prepared students for examinations and not for a vocation in life. The Committee suggested provision of diversified courses of study at the Secondary stage in technical, commercial, industrial and other vocational subjects side by side with the general course leading to the university.

In 1936 - '37, the Abbot-Wood Report suggested a complete hierarchy of vocational institutions parallel with the hierarchy of institutions imparting general education. This report, unfortunately, was shelved as there were a host of problems affecting the country.

Between 1937 - '47, two special features of secondary education are apparent: 1. the popularity of modern Indian languages as medium of instruction; and 2. the establishment of technical, commercial and agricultural high schools.

B. POST-INDEPENDENCE PERIOD: In tracing the growth and development of Secondary education in India since Independence, I would like to refer briefly to four expert bodies set up to examine the problems of secondary education in the country. These were: 1. The Tara Chand Committee (1948) which dealt with the reorganization of secondary education in the country. 2. The University Education Commission (1948) under the chairmanship of Dr. S. Radhakrishnan, which dealt with the standard of admission to university courses. 3. The Secondary Education Commission (1952 - '53) under the chairmanship of Dr. A. L. Mudaliar, which suggested measures for the reorganization in improvement of secondary education. This eventually led to the reorganization of secondary education and an increase in the duration of schooling from ten to eleven years.

4. The Kothari Education Commission (1964 - '66) which was set up to evolve a national pattern of education and dealt with policies for the development of education, at all stages and in all aspects. The report of this Commission ran into 629 pages and was submitted to the Government on June 29, 1966. The recommendations of the commission were the subject of much debate in the country. From here, there evolved the National Policy of Education of the Government of India, 1968. As this document forms an important link to the National Policy on Education, 1986, I would like to devote much time and space to an understanding of the Kothari Commission Report and its outcome.

The Kothari Commission Report set the new trends in Secondary education for the country. These are briefly summarized as follows: 1. A uniform pattern of education described as 10 + 2 + 3, was adopted for almost the entire country. The pattern implies ten years of high school education, followed by two years of higher secondary education and three years for the first degree. 2. The expansion was to be restricted and the emphasis was to be on quality and consolidation. 3. While education was universal for the age-group 6 - 14, admission to high/higher secondary schools would be on selective basis. Only those students were to be admitted who had the aptitude for this education.

4. Emphasis was placed on Vocationalisation with the object of making secondary education employment-oriented and directly useful for the students. The Adeshiah Committee (1977-'78) would work out the detailed guidelines for this purpose. 5. Correspondence courses were to be started for those who did not get admission to secondary schools but who wanted to study further while remaining in jobs. Facilities were also offered for part-time education for those who could not attend regular schools.

The Aims and Objectives of Secondary education were spelled out as follows:

1. Development of Democratic Citizenship: India had opted to be a secular democratic republic. Accordingly, discipline, co-operation, social sensitiveness and tolerance were the qualities to be cultivated to realise fully the ideals of a secular democratic republic, and the function of the secondary school was to provide opportunities to the students to inculcate in themselves these qualities. Concretely, this meant the ability to sift truth from falsehood, facts from propaganda and to reject the dangerous appeal of fanaticism and prejudice. It further meant the cultivation of a scientific attitude of mind combined with objectivity and balance in the pursuit of truth, justice and progress.

2. Improvement of Vocational Efficiency: Thus far, the educated classes had failed to make an enormous contribution to the development of the natural resources of the country. The emphasis, now, was on productive work. The introduction of diversified courses was expected to produce personnel for our agricultural, technical, commercial and scientific needs.

3. Development of Personality: Qualities like discipline, co-operation, social sensitiveness and tolerance were necessary for living graciously and needed to be cultivated.

4. Development of Qualities of Leadership: This would include training persons who would be able to assume the responsibility of leadership in social, political, industrial or cultural fields, in their own small groups of community or locality.

Accordingly, the Commission went on to suggest a four-fold program, relating education to life and, in this process, transforming it. This four-fold program is:

1. Relating education to productivity: Particular emphasis was to be placed on science education relating it to life; work experience orientated to technology and industrialisation, vocationalisation of secondary education and particular emphasis put on agricultural and technical education.
2. Strengthening social and national integration through educational programs made compulsory for all students at all stages.

3. Modernising of society through an awakening of curiosity, development of attitudes and values and building up certain essential skills. 4. Developing of social, moral and spiritual values.

These broad aims of education were translated into specific objectives by the Ishwarbhai Patel Committee in 1977 when it recommended the following objectives of secondary education: 1. Acquisition of skills and habits of self-learning. 2. Acquisition of broad-based general education consisting of science, mathematics, social sciences, languages and socially useful productive labour. 3. Acquisition of helpful living and participation in games, sports and athletics for the maintenance of physical fitness. 4. Developing aesthetic appreciation and creativity through participation in artistic activities. 5. Exploring the world of work and understanding the realities of life in order to prepare for a confident entry into the world outside the school. 6. Participation in and promotion of social activities in the school and the community in such a way as to imbibe democratic values and to work towards the achievement of equality through service to the weak and the deprived.

In conclusion, the aims of education are to change with the times. Education, to be effective and meaningful, has to respond to the needs of the hour. The Secondary Education Commission wanted schools to equip the students adequately with civic as well as vocational efficiency, and the qualities that go with it. The Kothari Commission set a four-fold task for education i.e. 1. Increase productivity. 2. Achieve social and national integration. 3. Accelerate the process of modernisation. 4. Cultivate social, moral and spiritual values. Greater production is needed to meet the demands of a growing population and for economic development. Social and national integration is needed for the solidarity and oneness of the country. Modernisation is the need of the hour because of the scientific and technological changes taking place in the world. We need to create spiritual values because of the crisis of character which has overtaken the nation. Finally, the Ishwarbhai Patel Committee translated these broad aims into specific objectives.

A CHART SHOWING THE HISTORICAL DEVELOPMENT
OF SECONDARY EDUCATION
(Source: Government of India, INDIA, 1980.)

	1950-'51	1955-'56	1960-'61	1965-'66	1978-'79
Number of pupils Classes IX-XI/XII (in lakhs)	12.2	18.8	28.9	50.4	90.8
Percentage of total population in age-group 14 - 17	5.3	7.4	10.6	16.2	20.6
Number of High/ Higher Second. Schools	7,288	10,838	17,257	27,477	46,473
No. of Teachers	1,26,504	1,89,794	2,96,305	4,79,060	7,49,096

CHAPTER V

SALIENT FEATURES OF THE NEW NATIONAL POLICY OF EDUCATION

-1986

INTRODUCTION

The Kothari Commission followed by the National Policy of 1968 marked a significant step in the history of education in post-independent India. There followed a considerable expansion in educational facilities all over the country at all levels. Thus, in 1983, there were 56,323 secondary/higher secondary schools with an enrollment of 97,45,519 at the secondary level and 51,01,435 students at the higher secondary level.(1)

However, the 1968 Policy was not translated into a detailed strategy of implementation due to the failure of the Central Government to assign specific responsibilities and to provide adequate financial and organisational support. As a result, "problems of access, quality, quantity, utility and financial outlay, accumulated over the years, have now assumed such massive proportions that they must be tackled with the utmost urgency." (2)

(1) Government of India, National Policy of Education, 1986, Programme of Action, p. 23.

(2) Government of India, National Policy on Education -1986, p. 2.

The National policy on Education -1986, popularly known as the New Educational Policy, can truly be described as a people's Policy. Since Independence, India has voluntarily chosen a mixed economic system with a significant socialistic pattern of society and the New Education Policy can best be described as the "Magna Carta" of India's socialism. Spread over 29 pages, the document is divided into 12 parts with 157 articles each of which is developed in the context of human resource development keeping in view the challenge of the 21st Century. Before its final approval by Parliament during the Budget session of 1986, a nation-wide debate was held on its need and contents. Thousands of teachers, students, parents, teacher organizations, voluntary agencies, educational institutions, universities, state governments, panchayat samitis and zila parishads participated. Nowhere in the history of education was a policy so discussed and debated. The outcome is the formulation of a policy which is the result of the participation of almost everyone who matters in education.

SALIENT FEATURES OF THE NEW POLICY

In the Indian way of thinking "a human being is a positive asset and a precious national resource which needs to be cherished, nurtured and developed with tenderness and care, coupled with dynamism." (1)

(1) Government of India, National Policy on Education-1986, no.1.10, p. 2.

Education, therefore, is a unique investment that needs careful planning and sensitive execution, if the goals of secularism, socialism, democracy and professional ethics coupled with the development of the rural areas, the check on the growth of the population through literacy and new designs of human resource development are to be encouraged and fostered.

A national system of education is proposed based on a national curricular framework containing a common core which includes the history of India's freedom movement, constitutional obligations, cultural value system, observance of small family norms, secularism, democracy and socialism together with components that are flexible. The cultivation of moral and social values and the elimination of obscurantism, religious fanaticism, violence, superstition and fatalism are other crucial aspects of our system of education. A common educational structure of 10 + 2 + 3 is envisaged.

Equal opportunity will be provided to all not only in access but also in the conditions for success with the core curriculum stressing the inherent equality of all and removing all traces of prejudices transmitted through the social environment and the accident of birth. Adequate provisions will be made for the education of the Scheduled Castes, Scheduled Tribes, Minorities, Handicapped and other educationally backward sections and areas.

The highest priority is accorded to the universalisation of elementary education with special emphasis on solving the problem of children dropping out of school. Non-formal education is in no way inferior to formal school education and is a strategy to be used to ensure that both non-starters and drop-outs are retained in the elementary system of education. Based on the principle of distance education, an 'Open School' has been provided in the New Education Policy. It differs from the conventional school in the following ways: 1. A learner may join and leave the course at any time. 2. A learner is not obliged to complete the course in the prescribed time. 3. A learner need not stick to the rigidly prescribed combination of subjects. 4. A learner is not required to learn all the subjects at the same time. 5. A learner will accumulate his credits earned at different periods. The Open School would provide an excellent opportunity for girls who are unable to attend either formal or non-formal schools.

'Operation Blackboard' initiated throughout the country is not merely to provide blackboards to the schools but is an attitude of mind and a pattern of behaviour which symbolizes the right spirit and way of doing things. The greatest beneficiaries of the new education policy should be the youth and women. The new policy would be used as an agent of basic change in the status of women, and the universal education of women would provide the foundations of a society which values the equality of sexes and removes the sex bias against women. It was Mahatma Gandhi who used to say that if you educate a boy you educate only one individual but if you educate a girl you educate the whole family. A literate mother would never tolerate illiteracy in the home. Girls' education, especially in rural areas, would receive special attention in the new policy.

Together with the universalisation of elementary education, the new policy is acutely aware of the need for quality education to the masses. This was the concept behind the proposal to establish Navodaya (1) or Model Schools in every district of the country. These schools are meant for talented children of the poor living in rural, tribal or hilly areas.

(1) literal meaning of 'Navodaya' is New Dawn. It therefore, means the Rising Institution and the pace setting schools in the New Education Policy.

These schools are meant to be pace-setting institutions with full scope for innovation and experimentation and geared towards the creative expression and ability of the rural poor. This is, indeed, a milestone, on the road to equalisation of opportunities in the country.

Vocationalisation of education has received a very high priority in the new policy. It is proposed that vocational courses cover 10% of higher secondary students by 1990 and 25% by 1995. At present, the coverage is only 2.5%. Science teaching and research have also been accorded a high priority. Efforts will be made to provide technical education keeping in view the requirements of the rural areas especially in the unorganized sector. Greater autonomy with less bureaucratisation will be given to educational institutions.

The Government has sought to disconnect degrees from jobs. A National Testing Service will be established to conduct tests on a voluntary basis to determine the suitability of candidates for specified jobs and to pave the way for the emergence of norms of comparable competence across the nation.

The New Education Policy also provides for a rural university developed on the lines of Mahatma Gandhi's revolutionary ideas on education for the transformation of rural areas. Further, the open university system has also been fully strengthened.

The open university operates with the concept of distance education where instruction is given from a distance through correspondence and modern means of communication. Its objectives are: 1. to reverse the tide of admissions in formal institutions; 2. to offer education to people in their own homes and at their own jobs; 3. to enable the students to earn while they learn; 4. to provide counselling and guidance to people; and 5. to take education to the hills and dales, the remotest villages and the deserts through radio, television and correspondence courses. The first open university was established at Hyderabad on August 20, 1982. It has opened a study centre in the prison at Hyderabad to enable the prisoners to obtain a degree. It also imparts training in carpentry, weaving, printing and cobblery. The Indira Gandhi National Open University was established on November 19, 1985. The State Governments of Kerala, Bihar and Maharashtra have decided to set up open universities in the near future.(1)

A unique place has been assigned to the imparting of value-oriented education in the policy document. Values of integrity, truth and devotion are to be emphasized in the school curriculum. The Guru-Shishya-Parampara (2) in ancient India produced some very fine scholars, artists and scientists. The traditional Gurukul, (3) the Madrasa (4) and Maktab education (5) are to be modernised.

Teaching of classical languages like Pali (6), Prakrit, (7) Upbransh, (8) Ardh-Magadhi, (9) old Tamil, (10) old Telugu, (11) Sanskrit (12) Arabic (13) and Persian (14) are to be encouraged. It is interesting to note the proposal to establish an International Institute to enable the scholars to find roots of a common world culture in India and foreign classical literature.

As for the medium of instruction, the emphasis would be on the use of the mother tongue at the primary stage, the adoption of the regional languages as media of instruction at the University stage and the rigorous implementation of the 3-language formula at the secondary stage. (15)

(1) K. K. Khullar, National Policy on Education. (Sivakasi: The Coronation Litho Works, December 1987), pp. 11-12.

(2) Guru is a Hindu spiritual teacher. The word literally means "a dispeller of darkness". Guru-Shishya-Parampara" refers to an ancient Indian tradition where knowledge is communicated from teacher through student from one generation to the next. The tradition is marked by respect and authority for the Guru and combined with a democratic outlook wherein the student could respectfully disagree with the teacher.

(3) Gurukul is a residential school in ancient India where the Guru imparted instruction and education, from physical to metaphysical development of the personality of the pupils.

(4) Madrasa was a seminary in medieval India where Islamic sciences were taught.

(5) Maktab was an Islamic college imparting religious instructions in medieval India.

(6) Pali is an ancient Indian language in which the Buddhist texts have been written. Gautama Buddha preached in Pali.

(7) Prakrit is a dialect of Sanskrit and was the spoken language of ancient India in which Mahavira, the founder of Jainism, preached.

(8) Upbransh is a form of spoken Sanskrit which came into use after Prakrit fell into disuse.

(9) Ardh-Magadhi is a form of Sanskritised language used in Bihar in Ancient India.

(10) Old Tamil was the main language spoken in South Indian states

(11) Old Telugu was one of the dialects of South India, spoken chiefly in Hyderabad.

(12) Sanskrit is the oldest known language of Indo-European family. It was the sacred language of India in which the Vedas and the Upanishads are written.

(13) Arabic was the language of the Arabs. The Holy Quran is written in Arabic.

(14) Persian was the official language of the Mughals in India. It is the language of the Persians.

(15) The 3-language formula includes the study of a modern Indian language, preferably one of the Southern languages, apart from Hindi and English in the Hindi-speaking states and of Hindi along with the regional language and English in the non-Hindi speaking states.

The New Education Policy lays special emphasis on the evaluation process and examination reforms. The examination system is to be recast so as to ensure a method of assessment that is a valid and reliable measure of student development and is a powerful instrument for improving teaching and learning. Concretely, this would imply: 1. elimination of the excessive element of chance and subjectivity; 2. de-emphasis of memorisation; 3. continuous and comprehensive evaluation that incorporates both scholastic and non-scholastic aspects of education, spread over the entire period of instructional time; 4. improvement in the conduct of examinations; 5. the introduction of concomitant changes in instructional methods and methodology; 6. the introduction of the semester system from the secondary stage in a phased manner; and 7. the use of grades in place of marks.

An atmosphere of freedom, innovation and creativity in the educational system depends upon the observance of norms of intellectual rigor, mutual consideration and the creation of a new work ethic. The primary task, therefore, is to make the system work and to create an environment in which all teachers can teach and all students can study. The strategy in this respect is: 1. a better deal to teachers with greater accountability;

2. provision of improved students' services and an insistence on the observance of acceptable norms of behavior; 3. provision of better facilities to institutions; and 4. creation of a system of performance appraisal of institutions as per the standards and norms set at the National and State levels.

All State Governments are to formulate guidelines/rules for posting and transfers of teachers. The Programme of Action includes a grievance redressal machinery for teachers and students. A Code of Professional Ethics for teachers and its proper observance is also suggested. Teachers would "continue to play a crucial role in the formulation and implementation of educational programmes." (1)

CONCLUSION: The points covered in this chapter on the New Education Policy are by no means exhaustive. They are meant to highlight certain important facts of the policy. They will also serve as points which I hope to use in the next Chapter for my critical evaluation. A thorough analysis of the policy could be a separate topic of research. As mentioned earlier, my thesis has a limited vision and scope. I conclude that the New Education Policy treats education not as a service but as a crucial area of investment for national development and survival.

(1) Government of India, New Educational Policy, 1986. No. 9.2, p. 25.

If Mahatma Gandhi's dream of a non-violent, non-exploiting social and economic order is to find a reality in India, it will be at the cost of a wholehearted effort of the community, industry and the nation as a whole to pledge itself to the universalisation of education and the eradication of illiteracy.

CHAPTER VI

A CRITICAL EVALUATION OF THE NEW NATIONAL POLICY ON EDUCATION

Reflecting on the Education Policy of 1968, I find the seeds sowed here for a radical transformation of the education system. Some of the merits of this policy are:

1. Education is more closely related to the lives of the people.
2. Expanded educational opportunities are provided.
3. A sustained and intensive effort to raise the quality of education at all stages is initiated.
4. The emphasis is on the development of science and technology combined with the cultivation of moral and social values. The goal of education is seen as the creation of an ethos that would produce young men and women of character and ability committed to national service and development.

More than two decades have passed, and we find that we have fallen far short of this policy. Further, in the inexorable march of economic and social growth and the progress of science and technology, new learning needs have arisen. Developing the capacity to learn would appear to be more important than what is learnt.

Next, living as we do in a world in which communication has brought us closer together, we find ourselves threatened with environmental and nuclear catastrophes. Consequently, education for values has acquired a new dimension. We are, therefore, faced simultaneously with two formidable tasks: one of providing education to all children to develop their fullest potential and the other of simultaneously transforming the content and process of education to meet the emerging needs of tomorrow.

Faced with such a situation, it is important that we identify both our successes and failures and examine their causes thus paving the road to a better future. "Accepted policies and programs need to be examined systematically and critically in the light of performance in terms of equity, quality and quantity and in the context of objectives assigned and also with reference to new and inexorable imperatives for the future." (1)

"It is time to look more carefully at the mechanics of implementation and devise more effective mechanisms for formulating policies, prioritising tasks, allocating resources, ensuring inter-sectional co-ordination, enforcing standards, and arranging for monitoring and evaluation. Policy resolutions, plans and public declarations remain no more than idle promises unless these are accompanied by measures to fulfill what is promised." (2)

(1) Government of India, Challenge of Education- A Policy Perspective. August 1985, p. 21.

(2) Ibid., p. 22

A frank look at our performance prompts me to make this general remark. While there is no dearth of intellectual talent in the country what we, as a nation, sadly lack is the stamina for a sustained commitment and dedication to the implementation of sound and well-thought out policies by our intellectuals and educationists.

There has been phenomenal expansion of secondary education. From 4,000 schools in 1947 we have over 56,000 schools (high/higher secondary) in 1983. There has been a fourteen-fold increase in the number of schools and a twenty-fold increase in enrollment from 7 lakhs in 1947 to 140 lakhs in 1982-'83 with only a ten-fold increase in teachers from 93,000 to 9,93,000. The teacher-pupil ratio of 1:60 is far from satisfactory where individual attention and guidance is concerned. The pressure for expansion will certainly continue and increase as the country progresses towards universal elementary education. Today only 22% of the students in the age-group corresponding to classes IX and X are in school and this ratio is nowhere near that of developed countries. The country has accepted the new pattern of 10 + 2 + 3. This implies that more children will be encouraged to go to secondary school so that they become familiar with the basic branches of knowledge, including science and mathematics up to Class X. This is necessary both for the quality of life of the future citizens and for the improvement of their potential for development.

Large numbers may join diversified courses especially of the vocational stream in Classes XI and XII, so that their entry into the world of work could be facilitated. The major challenge, therefore, is to plan for both quantitative and qualitative expansion. The location of institutions becomes important from this point of view given the constraint of limited resources available. Norms will have to be laid down regarding the minimum facilities to be provided to every secondary school in terms of laboratories, libraries, playgrounds etc.

To meet the goal of equity, equal opportunity for studying science and mathematics must be ensured for girls as well as boys, in rural as well as urban areas, in all secondary schools up to Class X, so that any citizen would be able to exercise equal freedom of choice with regard to professions they would like to pursue. Unfortunately, in many parts of the country there is an inadequate realisation of this, and a discriminatory situation is being created for the scientific and technological professions in favor of the urban and more affluent sections of society. The variability in the standards of education now existing in different schools is also a serious cause of concern.

Other areas of serious concern are an adverse teacher-pupil ratio mentioned earlier, outdated methods of teaching, poor laboratory facilities, an uninspiring curriculum, the absence of a trained school counsellor to guide students with specific problems,(1) and a management system which discourages innovation. For the future development of the country, competency in mathematics and science is crucial and needs to be updated. Incidentally, it is good to note that the present quality and orientation of science and mathematics teaching are so unsatisfactory even in the best schools that almost all entrants to the Medical or Engineering streams have to arrange for extra coaching. Consequently, many of the teachers make large sums of money by taking up coaching classes even at the cost of neglecting teaching schedules in school hours. The need for setting up pace-setting schools to demonstrate what good instruction and good curriculum can do to raise the competency level of our students is praiseworthy and will, no doubt, contribute in no small measure to raising the standards of education.

(1) Some of the specific problems which need counsellor assistance and guidance include: a) lonely isolated students in the school environment, b) low self-esteem, c) lack of feelings of security, d) inadequate meeting of physiological needs like food, clothing and shelter, e) drug abuse, f) child abuse in school and society g) divorced and/or alcoholic parents in the home, h) lack of student interest and motivation in studies and i) illness.

In a system in which examinations and grading occupy a central position, it becomes imperative to evaluate the same. However, before this is done, the course curricula, textual materials and teaching-learning processes will have to undergo a radical transformation. Careful and immediate attention needs to be focussed on the who and how of this task. Accordingly, the present system of annual examinations will have to be modified because more than any other factor, this has contributed to the deterioration in quality. The Public Examinations conducted by various Boards of Secondary Education are perpetually the subject of bitter controversy for leakage of papers, mass copying, tampering with results and other unethical practices.

Socially useful productive programs, national service schemes and other similar initiatives have not yielded the desired results largely because the character of examinations determines the curricular content and methodologies of education and also circumscribes the attitude of students. Over the years the examinations have become memory-based, highly routinised and unconcerned with the evaluation of the total personality, attitudes and values and unrelated to the mental ability and physical dexterity of students. Lack of relevance of education content to life situations is one of the reasons for the majority of the people having an indifferent attitude to education.

The Work Experience component of Secondary education has remained weak. To provide a strong vocational base at the 10+ stage the pre-vocational and work experience programmes in Classes IX and X will also have to be restructured. It will also be necessary to find an answer to the crucial question concerning the basis for screening students for entry into the vocational stream. The current prejudice against vocationalisation will never disappear if only the less intelligent and academically poorer students are sent to this stream, which, at least at present, offers neither a reasonable chance of worth-while employment nor any advantage in moving upwards into a professional or general program of education. To an extent, the failure of the vocational stream is the result of poor linkages between it and industry or opportunities for self-employment. Both practical as well as theoretical training in vocational education are best imparted in actual work situations. Incidentally, educational planners of vocationalisation need a very good insight into both the opportunities of employment and the type of expertise required for vocational employment before they undertake the planning and implementation of the syllabus.

Our major challenge at the secondary level is the education of scheduled castes, scheduled tribes and girls. There is a general disinclination amongst all communities to send girls to far away schools, particularly if these have a co-educational system.

Resource constraints, pointed out earlier, do not permit the opening of separate schools for boys and girls or the setting up of a much larger number of schools, to bring them closer to village habitations. What alternatives could be devised by way of vocational training in place of the formal education under the 10 + 2 model so that skills relevant to the environment and employment opportunities would be imparted, needs careful consideration.

India is one of the few countries of the world which has its own satellite in space. It has a large network of television and radio stations and has a considerable manpower capable of developing educational programmes. The availability of a satellite and a television network covering a majority of the population is potentially one of the most significant factors capable of contributing to the promise of new educational initiatives. This technology can, undoubtedly, revolutionise the teaching-learning system by enriching formal education and also by supporting non-formal education as well as the distance learning system.

What, then, are the constraints that prevent us from realising the goals of the policy and our dreams of a better India for tomorrow? In answering this question I wish to take a hard look at the reality of our situation and the urgent and crying need for reform wherever this is possible.

Education, like all other systems, has a set of beneficiaries who would lose many of their special and unjustified privileges if the education system is changed and its functioning is revamped to secure greater efficiency, equity and objectivity. Should there be a change in the examination system, a lot of people will resent it because the system of private tuitions and coaching classes might become unnecessary and those who benefit from leakage of papers, preparation of guides to examinations, mass copying and other unethical practices will be put to a total loss. On the other hand, this will mean much more correction of answer books, regular class work and innovative teaching involving considerable preparation. This, no doubt, would put many teachers in difficulties because they will have to adjust to new curricula for which they had not been prepared either by their original training for the job or by experience. In a predominantly illiterate society, unfamiliar with and unconvinced about the value of education there is no social demand on the teacher for a high level of performance. The situation gets further compounded when the total system of management supervision and evaluation of teachers is so large and so impersonal that the teachers acquire almost total immunity from accountability.

Secondly, if degrees were to be disconnected from jobs there will be strong protests from the managements of institutions because, in the long run, they will lose some of the students who will prefer to join those institutions or courses which give them training better aligned to the national tests or examinations conducted by employing organisations which will assess capabilities uninfluenced by degrees.

In a decentralised system of management, the educational bureaucracy will lose some of its prestige and privilege in dispensing patronage in the matter of recruitment, promotions, postings and transfers.

Vocationalisation has not made much headway partly because of the cultural prejudice towards skill-oriented education on the part of parents. The inadequacies of the manpower planning system mentioned earlier aggravate this problem further. Considerable investment in terms of time and finances will have to be made in the field of television. Further, many of the themes disseminated through movies and television run counter to the thrust of education. The manner in which violence and brutality, glamourising of crime and gross display of wealth are being represented on our cinema and T. V. screens will definitely have an adverse effect on the minds of the youth.

Finally, the impact of educational programmes will depend on the easy availability and maintenance of radios, television sets, video cassette players etc. All this is quite expensive. If adequate funds are not forthcoming for their upkeep and use it would not be possible to realise the potential of the new technologies.

Before I conclude this chapter I wish to make one last criticism of the Indian system and its bureaucracy. In the Indian system, decision-making, administration and implementation and, more particularly, the management of change are characterized by lack of entrepreneurship and an excessive emphasis on hierarchical status. These are compounded further by the rigidity of approach, insularity of departmental structures with lack of detailed planning, unwillingness to experiment, suspicion of science and new ideas and a ritualistic adherence to the procedural rules and regulations. Change oriented decisions are frustrated with new initiative being circumscribed by many preconditions and qualifying clauses as a result of which the whole momentum of a new program is lost in the so-called obstacle race of implementation. Two other features of the contemporary system also need to be mentioned. The first relates to the unwillingness of the Government, institutions or individuals to delegate their powers and functions. The second relates to the compartmental character of the system which poses a major problem.

Thus, while highly commending not just the Policy of 1986, but also the Policy of 1968, as policies geared toward the answering of the needs of the times, I wish to reiterate what I said at the beginning of this chapter. Our problems stem not from ideas but from the lack of will and determination to put these ideas into practice. Action must catch up with thinking if the country as a whole has to progress. In the words of the Union Minister of Education, Mr. K. C. Pant: "The new education policy will succeed to the extent it reflects the unfragmented and total commitment of the nation to accord priority to the development of our human resources." And, "When there is no sense of dedication, policies, good or bad, become words without meaning."(1)

(1) Government of India, Challenge of Education - A Policy Perspective. August 1985, Foreward, pp. ii and i

PART III

A COMPARATIVE STUDY OF THE JESUIT POLICY OF EDUCATION AND THE NEW NATIONAL POLICY OF EDUCATION OF THE GOVERNMENT OF INDIA

INTRODUCTION

An important question posed at the end of Chapter III of Part I of this study has remained unanswered, and its answer will form the basis of my approach to Part III of this study. In this section I will outline the relationship of the educational effort of the Society of Jesus with the established system of national education, of which we are a part. Before I begin to point out areas of agreement, differences, and a possible synthesis between the educational policy of the Jesuits and the National Policy on Education of the Government of India, I will briefly comment on the possible attitudes that the Jesuits could take in their efforts to contribute to the educational uplift of the people of India and on the approach that I have chosen in my thesis in our relationship with the established system of national education.

The mission of the Society of Jesus today is the service of the faith of which the promotion of justice is an absolute requirement. In trying to reconcile this goal of the Society with the established system of national education, I see four ways in which a Jesuit could possibly react.(1)

The first of these ways could be described as one of positive reaction. This reaction could be explained as one of continuing to operate our schools and colleges within the system in spite of the fact that the educational system and its philosophy impose constraints on our charismatic purposes. The obvious disadvantages of the system are far outweighed by the advantages of being in the mainstream, murky though it is. Short of quitting the educational scene, many Jesuits find this the only available option.

The second way could also be described as positive. However, insertion in the system is accepted in such a way as to criticise it from within, thus helping towards its improvement. This reaction is valid and is one most commonly adopted in most provinces in India. The acknowledged risk is that of being branded as a 'conformist' or 'traitor'.

(1) John Moore, S.J., "The Jesuit Charism in Education and its Relevance in India." in Jesuit Education in India, ed. Gregory Naik, S.J., (Anand: Gujarat Sahitya Prakash, 1987), pp. 80-82.

The third reaction could be described as a totally negative one. We would opt out of the system considering it to be irreconcilable with our charism and our basic characteristics. Our problems cannot be solved without changes in the structure of society itself. Evil is really part of the institutions to which we give allegiance, and we cannot hope to eradicate such evils without changing these institutions fundamentally. Jesuits holding this position would strongly advocate that we abandon formal educational work adjudging it to be more harmful than helpful to our students.

The fourth way could best be described as one of initiative. Not seeing any hope for our educational integrity within the system and no virtue in compromise, we would remain faithful to our charism and to our duty to society by refusing to be domesticated and 'going it alone', with much support from our educationists, our theologians, our philosophers and our social scientists. This approach would demand a deep spirit of faith and total openness to the spirit. It would mean 'launching out into the deep', exploring new frontiers and creating new structures that would bring the world close to God.

While appreciating this last approach as being so typical of the pioneering spirit of the Jesuits, I would have felt inclined to move in this direction were it not for the changes being introduced by the Government of India in its most recent thinking and approach to education. From a pragmatic point of view, I am, therefore, inclined to move in the direction of the second approach and work for a gradual evolution of the system from within. My approach will be one of sincerely examining the areas that we have in common with the new educational effort of our Government, (Chapter VII), the areas where we would disagree, (Chapter VIII), and a possible mutual growth through sharing and collaboration (Chapter IX).

CHAPTER VII

SIMILARITIES

In studying the similarities that exist between the Jesuit Policy on Education and the Policy of the government of India on Education, I wish to point out concrete areas of agreement as evidenced in the documents studied in the previous chapters. Based on this comparative study, I wish to build up a common theory of education wherein I would like to touch on our common Aims of Education, and the areas of our common agreement on the Curriculum and the Methodology.

A. AREAS OF MUTUAL AGREEMENT

The uplift of the poor and the underprivileged is the most outstanding area of agreement between the Jesuits and the Government of India. For the Jesuits, the uplift of the poor and the underprivileged takes the form of service that springs from their wholehearted commitment to Jesus Christ and the establishment of His kingdom of peace, justice and love on earth.

For the government, the roots of its commitment to the poor and the underprivileged are traced to the Indian Constitution which guarantees equality of opportunity and freedom to one and all, especially to those that have been deprived of the same, in the course of its history. Service of the poor and the underprivileged, for the Jesuits, would mean a sincere attempt to seek, find and admit the poor within the portals of their Institutions. It would further mean looking after their welfare, growth, and development into 'persons-for-others'.

A second major area of agreement lies in the Jesuit educational policy with its accent on excellence which seeks to provide the nation with patriotic, highly literate and skilled leaders in professional life. The accent of Jesuit education is on character development and moral integrity in a generation of future leaders who are taught to love and be loyal to their motherland. Therefore, far from just forming highly literate persons, the Ignatian vision of man aims at a radical change of heart in the educator and the educand. This radical change of heart is manifested in a change from selfish concerns to unreserved generosity to God and their fellowmen and an unconditional pledge to the uplift and betterment of the poor and the underprivileged. The inculcation of the nationalistic spirit is seen as one which is not limited to the love of the country but as one which remains open to the other cultures of the world as well.

The development of social, moral and spiritual values is stressed by the government in its policies. The human being is seen as "a positive asset and a precious national resource which needs to be cherished, nurtured, and developed with tenderness and care."(1). The development of the personality and the qualities of leadership are repeatedly stressed. Cultural pluralism coupled with unity is our goal which is to be achieved through the introduction of educational programs for social and national integration. Justice and freedom, around which the Indian Constitutions are built, are to be reflected in our schools. A strong belief in science, particularly in its role as an antithesis to superstition and fundamentalism, is to be encouraged in schools. The cognitive, physical and emotional development of children is to be stressed. Traditional Indian values are to be inculcated. At the same time, the search for new ideas and values in every area of human activity must be fostered. Through the introduction of subjects like work-experience and socially useful productive work, children are to be made aware of and taught to respect the dignity and value of manual labour. Vocational and technical education, far from being inferior modes of education in comparison with general education, are to be seen as equally ennobling and invaluable for the country's development and progress.

(1) Government of India, National Policy on Education - 1986. no. 1.10, p. 2; quoted in this thesis on p. 37.

social Service as part of the curriculum exposes the students to the realities of life and fosters in them a spirit of service for the weak and the deprived. Finally, the suggestion to establish an International Institute for scholars to find roots of a common world culture is a concrete example of the true national spirit, which is basically one of openness and one which the government wishes to inculcate.

A third area of mutual agreement, closely tied to the second, is the development of democratic citizenship. The stress is on discipline, co-operation, social sensitiveness and tolerance. The curriculum is, therefore, broad-based and includes mathematics, science, social sciences, languages, work experience, games, sports - team as well as individual sports, art and social service. The need is expressed for a common core and common educational structure that stresses the inherent equality of all and one that removes traces of prejudice and complexes transmitted through either the social environment or by the accident of birth. The democratic spirit is also visible in the way our schools are organised and in the conduct of their day-to-day administration. A free interaction between the staff, students and the administration, and the developing of the potential of each individual to its fullest are the practical aspects of the democratic spirit.

A fourth major area of similarity between the Government policy and that of the Jesuits lies in the need to adapt and change our aims and objectives according to the needs and signs of the times. There is no such thing as fixed or absolute conclusions. At the same time, it is necessary to understand and exercise control over the directions of change.

The fifth area of agreement is the way non-formal education is mutually viewed. Non-formal education is in no way inferior to formal school education. Accordingly, the government has gone out of its way to encourage this form of education and Jesuits have accepted this challenge in almost all the provinces of India. The 'open school' and 'open university' started by the Government could definitely contribute to mass literacy. Government is acutely aware of the need for quality education for the poor. This idea has been put into practice through the founding of 'Navodaya' schools meant to be pace-setting schools and started primarily for the talented poor in the rural areas. The idea of innovation and experimentation for the talented poor is especially appealing to the Jesuits who have always been known to be pioneers in the field of experimentation in education.

The sixth area of agreement lies in the medium of instruction and the 3-language formula adopted by the Government.

As firm believers of inculturation, the Jesuits have realised the importance of the vernaculars and have pledged themselves wholeheartedly to learning the language of the people and in seeking to change our schools from English medium to vernacular medium schools.

The final area of agreement lies in the reforms the Government is undertaking in the evaluation process and examinations conducted by it for the benefit of the students. The examination system, with the mentality it fosters, is the root cause of many of our present day ills and frustrations in education. Accordingly, the entire structure and approach need overhauling. The courageous reforms which the Government seeks to undertake needs our commendation, encouragement and wholehearted co-operation. With the reform of the examination system, the Government also seeks to reform the teaching profession with a better deal being given to our teachers. This action of the government, again, needs to be praised and encouraged.

B. A THEORY OF EDUCATION

In the second part of this chapter, I wish to summarize our mutual areas of agreement in the form of a theory of education, wherein I wish to expound on our common vision of aims, curriculum, and methodology, before I go on to treat of our differences and the possibility of a mutual enrichment.

1. AIMS OF EDUCATION.

a. Education is seen as a necessity of life. It renews people so that they are able to face the problems encountered with the environment. Education is also seen as a part of life. People need society as a necessary part of their learning experiences.

b. The environment needs to be regulated deliberately to achieve maximum educative effect. The school is to provide this environment and to co-ordinate the other environments of the child in a more meaningful whole.

c. The child is, therefore, seen in relation to all the experiences encountered in the environment, not just school experiences. The cognitive, physical and emotional development of children are equally stressed. Education should be natural, and the school should have an open and a stimulating environment.

d. Educators should, therefore, be aware of the interests and motivation of children as well as the environment from which they come. Both the psychological and the sociological sides of education need to be stressed.

e. Individuals are to be educated as social beings, capable of participating in and directing their own social affairs.

f. Helping the child to think becomes education as opposed to mere training.

g. Language is a means of conveying ideas and helping others to think.

h. Education is not just preparation for life, it is life itself.

In conclusion, the aims of education should grow out of existing conditions, be tentative, at least in the beginning, maintain flexibility and always be directed towards growth. This growth needs to be directed along the ideals of a democratic society. Intelligence is needed to devise alternatives that are more satisfying and desirable. Simply put, the goal of education is to achieve the fullest and finest life possible for all the people. The function of education is to direct, control and guide personal and social experience. Persons need to be aware of the consequences of their actions so that they may guide their actions more intelligently. Schools should foster habits of thought, invention and initiative that will assist people in growing in the right direction, that is, toward democratic living.

Education, then, is not only an experimental enterprise but also an enterprise that assists in social renewal by: a. promoting a humanistic spirit in people; b. desiring to explore and finding new answers to present day problems in science, technology, economics, politics and social life; c. promoting true individualism which relies less on custom and tradition and more on intelligence to achieve our goals and interests.

2. THE CURRICULUM:

The general principles governing the curriculum would be: a. facts would not be torn away from experience; b. the two major concerns would be the logical and the psychological, and the maintaining of a delicate balance between the two. While emphasizing objective demands and discipline, the interest and the motivation of the child would be equally stressed. The subject matter would, therefore, be built around a core curriculum "which includes the history of India's freedom movement, our constitutional obligations, our cultural value system, observance of small family norms, secularism, and socialism together with components that are flexible."(1) c. The curriculum would, therefore, be diversified. d. The means would not be divorced from the ends. e. The curriculum would not be fixed nor would it be an end in itself. It would be flexible and evolving.

3. THE METHODOLOGY.

The core curriculum would stress the usefulness of knowledge. The student would, therefore, learn to use knowledge in attacking problematic situations in novel and creative ways. The natural motivation of the child would form the basis of the teaching-learning process.

(1) p. 38 of this thesis

The method, therefore, would be action-oriented with a marked emphasis on the child's problem-solving ability, utilized in a practical setting. The teacher would be trained to be a resource person and would be available to give maximum educational advantage to the child. But the stress would be on the child doing things by himself. At the same time, children would be made to understand and control their own destinies better. More important than the content of learning, the method of learning would be insisted upon so that a child would learn how to go about solving a problem.

The concept of experimentation would be central in this method of education. The continual challenge of learning new things and experiencing different things would broaden the horizons of our children. The universe would be seen as open-ended and new development as a distinct possibility. The need for flexibility and open mindedness would tie in well with the spirit of tolerance. Education would be a continual discovery and the knowledge learned would be more profound than what mere telling could ever have accomplished.

In conclusion, the method like the curriculum would be flexible and open-ended. It would aim at developing the individual's capacity to think and to participate intelligently in social life. At the same time, the individual would learn the value of cooperation in the achievement of goals.

An immediate and realistic problem that I foresee in pursuing the methodology outlined above, is the numbers that we are faced with in our day-to-day teaching in the classroom. Concerted efforts would have to be made by the Government to reduce the number of children in each class. This would mean many more schools and a greater investment in terms of money in the setting up of schools all over the country.

CHAPTER VIII

DIFFERENCES

Having pointed out our areas of agreement, I now proceed to ask if there are any differences between the Jesuit policy and the policy of education of the government of India? While there is so much in common between the two, there are ideological and practical differences. However, these differences are not irresolvable. The door is open to a close collaboration between the two, a collaboration which would be mutually enriching. In this chapter, I wish to examine our ideological and practical differences and pave the way for a synthesis in the next and final chapter of this thesis.

Ideologically, while the Government policy on education is heavily pragmatic and realistic, the Jesuit policy on education tends to be in the line of the social reconstructionist view of reality. The line of distinction between the two is very hard to predict. The two philosophies seem to flow, one into the other.

No doubt, social reconstructionism has been an offshoot of pragmatism and has accepted many of the ideas of pragmatism. At the same time, it is a philosophy that has developed its own peculiar identity and some of its insights might not be accepted by pragmatism or might be reluctantly accepted as an extreme form of pragmatic thinking.

Thus, while the government policy stresses objective conditions to be changed and new strategies to implement these changes, the Jesuit policy on education is more concerned with the type of education we give our students to bring about these changes. The accent, for the Jesuits, lies in preparing agents of social change or 'men-for-others'. The Jesuits, therefore, tend to propagate revolutionary changes in the educational system in sharp distinction to the evolutionary changes which the government seeks to implement. The Government policy would, therefore, tend to act as a brake for the Jesuits and their vision of man and human society. For the Government, education would serve as a tool to help people adjust to society. For the Jesuits, education would serve as a tool to change society for the better. Jesuit education is oriented to preparing effective agents of social change. The Jesuit students are to be made aware of the unjust structures that exist in their society and even in their governments.

They would be taught to work against these and to identify, their struggle with the teeming millions clamoring for justice.

Secondly, loyalty to the country, while being socially useful most of the time, could be harmful when it encourages the learner to repress all questioning and intellectual independence with regard to concepts involving the government or the school itself. Jesuit education would encourage questioning and would strive for intellectual independence of its students in their quest for the truth and for justice.

Thirdly, as was pointed out earlier, while the Government would turn for its inspiration to the Constitutions of India, the Jesuits' foundation would be a deep spirit of faith in Jesus Christ which results in an inner conversion; a conversion that expresses itself in a wholehearted fight for justice; a conversion that is manifested in a desire to make of their students agents of social change and men-for-others; a conversion that seeks to transform their students into other 'saviors' of their own people.

On a practical level, our differences are many and may best be expressed from the Jesuit point of view as a fight against unjust practices as evidenced in the following:

1. The Jesuit would strive to fight against the easy-going mentality, the red tapism and the bureaucracy in the way of functioning of the Indian government and would seek for immediate redressal of injustices. 2. Sharp differences would also arise over the government's tendency, in practice, to support the moneyed classes and be influenced by them. 3. Jesuits would also strive to fight against the tendency to support the ruling party's effort to maintain the status quo especially when this tendency goes against the interests of the poor and the powerless. 4. Jesuit education policy would strive to fight every form of bribery and corruption that invariably exists in human institutions and that is instrumental in compromising the high ideals portrayed by the policy statement of the government. 5. Sharp differences would also arise in the formal and informal or 'hidden' curricula of the government that would encourage subservience and docility. 6. The Jesuits would work for changes in the structure of society itself realising that education, invariably, follows the changes that take place in society. 7. Jesuits would work wholeheartedly to maintain scientific methods, problem-solving methods, naturalism and humanism by fighting for smaller and more manageable numbers in our classrooms.

The Government, on the other hand, could express its differences with the Jesuits both ideologically and on certain practical points.

From the ideological point of view, Jesuit recommendations, for the Government, would betray a romantic expectation of what the schools can do. The Jesuit recommendations would not be a part of the consensus of a majority of educators nor would they be popular with the masses.

On a practical level, the government could pose the following questions and offer suggestions to the Jesuits on the following concrete points: a. In view of the crying need for girls' education in the country would the Jesuits be open to the possibility of at least conducting co-educational institutions if not schools for girls only? b. The Government makes serious efforts to use the resources of mass-media through its T. V. programs especially built for schools. Jesuits have not paid sufficient attention to the same. c. To make city students more conscious of rural conditions, could the Jesuit schools in the city make serious efforts to organize trips for their students to the villages in order to make the city students realise what is actually happening in the villages of India?

d. Could the Jesuits make their resources available to the government for projects which the government would like to undertake in the service of society at large though not particularly for the uplift or benefit of the poor?

These are some of the points of differences that I have discerned, based on my experience as Principal in two Government-aided schools in Bombay. I am open to other points which the Government might like us to consider and which would express more basic differences in our common search for a more just and a more relevant education for the people of India.

CHAPTER IX

TOWARDS A SYNTHESIS

In the second half of Chapter VII, while discussing the similarities and agreements of the government policy on education and the Jesuit educational policy, I attempted to summarize a common vision which was my initial attempt at a synthesis. In Chapter VIII, I attempted to indicate our basic differences on both an ideological and practical level. In attempting a final synthesis in this chapter, I wish to build on my earlier initial synthesis of Chapter VII with further reflections. I wish to conclude this chapter with a few practical suggestions on our common goal of mutual enrichment.

An important feature, not sufficiently stressed in either the government policy or the Jesuit policy but one which could possibly offer insight into the quality of education is the Theory 'Z' approach to schools. Drawing its inspiration from the Japanese style of management, Theory 'Z' would advocate a style of management wherein management would pay attention to and listen to what teachers and students have to say, to be aware of their concerns, fears, and motivations.

This would definitely help in making schools more effective by fostering more co-operative ventures.

To help students become agents of social change, educators should be encouraged to enter areas such as politics where great changes can be achieved. Teachers could, therefore, be persuaded to run for political office or become active in organisations that promote change. I am aware that this suggestion might not be popular with the majority of educators, but I also realise that radical changes in education cannot occur without radical changes in the structure of society itself. Education reform generally follows social reform and rarely if ever precedes or causes it. The educator is, therefore, called upon to perform a dual role: educator and social activist. There can be no separation in the two roles. In the same way, a citizen, in the fullest sense of the term implies not only a participating member of society but also a person who continually searches for better values and seeks an end to those aspects of society that are degrading and harmful.

Another important aspect which I wish to stress is that the facts which we teach our children today might be out of date by the time these same students graduate. Our greatest danger in India is to make our schools look backward rather than forward. I would, therefore, lay a marked emphasis on the method of solving problems.

The problem-solving method would be useful both in the present and for the future. Questions like 'where will you be in ten years?' or 'what if your eyes are closed and you open them in the future?' would help our students to be oriented to the future. The world of tomorrow will be run by the children of today. It is, therefore, vital that we encourage young people to be concerned about the future and that we instill in them the idea that they can help shape the future according to their own goals and aspirations. We need to look at the future as something that we can, by our own efforts, make into a world of beauty and infinite promise. Closely allied to the problem-solving method is the need for an action-oriented education which would include visits to slums and villages for a lived experience of the living conditions of the poor and powerless. To understand and appreciate present social problems in their historical context, a reconstruction of the past, dramatization and role playing would serve as invaluable learning experiences. Yet another aspect of the action-oriented education which I advocate is the development of democratic procedures at every level of schooling. Students are to be encouraged to play an active part in the formulation of objectives, methods, and curricula used in the educational process. Perhaps, the most important facet of a student's education is the development of decision-making abilities within democratic educational practices.

Yet another insight which I wish to offer is in the question of the selection of our teachers. As administrators, we invariably tend to choose, as teachers, persons hailing from the Middle Classes. While not wishing to discriminate against any class in particular, I wish to point out that such individuals are more inclined to continue the teaching of pre-established materials in pre-established ways. As hunger and poverty have not been their lot, the motivation to change attitudes and create change-oriented individuals or the desire to solve the problems of poverty, repression, war, and greed are alien to their way of thinking. The result is that education, instead of fostering change, is used, by our very actions, to keep things as they are. Teachers who show willingness to become involved in affairs outside their own classrooms and school are teachers who should be considered seriously for teaching posts in our schools. We need teachers who can see alternatives and who have some conception of a better world. We need teachers who are convinced that people can change society through individual and collective efforts. We need teachers who are critical, analytical and discriminating in their judgments, and teachers who would strive to inculcate these virtues in their students. Through subtle techniques teachers should enable students to become cognizant of the forces that exploit them.

Through their own example of love, generosity, and service, teachers should inspire students to become 'persons-for others'.

As for the curriculum, education must be involved with real and present everyday problems of people. If poor people need better health, the education given ought to help them comprehend and construct ways in which to secure it. Students are to use what they learn. This would mean that half of a student's time would be spent outside the traditional school structure. I like to compare the curriculum to a wheel. The core of the curriculum would be the central theme of the school program and would correspond to the hub of the wheel. The spokes of the wheel would refer to the related studies i.e. discussion groups, field experiences, the content and skill studies including vocational studies. The rim of the wheel would serve as a synthesizing and unifying factor. There would be continuity from year to year with each wheel consolidating and building on the other wheels. Problems and solutions would be inherited from previous years and the move will be towards ever new syntheses. Further, like the wheel, the curriculum would be centripetal in as much as it draws people together for common studies, and at the same time, it would be centrifugal in as much as it extends from the school into the wider community.

Finally, solutions to social problems must be thought out carefully and experimentally with an ever-watchful eye on possible consequences. Thus, while being radical, one also needs to be cautious so that social change is the outcome not just of action but also of much reflection. At the same time, we also need to come up with new programs and goals to capture the imagination and nerve of our students. Otherwise, our efforts would sound more like a tired refrain and their forcefulness would be dissipated.

As I reach the conclusion of this thesis, I turn my attention to the first part of my thesis wherein I studied the educational policy of three Jesuit high schools of Bombay. In the light of my reflections on the new policy of the Government of India -1986 and the possible reconciliation of the goals of academic excellence and option for the poor, I venture to suggest that a concrete Jesuit contribution to the educational effort of the country would be a gradual transformation of St. Stanislaus' and St. Xavier's High Schools into quality institutions, in the spirit of the 'Navodaya' schools started by our Government for the rural poor in the rural areas. Continuing on the present efforts to make education available especially to the poor and the underprivileged, the Jesuits in both these schools together with their lay staff, would strive to make these schools pace-setting institutions.

Presuming Government support, the Jesuits could launch out on innovation and experimentation in these schools. As to Holy Family High School, in view of its unique location and the proximity of a private technical school run by the Jesuits themselves for high school dropouts, efforts could be made to gradually transform Holy Family into a technical high school, with a strong vocational bias. The education of girls and women is, indeed, a crying need in the country. Jesuits would do well to concentrate on this area and gradually seek to transform their institutions into co-educational schools.

Finally, the Government, on its part, could help reduce the number of students in each class. Further, I foresee the possibility of a close collaboration between the Government and the Fathers and Brothers of the Society of Jesus in transforming our educational system and in making it truly reflect the India of Gandhiji's dreams,

in which the poorest shall feel that it is their country in whose making they have an effective voice; an India in which there shall be no high class and low class of people; an India in which all communities shall live in perfect harmony.

There can be no room in such an India for the curse of untouchability or the curse of the intoxicating drinks and drugs. Women will enjoy the same rights as men. Since we shall be at peace with all the rest of the world, neither exploiting or being exploited, we should have the smallest army imaginable.

All interests not in conflict with
the interests of the dumb millions will be
scrupulously respected.....
This is the India of my dreams..... I shall
be satisfied with nothing less. (1)

In conclusion, the India of my dreams would be an India
in which concern for social values, humane justice, world
peace, economic justice, equality of opportunity, freedom
and a secular democracy prevail. The India of my dreams
would be the India patterned on the spirit of its
Constitutions, the India that replaces the world of hate,
greed and bigotry with a world of peace, selflessness,
justice, generosity, concern for one another and love.

(1) M. K. Gandhi, India of my Dreams, (Ahmedabad:
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APPROVAL SHEET

The thesis submitted by REV. FR. EDMUND CARRASCO S.J., has been read and approved by the following committee:

Dr. Walter P. Krolikowski, S. J., Director
Professor, Educational Leadership and Policy Studies,
Loyola.

Dr. Gerald L. Gutek
Professor, Educational Leadership and Policy Studies,
Loyola.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval by the Committee with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of
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Date

W.P. Krolikowski, S.J.
Director's Signature