

IGNITING THE FUTURE

LEADERSHIP THROUGH JESUIT EDUCATION

Edited and Compiled by

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SA Conference Secretary for Secondary Education



Title

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Foreword

Rev. Fr. Jerome Stainslaus D'Souza SJ
President
Jesuit Conference of South Asia



In a recent report on the state of the Society of Jesus, the Superior General, Fr Arturo Sosa Abascal, raises a pertinent and challenging question about what makes a Jesuit apostolic work specifically Jesuit and qualitatively different from the similar works done by several others, with even far better results and greater impact than the Jesuits. He himself gives the answer. He says that it is not what we do, but how we do it and why we do it that sets us apart. It is our Jesuit identity, charism, spirituality and mission that makes a Jesuit institution truly a Jesuit institution.

Although the school or university education was not a priority for the early Society of Jesus, and the Jesuits went into this field only by the force of circumstances and in response to the signs of the times, they took the ministry of education with such enthusiasm and ingenuity that within two centuries of venturing into this field, they were acclaimed as “the school masters of Europe”.

Since the inception of this important ministry, the Jesuits all over the world have been making massive efforts to provide quality education to the young both in the urban and the rural centres, and have left behind a great legacy. And to this, the Jesuits in India are no

exception. They have bequeathed a rich tradition to the successive generation of Jesuits of building a new human society by constructing a new human person, imbued with self-awareness and self-esteem, self-discipline and self-transcendence. Thanks to the efforts of Jesuits and their partners in mission, Jesuit institutions boast of a distinguished alumni/ae who are men and women for others, powerful agents of social change, who with their moral strength, intellectual acumen, professional proficiency, civic and ecological sensitivity and radical commitment for the betterment have left a mark in Indian society.

However, in the changed circumstances, specially in the context of the Jesuit Conference of South Asia initiating a process of Reimagining and Restructuring, certain review and re-orientation is called for to make our service not only more efficient and effective but also relevant and impactful. It is in this context that this book, 'Igniting the Future: Leadership Through Jesuit Education', with fourteen articles with different dimensions (values and moral formation, critical and out of the box thinking, soft skills and collaborative culture, the Ignatian Pedagogical Paradigm and the Examination of Consciousness, safeguarding the minors and vulnerable adults, preserving constitutional values and the rights of children) of Jesuit Education is not only a valuable addition but also a much-needed guide. It provides a framework to review, refine and renew our mission of imparting quality education with the purpose of bringing about a radical social transformation through a climate of competence, compassion, conscience and commitment.

To move ahead in life, one needs a vision or a dream. The Jesuit education in general and the book, 'Igniting the Future: Leadership Through Jesuit Education', in particular present an other-centred dream, which has become all the more important in a context dominated by market economy which propagates a leadership which is self-centred, dreams of thirsting for personal prosperity, privileges and

power, position and possessions, which can make individuals egregious exploiters of the excluded, deceitful destroyers of the environment, and enthusiastic enablers of autocracy.

I commend and congratulate the editor and his competent and creative band of collaborators for their labour of love in making this book, 'Igniting the Future: Leadership Through Jesuit Education', which upholds a vision of a radically reformed human society, based on our Constitutional values of liberty, fraternity and equality, or, as poet Rabindranath Tagore envisaged a haven of freedom “where the mind is without fear and the head is held high; where knowledge is free; and where the world has not been broken up into fragments by narrow domestic walls”. I have no doubt that this excellent book will become a handbook to Jesuits and their partners in mission to make their noble work of accompanying, assisting and animating students even more efficient and effective, impactful and relevant.

Stany D'Souza SJ
President, JCSA

The Conference Secretary Speaks. . .

Rev. Fr. John Ravi SJ
Secretary for Secondary Education
Jesuit Conference of South Asia



Dear Readers,

In today's rapidly evolving world, characterized by technological advancements, globalization, and societal changes, the educational landscape is undergoing significant transformations. These changes have profound implications for educational leadership, requiring leaders in the field to adapt and innovate to meet the needs of a diverse and dynamic student population. Educational leaders play a crucial role in shaping the direction of educational institutions, fostering a culture of continuous improvement, and ensuring that students receive a high-quality education that prepares them for success in an increasingly complex and interconnected world.

Current Context

The current context in education is marked by several key trends that are shaping the way educational institutions operate and deliver instruction. One of the most prominent trends is the rapid advancement of technology, which has revolutionized the way students learn and interact with information. The integration of

technology into education has opened up new possibilities for personalized learning, collaboration, and access to resources beyond traditional classroom settings.

Globalization is another significant factor influencing education today. As the world becomes more interconnected, students are exposed to diverse perspectives and cultures, requiring educational leaders to promote global awareness and intercultural competence among their students. In addition, economic shifts and demographic changes are impacting the composition of student populations, creating new challenges and opportunities for educational leaders to address issues such as equity, diversity, and inclusion.

Educational Implications

These trends in today's context have important implications for educational leadership. Educational leaders must possess a diverse set of skills and competencies to navigate the complexities of modern education systems effectively. They need to be visionary thinkers who can anticipate future trends and develop strategic plans to position their institutions for success. Effective communication skills are also essential for building strong relationships with stakeholders, fostering collaboration among staff members, and engaging with parents and community members.

Furthermore, educational leaders must be adept at leveraging technology to enhance teaching and learning experiences. They should be knowledgeable about emerging technologies and pedagogical approaches that can improve student outcomes and prepare learners for the demands of the 21st century workforce. Embracing innovation and fostering a culture of continuous improvement are critical for staying ahead in an ever-changing educational landscape.

The world is now a global village that demands school administrators to be abreast with the changes and challenges; relevant responses and appropriate actions in their overall environment. Education systems and institutions have been going through dramatic shifts in the way they are managed and administered. Speed of obsolescence is driving the monopoly of education under a few institutions and those not innovating or changing constantly may have to struggle to stay relevant in order to be in existence. Institutions will flourish or perish in tune with the relevant changes they make.

In this context, leadership is of vital importance to stay relevant and meaningful. The heads of schools give protection, correction and direction to schools. Leadership Enhancement and Animation Program (LEAP) aimed to foster and strengthen the capacity of our school leaders to be efficient and effective; creative and innovative to stay relevant in these changing and turbulent times. School leaders need to build their capacity to keep them abreast with the challenges in the administration of the schools, pedagogy and curriculum implementation. They have to acquire the latest skills, competencies and relevant knowledge essential to enhance their professionalism in administration. Hence, LEAP was evolved and implemented. After having successfully completed LEAP, as a follow-up, we desire to further nurture and support the leadership qualities of our school leaders, enabling them to become transformative & efficacious leaders.

We are delighted to present "Igniting the Future: Leadership through Jesuit Education", a thought-provoking anthology that explores the multifaceted dimensions of Jesuit education. This volume brings together insightful articles from distinguished educators and experts, each addressing critical aspects of Jesuit educational philosophy and practice

This volume goes beyond the textbooks, delving into how Jesuit education cultivates Leadership Skills that extend far beyond academic achievement. By nurturing leaders who are compassionate, ethical, and committed to justice, Jesuit schools prepare students to make significant contributions to society.

Within these pages, you will find discussions on the foundational values in Jesuit Education, highlighting the principles that have guided Jesuit institutions for centuries. The articles on Faith & Moral Formation of Students in a Jesuit School provide a deep dive into the ways in which Jesuit education nurtures not only the intellect but also the spirit, fostering a holistic development that prepares students to lead with integrity and compassion.

The Ignatian Pedagogical Paradigm is examined in detail, offering a framework that emphasizes reflection, discernment, and action. This approach not only enhances academic learning but also promotes personal growth and social responsibility.

Recognizing the evolving demands on educators, we have included insightful discussions on Soft Skills for Jesuit School Teachers. These skills are crucial for fostering a supportive and dynamic learning environment where students can thrive both academically and personally.

In a world where critical thinking is more important than ever, our contributors explore the Importance of Critical Thinking to Create a Meaningful Life for the Transformation of Society. These articles underscore the Jesuit commitment to cultivating thinkers who are not only knowledgeable but also capable of using their intellect to effect positive change in their communities and beyond.

Effective leadership in Jesuit schools requires more than just vision; it demands a solid foundation in Administrative & Managerial Skills for School Leaders. The articles in this section offer practical strategies and insights to help school leaders navigate the complexities of educational administration with confidence and competence.

At the heart of Jesuit education is a commitment to community and collaboration. The section on Building Collaborative Culture in Jesuit Schools explores how fostering a spirit of cooperation among students, teachers, and administrators can enhance the educational experience and promote a sense of shared purpose.

Ensuring the safety and well-being of students is paramount. Our contributors discuss the importance of Promoting a Consistent Culture of Protection, highlighting best practices and policies that create a secure and supportive learning environment.

In an increasingly digital world, Cyber Wisdom for Future Schools is essential. The articles in this section address the challenges and opportunities of integrating technology into education, emphasizing the need for digital literacy, ethical use of technology, and preparing students for the digital future.

The commitment to social justice and human rights is a cornerstone of Jesuit education. The section on Protecting and Preserving Constitutional Rights underscores the role of Jesuit schools in fostering an understanding of and respect for constitutional values, empowering students to become advocates for justice and equity.

"Igniting the Future: Leadership through Jesuit Education" is more than a book. It is a testament to the enduring legacy and evolving vision of Jesuit education. It is an invitation to engage with the principles and practices that have made Jesuit education a beacon of excellence and a force for good in the world. We hope this collection will inspire educators, administrators, and all those dedicated to the Jesuit tradition to continue leading with compassion, wisdom, and a steadfast commitment to creating a just and humane world.

Fr. John Ravi, SJ

Conference Secretary for Secondary Education (CSSE)

Jorbagh, New Delhi.

From the Editor's Desk...

Rev. Dr. SM. John Kennedy SJ
Coordinator for School Education,
Jesuit Madurai Province



I am very happy to be part of the planning and execution of LEAP (Leadership Enhancement and Animation Programme) for all the school principals in the SA Conference. I went as a resource person to nine out of ten workshops. When Fr. Ravi, JEA secretary, asked me to bring out a resource book as a result of our LEAP process, I joyfully agreed to do so; for it would be a valuable contribution to Jesuit school leadership in the South Asian context.

There are 14 articles in this book, written by eminent and experienced scholars and educationists. I have been greatly inspired by the insights, each article contains. In the first article on 'Jesuit School Education in South Asian Conference — Evolution and Progress; Challenges and Responses' Fr. John Kennedy traces the evolution and focus of Jesuit education in India. As of now, Jesuits run 422 schools where 4,12,245 students study. Quality education, character formation and the development of an integral human personality have been our main thrust and focus in the Jesuit education all along.

In his article on 'Values in Jesuit Education', Fr. Frazer summarizes that our education is experiential and transformative. In the 20th century, we focus on promoting universal human values like equality, freedom, justice and fraternity with all round formation: academic, cultural, social sensitization and spiritual awakening.

Fr. George Nedu, in his article on 'Faith and Moral Formation of Students in Jesuit Schools' stresses that we need to instill a strong faith among our students, leading to cultivating a strong relationship with the divine, practicing moral and ethical values, fostering personal growth, engaging in acts of service and social justice, embracing resilience and promoting unity and community building. Moral formation is a process through which individuals develop their ethical reasoning, conscience, virtues that guide their behaviour, decision making, manner of life and their relationship.

Fr. Francis P. Xavier's article on 'Jesuit Education: Critical Thinking to Create a Meaningful Life for the Transformation of the Society', brings out all the aspects needed for critical thinking. They include keen observation, probing questions on what is observed, finding innovative answers to the questions raised, and reaching revolutionary understanding that could be utilized for the good of all in the world. Hence, our institutions need to promote healthy social outlook, creative scientific temper, investigative learning process through social interaction, immersion experience, and analysis of social events.

In his article on 'Beyond the Textbook: Jesuit Education and Leadership Skills', Fr. Kiran Cotha stresses that vision is the root of the best kind of leadership which inspires people to follow. Leaders are to be inventive, agile, nimble to accept a changing world and deal with complicated difficulties.

Fr. Kuruvilla, through his article on 'Administrative and Managerial Skills for School Leaders' states that a HM has to effectively combine and play the roles of a leader and a manager.

'Soft skills encompass a range of interpersonal and behavioural competencies that enable leaders to communicate effectively, inspiring others and navigate challenging situations with empathy and tact', emphasizes Fr. John Ravi in his article on 'Soft Skills for School Leaders'. Leaders can develop these soft skills through professional

development programmes, mentoring and coaching, feedback mechanism, emotional intelligence training and reflective practices.

We can build a collaborative culture in our schools through constant conversation, developing a sense of community, initiating a shared vision and goals, creating supportive structure and systems, developing a decentralized leadership, using discussion and dialogue, collaborative problem solving, evaluating the effectiveness of collaborative successes. All these aspects are effectively brought out in Fr. Norbert's article on 'Building Collaborative Culture in Jesuit Schools'.

Dr. Vini, in her article on IPP, besides explaining the five elements of IPP: Context, Experience, Reflection, Action, Evaluation, stresses their importance and practical implications and effectiveness for students in Jesuit schools. In his article on 'Examination of Conscience for Students', Fr. Olvin Veigas summarizes that Examen is a prayer reflection on our experience and feelings. The goal of Examen is to reconcile with God and receive His healing.

Fr. John Kennedy in his article on 'Promoting a Consistent Culture of Protection', stresses the need for a protocol and procedure for safeguarding the children and vulnerable adults in our institutions.

We are living in a context of mobile, internet and social media addictions. In this context, we need cyber wisdom which includes global citizenship skills, innovation and creativity skills, technology skills, interpersonal skills, personalized and self-paced learning, problem based and collaborative learning, and lifelong and student driven learning. These ideas are effectively brought out in Fr. Henry's article on 'Cyber Wisdom for the Future Schools'.

The need to understand and safeguard the minority rights is emphatically brought out in his article on 'Preserving the Constitutional Rights – the Minority Rights', by Fr. Retna Sagar. Our constitution ensures the minority rights through Articles 29,30, 350A and 350B. This right to establish and administer educational institutions is subject to the regulatory power of the state for maintaining and facilitating the excellence of educational standards. But the essential ingredients of the management, including admission of students, recruitment of staff, and the quantum of fees to be charged cannot be regulated. The Minorities Act was legislated in 1992 and the National Commission for Minority Educational Institutions was established in 2004.

Our constitution is a legal, social and political document, affirms Fr. Cyril in his article on 'Promoting Constitutional and Child Rights among Children in Schools'. The preamble presents the philosophy, values and objectives of the constitution. The fundamental rights are the conscience of our constitution.

Thus, this book contains valuable, thought provoking and inspiring resources for school leaders. I wish that all of us make use of this resource book for our enhancement, effectiveness and efficiency in our education ministry.

Fraternally yours
SM. John Kennedy SJ

Jesuit School Education in South Asian Conference - Evolution and Progress: Challenges and Responses



Rev. Dr. SM. John Kennedy SJ

Rev. Dr. SM. John Kennedy SJ is a member of the Jesuit Madurai Province. He is the PCE (Province Coordinator for Education) and South Asian Conference Secretary for Ecojesuit Network. He holds two doctorates: one in Botany (Medicinal Plants) and another in English (ELT). He has so far authored 38 books on Ecology, English teaching and social issues. By networking with civil society groups, he has organized several protests against, public meetings on and seminars on human rights violations and anti-people policies of the Government. He has conducted more than 200 seminars and workshops for teachers on English teaching methodology and orientation for the teaching ministry.

Introduction

Even though Jesuits are engaged in a great variety of apostolic activities, they are better known in the world over for their involvement in the field of education. Jesuits still believe that of greater importance among the ministries of the Society are the educational and intellectual apostolates. Here I would like to restrict myself to deal only with secular education in schools. Jesuits who work in schools, engaged in formal or non-formal or popular education can and do exercise a deep and lasting influence on individuals and on society.

Education has also been the most favoured work of Jesuits in India right from the time of St. Francis Xavier, the first Jesuit to come to the East. At present, more than 25% of all the Jesuit-run schools and colleges are in India and about one-fourth of the 2850 Jesuits in India work in them. For more than one hundred years, until its suppression in 1773, the Society of Jesus had a lion's share in the catholic educational and intellectual apostolate in India. Jesuits in India have made a substantial contribution to this apostolate of the Society ever since St. Francis Xavier accepted the management of St. Paul's College in Goa.

South Asia is now a home to the majority of Jesuit schools in the world. Of the 2,120 schools worldwide, 422 of them are in South Asia - 414 in India, 6 in Nepal and 2 in Sri Lanka. There are 4,12,245 students in these institutions. In many of the centres of apostolates established by the Jesuits, educational institutions stood out. Quality education is being given in an atmosphere conducive to character formation with due emphasis being given to the development of an integrated human personality.

2. Jesuits Enter School Education

The original objective of the Society was to provide the Pope with a set of men ready to go on a mission anywhere in the world at a moment's notice. Getting involved in education would require a fixed residence and thus would defeat this purpose. However, very soon Ignatius became greatly convinced that there was great apostolic value in Jesuits conducting educational institutions. Therefore, as General, he not only approved but even encouraged the establishment of schools and colleges. There were 33 of them in existence when he died in 1556.

It all began in India. Writing from Goa in 1542, almost as soon as he got there, Francis Xavier informed Ignatius that a school for boys was being built in the city and that the city fathers were asking the Jesuits to conduct it. The school would not only be for the Portuguese but for the Indian boys as well. Francis Xavier hoped that the latter would learn Christian doctrine and go back to their provinces of origin to spread the good news of the Gospel in their native tongues. Ignatius promptly sent the men Xavier asked for. When they arrived in 1545, they found the school already in operation.

Coming to Europe, we find a College was also founded at Gandia when, at the request of Francis Borgia, the Rector and Chancellor, Fr. Oviedo extended the benefits of this new foundation to all students, lay as well as Jesuit. Two years after Gandia, the second Jesuit College was started in 1548 at Messina in Sicily. This was done at the instance of the Viceroy of Sicily, the Spanish Ambassador at Rome, and the Pope himself, who thus overcame the hesitation and even reluctance of Ignatius to start yet another mixed college for Jesuits and non-Jesuits alike. Ignatius selected carefully 10 Jesuits to go there (Nadal, Peter Canisius, etc). The Ratio Studiorum sprung out of Nadal's work at Messina.

Seeing the steady growth of educational institutions in several parts of Europe, a question needs to be asked: What led Ignatius to take up so promptly and so single-mindedly the apostolate of institutional education, an apostolate not foreseen when the Society's charter was approved in 1540? Ignatius was interested in providing suitable atmosphere for those who enrolled themselves in his educational institutions so that, besides developing themselves through a liberal education, students could get conscientized in moral values and thus become men distinguished for moderation of speech and integrity of life and become agents of economic, cultural and social development for their region or country. This can be seen in a letter Ignatius wrote to King John III of Portugal: "I have come to the conclusion that the service of men and thus the glory of God our Lord will be furthered in that kingdom if the members of our Society were to make it their business to open schools where young people can be taught virtue and letters and their parents and households drawn closer to God through them. I have therefore enjoined that wherever an opportunity offers itself, our men there should open such schools as we are opening here in Sicily and Italy, to the great advantage of the places where they are located."

2.1. Influence of Humanistic Schools

The humanistic schools first created in Renaissance Italy in the fifteenth century, took not ancient scientific texts but ancient works of literature as the basis for their curriculum, the so-called *studia humanitatis*. These works of poetry, drama, oratory, and history were assumed not only to produce eloquence in those studying them but it would render the student a better human being. This ideal, the humanists encapsulated in the word *pietas* - upright character. Thus, the stage was set for the Jesuits to enter the world of formal education. For them, the *pietas* of the humanists correlated with the inculcation of Christianitas, was their mission. Schools were ready-made institutions

to perform one of the works of mercy - instructing the ignorant. Ignatius described schools as a work of charity, a contribution to what he called the "common good" of society at large. The schools were a way of 'helping.' Finally, the Jesuits had techniques and pedagogical principles that would make them especially successful teachers. By 1560, schools had become the primary ministry of the Society, the primary base for most of the other ministries. What did the Jesuits hope to accomplish by these schools? It is often said that in them the Jesuits wanted to oppose Protestantism and promote the reform of the Catholic Church. Juan Alfonso de Polanco, executive secretary of the Society from 1547 until 1572, among the 15 reasons states that poor boys, who could not possibly pay for teachers, much less for private tutors, will make progress in learning and that their parents will be able to satisfy their obligation to educate their children. The final reason he states "Those who are now only students will grow up to be pastors, civic officials, administrators of justice, and will fill other important posts to everybody's profit and advantage." In other words, the "help of souls" was not just help in getting people to heaven, but it included a concern for the well-being of the earthly city.

In conclusion, early Jesuit schools promoted a set of qualities that Jesuits aspired to themselves and which they consciously set out to develop in their students: self-knowledge and discipline; attentiveness to their own experience and to others; trust in God's direction of their lives; respect for intellect and reason as tools for discovering truth; skill in discerning the right course of action; a conviction that talents and knowledge were gifts to be used to help others; flexibility and pragmatism in problem solving; large-hearted ambition; and a desire to find God working in all things. By 1599, the Jesuits had had enough experience in education to try to codify their methods and ideals, and they did so by producing the famous *Ratio Studiorum*, or plan of studies. The *Ratio* would serve them as a guide throughout the world.

By 1551 externs schools were in operation in several parts of Asia — Goa, Bassein, Cochin in India, and in Ceylon, Malacca, and the Moluccas. The schools founded at the time of Ignatius and for some time thereafter were free schools. “Schools for nobles” developed rather late in the European provinces of the Old Society.

3. Jesuit Educational Institutions up to the Suppression (1542 – 1773)

The programme and method of teaching in the Jesuit educational institutions were modelled on those in vogue in similar institutions in Europe. The Ratio Studiorum was, however, adapted to the local needs and customs. A case in point was the importance given to the study of Indian languages by opening several language schools where the medium of instruction was the local language.

Formal classes were held only till noon. The afternoon hours were spent in repetitions of the lessons seen in the morning and in outings to do social work. Both professors and students used to go out. Social works included distributing food, clothing and medicine to the needy and poor, visiting the sick in the hospitals and prisoners in jails, and catechising the children and the ignorant adults. Other extracurricular activities like acting in plays, writing and reading out poems and declaiming classical passages became part of the curriculum. Education was free and no tuition fee was paid by the students. The important schools during that period were the following:

01. The Santa Fe (Holy Faith) School and St. Paul's College (Goa, 1542 – 1759)
02. The Holy Name of Jesus School (Bassein, 1548 – 1739)
03. The Mother of God School (Cochin, 1549 – 1663)
04. The School at Quilon (1550 – 1661)
05. The Mother of God School (Thane 1558 – 1739)

06. St. Paul's School (later called the School of Eleven Thousand Virgins,Daman 1567 -)
07. The Tamil Language School at Punnaicayil (1567 –)
08. The Holy Spirit School,the Konkani Language School and St. Ignatius' College (Salcette,Goa,1574)
09. St. Thomas' and St. John's Schools (Mylapore 1576)
10. Sts. Peter and Paul College (Chaul,1580 – 1741)
11. The Syrian Seminary College of Santa Cruz (Holy Cross) at Vaipicotta – Ambalacatte in Cranganore (1584)
12. The Seminary College in Tuticorin (1585 – 1608).
It served as a seminary for the Indians.
13. The School at Madurai (1595)
14. The Royal Court School in Lahore (1592)
15. The PublicSchools at Lahore
16. The School at Chandragiri (1601)
17. The Holy Spirit School (Diu,1601)
18. The Jesuit Scholasticate at Cochin (1603 – 1694)
19. The School of HighTamil at Ellacurichi (1731)
20. The School at Pondicherry (1713 – 1773)

4. Jesuit Institutions in India in the Restored Society

Goa is the place where the Pre-Suppression Society made the most significant educational endeavour. After the Restoration, the first arrival of the Jesuits in India was in Bengal in 1834. The English Jesuits arrived there and started St. Xavier's school in Calcutta in 1836 for the European and Eurasian children of the wealthier classes.

Soon Jesuits working in the various parishes of Calcutta started free schools to cater to the children of Catholics. When the English Jesuits were recalled from Calcutta, their educational apostolate in the city ceased to exist. Belgian Jesuits arrived at the end of 1859, took over St. John's school, started by the ruling prelate, Mgr. Carew. They renamed it as St. Xavier's and brought it to the place where the St. Xavier's educational complex stands today.

The Belgian Jesuits moved to Ranchi to work among the adivasis in 1885 under the leadership of Fr. Constant Lievens. He opened dozens of village schools aiming at religious instruction and literacy. In 1889 St John's central boarding school,Ranchi was started to provide education in languages, mathematics and law to boys, who, it was hoped, would lead their people in the struggle for freedom from exploitation.

Bishop Van Hceck, the director of schools in Ranchi, established many schools in the Patna area with the following objectives:

- Education for Catholics for vocation and Christian leadership
- Early school network in parishes, villages aimed chiefly at evangelization
- Education for the neglected classes especially Dalits and Tribals.
- Education for other people to improve their social conditions

St. Xavier's Schools with English medium were started in Patna (1940), Jaipur (1945), Kathmandu (1951) and Delhi (1960). These schools were intended to establish friendly links of the Church with the powers that be who had power to help or hinder our work, especially after India achieved independence. Option for the poor led the Jesuits to open new schools for the empowerment of these people through education. Evening special coaching classes were arranged for them.

Restored Madurai mission was started in 1838 and manned by Jesuits of the French Province of Lyons and then of Toulouse. French

Jesuit missionaries set foot in India in order to preach the word of God in Tamil Nadu. A few of them with foresight decided to preach the Gospel through educational apostolate. As a result, they started a school at Nagapattinam in 1844; later it was transferred to Trichy. Afterwards they established schools at Dindigul (1850), Madurai (1853), Palayamkottai (1860), Tuticorin (1884), Devakottai (1943) and Oriyur (1963). Years later, Loyola High school at Kuppayanallur was started in the then Chengai district in 1995. Since 1959, the Jesuits have been administering Carmel Higher Secondary School, Nagercoil, at the request of the local bishop. (The school was briefly under Salesian administration from 1986 to 1994).

These schools were started to cater to the educational and spiritual requirements of the Catholic population in and around their locality; non-Catholic and non-Christian students were also admitted with the prime intention of banishing illiteracy and to inculcate altruism in the students. While basic Christian doctrine is imparted to Catholic students, moral instruction classes are conducted for others. In the admission process, preference is given to the socially marginalized children, especially the Dalits. The Jesuit priests and their lay collaborators work hand in hand in teaching students to excel not only academically but, more importantly, to become persons with zeal and commitment, character and skill, persons who volunteer to live for others.

The Education Apostolate in Mumbai Province has its origins in the early 19th century. Bishop Hartmann of Bombay appealed to Rome for Jesuits to start a school. In 1856, five Jesuits took over a school in Belgaum (the present St. Paul's). In 1863 they started St. Stanislaus Orphanage in Bandra which gradually developed into a big school. In 1864 they started a school in the compound of St. Anne's Chapel, Mazagon, under the name of St. Mary's Institution. St. Vincent's, Poona, was started in 1867. St. Xavier's School and College in Bombay began in 1969.

The German Jesuits built the St. Xavier's College, Bombay a prestigious institution till date. This college was largely instrumental in the resurgence of the Catholic community of Bombay. During World War II, when many German Jesuits had to flee British-ruled India and some were placed under arrest, the Spanish Jesuits who were in the Philippines were requested by Fr. General to assist the Bombay Province. Thus, the educational apostolate continued to flourish in Bombay. Schools like St. Xavier's High School, St. Mary's SSC and ICSC, St. Stanislaus, Campion Schools and Holy Family were in great demand by the city elite.

The Mangalore Mission was assigned to the Jesuits in 1878. St. Aloysius College was started in 1880. The spectacular progress in education in South Kanara is mainly due to St. Aloysius College.

Education, which then was basic literacy, was a priority for Jesuits in Gujarat right from the beginning of their mission. The missionaries started work among the Vankar community who were not allowed to enter a temple or draw water from the village well. For the upper castes considered them 'outcastes' and never bothered to acknowledge that they too were human beings with self-respect and dignity. The missionaries realized that education was the only outlet for the Vankars to be liberated from the clutches of the caste people and to live with self-respect and dignity. Adult literacy too was promoted so that people could read the Bible and prayer books. The result was that "from 1895 to 1912 Anand Centre had opened 17 schools in different villages to educate the Catholics". The missionaries noticed that "Vankar children were refused entry into the village school. As a response to this crippling disability, the missionaries opened between 1932 and 1942 an incredible number of 170 primary schools in many villages." Educational history of Gujarat shows that Jesuit education developed progressively far and wide in central Gujarat beginning with the first Jesuit High School at Ahmedabad.

The importance given to education in Jesuit Mission works is seen in the fact that in 1942 the Jesuit missionaries were working in 215 villages and there were 208 village schools. The Jesuit missionaries started their mission activities in 1961 in South Gujarat and extended it to Dangs. They noticed that the Dalits were kept out from the schools run by caste people. So they gave priority to educating them. The history of Jesuit education among the Dalits in South Gujarat begins with Fr. Samada. In 1961, Fr. Samada started a boarding with 12 boys including first time 5 cassava tribal boys from Vakatpura. Fr. M. Diaz Garry not only pioneered the north Gujarat mission in 1964 but also took the initiative to start educational institutions for the growing number of new local Catholic Christians. As education spread far and wide in Gujarat, Jesuit education became a model of excellence for other educators and educational institutions to offer equally good or even better models and centres of excellence. However, it must be admitted that only in Jesuit (and other Catholic) educational institutions, one will find “option for the poor” practised as a policy. It means giving preference to Dalits, minorities, poor as well as differently-baled students in Jesuit educational institutions. Besides, Jesuits have tried and continued to try to inculcate in the pupils the values of love, service, unity and peace. They use every opportunity to inspire pupils to strive not only for academic excellence but also to conscientize them to the situation of the world today and to become effective agents of social change for a better future - a future when all the citizens of the country, in spite of differences in caste and creed, can live in peace and harmony.

It is common knowledge that education in most good schools is oriented to develop the intellectual, emotional and spiritual needs of the students. Jesuit education, however, has one more aspect of formation: the dimension of justice. History was made when the Old Boys Association of St Xavier's School, Ahmedabad, took the initiative and started a Night School at Mirzapur in 1950.

Two years later the government gave recognition to this St. Xavier's Night School. Usually, poor working people attend the night school. After GC 32, the Gujarat Province took the Society's option for the poor very seriously and concentrated on education in the rural areas. This does not mean that these schools did not exist prior to GC32. It only means that the Province started more schools in the rural areas catering to tribals and dalits. St. Xavier's, Manmad, is one outstanding school of the Bombay Province catering to the dalits of Nashik district. What is disheartening is that the total Christian population in these schools is only 19.95%.

5. Objectives of Jesuit Education in India

Now let me return to the origins. The Jesuit project of education in India that began with St Francis Xavier and flourished due to the support of colonial masters at its establishment was distinctive in its aims and objectives. The Jesuits taught the lowly and the mighty with the sole aim of 'evangelisation', a term that has changed its meaning depending on contexts and times. With a zeal for God, Jesuits established institutions for the families of rulers and kings to win goodwill for the work of evangelisation, to form the clergy and to educate catechists. Jesuits opened several institutions at the level of the parish to educate the illiterate, to bring ordinary people to Christ and to empower the powerless. Several Jesuits of foreign origin mastered local languages and were acknowledged as scholars in the field, winning respect and goodwill. The Indian region with the largest contingent of Jesuits today has the biggest number of Jesuit institutions in the Society of Jesus, some of whom are rated as India's top institutions at different levels. Although established by foreign Jesuits, these institutions are today managed by native Jesuits; more than a thousand of them hail from India's discriminated communities, a tribute to the legacy left behind. Jesuit education aims

- To help the students become mature, spiritually-oriented men and women of character;
- To encourage them continuously to strive after excellence in every field;
- To value and judiciously use their freedom;
- To be clear and firm on principles and be courageous in action;
- To be unselfish in the service of their fellowmen; and
- To become agents of needed social change in their country.

The Jesuit school aims at making its own contribution towards a transformation of the present day social condition so that principles of social justice, equality of opportunity, genuine freedom, and respect for religious and moral values enshrined in the constitution of India may prevail and the possibility of living a fully human existence may be available to all.

Even today uplift of Catholics remains as a main objective of Jesuit education. All the same, Jesuit educational institutions have catered and continue to cater also to a large number of non-Christians, particularly in North India. Schools were started in capitals and major cities with a purpose to break down prejudices against Christianity, establish contacts with people in all walks of life, gain respect for the Church, make it easier for the mission in rural areas to deal with officials and so on. This effort has created a certain amount of good disposition towards Christianity among the beneficiaries of Jesuit education. Today the objectives are more focused on the educational uplift of the poor and the marginalized and thus make a contribution towards the much-needed social change in the country.

In spite of it all, some questions still remain: Jesuit educational institutions have always been and continue to be devoted to the training of elites, endowing the already rich and powerful with skills that enable them to become even richer and more powerful. As a result, the dominant minorities who get educated in Jesuit institutions find more ways and means to perpetuate the exploitation of the masses. One must acknowledge this as the most obvious and the most widespread form of injustice in the modern world today. On a different level, even the rural school, takes a poor boy of talent, a potential leader of his community, and enables him to better his condition. This surely helps that boy to move up the social ladder. Well and good. But indirectly the same school concretely encourages him to leave the village that needs him for the city and the city life which he has been educated to need.

6. Jesuit Education Today

About one-fourth of all the Jesuits in India are engaged in the field of education. To be precise, one-third of the 'formed Jesuits' are in this number. As far as schools are concerned, a little less than half of them are in the English medium, while the remaining are either in the vernacular (30%) or are bilingual (20%).

Detailed Information per Province - 2024

Jesuit Provinces	Schools	Jesuits	Faculty	Students	Catholic Students	Percentage
Andhra	12	37	538	11088	770	7.00%
Bombay	14	9	1002	22717	4316	18.99%
Calcutta	11	22	519	11782	1272	10.79%
Chennai	7	10	165	2827	426	15.05%
Darjeeling	13	31	518	11256	3423	30.45%
Delhi	8	32	484	16001	765	4.78%
Dumka	27	53	711	23853	4227	17.72%
Goa	11	14	294	6937	2682	38.66%
Gujarat	47	22	1104	29163	4706	16.13%

Jesuit Provinces	Schools	Jesuits	Faculty	Students	Catholic Students	Percentage
Hazaribag	23	39	579	21828	4240	19.40%
Jamshedpur	33	68	1165	41898	2023	4.82%
Karnataka	40	52	665	33533	7947	20.91%
Kerala	8	17	549	12897	2835	22.00%
Kohima	28	67	682	16501	4562	27.64%
Madhya-Pradesh	32	77	956	25858	5645	21.83%
Madurai	14	35	857	24239	5122	21.33%
Patna	14	49	619	21915	894	4.07%
Pune	9	14	552	11779	942	7.99%
Ranchi	63	150	1714	58031	21497	37.00%
Nepal Region	6	25	384	6961	311	4.46%
Sri Lanka Province	2	3	83	1181	130	10.30%
Total	422	826	14140	412245	78735	17.21%

Some urban schools have opened up evening schools/classes for the underprivileged, as an extension service. About one-fourth of the schools (almost all of them in the north) is affiliated to the ISCE or the CBSE board and receives no grant from the government. In spite of getting no financial assistance from the government, all these institutions excel in what is generally expected from the educational system - an attractive campus, suitable facilities, a high percentage of passes and distinctions in public exams, trophies and prizes in inter-school competitions. Their extra-curricular activities, especially cultural programmes are well received and appreciated. They are also actively involved in raising funds for charities. Aware that they cannot do it alone, the Jesuits give due importance to the formation of the staff towards a responsible lay participation. They are also aware of the seriousness of value education and they are trying to find effective ways of imparting such education. Over the years many of these institutions, not only in cities but even in rural areas, were getting alienated because they were found to cater to the elite in society. That impression seems to be vanishing, though ever so slowly.

7. The Jesuit Charism in Education and its Relevance to South Asia

The Jesuit charism included catholic education for Catholic children; the raising of the social and economic level of the Catholic poor; socio-economic uplift of tribals and dalits; functional literacy and job-skills for the less literate; the establishment of centres for Catholic acceptability in major urban areas; the provision for the nation of highly literate and skilled leaders in professional life; the inculcation of habits of moral integrity in a generation of leaders, natural elites; to form 'men and women for others' and 'agents of social change'; to provide an environment conducive to dedicated faith manifested in a basic option to serve the poor in charity for justice.

Method and curriculum in Jesuit educational institutions is student-centred. It accepts the student as he/she is, promotes growth (mental, moral, social, religious); provides independent/individualised instruction; insists on discipline, regularity, conformity as a means of growth, excellence according to one's potential, growth in heart, head, imagination, creative faculties of the mind; in short, there is *cura personalis* (personal care) of the student in question. The teacher is a facilitator of learning, animator, guide, pace moderator for each student; assists in self evaluation of a student's growth; affirms, encourages and interprets the moods and attitudes of the student, and is always available. The curriculum is flexible, humane, person-oriented and combines traditional and national cultural values with realities of modern life and is value-oriented.

8. The Jesuit Educational Association of India (JEA)

The decade following the Independence of India saw a mushrooming of Jesuit educational institutions throughout the country. The Conference of Jesuit Major Superiors of India held at Anand in November 1960 stressed the need of some link and overall view of all the educational institutions and hence an Advisory Board of Jesuit Education was set up. The next year (May 15-21, 1961) the Conference of Jesuit Education Administrators held at De Nobili College, Pune, came up with a request to set up a Jesuit Educational Association as in USA. This was approved at the meeting of Major Superiors held in Bombay in November 1961. It expressed its aim thus: "This congress expresses the hope that with the establishment of this Association, a better all-India planning of our educational work will be achieved as well as greater coordination of our educational activities and closer collaboration with other Catholic educational agencies".

There is now in the Jesuit educational personnel in India a clearer understanding in their minds, a warmer disposition in their hearts, and a greater determination in their will. There have been regular common meetings of those engaged in education. This has helped them to stay focused in the educational apostolate. JEA, since its inception, focused on animation, coordination, training and research.

1. Animation: Regular national and regional seminars have been organized to motivate the Jesuits and collaborators to look afresh at the educational apostolate. Here I mention just a few of them:

A. Jesuit Educational Administrators Congress (Pune, 1961) discussed on objectives of Jesuit education, training of scholastics for the educational apostolate, teaching of religion and moral science, academic standards, role of extra-curricular activities, personal relationships between staff and students, role of hostels, technical and vocational institutes, vernacular languages, and the establishment of a JEA.

B. Seminar on guidance and counselling — Sitagarha, 1963

C. Moral Science seminar — Bangalore, 1964

D. Religious Formation of our Students — Bombay, 1966

E. The education commission's report in the light of Vatican II and GC XXXI (Bangalore, 1967) has this to say: Education to impart ethical and human values, education 'main instrument of social change', education to seek individual development and fulfilment through reorganization and emphasis on social perspectives'. One of the distinctive marks of Jesuit institutions should be their social orientation, shown by a determined effort to imbue their staff and students with a sense of social responsibility and commitment to national development.

F. The social mission of Jesuit school and college (Bombay 1968): academic excellence, character formation, practice of charity, genuine concern for the social needs of and the injustices in the country

G. Jesuit educational aims and objectives (Shembaganur, 1971): The Ignatian vision of education 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 their selfish concerns to unreserved generosity to God and their fellowmen. Jesuit education should therefore be characterised by this inner liberation of spirit which renders a person available for ever greater service, makes him truly free, mature and capable of assuming whichever responsibility he is called to. Only such an education can create fully committed men who can face the challenges of their time...

H. Jesuit Educators' social action workshop (Shembaganur, 1973): Through schools, 'we must aim above all at enabling the poor to acquire the knowledge, the skills and the leadership needed to liberate themselves and become masters of their destiny'. The other guidelines evolved were preference in admissions to the students from the poorer classes, English as a medium of instruction to be reviewed and replaced by an Indian language as soon as possible, reduction of fees where these are very high by possibly seeking grant-in-aid, schools to be used as community centres and as centres for adult education, the life-style of the school to be adapted to favour the poorer students, students to be trained to channelize their energies into combating social injustices through direct but peaceful action.

I. Education for our people (Bangalore, 1979): Create a climate of genuine partnership, arising from sharing in a common vision of education, free, open, mutual communication and decision making. Option for the poor is option for a just society, free, fraternal and non-exploitative, in which persons and communities find their human fulfilment.

There is reason to believe that the poor and the oppressed, as victims of the present exploitative system, will be the creators of a new just society. 'Option for the poor', in this context, is an option to work for the awakening of the poor masses and to join in their struggles for a just social order. Our educational system should be a protest force, challenging the prevailing values and attitudes of our unjust and exploitative system, such as selfish individualism, unbridled competition, acquisitiveness, and other expression of consumerism.

Thus, these seminars introduced new trends in thinking and also initiated new courses of action. The subjects of the seminars were such that they began to offer new directions to the educational apostolate even beyond Jesuit institutions.

J. JEA Triennial (2006): Accompaniment in Jesuit Education for a better tomorrow: Initiated a process of reflection regarding the four contexts, namely global, Jesuit, Indian and education and to make adequate response in the light of the emerging challenges and aimed at collective search to take schools beyond where they are and to make a collective commitment to provide an education for transformation.

K. JEA triennial (2017): In the background of GC 36, it deliberated on the themes of discernment, collaboration and networking and came out with a statement for further action.

2. Coordination services: Annual meetings of the Province Coordinators for Education (PCEs) enabled all to learn from one another and take up new frontiers in the ministry.

3. Training services: In keeping with the goals of Jesuit education and the specific needs of Jesuit Institution, regular training programmes were organized.

4. Research services on educational policies, current trends in education and other educational issues.

5. Collaboration with other Jesuit apostolates:

6. Collaboration with non-Jesuit institutions: JEA has been closely connected with the establishment and functioning of the All India Association of Christian Higher Education (AIACHE) since 1967 and with that of All India Association of Catholic Schools (AINACS) since 1970. It has organized collective programmes with them.

8.1. Some Collective Actions through JEA

During the annual PCEs meetings, the following directions and action plans were drawn up and action plans for implementation at the province level were initiated.

1. The Jesuit legacy to be shared with the lay collaborators/staff
2. Proper apostolic planning with the urgency to update and develop competency
3. Rationalization of the institutions: Principals are to think of expansion and new frontiers
4. Meeting the challenge of misinformation against the backdrop of the general elections
5. In the context of polarization, how to maintain a harmonious and inclusive atmosphere.
6. The Priorities:
 - Sharing of Jesuit legacy — IPP
 - Promote human excellence through soft skills training
 - Zero tolerance for failures — use of different effective teaching methods, technology, continuous assessment and feedback, remedial teaching, individualized assignments, students' accountability tribals' learning style.
 - Programmes for accompaniment
 - Appraisal of schools
 - Teamwork within and networking outside
 - Professional updating
 - Customers' (parents) satisfaction
 - Reach out programmes

- Programmes of accompaniment: special programmes for self-esteem and soft skills
- Proficiency in English (teachers, students)
- Social sensitization (human rights/displacement)
- Care for the earth: students to develop earth attitudes
- Promoting alumni/public relations
- Asserting Right to Education (RTE) and minority rights

9. Educational Policies Evolved by the Various Provinces

Different Jesuit provinces in India have spelt out their policies in different terms, keeping in mind, however, the overall vision of Jesuit education. I am just quoting a few samples here.

A. Andhra aims at academic excellence together with personal integration and development, active partnership of our lay staff, sharing with them the vision of Jesuit education, maintain high academic standards, attention to religious and moral instruction, fight casteism, communalism, materialism, consumerism and other selfish tendencies, inculcate brotherly love for all, consideration for the poor, help fight for their rights in a more just society, vocational education with good general education and for the staff: seminars, training, colloquia, continuous evaluation.

B. Darjeeling aims at academic excellence, development of skills and character formation based on love of God and the service of all as inspired by Jesus Christ Himself, this with a view to training citizens remarkable for their sincere commitment to God and the uplift of needier citizens, strive through students and lay staff to make their own contribution to a radical transformation of present day conditions, so that a socially just, genuinely free, equally opportune, religiously and morally respectful, in a word, a fuller human life may be shared by all.

C. Kerala: Both in content and process, our education will have a pronounced social orientation. It will be our endeavour to make our students aware of the poverty and misery of the majority of our people, to introduce them to methods of social analysis and to help them develop the Christian vision of and commitment to a just society.

D. Madurai: Jesuit schools are called upon to function as prophetic instruments in the shaping of a new society. Impelled by our preferential option for the poor, we endeavour to provide an integral formation to suit the needs of our students in their adolescent years, to help them achieve a total liberation especially through prayer and God experience, to help them develop their talents, exercise their creativity and thus blossom into a responsible citizen and to help him/her shape into people for others, imbibe and uphold the values of freedom, truth and justice, and thus usher in a radical transformation of society.

10. Problems and Responses

The following are some of the issues and responses of the Jesuit schools:

1. How to make these services - the quality education that Jesuits provide - available to the weaker sections and thus 'include the excluded?' 25% of these schools are in rural areas, catering to poor children. These educational institutions have failed in not fully implementing the option for the poor. The worst sufferers or victims from the challenges of globalization, market economy, growing inequalities, exploitation, corruption at all levels, increasing intolerance among religious and caste groups are the poor and the disadvantaged.
2. Have the possibilities of bringing about social change through educational institutions been sufficiently explored?
3. Implementation of the 'faith-justice mandate'

4. Jesuit schools: Are they meant merely to educate the children of the oppressed communities or do they have other tasks to perform like community building, getting involved in justice issues in the neighbourhood, etc?

5. How to make this ministry relevant to the actual needs of the country, to the majority of the people, not just the rich and the powerful?

6. In this context the Jesuit educationists have to ask: “Are we contributing to the nation building by creating social order founded on the values of freedom, social justice, respect and dignity for all, and equal opportunity?” Or “Are we promoting the status quo of the rich, (about 20% of Indian population) becoming richer and the other 80% poor people becoming poorer?” Studies and surveys have shown that among the poor people about 50% children suffer from malnutrition.

The different provinces have tried to respond to the aforementioned issues in many ways. Some of their responses have been the following.

Urban schools in many places have started evening classes for the drop-outs and out-of-school children. Many traditional schools have shifted the admission policy in favour of the poor. Some difficulties in this are the pressure from powerful government officials, financial liabilities and the very location of the school.

Patna Province has come up with no more traditional 'open door policy' but opts for local Christians, those from the economically and socially handicapped classes in their ambient community. Ranchi Province has focused on the tribals, the Catholics and the poor. Calcutta Province has started in a big way to work in rural areas and among the Santal tribal groups. Hazaribag Province has started vernacular medium schools in backward tribal and harijan areas.

Bombay Province has started educational institutions in villages and rural areas with the aim to train the students to be agents of social change.

In general, social awareness and action have been made an integral part of the teaching-learning experience. Students are exposed to the social realities. Special emphasis on faith and value education is made through the following activities:

- Activities rooted in the culture of the people;
- Dialogue which promotes communal harmony and critical reflection on beliefs and practices which enchain people, cause social fatalism, justify violence;
- Schools to organize programmes of peace, human rights and ecological equilibrium, end discrimination against people based on race, religion and gender;
- Lay—Jesuit collaboration and formation of lay staff.

Patna Province has emphasised the absolute necessity of enabling all the students to be alive and responsive to the social realities of the country and in their own milieu, become agents of social change. Madurai Province in 1978 and Patna Province in 1979 did away with English Medium and encouraged vernacular medium schools which catered to the needs of the poor. But still there are miles to go before we sleep.

11. Current Challenges

A. The Hindutva agenda: The biggest challenges to Jesuit Education are the present religio-cultural and socio-political milieu. Today we are experiencing anti-Christian environment as never before in most parts of India.

The Conversion Debate: Repeat a lie over and over and people will start accepting it as the truth (or at least having an element of truth). This is clearly reflected in the propaganda being spread by certain elements regarding Christian schools converting Hindus to Christianity en masse. As we have seen, these schools have been around for centuries, working tirelessly in the task of nation-building. In the early days, Hindu leaders, who did not want education for all, sowed the same fear into the hearts of the masses. Over many years of consistent and diligent hard work by the founders and teachers, people came to realize the difference between the Church and the School! While the former was created for Christians to gather and share their common faith experiences, the latter was designed for all, regardless of the background of their caste or creed. These were not made for proselytizing for the afterlife, but for preparation to help live this one. If the goal was to bring converts to the fold, large portions of the Indian population should have converted to Christianity centuries ago and would be continuing the trend to this day.

Data available today shows that 40% of students in Independent India have attended a Christian school. Another area of Christian service, medical care, shows that 30% of citizens have received treatment at a Christian hospital during the same period. Assuming these were also set-up to gain converts, one can safely assume that a minimum of 600 million Christians should form the chunk of Indian population, making them the largest Christian nation on earth. But this is not so. The census data show Christians are just 2.3% of the population. Hindutva agenda of the RSS: The RSS has set up organizations to influence the policies in the field of education like Vidya Bharati. It has started putting its followers in the top positions in universities and major research institutes of the country. They aim to saffronize entire India by changing text books in school, introducing courses like Paurohitya (priest craft) and Karmakand (rituals).

Overall change of the education system is their aim. The type of education aimed to be introduced aims to change the thinking pattern of the coming generations, the goal being to instil a pattern in consonance with the Brahminical norms, promote orthodox medieval mindset and undermine scientific temper. They aim to introduce 'Project Bhartiya' in education. RSS works towards the change of the total education system, content of history, social science and other text books.

Text books are changed to propagate a particular ideology and spread hatred. The rule of law has been compromised with. Freedom of expression is under threat as voices of dissent are silenced by the threat of cases of sedition or other kinds of litigation. Civil society is also being silenced by various restrictions. New laws and rules erode the rights of affirmative action, be it budgetary allocation for minority welfare or reservation for minorities on jobs and educational institutions, which are opposed and viewed as 'minority appeasement'.

How can the Jesuit educational institutions effectively face this challenge of religious fundamentalism and bring about a transformation through education?

B. Can we bring about complete reform in education? Are we pacesetters for the new education age?

C. So the big question is, where are our Catholics going? Many of them who are affluent are opting for international school curriculum. The dilemma before us is: Do we gradually phase out our state board schools which cater to middle-class or poor students and shift to other boards or do our Catholics have faith in us that we continue to provide relevant education for their children?

D. In the cities and the districts are our schools still sought after? The challenge we face is to have institutions which have an inclusive atmosphere where students of all castes and creeds learn to live together in harmony. At present there is a dire need for an education system which gives counter value to fundamentalism.

E. There is the problem of falling number of vocations. There are only very few Jesuits in the educational apostolate. Yet the challenge is to train the laity to continue this glorious tradition. What role do young Jesuits play in our schools if they are not teachers or headmasters? We have to evolve a formation which prepares our scholastics to work as mentors, counsellors, career guides, etc. to students and to work with the laity and to mentor them. This is a challenge because the role for the young Jesuits will be a subsidiary one, not one that will put them in the limelight.

F. Some of the Other Challenges are:

- Finance for many schools for the poor, to provide competent leadership, to prepare lay persons for leadership positions, to get government recognition for our many still unrecognised schools and, in general, to work under an incompetent and corrupt state education department.
- Discipline is a major challenge in our institutions today. Punishments have no place while the institution, its staff and management become immediate target of the media and public rage in case of small mishaps.
- Lack of lay leadership roles in our educational institutions.
- Other schools outsmart us and we feel the need to constantly compete with them. Do we really need to?
- With the option for the poor, self-sustenance and stability are also challenges.

- Conflict between demand of the parents for “marks” and our focus on 'integral development'. Hence a tension between results and formation of human beings.

Difficult to get good and qualified staff in our mission stations.

- With the growth of English Medium schools, less number of students opt for our regional language medium schools.

Sincere implementation of moral / value education; making

- value education important and interesting

Integral/all round formation

- Empowering the underprivileged through education
- Lay participation
- Use of modern technology in the teaching and learning process
- Maintaining quality, at the same time, admitting many poor students in our schools
- Networking at all levels
- Jesuits functioning only as 'managers', little of 'academic leaders'. Can we move from administration to animation?
- Poor updating, lack of interest for change, comfortable with the minimum
- Inadequate public relations.

12. The Task Ahead: Revitalization of our Educational Apostolate.

Though the vast majority of Indians appreciate the Christian and Jesuit education, the rightist politicians and their Hindutva forces are all out to interfere with the Christian educational institutions and destroy the name and fame enjoyed by them. The consequent difficulties and problems should be faced squarely through constant

discernment and collaboration not only with all Jesuit and Christian educational institutions but also with other educational ventures facing similar difficulties and problems.

We need to continue running a few prestigious educational institutions. But perhaps it is time to take a little more seriously our 'Option for the Poor' giving greater importance to primary and upper primary education, especially in areas where they are neglected among Dalit and tribal people. Here the selection and training of our lay staff is of utmost importance. Paramount importance should be given to creative and resourceful Jesuit personnel. Are the Jesuit educationists in managerial, administrative and teaching positions sufficiently motivated with adequate imaginative, creative and resourceful talents and skills?

The strength in the fact that our schools are good and run well is also our weakness: Because we are good we may not want to change!

We are reminded that historically our forefathers helped people in a very qualified and effective way through the field of education. The early Jesuits learnt from some of the best practices at that time. The 'Modus Pariensis', the Italian Humanists, their own spiritual exposure and their reflection on their own practice — all these blended into a unique eclectic education. The sources of early Jesuits included the Spiritual Exercises which eventually led to the publication of the *Ratio Studiorum*.

In 1973 Fr. Pedro Arrupe wanted Jesuit Education to form 'men and women for others.' Ignatian heritage allows us to renew and adapt to new situations. This is in fact our heritage from the Spiritual Exercises, a method that does not limit us to any particular option. Similarly, technology and ideology are imperfect tools we must nevertheless use as much as needed. By 1980 Fr Arrupe exhorted us to commit to educate any class of person without discrimination.

Herein we must be careful not to produce academic monsters or even pious faithful apathetic to the world. A Jesuit student cannot live in splendid isolation.

Fr. Peter-Hans Kolvenbach harped upon the four Cs: Competence, Conscience, Compassion, and Commitment. The new formula underlined the service of the faith and promotion of justice. Justice meant a commitment to the poor. And in 1986, Fr. Kolvenbach published, 'The Characteristics of Jesuit Education,' a document that replaced the Ratio Studiorum.

In 1993 the Ignatian Pedagogical Paradigm (IPP) was published. The IPP is a style of education wherein the context is evaluated based upon experience and reflection leading to action and evaluation.

The former general Fr. Adolfo Nicolas sees a great opportunity to shape the future. Our challenges today include the imparting of training in the Ignatian vision and also discern between identity and diversity.

The present general, Fr. Arturo Sosa, came up with the following challenges and needed actions for education.

1. For our institutions must be spaces of educational investigation, true laboratories in innovation in teaching methods and models;
2. Without excluding any social class for our educational offering, we need to continue to make progress in educating for justice;
3. Respect and care for our 'common home' demands that our institutions train our students in the environmental dimension of reconciliation;
4. It should be evident that our institutions seek to protect minors and vulnerable individuals, preventing harm and acting immediately, effectively and transparently when needed;

5. The offering of religious training that opens student up to the transcendental dimension of life and that cultivates an experience of Christian faith that can transform personal and social life; and
6. Although the concept of 'global citizen' is still under construction, our education should be a creative actor in this.

Today we understand our mission to have three dimensions: faith, justice, and care for the environment. It leads us to reconciliation with God as well as with humans and creation.

We are a generation of citizens of the world not by choice but by context. Thus, we need to educate our students, faculty members, parents, alumni, and of course ourselves to be part of a global network with strong local and regional influence.

Herein our commitments include:

1. Developing our network
2. Working with our local and regional networks
3. Using technology for our network
4. Providing students with experience to become global leaders
5. Providing healthy environment free from all form of abuse

We need to keep the schools open to growth with:

1. Genuine discernment, identify non negotiable features, identify obstacles;
2. Personal motivation towards commitment to the change of the institution;
3. A formation (informational and formational) process for teachers and their skilful teaching. The teacher is the heart of the educational process. A bad teacher lacking in either discipline or knowledge causes disasters, the worst being to extinguish the desire of students to learn and to love learning. Boring teachers, unprepared teachers, indifferent teachers, teachers who only work

for money — these are the destruction of a school. Evaluation and appraisal must be offered on a continual basis throughout the school year. Even the best teacher still needs to develop, to improve. To provide the means for this is a major part of the administrative role of a true headmaster/principal. We want to form not just inform.

Cura Personalis: In a Jesuit school, teachers should be more concerned with the formation of the total person of the student, not just the intellect alone. Maintaining close relationship is a means of inspiring the students, of forming high ideals, of teaching by example in both the spiritual and in the intellectual spheres.

13. Conclusion

There is no excuse for not being great. We need to critically and creatively look at our situation, clarify our vision and improve the quality of our lives and our service. We go through a certain weariness; truly, a certain fatigue has set in many of our institutions. To those who believe, every dream is a possibility. We need to break open our own fetters first and then the 'roof' that blocks us. We need to create an opportunity and venture. We need to take up seriously the incredible potential, at the same time challenge the crippling mediocrity, see how we can help ourselves to live and lead others to better lives. Aruppe's apostolic aggressivity and Kolvenbach's creative fidelity and Obama's audacity of hope should be our guiding principles in this great venture of renewal and rededication. The only way to predict the future is to invent it. The real pilgrimage of discovery for us, educators, consists not in seeking new landscapes but having new eyes to seek the relevant. Jesuit schoolmen need to be creative and imaginative, dream big and broaden this vision as leaders of schools, because education is a wonderful platform where holistic formation of students can effectively take place.

2

Values in Jesuit Education



Rev. Dr. Frazer Mascarenhas S.J.

Rev. Dr. Frazer Mascarenhas S.J. is a Jesuit priest who earned a Doctorate in Sociology. He taught at St. Xavier's College Mumbai for 27 years, the last 12 of which he served as the Principal. Under his leadership, St. Xavier's became the first Autonomous College in the University of Mumbai. Dr. Frazer was a member of the sub-committee for Higher Education of the National Knowledge Commission and a member of the Steering Committee for Higher Education for the 12th five-year Plan. He was for 7 years the Manager of St. Stanislaus High School and St. Stanislaus International School, Mumbai.

The Inspiration

It's almost a cliché that Jesuit education is value-based! It's enlightening to know where this comes from. We find it in the Jesuit motto: “Ad Mayorem Dei Gloriam” or “For the greater glory of God”. Yes, Jesuit education has been inspired by the spiritual experiences of a young man, Ignatius of Loyola, from Spain, in the early 16th century. Ignatius codified his experiences in a small booklet entitled, “The Spiritual Exercises”, in which he recommended the same process that he went through, recounting how God taught him as ‘a schoolmaster teaches a pupil’. Down the years, not only have millions of people been helped by this Ignatian tradition to experience God in a deep way but an extraordinary educational philosophy and pedagogy has emerged, which has helped millions of students studying in Jesuit educational institutions across the globe, for almost 500 years, to have an education that is experiential and transformative.

Essentially, Ignatius explained that one must start with the “Context”, the place where the person is at the moment, leading him or her on the quest for excellence or in the words of Ignatius, the quest “for the Magis” - “the More” — because this will bring God the greater glory! “The glory of God is man fully alive” declared a Christian saint of the 1st century AD and Ignatius perceived that education could be the medium for making human beings fully alive. Ignatius put forth the condition for all learning as “detachment’ or ‘indifference’ — ridding oneself “of all inordinate attachments” and reaching a state of equilibrium - not inclined overly in any particular direction. One can then begin to examine all the logical arguments for or against a particular proposition, through engaging in reflection. Against traditional wisdom, Ignatius was clear that learning was not all intellect but feelings and emotions played an important role and becoming aware of how one felt about an issue or what ‘moved’ one, was important for good learning.

He also insisted on the role of the community, to give feedback to the individual which he felt was indispensable for learning. Ignatius was convinced that God deals with each one in a unique way and so education needed what he called, “cura personalis” or a personalized attention to each student's unique needs. Finally, unlike the traditional pattern which required that theory should precede its application, Ignatius' method immediately involved a process of transformation through action. For Ignatius, this also led to the realization of one's social responsibility for justice in the world, following the example of his teacher - Jesus.

The Jesuit Code

The Society of Jesus, which was founded in 1540, started its first School in Messina, Sicily in 1548 and had 35 Schools by the time Ignatius died in 1556, thereafter reaching 800 Schools in 200 years, adding 4 per year! This massive expansion of education by the Jesuits earned them the name, “The School Masters of Europe”, but they soon spread to every corner of the globe. Their philosophy and pedagogy were well tried and tested. These were expressed in the Jesuit Code of Liberal Education called, “The Ratio Studiorum” — which codified the principles, detailed instructions and the plan of studies for all Jesuit Schools. This document reflects many of the basic values of “The Spiritual Exercises”, and prescribes activity, which is repetitive and which leads to the deepening of one's experience. There is a great attention to detail. The Ratio prescribes formal debates, study clubs, daily competitions in class, compositions in prose and in poetry and other activities. The importance of the Curriculum, therefore, is emphasized. The Ratio gives a definite movement from Letters or Literature, to Philosophy, to Theology (a knowledge of the Creator). It is quite novel that the Jesuit Ratio explains that the final goal of Jesuit education is the teaching of all the disciplines in such a way that the students are aroused to a knowledge and love of the Creator — a spiritual result, though understood today as non-denominational.

The Perils of Education

Is this radical orientation and emphasis on values needed for good education in the 21st century? We have enough evidence of education gone wrong! Take, for instance, the fact that education has resulted in widening disparities in and across societies, with human degradation on a massive scale. Or consider the fact that education has promoted a technology and a life-style that has resulted in a serious deterioration of the planet and devastating climate change affecting billions of people. In India there is overwhelming evidence that in States with a higher level of education, the Infant Gender Ratio has fallen in the last decades — pointing to discrimination against the girl child seeming to increase with education. The need for value-based education is overwhelmingly clear.

It is clear, also, that no education is value-free. In fact, Paulo Freire demonstrated that education can promote, “a culture of silence” in the face of injustice, can train people to “fit like cogs into the wheel” of an oppressive society and can even serve as “propaganda for the ruling classes”. Education, instead, must work for human development, not just economic development, it must strive for a high quality of life and not merely a high standard of living and it must be inclusive, bringing in people from the margins — those disadvantaged by gender, ethnicity, caste, religion or adversity.

Values at the Centre

It must be understood that values are effective human motivators. Values are ideas we give importance and priority to in living our lives. They are not just intellectual ideas but they have an emotional component (one feels strongly about some things) and they lead us to action (they motivate us to act on what we feel strongly about). Schools deal with precious human resources: children are very impressionable especially at the younger age groups.

Psychologists affirm that the internalization of values and attitudes happens in early childhood. But it is important to understand that one cannot “teach” values in the classroom. Values are “caught” not “taught!” One picks up values from the processes, the behaviour patterns, the implicit choices made by people around us. Education should facilitate the building up of a value consensus on the various important issues of life - through its curriculum, through the atmosphere of integrity on the school campus, through the harmony of relationships and the fairness of conflict-resolution systems, and today, through the care for the environment and a non-wasteful lifestyle. Values are crucial for the welfare of humanity. Jesuit education is clearly influenced strongly by the values of the Christian Scriptures and it is not a mere coincidence that these are very similar to the values enshrined in the Preamble of the Constitution of India: equality, freedom, justice and fraternity, which could be considered to be universal human values.

Pedagogy for a Changed Context

The wisdom of Ignatius and the early Jesuits in placing values at the centre of their educational system is clear, given today's realities. But in the post-modern world in which we live, the Context had changed radically from that of the 18th and 19th centuries. Jesuit education needed updating. Values had to be adapted to changed circumstances and pedagogy needed renewing. In the 20th century, the Jesuits reflected on, “The Characteristics of Jesuit Education”, focusing on all-round formation: academic, cultural, social sensitization and spiritual. From this flowed, “The Ignatian Pedagogical Paradigm” — a dynamic process of considering the social and personal context of the student, giving her or him an experience of the subject being considered, encouraging critical reflection on this experience and thus provoking action. The action would feed back into the Context for a cyclical process. The teacher creates the conditions, lays the

foundations and provides the opportunities for the continuous interplay of the student's experience, reflection and action to occur.

Educators need to take into account the real context of a student's life, the socio-economic, political and cultural context, the institutional environment of the learning centre and what previously acquired concepts the students bring with them to the learning process. To understand what “experience” really means, we must refer to the understanding of Ignatius for whom experience meant, “to taste something internally”. 'Experience' for a teacher would mean any activity in which, in addition to a cognitive grasp of the matter being considered, there is also some sensation of an affective nature registered by the student. Human experience can be either direct or vicarious through reading or listening. This experience leads to 'action' which refers to internal human growth based upon experiences that have been reflected upon, as well as to its manifestations internally. This involves two steps: interiorized choices — in which the will is moved; and choices externally manifested — which call the student to action, to do something consistent with this new conviction. Action will inevitably lead back into a changed context and new experiences.

Drawing from Other Sources

The Ignatian Pedagogical Paradigm gives us a specific values-led method of initiating and sustaining the learning process. It provokes critical thinking and creative application. It prods students to ask questions, to extract knowledge, to apply it to a new context and thereby to create new knowledge. It seeks to reach an intellectual depth that cuts through the superficiality rampant in modern culture. It seriously attempts value-clarification within the disciplines as a method of teaching-learning. In St. Xavier's College, Mumbai, the IPP has been combined with the Blooms Taxonomy which is a classification of the different learning objectives that educators set for students.

These objectives focus on three domains: the intellectual, the psychomotor and the cognitive — which creates a more holistic form of education. The method seeks to ensure that in the cognitive domain, through structured forms of implementation, the various cognitive levels are reached — starting from knowledge, to comprehension, to application, to analysis, to synthesis and finally to evaluation, in a hierarchical order. The higher order skills are essential to value clarification. The importance of such a system can be seen from the fact that the national higher education curriculum of the UGC in India has also adopted from 2020, a similar system of implementation of the Blooms Taxonomy as was done at the Autonomous St. Xavier's College from 2010.

Today, technology is being used to provoke interaction and critical thinking. The Flipped Classroom can facilitate value-based learning. In the traditional classroom, the teacher conveys knowledge and then gives “home-work” for the students to attempt understanding and application. In the Flipped Classroom, the knowledge is conveyed online through videos and digital material. Critical and creative thinking is done in the face-to-face interaction in the classroom, where the teacher's role can be more productive in pointing to value orientation.

Values Expressed in the Ethos

Education does not, however, end with the formal teaching-learning process. Consistent with the nature of values, these need to be embedded in the ethos, the structure and the functioning of the system. Values, in a Jesuit institution, are sought to be expressed in the Inclusive Practices of the learning centre, the attempts at Social Conscientization and Outreach, the Value-Clarification sessions organized and the importance given to an All-round Humanistic Education.

Traditionally education has been reserved for the ruling or dominant classes. An educational institution today, however, should be representative of social plurality. It should include students from all classes of society, especially the disadvantaged. In India the option for the poor, for dalits, for adivasis, for minorities and other vulnerable groups, is an integral part of Jesuit education, reflecting the values of equality and justice. Affirmative action is a sociologically validated principle across the world and in India, recruitment for disadvantaged groups is mandated by Government policy. However, the active support given to such groups, in terms of finance, emotional support, language training, soft skills, remedial education, access to technology and to social opportunities, takes a lot of creativity and energy. Values are expressed in action!

Jesuit education also seeks to educate the conscience. Education should seek to give life-changing experiences of disadvantage — experiences that the students may never choose for themselves. Can exposure programmes be made mandatory? This is the question our educational institutions are faced with. “Where the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering is the catalyst for solidarity which gives way to intellectual enquiry and moral reflection,” declared Fr. Kolvenbach, the Jesuit General. He asked whether such programmes of exposure can be at the heart of our educational offering, instead of merely being at the periphery. The work of justice is so integral to the core of education and the educational institution can be the training ground for justice. Participation in social causes like the ecology or even simple visits to slums or poorly endowed villages and interaction with those who are obviously more disadvantaged than oneself, can have lasting effects. Such options, taken by Jesuit institutions, also have a spill-over effect on other educational institutions in the country which see the value of such a commitment.

There are areas of value clarification which need the reflection of every student, no matter what discipline s/he has chosen. Jesuit institutions make provision for special sessions to treat topics like: inter-religious understanding, dialogue and common action; moral issues like capital punishment, abortion or homosexuality; social analysis and the origins of economic disparity; and the environmental crisis and the care for our common home. These need to be interactive and creative sessions, which will touch not just the intellect of the student but also the emotions, leading to action.

Results Experienced

This all-round humanistic education could also result in an intuition of the divine, each within his or her own religious tradition, in a non-denominational way — understanding and respecting the traditions of others and realizing the need to put these experiences together to motivate common action for the welfare of humanity. The building of a sense of fraternity across social and religious groups is well within the ambit of the educational venture and the curriculum and lifestyle on campus can facilitate the strengthening of this important human value. Persons educated with the right values have a huge impact in shaping a well-balanced society. Has Jesuit education achieved the transformation it set out to make and has it made a contribution in these areas of human values and human solidarity? We must leave this question to the alumni of Jesuit institutions and to the general public across the world. This was clearly the hope of Ignatius!

3

Faith and Moral Formation of Students in Jesuit Schools



Fr. George Nedumattam, SJ

Fr. George Nedumattam, SJ is a Jesuit belonging to Patna province. He has been in the field of education for the last two and a half decades and is currently the founder principal of St. Xavier's School, Kaiserganj, UP. He did his post-graduation in Human Resource Management from Pondicherry Central University and M.Ed from Loyola University, Chicago. Apart from his work in the school, he engages in professional development programmes for school Administrators, Managers, Principals and teachers and conducts programmes for the students and youth.

In today's globalised competitive world, with a new world order where success is understood through the prism of a person's accumulated wealth and power, the focus of education often gravitates towards academic excellence, career preparation, and personal achievements. This is a significant shift from the real meaning and purpose of education, a word which has its roots in two Latin words viz. *educare* and *educere* which ordinarily translated will mean “to bring up” and “bring forth”. In order to be genuine to this meaning and purpose of education, a returning to the roots is required while we focus on the needs of the present-day education. However, there is an equally significant aspect that tends to be overlooked: moral formation and the cultivation of faith. As students navigate the complexities of the modern world, their ethical compass and spiritual grounding play pivotal roles in shaping their character and guiding their actions.

The Secretariat for education, after having deliberated upon and responding to the needs and signs of the present day, considered the new world order and world view and arrived at significant conclusions. This was achieved through a number of meetings and colloquiums through a number of forums especially the Jesuit School Network and provided the Jesuit Schools the benchmark for coming few decades. “Jesuit Schools are committed to being Catholic and to offer in-depth faith formation in dialogue with other religions and world views.” This is first in the list of ten global identifiers of Jesuit Schools according to the latest document on Jesuit education, “The Living Tradition.” These ten global identifiers call upon all the Jesuit Schools to respond to these meaningfully and relevantly.

It is no surprise that faith and moral formation of students is given prime importance in our education ministry. The foundational charism of the Society of Jesus in this ministry from the time of St. Ignatius is continued today in this form.

Faith irrespective of the religions, emphasizes the importance of cultivating a strong relationship with the divine, seeking knowledge and wisdom, practicing moral and ethical values, fostering personal growth, engaging in acts of service and social justice, embracing resilience, and promoting unity and community building. Therefore, faith and moral formation of students in Jesuit Schools is of prime importance for the integral growth of the person and the building of community where every person receives dignity, and opportunity to live as a contributing member of the community.

Pope Francis emphasized the need and the importance faith when reminded our students, (faith) “is precisely the art of looking to the horizon ... walking in community, with friends, those who love us: this helps us ... to arrive precisely at the destination we must arrive.” (Living Tradition, P.45). This is not merely an invitation for the students belonging to the Catholic faith but it is a call to each Jesuit school to introspect and to realise the importance of moral formation of students while they are in our schools.

While further discussing this important identity of a Jesuit School, we are presented with four types of Jesuit schools. One of them is the “The Dialogue School.” This type of school is exactly what is being envisaged in our context “which explicitly chooses to be inspired by its Christian traditions while accepting the presence of other traditions.” (Living Tradition. P.60) Therefore, this document encourages, mandates, and confirms that our Jesuit schools should be a school, “that promotes a maturity in the students' own faith through dialogue, formation and interaction. It is this model of school that should inspire Jesuit schools.” (Living Tradition P.60) Needless to say that the tradition and charism of the Jesuit schools from their inception which is the formation of the entire person is reiterated and every Jesuit school is called upon to place necessary importance and emphasis on this aspect of education.

Further, the same document reminds the Jesuit educators that “As educators in Jesuit schools face the future, they must learn to balance the particularism of their institutional roots with the pluralism of believers from many faith traditions as well as non-believers; they must be dialogue schools. In this sense, Jesuit schools are also committed to an inter-religious dialogue that prepares our students to understand, interact and embrace the religious diversity of our world.” (Living Tradition P.61) The document has aptly summarised the context in which our Jesuit schools exist today in our Jesuit conference and brought to focus the ‘way of proceeding’ each one of us should adopt and ensure in our Jesuit schools to maintain the dignity of all the students by providing all the necessary and required opportunities for their integral formation and development.

Understanding Faith and Moral Formation

Is faith and moral formation the same or are there nuances in these two concepts? The faith that we are considering, in its broadest sense, envisages belief, trust, devotion, and loyalty to a particular set of values, principles, or religious doctrines. We might say that faith provides individuals with meaning, purpose, and a sense of belonging and meaning in life. It is possible for us to define and understand moral formation, as a process through which individuals develop their ethical reasoning, conscience, and virtues that guide their behaviour, decision-making, manner of life and their relationships.

The formative years of students when they are in school, offers them a critical and important period in which their beliefs, values, and moral frameworks are shaped and confirmed. The initial years of students in schools are significant as schools and the atmosphere and activities in the schools wield considerable influence in this process.

The academic curriculum and the pursuit of academic excellence impart knowledge and skills and prepare students for a rewarding career in their life, it is the complete educational environment in the school which moulds students' characters and instils in them a sense of morality and ethical responsibility. The gravity of this increases due to the multiple influences the students of today face viz. peer influence, media influence, ethnic influence, religious influence, etc. It can be concluded that the moral wellbeing of the future world, depends very heavily on the faith and moral formation provided to the students of today.

Faith and moral development are deeply interconnected, each influencing and reinforcing the other in a symbiotic relationship. For many individuals, faith is a moral compass, which provides them a system of values and ethical guidelines derived from religious teachings or personal spirituality. These values, such as love, compassion, integrity, honesty, justice, empathy, etc. become the foundation of moral behaviour, decision-making, and community living.

In our schools, the integration of faith and moral formation into the curriculum and extracurricular activities can significantly impact the integral formation and development of our students. Therefore, the need for such interventions in our school curriculum and activities can be our response to the first of the ten global identifiers.

Challenges and Opportunities

The inherent value of integrating faith and moral formation into education is understood by all, but there are many challenges to this in our institutions today. In an increasingly secular and pluralistic society and in the midst of many suspicious elements around, our schools often face various kinds of pressure to maintain a neutral stance on matters of faith and morality, fearing accusations of indoctrination or exclusion.

It is further possible that our schools may be directly or indirectly influenced and at times coerced to follow the diktats of domineering or powerful forces and communities. Additionally, diverse student populations with different religious and cultural backgrounds, quite often affected and influenced by the prevailing not so conducive socio-political-religious environment, necessitate a nuanced approach that respects individual beliefs while promoting universal values.

These challenges are in fact, opportunities for new innovative ways of ensuring the formation of students. By embracing diversity and fostering inclusive environments, the Jesuit schools can provide spaces and occasions where students from different faith traditions and cultural backgrounds engage in meaningful dialogue, learning from each other's perspectives which will enrich their understanding of morality and spirituality.

Suggestions for Integration

Ensuring faith and moral formation in our schools, where we have students from varying backgrounds and beliefs, requires a multifaceted approach by providing opportunities which respond to the diverse needs and contexts of students. Some possible steps could be the following.

Faith Formation of Catholics

Faith formation of Catholic students in our schools is part of our mission and it is of prime importance. Understanding the beginning of school ministry in the Society, we are obliged to this task of faith formation of the Catholic students. St. Ignatius insisted on the “care of souls” and it is the same spirit and dimension, we need to uphold while engaging with the Catholic students. There are manifold ways of fulfilling this responsibility and it necessitates catechism classes, Bible study programmes, regular Eucharist, reconciliation service, participation in service oriented programmes, etc. These are not add on programmes which are optional but should become an integral part of the formation of the Catholic students in our schools.

Curriculum Integration of Formation of students

The world today understand education as a process of making a person employable and productive. In this context, when everything is evaluated and accepted based on productivity and profitability, activities in the schools which apparently do not contribute to this will be viewed with pessimism and considered a waste of time, energy and resources. Thus, any activity or programme which will ensure the moral formation of students should be fully integrated as part of the curriculum. Needless to say, that the Jesuit schools should incorporate and integrate ethical discussions, religious studies, and values-based education across disciplines, fostering critical thinking and moral reflection. There are various possibilities and a few are enumerated below.

Ignatian Pedagogical Paradigm

This teaching and learning framework which has its roots in the Spiritual Exercises of St. Ignatius of Loyola has the potential to be a powerful method in the formation of students. This tool which encourages the learner to bring life experiences to the classroom and to reflect upon these experiences will lead the learner to translate the learning into action. It will help the students to adopt internal actions which will help them in a personal transformation, paving the way for external or community action.

This is not a one way or one time activity but a continuous process where students are invited under the guidance of the educators to engage deeply with their experiences, reflect on these and take purposeful action for the benefit of the individual and the society. This continuous and ongoing process will enable the students to become critical thinking persons, who will continuously grow and develop as persons of high moral values and credibility. Suffice it to say, that the Ignatian Pedagogical Paradigm is the bulwark of Ignatian education and the launching pad of moral formation of students in Jesuit schools.

Examination of Conscience

This is a spiritual gift given by St. Ignatius to the whole world. This is certainly Ignatian and Catholic, but it is a tool for anyone who wishes to grow in depth and moral values. Many of the Jesuit schools, irrespective of the students and their religious and cultural background, are using this as a way of helping the students to constantly evaluate and grow. It is possible and worthwhile to train our students to use this in their personal lives to evaluate and improve and become better persons. This could become a very important and integral dimension of the moral formation of the students along with other activities which help the formation of students.

Joy of Giving

The minds of young children coming into our school are receptive and what they receive in the school will have lasting imprints on them and these will mould them into being persons of values and integrity. The school is a place and time where these impressionable minds can be formed to realise that human beings are interrelated and interdependent. The young minds of children cherish the joy of giving and sharing and it is possible for the school to engage them in various activities like, service-learning projects, community service initiatives, and experiential activities that promote empathy, compassion, and social responsibility.

Mentoring and Role Modelling

These are important ways of accompanying students in their growth and formation. These offer students the opportunities to interact with mentors, role models, and ethical leaders who exemplify virtues and principles worth imitating. The school should not become a place where knowledge is gained and skills are developed but it should become a place where students form themselves to be persons of high moral conscience.

This formation of moral conscience goes beyond proper behaviour and conforming to rules of conduct but extends to the formation of a sense of right and wrong. This is possible with the accompaniment of a mentor and it is required as our students are facing multiple and at times unmanageable dilemmas and challenges in their life. The students of today require a shoulder to lean on, a model to look up to, a guide to receive guidance from, and a touchstone to certify the progress and growth they are making. All the Jesuit schools need to accept and adopt mentoring and role modelling as an integral dimension of formation programmes in the school.

By implementing these strategies, schools can create environments that prioritize moral formation, empowering students to become ethical leaders, compassionate citizens, and agents of positive change in their communities and beyond. There are many more creative and engaging possibilities to incorporate and integrate faith and formation of students in our schools. If all the Jesuit educators use the resources and personnel available and undertake the necessary steps, our schools will live up to the expectations of the society by making our schools a nursery for formation of citizens for the future.

Conclusion

In the pursuit of academic excellence and personal success, considering the global scenario and the new world order, it is possible that the moral and spiritual dimensions of education may be overlooked. This should not be the story of a Jesuit school. Faith and moral formation play indispensable roles in shaping students' characters, guiding their actions, and cultivating a sense of purpose and belonging. By integrating these elements into educational frameworks and fostering inclusive environments that honour diversity, educational institutions can empower students to become ethical leaders, compassionate citizens, and agents of positive change in a complex and interconnected world.

As educators and stakeholders in the journey of student development, let us recognize the profound significance of nurturing faith and moral formation, affirming their transformative power in shaping lives and shaping a better future for all.

**Jesuit Education:
Critical Thinking to Create a Meaningful Life for
the Transformation of the Society**



Rev. Dr. Francis P Xavier SJ

Rev. Dr. Francis P Xavier SJ is member of the Jesuit Chennai Province. Formerly, he was the Provincial of the Jesuits in Tamil Nadu, Rector of Loyola Institutions (Chennai), Vice President for the Jesuit Worldwide Learning (Geneva), and Gasson Professor (Boston College, USA). He is a scientist with expertise in Physics, Religion and Science, Education and Religious Administration. He has authored and edited 26 books and published over 190 papers in the above-mentioned areas. At present he is the Program Director at Dr. Ambedkar Cultural Academy (DACA in Madurai).

Context

Critical thinking leading to creative life for the good of oneself and for others is the secret of universal outlook in Jesuit education. Jesuit education has been ever undergoing evolution and constantly embracing the needs of people. In the beginning, the goal of St Ignatius (1491-1556) and his first companions of the Jesuit Order was 'care of soul', which soon became an evolutionary expansion of 'care of the whole person'. Starting from spiritual animation, this goal expanded to intellectual formation through founding schools and colleges in Europe and eventually taking stand against social exploitation. It embraced, further, political awareness through the Jesuit Republics (Reductions) in the colonial period in South America. Recently this 'care of person' ushered in economic and human rights initiatives in the form of preferential option for the poor and the marginalized, thereby working for the dignity and equality of the refugees, the migrants, and the internally displaced. And now we have the global road map (2019-2029) for the Jesuits as UAP (Universal Apostolic Preferences) with 'journeying with youth' as one of the preferences.

Education that had been initially one of the activities of the Jesuits became the primary mission. Instead of preaching what is right and wrong, Ignatius felt that each one should be able to discern and decide the best. He felt empowering education was the key. In 1548 the first school of the Jesuits was founded in Medina and the Roman College was founded in 1551 to offer education for free which later became Gregorian University. According to Fr. Kolvenbach, the former Superior General of the Jesuit Order, the real measure of Jesuit education lies in what it makes of the students ... and how responsibly they act as adults in the future towards their neighbor and the world. And this should be centered on promotion of justice. Further, Jesuit education should be value oriented, inter-disciplinary, and collaborative (national and international) making it possible for the disadvantaged. It should form our students as men and women for others and with others.

Working Principle

When God appeared to Solomon, he asked of God: discerning mind and understanding heart (1 Kg 3:9). It was a prayer for critical thinking to discern good from evil and a compassionate heart to feel with the people and their needs, leading to do the right. This is also the crux of Jesuit education, namely formation of head, heart, and hand that makes one see the invisible, to hear the inaudible, and to do the impossible, both individually and collectively. Jesuit education is basically hand holding of students and accompanying them and leading them to their destination, not to the destination each one wants but to the destination each one needs to reach. And the Jesuits are convinced that education is the key to empower the marginalized. In 1960s this became the clarion call as 'option for the poor'. This is recapturing the spirit of St Ignatius who opened up free education for the common people, when education was affordable only to the royal and very rich families. And this became the benchmark of General Congregation 32 of the Jesuits (1974-1975) as the criteria of 'faith that does justice' (GC 32, D4). The Jesuit alumni/ae, even if they are like the young David should be able to encounter evil and corrupt magnates like Goliath in the war for righteousness and fairness.

Scientific Outlook in Education

The Jesuit spirit of educational methods is a willingness to use any branch of human knowledge that inspires and empowers people. Science is one aspect of enabling education. For science-oriented education, one needs keen observation, probing questions of what is observed, finding innovative answers to the questions raised, and reaching revolutionary understanding that could be utilized for the good of all in the world. This makes one to 'see everything new'. Science education calls one to be alert in observation: Alexander Fleming was working on bacteria — Once when he came back from

vacation, he found that a fungus had invaded one of the petri dishes in his lab but the bacteria did not affect the fungus. From this fungus came out the first powerful antibiotic, which later became the penicillin. When Einstein was lazily looking at an elevator carrying a person, he asked the question what is the speed of the person, who does not seem to move about in the moving lift! The outcome was the Theory of Relativity. And Sir C V Raman asked the question: Why does the sea look blue? The Raman Effect as the theory of scattering (of photons/light) was proposed which won him the Nobel Prize.

The Jesuit education imparted is not just for the individual but for the entire society. The formation part is keen observation that creates a compassion forming attitude (or disposition) in thinking, which leads to decision making to do what is right and good for others.

Some of the Jesuit scientists are inspiring: The Gregorian calendar that is in use at present was developed and designed by Christopher Clavius. Teilhard de Chardin, a palaeontologist and a geologist, discovered the missing link (known as the Peking Man) in the human evolution. Roger Boscovich proposed the atomic theory, pointing out the similarity between the structure of an atom and of the planetary system. Vincenzo Riccati evolved differential equation (known as Riccati equation); Andre Tacquet is considered to be the forerunner of Calculus; and Acues de Billy brought in the number theory in practice. Further, the Jesuits announced the existence of Mangolia, identified the location of the Blue Nile, and explored the rivers Mississippi and Amazon. In recognition of the contribution of the Jesuits, about 35 craters in the moon are named after Jesuit scientists. And seismology is named as the Jesuit Science. Jesuit education promotes scientific temper and outlook in teaching-learning process.

Role of the Teacher

Education sharpens our intellectual capacity. When you think of any great personality, we could identify a teacher who shaped the person up. Alexander the Great said of his teacher Aristotle: “I am indebted to my father for living, but to my teacher for living well.” Stephen Hawking, the well-known physicist and the expert in blackhole physics, said, “If you look behind every exceptional person there is an exceptional teacher. When each of us thinks about what we can do in life, chances are we can do it because of a teacher”. A teacher should be able to identify the potential and innate/hidden talents in a student and should be able to motivate and form the student accordingly, in addition to the prescribed syllabi or curriculum. And the teacher should go even beyond accompanying the student.

One could think of the letter that is ascribed to Abraham Lincoln written to the teacher of his son: The teacher is expected to make each student learn that not all people are just and sincere; for every enemy there is a friend in life. He tells the teacher, “Teach him to marvel at books, but also let him learn from the birds in the sky, the flowers in the field, the wonderful views of valleys and mountains.” The teacher is expected to convince the student “that an honourable defeat is better than a shameful victory” and to “teach him to believe in himself, to listen to everyone, and to be able to decide for himself.” The Jesuit education has embedded in the curriculum and teaching methodology such learning process such as 'discernment in common', 'caring for our common home' etc. It brings home the point that we are to serve others as we are interconnected as H. Sunim says, “The air I inhale enters my body and becomes part of me. The air that I exhale moves into someone else and becomes part of (him)/her. Just by looking at how the air moves, we realize we are all connected to one another, not just figurately but also literally.”

The teacher is expected to work on the Mapping — Making — Meshing of each student. Identifying the potential and hidden talents of each student, the teacher should be able to work out a strategic master/life plan for the student; should be able to make this dream work through constant encouragement; could work out networking for the students to grow more and more. Self-confidence would make anyone scale newer heights in life and teacher remains a catalyst in the Jesuit education. According to St Ignatius, “A rough and unshapen log has no idea that it can be made into a statue that will be considered a masterpiece, but the carver sees what can be done with it.” Every teacher, as a mentor, turns each student into a masterpiece in his/her own right.

Service of Jesuit Institutions

The Jesuit academic institution promotes healthy social outlook and creative scientific temper. On the social front, investigative learning process through social interaction, immersion experience, analysis of social events etc. make the student become proactive in his/her contribution to create a better society and to bring in social transformation. The student becomes a responsible social leader. The curriculum in Jesuit institutions is value-based. These values are like yeast that would transform the society for the better. And the students are taught the principle of a flywheel — The flywheel has high inertia. So, it is a bit difficult to turn it in the beginning; but when one keeps on turning with perseverance, the flywheel picks up speed and builds up momentum with final output of energy to do work. And the student learns to flow like a river in life towards the final goal. Like the river he/she is never stagnant; just like the river even if dirt and mud mix in, he/she cleans it all pure. As the river waters so many lives, plants, fishes, and other species, quenching the thirst of people and animal, the Jesuit student becomes a source of help and consolation for others. When the river faces obstacles and challenges in the form of boulders, dams etc., it flows with patience waiting, meanwhile building momentum to go ahead. In the same way, the Jesuit formed

are resilient when faced with challenges and difficulties while doing good for others.

On the social front, Jesuit formation educates students to do analysis of social events and to take proactive role in safeguarding values. Through education they not only master techniques to make a living but they master their minds, since, 'the world is experienced according to the state of one's mind' to live one's life with a purpose and help others to live a life with meaning. Thus, the Jesuit education makes one the beacon of knowledge, wisdom, and virtues that shines for others showing and leading the way in life.

Impact of Jesuit Education

Jesuit education becomes the father and mother for one. Charles, in the refugee camp in Dzaleka (Malawi), remembered the words of his dying father who was assassinated in Democratic Republic of Congo, "I don't have anything to give you, but I ask you to continue with your education. Education will be your mother and father when I am no longer there." V. Frankl in his bestseller, *Man's Search for Meaning*, says, quoting Nietzsche, "He who has a 'why' to live can bear with almost any 'how'." And Jesuit academic institutions become the center of ABC of meaning: Agency — Belonging — Cause, functioning as agency promoting freedom, creativity, responsibility, mastery etc, in order to build lasting relationships with family, friends, communities so that the Jesuit educated could have clear direction and purpose in life and to work for a noble cause of harmony and unity in the world.

Further, Jesuit Institutions build up team of Arrow — Bow — Archer combination. One may make an excellent arrow; another one could design a formidable bow; but still you need one more who could handle the arrow and bow accurately and effectively. This is possible in an understanding team formed through integrated education.

As P. Coelho says in *The Archer*, “The bow is life: the source of all energy. The arrow (intention) will leave one day. The target (mission) is a long way off. But the bow (attitude and values) will stay with you, and you must know how to look after it” and nurture it. And the Jesuit formed, as J. Collins indicates in *Good to Great*, try to bring up people from good to great and once greatness is achieved, one tries for enduring greatness.

In addition, Jesuit academic institutions stand for alternate system in a world of neo-democracy. In the neo-democracy, as N. Moses points out in *The Revenge of Power*, the triad of Populism, Polarization, and Post-Truth is operative. The most dangerous is, especially due to onslaught of misleading media, post-truth, which is to fake something, through false representation and double-talk, till people are made to believe it. As this trend seems to slowly creep into local, national, and global administration of politics, the Jesuit formed should offer truth based on hard reality however brutal the facts might be, thus becoming the agents of social change. Synthetic media, such as deep fake, is making inroads and AI is coming in a big way indiscriminately with false promises and assurance, which could be a good servant but a bad master.

Formation of Individuals

The individual, especially those who do science subjects, need to follow three level of formation, namely, Reading — Reflecting — Realization via Refraction. By conscious observation of events, one needs to critically reflect on the veracity of events. Then, through discernment one realizes what good needs to be done. Like a prism refracting the sun light in a spectrum, the output of what is done will depend on the needs of the people.

Thus, according to each one's capacity one takes initiatives with sufficient and convincing internalization so that one could integrate oneself with other good elements and forces finding unity amidst diversity and establishing harmony. This is the contribution of the individual, as a result of Jesuit education, to the society at large. The Jesuit educated become generous with regard to care and concern of the society through giving and not counting the cost; fighting against any form of social evil without heeding the wounds; working hard without seeking to rest; and giving oneself without asking for or expecting any reward in return. A person's charisma, asset, and strength, as T. Kulish writes, would not be just a head filled with knowledge; but a heart full of love and compassion; an ear always ready to listen sympathetically; and a hand willing to help others in need.

Social Transformation

The final output of the Jesuit education is the social transformation. This is realizing by living out the Ubuntu Principle ("I am because we are"), which encompasses compassion, trust, empathy, respect, tolerance, and cooperation with others in a community. This originates from the conviction that one is due to what the community is. And so, when this Ubuntuism is co-taught with learning process one becomes a connecting link with others to transform the society by becoming socially responsible leaders. This leads from Institution Social Responsibility to Corporate Social Responsibility.

Every Jesuit academic institution stands like a house built on solid rock (Mt 7:24) that can withstand any inclement social, political, religious weather and shedding the light of integrated education becoming interconnected with others in order to serve the needy. In this noble mission, a Jesuit high school becomes a center of social reflection, creating shared culture, forming successful and sustainable leadership, impacting students through immersion experience, and offering education of justice.

Jesuit education enables one to review oneself and one's engagement periodically and to reimagine, if needed to redefine, one's service for the betterment of the society, thereby acquiring a purpose of life for oneself and making meaning to others to live in collaboration and harmony. The beauty of life does not depend on how happy and successful you are, but how happy and successful others can be because of you. Further, at the end of the day, it's not about what you've accomplished. It's about who you've lifted up, and who you've made better. It's about what you've given back to the society — This is the Principle and Foundation of Jesuit Education, that is, to be men and women for/with others.

Beyond the Textbook: Jesuit Education and Leadership Skills



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No good education can be effective without clear pedagogical rules about the strategies utilised by students and teachers to acquire the learning abilities and qualities that are regarded as imperative for a prosperous human life. Education is highly valued within the Jesuit tradition, and Jesuit leaders are encouraged to promote intellectual development and critical thinking. They prioritize the formation of the whole person, aiming to foster well-rounded individuals who are engaged in the pursuit of knowledge and understanding.

Jesuit schools throughout the world are hubs of teaching and learning. Right through almost 500- years of existence, Jesuit Education (JE) has been associated with numerous cultures, dialects, and socio economic levels all over the world while educating hundreds of thousands of students of all ages. It is certain that, given its extensive history, size, and capacity to work successfully in differing times and places, Jesuit Education has fundamentally contributed to the educational undertaking.

Academic excellence is the hallmark of Ignatian pedagogy. However, his understanding is much more than the traditional meaning of pedagogy, “the art and science of helping children learn” or andragogy, “the art and science of helping adults learn”. Ignatian pedagogy and Jesuit education encompass “human, social, spiritual, and moral formation”. It leads every individual to a progressive, meaningful purpose: “the service of faith and promotion of justice” (Curia of the Superior General, 1995, p. 192). Ignatian pedagogy aims to foster growth in human development, realised through one's developed attitude and action toward serving those in need, forming “men and women for others”.

The Jesuit leadership plays a vibrant role in Jesuit education institutions to bring about its effectiveness as well as teacher-student accomplishment. Jesuit leadership has an impact on and shapes

educational institutions. The capacity to distinguish and examine Jesuit education and the understanding of Jesuit leadership is made conceivable as a result of the uniqueness of its source, the Ignatian Pedagogy and the Spiritual Exercises, that we can find in the convention of Jesuit education that is very nearly 500 years old and still has its impact in educational institutions all around the world. An investigation of the historical backdrop of the Society of Jesus and its different commitments to various parts of society was seen through the viewpoint of the Jesuit documents on education in order to find the meaning of Jesuit leadership.

The formation and maturation of society's leaders is an unchanging need for society. Earnings are not the only thing that keeps organizations alive; their leaders and the people who follow them are also essential. Vision is the root of the best kind of leadership. St. Ignatius saw that shared governance would enable the finest talent to be attracted to and fully used. Leadership entails inspiring people to follow and carry out a vision and clearly stating it. For instance, St. Francis Xavier founded the first Jesuit institution on a 1542 trip to Goa, India. Consider the fortitude required to go to unfamiliar areas without much money or resources. He was courageous and devoted to the "organization's" goal of making a difference. Today, when faced with the obstacles of working in institutions in a more connected and welcoming world, such fortitude is sometimes difficult to come by.

Now a days, it is generally acknowledged that for institutions to develop and carry out plans, there must be a strong shared purpose and culture. St. Ignatius recognized the significance of this for the Society of Jesus. He assisted the Jesuits in coming to terms with who and why they were through the prayers, contemplative activities, and Spiritual Exercises he created, which are still extensively used today.

Even in the 16th century, St. Ignatius had this as his goal. His Constitutions encouraged life with one foot lifted and emphasized that

leaders needed to be inventive, agile, and nimble to accept a changing world and deal with complicated difficulties. Lowney draws on Jesuit tradition and history for his management and leadership philosophies. Self-awareness, ingenuity, love, and heroism, which he defines as four fundamental characteristics or pillars in the Jesuit leadership tradition, are further explained as follows:

Those living the Jesuit leadership way champion four values: understanding their strengths, weaknesses, values, and worldview; confidently innovating and adapting to embrace a changing world; engaging others with a positive, loving attitude; and energizing themselves and others by heroic ambitions.

The Jesuits have a long history and have witnessed the difficulties institutions face when a Jesuit leader falters, but we know very little about the reasons behind these events. Considering the increasing number of poor Jesuit leadership attempts, it appears that contextual changes may provide a more compelling explanation for why leaders—Jesuits in particular—fail. The difficulties that today's leaders face have the power to rekindle their spirituality.

The abilities and dispositions of leadership are at the core of the Ignatian paradigm of spiritual training for leaders. The variety of abilities and talents necessary for effective leadership is referred to as the capabilities of leadership. They line up with the skills and qualities required for leadership.

The second component is a set of leadership characteristics that underlie these skills. Attitudes, perspectives, temperaments, inclinations, and preferences are all examples of dispositions. They provide leadership with its ethos, tenor, character, and spirit and collaborate closely with capabilities. Taking risks and being sensitive

to demands, for example, are two traits that facilitate decision-making, which is a leadership competency. Adaptivity is another skill that develops through a willingness to learn from new experiences and listen to others.

St. Ignatius understood that his men would assume leadership responsibilities in their individual tasks and, consequently, hold influential positions. Furthermore, he saw that ego, ambition, and self-interest could corrode these leadership roles, harming the individual as much as the institution. Therefore, he urged individuals to become aware of their strengths and flaws and discern God's ways in their daily lives. St. Ignatius emphasized the need for self-reflection and self-knowledge.

In the end, these aspects can really enrich the Jesuit leadership, keep up the legacy, and help you to adapt to the contextual situations.

Faith-centeredness: Leaders who adopt a faith-centered viewpoint are prepared to accept all costs and consequences, including sacrifice, inconvenience, and suffering. The marks of self-sacrifice—loneliness and isolation, rejection and abandonment, persecution and humiliation, death and martyrdom—have been visible in the bodies and souls of many historical leaders who have changed the world, including St. Ignatius, Martin Luther King, Nelson Mandela, Mahatma Gandhi, and others. For the sake of others, they are able to let go of themselves. They come first and foremost from the sources of a deeply strong personal faith. They also come from their tremendous graciousness and fortitude of heart.

Men and women for and with others: Jesuit leaders are encouraged to be men and women for others, meaning that they should prioritize the needs of others and work towards the greater good. They are expected to serve with humility and selflessness,

placing the needs of their communities and the marginalized above their own interests. It involves extended periods of time of face-to-face engagement in order to foster mutual understanding, maintain standards, and create a sense of community. Accompaniment entails establishing an active and supportive presence with one another rather than passive. It is a way for leadership to go with people as they pursue their shared purpose and mission.

Partners and companions: The term "collaborative" refers to the coordination and cooperation of material and the development of a common understanding, relationships, and trust. Leadership becomes a collaborative and not a solitary, self-centred project. From this flow, a culture of cooperation and accountability, transparency and vulnerability, a model of teamwork and complementarity, and a pervading spirit of caring and service define the kind of authority, and leadership Ignatius envisioned and practised as Superior General.

Humility: For his men to derail from genuine, authentic leadership, St. Ignatius exemplified the kind of humility that fosters trust. He was assigned duties during a period when a rigid hierarchy was in place. A leader's humility is the essential foundation for the trust implied in contemporary practises of shared governance, delegation, and employee empowerment.

Apostolic Discernment: Discernment is another significant aspect of Jesuit leadership. Leaders are encouraged to make decisions through prayerful reflection, seeking God's guidance and listening to the community's needs. They are expected to be open to the insights and expertise of others, inviting collaborative decision-making processes.

Commitment: A shared sense of purpose, a sense of belonging to a community, and possibilities for professional advancement all contribute to commitment. In order to pursue and carry out a discerning purpose and vocation coming from God, contemporary leaders are expected to develop vision, discernment, and companionship skills. In order to live a life of faith, hope, and love centred on spirituality, they are challenged to acquire interiority, humility, and magnanimity dispositions. Jesuit leaders are also called to champion social justice. They work towards building a more just and equitable society, advocating for the rights of the poor, the marginalized, and the oppressed. They actively engage in efforts to address systemic injustices and promote the common good.

Conclusion

Jesuit education seeks to educate the whole person, forming men and women for a full and active life of citizenry and faith who are of service to those in need and seek social change for the betterment of society. By accompanying teachers and students in their growth and development, valuing their context and lived and affective experiences, helping them develop the skill of reflection, and encouraging them to take action by making choices that affect not only the way they think and act but live their lives. The continuous blending and interaction of experience, reflection, and action is the core of Ignatian pedagogy. It represents a framework for proceeding in Jesuit education, and teachers accompany learners on their journey of becoming human beings and acting as advocates for social change. Jesuit leadership is characterized by a commitment to service, discernment, education, and social justice. It encourages leaders to be grounded in their faith and to act in alignment with Jesuit values while addressing the world's needs.

6

Administrative and Managerial Skills for School Leaders



Fr. Kuruvilla SJ

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A Globalized World

We live in a globalized, digitalised, and fast-changing world. It is undergoing rapid changes in the knowledge landscape. With various dramatic scientific and technological advances, such as the rise of big data, machine learning, and artificial intelligence, many unskilled jobs worldwide may be taken over by machines. We find it difficult to assimilate the rapid changes due to globalization, the growth of the media ecosystem, the development of communication technologies, and artificial intelligence.

Centuries of civilizing efforts have not been able to eradicate religious or ideological-political fundamentalism in India. India will have the highest population of young people in the world over the next decade, and our ability to provide high-quality educational opportunities to them will determine the future of our country. Education must build character, and enable learners to be ethical, rational, compassionate, and caring, while at the same time prepare them for gainful, fulfilling employment. Hence education leaders and teachers will require administrative and managerial skills to form good citizens for the future.

Leader and Manager

The smooth functioning of any school or department, be it public or private, small or large depends on how effectively it is managed. The head of the school is at the same time a leader and a manager. Nothing seems possible without leadership in a school. We often confuse leadership with being a manager. The manager manages, and a leader leads. The two functions overlap and are also required in one person.

Leadership is the art of influencing people so that they willingly strive toward the achievement of group goals. A leader is someone who exercises influence over other people. The leader seeks the greatest good for the greatest numbers and is concerned about doing the right

thing. Leadership, therefore, has the function of leading, namely the process of directing and influencing the task-related activities of an organization.

Vision and Mission

The Principal as a leader must have a vision for his school. Albert Einstein said, “Imagination is more important than knowledge”. Vision is the ability to think about or plan the future with imagination or wisdom. Identify where you want to go before you plan exactly what you must do to get there. Vision means nothing if you do not have a plan to achieve it. Stephen Covey says, “Begin with the end in mind”. The leader must develop a vision of the future. Vision can create possibilities that are inspirational, and unique and offer a new order. A vision is likely to fail if it does not offer a view of the future that is clearly and demonstrably better for the school and its staff and students. Courageous leaders have a double vision. They see the world as it is and as it could be.

A vision statement focuses on tomorrow and what a school wants ultimately to become. It gives direction to the school. It is about what you want to become. It is inspirational. A strong vision statement helps to focus on what matters the most for the school. It invites innovation. Knowing who you are and where you are going, is the foundation of your school's success. The staff and the students must believe that the vision is attainable. It should be perceived as challenging yet doable. Properly articulated, a vision creates enthusiasm, bringing this energy and commitment to the school.

Vision and Education Leader

The education leader must have the ability to formulate and articulate a realistic, credible and attractive vision of a school. If the vision is properly selected and implemented, it will be so

energizing by calling forth the skills, talents, and resources. The head of the school must make the vision clear in terms of the required actions and aims. He/she must express the vision not just verbally but through his/her behavior that reinforces the vision.

Without vision, there is no leader. When there is vision, there is a focus, there are objectives and direction. End and means are in the right relationship. For a Jesuit school, the vision must be broad, global, and follow the Ignatian values. Vision is what everything you do or even hope to be. It is where you hope to be some day. It is what you want them to achieve.

A mission statement focuses on today and what an organization does to achieve it. Mission statement questions: What do you do? Whom do you serve? How do you serve? Both are vital in directing the goals.

Principal as a Leader

Persons who take up leadership and managerial roles in schools are to equip themselves with new knowledge, skills, and expertise without undermining experience and traditional knowledge. He/she will face several challenges. He/she needs to work hard, distrust of status quo and believe that he/she can make the world a better place. He/she must lead the teaching and non-teaching staff into vision and mission building. He must revisit the vision and mission statement at the beginning of each year and convince the group that the goal is worthwhile. Show what can be done to translate the vision and mission into reality.

Warren Bennis “The manager does things right, leader does the right thing.” The school needs persons who fulfill both roles — good managers who at the same time exhibit leadership skills. Management guru Peter Drucker “Leadership skills cannot be taught but can be learned by most of us.”

School leaders must be willing to learn these skills. A leader needs aptitude and attitude. His role is to educate students to be men and women for and with others. Principal as an administrative leader has roles such as teacher, manager, administrator, and disciplinarian. Outstanding principals are good leaders, who have excellent people skills, and impeccable integrity.

We can think of different types of leaders. A transactional Leader will ensure that the staff complies with the rules by instituting a system of rewards and punishments. This style is firmly focused on the supervision of subordinates, keeping the school running smoothly, and improving group performance. Transformational Leaders will provide individualised consideration and intellectual stimulation. They can excite, arouse, and inspire followers to put out extra effort to achieve group goals. They inspire followers to transcend their self-interest for the good of the school and are capable of having extraordinary effects on their followers. They say that together we can achieve more. Their leadership style is by example. They pay attention to the concerns and developmental needs of individual followers. They provide vision and a sense of mission, instill pride, and gain respect and trust. They communicate high expectations and express purposes in simple ways. They challenge followers to be innovative and creative. School leaders are to become transformational leaders to be effective.

Principal as a Manager

Managers get things done through other people. Managers do their work in an organization. They make decisions, allocate resources, and direct the activities of others to attain goals. Normally four functions the managers do. They are planning, organizing, leading, and controlling. Schools are organisations. Managers oversee the activities of others and are responsible for attaining goals in these organisations. Sometimes these people are called administrators. Since organizations exist to achieve goals, someone has to define those goals and how they can be achieved. Management is that someone.

Management Skills

Robert Katz has identified three essential management skills: technical, human, and conceptual. This can be applied to schools as well.

Technical skills encompass the ability to apply specialized knowledge or expertise. When you talk of the skills held by professionals such as civil engineers or surgeons you typically focus on their technical skills. Not all technical skills are learned in schools or formal training programs. Today more than ever technology is used to enhance learning. Technology will certainly impact education in multiple ways, only some of which can be foreseen at present. New technologies involving artificial intelligence, machine learning, block chains, smart boards, handheld computing devices, adaptive computer testing for student development, and other forms of educational software and hardware will not just change what students learn in the classroom but how they learn, and thus these areas and beyond will require extensive research both on the technological as well as educational fronts. Hence teachers are expected to be familiar with using technology for their teaching.

The National Education Policy 2020 insists that teachers must be trained to teach in schools. Teachers for different stages require some specialized expertise, and many people develop their technical skills on the job. The new teachers must observe the teaching of experienced and reputed teachers to learn skills that they will require to be successful in their teaching profession.

Teachers are asked to spend 50 hours on their professional development. Some of the Education Boards have made it compulsory for teachers to participate in professional development programs. Successful schools put people first. Its teachers are only its advantage. It is far more difficult to emulate teachers made up of highly knowledgeable and motivated people.

Such schools value cultural diversity. They actively seek a diverse teaching faculty based on age, gender, and race. These schools help teachers balance work and personal responsibilities. They invest in teacher training and skill development. Such schools have a dedicated and committed teaching staff. This results in teacher productivity and satisfaction.

Management today is done increasingly through meetings, even video conferencing. There are three types of meetings: informative, consultative, and executive (decision-making) and a combination of these. Hence the education leader must learn how to conduct meetings.

Human skills: People are the greatest assets of any institution. Even if you have a very good infrastructure, unless the people are committed and motivated, the institution will not be able to make any real progress. The ability to work with, understand, and motivate other people, both individually and in groups, describes human skills. Many people are technically proficient but interpersonally incompetent. They might be poor listeners, unable to understand the needs of others, or have difficulty managing conflicts. Since school leaders as managers get things done through others, they must have good human skills to communicate, motivate or delegate.

- i. To be successful, school leaders need to have a pleasing and magnetic personality. A pleasing personality is a combination of a person's attitude, behavior, and expressions.
- ii. Education leaders must bring out the best in others.
- iii. They study other people's needs and respond to their needs. Raising salaries, reducing workload, and talking pleasingly with them may not be the best motivating factors. But the appreciation, treating them with dignity, making them participate in decision-making, etc., may turn out to be better-motivating factors.

- iv. They respect a considerable amount of individuality. However, they insist on certain core beliefs and high standards.
- v. They know that fear of failure can destroy creativity and initiative. Hence, they expect their staff to make mistakes and recognize that it is more efficient to teach people how to learn from their mistakes than to recruit new teachers.
- vi. They know that people are more easily influenced by individualized experiences than by general principles. Hence, they point out living saints and prophets.
- vii. Many complain, “I get feedback only when something goes wrong” Taking time to thank people who help us is a basic courtesy that should apply in all human relationships.
- viii. Goal setting must be done as far as possible by all those who are involved in the running of a school. This will generate better cooperation and commitment on the part of the staff.
- ix. Good education leaders know how to delegate authority to their subordinates. They will highlight the policies. The rest is entrusted to the subordinates.
- x. They must learn to say sorry whenever they make a mistake or have done something wrong. It works wonders when they honestly acknowledge their mistakes or wrong doing.
- xi. Whenever the staff members achieve something remarkable and praiseworthy, they find time to congratulate them.
- xii. All success stories have one common element- passion, passion for what one wants to achieve. There is a big difference between people who just work and people who work passionately. This is the difference between success and failure.

The difficult part of any job is not solving technical problems. It is things like handling people with a diverse range of personality characteristics and learning how to communicate with these people. For instance, motivating people to take ownership of their tasks and complete these tasks on schedule has everything to do with your communication skills and very little to do with your technical expertise. We know that technical skills are necessary but insufficient for succeeding in management. In today's increasingly competitive and demanding work in schools, school leaders cannot succeed with their technical skills alone. They also have to have good people skills.

Education leaders need to develop their people skills if they are going to be effective and successful. Success will go to those schools that maintain their flexibility, and continually improve their quality. The challenge for school leaders is to stimulate teacher creativity and tolerance for change. Today's education leaders need to create an ethically healthy climate for their staff, where they can do their work productively and confront minimal ambiguity regarding what constitutes right and wrong behaviors.

Conceptual Skills: School leaders must have the ability to analyse and diagnose complex situations. These are conceptual skills. Decision, for instance, requires school leaders to spot problems, identify alternatives that can correct them, evaluate those alternatives, and select the best one. Education leaders can be technically and interpersonally competent yet still fail because of an inability to rationally process and interpret information.

Effective Principals are able to accept themselves and others as they are. They are aware of their strengths and weaknesses and are willing to concentrate on strengths rather than weaknesses. They need

to supervise the works of their subordinates meticulously and should be concerned about quantity and quality and must also be considerate towards their subordinates as persons.

Education leaders can have flexible ways of decision-making. Sometimes they may make them by themselves, at other times they consult others and leave the decisions to their subordinates. They know when to make decisions themselves and when to leave the decisions to the group. Consensus decisions are generally the most effective. This may not be possible always. However, all efforts may be made to arrive at a consensus decision. The acceptability of a decision is as important as its soundness. To get the commitment of the staff to the decision, it is necessary to consult the concerned persons. Acceptance of a change is more frequently dependent upon the manner it is introduced than the actual matter of the change itself.

Education leaders will be called upon to manage crises. There may not be time to think of all the possible consequences and consult all the people concerned. All the same, they need to come to some decisions with the available information and act accordingly. Avoid blaming and pointing fingers at others.

Conclusion

Today's education leaders have to be well-equipped to face the challenges that they confront in the field of secondary education. They must have technical knowledge to handle their area of expertise. They must be at ease in applying technology for education purposes. They need to have human skills, consisting of the ability to work with, understand, and motivate people, both individually and in groups. They must know when to make decisions themselves and when to leave decisions to others. They are challenged to face crises. They are called to make decisions based on the available information. There is no doubt that their success as school leaders and educators will depend on their competency in acquiring administrative and managerial skills.

7

Soft Skills for the School Leaders

“If your actions inspire others to dream more, learn more,
do more and become more, you are a leader.”

– President John Quincy Adams, USA



Fr. John Ravi SJ

Fr. John Ravi SJ is currently serving as the Conference Secretary for Secondary Education (CSSE) in South Asia. He is also the National Advisor to JAAI and a member of the International Commission on the Apostolate of Jesuit Education (ICAJE), Rome. He has served as the Principal of CBSE Schools in Delhi and Rajasthan for 18 years. He is an excellent administrator and educationist. He is popularly known for his motivational talks to teachers, students and parents. He conducts regular training programs to the principals and teachers on Leadership, Managerial & Administrative Skills, Ignatian Legacy, IPP, NEP 2020 & NCF 2023, etc. He is the first Jesuit Principal who introduced Self Examen (Atma Manthan) at St. Xavier's School, Nevta, Jaipur and later on in other schools.

Introduction

Once, within the pages of a well-loved book, I stumbled upon a tale that left a lasting impression.

It began on a serene evening, with the protagonist eagerly anticipating a delightful gathering with friends. As the night unfolded, laughter filled the air, accompanied by the gentle glow of stars overhead. However, amidst the merriment, our protagonist found himself swept up in the spirit of camaraderie, perhaps a tad too enthusiastically, indulging in a few more drinks than intended.

As the evening waned, his companions bid their farewells and so did he and made his journey homeward. Fate, it seemed, had other plans, he fell in a thorny bush, face down, meeting the unforgiving earth below, bruised and dishevelled, he managed to regain his footing, silently slipping back into the sanctuary of his home without being noticed by his wife who was in deep slumber by that time.

Upon catching sight of his reflection in the mirror, his heart sank since he had wounded his glorious face here and there. He pulled himself together, got the first-aid box and mended himself. Quickly, he pulled himself into his bed, covered himself up in a cozy blanket and slept.

As dawn broke on the following day, he was jolted awake by unfamiliar sounds echoing through the stillness of a Sunday morning. Rubbing the sleep from his eyes, he was greeted by the imposing figure of his wife, her hands firmly planted on her waist. She did not say much and guided him to the washroom, where the truth awaited him in the reflection of the mirror.

With a mixture of disbelief and chagrin, he beheld the unexpected sight before him.

Instead of having given first-aid to his face which was still in tatters, he had mended the mirror with antiseptic and band-aids!

That's a bitter revelation, a profound truth. Just as he had attended to the superficial wounds while neglecting the deeper ones within, so too do we often prioritize the external over the internal. This allegory extends beyond personal anecdotes, resonating deeply within the fabric of organizational dynamics and educational systems in place...

In the corporate realm or any working system for that matter, the allure of hard skills often eclipses the value of soft skills, akin to the story of the pied piper.

For just as the rats were lured by the piper's tune, so too are we enticed by the allure of outward appearances. Yet, amidst the cacophony of competing priorities, it is those who possess the discernment to discern between substance and spectacle who will ultimately know and prevail. A person with real skills will know — when to, where to, how to and why to.

In the complex scenario of education, loaded and looming with the buzz word SKILLS that one learns implicitly and explicitly, the role of school leaders extends far beyond administrative tasks and academic oversight. Effective leadership in schools requires a nuanced blend of technical expertise and soft skills. While technical skills are essential, it is the soft skills that often define the success and impact of school leaders. Soft skills encompass a range of interpersonal and behavioral competencies that enable leaders to communicate effectively, inspire others, and navigate challenging situations with empathy and tact.

Picture a workplace where a firm handshake speaks volumes about integrity, where active listening transforms conflict into understanding, and where emotional intelligence lights the path to effective leadership. This is the realm of soft skills, where success is not merely about what we know but how we relate, communicate, and empathize with others.

The Importance of Soft Skills

School leaders play a special role in influencing and shaping the education environment of their institutions. Cultivating a positive and supportive environment for students, teachers, and members of the staff is equally vital as it is ensuring academic excellence and a strong curriculum. This is why soft skills are so significant that they enable the school leaders to foster a culture of empathy, respect, discipline and collaboration.

Soft skills are particularly critical for school leaders due to the following reasons:

1. **Relationship Building:** School leaders must build and nurture relationships with students, staff, parents, and the wider community. Strong interpersonal skills are vital for fostering trust, resolving conflicts, and creating a supportive environment.
2. **Communication:** Effective communication is at the core of successful leadership. School leaders need to convey their vision clearly, listen actively, and provide constructive feedback. They must be adept at tailoring their communication style to different audiences and situations.
3. **Emotional Intelligence:** Understanding and managing emotions—both one's own and those of others—is crucial in educational leadership. Leaders with high emotional intelligence can empathize with others, handle stress, and inspire motivation and resilience.
4. **Conflict Resolution:** Schools are dynamic environments where conflicts can arise frequently. Leaders need strong conflict resolution skills to address disputes respectfully and find mutually agreeable solutions.

5. **Decision Making:** Soft skills play a pivotal role in decision-making processes. Leaders must weigh diverse perspectives, consider the implications of their choices, and communicate decisions transparently.

Essential Components of Soft Skills

In general, we speak of four important components of soft skills:

- **Organizational Skills :** Organizational skills serve as the backbone of effective management and administration. School leaders must possess the ability to arrange complex systems, manage resources efficiently, and ensure smooth operations within the educational institution. From strategic planning to scheduling and logistical coordination, organizational skills enable leaders to create environments conducive to teaching, learning, and overall school success. By mastering the art of organization, school leaders can streamline processes, optimize resources, and foster a culture of productivity and excellence within their schools.
- **Leadership Skills :** In school leadership, effective leadership skills are not only important but also essential to perfect the result of the recipe of teamwork and collaboration. Leaders must demonstrate qualities such as empathy, communication, collaboration, and vision to create a positive learning environment and foster growth. By prioritizing relationships, empowering others, and leading by example, school leaders can cultivate a culture of trust, innovation, and excellence that benefits the entire school community.
- **Communication Skills :** One of the most essential soft skills for school leaders is effective communication. In a bustling school environment, clear and empathetic communication is the beacon

that guides interactions among students, teachers, parents, and administrators. A skilled school leader understands the power of words, using them to inspire, motivate, and foster a sense of belonging. Imagine a leader who not only announces school policies but also takes the time to explain the reasoning behind them, listening to feedback with an open heart. This simple act of communication creates a culture of transparency and trust, where stakeholders feel valued and heard.

- **Problem-Solving Skills :** If you can untangle a tangle without breaking the threads, you are skilled in solving problems. The given line should also be understood metaphorically in various situations in an organization. Problem-solving skills are essential for addressing challenges and finding effective solutions. Leaders must be able to analyse situations, identify root causes, and collaborate with stakeholders to implement strategies that promote positive outcomes. By fostering creativity, resilience, and a growth mindset, school leaders can navigate obstacles, promote continuous improvement, and create a supportive environment conducive to learning and success.

Key Soft Skills for School Leaders

In today's dynamic and interconnected world, the need for soft skills has never been more pronounced. With the rapid advancement of technology and globalization, individuals must possess strong interpersonal skills such as communication, empathy, and adaptability to thrive in diverse and ever-changing contexts. Moreover, in an era where clientele satisfaction and loyalty are paramount, soft skills enable individuals to understand and address such needs effectively. Additionally, in the realm of education, there is a growing recognition of the importance of holistic development, with soft skills being essential for preparing students for the demands of the 21st-century workforce. In essence, soft skills are not just desirable but indispensable.

In order to excel in their role as school leaders, it is important to cultivate and strengthen the following soft skills:

1. **Empathy:** Understanding the needs and feelings of others fosters positive relationships and supports inclusive decision-making.
2. **Active Listening:** By actively listening to concerns and feedback from stakeholders, leaders can demonstrate respect and gather valuable insights.
3. **Adaptability:** The education sector is dynamic, requiring leaders to adapt to changing circumstances and embrace innovation.
4. **Collaboration:** Building collaborative relationships with teachers, staff, and community members enhances collective efficacy and promotes a culture of teamwork.
5. **Conflict Management:** Effective leaders can navigate conflicts constructively, promoting resolution and preserving relationships.
6. **Emotional Regulation:** Managing one's emotions under pressure sets a positive example and promotes a healthy work environment.
7. **Visionary Leadership:** Inspiring and motivating others with a clear vision for the future of the school cultivates engagement and commitment.
8. **Communication Skills:** Articulate communication—both verbal and non-verbal—fosters transparency, clarity, and trust.

Strategies for Developing Soft Skills

Soft skills are vital for successfully running a school. These are the qualities which cannot be learned overnight. It requires conscious and committed efforts to master these skills. Building and refining

these skills is instrumental in growing as a successful leader and communicator which are key to a school leader's role. It is often said that school leaders with strong soft skills can easily transform the learning.

School leaders can cultivate their soft skills through the following ways:

1. Professional Development Programs: Implementing professional development programs specifically designed to focus on soft skill development can be highly beneficial. These programs can include workshops, seminars, and training sessions that target areas such as communication, leadership, emotional intelligence, and teamwork.

2. Mentoring and Coaching: Providing school leaders with mentors or coaches who can offer guidance and support in developing their soft skills can be invaluable. Mentors can help leaders identify areas for improvement, set goals, and provide feedback to aid in skill enhancement.

3. Feedback Mechanisms: Establishing regular feedback mechanisms where school leaders receive constructive feedback from their peers, superiors, and subordinates can help them gain insights into their strengths and areas needing improvement. This feedback loop fosters self-awareness and continuous growth.

4. Emotional Intelligence Training: Offering training sessions on emotional intelligence can help school leaders understand and manage their emotions effectively, navigate social interactions skillfully, and empathize with others. Enhanced emotional intelligence contributes significantly to effective leadership.

5. Reflective Practices: Regularly reflect on interpersonal interactions, challenges faced, and lessons learned to refine leadership approaches.

6. Role-Playing Exercises: Engaging school leaders in role-playing exercises that simulate real-life scenarios can help them practice and refine their soft skills in a safe environment. These exercises can focus on conflict resolution, decision-making, effective communication, and other relevant skills.

7. Collaborative Projects: Encouraging school leaders to participate in collaborative projects with their colleagues or other stakeholders can enhance their teamwork, interpersonal, and leadership skills. Working together towards a common goal promotes cooperation and relationship-building.

By implementing these strategies consistently and providing ongoing support and resources for skill development, schools can cultivate strong soft skills in their leaders, ultimately leading to a more positive educational environment and improved student outcomes.

Conclusion

Effective school leadership goes beyond just managing academic programs and budgets. Soft skills, such as communication, empathy, and emotional intelligence, play a crucial role in creating a positive learning environment and fostering student success. School leaders who possess strong soft skills are better equipped to build relationships with students, teachers, and parents, resolve conflicts, and inspire their teams. Moreover, these skills help school leaders adapt to the ever-changing educational landscape and navigate complex issues. In today's world where students require more personalized attention and schools face increasing competition, having strong soft skills is no longer an option but a necessity for school leaders. Thus, in a world where hard skills often steal the spotlight, the quiet champions lie in the realm of soft skills. These intangible abilities, often overlooked but profoundly impactful, are the true architects of success. Imagine a world where resumes speak not of degrees but of empathy,

where interviews focus not on achievements but on adaptability, and where promotions are earned not solely through technical prowess but through the artistry of being human. This world, the one we inhabit today, must be one where soft skills reign supreme, where they transform the ordinary into the extraordinary, the good into the exceptional.

Building Collaborative Culture in Jesuit Schools



Fr. Norbert Menezes SJ

Fr. Norbert Menezes, SJ., is from Patna Province. With his varied experiences in urban and rural school education, he has carved himself into an innovative educationalist. His workshops across the globe, enable him to address the heart-felt concerns of students, teachers, parents and administrators in a lucid and succinct manner. He has several widely-circulated educational books to his credit in English and Hindi.

Our society has experienced an accelerating pace of change in economy and technology. Its effects on the workplace and family life have posed new challenges on the educational system preparing students for the workforce and society. These global and local challenges cannot be solved by one individual or country alone. It needs global collaborative effort. In this context, we need to empower students with knowledge, skills, attitudes and dispositions towards meeting the demands of the changing workplace and society.

What is Collaboration?

Every individual is endowed with skills, talents, and expertise. In teamwork, members work together towards a common goal. When people collaborate, they share skills, expertise and experiences in an effort to maximise the chances of success. Thus, collaboration is a 21st century trend wherein the society has to think intensely and work together on issues of critical concern. There is a shift of emphasis, from individual efforts to group work, from individualism to community.

Collaboration in a school involves teachers sharing their ideas and skills in order to achieve a common goal. It improves the quality of work and productivity, and gives teachers a sense of purpose. Despite good will among the teachers, often we notice hidden barriers to collaboration such as time constraints, lack of clarity on roles and responsibilities, lack of trust, unwillingness to share one's teaching plans and styles, etc. This affects the school climate, by ignoring the school vision and goals, making it a polarizing centre etc. which ultimately hampers students' development.

Collaboration in Jesuit Institutions

Jesuit educational institutions, with its team of dedicated teachers, have made their mark across the world. Their contribution to Jesuit mission is referred to as collaboration. Fr. Arrupe stated that Jesuits want collaboration not because of their decreasing number,

but rather as a result of a “profound conviction that lay people have an invaluable contribution to make in our work”. He urged Jesuits to select teachers who could be “responsible collaborators” and by imbibing Ignatian principles they become decision makers in the education work. The GC 35 took up the discourse of collaboration and after deliberation produced a document entitled “Collaboration at the Heart of Mission.” It stressed the centrality of collaboration in every Jesuit apostolic work. Further, GC 36, Document 2, 'Renewed Governance for a Renewed Mission' recognizes the decisive role of our partners in the vitality of Society's mission today and expresses its gratitude to all those who contribute to and play significant roles in Jesuit ministry.

What is Collaborative Culture?

A collaborative culture is an environment where sharing of ideas, skills and efforts is the norm. It flourishes with open communication, mutual respect, and a shared belief that many heads are better than one. Collaboration is understood as a key ingredient for success. It is built into everyday processes rather than just being utilized when it's convenient or when you have a project that requires more than one person to complete. In collaborative culture, teachers exercise creative leadership together and take responsibility for helping all students learn and focus on their holistic growth. The various facets of the school vision and goals are noticeable in the school climate such as, quality of accompaniment of students, effective instructional practices, and active engagement of stakeholders.

How should Jesuit Schools Look Like?

1. Maximizes Students' Potential but Grounded in the Service of Community: Ignatius of Loyola and his companions founded the Society of Jesus in 1540. Ignatius wanted the Jesuits to be ready to take up any service or assignment in any part of the world

which would be for the 'Greater Glory of God'. Even though the first companions of Ignatius were graduates (Master Degree) of the University of Paris, we note that the Jesuits did not foresee themselves as school teachers and excluded it as a possibility for themselves. But by 1548, Ignatius reflected that education had great opportunities to do good by initiating the young simultaneously into a) secular and human knowledge; b) spiritual and moral values; and c) commitment for the common good or civic responsibility (these young boys would become enlightened men, and their good education would be beneficial to many others, with their services reaching far and wide every day). Thus, Jesuit schools need focus on the development of the whole person which maximizes the God given talents within the context of service to the community, for making a better world for all people.

2. Service of Others Rooted in Students' Faith and Human Fulfilment: On 31st July, 1973, Fr. Pedro Arrupe, the then Superior General of the Society of Jesus, spoke in the 10th International Congress of Jesuit Alumni of Europe, "Today our prime educational objective must be to form 'persons for others'. In other words, Fr. Arrupe wanted our education to develop students to be persons for others who understand service and generous dedication to others as part of their faith and their human fulfilment.

3. A Graduating Student Engrained with Four Cs: Twenty years later, in 1993, Fr. Kolvenbach, in his letter commenting on the publication of the document *Ignatian Pedagogy: A Practical Approach*, ratified Fr. Arrupe's formulation and expanded its meaning as follows, "our goal as educators is to form men and women of competence, conscience, compassion, and commitment". Thus, Jesuit education should ensure that intellectual excellence must be in harmony with the holistic excellence.

On 15th August 2013, Fr. Adolfo Nicolas unpacked the meaning of the four Cs and related them to the vision of human excellence: “These four Cs express the 'human excellence' that the Society of Jesus wants youth whom the society has entrusted to us. All the four Cs must be considered together although eachone refers to a specific dimension of our education vision.”

4. Global Orientations of Jesuit Services: On 19th February, 2019, Fr. General Arturo Sosa, Superior General of the Society of Jesus, announced a set of “Universal Apostolic Preferences” (UAPs) to guide and focus Jesuit works. These global orientations were to give a horizon, a point of reference, an inspiration for how to do, and to capture our imagination and unite us in our mission. The four UAPs are:

- a. To show the way to God through the Spiritual Exercises and discernment.
- b. To walk with the poor, the outcasts of the world and those whose dignity has been violated in a mission of reconciliation and justice.
- c. To accompany young people in the creation of a hope-filled future.
- d. To collaborate in taking care of our Common Home.

Fr. General has requested Jesuits and collaborators to address the real-world issues and integrate the UAPs in our current and future ministries. We, who are engaged in the educational ministry, are invited to look at these UAPs and plan our strategies accordingly.

5. Ten Global Identifiers of Jesuit Schools: On 5th November, 2019, Fr. Arturo Sosa SJ, the Superior General released a document, Jesuit Schools: A Living Tradition in the 21st Century — An Ongoing Exercise of Discernment.

This document reflects and discerns the particular challenges and opportunities of our time in our educational work. It seeks to continue the necessary process of renewal, innovation and rethinking that our education requires amidst significant changes we experience in the world today. The 10 identifiers are:

01. Jesuit schools are committed to being Catholic and to offer in-depth faith formation in dialogue with other religions and world views.
02. Jesuit schools are committed to creating a safe and healthy environment for all.
03. Jesuits schools are committed to global citizenship.
04. Jesuit schools are committed to the care for all creation
05. Jesuit schools are committed to justice.
06. Jesuit schools are committed to being accessible to all.
07. Jesuit schools are committed to inter culturality.
08. Jesuit schools are committed to being a global network at the service of the mission.
09. Jesuit schools are committed to human excellence.
10. Jesuit schools are committed to life-long learning.

The above five areas are important facets of Jesuit education. When these become a living culture of our schools, then it makes our schools, Jesuit schools. It is important to note that these dimensions transcend external pomp and show, competition, popular activities and expectations. They are important but not the urgent things to be done in the school. Often school leaders neglect them and only pay a lip service as if it is a one-shot affair. But they focus on something deeper, inner and with lasting effects.

For this to happen, all stakeholders need to work together, in a planned consistent way with shared vision and leadership. All connected with the school need to share ideas, and build on another's ideas, evaluate new ideas in the light of shared goals, thus evolve new synergies. Hence, it is important that the vision and mission of Jesuit education become crystal clear and understood by all of its students, staff, parents and school leaders. By intentional, planned, consistent strategies and along with collaborative efforts, our schools become living witnesses of Jesuit education.

How to Build a Collaborative School Culture?

Collaborative school culture is essential for fostering a supportive environment where students, teachers, administrators, and parents work together towards common goals. Yet, it is important to understand that creating a collaborative culture cannot be achieved by one person alone, but it only takes one person to plant a seed. Here are a few helpful tips for school leaders to create a collaborative culture in their institutions.

1. Start the conversation: If as a school leader you desire to create collaborative school culture, then start the conversation and plant the seed. Conduct formal and informal meetings about collaborative culture at different levels such as supportive staff, teachers, enlightened parents, etc. Most of them will be receptive to hearing your thoughts especially if you are advocating meaningful, positive change.

2. Develop a sense of community: Collaboration is relational. Getting to know your colleagues, understanding their passions, and taking the time to connect on a personal level can help members gain mutual respect. Foster a positive and welcoming atmosphere where all participants feel appreciated and inspired to contribute. Establishing shared values and commitments can unify the group and provide purpose for their collective work.

3. Initiate a shared vision and goals: A shared vision serves as a guide for the change effort and allows diverse stakeholders to see how their work or priorities fit with bringing about this new reality. It helps align team members' actions, motivate them to collaborate, and foster a sense of purpose and direction. Hence, establish a shared understanding of vision and goals which are depicted above as thrusts of Jesuit education and identifiers of Jesuit schools. Align all stakeholders especially teachers and students towards our common vision and goals. The level of ownership stakeholders feel, influences how much they actually invest in collaborative work.

4. Create supportive structures and systems: To build a collaborative school culture, it is essential to have supportive structures and systems in place. Team meetings are an effective way to bring together stakeholders to discuss and address goals and thrusts of Jesuit education. Adopt practices that foster trust and open communication, such as providing opportunities for peer feedback and creating a safe space for sharing ideas and concerns. Norms might include defining roles and responsibilities, using protocols for interpersonal communication, and outlining parameters for time management. By sharing best practices and strategies, teachers can learn from one another and improve their own practice, thus promoting a culture of continuous improvement.

5. Develop decentralized leadership: Decentralized / distributed leadership is shared leadership. It focuses on collective and extended leadership rather than specific leadership roles and responsibilities. It is important that in a collaborative culture, decisions are not made by one individual, but by a team of individuals working together. The school leader empowers teachers to share responsibility for the decision-making process. Distributed leadership means all team members share responsibility for the success of Jesuit legacy of education and the characteristics of a Jesuit school. It encourages

teamwork and ownership, and it helps to create an environment of innovation and creativity, as team members can explore new ideas and take risks. It ensures that everyone in the organization is held accountable for their actions and results.

6. Use discussion and dialogue: In discussion, individuals state their opinions for the purpose of building consensus or making decisions. Dialogue invites multiple perspectives, questions assumptions and the status quo, and entertains new ways of knowing and being. Dialogue encourages deep listening, a willingness to share your own point of view, and search for solutions that are good for all.

7. Collaborative problem-solving: Some problem-solving tasks are too complex for an individual to work through alone or the solution will be improved from the joint capacities of a team. More specifically, collaborative problem solving requires that people share their resources and their strategies in order to reach a common goal via some sort of communication process. Provide teachers with opportunities to share what they are struggling with or potential to take next steps for learning. Encourage a problem-solving mindset where challenges are viewed as opportunities for growth and improvement. Collaboratively teachers identify issues, brainstorm solutions, and work together to implement effective strategies.

8. Evaluate the effectiveness of collaborative practices: Sustaining a collaborative school culture requires ongoing evaluation of practices. Some evaluation focus on six major factors: (1) unity of purpose, (2) collaborative leadership, (3) professional development, (4) teacher collaboration, (5) collegial support and (6) learning partnership. You can use a variety of methods to evaluate practices, such as surveys, focus groups, and classroom observations. These techniques help to analyse and assess the impact of collaborative practices and identify areas that need improvement.

9. Parent and community engagement: Genuine parent engagement exists when there is a meaningful relationship between parents and teachers with the shared goal of maximising learning outcomes for students. Research on community and family involvement with schools has consistently shown that such involvement adds to the quality of the schools involved and makes a difference in children's academic achievement. Looking at the school context, nurture parental involvement in the educational process to make education a shared responsibility.

10. Celebrate collaborative successes: Celebrating collaborative successes is a crucial strategy for sustaining progress. Recognize and celebrate achievements, both big and small, within the school community. Acknowledge the contributions of teachers, students, and parents to create a positive and supportive atmosphere. Celebrating success also motivates stakeholders to remain committed to the ongoing process.

Conclusion

The task of making the vision of Jesuit education alive and pass on the culture of our school is a noble mission. It is slow, and it needs active collaboration of all stakeholders. When collaboration is encouraged, an open forum is created where members can exchange ideas, strategies, and acquire knowledge. Establishing trust within a team is integral to a team's success. By executing these strategies, schools can create a collaborative culture that implements the thrusts of Jesuit education, fosters innovation, supports student achievement and accompaniment, and cultivates a sense of belonging among all stakeholders.

9

Ignatian Pedagogical Paradigm : Pedagogy of Transformation and Excellence



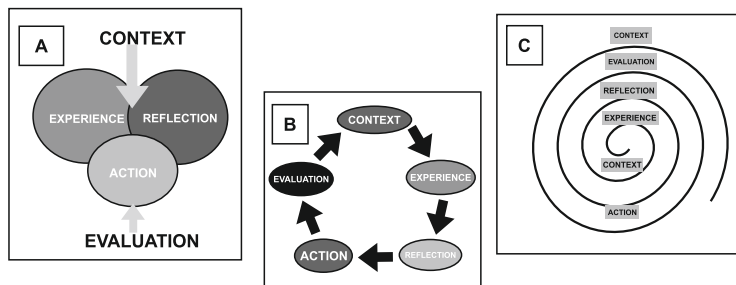
Prof. Dr. Vini Sebastian

Prof. Dr. Vini Sebastian is a teacher educator in St. Xavier's Institute of Education (Autonomous), Churchgate, Mumbai. She has been serving the institution for 28 years now. She practices the IPP and has been giving workshops in IPP. Recently she has developed a course on IPP along with her colleagues. She has presented several papers in national and international conferences and published papers in educational journals. She has also developed an online course under the OE4BW project of the UNESCO. She has published a book on the area of parental involvement as the outcome of her minor research. Her doctoral research was on academic freedom, accountability and professionalism of teachers in general and professional education. She believes in total commitment to the Jesuit vision and values.

Jesuit Education is modelled on wholistic development of students. Jesuit institutions are not geared to making students climb the ladder of achievement in terms of percentage of marks in the exams. Ignatius believes that education must be aimed at the overall development of students. There are four aspects of Ignatius' life which make him equate with our lives, those are as follows: Ignatius was a product of culture, he went through difficulties in developing his spiritual life, he had number of difficulties in his own life and he was gifted with God's gift so that he could lead people to God. Ignatius wrote the Spiritual Exercises, which helps a person to connect with God. These Spiritual Exercises, comprising of contemplations, meditations and prayers were then translated to the Ignatian Pedagogical Paradigm which could be used by teachers in imparting instruction. The outcomes of the Ignatian Pedagogical Paradigm were encapsulated in the document of 'Characteristics of Jesuit Education', where the characteristics of students of Jesuit Institutions are described. This document also enables us to understand what should be the role of a teacher. The Jesuit educational system was born in 1599 with the Ratio at que Institutione Studiorum Societatis Jesu, or Plan of Studies of the Society of Jesus which was the first document on pedagogy that was approved by the General of the Society for all educational settlements.

The Ignatian Pedagogical Paradigm is based on the Jesuit Principles of Compassion, Competence, Conscience and Commitment popularly called as the 4 Cs. The 4 Cs of the Jesuit mission, are well integrated in the pedagogy. The Ignatian Pedagogical Paradigm has the following stages : Context, Experience, Reflection, Action and Evaluation. The paradigm is considered as a linear model by many, where the stages follow one after the other. The other models, A, B and C are shown below in Fig. 1.

Fig. 1
Ignatian Pedagogical Paradigm



The circular model in the centre is the most popular model of the Ignatian Pedagogical Paradigm. In the circular model B, moving in the clockwise manner, the Context of the learner is the prerequisite of the teaching learning process, this will be followed by the main part of the teaching learning process the Experience, teachers and pupils engage in deep interaction with the experience, will lead to the Reflection stage, this stage will not be complete until the student has moved to the Action stage, an Evaluation of the content and the evaluation of the personal growth is expected at this stage which then changes the context of the learner. The cycle is repeated again. The model on the extreme left, marked as A, in Fig. 1, shows the constant interplay between the Experience, Reflection and Action which are the core stages in the Ignatian Pedagogical Paradigm. The teacher while providing the Experience also allows simultaneous Reflection and leads the students to the Action stage where the students take a stand on small steps of transformation of self and the environment around them. This model explains that the interaction between Experience, Reflection and Action can only take place in a particular Context, therefore teachers must be aware of the students' Context of learning. The stage of Evaluation in this model establishes the standards of Experience, Reflection and Action which is also dependent on the Context of learning.

In this model the final outcome is the Evaluation of the student and always relates to the Context of learning and the learner. The last model C, is the least used and understood, where the stages widen in diameter, when one cycle of implementation is over. So, the Context is the basic starting point of the model, which moves to the other stages, Experience, Reflection, Action and Evaluation. As the teacher provides the Experience to the child, the child gains deeper insight into the Experience and therefore when the child reflects on the Experience, he/she has grown intellectually and the child will be able to form higher order connections and use the higher order thinking skills. Reflection according to the Bloom's Cognitive Taxonomy includes higher order thinking: Analysis, Evaluation and Creating. Reflective thinking is also the Scientific method of thinking. According to the Maslow's theory of Hierarchy of Needs, Reflection pulls a person towards higher levels of Self Esteem, Self-Actualization and Self Transcendence. When we study the different levels of Kohlberg's Stages of Moral Development, the stages of development at different levels are based on children's belief systems at different ages. The child goes through a number of dilemmas in the growing stage and an effective Reflective practice can help the child make the correct decision. The model C displays the growth in the child's thinking and experience. If the child has received the Experience, which is internalized appropriately and followed by Reflection, Action, and sound Evaluation then it will establish the child's growth in the understanding of the content and own self, this is when the circles would become wider. The Context of the child changes, now the child is ready for a higher-level Experience, a deeper Reflection and a more accountable Action. It is upto the teacher to select the model of the Ignatian Pedagogical Paradigm depending upon the stage, in which the teacher is teaching. Normally, in the lower classes, it is difficult to make the child reflect and make them take a stand, as these abilities of

analyzing, synthesizing, decision making may not be clearly developed in the child.

The implementation of the paradigm lies in understanding the stages in a correct manner. The National survey that was conducted on the 'Awareness and Implementation of the Ignatian Pedagogical Paradigm: A Teaching Methodology in Jesuit Institutions' by the author has revealed that teachers in the country, have claimed that the knowledge of Ignatian Pedagogical Paradigm is not enough, teachers do need help in the implementation of the paradigm by conducting refresher courses and hand holding by other institutions who implement it regularly. The paradigm has to be integrated with the regular curriculum according to the teachers and most teachers were unaware of how this could be done. Only 80% of the teachers felt the IPP in the institutional culture. Some teachers have also stated that IPP is used as an academic tool and not as a life changing tool. There is a general inertia among the teachers in accepting the IPP. There was a perception of non-acceptance by non-Christian teachers in the institution. There is a tendency among teachers to neglect the IPP as it does not suit the teaching of their subject. The race for completing the portion, pressure from school authorities for good results and parental attitude towards teachers and the growing influence of social media have pushed the IPP out of our institutions or led to the minimal use of IPP. There is also a concern that IPP does not cater to Science and Mathematics subjects. Some of the libraries are not equipped with books on IPP and its practice, so the new teachers who joined and are not oriented to IPP are not well integrated into the practice. This movement towards the IPP and its use must be coupled with collaborations with the Jesuit institutions in the country. IPP webinars and seminars must be organized and teachers must share their experiences on the use and impact of IPP.

Teachers have suggested a study on the life of their alumni to understand the impact of IPP on them. Teachers have also recommended more action research in the use of IPP. The author conducted a small survey in some Jesuit schools in Mumbai and it was found that the awareness and implementation of IPP requires more attention.

IPP as a unique paradigm: The Universal Design for Learning 3.0 propagates that learning experiences must be designed for each and every student in the class. It is a design which caters to all students irrespective of their learning styles, learning disabilities, and other variables like ethnicity, culture, religion, race, gender etc. The Universal Design for Learning 3.0 specifies the infrastructural needs as well as the teaching and learning requirements which suits all.

The Ignatian Pedagogical Paradigm is also a universal design for learning, catering to all students and all situations. The paradigm is unique as it affects the teacher as well as the students. The transformative nature of the paradigm is the unique selling point of the Ignatian Pedagogical Paradigm. The mere use of the paradigm in the classroom in its true format will lead to positive changes in the teacher, student and the entire institution.

Educational institutions are charged with a great responsibility of building people for the society. If we analyze the workforce in these institutions, we have the management, head, faculty members, the support staff and the external stakeholders. The effect of the use of the paradigm affects all the people in the institution. Thus, the IPP is a unique paradigm of teaching learning. There is no paradigm that is used today that will affect the entire institution and all processes within the institution. Most paradigm of teaching learning are limited to the classroom and the understanding of the students in that particular context.

The IPP can be used across all contexts, that is in all parts of the world, all subjects, all types of students and it will work positively for transformation. The paradigm is simple to understand, so when the syntax of the paradigm is explained to any lay person there is immediate affirmation of the understanding of the paradigm, but a deeper reflection of the stages of the paradigm and its implication for teaching learning will lead to the desired results. It is like knowing the recipe of a particular dish, the creator can make the dish, but multiple practice and reflection and feedback on the product, will lead to a more presentable and tasty preparation. The IPP although simple in its steps, is complicated in the way the teacher could perceive the steps and integrate it in the lesson.

My experience of IPP, is personal and varied. The workshops conducted for teachers, made me realize that all teachers do not accept the IPP, as they find it difficult to do so. It is time consuming and too far-fetched. The overall change in the person is a challenge for teachers. The large numbers in the classroom with a drastic change in students' attitude towards learning makes the implementation very difficult.



Stages of the Ignatian Pedagogical Paradigm: The context of learning is the most important stage in which delves all other stages of learning. A thorough understanding of the context will help in understanding the content. The difference in the pupil's understanding of the content is in the understanding of the context of learning. It is the duty of the teacher to provide a deeper experience to the student. For this, the teacher must have an idea of the learner's context. The learner's context consists of two major areas: the intangible context and the tangible/visible context. The tangible context is what the teachers can see, their physical structure and all other factors that can be seen and verified for eg: the knowledge, skills, previous qualification of students.


There can be a written record for the visible context of the student. There are standardized records that can be maintained for visible context of the student. The main challenge is the invisible context which consists of the attitudes, values they uphold, mental health of students, emotional intelligence, perceptions of different events and situations etc. The implementation of IPP can be possible if and only if the teachers can understand the intangible context of the learners. The 'cura personalis' is an important ingredient of IPP. While teaching an affective connect along with the cognitive is necessary. The teacher must engage in multiple learning experiences while teaching the lesson. The criteria of stimulus variation with multiple learning contexts, multicultural experience, correlating subjects with other subjects are necessary at all levels of education. Teachers of higher education usually tackle the content intensely by verbal transaction, exposing the important points of the content. The assumption is that students in higher education are able to think in the abstract and do things with verbal transaction. Context as the first stage of IPP is like the air around us which is required for breathing and our survival. Teachers must be aware of the teaching learning context for effective teaching. Teachers who teach without awareness of the context will not be able to lead students to a deeper experience, such students will not be able to reflect and act and will not fare well in the evaluation.


Teachers have to deal with different kinds of students in their classrooms. IPP focuses on individual attention of students. This is a huge challenge for all teachers. There are number of ways in which the teachers could understand the context of the learners. Learner profile is a formal way in which most schools collect data about their students, a parent meeting and observation of students, considering peers as the best judges of what the learner is, as their interests and anxieties are mostly shared with the peers.


Structure of the Paradigm for teachers

Table 1: Stages of IPP

Stage of IPP Explained according to the Spiritual Exercises	Objective of the teacher	Outcome for the learner
<div>  <p>Context</p> <ul style="list-style-type: none"> Do not start learning in vacuum Understand the world of the student Praise, reverence and service marks the relationship of the teacher and student </div>	<p>To know the students' background knowledge, learning styles, learning difficulties, past achievements, classroom infrastructure and learning resources available, teacher's own disposition, intellectual and emotional state.</p>	<p>Learner is prepared to learn, there is mental readiness for the learning experiences to follow.</p>
<p>Experience : Consists of cognitive as well as Psychomotor (in case of skill) plus affective component.</p> <div>  <ul style="list-style-type: none"> Experience for St. Ignatius is to "Taste something internally" Experience must involve the whole person - Heart, Mind and Spirit Experience must involve the students' imagination as well as feelings </div>	<p>Discourses, Activities, Simplified content explanation which are direct as indirect experiences are provided. The teacher continuously becomes aware of each child and develops a bond with them while transacting the content. The effort is to see that activities are planned for stimulus variation and the children are involved and are partners in understanding and applying the new knowledge.</p>	<p>The learner becomes confident and knowledgeable with reference to the content as well as widens the perspectives and world view. The learner gains skills to apply the knowledge and feels a sense of satisfaction. The learner becomes a partner in learning and develops a bond with the teacher as well as the subject.</p>

Stage of IPP Explained according to the Spiritual Exercises	Objective of the teacher	Outcome for the learner
	<p>Teachers must also ask instances where the child can share their own experiences, this brings in the affective component, and enriches the experiences that the child participates in.</p>	<p>The Experience brings the learner in touch with the various problems that he/she is facing within and outside and discovers ways to solve the problems.</p>
<p>Reflection</p> <p style="text-align: center;">Reflective Thinking</p>  <ul style="list-style-type: none"> • Reflection helps in differentiating between the right and wrong • Reflection leads to Discernment • Reflection helps in developing the students' conscience • Reflection helps in developing a deeper meaning of the content and appreciating the core of the content • Reflection must lead to action 	<p>The teacher through a plug point (which is the connection between the value and the content) moves smoothly to introduce a value/s to the students to sensitize them socially or personally. For eg: If the teacher is teaching addition then the teacher could ask student about the trees around whether they are getting added day by day or are they decreasing. This would lead to a discussion on the effect of pollution as well as man-made destruction due to man's need for progress. A series of questions could be asked to stimulate the affective side further or the use of technology could be effective at this stage. The teacher could show a short video or a short film clip, a</p>	<p>The learner connects all content to a value, realizing that the ultimate objective of learning is not the examination in school but the self-examination which could reveal certain realities about the self and the environment. The learner attaches a value to the content which leads to inner growth.</p>

Stage of IPP Explained according to the Spiritual Exercises	Objective of the teacher	Outcome for the learner
	scene, a picture, a collage which could connect the content with a value.	
<p>Action</p>  <ul style="list-style-type: none"> • Refers to internal growth based on the experience provided by the teacher • Action involves two stages: <ul style="list-style-type: none"> - Interiorized choices - Externally manifested choices • Impels students to do something consistent and meaningful for the good of other. 	<p>Teacher motivates the students to take a stand after sensitizing them towards an issue. For eg: In the Reflection stage the content was connected to Pollution, the teacher provides data and some more experiences like newspaper articles, voices of social activists, and allows students to understand the gravity of the situation. The Affective side of the student is active at this stage and the student moves into a solution mode. Slowly this mode must be shifted from others to self. What can I do to solve the problem?</p>	<p>The learner will become proactive in finding solutions to problems. All content will be connected to some social issue and learners will find solutions to the situations for self and others. The learner at this stage becomes more other centered. The learner moves his/her self not to think cognitively but to take necessary action to change the situation. So the syllabus that is transacted to the learner has now become a tool for social transformation.</p>
<p>Evaluation</p>	<p>Teacher will evaluate all students to check the attainment of outcomes. The evaluation is mostly geared towards the students' achievement in content. The learner must receive adequate feedback</p>	<p>The learner will be able to understand their own academic level and work on the ways in which the student could improve. The learner will also receive</p>

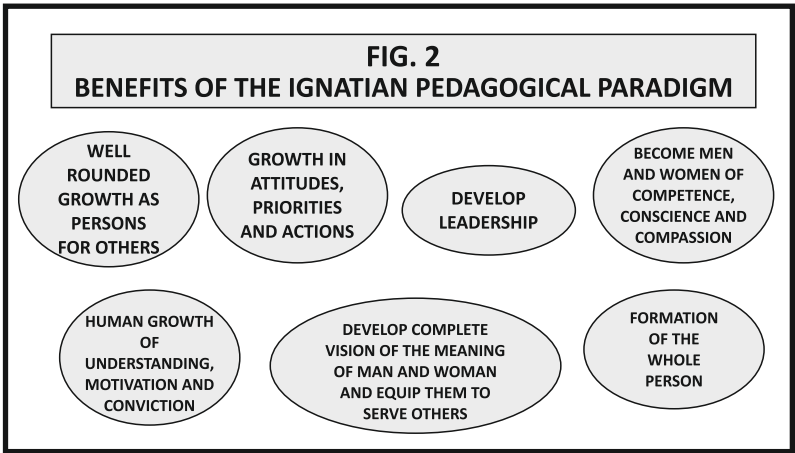
Stage of IPP Explained according to the Spiritual Exercises	Objective of the teacher	Outcome for the learner
 <ul style="list-style-type: none"> • Formation which goes beyond academic mastery • Sound Evaluation leads to the MAGIS • Students' all-round development is the main objective of Evaluation 	<p>to improve the performance. Rubrics could be used for students to understand the way he/she is progressing. The teacher practicing IPP is not only concerned about the achievement in examinations, but also about the personal growth of students. Standardized measurement instruments to measure personal variables must be created according to the context of the learners in a particular institution.</p>	<p>feedback on how they can improve their own personality</p>

Organization of enrichment activities for students: According to NEP 2020 the school must organize enrichment activities to orient the students on various classical languages, vocational activities, cultural activities, quizzes, sports and visits for experiential learning. These enrichment activities could also have the flavor of IPP, when planning and implementation of these programs are concerned.

Stakeholder participation: Teachers, students, parents and non-teaching staff are the stakeholders associated with the educational institution. In order to make them participative and collaborative the Ignatian Pedagogical Paradigm could be used. Programs for their context could be planned, experiences to suit their level of knowledge and skill could be provided by direct and indirect methods of transacting, reflection of the stakeholders on their experiences could be encouraged where they can then take a concrete action on how they

could give back to the school, society or their own selves. This could lead to regular evaluation. All programs could have this format, which will help to maximize their contribution to the institution.

School Environment: The school environment must display the meaning of Ignatian Pedagogical Paradigm. The classroom display and the institutional boards could display the IPP and the Ignatian principles in bold. The stages of IPP could be pictorially displayed on the school boards so that it could influence the teachers and the students in a positive manner. The vision and mission of the institution must be displayed vividly so that a good connection could be made with the IPP implementation. School processes could also be geared towards IPP, so conflict resolution, team work, work organization, planning of important days could all be focused on the IPP. The IPP could also be integrated when implementing the Universal Apostolic Preferences in the institution. The following figure 2 shows the benefits of IPP.



Conclusion:

The Ignatian Pedagogical Paradigm although simple in its design, has a powerful impact on the teacher, student and the educational environment, it asks the question 'How much better you can do?' – MAGIS, and the Jesuit motto 'Ad Majorem Dei

Gloriam'is for the greater glory of God, and creating men and women for others as Fr. Pedro Arrupe, SJ states. However, the implementation of the IPP requires greater collaboration within and among Jesuit institutions. In the world of diversity, we must be able to communicate the paradigm to the non-Jesuit institutions as well. In my experience of spreading the awareness, I have tried it only among our own Jesuit institutions. There are number of theories that back up the IPP and make it stronger pedagogically. Research in the use of the Ignatian Pedagogical Paradigm is much needed to add to the body of knowledge, that already exists. There is a need to experiment more on the IPP in various subjects and success stories of the same must be shared among teachers. The Jesuits associated with the institutions must motivate and promote the IPP among their teachers and students. We have a gift withus the IPP given by the Jesuits, and we need to start using this gift effectively for a better world.

10

Basic Elements of Examination of Consciousness and Way and Steps to Implement it Among Students



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One of the beautiful gifts St Ignatius of Loyola gives in the Spiritual Exercises is the Examination of Consciousness. It is a form of prayerful reflection on our experiences and feelings. In other words, it is another method of prayer. It is a way of analyzing and discovering how God is labouring in our lives.

In the Spiritual Exercises, St Ignatius gives three important questions to be asked: What have I done for God? What am I doing for God? and What ought I to do for God? (Sp. Ex. #53). The Examination of Consciousness could be considered as the summary of these three questions to make oneself more conducive and accountable to God. It is a way of purifying oneself for a greater purpose where one can give oneself completely and totally to God. So that one's life is truly driven by holy desires and not just worldly desires. Because the life of each individual here on earth is considered precious and irreplaceable.

The Examination of Consciousness is a tool to grow spiritually. It could be practiced by people of all ages and cultures. We are proposing below how the Examination of Consciousness could be conducted and how the different Examen steps be implemented in schools and colleges for the benefit of all teachers and students.

Structure of the Paradigm for Teachers

Basically, there are five steps in the Examination of Consciousness. Here one tries to identify, in gratitude, the action of God's grace working in our lives.

The Spiritual Exercises (#43) details how to do the General Examination of Consciousness. In Jesuit circles it is simply known as "Examen." It contains five points:

The first point is to give thanks to God our God for the benefits I have received.

The Second is to ask grace to know my sins and rid myself of them.

The Third is to ask an account of my soul from the hour of rising to the present examen, hour by hour or period by period; first as to thoughts, and then words, then deeds, in the same order as was given for the particular examination.

The fourth is to ask pardon of God our Lord for my faults.

The fifth is to resolve, with his grace, to amend them. Close with a prayer.

Basic Elements of the Examen

1. Giving Thanks (Relish)

As a first step, the Examination of Consciousness begins with the instruction to give thanks to God for all the blessings that one has received during the whole day. If the Particular Examen is done mid-half of the day, the general Examen is done at the end of the day, say before going to bed. The first point of the Examen gives my prayer context of thanksgiving for the gifts I have received from God. It is a way of expressing gratitude for all the surprises God has done in my life. God becomes truly alive to me. Here one looks at God as good and benevolent who always bestows His blessings and graces through various actions and people. The person recognizes the presence of God in various individuals, places and people. Even though it might be easier to recall the challenges, difficulties, failings and hurts as these tend to be active in our memory, the various blessings might be difficult to recall. In fact, painful episodes or difficult experiences might cause a lot of pain and suffering which might be very much alive in the back of our mind.

In a school or college setup, we could think of what are the areas of “gifts” God has been bestowing upon us. Probably, teachers can help the class to do an exercise to recount the blessings that God has showered upon them.

It could be parents, grand parents, siblings, classmates, friends, teachers and Principal. The other gifts could be the good facilities provided in the school, meals and other food items that are made available to the children, playground, dances and music that is taught, garden and birds in the school premises, clean drinking water and other facilities in the school, beautiful weather and good health, etc.

The pupils must understand the worth of these gifts. It is also a way of encouraging students to be positive about available things. Thanking is thinking positively. In fact, St Ignatius was very particular as to how we identify what might be coming from God. If any activity or a thing “increases faith, hope and love,” in other words, anything that is life-giving or life-enhancing, it must be considered good. For example, the lessons that were studied and the capacity to read and understand them itself is a blessing. The thanksgiving could be also for giving memory, understanding and the ability to concentrate in the class. There are other fundamental gifts one could thank God for - life, creation, relationships, school community, etc. - and even on those unpleasant days, one might be able to give thanks to God.

Such a form of thanksgiving will not only help school children to become aware of the habit of stopping and noticing. In the Contemplation on Love at the end of the Spiritual Exercises, it reads, “I ask for an interior knowledge of all the great gifts that I have received, in order that, moved to profound gratitude, I may be able to love and to serve God in all things”(Sp. Ex. #233).

The attitude of gratitude has the power to shift perspective, even to move a person into action. Having recognized how much God has done for them - the teachers and students can recognize the necessity to respond in love and service.

2. Prayer for the light and grace (Request)

St Ignatius of Loyola invites in the second step of Examen “to ask grace to know my sins and rid myself of them.” As educators and students, we need the grace to notice where God is present in our lives each moment and each day. We need the grace not only to look backwards but also look forwards as both these things are contained in the Examen. We cannot get into intense prayer unless we thoroughly immerse in it from the beginning. It is not possible without the assistance of God. It is not certain to concentrate in our classes and study the matter unless we receive assistance from above.

While examining our own lives, if God does not show us what is truly important and matters to us most, we might not be able to understand how God works in our lives. For example, taking care of us in every minute detail. It is not necessarily the loudest and most elegant voices that can proclaim the truth. But the whispers and other unnoticeable aspects might have greater things to say to us. God invites us to look into even so-called “negligible things” or other than our usual concerns to look at parts of our lives that we usually ignore.

School education looks into the all-round development of the individual. It is not just the intellectual or physical development of the person, but also psychological, communitarian, spiritual and emotional development. The growth and development of every sphere of the person is looked into. Therefore, every segment of the human person is cultivated. Asking for grace and light to look into every sphere of our lives will enable us to live a better life.

Asking for light and grace invites both the teacher and student to see what are the areas, where one has not been able to respond to the call as a teacher or a student. It is indeed a grace, where we look into to know ourselves.

3. Examination (Review)

In our school curriculum, the examinations are part of our lives. They are unavoidable in our growing process of teaching and learning. Without the examinations, no results are declared. However, here in the context of our spiritual examination of consciousness, St Ignatius looks into different elements. Here it is “to ask an account of my soul from the hour of rising to the present examen, hour by hour or period by period; first as to thoughts, and then words, then deeds, in the same order as was given for the particular examination.”

We might ask, what are we examining and what are we examining for? Basically, here we are examining our recent past experiences or incidences that occurred in my life. God is found both in good and bad. God does not desert us rather it is we who fail to see His presence in our lives. It is also looking over or reviewing the activities that we have done. It is an exercise similar to reviewing the lesson that we studied sometime ago.

“To ask an account of my soul” invites the person to look into not just what is happening within my soul but what is that triggered such a particular thing within me. It is examining the conscience, totting up transgressions. It examines the soul and the many moments I have lived today. Before God, each moment is very precious. God is active 24/7. He does not take rest from us. Therefore, “examining our soul” enables us to have balance and checks in the activities or anything that we do with intentions, actions and operations (Sp. Ex. #46).

For St. Ignatius, “soul” means every sphere of one's being. It means taking care of every aspect of a person. It includes mind, body, spirit, intellect, desires, emotions, etc. It is the complete picture of the person and the various moments one lived. It is the complete story of the person.

In this third step of Examen, the person opens up before God as an open book. It is being honest with God in whatever thinking or acting the person is involved in. St Ignatius says that there is a “good spirit” and there is a “bad spirit” (Sp. Ex #313-336). The good spirit leads to God and the bad spirit leads the person away from God. In the context of an academic setting, the teachers and students can think about how each one is responding to God in various activities of the day, the classes, behaviour, relationships, learning, teaching, participation in various activities, attentiveness, respect and due diligence towards others, participation in individual and group activities, the dealings with various things that are provided in the school or college, like facilities, games, following the general instructions given by the school or college and suchlike. In other words, it is examining or singling out every activity that one is involved in.

When we review our day prayerfully, we look at what we care for, what seems significant and important, the people and places, classes and activities that we participated and the little things that we were involved in. Every activity or thought process has something to tell us. We look for surprises that God has brought into our life. We look at not-so-nice things that happened or the way we acted which might not be appropriate. Thus, we weave our story with the story of God's love for me.

In examining, opinions, feelings, and moods are very important. We need to name them. Once we know where they come from then we can be certain where they are leading to. Often the bad spirit stories are more numerous than the good spirit stories and are more strident and more familiarly convincing. They are everywhere yet invisible. The evil spirit is enemy of the human nature. The Examen helps us to discern what is right and what is wrong, enabling us to make the right decision. In fact, God can be found in all things and all things in God provided we are on the right path.

4. Sorrow (Repent)

For St Ignatius, sorrow is not self-condemnation or self-pity. The Examination of Consciousness helps to accept sorrow as part of an affirming relationship with God, which, in fact, avoids unhealthy preoccupation with failure. The Examen helps us resist a destructive, negative focus and concentrate on God who touches and straightens us up again.

The fourth step in the Examen is “to ask pardon of God our Lord for my faults.” Only after going through the above three phases of Examen, i.e., thanksgiving, light and grace and examination, now I look into who and what kind of person I am before God. The goal of the Examen is to reconcile with God and receive His healing, thus I can move forward in his mercy and grace. It is more than feeling guilt and shame. It is standing before God, who really, I am. Because of my own negligence or sinfulness, the enemy of human nature, I must have left that longing for God deep within. Now it is the time to get back to that longing for God.

In the context of a school or college setting, I think of how best I behave both inside and outside the class. What has been my response to both classroom and outside-classroom teaching? When I have not been responsible, honest, sincere, truthful, or a happy learner then this is the time to feel sorry. I feel sorrow because I have hurt someone intentionally or unintentionally in my class or school or college. I feel sorrow because I have been rude, negligent, disinterested, slothful, jealous, lethargic, lazy and unrespectable towards others including teachers and classmates. The sense of sorrow enables me to recognize my weaknesses and failures including frustrations, grudges and fears. It makes me imbibe the virtues of humility and mercy. I am not the master of my life or of others but I accept the truth of who I am, in God's love. It enables my dealings with others to be more compassionate and considerate.

To find strength from sorrow for my failures and faults, it is helpful to me to stop and simply notice where I am being in touch with a feeling of sorrow. My soul i.e., body, mind, spirit, and intellect reacts to the sorrow that originates from my failures and faults. Perhaps as a physical gesture I can keep my right hand on my heart and say three times patting my breast, “God, I am sorry.”

In this fourth part of the Examen, I am called to know myself as a forgiven sinner, who rejoices in the graces the creator bestows upon me despite of my unworthiness. I am given once again the opportunity to know my real self, to know God's acceptance and to make a fresh start of my day or time.

5. Hope (Resolve)

The final phase of the Examination of Consciousness is to look for hope. Having reviewed the recent events and moments of my life now it's time to see how God has already moved us, I imagine with increased hope, and see how I might move with God and for God alone in the time to come.

St. Ignatius writes in the fifth step of the Examen “to resolve, with his grace, to amend them. Close with a prayer.” We are not perfect human beings. We are always on the path of progress and getting better. We are on the path of recovery! In the academic setting, this aspect of hope becomes very relevant. The academic curriculum is set with constant tests and results. Being used to this system of evaluation, now even in my spiritual life, I can look at how God has been leading me and how I want to move further in my life.

Having known God in various steps of the Examen, now I know more about God, his love, his plan for me, and how I have been fulfilling it. It is here I begin to look ahead to consider where that plan may lead me next and how God will be enabling me to act with him to fulfil it.

The Examen is not a what-how-why analysis of my successes or failures. It is not to produce a CV, listing all my academic achievements or detailing all my mistakes to see what a wretched person I am. Indeed, Examen is a careful scrutiny of the time that I spent but it is also how best I can spend the time that is available to me for God's glory. I will be looking into how God will be weaving my life. I look at how well God knows me and how he has acted upon me and am better equipped to imagine how God will act and how I can act with him. I build my future with my past experiences. I look with hope to the future that is awaiting me because God is with me giving his graces and blessings to do so.

I conclude this moment of God's presence with a prayer and hope to be evermore confident that God will be with me in the near future. I also imagine what this will look like and how I might respond. We are sharpening our hope and expectation of how God is going to be with us and playing the drama of our lives.

In the school or college setup, the Examen could be done twice a day. The first one just before the lunch and the other towards the end of the last hour of the school.

Promoting a Consistent Culture of Protection



Rev. Dr. SM. John Kennedy SJ

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Introduction

Sexual abuse is a global social problem that reaches into all sectors of humanity; it is present in political parties, schools, sports clubs, extracurricular activities, nightlife settings, families, etc. Therefore, it requires a response and not a denial.

The Church in India has been rendering an admirable service to hundreds of thousands of children through her numerous socio-pastoral and educational services. It is indeed a privilege to accompany these children along their journey of growth; at the same time, it places on us a great responsibility. Because children are delicate, fragile and vulnerable, they need to be protected and given a safe environment where they can bloom to maturity with all their uniqueness and strengths. It is their right.

India has the largest child population in the world. Children are our greatest asset and our most precious treasure. While they are a most valuable asset, they are also the most vulnerable to exploitation and abuse of various kinds. Hence, is the need to be cared for, protected and safeguarded. The care and protection of our children is our responsibility; the responsibility of every adult in the country, not just of the police or the government.

A study undertaken by the Ministry of Women and Child Development in 2007 revealed that 52.22% of children in India had faced one or more forms of sexual abuse. The data from the National Crime Records Bureau also indicates, over the years, a steady increase in sexual offences against children. The United Nations' Sustainable Development Goal, no. 16, calls us to 'end abuse, exploitation, trafficking and all forms of violence against and torture of children by 2030'.

Children Exposed to Various Dangers

Every day countless children around the world are exposed to different kinds of dangers that hamper their growth and development. They suffer immensely as casualties of war and violence; victims of racial, caste and gender discrimination, apartheid, aggression, foreign occupation and annexation; refugees and displaced children; sexually abused and physically exploited children; forced to abandon their homes and their roots; physically and mentally disabled; victims of neglect, cruelty and exploitation.

Among the multiple problems that children face today, child sexual abuse and exploitation is a very serious and urgent one. It is a universal problem affecting millions of children across the world. It is not a new problem, rather it has been existing in human history but taken for granted and therefore unreported in the public domain. The extension of the problem is that children are sold, rented out, and sexually abused by adults. While it is almost impossible to obtain accurate facts and figures, the fact remains that millions of girls and boys worldwide are being used in trafficking, prostitution, pornography and other forms of sexual abuse and exploitation.

World Health Organization (WHO) Report in 1999 stated that one in ten children were sexually abused. Being home to the largest child population in the world and experiencing increasing number of sexual abuses, India has to seriously and necessarily focus on the health, safety and security of children. Therefore, the present scenario urges all the stakeholder to protect children of all ages against sexual abuses and exploitation.

Though children are living symbols of innocence, freedom, joy, hope, curiosity, simplicity, creativity, etc., they are also highly vulnerable social group in our times.

Almost in all society, there is a perception that younger the age, the more physically and psychologically vulnerable they are as well as less able to defend themselves. Therefore, the position of children is so highly vulnerable that they are unable to exercise and enjoy their fundamental rights. It is because they are too small and young in age, not fully grown up in mind and maturity, unable to express themselves, etc., that they are easily exploited and abused intensively and frequently. Nelson Mandela puts it right when he says, 'Safety and security don't just happen. We owe our children, the most vulnerable citizens in our society, a life free of violence and fear'. In this context came POCSO act in India.

POCSO Act

One of the positive actions on the part of the Central Government on this issue has been the passing of the POCSO Act in 2012. It is the first comprehensive law on sexual abuse of children in India. Together with the Juvenile Justice Act (JJ Act), the POCSO Act has created an opportunity for us to ensure greater protection of children.

The purpose of the POCSO Act is to protect children from offences of sexual assault, sexual harassment and pornography, and also to provide a child-friendly system for the trial of these offences. The Act defines a child as any person below eighteen years of age and considers a sexual assault to be 'aggravated' under certain circumstances, such as when the abused child is mentally ill or when the abuse is committed by a person in a position of trust or authority vis-a-vis the child, like family members, the police, teachers, doctors etc.

The Act prescribes stringent punishment, with a maximum term of rigorous imprisonment for life, and fine. In keeping with the best international child protection standards, the Act also provides for reporting of sexual offences mandatory on anyone who has knowledge that a child has been sexually abused; if they fail to do so, they may be punished with six months' imprisonment and/or a fine.

The said Act provides for Special Courts that conduct the trial in-camera and without revealing the identity of the child, in a child-friendly manner. Hence, the child may have a parent or other trusted person present at the time of testifying. Above all, the said Act stipulates that a case of child sexual abuse must be disposed of within one year of reporting of the offence.

The guidelines given in the Act are model guidelines formulated by the Central Government, based on which the State Governments can frame more extensive and specific guidelines as per their specific needs. The responsibility of supporting children who have been sexually abused should be embraced by the whole community and society.

Summary of POCSO Act 2012

Offences covered under the Act: penetrative sexual assault (section 3), aggravated penetrative sexual assault (section 5), sexual assault (section 7), aggravated sexual assault (section 9), sexual harassment of the child (section 11), use of child for pornographic purposes (section 13)

Protection of children from abuse begins with prevention. This can be achieved by dissemination of information, creating awareness among the stakeholders and training them adequately.

Child Sexual Abuse

The child sexual abuse has been defined as any kind of physical or mental violation of a child with sexual intent usually by a person who is in a position of trust or power vis-a-vis the child.

Types of Child Abuse

Keeping the above-mentioned definition, eight sub-types can be distinguished:

1. Child physical abuse: Physical abuse is the inflicting of physical injury upon a child which includes slapping, hitting, punching, piercing, scratching, twisting, caning, shaking, kicking, beating or otherwise harming a child in any way physically, even when the parent or caretaker may not have intended to hurt the child. It may even be the result of over discipling or physical punishment that is inappropriate to the child's age. In fact, any type of corporal punishment is physical abuse. It harms a child physically. It can also harm a child's emotions and thinking.

2. Child emotional abuse: Any type of emotional ill-treatment of a person, so as to cause severe and persistent adverse effect on one's emotional development, would be emotional abuse. A child suffers from emotional abuse when ridiculed, rejected, blamed or compared unfavourably with brother or sister or other children. Acts of emotional abuse also include restriction of movement, patterns of belittling and denigrating, threatening, scaring, discriminating, humiliating, discouraging, ridiculing or other non-physical forms of hostile or rejection treatment. This kind of abuse is harder to notice or recognize but is just as harmful to the child as any other form of abuse. It may involve conveying to children that they are worthless or unloved, inadequate or valued only in so far as they meet the needs of another person. It damages the child's self-esteem, and in extreme cases it can cause developmental problems and speech disorders. This may be expressed verbally or non-verbally or via electronic or written communication or in any other form.

3. Child neglect and negligent treatment: Child neglect and negligent treatment is a form of abuse that occurs when a person responsible for the care of a child is able but fails to provide for the development of the child in all spheres: health, education, emotional development, nutrition, shelter, and safe living conditions. Neglect happens in the context of resources reasonably available to the family or caretakers, yet causes or has a high probability of causing harm to child's health or physical, mental, spiritual, moral or social development. Neglect includes the failure to properly supervise and protect children from harm as much as is feasible. It is an act that is considered to be deliberately done, and not simply because of poverty or lack of resources. Thus, child neglect means chronic or incidental failure to meet the child's basic physical and emotional needs and/or failure to respect the child's basic rights, when such children are put under one's care and protection, thereby resulting in their disturbed health and/or development.

4. Child exploitation: Child exploitation means using a child unfairly for one's advantage or benefits or interests. Commercial or other forms of exploitation of a child refers to the use of the child in work or other activities for the benefit of others. This includes, but is not limited to child labour and child prostitution. When some groom and control a child for a sexual purpose, it is also exploitation. This involves befriending children, gaining their trust, giving them drugs, alcohol or gifts and asking them to perform sexual acts as a favour or in exchange for something else. Grooming children online for the purpose of sexually abusing them is also considered exploitation. This involves adults befriending the child through online chats, social networks, emails, texting, etc. to gain their trust, and stalking their online activities in view of sexual involvement or any personal gain or advantage.

5. Child sexual abuse and sexual assault: Sexual abuse is inappropriate sexual behaviour with a child. It is engaging a child in any sexual activity that s/he does not understand, or cannot give informed consent to, or for which the child is not physically, mentally or emotionally prepared and hence cannot give consent, or that violates the laws or social taboos. It includes fondling a child's genitals, making the child fondle the adult's genitals, intercourse, incest, rape, sodomy, exhibitionism and sexual exploitation. This activity may include, but is not limited to, the inducement or coercion of a child to engage in any unlawful sexual activity; the exploitative use of child in prostitution or other unlawful sexual practices, and the exploitative use of children in pornographic performances and materials.

6. Child sexual misconduct: Sexual misconduct is any sexual act of any kind by a person outside the bond of marriage, with mutual consent or otherwise, such as sexual contact, sexual molestation, sexual abuse, sexual harassment or sexual exploitation of another, whether physical injuries are sustained or not. It includes all kinds of sexual acts both heterosexual and homosexual, or propositions, permitting, encouraging, coaxing or coercing another to participate in any sexual activity, exposing the other to pornographic material or engaging in any act with the other aimed at providing sexual stimulation and satisfaction to one or the other or both parties. Sexual misconduct can also be through contact or non-contact, by verbal or non-verbal sexual suggestions, stimulations and/or satisfaction, including voyeurism, exhibitionism, pornography, fondling and other explicit sexual acts. It also includes any communication with a sexual connotation through sound, words, visuals, pictures, films, gestures, jokes, writings, emails, SMS, WhatsApp messages, telephone and other means of social networks.

7. Child sexual harassment: Sexual harassment is any physical contact and advance of a sexual nature; a demand or request for sexual favours; sexually-coloured remarks, showing pornography; or any other unwelcome physical, verbal or non-verbal conduct of sexual nature, through blandishment or threats or mental and emotional pressure. In the workplace, sexual harassment may take the form of promises or threats regarding continuation, confirmation or promotion in employment in return for sexual favour and creation of a hostile environment when sexual favours are refused and sexual advances repulsed or rejected.

8. Child pornography: It means any kind of representation of a minor, regardless of the means used, involved in explicit sexual activities, whether real or simulated, and any representation of sexual organs of minors for primarily sexual purposes.

The Need to Create a Safe Environment for Children

The Living Tradition (2019) document calls for a commitment to creating a safe and healthy environment for all in our schools (Global Identifier #2).

Safeguarding is not just another task for the school; rather, it is the condition for true learning to happen. We invite our students to consider human excellence that goes beyond academic excellence so that they can become persons of competence, consciousness, compassion and commitment. Without a safe and sound environment, free from any form of abuse, this is just impossible. We need to eradicate any form of abuse today and in the future; achieving less will make our holistic understanding of education just empty words and desires.

We must diligently promote the rights of children and vulnerable adults. The dignity of all, and especially the dignity of the weakest in society, must lead to providing a coherence response to the universal protection of children and the vulnerable.

Fr. Arthro Sosa in 2019 said, “We commit ourselves to help eliminate abuses inside and outside our institutions, seeking to ensure that victims are heard and properly helped, that justice is done, and that harm is healed. This commitment includes the adoption of clear policies for the prevention of abuse, the ongoing formation of those who are committed to mission, and serious efforts to identify the social origins of abuse. In this way, we effectively promote a culture that safeguards all vulnerable persons especially minors”

Protecting children and vulnerable adults is indeed a prophetic call in our age — a preferential option to stand for the voiceless in our society. However, it calls for a personal and institutional conversion. Our commitment, guided by UAP 2, is to contribute to eliminate abuse, and that requires being engaged in safeguarding work that makes a difference. It is necessary and essential to have policies and protocols in place, and to have trained key personnel.

Comprehensive Response to Safeguarding

Clear protocols and policies have to be put in place in our communities, institutions and works, aimed at protecting children and vulnerable adults, welcoming and accompanying victims of abuse, as well as providing ongoing training on these issues. We need to promote a consistent culture of safeguarding and protection. Taking responsibility and implementing prevention and intervention measures should be an integral part of every institution that works with young people or those in need of help.

Prevention through training and further education on protection concepts are the need of the hour. We need to promote an attitude that sees child protection as an integral and integrating part of the institutions own identity and acts accordingly.

Delivering a comprehensive response to safeguarding includes developing living policies, training for all, and protocols for handling complaints and allegations. However, building safe places for children goes beyond mere compliances to basic standards. Fundamentally, it must lead to a transformation culture. Promoting a consistent culture of protection is a gospel journey needing a gospel response. It is a call to examine how people with power relate to the powerless and those on the margins. Fundamentally, this means a change in the quality of relationships among people — how they live and interact with one another.

Frist, appoint a person in charge or coordinator of the system or programme, who will be the reference person within the institution, both for monitoring prevention measures, and for receiving queries in the event of possible cases or complaints. This person must be known in the institution as responsible or coordinator and must be someone with the sensitivity to listen to and welcome delicate and difficult situations such as the ones we are talking about; he/she must be someone who is decisive and proactive in activating the necessary prevention or intervention mechanisms; he/she must be someone who is accessible and should be seen and considered as a close and receptive reference for the people in the institution, as this makes it easier to overcome the complexity of taking the step of dealing with this issue.

There may be a small team working together on this work, depending on the size of the institution. These teams should be very well trained and prepared to know how to detect, act, deal with, etc., everything related to abuse in the institution. In this sense, it is very advisable for the teams to be multidisciplinary, as each one brings a different and complementary perspective, from their own approach and experience. Preventing abuse and accompanying the victims is a justice issue.

Concrete decisions and actions are needed to fulfil the desire to help those who have been hurt, place victims first, and meet their desire that such abuse will never happen again in any Church institution. To create safe places for all requires the implementation of basic standards and the implementation of actions and programs that support the transformation of our human relationships, something which is a long-term project and mission. Action towards safeguarding grounded in scientific evidence of social impact.

Five Steps Keep Children Safe:

1. Install CCTV cameras at all vulnerable areas within the school and to limit the entry of outsiders within its premises.
2. The school should ensure that the non-teaching staff such as bus drivers, peons and other support workers be employed only from authorized agencies and that proper records be maintained.
3. The schools must constitute a separate committee for complaints regarding sexual harassment under POCSO Act.
4. Child protection cells must be established and policies should be drafted to ensure the same within school premises.
5. Sex education and safety checks must be given in the schools.

Policy and Protocol

After awakening and awareness, action is needed. Part of that action includes developing policies and protocols for child protection and the protection of all adults in our Jesuit works. These protocols and policies deal with indicators of protection, involving, among others, having a safeguarding statement of commitment, costomerised documents, safe recruitment procedures, designated safeguarding personnel, regular risk assessments, protocols for reporting and responding, accessible complaints mechanisms, case management support

structures, accompaniment of victims/survivors, and guidance of alleged/perpetrators, among others.

Policies and protocols in educational institutions are relevant to set a framework of protection of children and vulnerable adults, a framework that informs others of the stand of the institution in relation to abuse and the expected behaviours of its members. All policies need to communicate clearly that the care of children and the vulnerable has primacy. Their safety and their protection when in our care are our priorities. This must be communicated through all media platforms and displayed on all school notice boards.

A number of key elements must be in each policy, e.g. when advertising and recruiting new team members, the child protection policy must be clearly communicated. This is central, as protection begins with safe recruitment and follow up formation. In addition, regular risk assessments are crucial to prevention. Regular risk assessments of people, places and events need to take place in all Jesuit works dealing with children and adults; and they are essential in schools and universities. Research is very clear in this regard: where there is violence in human relationships, that being in the form of child sexual abuse, sexual harassment, bullying, abuse of power, etc. academic excellence is not possible. The review of the scientific literature has shown that when a child is victim of abuse, it diminishes her or his academic achievement, as well as it affects his or her mental and physical health.

Child protection policy: A child protection policy is a statement of intent that demonstrates the commitment to safeguarding children from harm and makes clear to all in an institution and who come into contact with it what is required in relation to the protection of children, and that child abuse in any form is unacceptable. It consists of child safe practices that protect children from harm, abuse, neglect and exploitation in any form.

This policy is a broad term to describe philosophies, policies, standards, guidelines and procedures to protect children from both intentional and unintentional harm. It applies particularly to the duty of individuals associated with children in their care. Though the main purpose of the policy is to protect children from all forms of harm and create an enabling environment, it is also a tool to enhance the commitment of the organization to provide a child friendly environment through sensitizing persons associated and enforcing this policy. In view of this, it is expected that all the schools/institutions catering to the educational needs of children must have a child protection policy in order to ensure care and protection of each child attending the school/institution.

Training

Apart from developing and implementing policies and protocols, action has also meant the putting in place basic training and formation for Jesuits and collaborators, so that Jesuit human capital gets the knowledge of what is required in safeguarding, and most importantly, the knowledge of why it is required. Effective implementation of actions addressed to contribute to eliminate abuse requires such training for everyone involved in this global mission of the Ignatian family. The Society of Jesus instructs that all Provinces and Regions develop induction of all personnel, implement training specific to certain roles and responsibilities in Jesuit works, training in leadership and in management of conduct and cases, safeguarding integrated at all stages of Jesuit formation, and allocation of human and financial resources to safeguarding training.

What safeguarding delegates as well as all professionals working with children and adults in Jesuit and Church works urgently need is scientific evidence of social impact, which tell them which practices prevent abuse, eliminate it, and contribute to creating a consistent culture of protection, care, and quality relationships.

Precisely, in this line, to ensure that we know how to prevent cases of abuse and properly define good treatment behaviours, training is needed. The organization should have highly trained staff who are familiar with the institution's system or programme. These people can then, in coordination with the person in charge, organize training for the rest of the staff (workers, collaborators or volunteers and people benefiting from our services in the corresponding mission).

Of course, training has to be designed with the target population in mind. The number of hours and the degree of depth of the training will also be different in each case. The training programmes may come from the institution itself, if it has the means and resources to do so, or they may be requested from nearby entities, specialized in these issues. However, we will always have to provide the specificity or charisma of our institution, as well as the precise characteristics of the programme that we are developing in our case.

It is important to support all this training with good materials: protocols, good practice guides with indications on the most appropriate ways of proceeding to prevent abuses and promote good treatment, complete and comprehensive manuals, action guides, etc., which include all the information necessary to keep up to date with everything needed to prevent or act in these situations. These materials must be 'alive', in the sense that they must be permanently updated and assess the need to expand on new concepts, methodologies, responses to victims, etc., as we learn along the way. Of course, these materials, as well as documentation relating to the relevant legislation to which we are subject, or other documents, such as the institution's code of conduct or code of ethics, must be accessible on our web pages.

After receiving the relevant training, it is good idea to be able to ask the people who have received it to sign a commitment to join the programme or system. Training should not be experienced as a mere

formality to be carried out, but should be aimed at generating a real interest in joining a programme that wants to bring out change.

Awareness-Raising

Awareness is necessary to generate change. It is necessary to raise awareness initially in order to be able to prevent and also to be able to attend to victims adequately, based on what they need at each stage of their process. In order to generate a deep awareness, preparatory to the ground that has to be sown later, it is of great help to 'listen' to the people who have suffered abuse, to know and understand their pain, the consequences on their lives of what they have lived through.

Shared Responsibility

Shared responsibility is the whole school approach, meaning that those schools that achieve to protect children and prevent abuse are those that involve parents, other family members, community members, teachers, students, community services, etc. in their actions for a zero tolerance to violence culture. A lesson derives from this evidence: the prevention and elimination of child sexual abuse must be a community concern in our Jesuit schools. Abuse is not the issue that the safeguarding person in the schools deals with, but a social problem that affects the whole community and requires the whole community to act united both to cultivate quality human relationships that prevent abuse and to respond as up-standers in front of any aggression.

Prevention

Once we have prepared the environment, so that people are more receptive and show a real attitude of welcome and empathy towards these painful situations, we are really able to understand preventive measures. As those in our institutions or works are becoming aware of what this system entails, they need to do something to prevent things like this from happening again. That is why it is necessary and important to have prevention protocols, which must include different steps.

Intervention

Another of the fundamental pillars of the protection and care system must be related to the intervention with each person who suffers, or may be suffering, some kind of abuse. In order to be able to intervene, we must know that there has been a situation of abuse and for this, we must have accessible and visible diverse channels to communicate what happened.

Therefore, the first condition for an adequate intervention is to have an empathetic, open, welcoming attitude, without judging or preconceiving, to have a look full of love, understanding and closeness.

Believing that what are being told is possible, is real, without categorizing or classifying it, but simply accepting it, welcoming it, will be a good starting point for the team in each centre or work, in coordinated manner, to assess the best action according to the situation presented and take the appropriate decisions to begin the process. Diligence in taking action with regard to the person accused and the person who is suffering harm is essential.

It is clear to all of us that, if there is a minor involved, we have the obligation to inform the competent authorities and it will be they who will decide on the measures to be taken. We must know and be up to date with regard to the protocols and legislation at both regional and national levels.

In relation to victims of the past in particular, the needs that are detected are very varied: referral to expert teams for psychological help, support during the legal or canonical process, restorative justice, reparation protocol, and if appropriate and wished for being asked for forgiveness, symbolic acts, etc.

But what is fundamental for any of them is to be listened to, to be believed, to sincerely regret what they have suffered, to values and recognize the step they have taken, for those responsible for the institution to take charge, to take in and accept the pain they carry.

Periodic evaluation and audit are a must. In this sense, another great contribution to learn and advance, are the studies or research on the structural causes or abuse.

Cyber Wisdom for the Future Schools



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Part I - Context Setting

Whatsapp, Google, twitter, Blogspot, Instagram, Windows Live, Friendster, Xiaonei, Youtube, Bebo, Metroflog, Mixi, Hi5, Skyrock, LinkedIn, Tagged, My Space, are a few buzz words that attract the present young generation. For those who were born after nineties, it would be impossible to think of any connection in the world without the Internet. Now, we are living in the internet powered world. To be connected is to be internet connected. The present generation has been absorbed in new technology. The world now is divided into three categories, namely, digital immigrants, digital natives and digital illiterates. Digital immigrants are those who adapt themselves to enter into cyber space. Digital natives are those who assimilate the digital media. Digital illiterates are those who do not have any knowledge of digital life at all. This article deals with the cyber wisdom that the school administrators need to acquire in future in the context of emerging exceptional growth of technology, particularly the Internet, the Internet of Things and Artificial Intelligence.

Singularity is Near

Each time, technological innovation came into force, changes happened. Suppose there was no Gutenberg's revolution, movable printing technology would still be only an aspiration. We would remain in Palaeolithic era. Each technological growth is a revolution that topples down the previous way of life. An innovation is called as an innovation when without which we would not live the same way as before it existed. What we experience now is the exponential, not linear, growth of technological innovations. Futurologist Dr. Ray Kurzweil opines that the current century would experience not one hundred years of progress but twenty thousand years of progress. We would be able to understand it when we look at the history of computer technology. The first electronic computer came in 1940's.

It took three decades for the first personal computer and in another three or four decades, the number of computers in the world became manifold. Major shift happens after each technological change. The biggest shift will occur when we enter into Hybrid Age which is going to be fusion of engineering and life sciences: Bio-mechatronics. At that time, there will be only a thin line to separate virtual reality from physical reality. In his book, *Singularity is Near*, Dr. Kurzweil speaks of singularity that will 'represent the culmination of the merger of our biological thinking and existence with our technology'. Also, he says, 'Post-singularity period will be between human and machine or between physical and virtual reality'.

Exponential Growth of Technology

'Technology is neither positive, nor negative, nor is it neutral' is the Kranzberg's first law of technology. But it influences and is shaped by constructions and interpretations of the society. Because of the continual constructions and interpretations, technology grows from one to other. We can understand how computers became less weight these days. One of the first designed computing machines — Electronic Numerical Integrator and Computer - weighed about thirty tons in 1940s, whereas it is less than a kilo now. Not only the weight, even the inner components underwent unceasing changes. Gordon Moore, a co-founder of Intel stated that overall processing power for computer would double every two years. And we realise now that it is doubling every month. The pace of change is astonishingly accelerating. There is a fear these days among the people involved in technological innovations that in the later part of this century or even before, human beings will not be the most intelligent and capable type of creatures. Computers will outdo them. There is plethora of credible or incredible probabilities of achieving the computer simulations of human neurons. Researches are carried on to realise that level of human-machine-and-machine-human concoctions.

Technology has no limits. Internet technology also possesses capacity for unlimited changes in its course of growth. And so, we speak of generative technology. The creation of the Internet has brought with itself a gamut of advantages that no one could fantasise along with tensions that all of us are grappling with. The Internet, the Internet of Things and now, Artificial Intelligence keep on generating new technologies and thus creating new possibilities combined with new problems.

Growing Learning Platforms

Mobile eats up the precious time of all people. Good or bad, it is a part and parcel of the personal identity of individuals. Parents find it hard to control their wards not to overuse it. Almost all the parents are worried about the so-called mobile addiction of their children. The educational institutions bring new rules to control the overuse of mobile, but mostly in vain. Government's policy seems to be very simple. 'No mobile in the school or college' is the rule which actually aggravates the problem. According to Global System of Mobile Communications Association, there are 1.12 billion cellular mobile connections in India at the start of 2024, which is an increase of 21 million from the previous year. Mobile rules us. Simplistic decisions will not serve the purpose. It is time for all the educators to sit for a round table conference to take stock of what happens among the young generation at the wake of generative technologies. Virtual learning platforms are mushrooming, leading to virtual universities and institutions. Massive Open Online Courses (MOOCs), Coursera, EDx and Udacity offer a myriad of new possibilities for the learners. Learning changes its location from classrooms to anywhere and anytime!

The Changing Horizon of Future Teachers

The idea of teacher will undergo real transformation in the context of new technologies. Suppose we ask a question, 'Who is

a teacher in the next fifty years?',we will assess the last fifty years to project the next fifty years. That sort of calculation will misfire the truth as actually, the world changes every year. The understanding of 'a teacher' this year will change next year as new technologies would fill up the world. What we need to have, is an 'intuitive linear view' of the future. The idea of a teacher will fundamentally change in the future. Technology will try to replace a teacher. While learning will happen anywhere and everywhere, the responsibility on the students will shift from parents and teachers to individuals. While mass schooling happened gloriously in the past,customisation of education will be an expectation of all stakeholders in the future. While the teachers generously decided on the pedagogies of teaching, the students will demand guided pedagogy in the future. They will also demand customisation of education to each individual. The future schools need to emphasise on 'how to learn' in the future than 'what to learn'. The following diagram portrays the changes that have been happening in the field of education during the pre-industrial, Industrial and Technological eras.

Aspect of Education	Pre-Industrial Era	Industrial Revolutionary Era	Technology/Life Long Learning Era
Responsibility	Parents	State	Back to Parents/Individuals
Expectation	Learning a Craft/Trade	Organised learning/ Learning values	Individuals decide what they need
Content	Practical Skills	Social Cohesion/Democratic values/and all Commissions.	Learning ‘HOW TO LEARN’
Pedagogy	Modelling/Observation	Mass schooling/few teachers Many Students/Lectures	Interaction/guided pedagogy
Assessment	Observation	Test	Embedded Assessment
Location	Home	School	Anywhere
Culture	Adult Culture	Peer Culture	Mixed Age Culture

The Changing Vistas of Future Students

In his acclaimed book, 'The Future Shock', Alvin Toffler opines about the students in the past, 'Young people passing through the educational machine emerged into an adult society whose structure of jobs, roles and institutions resembled that of the school itself. The school child did not simply learn facts that he could use later on; he lived, as well as learned, a way of life modeled after the one he would lead in the future'. The structures are changing now. In future, the structures will be collapsed as the future society will break through the industrial revolutions of the past and create a super industrial world in the future. Students of the future will be very much different from the students of the present and the past.

Future is with Next Gen

As the virtual space is expanding, the new generation, also called Generation Next, enlarges its vistas. Don Tapscott, the author of *Grown up Digital* enumerates the eight norms that lead the present generation at the wake of unparalleled growth in the Internet, namely, freedom, customization, scrutiny, integrity, collaboration, entertainment, speed and innovation. Not only in using technology but we witness the enormous amount of freedom that the present day children enjoy in all spheres of life. Right from choosing lunch menu to choosing a career, there is a world of possibilities in front of them. In this world of possibilities, one can either choose to live or choose to die; choose dignity or choose denigration; choose wisdom or choose nonsense. All these norms are fostered by the technological use by the young people. They find new meanings for older terms such as intimacy, sexuality, autonomy and attachments. Digital life is yet another circle of influence and social context for the youth, besides the circles of influence such as families, peers, colleges or schools. The physical and digital worlds occupy or co-form the identity of today's youth.

Many youngsters who are quite dynamically involved in digital activism would like to customise their identity and career; scrutinise their knowledge received from the digital world and know that their personal information displayed in social media would also be scrutinised; remain honest and value honesty and transparency especially in institutions; enter into collaborative learning with others, particularly with friends; choose right path of online entertainments; believe in speedy progress and love innovation.

Part II – Cyber Wisdom

In this changing context of school environment, in 2020, the World Economic Forum identified eight pivotal transformations. It fits the vision of Education 4.0. They are:

1. Global citizenship skills: Include content that focuses on building awareness about the wider world, sustainability and playing an active role in the global community.
2. Innovation and creativity skills: Include content that fosters skills required for innovation, including complex problem-solving, analytical thinking, creativity and systems analysis.
3. Technology skills: Include content that is based on developing digital skills, including programming, digital responsibility and the use of technology.
4. Interpersonal skills: Include content that focuses on interpersonal emotional intelligence, including empathy, cooperation, negotiation, leadership and social awareness.
5. Personalized and self-paced learning: Move from a system where learning is standardized, to one based on the diverse individual needs of each learner, and flexible enough to enable each learner to progress at their own pace.

6. Accessible and inclusive learning: Move from a system where learning is confined to those with access to school buildings to one in which everyone has access to learning and is therefore inclusive.

7. Problem-based and collaborative learning: Move from process-based to project- and problem-based content delivery, requiring peer collaboration and more closely mirroring the future of work.

8. Lifelong and student-driven learning: Move from a system where learning and skilling decrease over one's life span to one where everyone continuously improves on existing skills and acquires new ones based on their industrial needs.

All these eight characteristics will form the future educational campus. Cyber space has brought in such a new learning in education 4.0, through which the capability of the students to the new future will be achieved. All these skills could be brought to three crucial and broad areas, as explained by Alvin Toffler, namely, learning, relating and choosing.

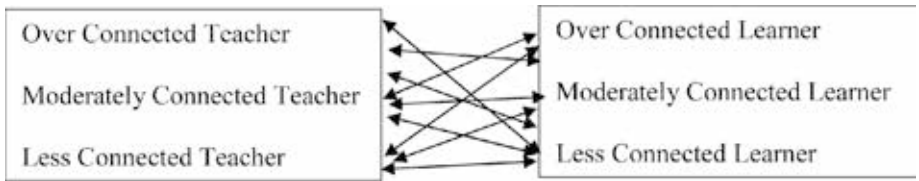
In the context of enormity of information, the students of the future need to learn to classify and re-classify the information available. They must learn how to learn. They need to maturely relate with others. Emotional intelligence and social intelligence are vital needs for the future generation. The growing Industry 5.0 stems from three important pillars: Sustainability of values, Human-centric technology and Resilience. Learning to be a better human being makes all the difference. Choices are many in the new technological society. The future students need to learn to wisely choose from the choices available without compromising the good values. In the era of new technologies, all in the future schools need to acquire 'cyber wisdom'.

Revisiting Wisdom

Wisdom is defined as 'the quality of having experience, knowledge and good judgement; the quality of being wise'. There are two kinds of wisdom according to Aristotle: 'theoretical wisdom' and 'practical wisdom'. The former consists of possessing knowledge of what reality is like, of knowing what is true and what is false. It is not only having scientific knowledge of nature but also knowing the answers to the philosophical and metaphysical questions. It is to know to learn to distinguish what is true and what is false. The latter consists of knowing what ought to be done, of knowing what makes life good. It is to know to learn to differentiate what is good from what is bad. Ethics and social philosophy are part of this practical wisdom. He goes on in his exhortation that the highest excellence a human being could possess is the 'intellectual virtue'. For him, one must learn to live a good life in the right way, at a right time, for the right reason. Transporting these ideas to cyber space would result in learning about cyber wisdom. One who, though not well versed in scientific knowledge of how cyber space works, possesses knowledge about what is good for an individual and what is good for the society while staying in cyber space would be called cyber-wise. Many of our young people have acquired cyber knowledge but still remain cyber(ly) unwise. That is one reason why they either become predators or fall a prey to the luring, wooing and grooming. They indulge in cybercrime and those who are cyber victimised are unaware of the safety measures. The schools need to create an atmosphere of cyber learning in the campus. The role of schools in making the children cyber wise is primarily vital now.

The Emerging Paradigms of Teacher - Student Relationship

In the context of new technologies, the following are the possibilities teacher - student relationship in the future schools :



We need to find answers for the following questions in the future school. Each answer will be the foundation for the new paradigm of teaching-learning process. We can have deliberation on each question.

What happens if an overconnected teacher teaches an over connected student?

What happens if an overconnected teacher teaches a moderately connected student?

What happens if an overconnected teacher teaches a less connected student?

What happens if a moderately connected teacher teaches an over connected student?

What happens if a moderately connected teacher teaches a moderately connected student?

What happens if a moderately connected teacher teaches a less connected student?

What happens if a less connected teacher teaches an over connected student?

What happens if a less connected teacher teaches a moderately connected student?

What happens if a less connected teacher teaches a less connected student?

These paradigms invite all who are related to the future schools to be connected and to be wise in the use of Internet and AI related platforms.

Conclusion

The most affected field in the technological growth is the field of education. Unless all who are connected with the school education are convinced of instilling cyber wisdom in the minds of the students, the future will travel from bad to worse. The Jesuits who have made tremendous contribution to the school education shall take lead in the process of cyber wisdom. The past is neither the present; nor the future.

Let me end this article with a few learning tools that are available in the Internet, which will be very much useful for all in the future schools.

<<https://www.deepl.com/en/write>> It is a tool that helps us perfect our writing.

<<https://www.deepl.com/en/translator>> It is a tool that translate any text to any language.

<<https://www.easyessay.ai/>> It is an AI tool that assists writing an essay; very ideal for academic papers, essays and documents.

<<https://www.genei.io/>> It is an AI powered summarization, paraphrasing and keyword extraction for any group of PDFs or webpages.

<<https://quillbot.com/>> It is another AI powered paraphrasing tool.

<<https://www.writefull.com/>> It provides advanced academic and technical writing software that goes well beyond the tools provided by other grammar checkers.

<<https://openai.com/chatgpt/>> Ask for anything you want. It gives you. Writing, learning, brainstorming and more!

<<https://openai.com/index/dall-e-3/>> It allows us to translate our ideas into exceptionally accurate images.

<<https://speechify.com/>> It is a mobile,chrome extension and desktop app that reads texts aloud using computer-generated text to speech voice.

<<https://quizizz.com/?lng=en>> It is an AI powered tool that has millions of quizzes, lessons and activities that include assessment,instruction and practice. We can easily motivate our students with this tool.

<<https://www.wisdolia.com/>> It is AI powered tool with flashcards that give you personalized feedback as you learn. We can generate cards from lectures, videos and more.

13

Preserving the Constitutional Rights – The Minority Rights



Fr. Ravi Sagar SJ

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Introduction

The Constitution of India not only recognizes the educational and cultural rights of the minorities to establish and administer educational institutions of their choice but also protects and safeguards such institutions by providing constitutional remedies in case of their violation. Hence, understanding minority rights with their deeper nuances is an essential part of capacity building and leadership enhancement. The management, the staff and the faculty members of such educational institutions must have sufficient knowledge of the rights and duties of minority educational institutions. They, being the trustees of such educational institutions, have a bounden duty to protect and safeguard the minority rights enshrined in the Constitution of India. This article, as a resource material for the school administration, will include the background, philosophy, and core of minority rights in India emphasizing the need to protect them.

India is a multicultural country. She is the home to people of many different religions, languages, cultures, and traditions. Yet, unity in diversity is her hallmark. Her constitution recognizes specific status to minority groups because the framers of the constitution realized the need to protect and safeguard the rights of minorities in a democracy where the numerical majority may trample the religious, cultural, and linguistic rights of the minorities. In order to prevent their suppression and extinction and to help them rise above the abyss and give them equal opportunities, Indian Constitution recognizes their rights and protects them.

1.1. Who are Minorities?

The term 'minority' is not defined either in the constitution or in any of the legislations of India. In the ordinary sense, a minority is a group of people less numerous than the general population in terms of ethnicity, religion, and culture.

A special Sub-Committee on the Protection of Minority Rights appointed by the United Nations Human Rights Commission in 1946 defined the 'minority' as those “non-dominant groups in a population which possess a wish to preserve stable ethnic, religious and linguistic traditions or characteristics markedly different from those of the rest of population.” A minority group is commonly understood to be a socially, culturally, ethnically, or racially distinct group that exists within a larger society but holds a subordinate or disadvantaged position to the dominant group. In India, a minority is determined State wise and not by taking the population of the country as a whole.

1.2. Constituent Assembly Discussions

On December 13, 1946, Pandit Jawaharlal Nehru moved 'The Objective Resolution', highlighting the aims and philosophy of the constitution which states that “adequate safeguards shall be provided for minorities”, which was unanimously adopted by the Constituent Assembly on 22 January 1947. It promised adequate safeguards for minorities, backward and tribal areas, and depressed and other backward classes.

The Sub-Committee on Minorities, which was entrusted with the specific task of considering and suggesting the rights and safeguards proposed to be incorporated in the Constitution began its work by discussing the questions related to political, economic, religious, educational, and cultural safeguards for minorities and institutional mechanisms. The rights and safeguards for minorities were discussed and debated first at the sub-committee, subsequently at the Advisory Committee, and finally at the Constituent Assembly.

2. Minority Rights under the Constitution of India

Minorities in India have unique fundamental rights guaranteed by the Constitution. The essence of the Constitution is to ensure equal treatment between the majority and the minority.

The Constitution provides two sets of rights to minorities which can be placed in 'common domain' and 'separate domain'. The rights which fall in the common domain are those which apply to all the citizens of India. The rights which fall in the separate domain are those which apply to the minorities only and these are reserved to protect their identity.

The Constitution uses the word 'minority' or 'minorities' in Articles 29, 30, 350A, and 350 B, but does not define it anywhere. Article 29 has the word “minorities” in its marginal heading but speaks of “any sections of citizens...”. This may be a whole community generally seen as a minority or a group within a majority community. Article 30 speaks specifically of two categories of minorities: religious and linguistic. The remaining two Articles 350A and 350B relate to linguistic minorities only.

2.1. Cultural and Educational Rights (Articles 29 and 30)

Articles 29 and 30 reveal two sets of fundamental rights accorded to the linguistic and religious minorities namely cultural and educational rights. From these, the following rights may be listed:

1. Right to protection of the interests of the minorities
2. Right to have distinct language and culture
3. Right to conserve the language and culture
4. Right to establish and administer educational institutions.
5. Right to adequate compensation for the compulsory acquisition of property

6. Right to Non-Discrimination in Granting Aid

Article 29, especially clause (1), is more generally worded, whereas Article 30 is focused on the right of minorities to (i) establish and (ii) administer educational institutions. Notwithstanding the fact that the right of the minority to establish and administer educational institutions would be protected by Article 19(1)(g), the framers of the Constitution incorporated Article 30 in the Constitution with the obvious intention of instilling confidence among minorities against any legislative or executive encroachment on their right to establish and administer educational institutions. In the absence of such an explicit provision, it might have been possible for the State to control or regulate educational institutions, established by religious or linguistic minorities, by law enacted under clause (6) of Article 19.

2.2. Linguistic Minorities

Article 350-A of the Constitution contains a specific measure of protection of linguistic minorities. Article 350-A directs every state to provide facilities for education at the primary stage in the language of a linguistic minority for the children belonging to such a community.

2.3. Educational Rights of the Minorities

Article 30(1) of the Constitutions of India gives linguistic and religious minorities a fundamental right to establish and administer educational institutions of their choice. These rights are protected by a prohibition against their violation. Therefore, they have a constitutional remedy under Articles 32 and 226 of the Constitution of India.

The expression “establish and administer” used in Article 30(1) was to be read conjunctively that is to say, two requirements must be fulfilled under Article 30(1), namely, that the institution was established by the minority community and its administration is vested in the community.

A minority educational institution continues to be so whether the Government declares it as such or not. When the Government declares an educational institution as a minority institution, it merely recognizes a factual position that the institution was established and is being administered by a minority community. The declaration is merely an open acceptance of the legal character of the institution.

2.4. Right to Establish

Right to establish means bringing into being of an institution and it must be by a minority community. Members of religious or linguistic minorities have the right to establish and administer educational institutions of their choice through a Society or Trust or even by a single member of a minority community. The position in law is the same and the intention in either case must be to found an institution for the benefit of a minority community by a member of that community.

Right to establish includes:

1. Right to recognition and affiliation and
2. Right not to be discriminated in granting aid

2.5. Recognition and Affiliation

Minority educational institutions have a right to recognition by the government provided they fulfil certain conditions laid down in law for recognition. Where an affiliation is asked for, the university or the board of education concerned cannot refuse the same without sufficient reasons or try to impose such conditions as would destroy the autonomous administration of the educational institution. Refusal to grant recognition or affiliation by the statutory authorities without just and sufficient grounds amounts to a violation of the right guaranteed under Article 30(1) of the Constitution.

The right of minorities to established educational institutions of their choice will be without any meaning if affiliation or recognition is denied. The right to affiliation or recognition is not a fundamental right under Article 30(1) and therefore, the State can prescribe reasonable restrictions which are in the interest of the minority institutions as a condition for the affiliation or recognition of the institution.

2.6. Receipt of Aid

Minority Institutions have a right not to be discriminated against in the matter of receiving aid. Mere receipt of state aid does not annihilate the right guaranteed under Article 30(1). A minority institution does not cease to be so; the moment grant-in-aid is received by the institution. Receipt of aid does not alter the nature or character of the minority educational institution receiving aid. Article 30(1) implies that any grant that is given by the State to a minority educational institution cannot have such conditions attached to it which will in any way dilute or abridge the rights of the minorities to establish and administer educational institutions. But the State can lay down reasonable conditions for obtaining grant-in-aid and for its proper utilization.

2.7. Right to Administer

Right to administer includes.

1. To choose its governing body and managing committee
2. To lay down rules and procedures for the selection of staff and students
3. To appoint a head of the institution and other staff members
4. To establish service conditions for its employees
5. To take disciplinary action against its employees

6. To admit the eligible students of their choice
7. To set a reasonable fee structure
8. To use its properties and assets for the benefit of the institution

2.8. Admission Process

Article 30(1) confers the right to administer the educational institutions established for minorities, and the admission process being an important facet of the administration shall lie under the autonomous powers of the College, no matter its affiliation with the University. The preference given to the members of the same minority community cannot be categorized as discrimination under the purview of Article 29(2). However, the State has the power to regulate such preference awarded to members of the community by regulating the intake of students. Such reserved seats cannot surpass 50% of seats in one admission year, and admission to the other communities shall be awarded strictly based on merit. Persons of other communities can be admitted to such institutions. The minority unaided educational institutions can admit and select students of their choice, but the procedure of selection must be fair and transparent.

2.9. Mode of Instruction

A particular State can validly take a policy decision to compulsorily teach its regional language. A regulation imposed by the State upon the religious/ linguistic minorities to teach its regional language is a reasonable one, which is conducive to the needs and larger interest of the State, and it does not in any manner interfere with the right under Article 30(1) of the Constitution. The imposition of the official language of a State as the sole medium of instruction cannot be said to be in the interest of the general public and has no nexus to the public interest. The medium of instruction is entirely the choice of the management of the minority institution. It is a fundamental right of the parent and child to choose the medium of instruction even in primary school.

2.10. Fee Regulation

Every institution is free to devise its fee structure subject to the limitation that there can be no profiteering and no capitation fee, charged directly or indirectly.

2.11. Policy of Reservation

Article 15(5) of the Constitution of India exempts an educational institution covered under Article 30(1) from the policy of reservation in admission. That being so, provisions of the Central Educational Institutions (Reservation in Admission) Act, 2006 cannot be made applicable to an educational institution covered under Article 30(1). Neither can the policy of reservation be enforced by the State, nor can any quota or percentage of admission be carved out to be appropriated by the State in minority education institutions.

2.12. Government Nominees in the Managing Committees

It is the right of management to constitute a managing committee of its own choice. Hence the State has no authority or right to nominate persons to the managing committee. The management of minority institutions must be free of control so that the founders can mould the institution according to their perspective of what best serves their community.

2.13. Appointment of the Head of the Institute

The management is entitled to appoint the person, who according to them is the most suited to head the institution. The appointment need not be based on seniority. The minorities have the right to select the principal or the head of the institution of their choice. It is with reference to the assessment of the candidate's outlook and philosophy with the ability to its objects.

2.14. Right to Education Act and Minority Institution

The Right to Education Act of 2009 requires all schools, including private schools, to reserve 25% of seats for children from disadvantaged groups. However, the Supreme Court of India ruled in 2012 that private minority schools are not required to comply with this section of the RTE Act. The court ruled that this would violate the right of minority groups to establish private schools under the Indian Constitution. In 2014, the Supreme Court extended this exemption to include minority schools that receive state grants also. Minority schools are not required to adhere to Section 12(C) of the RTE Act.

2.15. Regulatory Power of the State

The right of minorities to establish and administer educational institutions of their choice is subject to the regulatory power of the State for maintaining and facilitating the excellence of educational standards. Minority institutions cannot be allowed to fall below the standard of excellence expected of educational institutions, or under the guise of exclusive right of management, to decline to follow the general pattern. The essential ingredients of the management, including admission of students, recruitment of staff, and the quantum of fees to be charged cannot be regulated.

All laws made by the State to regulate the administration of educational institutions, and grant-in-aid, will apply to minority educational institutions also. But if any such laws or regulations interfere with the overall administrative control by the management over the staff, or abridge/dilute in any other manner, the right to establish and administer educational institutions, such law or regulations, to that extent, would be inapplicable to minority institutions. The general laws of the land relating to national interests, national security, social welfare, public order, morality, health, sanitation, taxation, etc. applicable to all, will equally apply to minority educational institutions also.

The State can regulate the service conditions of the employees of minority educational institutions to ensure quality education. Any law intended to regulate service conditions of employees of educational institutions will apply to minority educational institutions also, provided that such law does not interfere with the overall administrative control of the management over the staff. The State can introduce a mechanism for redressal of the grievances of the employees.

In the case of unaided minority institutions, regulatory measures imposed by the state should be minimal. Recruitment of teaching & non-teaching staff, administrative control, and fee structure would be beyond the Government's control. In the case of aided minority institutions, the Government can impose regulations but those should be reasonable restrictions and the government cannot interfere in the day-to-day administration of the aided minority private education institutions.

3. Commissions for Minority Rights

The "Minorities Commission" was set up by the government in January 1978 to protect the rights of minority communities in India. This Commission altered its name to reflect its new status as a statutory organization and was codified by the National Commission for Minorities Act, 1992. On October 23, 1993, the Government issued a notification under Section 2(C) of this Act designating five religious' communities: Muslims, Christians, Sikhs, Buddhists, and parsis as minority groups in the nation.

3.1. National Commission for Minorities (NCM)

The National Commission for Minorities (NCM) in India was established in 1992 to safeguard and protect the interests of minorities as outlined in the Constitution of India and laws enacted by Parliament and State Legislatures. The NCM's functions include: Evaluating the progress of minority development, Monitoring the Constitution

and laws that protect minorities, Making recommendations for minority protection, Investigating complaints about minority rights and safeguards, Conducting studies on discrimination against minorities, Advising the Central Government or any State Government on any question relating to the education of minorities, Enquiring into complaints regarding deprivation or violation of rights of minorities to establish and administer educational institutions of their choice.

3.2. National Commission for Minority Educational Institutions (NCMEI)

The National Commission for Minority Educational Institutions Act, 2004 was enacted to constitute a Commission charged with the responsibilities of advising the Central Government or any State Government on any matter relating to the education of minorities that may be referred to it, looking into specific complaints regarding deprivation or violation of rights of minorities to establish and administer educational institutions of their choice, deciding on any dispute relating to affiliation to a University and reporting its findings to the Central Government for implementation.

Conclusion

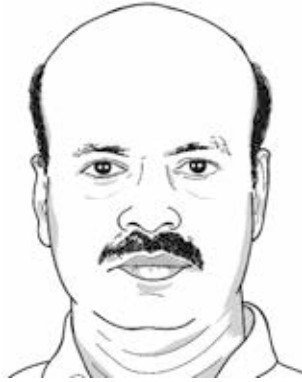
As evident in the above discussion, the Constitution of India has enunciated special provisions for all minorities in the country to protect and safeguard their rights and equal status of opportunity. The same issue has been interpreted by the 11-judge bench of the Supreme Court in *T.M.A. Pai Foundation vs. The State of Karnataka* (AIR 2003 SC 355). As a consequence of the effect, the country has also witnessed the changing position of the minority status with each passing year starting from the Objective Resolution which led to the formation of specific Articles for minorities in the Constitution, and eventually progressed to the setting up of the Minorities Commission in 1978.

On realizing a proper need for legislation, the Minorities Act 1992 was legislated and subsequently established the National Commission for Minority Educational Institutions, in 2004.

On a brighter note, since the inception of the Commission for Minority Educational Institutions, many marginalized communities have had access to education and the literacy rate of the country has shown significant growth both in figures and in the elevation of social status and improvement in the country's legislative function.

What makes minorities distinct from the majority is their culture, language, religion, etc. Ensuring minority rights is integral to India's identity as a pluralistic democratic society. Therefore, adhering to the constitution's provision for minority protection is not merely a legal duty or obligation but rather a moral spur. Subsequently, the state machinery should be proactive in securing and addressing various issues raised by the minority from their respective jurisdiction. They need to ensure that minorities enjoy the fundamental right to equality both in written legislation and in society at large. In this direction the staff, faculty members and the management of minority educational institutions have a bounden duty to protect, promote and safeguard the minority rights enshrined in the Part III of the Constitution of India.

Promoting Constitutional and Child Rights Among Children in Schools



Rev. Dr. A. Cyril SJ

Rev. Dr. A. Cyril SJ holds a PhD on “National Human Rights Commission of India and Child Rights in Tamil Nadu – its Practices and Effects”. He is a Human Rights Educationist and an advocate, and has been a resource person for human rights education programmes for teachers and children since 1998. He has co-authored Human Rights Education textbooks and Protection of Children from Sexual Offences – Directions and Guidelines for Schools. He has edited a book on Child Dignity in the Digital World, authored value education and motivation books for school children, and has been writing articles in THE NEW LEADER on topics related to human rights, human rights education, child rights and civil society. He has initiated a Human Fraternity Forum for Children and Children Assembly in Village Panchyats in TamilNadu.

“Constitution is not a mere lawyers' document, it is a vehicle of Life, and its spirit is always the spirit of Age.”
- B.R. Ambedkar.

The last decade of governance, from 2014 to 2024, has seen Indian democracy erode, leaving it a mere shell of its former self. The Indian Parliament has unfortunately seen a decline from its historical reputation as a forum for in-depth debates on crucial public issues. Institutions such as the Election Commission of India (ECI), National Human Rights Institutions (NHRIs), Office of the Comptroller and Auditor General of India (CAG) and the Reserve Bank of India (RBI) have all become puppets of the ruling party, lacking the necessary autonomy.

Under the leadership of the BJP-led NDA government, the majority of citizens have been deprived of equality, employment, and freedom of speech. Many ordinary people have been taken for granted due to the majoritarian electoral success in 2019. Additionally, communal polarization in the form of hate speech and violence against minority groups has increased significantly over the past 10 years, contradicting the fundamental constitutional values.

During the April 2024 election, the INDIA bloc's campaign focused on saving democracy, alleviating the fear of life and survival, creating job opportunities, assuring autonomy of state governance, and safeguarding the Indian constitution. Restoring freedom of thought, expression, and religion was also a key point for the political parties and individuals advocating for democratic values and the protection of the Constitution of India.

The 18th Parliamentary Election of 2024 was not just a battle between two competitive political blocs; it represented a clash of two opposite ideologies: democracy versus autocracy, secularism versus

religious fundamentalism, unity versus uniformity, and minority rights versus majority rule. Defending the Constitution took centre stage during and after the election, making it a pivotal issue.

The outcome of the election is expected to significantly restrain the attempts to dominate parliamentary politics with a majoritarian agenda. Following the 2024 parliamentary election, a senior politician and former minister stated, "The public voted in the 18th parliamentary elections to safeguard the fundamental principles of the Constitution and prevent another period of emergency in India." The mandate is clear - the Indian people voted to uphold the values and principles of the Indian Constitution, embracing a secular India over a religious fundamentalist one.

On June 20, 2024, the first day of the 18th parliamentary session, opposition members of the INDIA bloc gathered near the statue of Mahatma Gandhi at the parliament premises. They walked to parliament carrying copies of the Constitution and chanting slogans such as "Long live Constitution," "We will save Constitution," and "Save our democracy."

For the first time post-independence, Indian citizens are eager to learn the values and principles of the Indian Constitution. If this article had been published before 2014, it likely that it wouldn't have been considered relevant. Given the continuing significance of the Constitution even after the election, I believe this article holds importance for educators and students. Many citizens yearn to grasp the essence of the Constitution. Therefore, this article aims to highlight the significance of the Indian Constitution and its principles and values that every citizen should consciously acknowledge and follow in their lives. This understanding would instill trust in democracy, human rights, the rule of law, plurality, freedom of thought, expression, belief in democratic institutions, and promote constitutional values and principles, especially among teachers and school children.

1. The General Understanding of a Constitution

The term 'Constitution' originates from the Latin root 'constitutus', which means 'to set up', signifying 'an established law or custom' in our context. The constitution is considered a 'natural law', representing the intrinsic values governing human reasoning and behaviour. These rules are inherent in people and cannot be changed by ordinary legislation. Essentially, the Constitution embodies the fundamental rights of citizens as supreme laws that must be followed by both citizens and the government. It encompasses the basic principles, rules, structures, and processes of the state or government, reflecting the identity and values of a national community.

Furthermore, the Constitution serves as a legal, social, and political document. As a legal document, it lays the foundation of the legal system and the rights and duties of citizens. Socially, it reflects and influences the shared values and principles of citizens. Politically, it outlines the power of the various governance institutions in the country. In essence, the constitution is a set of fundamental rules written in a specific document, determining how a country should be governed. Ultimately, the primary goal of a good Constitution is to ensure that people live in peace, harmony, safety, and security, allowing them to live together with dignity and rights.

2. The Evolution of the Indian Constitution

Before gaining independence, India endured over two hundred years of enslavement and exploitation by foreign rulers. The people had no say in choosing their leaders or shaping their destiny. This resulted in immense political and economic suffering, especially for those in rural areas who experienced severe hardship and hunger. Those who resisted foreign rule faced threats, imprisonment, torture, and even death. However, through the adoption of non-violent methods such as 'Ahimsa', under the leadership of Mahatma Gandhi, they managed to wield powerful tools in their fight for freedom.

After years of persistent struggle using various non-violent strategies, India finally achieved independence in 1947. This independence came with a heavy toll, as the departure of the British led to the creation of two nations, India and Pakistan. The partition caused mass displacement and loss of life, with around 14 million people forced to leave their homes and embark on arduous journeys with their families.

While Pakistan was established as a separate nation for Muslims residing in certain regions of India, many Muslims and other minority groups opted to remain in India. There were segments of the population advocating strongly for India to be a nation solely for Hindus. However, prominent leaders such as Mahatma Gandhi, Jawaharlal Nehru, Dr. B. R. Ambedkar, and Maulana Abul Kalam Azad vehemently opposed this idea. They stood unified in their vision of India as a country where every individual, regardless of religion, caste, or language, would be considered equal citizens in every respect.

Gandhi strongly advocated for a secular India, paying the ultimate price for his beliefs when he was assassinated by someone who opposed his vision of a nation that belonged to people of all faiths. Gandhi and his compatriots aspired to build India based on principles of love, peace, harmony, equality, compassion, and inclusivity.

During India's internal turmoil, the rest of the world was still recovering from the aftermath of the Second World War, learning first hand the consequences of divisive and hateful politics. These lessons were not lost on the people of India.

Centuries of colonial rule had transformed India from one of the wealthiest nations into one of the poorest. The oppressive caste system made life unbearable for those born into marginalized castes. Women were denied their rights to property, education, work, dignity, and even, at times, their right to life. The needs and voices of children were overlooked.

It was against this backdrop that India was tasked with establishing its independent state, prompting leaders to grapple with numerous questions.

How could India bring about socio-political change? To whom would this nation rightfully belong? Who would govern it? How would rulers be selected, and what powers would they hold? What rights and powers would the people possess, and would religious, caste, tribal, and gender minorities be treated fairly and safeguarded? The response to these pivotal questions lay within a document known as the Constitution of India.

3. Philosophy of the Indian Constitution

The preamble beautifully articulates the profound significance of the Constitution of India. It captures the essence of the Constitution as a beacon of the nation's aspirations, values, and commitments. One can even say that it is the soul of the constitution as it highlights the pivotal role of the Constitution in shaping the country's governance, rights, and responsibilities. Moreover, it emphasizes the importance of every citizen, including children, being well-versed in the rights and duties enshrined in the Constitution. Additionally, the significance of the adoption and enforcement of the Constitution on 26th November 1949 and 26th January 1950 is underscored. The text also sheds light on Constitution Day, celebrated annually on 26th November, and its historical evolution, including the original content comprising a preamble, 395 Articles, and 8 Schedules.

4. The Preamble

"WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN, SOCIALIST, SECULAR DEMOCRATIC, REPUBLIC and to secure

to all its citizens: JUSTICE, social, economic and political; LIBERTY of thought, expression, belief, faith and worship; EQUALITY of status and of opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation; IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION."

The preamble to the Constitution of India encapsulates the foundational values, philosophy, and objectives on which the Constitution is built. Pundit Thakur Das Bhargava, a member of the Constituent Assembly, perfectly articulated the significance of the preamble, stating, "The Preamble is the most precious part of the Constitution. It is the soul of the Constitution, the key to the Constitution, a jewel set in the Constitution, and a proper yardstick with which one can measure the worth of the Constitution."

The opening lines of the Constitution declare that "We, the People of India," give to ourselves this constitution. This 'We' includes the people who have lived in this great and ancient land for centuries, those who were alive in India when the Constitution was framed, as well as the generations to come. It encompasses our grandparents, parents, each of us, and all the children born and yet to be born. In essence, 'we the people' are the Constitution of India.

The following are the ideals and objectives of our Constitution as delineated in the preamble:

(i) Sovereignty — India is a sovereign country. It means its destiny will no longer be controlled by any foreign power. The opening words of the preamble to the Constitution, 'We the People of India', announce to the world that the ultimate sovereignty rests with the people of India as a whole. Accordingly, it is implied that the constitutional authorities and organs of the Government derive their power only from the people of India, not from any other power. The value of independence allows the state to decide freely without any external interference.

(ii) Democracy — The term democracy is used in the preamble in a broader perspective, embracing not only political democracy but also social and economic democracy. We have adopted parliamentary democracy to ensure a responsible and stable Government which derives its authority from the people and remains accountable to the people at all times. The people of India elect their governments at different levels (Union, State and Panchayat) by a system of universal adult franchise, with elections being held periodically to ensure the approval of the people to the governments.

All the citizens, without any discrimination based on caste, creed, colour, sex, religion or education, are allowed freedom of speech, thought, expression and association. Democracy contributes to stability in society and it secures peaceful change of governments. It also allows dissent and encourages tolerance and stands for a constitutional government, Rule of Law, inalienable rights of citizens, independence of the Judiciary, free and fair elections and freedom of the press. To develop a democratic culture has always been an important objective and commitment under our Constitution.

(iii) Republic — The word 'Republic' implies that the Head of the State in India shall be an elected person as opposed to a monarch, and shall hold office for a fixed term (five years). The President of India is the chief executive head of the country. A republic also means

two more things: one, vesting of political sovereignty in the people and not in a single individual like a king; second, the absence of any privileged class, and hence all public offices being opened to every citizen without any discrimination.

The ruler will not be born into power, in the way kings and queens have been ruling for centuries. Nor will the ruler snatch power through bloodshed and the brute force of a military coup. The ruler is to be elected by the people. Anyone has the right to aspire to become a ruler and seek the support of the people. Every citizen has a right to rule the country through an electoral process.

(iv) Socialism — Socialism makes India a welfare state. There are several articles in the Constitution giving credence to the ideals of a welfare state which stands to end all forms of exploitation in all spheres of existence. It means the state must commit to ensuring a decent standard of living for all citizens. It must protect people from all kinds of dangers - hunger and joblessness, and ensure equal and affordable education, health care and housing, to decent work and social protection. The Constitution has facilitated land reforms, promoted the well-being of the working class and advocated social control of all important natural resources and means of production for the well-being of all sections of society. 'A basic minimum to all' is to be the crux of our public policies.

(v) Secularism — India is home to almost all the major religions of the world. Secularism means that the governance system is not based on any religion, and it will neither practice nor promote any particular religion. The state will not discriminate in any way between people based on their religion, whether they are from tiny minority communities following traditional faiths like tribes or the religion of the largest majority of the Indian people.

The Constitution entitles all persons the right to freedom of religion including freedom of conscience and free profession, practice and propagation of their religion, freedom to manage their religious affairs, freedom to pay taxes for promotion of any particular religion and freedom of attendance at religious instruction or religious worship in certain educational institutions; cultural and educational rights including protection of interests of minorities and their right to establish and administer educational institutions. It will also promote harmony and goodwill between people of different belief systems. The state must promote peace and harmony among religions and communities, secularism in government public functions and places, and non-discrimination.

(vi) Justice— Justice, in a broad sense, means fairness. It embraces three distinct forms - social, economic and political- secured through various provisions of Fundamental Rights and Directive Principles. The Founding Fathers of our Constitution recognized that political freedom would not automatically solve the socio-economic problems that are deeply rooted in society. Therefore, they stressed that the positive and constructive aspect of political freedom has to be instrumental in the creation of a new social order based on the doctrine of socio-economic justice.

The Indian Constitution abolishes untouchability, prohibits exploitation of women, children and other weaker sections, protects the interests and rights of minorities and tribal people and advocates affirmative action to raise the standard of the people oppressed over the ages. This idea of a just and egalitarian society remains one of the foremost commitments under our Constitution. The principle of justice negates bonded labour and insists on equal wages, fair treatment and non-discrimination.

(vii) Liberty —The preamble secures to all citizens of India liberty of thought, expression, belief, faith and worship, as Fundamental Rights.

However, as liberty does not mean 'license' to do what one likes, it has been made subject to reasonable restrictions as specified under Part III, Article 19 of the Constitution. It means that every citizen is free to think, speak and believe in ideas which may not conform to the views of the government in power, or of the majority of the people. In short, this is the freedom of conscience, the freedom to dissent, to disagree with power.

The right to dissent also involves the freedom from fear, the assurance that one will not be punished for holding beliefs different from those of the powerful. Other important freedoms assured in the Constitution are the right to choose one's occupation, to move and reside in any part of the country, to form an association or union, etc. It also gives assurance towards freedom of faith and worship. It protects the right of every person to follow one's religion, forms of worship, and ways of life including choice of food and clothing. It allows people not just to follow but also to propagate their faith, and to establish religious institutions.

(viii) Equality — There are many ways in which human beings are not equal — in colour, height, weight, feature, race, religion, culture, language, qualification, etc. Despite the difference, the Constitution recognizes all citizens as equal in fundamental ways. It is because all of us equally possess human dignity and rights, which make all of us equal and of self-worth.

The Constitution assures equality of status and opportunity to every citizen without any discrimination on the grounds of religion, race, caste, sex or place of birth, by throwing open public places to all citizens, abolishing untouchability, abolishing titles of honour, guaranteeing equality before the law and equal protection of the laws.

One person, one vote was created on the principle of equality without any discrimination. All are equal. Everyone, above 21 years old (now above 18), can have the right to vote. About 75 years ago, this was a radical idea that all are treated as equals in exercising their voting rights.

(ix) Fraternity — It implies both brotherhood and sisterhood. It stands for the spirit of common brotherhood. In the absence of that, a plural society like India would stand divided. Therefore, to give meaning to the ideals of justice, liberty and equality, the Constitution makes fraternity as one of the foremost objectives to be achieved in a country like ours composed of many races, religions, languages and cultures. It serves as a source of togetherness, promoting unity in diversity.

The Constitution promotes a sense of fraternity through single citizenship. Also, Article 51A of the Constitution makes it a Fundamental Duty of every citizen to promote harmony and the spirit of brotherhood among themselves by transcending religious, linguistic, regional or sectional diversities.

Thus, fraternity encourages us to grow in the spirit of friendship, to love others as our brothers and sisters, to respect others with dignity and rights, and to avoid hate, enmity and prejudice.

(x) Dignity of the Individual, and Unity and Integrity: The Indian Constitution acknowledges that all citizens, men and women, equally have the right to grow and progress. The Constitution seeks to achieve this object by guaranteeing equal fundamental rights to each individual and by making the State under the Directive Principles, direct its policies towards securing the citizens, men and women equally, an adequate means of livelihood, equal pay for equal work, and just and humane conditions of work.

The Indian Constitution also expects from all citizens of India to uphold and protect the unity and integrity of the country as a matter of duty. The Constitution emphasizes the ideal of fraternity which would foster unity amongst the citizens. Article 1 of the Constitution describes India as a 'Union of States' to make it clear that States have

no right to secede from the Union. This provision aims to overcome the hindrances in national integration such as regionalism, communalism, linguism, casteism, secessionism, etc.

5. Fundamental Rights and Directive Principles

The core of commitment to social, economic and political transformation lies in Parts III and IV of the Constitution, i.e. in the Fundamental Rights and in the Directive Principles of State Policy. These constitute the conscience of the Constitution. The Fundamental Rights are divided into six parts: the right of equality, the right of freedom, the right against exploitation, the right to freedom of religion, cultural and educational rights, and the right to constitutional remedies.

The essence of the Directive Principles is contained in Article 38 which lays down that the State shall strive to promote the welfare of the people by securing and protecting as effectively as it may, a social order in which justice, social, economic, and political, shall inform all the institutions of the national life.

Several legislative measures have been enacted for socio-economic development including those for the rights, protection and welfare of Women; Senior Citizens; Children; Youth; Workers and Labourers. The National Commission for Women Act paved the way for the Commission to safeguard the rights and interests of women. The Right of Children to Free and Compulsory Education Act 2009, the Right to Information Act 2005, the Compensatory Afforestation Fund Act 2016, the Aadhaar (Targeted Delivery of financial and other subsidies, benefits and services) Act 2016, the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) 2005, are some of the major legislations which have gone a long way to empower the common masses and to create favourable conditions for them.

6. Child Rights according to the Indian Constitution

After ratifying the United Nations Convention on the Rights of the Child in 1989, India has started converting them into national laws. The nation recognizes and acknowledges children as equals to their adult counterparts and deems them worthy of the nation's protection and shelter. Children too are given the fundamental rights of citizenship along with the adults through the Fundamental Rights and Directive Principles of State Policy. These rights encompass the following:

1. Right to equality (Article 14).
2. Right against discrimination (Article 15).
3. Right to personal liberty and due process of law (Article 21).
4. Right to being protected from being trafficked and forced into bonded labour (Article 23).
5. The right of weaker sections of the people to be protected from social injustice and all forms of exploitation (Article 46).

The Constitution of India also goes on to award certain rights to the children of India as per the United Nations Convention on the Rights of the Child. The parliament set up the National Commission for Protection of Child Rights (NCPCR) in March 2007 under the Commission for Protection of Child Rights Act, 2005. These rights are:

1. Right to free and compulsory elementary education for all children in the 6-14-year age group (Article 21 A).
2. Right to be protected from any hazardous employment till the age of 14 years (Article 24).

3. Right to be protected from being abused and forced by economic necessity to enter occupations unsuited to their age or strength [Article 39(e)].
4. Right to equal opportunities and facilities to develop in a healthy manner and in conditions of freedom and dignity and guaranteed protection of childhood and youth against exploitation and moral and material abandonment [Article 39 (f)].

The Constitution of India encompasses most rights included in the UN Convention on the Rights of the Child as Fundamental Rights and Directive Principles of State Policy. Over the years, many individuals and public interest groups have approached the apex court for restitution of fundamental rights, including child rights. The Directive Principles of State Policy articulate social and economic rights that have been declared to be “fundamental in the governance of the country and ... the duty of the state to apply ... in making laws” (Article 37).

7. Children as Torchbearers of the Constitution

We all know that our children are going to be the nation-builders of tomorrow. Children learn about the country and celebrate national festivals with everyone. But how many of them are aware of the country's constitution and citizenship rights? Not many! When today's generation is starting to speak up for their fundamental rights, it is high time we teach our children about Indian constitutional principles, their fundamental rights and duties, and the political and secular values of the nation.

It is hence important that our children know why and how the constitution of India proposes equality, justice and freedom for its people so that they can add to the pool of the politically conscious young generation for the future.

(1)Knowing the Indian Constitution - Knowing about the Indian Constitution helps children understand the country, its political structure, and social values. As today's youth are conscious of secular values and constitutional principles, it is even more important for the next generation to be educated about the constitution, the founding document of the Indian Republic.

(2)Learning the Laws - Our constitutional laws tell us what our rights and duties are. Children should be taught the basic laws — a set of principles, rules and standards of conduct — that all Indian citizens are bound to abide. To act against anything like child employment, child abuse, or even talking for violation of road rules, we need to know the laws first. Knowing the fundamental laws and rights of our constitution can help students advocate and protect themselves and others against any tyranny or violation of laws by individuals, organizations, or the government itself.

(3)Learning the Rights - In today's world, knowing one's rights is empowerment. Students need to be aware of their fundamental rights and should have the courage to raise their voices against any violation of personal or social rights. Knowing about the Constitution gives students a sense of social empowerment and motivates them towards understanding the importance of the Constitution. Children need to be aware of their rights, and freedom, as well as the limits to help them become conscious and responsible citizens.

(4)Learning the Responsibilities - Apart from understanding the civil laws and citizen rights, it is also necessary to know what responsibilities a citizen holds. When children know about the rights and duties of a citizen enshrined in our constitution, it will help them understand how and why some of our Constitutional provisions are being violated. They will also know when to speak up for their rights and what their role is as a dutiful citizen.

Whether it is for calling a general helpline to fix street lights or reporting to a child helpline to rescue a friend, children must be taught and trained to be confident, courageous, and knowledgeable enough to tackle real-life issues.

Every child must be aware of the fundamental rights that the Indian Constitution has endowed them with. Along with this, it is equally important for them to know the right ways to exercise those rights so that no infringement of the laws occurs.

Conclusion

The Indian Constitution is such a valuable treasure that needs to be protected, safeguarded and upheld by all the citizens of India. The Constitution empowers the people as much as the people empower the Constitution. The framers of the Indian Constitution very well realized that a Constitution, no matter how well written and how detailed, would have little meaning without the right people to implement it and to live by its values. And in this, they placed their faith in the generations that would come after them. In his final speech in the Constituent Assembly, dated November 25, 1949, Ambedkar has cautioned that the working of a Constitution does not depend on the document itself. Ultimately, its effect depends on those tasked with implementing it.

“...however good a Constitution may be, it is sure to turn out bad because those who are called to work it, happen to be a bad lot. However bad a Constitution may be, it may turn out to be good if those who are called to work it, happen to be a good lot.

...The Constitution can provide only the organs of State such as the Legislature, the Executive and the Judiciary. The factors on which the working of those organs of the State depends are the people and the political parties they will set up as their instruments to carry out their wishes and their politics.”

We have every right to feel proud today as our Constitution is recognized across the world for its democratic and secular values as well as for establishing an inclusive social order. I agree with B.R. Ambedkar's statement that the "Constitution is not a mere lawyers' document, it is a vehicle of Life, and its spirit is always the spirit of Age." Every citizen is called to promote the valuable constitutional principles among our children. Through their learning, they will be conscientized towards understanding their child's rights as well as shaping themselves up as responsible citizens of India.