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**FLASH BACK
ON
XB ACTIVITIES**

January—July 1981

Vol. I No. 11

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1. Form the Secretary's Desk

A long overdue hello to everybody! Time has slipped through my fingers and an apology seems in order for the absence of a newsletter during the last seven months or thereabouts. I have, in the meantime, had the pleasure of meeting many of the Principals and their staff and students, in their own Colleges or at seminars organized by Xavier Board. But the feeling notwithstanding, of a gap somewhere along the line will, I trust, be appeased by the present newsletter.

2. The Secretary's Visits to Colleges

The Secretary, in pursuance of an explicit mandate from the Board given at its meeting in November 1980, to take on the work of animation as part of her assignment, undertook a rather strenuous programme of visits to Colleges. The warmth of the reception she was given everywhere is something which deserves to be recorded. She was able to share the specific mission of the College with the Principal, Managers, staff and students in sessions that have left delightful memories of cordiality, receptivity and genuine Christian co-operation. The desire to reaffirm the Christian College's specific mission generated in these sessions, has since borne fruit as could be seen in the first pages of the College calendar, in many of the Colleges. It is a heartening sign, a witnessing, so to speak to the Christian ideal of the College, that the original aims and objectives, renewed and revised where necessary, have been openly printed for all to see in the College calendars.

The visits paid to the Colleges are given below in a state-wise tabulation,-

| | |
|-------------|----|
| Bangalore | 3 |
| Goa | 2 |
| Kerala | 16 |
| Madras | 2 |
| Mysore | 1 |
| N. E. India | 9 |
| | 33 |

**3. College-wise Catechetical / Spiritual
Renewal Projects**

We are happy to report a spurt in our activities-

State-wise break-down

| State | No. of Colleges | No. of Pro-grammes | No. of Participant Institutions |
|----------------|-----------------|--------------------|---------------------------------|
| Andhra Pradesh | 2 | 2 | 9 |
| Goa | 1 | 1 | 1 |
| Karnataka | 7 | 7 | 15 |
| Kerala | 14 | 24 | 14 |
| Maharashtra | 1 | 3 | 8 |
| Tamil Nadu | 7 | 10 | 12 |
| West Bengal | 2 | 3 | 2 |
| Total 7 | 34 | 50 | 61 |

Types of programmes and No. of each type

| | |
|---------------------------------|-----------|
| Family Life Education | 11 |
| Social Concern | 4 |
| Spiritual Renewal / Catechetics | 26 |
| Value Education | 5 |
| Youth Encounter Sessions | 3 |
| Film Appreciation | 1 |
| Total | 50 |

No. of Participants

| | |
|--------------------------------|-------------|
| Students | 7045 |
| Teachers | 248 |
| Teachers and Students together | 216 |
| Total | 7509 |

Follow-up planned or being planned by, 29 Colleges
Total Expenditure incurred, Rs. 41,887.50
Xavier Board Subsidy, Rs. 22747.50

General Comment

The programmes offered by Xavier Board under the aegis of De Rance have been a source of deep satisfaction to the Board. The zeal with which the programmes have been taken up by the Colleges and the ardour and enthusiasm they have evoked among the participants, namely, staff and student population, have left XB in no doubt as to the need and usefulness of the spiritual and moral renovation of the Catholic Campus. The above figures speak for themselves. The 'deep satisfaction' felt by the Xavier Board relates rather to the use it has put its grants and efforts to, than to any miraculous or spectacular resurgence of the Catholic outlook which ought to be the special charism of the Catholic College. This is yet to happen. There is a heart-warming ring about numerous letters received from managers, principals and staff commenting on the changes visible, on their campuses. Students, for their part, are frank in their ratings, hardly hesitant about talks or arrangements which fell short of expectations, and almost invariably suggesting longer stretches for retreats and seminars and more time for individual counselling. It is in the light of these criticisms that we try to improve past performance, setting our sights each time a little higher.

4. Registration of the Xavier Board

The resolution to register the Xavier Board taken at the November 1980 meeting was diligently pursued. A committee meeting was held in Bangalore on March 4, 1981 to consult legal opinion, clear snags if any, and arrive at a firm decision. The Constitution of the Board was carefully studied, and amendments suggested which would make the Board eligible to income tax exemption. The legal experts saw no difficulty about registering the

Board and the Committee was convinced of the advisability of the step. The matter is being attended to.

5. General Meeting of Colleges for the Amendment of the Constitution

A General Meeting of Colleges was convened at St. Teresa's College, Cochin on May 3, 1981 to amend the Constitution. The preliminary work had been done; but a meeting for just a day away from their desks, may it was feared, be a luxury the Principals could not afford. The Secretary records with a grateful heart, that no less than 54 Colleges were represented at the meeting. XB President Prof. V. V. John presided and everything went off as scheduled. The resolution to register the Board was duly passed.

6. F.I.U.C. Survey - Regional Meetings

Fr. Murickan's Study of the Specific Mission of the Catholic Colleges in India, which is to form part of the FIUC world survey of Catholic Colleges, is a source for which we cannot be grateful enough. The Study is yet to be published, and the Board and Fr. Murickan are currently in correspondence with the publishers. Meantime, Fr. Murickan has committed himself whole-heartedly to the task of discussing the findings with the Colleges, on an individual or group basis; and has already done a splendid job of rousing their interest in a self-survey in respect of the specific mission of the Catholic College. In the frank and free discussions some of which the Secretary has had the pleasure of joining both in the North and the South, the Principals have shared their hopes, fears and constraints with us, but left us in no doubt as to their willingness to renew their campuses.

At a Seminar held at St. John's Medical College, Bangalore on February 7 & 8, 1981, the heads and staff of the following colleges were present:-

St. John's Medical College
Mt. Carmel College
St. Joseph's College
Jyothi Nivas College

At the Seminar held at St. Xavier's Calcutta, on July 25 & 26, 1981, the heads and staff of the following Colleges were present,

St. Xavier's, Calcutta
St. Xavier's, Ranchi
Loreto College, Calcutta
Xavier Labour Relations, Jamshedpur
Loyola College of Education, Jamshedpur

A meeting was held exclusively for the three Darjeeling Colleges at St. Joseph's College, Darjeeling on July 23, 1981.

St. Joseph's College, Darjeeling
Loreto College, Darjeeling
Salesian College, Darjeeling

Earlier on, in April 10, 1981, a sharing session was held at Sacred H. College, Shembaganur, attended by all the participants-Principals and Managers who were at the workshop on Administrative Leadership with a Faith Vision.

We discussed at great length and with unmistakable interest the faith vision of Education.

The wonderful opportunity provided by these meetings to Fr. Murickan and the Secretary to get to know the Principals and their staff, calls for special mention and a warm word of thanks. The difficulties the Principals face these days in their task, arising out of the materialistic values of the milieu, cannot be underrated. The courage and hope with which the vision is being re-oriented, is

specially commendable, and should put new heart into the Xavier Board.

7. Xavier Board Animators and Collaborators

Xavier Board feels privileged to have located and gained the assent of the following eminent personalities in the field of Catholic education for the work of animation. They have, through their schemes, attempted very realistically to develop in our Colleges a sense of responsibility for a resuscitation of the Christian ideals of education. The names are:

1. Rev. Fr. John Misquitta S. J., Vice-President, Xavier Board, & Secretary, JEA
2. Rev. Fr. H. Morissette csc., Novice Master, Holy Cross Fathers
3. Rev. Fr. Jose Murickan S. J., Principal, Loyola College of Social Sciences, Trivandrum
4. Rev. Fr. Sebastian Painadath S. J., Director, "Jyothis" Cochin
5. Mr. A. M. Mathew, Advocate, who has surrendered everything to preach retreats in Kerala.

Our warm gratitude to all of them.

3. Fr. Sebastian Painadath's Scheme in Kerala

The men's Colleges in Kerala have for some time given up the formal teaching of religion owing to several difficulties. Fr. Sebastian Painadath, having studied the situation, devised a scheme to revitalize religious formation of youth on these campuses, and presented it to the Board.

The scheme is innovative and realistic, designed to bring into focus, the essential features of Christian theology, and should catch on because of the novel, attractive presentation it envisages. Fr. Painadath has just launched his scheme and we look forward to hearing from him some time—Here is the scheme—

Xavier Board of Higher Education in India

A PROJECT TO REVITALIZE RELIGIOUS FORMATION IN THE CATHOLIC COLLEGES OF KERALA

Campus Ministry: Religious Formation on the college campus needs an integrated approach. Spiritual, intellectual, emotional and social aspects of growth are all to be taken into consideration. Hence the need for the coordination of all the activities of religious formation into a well-planned CAMPUS MINISTRY. This would include liturgical services, prayer groups, inter-faith meditation sessions, student counselling services, Bible Study Circles, social analysis seminars, vocational guidance courses, AICUF programmes, Newman meetings etc. A competent staff member (if not a qualified full-timer!) could be appointed as the local coordinator of the Campus Ministry. He will be assisted by a team of representatives from the various action groups mentioned above. This Campus Ministry Team will be responsible for planning, conducting and evaluating programmes of religious formation.

Faculty of Religion: As part of the Campus Ministry the FACULTY OF RELIGION could organise programmes for the intellectual formation of the students in matters of religion and ethics. A team of staff members committed to this task will form the Faculty of Religion, headed by one of them. This faculty, in consultation with the local ecclesiastical authorities and the Xavier Board, will organise

series of lectures on relevant topics, one-day seminars and study circles. At the end of the academic year examinations could be conducted and proficiency certificates (besides attractive prizes and cash awards) could be issued, which should be given weightage for admissions and appointments in any Catholic institution.

Xavier Board's coordinator for religious instruction programmes will periodically organise training programmes for resource persons whose names and addresses will be supplied to the Faculty of Religion. The Faculty may seek his help in the planning of the year's courses and in the selection of books for its library.

Academic Year 1981.82: Two types of religious instruction programmes could be thought of during this year, (a) a series of 12-15 talks on the theme 'Jesus Christ and the Indian Reality' (b) 8-10 one-day seminars on topics of relevance for the students. Xavier Board will prepare by 15th August three teams of resource persons in the regions of Trivandrum-Quilon, Changanacherry-Kottayam-Palai and Cochin-Trichur. The Faculty of Religion in each college is requested to contact them directly and get them for religious instruction programmes.

In March 1982 Xavier Board will evaluate the year's work with a view to improving the project for the next academic year.

-Fr. Sebastian Painadath SJ

Regional Coordinator for
Jyothis- Centre for Religion Kerala
and Culture, Religious Instruction Pro-
gramme of the Xavier
Cochin 682 017. (Ph. 39056) Board

9. Operation 'Effata'

This is our Vice-President Fr. John Misquitta's brain child-an eye and ear-opener to the faith vision. The author describes the project as follows:—

Some people once brought to Jesus a man who was deaf and could hardly speak, and they begged him to place his hands on him. So Jesus took him off alone, away from the crowd, put his fingers in the man's ears, spat and touched the man's tongue. Then he looked up to heaven, gave a deep groan, and said to the man "Effata" (efa'tah) which means "open up". At once the man was able to hear, his speech impediment was removed and he began to talk without any trouble (MK 7, 32-35).

The man looked at Jesus with the eyes of faith. That is why his ears were opened and his tongue was loosened. In Operation Effata, the teacher is helped to acquire with the eyes of faith a new and dynamic vision of the teaching task. This vision gives a renewed vitality to the work of teaching. It opens the ears of the teacher to listen to the needs of the students and to become sensitive to the problems of the wider society for which the students are being prepared. It loosens the tongue so that the teaching word, be it in literature, science or any of the numerous subjects taught in a college, is ultimately effective in building up God's Kingdom in human society.

Operation Effata phase I is a 3-day programme. In this phase, the faith-vision of the teaching task is grasped through a series of guided reflections, group sharing of teacher aspirations and frustrations, scrutiny of oneself as a teacher and finally, personal reflection and prayer on shared ideas. The participating teachers are from different colleges in a region. Teachers who are not priests or religious are particularly welcome. They

need not necessarily be teachers of religion or morals. They could be of all faiths and shades of belief. It would be convenient for the courses if they are believers in God. But the director is prepared to accommodate himself even to non-believers, provided they have at least some faith in the human race and in their own students.

Each college of the region will send a group from its teaching staff. It is highly desirable that the group includes the principal and the manager. The total strength of all the groups should not exceed 40 persons. This is phase I of Operation Effata.

In phase II, the teachers of each of the colleges who have gone through phase I will help to organise the programme for all their remaining colleagues in the institution, who are interested and willing. Contacts are maintained among the groups from the different colleges and with the director.

In phase III, the teachers of each college in the light of their faith-vision will reflect on the objectives of the college, suggest a re-working if necessary, choose the means and make a determined effort for achieving those objectives and finally work out a periodic programme for keeping the vision alive and evaluating the achievement of objectives. This phase is on-going. It should never terminate.

4, Raj Niwas Marg
Delhi-110 054.

Fr. J. Misquitta, S. J.
Director.

10. National Projects

In the course of April and May 1981, XB organized the following projects:—

1. A four day Charismatic retreat followed by three days of Pedagogy of Catechetics-for the College staff at Sacred Heart, College, Shembaganur
2. Administrative Leadership with a Faith Vision-for College Managers and Principals-Sacred Heart College, Shembaganur
3. The IV National Principals' Renewal Course-Carmelaram Theological College, Bangalore
4. "Liberation by Love". A camp for College students-at Teresian College Mysore, the truth camp off its kand,

A complete report of the 4 programmes will be printed and published shortly.

While the Secretary is busy carrying the Gospel message to all the Colleges in the country, Dr. Mary Agnes Saldanha holds the fort and office work proceeds on record time. She leaves no letters unanswered, and allows no time to lapse to help Colleges that ask either sanction for projects or subsidy on completion of projects. It is said that with the Queen of England in Buckingham Palace, the British sleep securely in their beds. The secretary gets somewhat the same feeling when she is out and Dr. Saldanha is acting Secretary. There is an equally loyal and active office assistant, Miss Jacintha Saldanha who works round the clock to keep correspondence, files, accounts up to date. The Secretary is grateful to God Almighty who has given her such wonderful people to help, guide and inspire.

The Secretary is thankful no end to the Resource Persons who are enthusiastic and fervent in assisting the Colleges in their College-wise Spiritual Renewal Catechetical Projects.

Last but not least, our President, Prof. V. V. John, although far away in Delhi, is watchful over the Board's interests and is always encouraging us. When he was in Kerala, recently, he accompanied the Secretary on her visits to some of the Colleges and tried to rouse them to greater efforts in arresting the fall in standards. Our thanks to our President for his unfeeling help.

Seminars conducted by

Fr. H. Morissette csc in our Colleges

April 6-8 Seminar organized by the Xavier Board in Shembaganur.

When the participants had completed a few days of spiritual renewal, I gave orientation talks and workshops on religious pedagogy.

April 13-15 Seminar for the staff members of Nirmala College who are involved in Moral Education, Coimbatore.

As most of the participants were non-Christian teachers, we gave greater emphasis to ways and means of imparting value education.

June 16-18 Orientation days for the staff members of Jyoti Nivas College, Bangalore. We discussed together how to prepare a syllabus that would be relevant to the College youth, for Moral Philosophy.

June 25-27 Intensive workshops organized for the the staff members of Holy Cross College Trichy. We studied various approaches to the teaching of Moral Philosophy and Catechetics.

June 29 - 1 Seminar organized for the staff of Auxilium College in Katpadi.

Orientation talk dealing mainly with religious pedagogy for College youth.

July 21 - 23 Program of spiritual renewal conducted for the Catholic teachers in Newman College, Thodupuzha.

July 24 - 26 Program of spiritual renewal conducted for the Catholic teachers in St. Berchmans College, Changanacherry.

THE RELEVANCE OF VALUE EDUCATION IN COLLEGES TODAY

Sister Bertille

St. Teresa's College
Ernakulam, Cochin-682 011
Kerala.

"Value judgements are inescapable demands of life..... For however unconscious and indeliberate the choice, every man finds himself inextricably entangled in a web of values on which his very life depends"

W. G. Cole,

'The Restless Quest of Modern Man'.

This decade has brought with it an explosion of interest in value education consequent on the rapid changes in knowledge and in society. The current concern for value education, however, cannot be traced to a single event. Rather, the interest grows from a host of events and movements, including the very behaviour of man. The value-sense of a person generates an attitude towards people, things and situations. Often one wonders why some people grow and others stagnate, and again, some demonstrate a common purposefulness and an ability to act in such a way as to satisfy social and spiritual needs, while others split apart, rouse selfish interests and fail to respond to social and spiritual goals.

Values and meaning are intrinsically related, in the sense that values have significance, importance and meaning in whatever is deemed to be of worth and is seen as valuable and meaningful.

Values connote a certain degree of harmony in one's life, in so far as it denotes a harmonious or consistent

relationship between a person's thoughts, feelings and actions on a particular belief or issue. The cognitive level involved in the value-clarification process, deals with one's free choice of values from various alternatives after thoughtful consideration of the consequences of each alternative. The affective level is exercised in the process of internalising and sharing our values with others. The behavioural aspect comes into play in consistent action through an exercise of our values. Hence the notion of harmony between the head, heart and hand level provides concrete ways for us to relate to values in ourselves and others. We therefore tend to internalise values and make them part of ourselves, with the result that the loss of treasured values is experienced as a personal loss.

In considering the relevance of value education in our colleges today, we have first to come to grips with some of the problems our young people face today. This is an age when the past is irrelevant, the present uncertain, and the future-the thought of their future, leaves our students puzzled, confused and fearful. Traditional values have never so radically been rejected, as they are today. Our youth are revolting against the wide gap they find between visible actions and invisible values-between our proclaimed values and our lived values. Today, more than ever, our youth are conscious of their identity and of the tremendous power they possess. They desire to be present where there is novelty, dynamism, search, creativity, involvement-where there is life itself. They breathe the air of freedom- they are looking for answers that touch their very existence: Who am I? Why am I here? Where am I going? In other words, these three basic questions of life deal the first with their self-identity, the second, with the purpose of human existence, and the third, with human destiny, individually and historically. These basic questions can best be answered through one's experience of life, based on a sound value system with the right priorities in terms of values-where each higher value prevails over the lower, and

determines the limits of its influence on one's behaviour. The youth of today are bombarded by pressures from without and from within themselves. These significant pressures are to be viewed as realities by us who seek to help the youth. It is in our power to help them, by understanding the milieu in which they live and work, and above all, by helping them clarify their own value system.

The pressures they experience can be listed as follows:

1. Their basic need to 'relate' meaningfully. The adolescent enters a different human milieu, simply by no more being a child. Increased self-determination is expected of adolescents without their being given a sense of inner-directedness through a clarified value system. Their need to belong and to gain self-confidence is almost overwhelming. Therefore, youth's reaction to any withholding or violation of their frail sense of self-confidence is very strong, often stronger than at a later period in life. Adolescence is by necessity an age of searching, of wanting to be someone special, someone different from anyone else; and yet this is an age of great insecurity, filled with the fear of being alone, of being too different. It is an age where one looks for ideals (values) - far enough away, so that the 'feet of clay' do not show. It is an age of groping and of distress because one is impatient for quick answers which do not come easily. Both boys and girls have this in common:

You're in a race.
Do you know where you're running?
Will your actions reward you,
or will they crush you?
Just where are you going?
Will you ever be free?

(written by a fifteen year old girl)

Adolescents feel 'alone', hence they long to become part of their own generation, so they seek the association of other young people. In friendship in their groups, there is an opportunity to try out their own thinking and their own feelings. Other young people become mirrors of themselves. In adolescence, belonging to those of one's own generation becomes a vital necessity. To gain this feeling of security, one is willing to conform, not to adult requests, but usually to the requests and life-style of one's own group. It is in this venture to 'relate' meaningfully, so that later interactions would be meaningful, fruitful and fulfilling, that value-clarification can best help, so that a sense of inner directedness, a sense of 'wholeness' can be developed.

Their basic need to relate, deepens their sense of identity. As educators, it is a question of doing our best to help those for whom we are responsible, by helping them acquire a firm sense of identity in Christ, through a value-clarification process.

2. The impact of a consumer-society: A premium is placed on 'having' rather than on 'being'. Hence one tends to maximise what others have and minimise what one is and what one does - there arises a tendency to reach out towards material values - a cheap hankering after prestige, power, money, at the cost of the higher values of life. This in the final analysis, leaves one frustrated, and the feeling of alienation deepens. Widespread affluence side by side with harsh poverty, aggravates this situation.
3. Demands of Education; There is increasing pressure on accumulation of intellectual and technical knowledge conditioned by a complex urban environment. High educational demands are unavoidable in a world that needs increased knowledge and skill. This pressure is continuous, coupled with the insecurity

brought on. With the dearth of job opportunities- Internalisation of values becomes difficult as one joins in the 'rat-race', sacrificing certain higher values.

4. Increased industrialisation-spread of technological values: One's worth is gauged by pseudo-values such as success, and the ability to produce (production-orientation) which are characteristic of any business venture. Hence, with a poor hierarchy of values one tends to place a premium on 'things' rather than on 'persons', with the result that relationships break-down owing to a utilitarian attitude towards persons.

5. Logical consequences of a democratic way of life, A democratic society is based on two major principles, (1) People have the right to make decisions regarding their own lives by participating in the decision-making process. (2) All people have this right regardless of the accident of birth or their socio-economic status in life.

Value-clarification is a helpful tool in decision-making. Today, more than ever before, our young people are bombarded on all sides by various choices. It is their value-system which will lead them to do what they value, and to value what they do. The young must constantly exercise judgement and make decisions. They must develop the capacity to live with doubts and yet be able to act.

6. Pressures towards conformity. Urbanized societies, besides their negative aspects, can offer stimulation of mind and heart, of enjoyment of people in their infinite variety. With value placed on the development of the potential in each human being, the variety will increase and make one's life as a whole, a richer one. Yet pressures toward conformity are still great.

They are expressed in dress codes, "permissible" and "not permissible" hair styles, and the "in" and the "out" behaviour. Conformity is pressed on the young by the adult, but also frequently by harsh peer-group pressure. It makes it hard for the young to find out who they really are. In a culture that prescribes one's 'roles' and behaviour rigidly, this hardly matters. But conflicts, inner and outer, are severe, if one lives in a culture in transition. In this, individuality is espoused as an ideal, while demands for strict adherence to behaviour codes, continue. This tends towards role orientation rather than value orientation, if values are not clarified hierarchically.

7. Pressure of loneliness and lack of intimacy: As mentioned earlier, adolescents have always felt lonely, insecure and doubtful about their place in the world and their self-worth. This is part of growing up. Anne Frank wrote in her diary, "For in its innermost depth, youth is lonelier than old age". What the youth desperately need, is the warmth of friendship, the capacity for depth-level relationships, the opportunity for relaxed, unthreatened and non-competitive relationships.

Urban Society with its complexity of living and its high competitiveness, does not make these opportunities easily available. Young people yearn for the warmth of friendship, but they need a model to follow; if not, interactions can lose their richness and charm, if their models are mainly from the 'film world'. Value-clarification can help them re-discover their potential for genuine interaction with others.

8. Misleading Philosophies of life, 'Situationism' is based on the principle, that there is nothing intrinsically good or intrinsically bad-in short, there are no absolute values regarding right or wrong. In dealing

with this type of morality one deals with a series of tensions-mainly the tension between what is moral and what is legal. In short, objective morality becomes meaningless and life becomes superficial.

In pluralisation, the tendency is to swerve away from reality, since what is important is the subjective validity of an act. The capacity of distinguishing true values from false ones, on objective grounds is, of course, important in forming one's personal value system.

Film Morality has become part and parcel of our student life-the high suicidal rate, various forms of escapism from the realities of life, in short unrealistic expectations in their interactions with people and life in general, are common characteristics of this film morality.

Value clarification is not only a helpful tool in giving them singleness of purpose; but studies have shown that students who have had their values clarified, achieve better academically.

9. The value conflicts youth face: Part of these arise from the dichotomy evinced by the proclaimed and lived values of parents, teachers and the adult world at large, and from the mode employed in communicating values to them. They do lip-service to the values of those in authority, while these values remain non-internalised in their lives.
10. Young people sometimes wish to sever the 'emotional fetters' that bind them to their parents and other adults who influence their lives, and these, in turn, resent such a move. Tension builds up, and certain of the social values can be at stake.
11. The shaky psychodynamics of our youth themselves,

can pose problems in the internalisation of values, and result in personal conflicts.

In the value-clarification approach, we try to help our students answer some of the basic questions they ask themselves, making them aware of the beliefs and attitudes they prize and cherish and would be willing to stand up for, in and out of the classroom. They are led to match their actions with their stated beliefs, in an effort to bring harmony into their lives. A knowledge of values, attitudes, needs, their ideal and actual selves (on the value level) will lead to an awareness of themselves, thus making interactions more fruitful. The value-clarification will be based on central Gospel values and their implications. For us who are christians, our value system has to be centred in a Person-the Person of Christ. Our identity in Christ has to be unravelled through our relationships with others. This approach helps our youth, in catering to their basic need, that of 'relating' meaningfully to others-of entering into growth-promoting friendships.

The development of a free, objective, Christocentric value system is our contribution to our students if our education is to bear the name 'Christian'