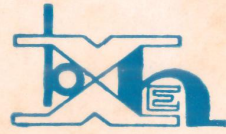


**X**



**B**

**FLASH BACK  
ON  
XB ACTIVITIES**

**H**

**E**

**June—December 1980**

**I**

**Vol. 1 No. 10**



## CONTENTS

	<i>Page</i>
1. Relevant Education? Sacred Heart College, Tirupattur (Special feature)	1
2. Secretary's Report	7
3. IFCU-XAVIER BOARD STUDY by Fr. G. Muricken S. J.	16
4. X. B. Animation Team	18
5. Moral Science-Teaching methods by Rev. Fr. Lawrence Sundaram S.J.	21
6. IFCU XIIIth General Assembly-Resolutions.	25

## RELEVANT EDUCATION?

### The situation at Sacred Heart College, Tirupattur

In the pioneering days of higher education in India we were involved in three main concerns—academic excellence, social welfare and religious vitality. With the prevailing educational set up of the earlier days it was possible to realize these goals. Today the situation is different. Our Colleges are less autonomous in the matter of finance, student enrolment, courses of study, faculty service conditions and even the appointment of principals. Religious and moral instruction is deliberately left out of compulsory courses of studies on the plea that India is a secular country. Governmental control and university regulations, a predominantly non-Christian student body and a staff consisting of Christian as well as non-Christian teachers—this is the difficult context in which the Christian College is expected to carry out its specifically Christian mission.

The problem is neither new or unique. Only, it is rapidly assuming alarming proportions. However, the mission and the challenge are no less obvious than before. Our pioneering in the past—our apostolic mission—has been a striving towards the integral formation of our youth in a distinctly Christian ethos, and we can and should do nothing less or different today. There is no good reason to imagine a serious conflict between academic excellence and social concern; between education and the informing of all educational activity with Christian values. The conflict to be resolved is between traditional intellectual pursuits and the evolving of new educational models of religious and social relevance.

Sacred Heart College, Tirupattur, is the new educational model that is presented to our readers for inspiration and emulation. If this College, fitting into the educational pattern of Tamil Nadu and functioning under the control of Government and university just like any other College, can venture on "Relevant



Education", everybody else can, given the necessary zeal and commitment.

### **SACRED HEART COLLEGE, TIRUPATTUR**

**MOTTO—"The Charity of Christ urgeth me on".**

#### **I. EVANGELIZATION AND CATECHETICAL WORK, SIDE BY SIDE WITH DEVELOPMENTAL SOCIAL WORK, THROUGH THE POST-GRADUATE DEPARTMENT OF SOCIAL WORK.**

The Social, Evangelical and Catechetical work is grouped under the name of Tirupattur Rural Project. It started work in a couple of villages at the beginning and steadily this has reached now to 20 of the 77 villages of Tirupattur. The infra-structure of the various programmes and activities conducted in these villages is through YOUTH CLUBS, MOTHERS' CLUBS, and VILLAGE LEADER GROUPS. Leaders of these clubs are invited to the Community Centre where regular training programmes in leadership and conscientization are conducted. Mass media has become a powerful means of conscientization as well as evangelization.

A six-point programme of development is worked, comprising of Education, formal and non-formal; Leadership training; Health and hygiene; Economic development; Family and Child Welfare programmes; Cultural and recreational activities. It is here that the witnessing of the personnel involved becomes an effective means of bringing the values of Christ to these people.

Tirupattur is situated in North Arcot, a hide-out for Naxalites and their underground activity. While Sacred Heart College sees the injustice and exploitation of the poor by the landed aristocracy, they cannot subscribe to violence and destruction. They have taken a firm stand by the poor no doubt but their approach is based on the Gospel values of love, justice, equality. The present phase of community development emphasizes the transformation of society through Youth Power organized in groups for "Study-Reflection-Action." Twenty groups of dynamic youth meet regularly to search for solutions to the trans-

formation of society. The first step is transformation from within and this process has brought about a new awakening among village youth. The youth of Tirupattur are slowly beginning to discover that only LOVE inspired from ABOVE can change society.

#### **II. TIRUPATTUR CHILD LABOURERS' WELFARE PROJECT**

The Department of Social Work conducted a survey of Child Labourers in the district and located 1,400 children under the age of 15, working for their livelihood, often under exploitative conditions. They have now started a welfare project for 300 of these unfortunate children and a four-point programme has been undertaken—Education, entertainment, small savings and medicare. For implementation strategy these children are divided into several categories—garage workers, children in restaurants, at bus stands, servants, carpenters and beedi workers. Training programmes are conducted for College students and unemployed youth, to work for these child labourers. Among the plans for the future is a Shelter Home for the children who spend their nights on the verandahs of shops. The Xavier Board has offered a subsidy for the training of College students for service to the child labourers.

#### **III. OASIS**

This is a new venture started by the College to reach out to the Non-Christian students, to give them an opportunity to experience God. A hall is equipped with all the modern means of mass media available. An environment for prayer and God experience is created through the soft blue curtains, and the gentle lights, as well as through the stereo channel used for playing back music apt and suited to various moments in life—joy, sadness, conflict, despair etc. Students frequent this haunt and request the Secretary for the kind of music they need for the moment. Further, audio-visual programmes are produced at this centre and Catholic students are catechized and evangelized through them. Courses are arranged from time to time like Encounter sessions; Insight Weekends; Prayer groups; Yoga and T.M., and Death Experiences. Quite a few of "Life-Goal Planning" and "Living-by-Objectives" sessions have made many



wayward students think seriously about life and their future.

#### IV. OTHER PROJECTS

Apart from projects designed for direct evangelization and social development, Sacred Heart College has other activities for the integral development of the present day student as well as the Community around. Among these are:

##### 1. THE STUDENTS' SERVICE CENTRE

The specialized services offered at this centre are:-

1. Clearing House of Information
2. Guidance and Counselling including career guidance
3. Psychological Tests
4. Preparing for competitive examinations
5. Certificate courses

This Centre is provided with a special library; a room for group meetings; a bureau for financial assistance and scholarships, as well as information of various types; and a Counselling room.

The certificate courses currently offered are:

- (a) Personnel Management Course
- (b) Public Relations
- (c) Group Dynamics
- (d) Family Life Education

##### 2. DOCUMENTATION CENTRE

The Documentation Centre stores information relating to career opportunities, job possibilities, and course availability in the academic Institutions all over the country. The centre maintains chronicled and documented articles of topical interest such as youth affairs, foreign affairs, current affairs and social welfare. In addition the centre has all information relating to higher education, Correspondence and Diploma courses; Foreign Universities; and Scholarships. The centre is available not only to the Sacred Heart staff and students but to all the Colleges in the country.

#### 3. RESEARCH CELL

At present this cell is engaged in a major research project entitled "The Youth situation in Tamil Nadu." The objectives of this study are:

(a) To analyse the situation of youth in Tamil Nadu by studying the new Youth Culture developing in the cities as a result of technology and scientific progress in contrast to the situation in the rural areas where technology and science have not reached.

1. Their values and attitudes
2. Their problems and needs
3. Their behaviour tendencies—Their reactions, responses and feelings towards certain areas like authority, politics, caste, social functioning.
4. Their belief and practice of religion.

A representative sample of 3000 students is chosen for this study. The design used is explorative and descriptive. The project is expected to be completed in the next 10 months.

#### 4. TRANSACTIONAL ANALYSIS STUDY CLUB

A basic course on T. A. and Group Dynamics was conducted by the Institute of Counselling and T. A. at Sacred Heart College in November 1979, subsidized by the Xavier Board. As a follow-up action, and out-reach project of the Department of Social Work, a T. A. Study Circle was inaugurated last August. A group of staff members meet every month to review books and share experiences in living the T. A. way of life.

#### 5. THE LITERARY CLUB-CUM-COLLEGE SCHOOLCOMPLEX

This is a programme conducted by the Department of English and has a number of activities -

1. Centre for continuing education
2. Language Laboratory
3. Children's library for the children of the neighbouring schools



4. Creative Recreation Unit where-in children are trained to use scrap material to make articles of artistic value.
5. Special English Classes for the weaker children of the neighbouring schools.
6. Small savings scheme to encourage school children to save money.

#### 6. THE HOUSE-BUILDING UNIT

The Principal is engaged in a project of his own—a house-building scheme for the non-teaching staff of the College, as well as other deserving cases of families in Tirupattur. Forty seven houses have been completed so far. He has a target of 100 houses.

#### A COLLEGE WITH A DIFFERENCE

At the end of my guided tour round Sacred Heart College, Tirupattur, I was quite convinced that this was a College with a difference. This College is not only an Institution but a Living Cell—not primarily a place for training, not merely a degree-producing factory, but a Living, Vibrating, Cell, where on going life is being developed. Seven hundred young people come to this College every year looking for personal growth and maturity, professional training, and a Christian vision of life. They come with the hope of development, equality, human rights, and social justice for their underprivileged brothers in the neighbourhood. Do they they leave the portals of Sacred Heart College with their expectations fulfilled? I think they do, at least to a great extent. All our Colleges are welcome to take a trip to Tirupattur to see and believe what I have undertaken to convey to you as a first-hand experience.

**Sister M. Hedwige A.C.,**  
*Secretary*

**NOTE:** It is quite possible there are other Catholic Colleges doing work of a unique kind such as described above. We should be happy to hear from them and have an outline of their programmes for distribution among XB Colleges, so that the example may be caught by them.

## SECRETARY'S REPORT JULY—DECEMBER, 1980

### JULY: PREPARATION OF REPORTS

The early part of July was spent preparing reports of the projects conducted in the course of the year:

1. The Triennial Conference of Colleges
2. A Christian Approach to Social Justice—Seminars for College Staff
3. The Third Principals' Spiritual Renewal Course
4. Administrative Leadership with a Faith Vision for Managers of Colleges

Two other Summer Projects for College staff—one on Spiritual Renewal and the Sacraments; and the other on Family Life Education, were conducted very successfully although reports were not prepared owing to some difficulties.

### AUGUST: F. I. U. C. GENERAL ASSEMBLY

Fr. J. Misquitta, our Vice-President, and the Secretary, attended the F.I.U.C. General Assembly held from August 18-22, at the Catholic University of Louvain La Neuve. There were 150 delegates from 80 different countries. Four papers were presented on the Assembly Theme—"The Catholic University facing the crisis of ethical values in a technological society."

1. Catholic Universities and the problems arising from a Technological Society — Rev. Fr. Robert Brungs S. J., U.S.A.
2. A General ethical dimension—Towards other values? — Rev. Frs. Lefevre & Leman, France



3. The pre-requisites for the Christian Message in a Technological World — Rev. Fr. R. Troisfontaine S. J. Namur—Belgium
4. Technology and the Third World — Paper compiled by La Salle University—Mexico

The Secretary made a successful intervention on University pedagogics and the Christian message. She also moved a resolution which was accepted after an amendment. The resolutions passed at the General Assembly are printed at the end of this report for your information.

Outside assembly hours we had daily Liturgy of the Eucharist and a visit to the Universities of Namur, Louvain and Leuven. The tour round these Universities was an education all by itself.

Fr. Herve Carrier who had been the F.I.U.C. President for the past 10 years laid down his office consequent on his retirement from his post as President of the Gregorian University. Mr. Michael Falise, a French economist and President of Lille University, France, was unanimously elected President. Fr. Edward Bone S.J., was re-elected Secretary-General.

The next General Assembly will be held in 1983 at the University of St. Michael, Toronto, Canada. The theme of the Assembly is, "The Catholic University, and the invention of a new World Order based on Christian principles." It was decided to add some weight to reflection on this subject by paying particular attention to the problems of University teaching on such matters.

The Secretary made use of this occasion to make fruitful visits to the Xavier Board donors in Holland and Germany. She also spoke to the donors in Switzerland through a long-distance call.

### SEPTEMBER: THE C.B.C.I. YOUTH COMMISSION MEETING

Early in September the Secretary attended the CBCI Youth Commission meeting at which she read a paper on College Youth. The rest of the month was spent in catching up on arrears of correspondence and visits to Colleges.

### OCTOBER: THE C.B.C.I. EDUCATION COMMISSION MEETING

The CBCI Education Commission of which the Secretary is a consultor, met at St. John's Medical College, Bangalore. The commission meeting was attended by 35 delegates from all over India including Archbishop S. Arulappa, Bishop Cecil D'Sa (Chairman) and Bishop Joseph Powathil. The following papers were read and discussed—

1. Education for Justice—Mr. S. Santiago
2. Social Awareness and Justice in our Educational Institutions—Prof. K. T. Sebastian
3. Social Awareness and the Students —Mrs. Hilda Raja

The Liturgy of the two days was very meaningful and inspiring, group discussions were enriching and the fellowship rewarding. This Commission meeting was wedged in between the Secretary's visits to Colleges.

### NOVEMBER: XAVIER BOARD BOARD MEETING AT ANDHRA LOYOLA COLLEGE VIJAYAWADA

The Xavier Board held its annual meeting at Andhra Loyola College. Archbishop S. Arulappa a very active participant, and Fr. Peter Uralil, the Secretary of the C.B.C.I. Education Commission, represented the hierarchy. Bishop Thuma, the local Bishop was also present. We had 24 members attending and taking an active part in the meeting. Prof. V. V. Join, our President was unavoidably absent and Fr. J. Misquitta took the chair. The main subjects for discussion were:



1. The appointment of a competent team to actively animate our Colleges in their Spiritual Renewal/Catechetical programmes
2. The Correspondence Course in Theology
3. The project on the Theology of Learning
4. The follow-up of the F.I.U.C. Survey on the specific mission of the Catholic College
5. The registration of the Xavier Board

A special feature of this meeting was the "at home" given by the Xavier Board members to the staff of Andhra Loyola and Maris Stella Colleges, as also the representatives of the public. The get-together created a bond of fellowship and also gave the Xavier Board the publicity due to it. Those who arrived the day before the Board meeting, had the privilege of a visit to the Project for the rehabilitation of flood victims. Fr. G. Francis was a splendid host and did all he could to make our stay a very comfortable and enjoyable one.

The Secretary's visits to Colleges continued in this month also.

#### **DECEMBER: REGISTRATION OF THE BOARD MEETING**

The Xavier Board at its meeting at Vijayawada, had appointed a committee to look into the question of registration of the Board. This meeting took place at the Retreat House, Bombay. The Committee examined the advantages and disadvantages of registration and came to the conclusion that there was every advantage in getting the Board registered. Hence a meeting was fixed for the month of March 1981 with competent lawyers to clarify certain points and to draft a memorandum of association. The decision has since been taken that the Xavier Board should be registered.

#### **VISITS TO COLLEGES**

In the course of the past six months the Secretary visited Colleges as under:

Tamil Nadu	12
Andhra	5
Kerala	1
Goa	1
	—
	19

I wish to express my deep gratitude to the above Colleges for the warm and affectionate welcome they gave me. I'm thankful also that all I had to share with the management, principal, Staff and Students, regarding Xavier Board's hopes and aspirations, was very much appreciated. The findings of the F.I.U.C. Survey as also the conclusions reached at the Triennial Conference of Colleges were conveyed to the Colleges and they were made to re-think their goals and objectives.

#### **REGIONAL MEETINGS OF COLLEGES**

##### **1. Andhra**

The Andhra Colleges were invited for a meeting at Andhra Loyola College Vijayawada. Five out of the 8 colleges were represented by the Principal, a member of the staff and a student. Fr. G. Francis S. J., presided over the meeting. The Colleges discussed their administrative problems which were of a grave nature and took suitable decisions. The Secretary gave an expose on the difference between good education and good Christian education. She conveyed the findings of the F.I.U.C. Survey; and in the light of these findings, projects were proposed, for giving the necessary orientation to staff and students. This meeting was also attended by Fr. Peter Uralil the Secretary of the CBCI Education Commission.

##### **2. Tamil Nadu**

A regional meeting of Colleges in Tamil Nadu was convened by Fr. Joe Srinivasan S. J. and Sr. Michael Miranda (Board members) at Fatima College, Madurai. Sixteen out of the eighteen Colleges were present. The Colleges tried to evaluate their position in the light of the F. I. U. C. Survey. It was pointed out that the F.I.U.C. survey only indicated current trends and that the situation in the Colleges of Tamil Nadu was not so bad as presented in the survey. Nevertheless, they felt that they should try to improve; so they divided themselves into sub-regions for the purpose of organizing common programmes.

##### **3. Mysore**

The local Colleges of Mysore met for two days to reflect on the goals and objectives of Catholic Colleges, and Institutional



Planning. The local Bishop, Rt. Rev. Mathias Fernandes and the Manager, Fr. Denis Noronha actively participated on both the days. Mr. Ram Kulkarni, Reader in Education, Mysore University, was the resource person for Institutional Planning. The Secretary gave a talk on the objectives and goals of a Catholic College. Miss Yvonne Colaco, lecturer, St. Agnes College, spoke eloquently on the difference between good education and good Christian education. A whole afternoon was spent on goal-setting which was avowed to be a very fruitful exercise.

#### **Tiruchirapally**

St. Joseph's and Holy Cross Colleges met together for the purpose of reflecting on the F.I.U.C. Survey and re-thinking their goals and objectives. A hundred and thirty staff members were present. The meeting was successful in many ways. Not only did the staff understand the need for change and reform but they also felt particularly the need for improvement in interpersonal relationship without which the ethos of a Christian College suffers. The Colleges decided to hold follow-up meetings for self-renewal, a step in the right direction. Our thanks to Fr. Jose Murickan S.J., who helped very ably in the inter-action process, after he exposed the F.I.U.C. findings.

#### **5. Kerala**

Sixty-two representatives of our Colleges in Kerala met at St. Teresa's College, Ernakulam, and spent a whole day, discussing the goals and objectives of a Catholic College, under the able direction of Father Jose Mirickan, who has so kindly agreed to meet groups of Colleges and enlighten them on the F.I.U.C. survey so that they may be awakened to their obligation to live up to the identity of a Catholic College. Follow-up was planned.

#### **6. Bombay:**

St. Xavier's College, Bombay, organized a Seminar for the staff of the local Colleges on Family Life Education, at the Pastoral Orientation Centre. This was conducted by an expert team—Dr. Alfred Mascarenhas and Dr. M. M. Mascarenhas both of whom are directors of the Family Service Agency—Bangalore, and are extremely well-qualified in this field. The main focus was on the Christian vision of the family.

#### **College-wise Spiritual Renewal/Catechetical and other Projects**

It is a joy to report that during the past six months as many as 60 Colleges applied for assistance to conduct 75 Projects, some of them undertaking more than one project.

Spiritual Life Renewal	39
Catechetical	6
Family Life	13
Social Concern—Social Comittment	8
Value Education	7
Leadership Training for the student's union	1
A course in Catholic Medical ethics for Catholic students in the Medical College	1
Total	<u>75</u>

#### **Theological Evening for the Catholic Staff and Post-Graduates in and around the city of Trivandrum**

This project extends over a year. Its objective is to form an organized group of Christian elite in the city who would stand by their faith amidst a predominantly non-Christian milieu. The topics for prayerful study and reflection revolve round the Liturgy, Scripture, Sacraments and the burning issues of the day in the light of the Gospel.

Not all the projects have been implemented by the Colleges as yet. They will be in the course of the year. More Colleges are approaching us for aid. We have been inviting the Colleges regularly through our circulars to undertake projects. It is encouraging to see to Colleges co-operating. At the same time, it is very sad to note that some of the Colleges do not respond to our efforts. To these we extend a standing and warm invitation to apply for assistance in order to keep in view the Christian vision of the College.

#### **Course on AUDIO-VISUAL AIDS for Christian Communicators organized by the National Vocation Service Centre, Poona.**

The Xavier Board sent four College teachers for this



course. The four-point report sent in by these teachers is informative.

**1. The Content of the course:**

- Communication—Meaning and methods
- Photo Language: How to use ordinary photos and pictures to build up themes, to make picture stories and to teach morals and values
- Slide Meditations
- Production of Sound Slides: Script writing, recording, mixing, synchronising etc.
- Parables and short stories with hand-made slides and shadow plays
- Photography: Use of camera, Theory and practicals  
Developing films and printing photos.

**2. Impact of the Course on the Participant**

- A conviction that audio-visual aids can be a good channel of education for the youth of today
- Enhanced know-how of slide preparation and photography for conveying the Christian message
- Realization of the advantages of group work in the preparation of audio-visual aids
- Many insights in the use of different types of audio-visuals to make the Good News more meaningful to the students.

**3. Concrete Steps the participant would take to transmit the contents of the course to College students:**

1. Prepare sound and slide programmes on Biblical themes with the active co-operation of the students. These programmes to be developed later on in the regional language for use in schools, leadership camps, NSS camps and Homes for the aged.
2. Preparation of charts with thought-provoking captions and placing them in the passages and other students' haunts in the College.
3. Develop Gospel Themes, lives of Saints, Moral Stories in slide pictures.
4. Help the Catholic students with slide shows during retreats and recollection days.

**4. Impact on the milieu outside the Collegee**

1. Use audio-visual aids for vocation promotion work
2. — For inter-parish leadership camps for youth
3. — For Sunday Catechism to High School students
4. Through the charts, posters and photos some realization of Christian values will be brought home to the non-Christians.

Sister M. Hedwige A.C.,



## CATHOLIC COLLEGES IN INDIA

An IFCU-Xavier Board Study—By Rev. Fr. J. Murickan S.J.

The aim of Father Murickan's survey of Indian Catholic Colleges was to assess the extent to which Catholic Colleges have been faithful to their specific mission. A sample of 40 of the 123 Colleges was studied in depth through the questionnaire technique, in respect of academic, moral, spiritual and socio-economic aspects and the results are revealing. These indicate trends and cannot be applied to individual Colleges. Nevertheless it is wisdom to take due note of trends.

This study reveals that academic excellence continues to be the main thrust of the College programme, while the Christian mission seems to have been lost sight of. One of the respondents has remarked that the Catholic College still remains an excellent degree-producing Institution well-known for discipline and character formation. However, while being result-oriented, it is not value-oriented. The dominant clientele in our Colleges is the affluent class; therefore the value system is that of the upper stratum of society. It is the elite that sets the tone of the College. This danger has to be realized before it is too late.

Ideally, students are formed in their faith and morals through systematic classes in religion and ethics. Students' opinion shows that these classes in the sample studied, leave much to be desired. Principals, Managers and outsiders also have acknowledged the poverty of courses in religion and ethics. The pastoral climate of the College has been rated very low by all concerned.

While student problems are assuming alarming proportions, student services are deplorably poor. Only forty per cent of the Colleges offer student counselling and even this is evaluated by the survey as poor-to-mediocre.

Institutional Commitment to the outside community has been given the go-by. Although 85% of the Colleges organize programmes and projects, their impact has been judged to be low. One of the respondents has said that these programmes are an occasion to engaged in out door activities with no benefit to the community. Most of the students leave the College without a permanent attitude to social commitment. Sixty percent of the alumni agreed that the values that weigh with them when they select a job are self-advertisement, competition, survival, success, getting on in life. Very few students have social commitment as their motive.

Since the findings of the survey might be of use to our Colleges towards self-evaluation, the Xavier Board has decided to publish the entire study (1000 copies) and make it available to the Colleges. The publication has been entrusted to the author Fr. J. Murickan S.J. who will find a good publisher with an international market.

The publication of the study is intended not only to draw attention to the value of the work itself but also to help in the follow-up of its conclusions and recommendations. Two lines of follow-up have been proposed:

1. The Secretary to meet regional groups/individual Colleges and urge them to evaluate their Colleges in the light of the F.I.U.C. Study and draw up action programmes for implementation. This is being done already.
2. The other line of action is at the National level.

The International Federation of Catholic Universities has promised to send an Expert to help in the follow-up. A committee has been appointed, who, with the help of the Expert would draw up a plan of action. A Xavier Board meeting would then be held at which the plan would be discussed. The Board would decide on the manner of presentation of the programme to the Colleges and on methods of ensuring implementation. The Expert from abroad is expected to visit individual Colleges.



## THE XAVIER BOARD ANIMATION TEAM

What has emerged out of the F.I.U.C. Study has been more than confirmed by the Workshops that met at the Triennial Conference of Colleges in May 1980 regarding our failure in realizing the Christian mission of the College. Attention was focussed by the participating groups on the following salient points.

1. Not sufficient concentration on the integral development of the personality of our students, but confining of our efforts to intellectual development only.
2. An unhealthy ethos which does not promote human values like truth, justice, fair play, love and service.
3. Lack of relevance. In India the College has to be a centre of higher education involved in serving the whole man, being aware of and sensitive to the heart cry of the exploited and oppressed. The liberation of the poor and oppressed, in an atmosphere of Christian love rather than violence, is our relevant mission in our Indian situation today. In this sense we are wholly irrelevant.
4. Our failure in the realm of moral and spiritual growth of the students specially in the context of a society with inverted values. Poor Catechesis and poorer ethics for the non-Christians.
5. Occasional lack of cordiality between staff and management. Lack of faculty improvement programme in the moral and spiritual sphere.

The Xavier Board's efforts during the past few years need to be intensified in order that the ideals with which the Catholic College started a hundred years ago may be revived, oriented to current needs and expressed through its curricular and its value system. Hence we resume our efforts to build up an animation

team which will concentrate on different regions and engage in a crash programme to achieve the following goals:

1. To form Christ in our staff and students
2. To proclaim the Good News and witness to the same
3. Catechetical and moral formation for all students with updated content and methodology
4. Development of the personality of students in such a way that they are socially committed, intellectually well formed, morally upright, culturally sensitive and spiritually oriented to Christ.
5. Preparing the College Community to take a definite stand on the side of the poor and live by it.

For purposes of easy feed back and uniformity in goals, a full time experienced animator will head the team. Periodic meetings of the team with the Secretary and with the Board will serve to link the team with the Board.

### Functions of the Team

1. Organizing/conducting retreats for spiritual life renewal.
2. Preparation of life oriented courses in religion and ethics with up dated methodology and bibliography.
3. Training of Catholic staff in the pedagogy of Catechetics, and the non Catholic staff in value education.
4. Periodic assessment of student and teacher attitudes towards religion through surveys.
5. Organization of courses in Family Life Education; value Education; Mass Media; Social Justice and Social Commitment; Guidance and Counselling.
6. Any other function suggested by the changing situation which comes within the purview of the animation team.



### **The Team**

Fev. Fr. Herve Morsette c.s.c. will be the head of the team and will be available to all the Colleges in India.

Rev. Fr. S. Painadath S.J. — Kerala

Rev. Fr. Wilfred D'Souza — Maharashtra

Others have yet to be located.

The team will begin to function in the next academic year.

## **MORAL SCIENCE: TEACHING METHODS**

(Father Lawrence Sundaram. S.J.)

Most Seminars on Moral Science held these days record the general lack of interest in the subject and the failure or inability of the teacher to keep the attention of students. They blame the present apathy, usually on the methods of teaching employed chiefly that of lecturing to a large group of students. While the blaming is largely justifiable, it must not however be forgotten that the matter to be dealt with is not naturally attractive to the young nor easy for an uncommitted teacher to handle. I say 'uncommitted teacher' because unless the teacher is fully convinced of what he is trying to convey and is truly keen not only on communication but on being positively accepted he is bound to evoke reactions of indifference and even opposition. In this subject, more than in any other, the teacher has to establish his credibility in deed as well as in word.

The method of stating principles, defining terms and then coming down to some illustrations, often at second hand, adopted largely in the handling of this subject is now being recognised to be tiresome and unproductive. The logic of ideas falls flat on young minds to-day. The greatest single influence on the present generation being motion-pictures, it is the language of the film, of speaking images, that goes home. The building up of an argument by reasoning, the explanation of a theme, statistical references and facts, platform eloquence, these do not carry conviction as effectively as the sound picture. A pedagogy that does not recognise or take account of this fact fails to establish that link of mind which is of the very essence of education in the class-room. The question is therefore how to use audio-visual aids in teaching, avoiding on the one hand the danger of reducing it to a mere entertainment programme and on the other saving it from the rigidity of cold conceptual development, how appeal to the mind, to the intellect, how develop the art of individual thinking without which education has no meaning or value. I venture to



offer here a few suggestions on some methods which I have been able to test during years of teaching this subject, hoping in this way to share my experience with other teachers.

More than ever before, any method of teaching depends for its success on the active participation of students in the learning process. The obvious way of doing this is the old time-honoured method called the socratic, that is by eliciting from the students themselves a good part of the information that the teacher wishes to convey. This would of course imply a class of manageable size hardly exceeding some thirty as the upper limit. The preparation on the part of the teacher has to be much more clear and detailed than for a class-lecture since unexpected situations are bound to arise when young minds are activated into personal thinking. The teacher has to take a good deal of trouble preparing the right questions and be ready with the answer and also with more than one possible answer to at least some of the questions. To take a casual example: If the teacher asks a question: "What would you give as alms to a beggar on the road?" He should expect not only the straightforward answer but another answer in the shape of another question: Why should I give at all? I don't think it's right", and this may lead to a fruitful discussion of the problem of able-bodied beggars, professional begging, the ethics of indiscriminate charity, begging as a social problem in India etc. One way of making active participation truly interesting is what is known as role-play. This is to take a theme in the form of a life-situation in which two or three persons are involved, parents and children, friends or classmates etc. and focus on any of the many problems that arise in daily life out of inter-personal relationships or circumstances. The method is to state the problem in the form of a short narrative and ask for volunteers from among the students to take the role of the different persons named and invite them after giving them a short time for reflection and exchange of ideas to work out by themselves a solution. Two or three sets can try out the same situation and it is interesting to watch how varied can be the solutions arrived at. An evaluation of the several performances at the end should help to bring to the surface with the aid of the class, the moral principles implied. This is a difficult method to start with but students warm up to it quickly and are happy

to discover for themselves the principles we wish to inculcate.

In order to make the role play really a fruitful exercise, it may be useful, to begin with the reading of a few short stories or one-act plays. A teacher should be able to spot them in any good College Library. These readings help towards specifying problems like personal responsibility, demands made in daily life on the moral conscience, the constant need for reconciliation with companions, the awakening of the social conscience etc. I may mention in passing some of the short stories of Tolstoy, and collections of short plays published by Oxford U.P. Macmillans, Loigmans etc. The teacher must take the trouble to browse in the Library and pick out what suits the purposes of this course. Short plays could be acted after a common reading and discussion of the themes implied in them. Such exercises should lead to the more original work expected in a role-play where there is greater scope for personal initiative. Some of the parables of the Gospels can be used with good effect in this manner. The lessons drawn from these exercises have a chance of sinking into the mind, and better than formal teaching, produce a permanent impact on the young.

Allied to reading or imagining a situation in a play or a story would be an occasional viewing of a film together as a group of teachers and students. There are short excellent films available for the purpose. It would be necessary to see some of the films at least twice, for the point and meaning of the really challenging films do not unravel themselves at the first view. Or, after one view and a brief evaluation together during which the main theme is sought to be identified, a second and sometimes a third view helps towards a more satisfactory assessment.

For imaginary and fictitious situations, the next step would be to proceed to what are called real-life situations, what is to examples taken from actual experiences of both teachers and students. After some handling of the role play method and some serious and guided evaluation of short stories and plays, the sensibility of the student is sharpened enough to pin point the moral questions involved in any human situation or event



in or outside the family, in newspaper reports, in parliamentary speeches etc. Anything becomes guist to the well-activated and alerted mill of the mind. It may be useful to keep a record in the Department of Moral Science of the more important situations brought forward and summarised into case-studies for future use.

The fruitful use of the methods briefly sketched above depends much on the physical set-up of the class-room apart from the sizeable number already indicated. Instead of the whole class facing the teacher perched on a high emience, the teacher must find himself right in the middle of an interested and alert group forming a semi-circle around him so that free and easy communication between teacher and students becomes natural and informal without diminishing the seriousness of the topics discussed. A College nowadays especially in the autonomous set-up, is expected to have a well-fitted and well-served audio-visual room where films can be exhibited to different classes without the need to go out of the campus and at any hour convenient to all concerned and as part of the days time table.

I know that all this may sound to some ears impracticable. There are certainly administrative problems to be tackled and there will be difficulties with tight-fisted managements. But there is the old Latin proverb: "*Qui vult finem vult et media*. He who wants to achieve something must be earnest about adopting the right means also: this of course is a free translation but it is accurate. In our Christian Colleges especially there should be no gap between aims and methods or means. We cannot be true witnesses to the Good News of the Word Incarnate, unless we prepare the way of the Lord by training the minds and wills of the young committed to our care by the true and right discipline of moral values. Christ cannot enter into minds and hearts that have not been trained to accept and live by the fundamental demands of the decalogue and all that it implies. If we are not committed to basic Christian ethics which are after all human ethics (*acima humana naturaliter Christiana*: the human mind is naturally Christian, was the saying of the old fathers of the Church), our commitment to Christian preaching and witnessing will have no meaning. We shall be merely, in Pauline phrase, noisy gongs and clanging cymbols.

## I. F. C. U. XIIIth GENERAL ASSEMBLY

Louvain-la-Neuve, August 1980

### RESOLUTIONS

At its General Assembly held at Louvain-la-Neuve from 18 to 22 August 1980, the International Federation of Catholic Universities examined at length the ethical responsibilities of the Catholic universities in the light of the problems raised by the advent of the technological society. At its closing session on Friday, 22 August 1980, the Assembly adopted the following resolutions:

- Resolution 1:** It is recommended that, in order to fulfil their responsibilities in these matters more adequately, the Catholic universities should undertake, in accordance with their capabilities, by the most appropriate methods and particularly through collaboration between institutions:
- a systematic reflexion on the positive value of technological development and the objectives to be obtained;
  - an elaboration of a pastoral theology of development;
  - an ethical research consistent with the urgency of the problems raised by contemporary technology, particularly in the field of biological engineering.

(Adopted unanimously)

- Resolution 2:** With these responsibilities in mind, the Assembly invites member universities in a position to do so and in areas where they are concerned,



- to make a serious attempt to engage in interdisciplinary work between the human and the exact sciences;
- to take an active interest in the formation of instructors, of middle-rank executives, those indispensable liaison intermediaries in any development enterprise;
- to deal systematically with the specific technology to students coming from or preparing for the Third World;
- to have available a catalogue of the disciplines taught and research work undertaken in their institution, in order to promote exchanges between developed and developing countries and between developing Third World countries themselves.

(Adopted, with 2 votes against)

Research on peace would appear to have a special urgency: the Assembly hopes that there will be a wide response to the appeal made to the I.F.C.U.'s specialized institutions by the Director, a propos this subject, and that detailed documentation on their activities will be sent to him so as to enlarge the contacts between all members of the Federation working in this field.

(Adopted unanimously)

**Resolution 9:** Lastly, the General Assembly recommends that the Catholic universities should undertake a detailed study of the new cultures that are developing among the youth as a result of the influence of rapid technological advance, and propose appropriate action programs for their respective countries.