CHAPTER I

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SPORTS AND GAMES IN THE COLLEGES OF TAMILNADU

Tamilnadu has great reputation in the field of education. There are many colleges in the state from Chennai to Kanyakumari. They are Arts and Science Colleges, Engineering Colleges, Medical Colleges, Agricultural Colleges, Animal Science Colleges, Physical Education Colleges and Colleges of Education under various universities.

The colleges participate in sports and games in the inter collegiate tournaments in the University, send players for the University team selection trials and participate in the district tournaments, district league matches and district team selection trials in sports and games.

The institutions also conduct intramural games and track and field meet to inculcate the habit of participating in sports and games. The colleges conduct intramural games either as inter class or as inter departmental matches. The winners of these tournaments are awarded prizes and certificates of merit on the college sports day.
INTEREST OF STUDENTS IN SPORTS AND GAMES

In the past, students participated actively in sports and games, because it was recreation and also relaxation from the mental work. Whether they were in the college team or not, they wanted to play some games in the evenings including indoor games. Players represented their college with much enthusiasm and interest to get honour for themselves and their institutions. There was a better team effort in the past.

Now a days, only skilled persons in a particular sport practise for the college teams. They may gain some benefit. Everyone in the institution does not participate in sports not even as recreation. Some students participate in physical exercise, because they want to maintain their physical personality to keep themselves fit. Present day students want to equip themselves with what the world is in need of. Hence, they spend their evenings in undergoing some courses which are job oriented. They spend more time watching some television programmes or listening to music. The institutions also give importance only to outstanding players from the schools and they extend some benefits to them if they join their colleges.

STANDARD OF SPORTS AND GAMES AMONG STUDENTS

The standard of students in sports and games has risen to a level and also beyond ones expectations in certain games. Thanks to the sports schools and sports academies which develop the fundamental skills to perfection. When they enter the college, they are trained to
reach an advance level and also specialise in a particular skill. About twenty years back, only players from some organisations represented the junior teams of the country. But now this has changed and outstanding players from colleges and Universities also get an opportunity to be included in the national junior teams. It is purely due to their standard that they achieve this feat.

A few colleges take interest in sports and games and form good teams. Benefits and concessions to outstanding sportsmen play an important role in attracting and inspiring them. These institutions to form teams of their choice, which may be in the game or games of interest of the locality.

FACILITIES AND IMPORTANCE OF SPORTS AND GAMES

In Government Colleges

Most of the Government colleges in Tamilnadu do not have play grounds. They may have limited area suitable only for some games. So they may use the sports council grounds for their matches. They may conduct their intramural games in a near-by ground and their sports day in the government stadium or in some college or school grounds. As they collect fees from the students only for expenditure in sports, they may be constrained to buy equipments for their teams in less quantity or only for the teams of their choice with collected funds. Such colleges may participate in the inter collegiate tournaments and may not take much interest in sports. They participate only for the
sake of participation. Only if their superior authorities take interest in sports and games then there may be good teams from government colleges as well.

In Aided Colleges

Aided colleges seem to promote sports in a better way promoting sports. They take more interest in sports and games, because they gain some name or fame out of it. They want the names of their colleges to appear in the sports columns of popular dailies now and then, which creates enthusiasm among the persons involved in the field of sports. Some colleges have enough playfield for their use. They use the coaching facilities available in the district and they conduct coaching camps for the teams and the teams have enough practice matches before competitions. In certain institutions are granted limited funds for sports. Hence, they pick up limited games of their choice or the locally popular game for the inter collegiate matches. The management of the institution may even dint a good amount from the management funds for the development of sports such colleges participate not only in the open inter collegiate tournaments but also in the open invitation tournaments in the state. The students also wish to joint these institutions, because of the reputation they have in the district and in the state.
In Self Financing Colleges.

In all the self financing institutions, finance is to be provided for all sports programmes only by the institution. More importance is given to indoor games than outdoor games in these colleges. They give priority to job oriented courses for the students and hence they show less interest in sports and games. If there are talented players, they just allow them to participate in the inter collegiate tournaments.

JESUIT EDUCATIONAL POLICY

The members of the society of Jesus are popularly known as the Jesuits. The society of Jesus is a world wide organisation of religious order. In Tamilnadu alone, there are 500 Jesuits working in schools and colleges, youth services and social work centers, in parishes and mission outreach programmes and almost every form of service and ministry of the church.

The teaching of the catholic church comes from the Jesus Christ himself and has been exercised by her (the church) for the last two thousand years. (C. Houbert, 1937)

From the days of Francis Xavier, the Jesuit Missionary has been involving in the work of preaching the gospel. They used education as an instrument for the spread of their faith. (John Lourdhu, 1980)
Francis Xavier accepted the management of the seminary or college of St. Paul at Goa and worked as the Principal, thus starting the first Jesuit college in the world and the first Christian college in India.

The main aim of educationist apostolic instrument is to promote dialogue between faith and culture. It also insists on individual care and concern for each person.

The direct aim is to give catholic boys and girls the best possible education in both religious and secular subjects and its indirect aim is to give instruction in Christianity also to Non Christians. In addition, the Jesuit education proposes Christ as the model of human life. On the basis of the above outlines, the Jesuits established schools and colleges wherever they went. (Authors Guide1, 1987)

It is preparation for active life commitment through which create men and women for others and also manifests a particular concern for the poor.

Their aim in education is allround development of personality. Education of the whole person implies physical development in harmony with other aspects of the educational process. Jesuit education, therefore, includes a well developed programme of sports and physical education. In addition to strengthening the body, sports programmes help young men and women learn to accept both success and failure graciously; they become aware of the need to
cooperate with others, using the best qualities of each individual to contribute to the greater advantage of the whole group. (Authors Guide, 1987)

CHARACTERISTICS OF JESUIT EDUCATION

1. It is world affirming. It assists in the total formation of each individual within the human community. It enclosed a religious dimension that permeates the entire education. It is an apostolic instrument that promotes dialogue between faith and culture.

2. It insists on individual care and concern for each person. It emphasizes activity on the part of the student and encourages life openness to growth.

3. It is value oriented. It encourages a realistic knowledge, love and acceptance of self and provides a realistic knowledge of the world in which we live.

4. It proposes Christ as the model of human life. It provides adequate personal care and concern for others. It celebrates faith in personal and community prayer, worship and service.

5. It is a preparation for active life commitment. It serves the faith that does justice, seeks to form “men and women for others” and manifests a particular concern for the poor.
6. It is an apostolic instrument in the service of the church as it serves human society. It prepares students for active participation in the church and local community, for the services of others.

7. It pursues excellence in its work of formation and witness to that excellence.

8. It stresses lay-Jesuit collaboration and relies on a spirit of community among administrators, teachers, parents, alumni and benefactors in an atmosphere that promotes community.

9. It adapts means and methods in order to achieve its purposes most effectively with a common vision and common goals. It assists in providing the professional training and ongoing formation that is needed especially administrators and teachers. (Authors Guide\textsuperscript{1}, 1987)

Though the Jesuits came to the southern states in 1666, they were not quite successful in establishing any educational institutions in the beginning. The missionary activities were again started in 1838. To strengthen the missionary work, they founded a few educational institutions one by one. (A. Arul, 1990)

Jesuit institutions played a vital role in the development of games in the center part of Tamilnadu. They started associations of various games in Trichy and gave importance to sports and games. They converted 10 acres of paddy field to a big ground having
Volleyball, Hockey, Football, Basketball, Cricket pitch and 1/4 mile track. Jesuits of Madurai Province made strong landing in Tamilnadu by this time and they started many schools and two more colleges namely, St.Xavier's college, Palayamkottai and Loyola College, Chennai. They were under the University of Madras and also played leading roles to spread sports and games in their area.

HISTORY OF JESUIT INSTITUTIONS

In the 16th and 17th centuries great noblemen like St.Francis Xavier, Robert de Nobili, John de Britto, Beschi and others were in charge of Madurai Province (Tamilnadu). They were the missionaries, to move around the coastal areas of inner part of Tamilnadu to spread the gospel. In 1773, the Society of Jesus was banned throughout the world, but during 1830 Pondicherry bishop requested Pope to send some Jesuit Priests to spread Christianity. They came to Pondicherry not only to spread gospel, but also to bring awareness about the society in which they live. They started schools in Nagapatinam in the beginning, to spread all over the state.

The main objective of the Jesuit Education is to create men and women for others. Persons who would live for the poor, oppressed, suppressed and for the needy. Most of the colleges in Tamilnadu have an extension programme to help the neighbourhood by sending their students to nearby villages and fulfil their demands by approaching the government or some organisations.
The political freedom of our country achieved in 1947 has failed to break the bondage of our people over the years. Today about 60% of our people have been made poor and are kept illiterate. They are deprived of the basic necessities of life and education, of human dignity and the power to decide their own future. There is a degrading inequality caused primarily by caste discrimination.

We understand that the contemporary equivalent of the mission of salvation is the integral liberation of man ... which is crystallised for us today in an ardent desire to work. **Towards Liberation Together with the Poor.** The preferential option for the poor means that we cast our lot with them through concerted social action. Our love is indeed for all human beings, but assumes different forms. We love the oppressed by espousing their cause and we love the oppressor by emancipating him from his greed and domination which dehumanize him. *(Authors Guide^2, 1998)*

In India there are 19 colleges run by the Jesuits. In Tamilnadu there are four arts and science colleges and one college of education. They are:

1. **ARULANANDAR COLLEGE (AUTONOMOUS),**
   **KARUMATHUR, MADURAI**
2. **LOYOLA COLLEGE (AUTONOMOUS), CHENNAI**
3. **ST.JOSEPH'S COLLEGE (AUTONOMOUS), TRICHY**
4. **ST.XAVIER'S COLLEGE (AUTONOMOUS), PALAYAMKOTTAI**
5. **ST.XAVIER'S COLLEGE OF EDUCATION, PALAYAMKOTTAI**
HISTORY OF THE ARUL ANANDAR COLLEGE, KARUMATHUR

Arul Anandar College founded in 1970, offered degree courses along with the pre degree courses. The trend in rural education had been set and Arul Anandar college had become the pace setter in rural education in the Madurai Kamaraj University. In 1987, autonomous status was given to this college. Their service is primarily oriented towards the poor and oppressed in Tamilnadu. They keep open their portals to any student without any discrimination of caste or creed. (Authors Guide3, 1995)

The Coat of Arms

A shield divided diagonally by a bar of gold appears on a maroon background. On the right lower panel a silver star rises above and lights up green hills, the sky being shown in light blue and on the left upper panel is seen a sheaf of paddy. A golden crest IHS with a cross and nails surmounts the shield.

The golden palm frond flanks the shield on the left. The motto of the college, 'work, justice and love' is inscribed in dark blue on a golden scroll.
The colours of gold, blue, maroon stand for the ideals of 'work, justice and love' which form the motto. The college professes a philosophy of hard work coupled with a passion for truth and justice in all their aspects and love for all men.

The sheaf of paddy stands for agricultural plenty, which the college aims by its ideal of rural service. The rising star stands for a pioneering institution shedding its lights on the Nagamala hills symbolic of the neighbouring country side. The crest is the emblem of the Society of Jesus, which manages the college and the palm frond stands for the sacrifice made by the patron of the college the St. John de Britto, a martyr in the cause of truth and love. (Authors Guide³, 1995)

HISTORY OF LOYOLA COLLEGE

Loyola College, Chennai established and owned by the Loyola college society, is registered under the Societies registration act of 1860 No.8228/1973 and has its office in Chennai.

It was founded by Rev. Fr. Francis Bertram and a band of dedicated Jesuits who came over to Chennai at the invitation of the Most Rev. Dr. J. Allen, the then Arch Bishop of Chennai to open a catholic college for young men in the state capital. The foundation stone was laid on the 10th march 1924 and the college started functioning in July of the following year (1925) with 75 students on the rolls in under -graduate courses of Mathematics, History and Economics. (Authors Guide⁴, 1997)
The Coat of Arms

The coat of arms of the college consists of a shield divided into four quarters with a torch and an open book motif. The crest is the monogram and seal of the society of Jesus: IHS being the first three letters in greek of the name, JESUS. The open book and burning torch stand for the education imparted in the college motto: "LET YOUR LIGHT SHINE" (mt. 5:16), by their learning and good example, so that they may become beacon of lights of hope and liberation to others. (Authors Guide 1997)

HISTORY OF ST. JOSEPH’S COLLEGE, TRICHY

The college is owned by the society of St. Joseph’s, a body registered under Societies Regulation Act (1960), having its office at Tiruchirapalli.

St. Joseph’s College is an affiliated First Grade College of The Bharathidasan University. It was established in 1844 by the Fathers of Society of Jesus (The Jesuits).

The college is meant primarily for the Catholic Minority community of the town and the state. The Institution does admit other
students, irrespective of their caste and creed; their religious feelings and freedom of conscience are also respected.

This Jesuit college aims at the training of young men of quality to be leaders in all walks of life so that they may serve the people of our nation in truth, justice and love.

Accordingly, this college has become an agent of social change, instilling awareness of the great need in our country for social justice based on the brother-hood of man and the dignity of the human person. Thus, it aims at making its own contribution towards transformation of the present social condition, so that justice, equality and the moral values enshrined in the constitution of India may prevail in the daily life of every citizen of India. (Authors Guide, 1998)

The Coat of Arms

The college blazon is not the heir loom of ancient and noble families handed down with pride of name and glorious memories of the past. It is only a distinctive badge expressing its aim and ideal. It bears azure, with the: Trichinopoly rock and the college Church for the distinctive features. The conspicuous palm tree in the middle is the
emblem of the East. It bears in fesse a bow and above it is the monogram of the society of Jesus. Its crest is a royal crown a lily issuant, both in honour of the college patron, St. Joseph, the crown to signify that he was of David's royal blood and the lily to signify his spotless purity. Thus the whole in ordinary language would read: The college of St. Joseph is conducted by the Fathers of the Society of Jesus, at Trichinopoly in the east. The motto "PRO BONO ET VERO" (for the good and the true) indicates the ideal which the teachers and the taught should ever keep before their eyes as the goal of their efforts in the field of education, namely moral and intellectual formation. (Authors Guide\textsuperscript{a}, 1998)

**HISTORY OF ST.XAVIER'S COLLEGE, PALAYAMKOTTAI**

St. Xavier's college is owned by the society of St. Francis Xavier, a body registered under societies registration act (S.No.3 of 1920-21) having its office at Palayamkottai. The college was started in 1923 by the intrepid Jesuit missionaries from France in a district, which was once considered poor and backward. Already a school was functioning for nearly 50 years in the place. The Jesuit trio, the select task force, responsible for the functioning of the college were fathers Mahe, Lebeau and Bonhoure and others. Their zeal had created a tradition of academic excellence and universal service. Father Caussanal, Dhanasamy and Gnanapragasm also played a leading role in the founding and early development of the college. (Authors Guide\textsuperscript{b}, 1998)
The Coat of Arms

The three branches of palm leaves on the right side of the emblem signify that the institution is situated in Tirunelveli district. The ear of rice corn arched on the left side of the emblem represents Maruthanilam. The local symbols connected by a cross highlighted the fact that it is a Christian Institution. At the top of the cross, the college motto Veritate Lumen et Vita (life and light through truth) is inscribed. The shield at the front of the cross has two divisions on the right IHS, where the Jesuit motto, is inscribed. The square on the left indicted the spiritual, moral, emotional and intellectual development that education fosters. The emblem thus means that St. Xavier's college is a Jesuit institution of higher learning established in Tirunelveli district for the all-round development of the pupils. (Authors Guide², 1998)

HISTORY OF ST. XAVIER’S COLLEGE OF EDUCATION, PALAYAMKOTTAI.

St. Xavier’s college of education was established by the society of Francis Xavier in 1950 as part of the catholic church with the effort to share in the country’s educational endeavor. It is run by the member of the Society of Jesus (the Jesuits).
The main aim of the institution is the sound formation in different spheres of life (academic, religious, mental, social and physical) of the dedicated teachers who in turn lay the strong foundation for the future citizens of the part of India.

It also acts as an agent of social change imparting training to the young would-be-teachers for transformation of the society based on brotherhood, social justice and dignity of labour. (Authors Guide, 1998)

The Coat of Arms

The three branches of palm leaves on the right side emblem signify that the institution is situated in Tirunelveli district. The ear of rice corn arched on the left side of the emblem represents maruthanilam. The local symbols connected by a cross highlighted the fact that it is a Christian institution. At the top of the cross the college motto 'Go and Teach All Nations' is inscribed. The shield at the front of the the cross has two divisions on the right IHS, the Jesuit motto, is inscribed. The square on the left indicates the spiritual, moral, emotional and
intellectual development that education fosters. The emblem thus means that St. Xavier's college of Education is a Jesuit institution of higher learning established in Tirunelveli district for the all-round development of the pupils. (Authors Guide, 1998)

THE PREAMBLE TO HIGHER EDUCATION

In the context of existing inequalities, injustice and dehumanizing poverty in contemporary society, we are committed to challenge and change these oppressive structures through colleges towards the integral liberation of man in collaboration with Christians of different denominations, people of other religious and secular movements working with similar vision.

Jesuit educational institutions would shape the students into agents of social change preparing them for a concerted social action and thus paving the way for movement which would bring about the desired liberation. They would in their admission policies actualize preferential option for the poor by "giving a privileged place to the weak", who are poor economically and academically and from them "as men for others stamped with the Ignatian hall marks of excellence and relevance." They will challenge the existing educational system into reorienting itself in order to respond to the crying needs of today's society. They will also promote research in those branches of arts, science and relevant pedagogy, which would help to build a just social order. (Authors Guide, 1998)
STATEMENT OF THE PROBLEM

The purpose of the study was to analyse and document the contributions of Jesuit Institutions for higher education in Tamilnadu towards sports and games.

NEED OF THE STUDY

Though institutions have contributed greatly to the promotion of sports and games, it is yet to be brought to the lime light of readers and others who are interested in knowing about such contributions. Hence, this research study would record all the contributions from 1944 to 1997.

Members of this society are known as Jesuits. St.Xavier’s Colleges at Bombay, Calcutta and Ranchi are run by the Jesuits. These Institutions are filled with offspring of the top government officials, politicians and businessmen. Much influence these men have on society. So it is very essential to know the attitude of these men in order to promote Physical education in India, especially in Tamilnadu. (Indra Eyangar, 1985)

DELIMITATIONS

1. The data of information collected for the study was delimited from the academic year 1944-45 to 1996-97.

2. The data of information collected for the study was limited to the Jesuit colleges of Madurai Province only.
(i) Arul Anandar College, Karumathur, Madurai.

(ii) Loyola College, Chennai.

(iii) St. Joseph's College, Trichy.

(iv) St. Xavier's college, Palayamkottai.

(v) St. Xavier's college of Education, Palayamkottai.

3. The interviews were conducted only with Jesuits available in Tamilnadu, who held high post in these colleges.

LIMITATIONS

1. This study was limited only to the contributions made by the Jesuit institutions for higher education in Tamilnadu towards sports and games.

2. Information was collected only through literary search, interview technique and questionnaire survey.

3. No recorded information was available for certain years from the institutions, which could be taken as a limitation of the study.

SIGNIFICANCE OF THE STUDY

1. This study would give a good opportunity to know the contributions made by Jesuit institutions of Higher Education towards sports and games in Tamilnadu.
2. This would be source of inspiration and support to sports and games in all institutions.

3. This research project would stimulate many more investigations of this kind.

DEFINITION OF THE TERMS

1. CONTRIBUTIONS

The act of contributing (Wyld and Patridge, 1970).

'Contributions' in this study refers to achievements of Jesuit Institutions for Higher Education towards Sports and Games.

2. JESUITS

Members of the society of Jesus, a Roman Catholic religious order taking vow of obedience, poverty and chastity. (Wyld and Patridge, 1970)

3. JESUIT INSTITUTIONS

Educational institutions managed by the priests of Society of Jesus.
4. SOCIETY OF JESUS

A Roman Catholic religious order, the society was founded by St. Ignatius Loyola, on 15th August 1534, at Montmartre, Paris for the propagation of the faith and confirmed by the Holy See (pope) on the 27th September 1540. Besides educational work, seminaries, universities, colleges and schools the society promotes various scientific and cultural works. (A. Tempra, 1969)

5. SPORTS

A recreational or competitive activity which involves a degree of physical exertion or which requires skill in the playing of an object for scoring. (Jaitley S.L., 1995)

6. GAME

A sport which is conducted to set rules and in which participants playing usually in direct opposition to each other or as a team in direct opposition to another team throw, hit, roll carry or kick an object such as a ball so as to score and often try actively to prevent the opponent from scoring. (Jaitley S.L., 1995)

7. INTERVIEW

It is a sense, an oral questionnaire, of inviting the response where the subject or interviewer gives the needed information orally and face to face. (Clarke and Clarke, 1970)
8. QUESTIONNAIRE

The questionnaire may be defined as a list of planned written questions, that are related to a particular topic or series of topics. (Wayne Wrightsan J., Joseph Just and Irving Robin, 1956)

It is an instrument used to collect data from subjects who are not contacted on a face to face basis. It is a device through which the subject supplies information about himself. (Arrand J. Gelfo and Earl Miller, 1970)