CHAPTER 2 : REVIEW OF RELATED LITERATURE

This chapter deals with the review of the related literature for the purpose of studying the psychosocial elements of the students studying in the Jesuit educational institutions of the Calcutta Province. In order to do so it was important to base this study in the historical, social and political context of India of which the educational institutions of the Calcutta Province of the Society of Jesus is a part.

The review of the related literature is an important requirement before any research work can be designed and executed. The review of related literature is to identify variables relevant for research; avoidance of repetition; synthesis of prior works; and determining meaning and relationship among variables (A. K. Singh, 1997, p. 361)

The review of related literature for the purpose of this research, is divided into two parts, namely Part A and Part B.

The first part, i.e. Part A consists of the review of related literature for the first objective (vide section 1.3.2.1). The second part, i.e. Part B consists of the review of related literature for the second, third and fourth objectives (vide sections 1.3.2.2, 1.3.2.3, 1.3.2.4).

2.1. Review of Related Literature for Part A

The purpose of the review of the related literature for Part A is to study the available information on the National policies of education of the Indian government, before and after independence till date, and the available documents on Jesuit education and the Catholic Church. This is in order to ascertain the areas of coincidence and divergence of the policies of Jesuit educational institutions in Calcutta Province with that of the educational policies of the National government.
The review of literature for Part A has been carried out according to the following subheadings:

1. Educational policies from pre-independence British India to the Present Day
2. Society of Jesus and Education with special focus on the Ignatian Pedagogical Paradigm
3. Catholic Church’s influence on the role of Jesuit educational policies in the light of Catholic Social teaching documents and Vatican Council II documents
4. Educational contributions of the Jesuits of Calcutta Province
5. Educational apostolate of the Jesuits of Calcutta Province
6. Goals of Jesuit education
7. Goals of secondary education of the National government

2.1.1. Educational Policies from Pre-Independence British India to the Present Day.

The structure of the education system in the States and Union Territories is generally of the 8+2+2+3 pattern. In most States the first ten years of schooling are expected to provide general education without differentiation into arts, science and vocational streams. Parallel to general education is a vocational stream.

India has a long tradition of partnership between the public and private sectors in education. It dates back to the nineteenth century. There are four types of schools:

i. Government Schools, established by Central and State Governments

ii. Local body Schools, established by local government such as municipalities
iii. Private Schools that receive Government grants-in-aid

iv. Private unaided schools

This section deals with the review of literature with regard to the educational policies in India from the pre-independence period to the present day.

2.1.1.1. The Pre-Independence Period.

Parimala V. Rao (2013) while discussing the ‘poor’ in the colonial and nationalist discourse on education in India between 1835 to 1912, says, “The encounter between the pre-colonial education system in India, dominated by the poor teachers and students, and the British education system, which defended and perpetuated the ‘English class system’, created a complex and problematic relationship” (Rao, 2013). The attitude towards education changed from one that was meant for a select few, essentially the upper castes during the pre-colonial period to one that would eventually percolate down to the masses. However the ‘downward filtration’ theory did not succeed in educating the masses and instead it created an elite group of Indians who were not eager to share their education with the masses. As R. P. Pathak (2007, p. 45) explained:

British were not primarily interested in education of masses and therefore, they propounded the theory of ‘Downward filtration’ in education. Only the Indian elite or top class people would be educated and through them the lower class would also be benefitted. The masses will follow the elite gradually and education will reach down to common citizens.

This did not happen, “... the Indian elites began to oppose the entry of poor students in schools, and, very quickly, they interpreted the colonial state’s discourse of the ‘upper class’ to mean the ‘upper caste’ and of the ‘lower class’ to mean ‘lower caste’” (Rao, 2013, p. 234). They did not want education to reverse
“what they called the ‘natural order of things’” (Rao, 2013, p. 239). The education of the poor and low castes faced strong opposition (Rao, 2013, p. 239). However, the “… numerous Indians from impoverished backgrounds who had achieved excellence in life, and who challenged age-old caste and gender inequalities, must have been uncomfortable to the Indian elite too” (Rao, 2013, p. 233).

This section on the Pre-Independence Period traces some of the important interventions in the education system during the colonial period. It further shows the gradual evolution of the education system in India from being labelled as elitist to one whose efforts were geared towards upliftment of the masses:

2.1.1.1. Woods Despatch, 1854.

In the colonial period of British India it was the Woods Despatch of 1854 that recognized the government’s responsibility for elementary education in the vernacular medium. The Woods Despatch significantly influenced the Secondary and Higher Education by emphasizing what Macaulay had said in 1835 that beyond Grade 6, education should be delivered through the medium of English, be oriented towards western science and literature and produce ‘a class of persons Indian in blood and colour but English in taste, in opinions, in morals and in intellect’ (Little, 2010, p. 5). On paper the colonial government made a commitment to vernacular medium elementary education but in actual practice it focused on the urbanized upper and middle classes. Here it can be recalled that Gurcharan Das (2000, p. 14) says that Britain introduced modern education and helped create a middle class but did not educate the mass of people. Development is not possible without mass literacy and this was the failure of the British system. The professional classes, many of whom belonged to the higher castes among the Hindus, were eager to get an English education which would promise them good
They were not interested in the education of the masses. In this context, Gurcharan Das (2000, p. 8) says that although opportunities were open to all, the upper castes were the first to avail of these opportunities, learn English, acquire an education, clear an exam. They then occupied the status of the new elite and closed ranks.

2.1.1.1.2. *The Education Commission, 1882.*

The Education Commission of 1882 was the first Education Commission in India. The main aim of the commission was to study the manner in which the recommendation of the Wood’s Despatch of 1854 had been implemented and the method which could be followed in implementing the principles and policies laid down by it (Purkait, 1999, p. 59). It promoted the idea of government responsibility in education (Little, 2010, p. 5). The commission suggested that there should be a liberal system of grant-in-aid. It further cautioned the government from establishing new educational institutions and recommended that primary education should be the responsibility of local bodies while secondary and collegiate education were to be handed over to responsible committees. To make the policy workable, the commission proposed that the government should delimit its educational activities, withdraw from direct participation from education and implement and organize system of providing grant-in-aid (Purkait, 1999, p. 59).

2.1.1.1.3. *Elementary Education Bill, 1911.*

In 1911 an Elementary Education Bill, also called Gokhale’s Bill, was introduced to establish compulsory elementary education as a responsibility of the State. The bill made provisions for making education free, for making attendance compulsory and for banning child labour of boys. Gokhale’s Bill further recommended making school attendance compulsory and excluding parents with a
monthly income as less as ten rupees from the compulsion of paying fees for their children’s schooling. Gokhale’s Bill faced severe resistance from the so called, ‘prosperous Indians’ who were afraid that the provisions of the Bill would be an obstacle to the employment of children on the land. Since the Gokhale’s Bill came as a threat to vested interests it did not gain acceptance. As a result it was defeated in the Imperial assembly (Little, 2010, p. 5).

2.1.1.4. Primary Education Acts passed in 1920 and 1930.

The Problem of National system of education in India was written in 1920 by Lala Lajpat Rai. He argued for greater State responsibility in education and proposed an expansion of the colonial system of education.

Primary Education Acts were passed in 1920 and 1930 in most provinces of India. Primary education was placed in the control of local authorities.

The British system of education failed to educate the masses. Therefore, there was a demand for mass education by the Indian nationalists. During the National struggle for freedom, leaders such as Gandhi and Tagore believed that the expansion of Education would lead to the improvement of the masses. The urge for self identity found expression in the demand of the leaders for the control of educational institutions by Indians themselves. The Indian leaders viewed administrative control of Indian institutions by the colonizers as a method of extending their grip over the traditional and indigenous culture (Little, 2010, p. 5).

Mahatma Gandhi’s ideas about a civilized and independent India were intrinsically woven into his educational philosophy. Gandhi viewed education as an integral component of development and political struggle. He was strongly of the opinion that the system of education that the colonizers offered, in which English was the medium of instruction had limited India’s freedom and had
enslaved her. Gandhi had views on development which offered a paradigm shift in thinking. He rejected industrialization and production by machines. According to Gandhi, self-rule and self-reliance could be achieved through development and independence. Education and the improvement of villages were integral to both development and independence. Gandhi wanted the villages to be self-dependent units capable of managing their own affairs. He proposed the Basic Education Scheme in 1937. A Conference at Wardha was organized. At this Conference, under the chairmanship of Zakir Hussein, a plan for providing Basic National Education was proposed and initiated. A productive handicraft formed the core of the school curriculum and was to be studied by all students, irrespective of their caste. Intellectual skills were subordinated to manual and practical skills in such a system. Mother tongue was the medium of instruction. The curriculum thus did not limit itself to the textbook and the teachers were to be given autonomy and freedom in deciding what they wished to teach and the method they would use to teach it (Little, 2010, p. 6).

Jawaharlal Nehru’s views on development and education were very different from Gandhi’s views. Gandhi’s idea of development was entrenched in villages and on the available local and sustainable technology. However, Nehru’s vision offered a viable contrast to Gandhi’s ideas and focussed upon industrial development. Nehru’s vision focussed upon educational planning that centered on a system of advanced institutes of scientific and technological research and training (Little, 2010, p.7-8).

By studying the developments in education during the pre-independence period one can comprehend the evolution of the Indian education system. It can be seen from the above mentioned description that the educational system in India in
the pre-independence period evolved from being under the control of the colonial power to one in which the educational institutions were controlled by the Indians themselves. It was a movement from education being elitist and for the select few, to one that was for the masses.

**2.1.1.2. The Post-Independence Period.**

This section on the Post-Independence Period traces some of the important interventions in the education system after 1947. It further shows the gradual evolution of the National education system.

The following has been studied under the post-independence period:

### 2.1.1.2.1. *Article 45 of the Indian Constitution.*

Post-Independent India was shaped by the Constitution of India. Article 45 of the Indian Constitution made it obligatory for the State to provide within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they had completed the age of fourteen years (Little, 2010, p. 7).

### 2.1.1.2.2. *The Radhakrishnan Commission, 1948.*

The Radhakrishnan Commission in 1948 was the first education commission in independent India. The Commission examined the growth and development of university education (Little, 2010, p. 7). One of the most important recommendations of Radhakrishnan Commission was the establishment of the University Grants Commission. The University Grants Commission was empowered to develop and finance Higher Education while keeping in mind national requirements and goals. The aims of Higher Education according to the Radhakrishnan Commission were to create competent leaders in the social and political life of the country. It further said that it was the role of the University to
cultivate new knowledge and disseminate learning. Students were to learn to
preserve the traditional culture and heritage of India. Universities were to provide
education which was a blend of Indian spirituality and Western materialism.

Democracy, nationalism, humanism, tolerance, reason and truth were important
values to be developed through Higher Education. University education was to
create a new social order. Social justice, equality, fraternity, fellow-feeling which
forms the basis of democracy, were to be preserved through the university
education. The Commission recommended the maximum utilization of natural and
human resources for development. Other recommendations of the Radhakrishnan
Commission included improvement in the standard and professional efficiency of
the teachers, raising the standard of university education, increasing the total
duration of the school course, research – pure or fundamental that would advance
the frontiers of knowledge, emphasis upon the introduction of general education in
schools, colleges and universities, inorder to counteract the negative impact of
extreme specialization in the intermediate and degree stages. The university
further laid thrust on professional education, women’s education, equalizing
educational opportunity and making the government responsible for providing
finance for higher education. It also recommended the formation of unitary
universities and rural universities inorder to develop opportunities for higher
education in rural areas (Purkait, 1999, pp. 150–160).

The Radhakrishnan Commission had emphasized the university’s role in
the creation and dissemination of knowledge. In this context mention can be made
of Vision 2020 on Education which emphasized the importance of the knowledge
society and the manner in which knowledge could be used as a base to create
values which would be shared and used through global networking (Rajput, 2001).
The Radhakrishnan Commission had cautioned against extreme specialization. Recently in India there was much debate with regard to Delhi University’s Four Year Undergraduate Programme (FYUP). This move to have the FYUP was however not accepted by the UGC.

2.1.1.2.3. The Mudaliar Commission, 1952.

In 1952, the Mudaliar Commission emphasized the function of education in the development of democratic citizenship. It further stated that the educational system was to assist in the development of a secular and national outlook in the students. The Commission expressed the need for re-orienting the educational system inorder to stimulate and encourage a cultural renaissance. The training of character, improvement in practical and vocational efficiency, development of literary, artistic and cultural interest which are necessary for personality development were emphasized. The secondary education system was to assist the individual to form his/her own independent judgement, develop the capacity for clear thinking, and be open to receiving new ideas. A scientific attitude of mind and an ability to think objectively were to be developed through secondary education. Dignity and worth of every individual and the promotion of qualities such as discipline, cooperation, social sensitivity, tolerance, patriotism were to be emphasized. Community service, community living and productive work as well as development of leaders of society at the intermediate level were considered as important goals of secondary education by the Commission. Furthermore, the Commission proposed a new organizational pattern of secondary education. In order to raise the standard of school education the Commission proposed a duration of eleven years of schooling. The commission assessed secondary education and proposed the multipurpose schools. Technical schools were to be
started either separately or as a part of multipurpose schools. They were to be established in close proximity to appropriate industry. Central technical institutes were to be established in larger cities. Apprenticeship programmes were to be initiated as an important part of the training. Industries were encouraged to provide facilities to students for practical training. The Commission proposed a paradigm shift in the method of teaching. Principles in the Activity Method and the Project Method were to be applied in secondary education. There was a movement from verbalism and rote memory to learning through purposeful, concrete and realistic situations. Such dynamic methods were aimed at the development of the capacity for clear thinking. Co-curricular activities, guidance and counselling facilities, improvement in the evaluation system and the provision for adequate arrangements for the physical welfare of the students were emphasized (Purkait, 1999, pp. 185–199).

2.1.1.2.4. The Kothari Commission, 1964-66.

In 1964-66, the Kothari Commission reviewed education comprehensively and included the needs of mass education and adult education. It also proposed a National Plan of Education. The Commission viewed education as an instrument that could assist in the economic and social development of the country, in the building up of a democratic society, for the promotion of national integration and unity and for the transformation of the individual in the pursuit of excellence and perfection. It emphasized the importance of developing a national system of education on the basis of the cultural heritage and values of the Indian nation as well as the needs and aspirations of a modern society. The Commission stressed the importance of adopting modern science and technology and to harmonize it with traditional spiritual values. It proposed that the entire education system was
to be revolutionized in order to create a new social order based on freedom, equality and justice. It viewed education as the key to national welfare and progress and said that it was the greatest national investment in human resources. It linked education to productivity by suggesting the study of science introducing work experience, vocationalizing of secondary education and improvement of scientific and technological education. The Commission stated that a national system of education must meet the important challenges confronted by the nation. It emphasized the need to strengthen democracy through the cultivation of democratic values such as self control, tolerance, mutual goodwill, defence of the country’s freedom, self-sufficiency in food, eradication of mass illiteracy, improvement in the standard of living, provision of better civic amenities, equalization of educational opportunities and a solution to the growing problem of unemployment. The Commission said that modernization in all walks of life is the main objective of education and therefore it proposed science based technology. It stated that an appropriate language policy plays and important part in bringing about social and national integration. It further says that the mother tongue has a pre- eminent claim as the medium of education at different levels of school education as well as college education. The Commission proposed the three language formula which included: the mother tongue (or the regional language), the official language (Hindi) or the associate official language (English) and a modern Indian language or a modern foreign language. The Commission proposed the establishing of the school complex and adoption of the neighbourhood school concept. It made other important recommendation on the provision of guidance and counselling facilities, using dynamic teaching method and a new approach to evaluation that aimed to improve the written and external examination so that it
became a valid and reliable measure of the educational achievement of the students. It further proposed to devise techniques for those aspects of student’s growth that cannot be measured through written examination. The Commission stated emphatically that the quality of education depends on the quality of teachers as they play a key role in evaluation and in implementing the curriculum (Purkait, 1999, pp. 229–241).


The Kothari Commission of 1964-66 had advised the government on the policies and general principles for the development of education at all stages. It suggested that the Government of India should prepare a statement on the National Policy of Education. This statement on the National Policy of Education provided guidance to the state governments and the local authorities in preparing and implementing educational plans. The Government of India issued a resolution on the National Policy on Education in 1968. It has been a comprehensive educational document. It proposed a radical reconstruction of education. Education thus became an essential instrument for economic and cultural development of the country. It was hoped that there would be a continuous effort to expand educational opportunities, raise the quality of education at all stages and emphasize development of science and technology as well as the cultivation of moral and social values (Purkait, 1999, pp. 245-248). The National Policy of Education, 1968 established a uniform pattern of education. Work experience was given a prominent place. Science and Mathematics were deemed as compulsory subjects and the three language formula was introduced (Little, 2010, p. 11).
2.1.1.2.6. **The 42\textsuperscript{nd} Amendment to the Constitution, 1976.**

The 42\textsuperscript{nd} Amendment to the Constitution, 1976 altered the status of education from the State list to the Concurrent list, thereby making education a responsibility shared by the State Government as well as the Central Government (Little, 2010, p. 12). The 42\textsuperscript{nd} Amendment had generated a lot of discussion, debate and controversy. Several states levelled criticisms against it. During the pre-Independence days, a demand had been that the national government should shoulder greater responsibility of education. Furthermore, it was felt that the national government was responsible for the speedy implementation of education policies and for the proper financing of education. The Sapru Committee had recommended that higher education should at least be included on the concurrent list. Several committees and commissions agreed with this view. Many arguments were given for and against the 42\textsuperscript{nd} Amendment of 1976. The arguments given in favour of this amendment was that it was necessary for effective planning and implementation of educational, social and economic programmes as through it the centre would assume more powers and provide effective leadership to the States. Some reasons that were not in favour of the 42\textsuperscript{nd} Amendment, 1976 were that the states would lose their initiative in generating resources for various educational programmes. Furthermore, it was argued that since India is a democratic country, the states may not accept an encroachment on their rights. It was also emphasized that the States should play an active role in education and that the 42\textsuperscript{nd} Amendment did not lend itself easily to the active participation of the States (Purkait, 1999, pp. 145-147).
2.1.1.2.7. *Education for our People: A Policy Frame for the Development of education over the next ten years, 1978 to 1987.*

It emphasized a major reconstruction of education which would take Education away from state monopoly and gear it towards reforming the system in favour of the poor and marginalized. The report was adopted by the government and was used to frame the Draft National Policy on Education, 1979 (Little, 2010, p. 13).


The National Policy on Education, 1986 is regarded by many commentators of education as the most important post independence education policy. The process of policy formulation garnered the highest levels of political will. The then Prime Minister, Shri. Rajiv Gandhi vested his ministers of Human Resource Development with power, authority and trust. They received, collated and analyzed the responses to the Challenge of Education document which had been an initial document issued by the Ministry of Education in August 1985. NCERT and NIEPA continued to participate in the process. The discussions on the challenge of education led to the framing and production of the document entitled: ‘National Policy of Education, 1986’. The National Policy of Education, 1986, emphasized a child-centered approach and the development of minimum levels of learning. The National Policy of Education 1986 called for the removal of disparities in education. The policy emphasized the creation of a legal framework of improving standards of teacher education through the formation of the National Council for Teacher Education. It proposed the establishing of the District Institutes of Education and Training (DIETs) which would primarily look after pre-service and in-service training for elementary teachers. The policy proposed a National
System of Education. Since it was difficult to create a national curriculum, it proposed instead a National Curriculum Framework. The National Curriculum Framework would contain a common core along with the other components. It would be geared towards the nurturing of national identities. A National curriculum was designed to promote values such as India’s common cultural heritage, egalitarianism, democracy and secularism. The government schools soon began to cater to the children of the poorest in the society, however with two exceptions i.e. that of the Kendriya Vidyalaya funded centrally for the children of the armed and civil servants and the Navodaya Vidyalaya introduced after the NPE 1986 for talented students from rural areas. The Programme of Action was issued by the Ministry of HRD in 1986 (Little, 2010, pp. 11-20).


The NPE 1986 was again reviewed by the Ramamurti Committee in 1990. The report shared the vision of a decentralized community based system which was accountable to the people and aimed at correcting the elitist aberrations of the 1986 policy. The Review Committee held consultations with sub-committees and co-opted members as well as seminars and workshops and availed of inputs from national research organizations. With the fall of government in 1991 the former minister of Human Resource Development during Shri. Rajiv Gandhi’s tenure, P.V. Narasimha Rao became the Prime Minister. A committee which was chaired by the Chief Minister and Education Minister of the State of Andhra Pradesh invited comments from Ramamurti Report from the State Governments, the Department of Education, CABE and from a wide range of officials and non-officials. This Committee was known as the Reddy Committee produced its report
in 1992 and found that the concerns of Ramamurti Committee’s Report did not have implications for major policy changes (Little, 2010, p. 26)

2.1.1.2.10. **Adiseshiah Committee, 1992.**

Modifications of NPE 1986, was undertaken in the Adiseshiah Committee report, 1992. This report emphasized the need to provide quality education to all sectors of Indian society in order to decrease social and economic inequality and to provide adequate school facilities and improved learning environments (Little, 2010, p. 26)

2.1.1.2.11. **The Delors Commission Report, (1996).**

The Delors Commission Report presented to UNESCO reflected on the salient points and the possible challenges which would be faced by education in the 21st century (Delors, 1996). It emphasized the global concern about the moral crisis and the spread of crime and violence. It looked upon teacher education to respond to this situation and find solutions for such problems by equipping teachers with appropriate knowledge and a positive attitude. It further aimed to reduce and even possibly eliminate problems related to population, the ecological crisis, environmental issues and social health (NCERT, 2005, p. 6).

The recommendations of the Delors Commission Report (1996) served as a guiding light to the Indian educational scenario and influenced the National education policies of India.

2.1.1.2.12. **National Curriculum Framework, 2000.**

The National Curriculum Framework for School Education, 2000 considers the teacher education programme as a very important way to improve the quality of school education. It aimed to develop individual potentiality and balance it harmoniously with societal aspirations (NCERT, 2005, p. 3).

The National Curriculum Framework, 2005 which succeeded the National Curriculum Framework, 2000 recognized the need to understand the child as a natural learner and viewed knowledge as an outcome of the child’s activity. The students were to be encouraged to engage dynamically and actively with the world through observing, feeling, critically reflecting, evaluating or sharing of experiences during the educational process.

The perspectives of National Curriculum Framework 2005 revolved around reforms in teaching methods; making teachers aware about constructivism; focus upon the experiences that children bring to school; grassroots level educational outlook. The National Curriculum Framework 2005 was developed by the National Council for Educational Research and Training (NCERT).

It can be summarized in the following ways:

i. To work against structures of exclusion and to encourage the full participation of children in school

ii. In order to realize the child’s full potential, the school was to be child centered and holistic

iii. Teachers were to be encouraged and assisted in forming support groups

iv. To encourage the participation of the community in the classroom. Local bodies were to play an important role by being more involved

v. Democratization of all educational institutions through a systemic change at all levels and mechanisms for evaluating such processes. Decentralization of functions at local, provincial and national levels

vi. Increase in the number of schools at the Upper Primary and Secondary levels
vii. Reform in examinations and the evaluation of the school, not in terms of student performance in examinations but in the number of students who have continued their study. It has also emphasized continuous evaluation in the educational system.

viii. The entire educational structure was to be based on the principle of subsidiarity where the role of each of the functionaries should be clearly stated.

The education system would be based on inter-generational planning (NCERT, 2005).


The National Knowledge Commission was a high-level advisory body to the Prime Minister of India. Its main objective was to transform India into a knowledge society. The recommendations of the National Knowledge Commission, 2005 focused on access to knowledge. Education was aimed to help individuals question the socio-economic order, understand important issues confronting them and thereby make intelligent choices and informed decisions (“National Knowledge Commission 2005-2008,” 2005).


The emphasis was “to make teacher education liberal, humanistic and become responsive to the demands of inclusive education” (NCTE, 2009, p. 27).

The National Curriculum Framework for 2009 was developed by the National Council for Teacher Education (NCTE).

Education is a very important instrument for human, social and economic development. Basic education is a necessary precondition for an individual to exercise their civil, political, economic and social rights. By the 86th Amendment to the Constitution, Parliament inserted Article 21A. The Amendment introduced a fundamental duty on parents to provide education for their children under article 51A. To take affirmative action to achieve the mandate proposed by the Constitution, the Parliament passed the Right to Education Act 2009 w.e.f April 2010. The Right to Education Act covers various areas such as curriculum, standards, infrastructure, and appointment of teachers, community participation and the responsibility of the State to fulfil the constitutional obligation of providing primary education to all children from 6-14 years of age (Ranganath, 2012).

The directives of the RTE Act, 2009 are in the process of being implemented. It is hoped that it will contribute to building up a more egalitarian society.

Rukmini Banerji (2013) of Pratham– a leading NGO in the field of education for the underprivileged in India, critically observes that half of the six to fourteen year old children who reach standard V, do not have basic reading or arithmetic skills and so will not gain much after completing eight years of schooling as promised by the RTE Act, 2009. As a result they will not be able to reach the level of capability that is expected from the child after having gone through eight years of schooling as has been stipulated by RTE Act, 2009. She therefore suggests a paradigm shift from focussing on ‘schooling for all’ to ‘learning for all’.
2.1.1.2.17.  *Report to the People, 2009-2010.*

It states that the fundamental right to education has been reinforced with the Rashtriya Madhyamik Shikhsa Abhiyan for universalization of education at the secondary level. It also says that the Shakshar Bharat Mission which focuses on female literacy had been successfully launched.

An overarching regulatory body for higher education was also under consideration (*UPA Government Report to the People*, 2010). In this regard, the Union Cabinet has agreed to the establishment of the National Commission of Higher Education and Research (*IBNLive*, 2011).

2.1.1.2.18.  *The Foreign Educational Institutions (Regulation of Entry and Operations) Bill, 2010.*

In May 2010, a legislative proposal to regulate entry and operation of foreign educational institutions had been introduced in Parliament. The Bill proposed to regulate the entry and operation of foreign educational institutions that are involved in imparting or intending to impart higher education which includes technical education and medical education (*The Foreign Educational Institutions (Regulation of Entry and Operations) Bill, 2010*).


The Government of India-UNICEF Programme of Cooperation was committed to support government led programmes for increasing the rate of elementary education particularly for the marginalized groups (*UNICEF*, 2012).

2.1.1.2.20.  *Implications of these developments in Education.*

The Indian Constitution was adopted in 1950. It enshrines social justice and equality of the Indian Democracy. Therefore, in order to combat inequalities,
social justice is emphasized as a very important part of many teacher education curricula (R. Agarwal, Epstein, Oppenheim, Oyler, & Sonu, 2009, p. 237).

The uniqueness of the Indian Constitution lies in the fact that it provides for equality before the law as well as affirmative action to raise the socioeconomic as well as the educational well being of disadvantaged and marginalized groups. The disadvantaged groups include SC’s, ST’s, OBC’s, women and other minorities. The main objectives of the Indian Constitution were to accord dignity to the individual and equality of status among all citizens of India. It wished to gradually eliminate caste hierarchy and establish a classless society as well as a welfare state. The Preamble of the constitution assures Justice-Social, Political and Economic and Equality of Status and of opportunity. The Preamble expresses the wish to promote fraternity among all citizens, and give dignity to every individual as well as maintain the unity as well as integrity of the nation. Equality Before Law and Equal Protection of Law to all persons is guaranteed by Article 14 of the Constitution (NUEPA, 2008, p. 23).

Thus the policies of the National government strive to address the special needs of the marginalized groups and to improve access, equity and quality of education for them. Education can help the marginalized cope with their poverty by making them aware of what they want, of what they don’t want, what they know, what they expect of themselves and others and how they make choices. Education therefore is a solution that can make a real and positive difference by empowering the poor (Banerjee & Duflo, 2011).

The Indian polity is very conscious that all the dreams for National development cannot be met unless the disadvantaged and weaker sections of society also benefit from the development. The Government of India is committed
to mainstreaming the marginalized within the process of economic growth. Growth Equity and Sustainability were core objectives of the tenth plan. Education was the main sector in the 11th Plan to actualize this vision (NUEPA, 2008, p. 80). The approach paper to the 12th Plan also focuses on faster, sustainable and more inclusive growth (“Approach Paper to 12th Five Year Plan: Inputs on Education,” n.d.).

The above review of literature has described the educational policies from pre-Independence British India to the present day. It can be said that the Indian educational system has gradually evolved towards becoming more inclusive by taking into consideration the needs of the marginalized and deprived sections of the society. This review of literature, when studied along with the history of the educational apostolate of the Jesuits in Calcutta Province, assists in comprehending and delineating the points of coincidence and divergence between the national system of education and Jesuit education in Calcutta Province.

2.1.2. Society of Jesus and Education.

This section deals with the review of literature with regard to the Society of Jesus, its entry into education and the features of the Igantian Pedagogical Paradigm. The Society of Jesus has carved a niche for itself in the educational apostolate. Education has been a special charism of this Religious Order.

2.1.2.1. Formation of the Society of Jesus in 1540.

Ignatius was born in 1491 in Loyola in Spain (Axiala, 1986, p. 57). W.W. Meissner (1992) says that Ignatius of Loyola is one of the greatest mystics in the Church’s history and one of the greatest figures in the Catholic counter-reformation (p. xiii). Motivated by the burning desire to become famous he came to Pamplona and participated in defending it against a French attack. He was hit by a
canon ball during this attack and was seriously injured. While recovering and out of boredom he asked for books to read. While reading, ‘The Lives of Saints’ and ‘The Life of Christ’ his desire for fame was transformed into a desire to dedicate himself to God (Axiala, 1986, p. 57). He was convinced that, “love is expressed in deeds” (Axiala, 1986, p. 59). Arthur Simon, founder of ‘Bread for the World’ says, “Unless Christian faith is active in the works of love... it is as dead as a body without a soul” (as cited by Genovesi, 2000, p. 112).

On recovering Ignatius embarked on a journey to Jerusalem and lived as a pilgrim and spent most of his time in prayer (Axiala, 1986, p. 58). While resting one day at the side of the River Cardoner he experienced a moment of enlightenment. He received a greater insight which clarified his understanding. Ignatius recorded his experiences in a notebook which took on a more structural form later and came to be known as the Spiritual Exercises. This book which at first was made only as a personal record for himself later attempted to guide men and women in the faithful service of others in service of God (Axiala, 1986, p. 60).

Though he was thirty years old, Ignatius went to school to learn grammar along with other boys. He then moved on to Alcalá to pursue university studies (Axiala, 1986, p. 61). Because of the forces of the Inquisition, he left Spain and joined the University of Paris (Axiala, 1986, p. 62). In his struggle to give himself the kind of education needed for the service of the church, he decided to go to the University (Namboodiry, 1995, p. xix). At the University of Paris, Francis Xavier, Peter Favre and four others joined Ignatius. Together they formed a group and shared a deep bond of community. This bond lasted a life time. At Venice the members of the group were ordained priests (Axiala, 1986, p. 62).
This group named themselves, “Friends in the Lord”. They resolved to put themselves at the service of the Holy Father which meant that they would be ready to be sent to different parts of the world and wherever the Pope wished to send them. It was then that it was decided that they would form a permanent bond which would keep them united, although their mission would result in them being separated from each other. The group was renamed, “Companions of Jesus”. In 1539, the Companions placed themselves before Pope Paul III. They also placed the “Formula”\footnote{The Formula of the Institute is the foundational document of the Society of Jesus. It was approved in 1540 by Pope Paul III, and confirmed in 1550 by Pope Julius III (Fromm, 2008)} before him for his approval. The “Companions of Jesus” were received favourably by Pope Paul II and soon came to be known as the “Society of Jesus”. Pope Paul III formally approved of the “Society of Jesus” in 1540. Ignatius was elected as the first Superior General of the “Society of Jesus” (Axiala, 1986, pp. 63–64).

2.1.2.2. The Society of Jesus Enters Education (1540-1556).

The Formula mentioned that the Society of Jesus was founded “to strive especially for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine ...” (Axiala, 1986, p. 64). However, the members of the “Society of Jesus” soon realized the positive results that were the outcome of a good education. This was evident from the effects that the Jesuits were having at St. Paul’s College, Goa and which was described to Ignatius by Francis Xavier as he worked in India. Moreover, the same results were apparent in Gandia, Spain in a college established for preparing youth to join the society. As a consequence the Society entered the field of education, i.e. the Educational Apostolate (Axiala, 1986, p. 64).
In 1546, on the insistence of some of the parents, it opened its doors to other boys too. The first Jesuit School was established in Messina, Sicily. It was soon evident that education was considered as an instrument for spiritual and human development as well as to defend the faith against the attack of the Reformers (Axiala, 1986, pp. 64–65). In this context one can refer to William McGucken (1932, p. 100) who says that the inspiration that the Jesuit derives is to serve God by following the path of Jesus Christ and this is translated into action through the service of man without counting the cost. Thus many Jesuit schools were set up. Before his death in 1556, Ignatius formally approved the foundation of 40 schools (Axiala, 1986, p. 65).

Earlier congregations had contributed to the growth of education in Philosophy and Theology. The Society of Jesus wanted to include the Humanities too and this needed Papal approval.

Ignatius remained in Rome and dedicated the latter part of his life to the writing of the “Constitution” of this new religious order. It is divided into ten ‘parts’ and is an integral guidebook for the Jesuit Society. Ignatius revised Part IV to describe the educational principles which were to guide the work in these schools (Axiala, 1986, p. 65). It is inspired by the vision of the Spiritual Exercises which as mentioned earlier was a journal written by Ignatius (Ganss, 1993). The Spiritual Exercises was meant to help and guide others through prayer to have a personal experience of God. The Spiritual Exercises form the basis of Jesuit Spirituality.

After the death of Ignatius and before he could complete the revision of the Constitutions in order to make it applicable to schools, there was a lot of
disagreement about the issue of Jesuit involvement in schools and education. This struggle continued into the 17th century (Axiala, 1986, p. 67).

The necessity was soon being felt for a document that described common principles for all Jesuit schools to follow. There was a period of intense exchange of ideas among the schools of the Society. In 1599, under the leadership of Superior General, Claudio Acquaviva, a document entitled, “Ratio Studiorum” or “The Plan of Studies” was formulated (Axiala, 1986, p. 68).

To understand the Jesuit system of Education it is important to study the educational document Ratio Studiorum. It defines the general principles and detailed instructions for Jesuit educational institutions at all levels from primary to university stages. The principles of the Spiritual Exercises were later incorporated into this document on education entitled the Ratio Studiorum (ICAJE, 2001, p. 3). The Ratio Studiorum produced a ‘system’ of schools based upon common pedagogical principles (Axiala, 1986, p. 69). It did not violate the Ignatian directive that “circumstances of place and persons be taken into account” (Axiala, 1986, p. 68). The Society of Jesus continued to expand its system of schools (Axiala, 1986, p. 69).

The Society of Jesus was suppressed by a Papal Order in 1773. In 1814, during the papacy of Pope Pius VII, the Society of Jesus was again brought back into existence. However, the tumultuous events of the nineteenth century characterized by various revolutions and the expulsion of many Jesuits from various countries stood as an obstacle to the renewal of Jesuit Education. After the Second World War there was a phenomenal increase in the number of Jesuit Schools (Axiala, 1986, pp. 69–70).
The Jesuit charism was expressed in the decree of the various General Congregations. The principles of the Second Vatican Council was incorporated into decree 28 of General Congregation (GC)31 (Axiala, 1986, p. 70). Since then there have been several General Congregations that have been constituted. GC32, GC33, GC34, GC35 have influenced the course of Jesuit Education in various ways.

The General Congregation of the Society of Jesus is composed of representatives from all its world-wide provinces. It is the highest legislative authority within the order. The first General Congregation met in 1558 to choose a successor of the recently deceased Ignatius as Superior General of the order. GC 32 suggests a need to place the educational apostolate in the present social context with special emphasis upon the promotion of justice and a need to serve the poor by preference, to develop a critical sense and approach, and be agents of social change (Axiala, 1976, p. 142; Mathias, 1968).

The latest General Congregation is GC35. It was held in 2008 and amongst its many decrees, it speaks about the three areas of mission, namely: i) Establishing right relationship with God; ii) Establishing right relationship with one another and; iii) Establishing right relationship with creation. GC 35, decree 6 speaks of collaboration at the heart of the mission (Generalis, 2008). In this context, Shukla Ray (2003, p. 130) had said that the Jesuits should reflect upon the ever increasing responsibility, vision and work to be shared with lay members of their institutes. She further says that what is necessary is openness amongst Jesuits about this much needed change, which will help them achieve more efficiently, the goals of their educational apostolate.
Today Jesuit education though true to the original *Ratio Studiorum*, follows a system and structure which is sensitive to the needs of different cultures and religious faiths.

Fr. Pedro Arrupe, one of the former Superior Generals of the Society of Jesus once said that a Jesuit School:

…should be easily identifiable as such. There are many ways in which it will resemble other schools… But if it is an authentic Jesuit School- that is to say if our operation of the school flows out of the strengths drawn from our specific charism, if we emphasize our essential characteristics and our basic options- then the education that our students receive should give them a certain ‘Ignacianidad’ if I can use such a term…our responsibility is to provide, through our schools, what we believe God and the Church ask of us(Axiala, 1986, pp. 7–8).

Therefore, Jesuit education aims at the total formation of the individual in and through a community(Axiala, 1986, p. 16). It has a religious dimension and views education as an apostolic instrument in the path of its mission. Jesuit education believes that talents are God-given gifts which should not be used only for personal gain but for the development of the community. It promotes a dialogue between faith and culture (Axiala, 1986, pp. 16–19). Jesuit education overtime has evolved and given a preferential option to the poor and marginalized of the society.

The Jesuit School is a Catholic school. The Catholic School is a learning community animated by the divine Spirit of love and freedom and living the Gospel values”(Green, 1994, p. 35). The Catholic Church document “The Catholic School”(1977) elaborates upon the general purpose of a school:
1. Integral formation by means of an assimilation of culture.
2. To stimulate the student to exercise his/her intelligence, understanding and achieve clarity.
3. Train students to be inventive and innovative
4. Should stimulate spiritual growth, develop a sense of ethics and morality
5. Assist the pupil to grow in freedom and responsibility
6. To develop an educated conscience
7. To dialogue with culture by integrating various areas of knowledge in the light of the gospel values of love, justice, fellowship and freedom
8. Individual subjects have their own methods and are not to be taught as an adjunct to faith but to help students not only acquire knowledge but discover the facts and essentially the truth about the subject
9. Appreciation of the cultural heritage of mankind and through it, to value the source of all knowledge, thereby enhancing faith. Thus it will further accord dignity to the human person, and as a result education acts as a means of liberation.
10. Education in a Catholic School is not to be used as a means of acquiring power and privilege, but to help in a complete understanding and communion of human beings and events.
11. Knowledge becomes an instrument, not of material progress and prosperity but to be used in the service of others
   “It opens itself to others and respects their way of thinking and living” (“The Catholic School,” 1977). Cyril Mooney, IBVM, an eminent educationist while talking about the educational project in Loreto Sealdah says, “We cannot
claim to be a Catholic school or educate for justice if we ignore the plight of the most neglected” (Simpson, 1998, p. 34).

The Roman Catholic Church upholds prudence, justice, fortitude and temperance as the four ‘Cardinal Virtues’ and defines justice as:

Justice is the moral virtue that consists in the constant and firm will to give their due to God and neighbour. Justice towards God is called the ‘virtue of religion’. Justice toward men disposes one to respect the rights of each, and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good. The just man, often mentioned in the Sacred Scriptures, is distinguished by habitual right thinking and the uprightness of his conduct toward his neighbour. 

*(Catechism Of The Catholic Church, 1994, p. 342)*

Furthermore, George Lobo (1993, p. 164) points out that ,“ The Church is called upon to be the instrument of integral salvation today working especially for justice and liberation. She is to be herself the model of a new humanity, of a just society, by realising true brotherhood, justice and freedom in her own life”.

The Jesuit School which is a Catholic school, thus viewed in this light, is not one that causes divisions but one that aids in cooperation and fellow-feeling, and is involved especially in reaching out to marginalized and the disadvantaged.

2.1.2.3. The Ignatian Pedagogical Paradigm.

The Ignatian Pedagogical Paradigm is based on the Ignatian values inherent in ‘The Characteristics of Jesuit Education’. It is a particular style or a method of teaching based upon the Spiritual Exercises of Ignatius, the Constitutions of the
Society of Jesus, and the *Ratio Studiorum* which is the original document of Jesuit Education.

The Ignatian Pedagogical Paradigm does not seek to add more courses to the already burdened curriculum. On the other hand it ‘calls for infusion of approaches to value learning and growth within existing curricula’ (ICAJE, 2001, p. 2).

The Ignatian Pedagogical Paradigm can thus be applied to any educational service, as the pedagogy upon which it is based is profoundly human, and therefore has universal applicability. The paradigm accords a very important place to the constant interaction between Experience, Reflection and Action. As a consequence its potential can easily be exploited in the development of critical thinking skills in students. Vincent Genovesi, SJ (2000, p. 114) says:

...in terms of our curriculum we leave too much to our students’ “good will”, and so fail to require that they give serious, systematic and sustained reflection to the complex ethical questions that they will face in their careers... students at the very least, should first be helped to recognize, and then take a hard look at, the ethical concerns that are most closely connected to their chosen field of endeavour. Any hope that students will be motivated to do what is right must be based on our first helping them gain a clearer understanding of what “the right thing to do” is.

The Ignatian Pedagogical Paradigm can fulfil the educational apostolate of the Society of Jesus which is based upon the service of faith of which the promotion of justice is an essential component. This mission is rooted in the belief that persons of competence, conscience and compassion are needed to usher in a world of justice, love and peace. Such persons should be committed to
transforming structures of injustice, and be ready to promote the dignity of all human beings. Thus such people will be agents of social change in their communities. Renewal of social, economic and political systems and their reform requires the untiring efforts of many who are dedicated to this cause.

The Ignatian Pedagogical Paradigm with its emphasis on critical thinking, reflection and action is amply suited to form “men and women for others” (ICAJE, 2001, p. 7) in a postmodern world in which there are many forces antithetical to this development.

2.1.2.3.1. The Ignatian Pedagogical Paradigm and the Teacher.

The Ignatian Pedagogical Paradigm is addressed predominantly to teachers. It is hoped that through their interaction with their students the goals of Jesuit education will be realized. A teacher’s relationship with his/her students, the teachers conception of learning, the manner in which he/she actively engages with his/her students in the quest for truth and knowledge, teacher expectations of student’s performance and above all the teacher’s personal integrity as an individual play a very important role in pupil growth and development. This is noted by Fr. Kolvenbach, the former Superior General of the Society of Jesus who says, “Ignatius appears to place the teacher’s personal example ahead of learning as an apostolic means to help students grow in values” (ICAJE, 2001, p. 5). It must also be emphasized that the administrators, governing body members, staff and other functionaries of the school play a very important role in attaining the goals of Jesuit education. They do so by contributing to the environment and learning processes that can achieve the goals of Jesuit education.

The goals of Jesuit education require a deeper formation of the human being. It involves an educational process which considers striving to excel, to
achieve one’s potential that is the magis\(^2\) as an integral component. The meaning of excellence looks upon Christ as the role model, an excellence that respects the dignity of all people, as well as reveres the beauty of creation.

The Ignatian Pedagogical Paradigm provides a framework of questioning and inquiring into the various values of life and significant social issues. It places importance on the role of the teacher to guide this inquiry and assist the students in the path towards growing intellectually, emotionally as well as morally.

The Ignatian Pedagogical Paradigm assists teachers to explain the subject from the point of view of human centeredness. The model further helps the teacher to guide the students to uncover and “explore patterns, relationships, facts, questions, insights, conclusions, problems, solutions and implications which a particular decision brings to light about what it means to be a human being”\(\text{ICAJE, 2001, p. 9}\). Thus through the process of education the students inquire and investigate his/her attitudes towards the world. In the process of critical reflection new attitudes are formed. In the words of Fr. Kolvenbach, the goal of Jesuit education would be “to form leaders in service, in imitation of Christ Jesus, men and women of competence, conscience, and compassionate commitment”\(\text{ICAJE, 2001, p. 7}\).

The Ignatian Pedagogical Paradigm because of its focus on analysis and reflection, as well as checking of assumptions behind various facts of a discipline, can enable the students to “grow and develop as fully human persons”\(\text{ICAJE, 2001, p. 8}\). That which is human in every discipline can thus be brought to the level of the student’s consciousness in the process of reaching the truth and the

\(^2\) The Latin word Magis or ‘of the greater’ or ‘more’ is the fullest possible development of each individual’s talents accompanied by a commitment and willingness to use these capacities and gifts for others
knowledge about the subject. Thus the true values and aims of education and its inter-disciplinary aspect can be understood more clearly by the students, in the process of questioning and investigation of the assumptions underlying the various subject areas.

2.1.2.3.2. The Spiritual Exercises and the Ignatian Pedagogical Paradigm.

The Spiritual Exercises of St. Ignatius provide a rock solid foundation for the Ignatian Pedagogical Paradigm. Here it must be noted that St. Ignatius of Loyola gave the Spiritual Exercises as a rigorous discipline for training his disciples for a particular life-style dedicated to God as well as to the Mission of the Church and to achieve the greater glory of God. At that point of time, he did not have any educational scheme in view. However with the passage of time the Jesuits developed the Ignatian Pedagogical Paradigm which was inspired by the experiences of St. Ignatius recorded in the Spiritual Exercises. Ignatian Pedagogy:

is intended not only for formal education provided in Jesuit schools, colleges and universities, but it can be helpful in every form of educational service that in one way or other is inspired by the experience of St. Ignatius recorded in the Spiritual Exercises, in Part IV of the Constitutions of the Society of Jesus, and in the Jesuit Ratio Studiorum. (ICAJE, 2001, p. 2)

The Spiritual Exercises which have been carefully explained and annotated by St. Ignatius are “rigorous exercises of the spirit, wholly engaging the body, mind, heart and soul of the human person” (ICAJE, 2001, p. 14). Taking its cue from the Spiritual Exercises, the Ignatian Pedagogical Paradigm provides situations to be reflected upon, ideas to be imagined, feelings to be evaluated, new vistas of knowledge to be discovered, options to be assessed and conclusions to be reached. The aim of the Spiritual Exercises is to help the candidate have an
encounter with God, to know and to grow in an awareness of one’s knowledge about God. In a similar manner the aim of the Ignatian Pedagogical Paradigm is to assist the students to arrive at the accurate knowledge and truth about a subject. This is achieved through critical thinking, reflection, analysis and evaluation of the subject matter provided by the respective discipline.

The comparison between the Spiritual Exercises and the Ignatian Pedagogical Paradigm as illustrated in the diagrams in “Ignatian Pedagogy: A Practical Approach” (1986) are as follows:

Figure 2 explains the **Spiritual Exercises**. The Spiritual Exercises are a set of rigorous exercises of spirit and intellect in which the spiritual director through assisted and guided interventions taken from various events in the Gospel, leads the retreatant towards realization and awareness of the presence of God in his/her life. Discernment and seeking the will of God in every event of one’s life is encouraged.
Figure 3: The Process of Teaching

Figure 3 illustrates the process of teaching. In the process of teaching, the role of the teacher is to guide and assist the learner to understand the accurate facts, principles, methods, assumptions about the discipline/subject. In other words, the student is aided by the teacher to understand the truth about the discipline/subject.

Figure 4: Ignatian Pedagogical Paradigm
Figure 4 illustrates the Ignatian Pedagogical Paradigm. The Paradigm is based upon the dynamics of experience, reflection and action. The role of the teacher is to help the student to think critically and reflectively about the given subject/discipline in such a manner that he/she is motivated to action in terms of service to the society.

Taking Figures 2, 3 and 4 together, we can compare the role of the teacher in the educational process, to the role of the Spiritual Director in the course of leading the retreatant towards a better understanding of God. The role of the teacher is critical for the student. Through the process of experience, reflection and action the teacher will be able to motivate the student to use his/her talents in not only learning the subject/discipline but for service to the society. This clearly reflects the fact that the Ignatian Pedagogical Paradigm which was developed much later is firmly rooted in the *Spiritual Exercises* of St. Ignatius of Loyola.

Thus in the Spiritual Exercises we can find “a perfect description of the pedagogical role of the teacher as one whose job is not merely to inform but to help the students progress in the truth” (ICAJE, 2001, p. 15). Teachers need to be sensitive to their own attitudes, and be attuned with their own preferences, dispositions and interests. This awareness of themselves will help them to refrain from imposing their own points of view on their students. The students will therefore grow in freedom and responsibility, as well as in a greater maturity in the process of learning different disciplines, and ascertain their interdisciplinary connectedness. They will be able to grasp the ultimate unity of knowledge, and therefore enhance their ability to comprehend the truth about God who is the origin of all knowledge in a more effective way.
2.1.2.3.3. The Dynamics of the Paradigm in the Development of Critical Thinking Skills.

There are five important stages that are involved in the paradigm. They are Context, Experience, Reflection, Action and Evaluation.

The **Context of learning** refers to the predisposition and readiness of the learner to learn. The context of learning is therefore a very important precondition to assess whether the student would benefit from the whole lesson, or whether providing him/her with an abbreviated experience would be more profitable for him/her (ICAJE, 2001, p. 22). Each learner comes to the class with his/her own experiences. He/she already has some knowledge or understanding of the subject at large. Personal care and concern for the individual requires the teacher to become conversant with the life experiences of the learner before he/she starts the actual teaching of the lesson. “For such a relationship of authenticity and truth to flourish between teacher and student, mutual trust and respect that grows out of a continuing experience of the other as a genuine companion in learning is required” (ICAJE, 2001, p. 23). The context of learning of the student therefore includes the real context of his/her life, the socioeconomic, political and cultural context, the institutional ethos and climate, as well as the concepts that the students have already acquired about a discipline before they begin to learn it (ICAJE, 2001, p. 24).

The second step in the paradigm is that of **Experience**. Ignatius defined experience as a process of “tasting something internally” (ICAJE, 2001, p. 27). In other words experience refers to getting a feel or a hold of the subject. Firstly, experience would involve knowing of facts, concepts and principles with regard to the discipline in hand. Only when one is able to understand the subject accurately,
then can one appreciate the dynamics involved in it. In accordance with the Spiritual Exercises, the Ignatian Pedagogical Paradigm seeks to involve not only the intellect in the study of the subject matter but also the affective, moral, spiritual and aesthetic dimensions of the human personality. According to Ignatius, the “whole person- mind, heart, will should enter the learning experience” (ICAJE, 2001, p. 27). Human experience can either be direct or indirect. Experience with the subject should thus motivate the students to participate in various intellectual activities such as analysis, comparison, synthesis, contrast and evaluation which in turn will have its bearing on overall personality development and character formation (ICAJE, 2001, p. 29).

The third stage in the development of the Ignatian Pedagogical Paradigm is the stage of **Reflection**. Reflection means “a thoughtful reconsideration of some subject matter, experience, idea, purpose or spontaneous reaction, in order to grasp its significance more fully” (ICAJE, 2001, pp. 31–32). It is therefore through reflection, that one can arrive at new meanings, or question old assumptions. Reflection further helps one to discern between the right and the wrong knowledge, i.e. that which takes one closer to the truth, rather than that which takes one away from the truth. In other words, it provides one with the accurate facts and knowledge about the subject. Reflection helps to clarify one’s motivations, to comprehend the reason behind one’s conclusions, to postpone making judgments until one has studied all the facts, to assess various alternatives, and to evaluate them in the context of their possible outcomes. We can thus say that reflection can help one reach the desired goal, i.e. truth. It provides one with correct facts and knowledge about the subject, an understanding of the essential interconnectedness of all disciplines, and their role as varying paths leading to the Absolute Truth or
Knowledge or God - the epitome of Truth, Beauty and Goodness. Reflection is therefore a liberating process and it is instrumental in forming the conscience of the student (ICAJE, 2001). It impels and motivates the students to go beyond simply having knowledge about the subject, to taking the required action on the basis of it. The teacher plays a crucial role at this stage. By posing thought provoking questions, the teacher helps the students to grow in a greater awareness about the subject, broadens his/her horizons of knowledge and helps him/her to understand divergent viewpoints. In this context the perspectives of the poor and the marginalized assume central position. In other words, the relationship that the knowledge area has with the disadvantaged, and the role that it can play in the lives of the oppressed or the so called ‘subaltern’ category of society, becomes an important factor for consideration. Thus the students develop sensitivity about the consequences and implications of what they learn. They grow in a greater appreciation and understanding of the perspective of the poor. Reflection is based on the precondition that the freedom and the dignity of the student should be safeguarded and protected.

The next stage in the development of the Ignatian Pedagogical Paradigm is the stage of **Action**. The term ‘Action’ implies internal human growth as well as external manifestation of it as a result of experience which has been reflected upon (ICAJE, 2001, p. 36). Through the use of the Ignatian Pedagogical Paradigm, in the teaching-learning of various subjects and disciplines, the students are encouraged, after having reflected upon the experience provided by the subject matter, to make a decision and commitment in service of the poor. This service is a service to God, in the form of the service to the oppressed and the marginalized. The commitment to understand and subvert structures of injustice that keep the
poor and the marginalized in a state of oppression, and in a disadvantaged position, is an important dimension of Action. Action is thus expressed in the form of interiorized choices, the formation of an attitude or predisposition, as well as a personal point of reference from which the student will be moved to act upon a situation. Therefore Action is also expressed in the external manifestation of choices made by the students (ICAJE, 2001, pp. 36–37).

The post stage in the development of the Ignatian Pedagogical Paradigm is the stage of **Evaluation**. Ignatian Pedagogy aims at assessment of not only student’s academic mastery over a subject, but more importantly the extent to which attitudes, priorities and dispositions of ‘men and women for others’ have been achieved. Thus the Ignatian Pedagogical Paradigm aims to evaluate overall personality development and growth of the student. In other words, it assesses the extent to which the student’s knowledge of the discipline is used not only in personal advancement but the utilization of this God-given gift in the service of others. Evaluation thus offers a moment of privilege to the teacher as well as to the students. It provides them with an opportunity to understand the extent of the progress made. It further encourages reflection on the areas which require improvement and growth (ICAJE, 2001, pp. 38–39). Evaluation therefore needs to be planned on a regular basis. It can be provided through useful pedagogical approaches such as counselling, mentoring, remedial teaching, outreach activities as well as through the students self evaluation and review of the leisure time pursuits that he/she engages in (ICAJE, 2001)

2.1.2.3.4. **Ignatian Pedagogical Paradigm: An Ongoing Process.**

The Ignatian Pedagogical Paradigm therefore offers an opportunity for an ongoing process of teaching-learning. Through the use of this paradigm the
students can learn to discern and discriminate, and thus be selective in choosing experiences. Reflection on these experiences will lead to enrichment of personality, character formation and personal growth. The student will be encouraged and motivated in and through the dynamics of context-experience-reflection-action-evaluation to make informed choices (ICAJE, 2001, p. 40). Thus they will take ownership and responsibility for the decisions made.

2.1.2.3.5. Critical Appraisal of the Ignatian Pedagogical Paradigm

If we reflect upon the Ignatian Pedagogical Paradigm from the lens of Paulo Freire’s, *Education for Critical Consciousness*, (1974), it is clear that the paradigm is sufficiently and ably suited for the development of critical consciousness and critical thinking strategies. This is because the Ignatian Pedagogical Paradigm emphasizes reflection oriented action.

The Ignatian Pedagogical Paradigm is based upon the fundamental premise of faith in the human being, and the genuine love and concern for the well being of the student. It deals with education which is a social process, and as such the paradigm is profoundly human and has a universal application.

True education does not domesticate. On the contrary it liberates and transforms. The paradigm which focuses on reflection, therefore lends itself amply to an education that is carried out in an atmosphere of freedom, respect for the dignity of the student, and therefore liberates and transforms.

Shor & Pari (1999) emphasizes the role of education in aiding the student’s consciousness to pass from the intransitive stage to the semi transitive stage, and finally to the critically transitive stage of understanding. The Ignatian Pedagogical Paradigm with its dynamics of Context, Experience, Reflection, Action and
Evaluation lends itself to developing the critically transitive stage of consciousness.

At the critically transitive stage the student is able to think reflectively and transform his/her reflections into decisions and a commitment to responsible action. The Ignatian Pedagogical Paradigm is based on a faith in which the promotion of justice is an integral component. Hence the action of the student should be geared towards the upliftment of the marginalized, and a service to the poor and oppressed. Paulo Freire in his book, ‘Education as Liberation’ emphasizes the liberative and transformative role of education (Shor & Pari, 1999). It can be argued from this perspective that the Ignatian Pedagogical Paradigm also presents a critique against injustice, inequality, indoctrination and domestication.

Paulo Freire criticizes the ‘banking concept’ of education, in the process of which a student becomes a mere passive recipient of information and is not an active participant in the educational process (Freire, 2000). The Ignatian Pedagogical Paradigm also presents a critique of the ‘banking concept’ of education. It encourages a problem posing approach to the study of a discipline, and a dialogical encounter with the subject. This is manifested by the thought provoking questions of the teacher in the process of teaching the subject. The students are further encouraged to not only answer the questions but more importantly to question the answers. In other words, the students are to think for themselves in the process of true education.

The teacher is thus groomed to refrain from any kind of indoctrination practices. The student develops into an active collaborator, and is no longer a passive recipient, who receives the knowledge as given without questioning its principles and underlying assumptions. The Ignatian Pedagogical Paradigm
therefore lends itself to a paradigm shift in the teaching-learning process. The teacher and the students are thus involved in a relationship of ‘co-intentionality’ (Shor & Pari, 1999), whereby each one of them takes ownership and responsibility as co-participants and partners, towards the realization of the goals of education. Thus knowledge of the subject and the essential interconnections amongst various disciplines can be adequately grasped through the prudent use of the paradigm. More importantly the student is empowered to make his/her own decisions in order to reach the truth and fundamental principles regarding the subject/s of study.

The training of the mind of the student to read the subject structurally and analytically is very important. Reading skills should help sharpen critical faculties and assist the student in his/her ability to understand the text synthetically, interpretatively and evaluatively (M. J. Adler & Doren, 1972). Viewed from this perspective it can be argued that the Ignatian Pedagogical Paradigm contributes to the development of critical thinking and reflective strategies in the students.

John Dewey emphasized the importance of the creation of a disciplined mind which is trained to think, read and write critically, as well as to assist the students in his/her personal discovery about the subject (M. J. Adler & Doren, 1972). The Ignatian Pedagogical Paradigm helps in the development of reflective, critical and analytical skills thereby contributing to the creation of a disciplined mind.

Through a systematic use of the Ignatian Pedagogical Paradigm, the student can be lead into what Hegel termed as ‘development of consciousness of freedom’. He/she will appreciate and understand the true value of what it means to be free. This will assist him/her to recognize indoctrination and authoritative tendencies
whenever he/she comes across such behaviour in the educational process. Furthermore, he/she will be able to take constructive steps and make informed and intelligent decisions while at the same time taking ownership of the responsibility for the consequences that follow.

2.1.2.3.6. **Qualities of Critical Consciousness and the Ignatian Pedagogical Paradigm.**

Shor & Pari (1999) while discussing critical consciousness in terms of Freirean education, describes four qualities namely: Power Awareness, Critical Literacy, Desocialization and Self Organization/Self-Education. On further reflection we can analyze the educational implication of the Ignatian Pedagogical Paradigm in the following ways:

a) **Empowerment:** Through the use of the Ignatian Pedagogical Paradigm in the teaching of various disciplines the students can grow in awareness about the society. He/she will better understand that society can be organized through authentic human action.

b) **Critical Skills:** The Ignatian Pedagogical Paradigm encourages habits of thinking logically, critically, systematically and analytically. Thus it is a useful tool in going beneath the surface, understanding social context and exploring the deeper and generally more subtle meanings behind the text, statement, subject matter or discipline.

c) **Contextual:** The Ignatian Pedagogical Paradigm focuses on the context of learning and the student’s readiness to learn. Hence the student’s family, peer group, socioeconomic and cultural ethos plays a very important role in the educational process. Furthermore the principles, facts and assumptions,
with regard to the discipline that the student knows before he/she starts learning are important factors to consider.

d) Self Organization: The Ignatian Pedagogical Paradigm encourages the student to be an active participant in the educational process. The role of the teacher is to assist the student in his/her onward journey in learning more about the subject. The student thus is encouraged to organize the matter, so that he/she can derive meaning from it in a systematic way. This, the student has to do for himself/herself. No one can impose ideas or try to indoctrinate him/her with dry facts from outside. Thus the Ignatian Pedagogical Paradigm lends itself to self education. The proactivity of the student is an important factor towards this end.

e) Subversion of Structures: While the discipline is taught to the students, his/her critical faculties are used in the process of providing experience and then reflecting on it in a manner that encourages action. Such action on behalf of justice leads to the subversion of structures of injustice that are obstacles in the path of realizing the goal. “…The need to work for structural changes in the socioeconomic and political orders is an important dimension of the promotion of justice” (Lewis, 2005, p. 161). The Ignatian Pedagogical Paradigm, as mentioned earlier is based upon a faith that promotes justice.

2.1.2.3.7. The Values inherent in the Ignatian Pedagogical Paradigm.

Shor & Pari (1999) while discussing the values inherent in Freirean pedagogy explains it in terms of it being participatory, situated, critical, democratic, dialogic etc.
While we reflect on these values we can further analyze them through the use of the Ignatian Pedagogical Paradigm. The paradigm lends itself to the development of critical thinking strategies. They are as follows:

a) Participatory: The Ignatian Pedagogical Paradigm requires the active and meaningful participation of the student in the educational process. The student is encouraged to question, think for himself, reflect as well as evaluate the facts and assumptions that he/she has learnt about the discipline

b) Situatedness: The Ignatian Pedagogical Paradigm is situated in the context of the student’s life and his/her environment. Readiness of the student to learn is an important factor in the development of critical thinking strategies in the student.

c) Democratic: The relationship between the teacher and the student is based on a democratic approach. The Ignatian Pedagogical Paradigm considers personal concern and care for the human being, and respect for the student’s dignity and point of view as important factors. This in turn helps in the development of the critical thinking strategies, as it encourages freedom to question and taking responsibility for the outcomes.

d) Dialogic: The Ignatian Pedagogical Paradigm follows a dialogic approach. The dialogue between the teacher and the student provides an educationally vibrant environment for the latter to question, reflect, analyze and synthesize information. As a result, critical thinking is enhanced.

e) Co-intentionality: In the process of using the Ignatian Pedagogical Paradigm the student and the teacher are called to share a relationship of mutual co-intentionality. They pursue a common goal and that is the
growth and development of the student to his/her maximum potential, and
the use of his/her talents for the benefit and service of society. The teacher
and the student are both equal partners in the process of co-intentionality.
In such an atmosphere the student’s individuality is able to develop to the
maximum possibility.

f) Multi-cultural: The Ignatian Pedagogical Paradigm adopts a multi-cultural
and multi-disciplinary approach. Its fundamental belief is that the student
should encounter the truth about the subject/discipline. This, it aims to
achieve by considering all Knowledge as a Unity, as it comes from the
Absolute or the universal source, i.e. God. This multi-cultural and multi-
disciplinary approach encourages the student to go beyond the narrow
confines of culture that limit our understanding about the subject, and
therefore question underlying myths and assumptions. Therefore the
student is able to understand the universal applications of whatever he/she
learns about various disciplines.

g) Research Oriented: Since the Ignatian Pedagogical Paradigm is based on
reflection, analysis and evaluation, it has a research orientation. It is
conducive to exploring new vistas of knowledge. This in turn is helpful in
developing critical thinking skills in the students.

h) Activism: The Ignatian Pedagogical Paradigm is based on the meaningful
and active participation of the students. The reflection of the student about
the various experiences that he/she is provided with should spur him/her to
action on behalf of justice. The precondition for such activism is the
development of critical thinking and reflection on the part of the student.
i) Affective: The Ignatian Pedagogical Paradigm provides experiences that encourage the student to reflect, challenge notions, preconceived ideas and assumptions about the discipline. This in turn motivates him/her to action. Action on behalf of justice is possible only when the affective dimension of the student’s personality is sensitized. A meaningful experience that stimulates and sensitizes the students about the implications of the subject matter should motivate him/her to act on behalf of justice. The precondition for such action is critical reflection.

2.1.2.3.8. Applications of the Ignatian Pedagogical Paradigm.

The Ignatian Pedagogical Paradigm has the following applications:

a) The Ignatian Pedagogical Paradigm can be effectively applied to the curriculum as well as the co-curriculum, as it does not demand an addition to the courses, but is a pedagogical approach in teaching the already existing subjects (ICAJE, 2001, p. 42).

b) The Ignatian Pedagogical Paradigm is basic to the educational process (ICAJE, 2001, p. 42). It encourages the habit of reflecting, thinking critically about experiences, and making informed decisions before acting upon the environment.

c) The Ignatian Pedagogical Paradigm has an individual as well as a social dimension (ICAJE, 2001, p. 44). It personalizes the educational process and makes teaching-learning more effective (ICAJE, 2001, p. 43). The student will be able to learn in a systematic way and at the same time his/her comprehension of the subject will be enhanced. On the other hand, the teacher who is a co-partner in the educational process will be aided to teach in a more effective way with the help of this pedagogical approach.
2.1.2.3.9. The Obstacles in the Path of Implementing the Paradigm

The obstacles which pose challenges to implementing the Ignatian Pedagogical Paradigm are as follows:

a) A limited perspective about education poses a challenge in the implementation of the paradigm (ICAJE, 2001, p. 45). Education is often misconstrued as simply a process of transmission of information and knowledge. Critical thinking and reflection are often bypassed in such a narrow view of education.

b) The prevalence of a materialistic mindset presents a challenge to implementing the paradigm. Education is often reduced to simply training for a job, earning remuneration and making material advancement (ICAJE, 2001, p. 47). As a result, the ideals of the paradigm and its quest for the universal pursuit of truth are disregarded.

c) Matthew Kelley in his book, ‘Rediscover Catholicism’ mentions three major practical philosophies influencing modern life. They are Individualism, Hedonism and Minimalism (2010, pp. 36–40). Allied to the above mentioned point is the minimalistic approach to everything in life thereby seeking simple solutions for the otherwise complexities of daily living. This in turn poses serious challenges to implementing the Ignatian Pedagogical Paradigm. Genovesi (2000, p. 113) says that in todays society many of the students simply become career oriented and aim at carving a comfortable place for themselves in society. In the course of their studies they gain “only a minimal sense of social responsibility…”

d) The world today is greatly influenced by globalization and consumerism. The fundamental unit of social life, i.e. family is experiencing a break-
down. This is accompanied by feelings of insecurity, contributing to self-centeredness, selfishness and a lack of concern for others (ICAJE, 2001, p. 49). They are therefore challenges in the path of implementing the paradigm.

e) The pressure of completing the prescribed curricula of the government and other authorities, and State intervention in education could limit the scope of fully implementing the paradigm (ICAJE, 2001, p. 50). The paucity of time, and the stress of completing an already heavily loaded curriculum and co-curriculum, pose obstacles in the successful implementation of the Ignatian Pedagogical Paradigm.

The Ignatian Pedagogical Paradigm is therefore suited for the development of critical thinking strategies in secondary schools. The application of the Ignatian Pedagogical Paradigm is an ongoing process. If it is effectively implemented, it will help the student to select experiences intelligently, discriminate between various stimuli, and discern the right course of action. It can sharpen critical thinking skills in the students and as a result help them to derive a positive meaning from all that they learn.

Jeff Bennett (2010) describes a set of skills which are integral to critical thinking. On further reflection we can say that these skills can be honed through the judicious application of the Ignatian Pedagogical Paradigm. The critical thinking strategies that can be developed through the paradigm are as follows:

i. Clarity: To develop an environment and techniques of questioning, and seek creative solutions collectively to overcome obstacles in the path of achieving the goals of education.
ii. Accuracy: To go beyond the given facts and solutions in order to test their authenticity. This would further imply a teaching-learning environment which encourages an attitude to not only answer the questions but question the answers that are given.

iii. Precision: A teaching-learning environment should not only seek clarity and accuracy but also encourage precise and specific questions, in order to extract pin-pointed information about the subject.

iv. Relevance: The questions and solutions sought should not only be clear, accurate and precise, but it should also be relevant and contextual.

v. Depth: The solutions should deal with the complexities and subtleties of the issues in concern. It should not merely seek minimalistic solutions.

vi. Breadth: All points of view and perspectives need to be considered in the process of reflection.

vii. Logic: The arguments that seek solutions should be coherent and follow the rules of logic.

Therefore, the dynamics of the Ignatian Pedagogical Paradigm provide a viable environment for the cultivation and the development of an analytical, critical, reflective and disciplined mind, which is capable of complex and abstract thinking. In other words, Intellectual development that encompasses the ability to go into the subtleties and complexities involved in various disciplines can be nurtured through the intelligent use of the Ignatian Pedagogical Paradigm. The success of education from the point of view of the Ignatian Pedagogical Paradigm can be measured in terms of the extent to which it has been able to develop these critical thinking skills in the students. This in turn, should assist in personality
development, character formation, and using one’s talents in service of the community.

Thus from the above review of literature, the Society of Jesus, its entry into education and the features of the Igantian Pedagogical Paradigm have been studied.

2.1.3. Catholic Church’s influence on the role of Jesuit educational policies.

In this section an attempt is made to study the Catholic Church documents on education, in order to understand the influence it has had on Jesuit educational policies, and the role played by the Catholic Church in contributing to education in India.

The Catholic Church is the largest denomination of Christianity in the world. The head of the Church is the called the Pope (which means ‘Father’), and he resides in the Vatican City. The Society of Jesus is a particular religious order of the Catholic Church. Their principles are primarily guided by the Catholic Church.

The mission of the Church is evangelization, thereby proclaiming the news of salvation to all people and training them to live as God’s children. In order to carry out this mission, the Church establishes her own schools. The school is a privileged means of encouraging and promoting the formation of the whole person. The model of Jesus Christ is a point of reference for the Catholic School. Jesus as the role model teaches man to differentiate and discriminate between values which are edifying and those that degrade human nature. Therefore the Church is committed to constructive dialogue with the world. The Church tries to foster communities which are equipped to make their unique and integral contribution in a spirit of co-operation towards building of a secular world. Therefore, the
Catholic school carves a niche for itself in the National system of education. The educational service is an essential service of the Church itself. By providing education through its schools, the Church makes efforts to dialogue with other cultures and communities, thereby contributing to character formation and personality development of human beings (“The Catholic School,” 1977).

Currently the Catholic Church runs 20,370 educational institutions in India. The Church realized the importance of education as an instrument that can liberate an individual from the bonds of ignorance and oppression. As a result over the decades, the Church has provided educational services to the marginalized of the society. The first effort at starting formal education by the Church in India was in 1540 at Goa in Sante Fe school (Chathanatt & Peter, 2012, p. 122).

The Church has organized outreach programmes which today number 4578 educational institutions at 3748 locations (Chathanatt & Peter, 2012, p. 131). These outreach programmes include counselling and financial help to the needy, adult literacy with focus on women’s literacy, non-formal educational programmes, free coaching, awareness of need to protect the environment, forest preservation and community development. Because of the outreach programme organized by the Church today, we have greater awareness and follow up action in the fields related to blood donation drives, HIV-Aids awareness, support to the mentally challenged, prison ministry, rehabilitation programmes, leadership development and capacity building initiatives, women’s empowerment as well as development of an attitude to extend assistance to the needy, deprived and marginalized (Chathanatt & Peter, 2012, p. 131).

A unique contribution of the Catholic Church to education lies in the fact that priority is given to the weaker sections of the population, school drop outs,
slow learners, special orientation programmes for parents, family counselling, development of patriotic fervour in students, concessions given in school fees to the needy. The Catholic Church has made efforts to provide an integrated value oriented education to students (Chathanatt & Peter, 2012, p. 133).

Jesuit Education proposes to use Catholic Social Teaching as a framework for its work, as a lens with which it views the world and shapes its educational system/pedagogy/methods/objectives.

The term ‘Catholic Social Teaching’ refers to the hierarchical documents of the Catholic Church dealing with matters of social, economic and political importance from the point of view of Catholic faith and morality, which began with the Leonine encyclical *Rerum Novarum* published in 1892” (Devasahayam, 2007, p. 240)

Moreover, “Rooted in the Scriptures and the teaching of the Catholic Church, Catholic Social Teaching represents a developing tradition which includes organic and systematic reflection on social realities, ethical principles and application of those principles to current circumstances”(Kammer, 2013).

Modern Catholic Social Teaching begins with the social encyclical of Pope Leo XIII entitled *Rerum Novarum* 1891 and extends to Pope Benedict XVI’s encyclical *Deus Caritas Est* in 2005. The highlights of this tradition include various encyclicals, synodal and conciliar documents along with statements of the conferences of Bishops across the world such as “The Challenge of Peace” (1983), “Economic Justice for all” (1986). The most important of the documents in this tradition is the document Gaudium Et Spes (The Church in the Modern World) of the Vatican Council II in 1965(Kammer, 2013).
The influence of Catholic Social Teaching on Jesuit Education can be understood in the light of the following insights:

Pope John Paul II had once said, “The needs of the poor take priority over the desires of the rich, the rights of workers over the maximization of profits, the preservation of the environment over uncontrolled industrial expansion, production to meet social needs over production for military purposes” (Kammer, 2013). Taking from this insight Jesuit education focuses on the preferential treatment of the disadvantaged and the marginalized of the society.

Therefore the most important or fundamental objective is to accord dignity to the human person and consider his rights as inalienable. This involves a threefold duty by the Church, i.e. announce the truth about human dignity to counteract structures of injustice in society and contribute to a positive change in society which brings about human progress (as cited by Kammer, 2013).

Catholic Social Teaching which has influenced the present system of Jesuit education can be synthesized around four core principles. They are as follows:

2.1.3.1. The Principle of Human Dignity.

Respect for human dignity lies at the foundation of a just society. The order of things is to be subordinated to the order of the person (Kammer, 2013). “Respect for the dignity of the human person... underlies the growing international consciousness of the full range of human rights...” (Lewis, 2005, p. 161). “To advocate human rights is to demand that the human dignity of all people be respected. Human rights are held by all persons equally and universally. They are irrevocable: they cannot be suspended for political expediency” (Philip, 2004, p. 259). As John Moore, SJ has noted, “The dignity given by God to every human person claims a right to justice, a right to live lives consonant with the unique
status of a free human person” (1989, p. 3). Pope John Paul II (1991) in his encyclical “Centesimus Annus” says:

Faithful to the mission received from Christ her Founder, the Church has always been present and active among the needy, offering them material assistance in ways that neither humiliate nor reduce them to mere objects of assistance, but which help them to escape their precarious situation by promoting dignity as persons (p. 95)

Jesuit education strives to uphold the dignity of the human being by empowering them by the process of education

2.1.3.2. The Principle of the Common Good.

The common good refers to the totality of social conditions which allow people either as individuals or as groups to reach their maximum potential and fulfilment (Kammer, 2013).

Jesuit education by upholding its tradition of the Magis, emphasizes the fullest possible development of human potential in and through education.

2.1.3.3. The Principle of Subsidiarity.

The Principle of subsidiarity protects people from abuses by higher level social authorities. It also calls upon the higher level social authorities to help individuals and immediate groups and fulfill their duties (Kammer, 2013).

Through a systematic process of delegation of authority and decentralization of function Jesuit education emphasizes the principle of subsidiarity

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3 For the meaning of the Latin word Magis, please refer to page no. 58
2.1.3.4. The Principle of Solidarity.

Solidarity emphasizes the social nature of the human being, the equality of all and that all individuals are treading a common path and moving towards oneness and unity (Kammer, 2013).

Jesuit education emphasizes this principle in its effort to subvert structures of injustice based on caste, class etc. in our society.

An important underlying fact about Catholic Social Teaching is that it believes that God is at work in human history and therefore “perceiving the historical action of God and discerning God’s invitation are often now referred to as ‘reading the signs of the times’. Therefore Catholic Social Teaching has a theological context (DeBerri, Hug, Henriot, & Schultheis, 2004, p. 18).

The Principles of Catholic Social Teaching which have influenced Jesuit education can be further elaborated as follows:

i. The major areas of concern while addressing the dignity of the human person is the fact that authentic human development does not refer simply or only to mere economic development. It encompasses social, cultural, political and spiritual dimensions.

In this context it must be remembered that Jesuit education in keeping with this idea believe that talents are gifts not to be used for personal gain but for the welfare of the community (DeBerri et al., 2004, p. 20).

ii. The Catholic Social Teaching accords dignity to work. The priority of Labour is placed before the needs of capital. People always take priority over product (DeBerri et al., 2004, p. 22).

iii. “Human dignity can be recognized, developed and protected only in community with others...each person benefits from the efforts of earlier
generations and of their contemporaries and are therefore under obligation to them as well" (Populorum Progressio as cited by DeBerri et al., 2004, p. 23). The concept of Human Dignity can be further elaborated upon in the following ways:

a. The opportunity for democratic participation is the best way to respect the dignity and liberty of people.

b. Structures that obstruct human dignity and development have been cited by Pope John Paul II in Sollicitudo Rei Socialis. He identified the disproportionate thirst for profit and power with the intent of imposing ones will on others as major obstructive structures to human dignity (DeBerri et al., 2004, p. 24).

c. In order to accord dignity to the human being he/she should be liberated from the oppressive structures that dehumanize him.

Jesuits look at education as an instrument through which individuals can learn to think critically about themselves and circumstances in the world, and make a commitment to transform the social order by subverting these unjust social structures. Pope John Paul II (1999) in his post-synodal apostolic exhortation says:

No one can remain indifferent to the sufferings of the countless children in Asia who fall victim to intolerable exploitation and violence, not just as the result of the evil perpetrated by individuals but often as a direct consequence of corrupt social structures (p. 103)

The Jesuit theologian, Karl Rahner maintains that the theological justification of the involvement of the Church in human development lies in the integration of
Christ’s dual command to love both God and neighbour (Rahner, 1981). The document ‘Justice in the World’ urges the Church to act on behalf of justice and participate in the transformation of the world. It recognizes the action as the mission of the Church in the redemption of the human race and its liberation from every oppressive situation (DeBerri et al., 2004, p. 77).

iv. Rights and Responsibilities: “Human Rights flow from the intrinsic, sacred dignity of the person in his or her vocation to serve the community” (as cited by DeBerri et al., 2004, p. 26).

The Catholic Social Teaching presents its most elaborate explanation of human rights in Pope John XXIII’s encyclical, *Pacem in Terris*. They encompass economic, social and cultural rights (DeBerri et al., 2004, p. 26). Viewed at from this context the Right to Education, work, employment etc. which ensure democratic participation in society are inalienable.

Jesuit Education by respecting human rights adheres to the principle in the encyclical, *Pacem in Terris*.

v. The marginalized and the disadvantaged people are often exploited and discriminated against. They are at the centre of Judeo-Christian Social Vision. Their experience reveals the failure and short comings of our social system. The experiences of the marginalized and disadvantaged offer important lessons in the search for more just systems of social life, to which human community is called (DeBerri et al., 2004, p. 29). This is the basis for what is termed as ‘Preferential Option for the Poor’. In the context of Jesuit Education it can be explained as the choice that the Jesuits make to provide education preferentially to the marginalized who include all those
who are socially, politically, economically deprived and exploited and face various disadvantages in the social system. Jesuit education aims at transforming and subverting these unjust structures by training students to think critically and reflectively and understand themselves as well as the plight of the suffering humanity better. We are reminded of Ignatius who after his experience at the banks of the river Cardoner was able to see the world with new eyes. “He understood and learned many things, both spiritual matters and matters of faith and of scholarship and this with so great enlightenment that everything seemed new to him. He experienced a great clarity in understanding” (Axiala, 1986, pp. 59–60).

a. Pope Paul VI in his Apostolic Letter, “Octogesima Adveniens” (A Call to Action) emphasizes the fact that greater efforts have to be made for Justice and to ensure equality and the right to all to participate in society. He discusses a wide variety of social problem including ‘new poor’, women and youth (DeBerri et al., 2004, p. 73).

vi. Solidarity which encompasses the issues of unity of mankind, peace and Non-Violence (DeBerri et al., 2004, p. 31).

This principle has its implication for Jesuit Institutions. Each individual has an obligation to promote the rights and development of all people across communities, nations and the world, irrespective of national boundaries.

vii. Care for Creation: This vision is rooted in the Judeo-Christian scriptures. The concern for respecting, sharing and caring for creation has always been a part of Catholic Social Teaching. The Vatican Council II, Episcopal
synods, encyclicals and other Vatican Publications began to address ecological and environmental issues as the exploitation and disruption of intricate and complex natural systems have disastrous consequences across the globe (DeBerri et al., 2004, pp. 33–34).

Environmental and ecological concerns have always carved a very important place for themselves in Jesuit Education. It is expressed in the following ways:

a. Jesuit Education acknowledges God as the Author of all creation, reality, truth, knowledge. It affirms that God is working in creation and emphasizes “the radical goodness of the world charged with the grandeur of God” (Axiala, 1986, p. 15).

b. The education in the Jesuit School proposes to create a sense of wonder and mystery in God’s creation. Students are encouraged to reflect critically about issues such as ecological degradation, war, population, growth, industrial pollution, poverty and the maldistribution of the goods of creation etc. They are stimulated to look for solutions/ways and means to address such problems.

Leadership Training Programmes, Christian Life Service Programmes, to which student are exposed, are critical in developing this way of reflective and analytical thinking. Moreover the Ignatian Pedagogical Paradigm gives importance to the constant interplay of experience, reflection and action (ICAJE, 2001, p. 13). This paradigm which is followed and encouraged in Jesuit Schools is understood in the light of the Spiritual Exercises of St. Ignatius (ICAJE, 2001, p. 13)
The education in Jesuit Schools seeks to transform how youth look at themselves and other human beings, at social systems and societal structures, at the global community of human kind and the whole of natural creation (ICAJE, 2001, pp. 10–11).

If successful Jesuit Education can result in the transformation of the way in which people are conditioned to think and act, as well as the manner in which they conduct themselves in the world. Jesuit Education aims at creating men and women of “competence, conscience and compassionate commitment” (ICAJE, 2001, p. 11).

Thus from the above discussion, the review of literature with regard to the Catholic Church’s influence on the role of Jesuit educational policies have been studied.

2.1.4. Educational contribution of the Jesuits of Calcutta Province.

The history of the Society of Jesus in India is as old as the history of the Society of Jesus itself. Costa (1997, pp. 6–7) says that one of Ignatius’s companions Francis Xavier, came to India, and in particular to Goa in May 1542, that is two years after the formation and approval of the Society, and left for South India in October 1542. They remained committed to their mission work and did not concede defeat amidst many adversities. St. Francis Xavier in 1544 in his letter to his priest companion, Francis Mansilhas wrote, “...Give many thanks to the Lord that you are in a place where, even though you would wish to be at leisure, you do not relinquish the many labours in which you are engaged, and all these for the service of our Lord God” (Medonca, 2002, p. 16).
It was at St. Paul’s College at Goa that the Jesuits actually began their educational work in India. The Jesuits continued Francis Xavier’s mission work by spreading their work through churches and colleges.

Jesuit Fathers Anthony Vaz and Peter Diaz were the first missionaries to reach Hugli in Bengal in 1576 (J. F. Raj, n.d.).

**2.1.4.1. Jesuits in Bengal.**

The Portuguese Jesuits first came to Bengal in 1576. They set up a school and hospital at Hooghly. Due to the hostile and adverse environment, some of the Jesuits were imprisoned; other Jesuits fled to Burma or returned to Cochin (J. F. Raj, n.d.).

In 1616, six Jesuits arrived again in Bengal. They initiated their work in Sripur, Dhaka, Hooghly and Pipri. A simple college where students were taught to read, write and speak Latin functioned from the Jesuit residence at Hooghly (J. F. Raj, n.d.).

In 1691, a small group of French Jesuits arrived in Chandernagore. They set up two parishes and started a school. By the beginning of the 18th Century the Jesuits were serving the Catholics of Chandernagore (J. F. Raj, n.d.).

The Jesuits were suppressed by the Church from 1773-1814 (Axiala, 1986, p. 69).

The 19th Century was a period of growth for the Society of Jesus. The new Vicariate of Bengal was entrusted to the English Jesuit Province. The English Jesuits arrived in 1834, and started St Francis Xavier’s College in Moorgihatta. In 1841, the college was shifted to 22, Chowringhee. Due to the misunderstandings between Msgr. Carew, the Vicar of Calcutta and the Jesuits, the latter left Calcutta in 1846. The college was left with no staff. Therefore, the first phase lasted for 12
years, during which it changed its address twice, in order to accommodate growing numbers of students. In 1859, after a gap of thirteen years, four Belgian Jesuits with Fr. Depelchin as their Superior, and three English Jesuits reached Calcutta. The Jesuits shifted St. Xavier’s from its then location at 22, Chowringhee, to the once upon a time Sans Souci theatre in Park Street in 1860. St. Xavier’s College therefore had two beginnings, one on 1st June 1835 and the other on 16th Jan 1860. The Jesuits were entrusted and made responsible for the existing Calcutta parishes, and in the course of time they added new parishes. The Jesuits carried out pioneering service in the 24 Parganas. Basanti, Baidyapur, Raghabpur and Morapai missions were started one after the other in quick succession. Thus, during the second half of the 19th Century, the Bengal Mission was entrusted to the Belgian Province of the Society of Jesus. With the coming of the Belgian Jesuits, the educational apostolate took on a new dimension. The Bengal Mission provided the first Bishop of Patna, Fr. Van Hoeck, who took over in 1921, and was consecrated at Ranchi by Msgr. Mueleman in the development of the aboriginals of Chotanagpur. Msgr. O. Sevrin, SJ was appointed his successor. He was a specialist in education and kept close touch with the education department. As diocesan inspector of schools he was responsible for the actual organization of the school system which was established by the late Van Hoeck. During the period various institutions were established and they have occupied ever since, a leading position in the Ranchi mission. On October 10, 1935, Fr. C. Timmerman was appointed Superior Regular of the new Ranchi mission, and on the 24th he was installed at Ranchi, thus making official the division of the two missions, Calcutta and Ranchi.

A number of schools were set up in the Calcutta Province. St. Lawrence High School was started in 1937, St. Xavier’s Durgapur in 1963, St. Xavier’s High
School Burdwan in 1964, St. Xavier’s High School, Haldia in 1971, St. Paul’s School, Raghabpur in 1987. Santal Boardings were also started at Kalna and Padua in 1963 in the Burdwan district, at Chamrusai in 1975 and at Mirga in Bankura district. The Jesuits have also contributed to the building of the following schools in Calcutta Province: St. Anthony’s High School, Calcutta in 1919, St. Joseph’s High School Asansol in 1949, St. Peter’s High School, Calcutta in 1957 and St. Mary’s School, Ripon Street in 1967. Jesuits also took the initiative in founding St. Patrick’s School, Morapai in 1893, St. Xavier’s School, Basanti in 1934, St. Joseph’s Primary School Khari in 1934 and St. Xavier’s Technical School in Basanti in 1956 (Huart, 2009; Josson & Translated: Huart, Albert SJ and Clarysse, 2009; Steenhault, 2000a, 2000b).

2.1.4.2. St. Xavier’s School and College, Calcutta.

It was the Jesuits who set up institutions for higher education. Once the universities were established in the Presidency Towns, the Jesuits set up an affiliated college in Calcutta (1859), Bombay (1868/9) and Madras (1925) (Chathanatt & Peter, 2012, p. 38).

In 1859, a few Jesuits along with Fr. Depelchin (Superior and Rector) arrived in Calcutta to found St. Xavier’s College. Therefore, Fr. Depelchin (Rector, 1860-1871) is known as the Founding Father of the second St. Xavier’s. The Jesuits shifted St. Xavier’s from its then location 22, Chowringhee, to the once upon a time Sans Souci Theatre in Park Street in 1860. This is now the home of distinguished professors and enthusiastic students.

From 1864, the whole Bengal Mission was officially entrusted to the Belgian Province of the Society of Jesus. From this humble beginning twenty dioceses and seven independent Jesuit provinces of India were formed. They were
the Calcutta Province, Dumka-Raiganj Province, Darjeeling Province, Hazaribag Province, Jamshedpur Province, Ranchi Province, Madhya Pradesh Province. The resources were minimal and amongst the group of Belgian priests, only two could speak in English. It was because of the insistence of Fr. Steins that Fr. Depelchin got to work to take up the challenge of setting up and putting together various requirements for the college. Fr. Steins had been appointed as the ‘visitor’ by Fr. General. All activity was to bear the stamp of approval (Josson & Translated: Huart, Albert SJ and Clarysse, 2009, pp. 11–13).

On December 10th, the prospectus of the college was advertised in “The Herald”. The subjects included in the prospectus read as follows: “Latin and Greek Classics, English and moreover French, German, Italian, Spanish and the English languages most in use, composition and elocution; arithmetic, book keeping, algebra, geometry, trigonometry and as far as needed, higher mathematics; History sacred and profane, physical and commercial geography, the use of ‘globes’ and elementary astronomy; elements of botany, chemistry, mechanics, the various parts of physics, logic and metaphysics. A competent teacher in calligraphy, drawing, music and gymnastics will attend regularly” (Josson & Translated: Huart, Albert SJ and Clarysse, 2009, p. 13).

Almost as soon as the Prospectus had been released, Fr. Depelchin, the Superior fell sick with cholera. A circular was sent to the students informing them about the postponement of the day of Inauguration of the College. Mr. James Cantopher of the Calcutta Grammar School was deputed to take charge of Class VII at St. Xavier’s. The college began with three classes- VII, VI, V, each taken charge of by Mr. Cantopher, Fr. Shia and Fr. Deynoodth respectively. Fr. De Vos was Prefect of studies, Fr. Vanderstraeten was Prefect of Discipline and he was
assisted by Mr. Cantopher and Fr. Sharples. By January 30th there were 86 students on the rolls including 20 boarders and 8 protestants. Classes were held between 9 am and 3 pm (Josson & Translated: Huart, Albert SJ and Clarysse, 2009, pp. 13–14).

Since the Fathers were not accustomed to the weather in Calcutta, they fell sick frequently. It was to the credit of Mr. Cantopher, that at such times he almost single handedly took charge of the School, while the Fathers recuperated (Josson & Translated: Huart, Albert SJ and Clarysse, 2009, p. 16).

The development of St. Xavier’s in the second avatar however, failed to satisfy the expectations of the public who were comparing it to its glorious days at Chowringhee. Moreover, the fact that the earlier beginnings of the institution had a slow start in 1835 at Moorgihata and then in Park Street were then forgotten. The classes resumed on January 15, 1862 (Josson & Translated: Huart, Albert SJ and Clarysse, 2009, p. 17).

Around 1885, the government invited the educational institutions to take part in the military preparation of the civil population. St. Xavier’s at first hesitated but soon responded to the call. Their example was emulated by the Christian Brothers in Bowbazar, and also in the Jesuit College of North Point, Darjeeling. The St. Xavier’s cadets were very popular during the Parades and Military Marches.

After having celebrated its silver jubilee the plan of making additions to the old college of Park Street was resumed.

In 1888 a new period opened in the history of St. Xavier’s. Resuming the tradition of the past the school and college were once again brought together, under the same roof. Some events of great significance during the period were the
Medical Congress hosted by the College, and the scientific expeditions that were organized by its observatory on December 24, 1894; the Medical Congress was inaugurated in the presence of Lord Elgin. Among other important topics, developments in the manner in which cholera which had plagued Bengal could be handled and eradicated were discussed from various perspectives. On the occasion of the solar eclipse, St. Xavier’s observatory organized four expeditions (Josson & Translated: Huart, Albert SJ and Clarysse, 2009).

In the late sixty’s and the early seventy’s most colleges in Calcutta were leading challenging lives on account of the infighting by students unions affiliated to political parties, and later by the assault of the naxalites that had found many recruits amongst the educated middle class students. St. Xavier’s was left largely undisturbed. Its students union animated extracurricular activities and was never politically affiliated.

In 1969, a social dimension was added to Jesuit education through the activities of the National Social Service Scheme. Fr. G. Beckers gave expression to the social dimension of education through his initiative in three sectors-AICUF, NSS and the Ananda Bhavan Hostel.

In 1978, the Alumnorum Societas (ALSOC) was formed. Its aim was to conduct philanthropic and charitable activities. By this time a palpable change could be witnessed in the atmosphere of the institution. A spirit of charity and concern for the poor began to take centre stage in Jesuit education.

In 1978-79, St. Xavier’s College became a co-educational institution especially for the BA, BSc and Bed courses (Namboodiry, 1995).

In 2005, Calcutta University raised St. Xavier’s College to the status of a post graduate college by extending affiliation for the department of M.Sc.
Computer Science. The crowning glory of St. Xavier’s College has been the granting of autonomous status by the UGC and the Calcutta University from the academic session 2006-2007. Closely following the event was the UGC bestowing the title of ‘Centre with potential for excellence’ on St. Xavier’s College. The year 2007 is historic and significant as it risked venturing on the unknown path of autonomy with Shri. Gopal Krishna Gandhi, the Honourable Governor of West Bengal, initiating the move. His motivating and inspiring words provided guidance to all at St. Xavier’s- Management, Staff, Students and Alumni in the institution’s onward march in search of excellence.

The first convocation ceremony of the college was held on January 18, 2008.

2.1.4.3. St. Lawrence High School, Calcutta.

It was Fr. Lawrence Rodrigues, SJ, who planned and started St. Lawrence High School. The school was blessed by Archbishop Perier in 1937. Fr. Joseph Arimont, SJ directed the school. The original purpose of the school was to cater to the Catholics in the mission stations and the villages and those who belonged to the Lower SES group of the society, and who were not able to get admission in St. Xavier’s Collegiate School, Calcutta. It was meant primarily for Catholic boys. However, non Catholics were also admitted to mobilize resources, inorder to run the school. It was also hoped, that the Society of Jesus would be able to get more vocations to the priesthood by educating the Catholic boys.

The then headmaster of the school, Mr. M. Banerjee was responsible for the development of the High School timetable, syllabus, examination timetable and weekly evaluation system.
The school played a significant role during the Bengal famine in 1943. A relief kitchen was organized by Fr. Schillebeeckx and Fr. Moyersoen worked towards procuring government help. In 1944, the school was shifted to Cossipore due to the World War II as the military had occupied the school. In 1946, the Ballygunge premises was returned to the school authorities. By 1960, St. Lawrence became known as one of the best day schools of the day. Leadership Training Service for non Christians and the CLC which was the Christian life Community for Catholic boys, involved the youth in social work activities. Later, an NGO called, ‘The Young Men Welfare Society’ was formed from amongst many of the students of the school (Steenhault, 2000a, 2000b).

During the Platinum Jubilee celebrations of the School on February 12, 2012, the Principal of St. Lawrence, Fr. Kurian Emprayil, SJ said, “The spirit that is imparted to the students of St. Lawrence, incorporates an Ignatian vision that enables them to discover nobility and value in every human person, big or small, rich or poor, but with hearts that impel them to contribute their share in uplifting the weak, the marginalized” (Emprayil, 2012, p. 5).

2.1.4.4. St. Anthony’s High School, Calcutta.

St. Anthony’s High School is no longer run by the Jesuits. It is a diocesan school, run by the Archdiocese of Calcutta. However, it was founded in 1863 by a Jesuit, Fr. Camille Limborg, SJ and owes much credit to him. It was because of Fr. Limborg’s efforts that the school was upgraded from a primary school to a high school. The main aim of the school was to provide secondary education for the Indian Christian children who were not given admission into European schools.

Secondary education for Indian Christian children was the problem that confronted Fr. Limbourg, SJ since these students were denied admissions to the
European Schools when the rule of 1915 came into force. Fr. Limbourg raised the standard of St. Anthony’s, from primary to middle and from middle to high school, by the recognition and affiliation granted by Calcutta University on May 26, 1919. The school continues to carry out its noble work of education. Fr. Limburg, SJ laid the foundation of the four storied building which is still the main stay of St. Anthony’s High School (Steenhault, 2000a, 2000b).

2.1.4.5. St. Paul’s High School, Raghabpur.

St. Paul’s was inaugurated by Archbishop Perier in 1940. The credit for planning the school goes to Fr. Stanco Poderjaz, SJ. The establishment of the school was for the purpose of providing education for the rural boys and can be called an extension of the boarding school project of St. Lawrence High School, Calcutta. In 1956, girls were also admitted into the school as a result the school became co-educational. In 1987, because of the untiring efforts of Fr. Anil Mitra and with the assistance of Mother Teresa, the school became a government recognized school (Steenhault, 2000a, 2000b).

2.1.4.6. St. Xavier’s School, Durgapur.

St. Xavier’s School, Durgapur was established in May 1963. Fr. Antoine, SJ, the then Provincial had declined the offer in 1960, from Mr. Bell, the then General Manager of Hindustan Steel Ltd., to start a school on a small plot of land offered by them. Later, Mr. Lahiri, the General Manager of Heavy Engineering Corporation offered space to set up the school which Fr. Antoine accepted on conditions that it would be a school under complete authority of the Jesuits, and that a permanent space for the school would be given to them later. In January 1967, St. Xavier’s School shifted to the ABL Township. It is an English medium
St. Xavier’s School Burdwan was established in 1964. Mr. K.P.A. Menon, IAS, the then District Magistrate of Burdwan, could not get his son admitted into St. Xavier’s School, Calcutta in 1962. He therefore in January 1963, with the assistance of Ms. Morris, Mrs. Bell, Mrs. Saxena and later Ms. Chandy started a school with nursery and Lower Kindergarten which was later upgraded to Class one and two. However, Mr. Menon received information about his transfer from Burdwan. He did not want this school to close down so he contacted the Jesuits in Calcutta. The Jesuit Provincial, Fr. A. Wautier, SJ agreed to take over the school, on conditions of getting a separate building and a playground, and six teachers with an English background. Therefore the Jesuits came to Burdwan on February 02, 1964 with Fr. Emile Gales, SJ as the first Principal. It was affiliated to the ICSECouncil in 1970. In 1971 the school received the permission to start class X (Steenhault, 2000a, 2000b; SXB, 2013). The school is an English medium co-educational higher secondary school and is affiliated to the Council of Indian School Certificate Examination.

St. Xavier’s High School, Haldia.

St. Xavier’s High School, is a co-educational school started in 1971. Three companies in Haldia approached the then provincial Fr. A. Bruylants with the request of starting a co-educational, bi-lingual school with reference to the medium of instruction. The resources for the building would be provided by the company while the administration and management of the school would be the responsibility of the Jesuits. The school would primarily cater to the children of the employees
of these companies, and further admission of other students would be at the discretion of the Jesuits. Fr. Emile Gales was the first Headmaster of the school. In 1982, classes XI and XII began in a separate self-contained building. The section started with three streams, i.e. Science, Arts and Commerce in both English and Bengali medium (Steenhault, 2000a, 2000b).


The Jesuits of Calcutta began their work with the Santals of West Bengal from 1946 onwards. Fr. Charles Poncelet is known as the father of the Santal apostolate (J. S. Das, 2009, p. 53). The Santal apostolate of the province has contributed to integral development, education, empowerment and pastoral care (J. S. Das, 2009, p. 57).

2.1.4.9.1. Ambika Kalna.

In 1989, Fr. Gerard Beckers, popularly known as ‘Babu’ became the director of Kalna. The Calcutta Udayani Social Action Forum organized several social action projects with the focus on the formation of self-help groups. In 2008, with the expertise of St. Xavier’s College Computer Centre, a computer training programme was initiated for the Santal youth (J. S. Das, 2009, p. 54).

2.1.4.9.2. Chamrusai.

In 1977, Fr. Albert Ernst started a residential primary school at Chamrusai. Later, Fr. Jean Pierre de Cocq began welfare schemes for the local Santals giving priority to children’s education. It caters to around 700 boys and girls and has been renamed as ‘Premananda Ashram’ (J. S. Das, 2009, pp. 54–55).

2.1.4.9.3. Pandua.

In 1983, Pandua Jisu Ashram became an independent Jesuit residence. It had a boarding attached to it. The Religious Sisters of the Cross of Chavanod
stayed at the ashram from the period 1982-88. They bought a piece of land. At present, they run a boarding for Santal girls, a candidate house and an English medium primary school (J. S. Das, 2009, p. 55).

2.1.4.9.4.  **Mirga.**

In 1984, Fr. Carvalho moved to Mirga where he set up an ashram and a boarding. In 1989, Fr. Mangal Das took charge of this ashram and he later developed a pedagogical method of teaching *Santal* children. This method is known as STAG (Skills Targeted Academic Growth of the mind for learning through the ladder of learning) method (J. S. Das, 2009, pp. 55–56).

2.1.4.9.5.  **Bankura.**


2.1.4.9.6.  **Gurap.**


2.1.4.9.7.  **Jhuntipahari.**

In 2004, Fr. Mangal Das created satellite boardings, as he realized the necessity of keeping the children close to their homes. Today, it houses the Mangaldeep Ashram STAG Resource Centre. Over 2500 children have completed their studies using the STAG method and have procured lucrative jobs (J. S. Das, 2009, p. 56).

Thus from the above, the review of literature of the educational contribution of the Jesuits of Calcutta Province have been discussed.
2.1.5. **Educational apostolate of the Jesuits of Calcutta Province.**

In this section an attempt is made to review the literature with regard to the role played by St. Xavier’s School and College starting with the pre-independence period, and progressing through post-independence modern democratic India.

2.1.5.1. **During the Pre-independence period.**

In the History of the Bengal Mission (1859-1920) Fr. Henri Josson, a Jesuit priest describes the various thought processes that went into the setting up of St. Xavier’s College, Calcutta. He says that it was primarily set up for the education of Europeans and Anglo Indian boys of the city. The college also was a part of the University. It represented its Catholic character. Admission to the College at that time, was being sought by overwhelming numbers of students. However the catholic were in a minority. The fact also remained that amongst the Catholics of the time, a small number were not suited for university studies and amongst this group most of them belonged to the poorer classes. It was realized that creating a college for such a small group would be a self defeating exercise.

There seemed to be two ways of dealing with the problem. One way was to open the doors of the college to the general public. This would invigorate the activities of the college and add much needed resources for the development of college infrastructure, and enhancement of the quality of teaching. This in turn, it was felt would contribute to the growth and development of the catholic community, as they would then share the advantages that had conventionally been offered largely to the elite of the population.

If on the other hand the college was suppressed, then the catholic population might be lost to other colleges set up by other communities and sects. The fear that was also looming was that it would confine Catholics only to schools
at a time when the political situation was such that reforms were required and budding talent was to be encouraged. Furthermore, it was felt that when the Catholics would come into contact with the general population in the college, it would go a long way in breaking prejudices. Moreover, making contact with non-Catholics belonging to the elite classes, and holding influential positions in society could bring about a lot of cultural and intellectual exchange between both the groups. Fr. Josson further remarked that, “No doubt in the lecture room, where the professor highlights the finer points of Shakespeare, analyzes a philosophical system, describes the marvels of science, or explores the abstraction of higher mathematics, he is not ‘missionary’”(2009, p. 516). In other words he meant that the frontiers of knowledge had no religion and opening up the college for the upliftment of the Catholics as they interact with the general public will result in gains that both the groups could benefit from. However he adds, “if, in the examinations, St. Xavier’s shines, if it overshadows famous colleges like Presidency College or Scottish Church College, this success of the college will be viewed as a ‘catholic’ victory(2009, p. 516).

Fr. Josson continues his analysis about the motivations behind the setting up of St. Xavier’s College and opening its doors to the public. He expresses the point that catholic students need to be more focused in the sciences. He regrets the fact that unlike their European counterparts, where the Church was in the frontline of scientific research, the same evidence has not been witnessed in catholic circles in India. He further says that catholic education should play an important role by students participating in seminars, conferences through which they could offer solutions for some of the problems faced by India. In this way he felt St. Xavier’s
could win the respect of a country “so proud of its ancient civilization” (2009, p. 517).

Furthermore, this could even draw a greater attention, and develop a better understanding of Catholicism.

Fr. Josson then emphasizes the great contribution that the missionaries have made to the development of linguistics. However, he regretted that in this regard too, the Bengal Mission had been neglected. As a result of this neglect, catholic literature in Indian languages was minimal in Bengal. He however names some noteworthy contributions of Fr. Dehon in 1906 on *the religion and customs of Uraons*. It was published in the “Memoirs of the Asiatic Society of Bengal”. In 1907 the Asiatic Society brought out in the same journal, *Mundari Poetry and Dances* by Fr. Hoffman. Reference is also made to the publications of the Asiatic Society which contained numerous writings of Fr. Hosten on the ancient missions of Bengal. Fr. Josson names the physicist J.C. Bose and the mathematician A. Mukhopadhyay as some of the eminent personalities, who though a miniscule group have contributed to the development of science and mathematics and are appreciated the world over (2009, p. 518).

Fr. Josson then sums up an overview of the programmes that were confronting the missionaries in Western Bengal. At this point he refers to some of the main objectives of Catholic education in Bengal namely evangelization, counterbalancing the protestant effort, taking care of Christians in parishes, missions, chaplaincies, promoting educational institutions, forming clergy, giving directions to religious communities and presenting the catholic religion in a manner worthy of the respect that it deserves (2009, pp. 518–520).
Calcutta had been the capital of British India and was a fairly developed city in India in terms of economy and trade. The educational system thus had to take cognizance of this. Therefore high schools and Colleges were emphasized more than institutions catering to the Indian languages. With regard to this Fr. Lafont, a professor of Physics, wanted to start a commercial class in St. Xavier’s College (Namboodiry, 1995, p. 54). After his death, in the 1930’s the first B.Com course was introduced in St. Xavier’s Calcutta. A full fledged B.Com department was started in 1946. It continued to play a catalytic and transformative role in the process of modernization of the Marwari community of Bengal.

St. Xavier’s played a very significant role as it was the most important school and College, that catered to the upper classes amongst the Anglo-Indians. Viceroy and Governors attended the annual functions in the College, through which they expressed their patronage to it (Namboodiry, 1995, p. 60). St. Xavier’s remained largely a symbol of European imperialism for a major part of the nineteenth century.

Fr. Lafont, SJ made concerted efforts to popularize a great science movement in India. He organized regular science shows in the college. This new development in science brought the first Hindu students to the college. By 1880, St. Xavier’s was more of a Christian institution where Protestants, Jews and Armenians received their education. However, there was a change in the composition of students admitted to the College from 1880’s onwards.

The Bengali aristocracy also became patrons of St. Xavier’s. They benevolently supported and encouraged modern education, and took the initiatives in sponsoring the foundations of English high schools. Dr. Mahindra Lal Sarkar, a professor of the Medical College, soon joined Fr. Lafont. Other famous people in
the field of science followed suit, and this group ushered in a new age for the
development of science education in India. The Association for the Cultivation of
Science was formed as a result of the impetus given to science education in India.
C. V. Raman, J.C. Bose, Ashutosh Mukherjee, P.C. Ray, Meghnath Saha were
some of the great Indian scientists who benefitted from their interaction with this
Association. The contact that the Association maintained with the Jesuit Fathers
enhanced its prestige and made it more credible. Fr. Lafont’s suggestions on
Science Education were integrated into the Curzon reforms of Calcutta
University (Namboodiry, 1995).

The products of the missionary system played a crucial and critical role in
the modernization of the country’s industry. The upper classes of the Bengali
Bhadralok or the intelligensia, recognized and acknowledged the critical role
played by modern and secular education. The elite of Calcutta wanted their sons to
be well versed in the English language as well as Western Science (Namboodiry,
1995, p. 87). One famous example is Rabindranath Tagore who was a student of
St. Xavier’s for a short period and played a prominent role in the National
Movement (Namboodiry, 1995, p. 91).

2.1.5.2. The Freedom Movement.

Several Christian leaders, religious and lay were actively associated with
the Constituent Assembly (Chathanatt & Peter, 2012, pp. 76–77). The Indian
society was steeped in caste prejudices and often had certain groups eager to
maintain the caste hierarchy. Therefore in an atmosphere such as this “the
emancipation of the socially and economically backward sections, the work of the
Christian missionaries was a great relief” (Chathanatt & Peter, 2012, p. 78).
Even after having won WWI, the British backtracked on their promise and denied the Indians the independence that they very rightly deserved. Mohandas Karamchand Gandhi led a mass protest. The British response came in the form of Roland Acts, Montagu Chelmsford Reforms and the Jalianwala Bagh Massacre. As a mark of protest Rabindranath Tagore renounced the Knighthood that the British Government had bestowed on him. The people of India began to respond through non-violent and peaceful disobedience (Namboodiry, 1995, p. 104).

At St. Xavier’s, the response to Non-cooperation, Civil Disobedience and Quit India Movements was lukewarm, if not cold. All those who expressed disagreement were however cautious about it. The reasons were that St. Xavier’s was predominantly admitting European and Anglo-Indian students. They were rather indifferent to the political situation and hardly expressed an opinion about it. However, by the late 1920’s this situation began to change. This change was largely brought about by Fr. Arthur Lallemand who encouraged the students to think for themselves and to think critically. He started a forum called, ‘Student’s Intellectual Friendly Tournaments’. At their meetings members would be encouraged to debate on and develop strategies to fight against social inequalities, and sometimes discuss and deliberate upon political questions. Some of the boys often focused upon nationalistic questions. Fr. Lallemand while summing up one of such debates has gone on record saying, “Were I on my deathbed today, I’d die a happy man if news was brought to me that India had won her freedom”(Namboodiry, 1995, p. 107). In an article in the College magazine, Fr. Lallemand had written, “Indian Nationalism is no war aftermath. Nor anything grows out of opposition. It is the normal efflorescence of a progressive self realization…a beautiful thing”(Namboodiry, 1995, p. 107).
The social projects pioneered and directed by Fr. Lallemand helped to channelize the students’ dormant desire for social change into more constructive social action in the area of nation building (Namboodiry, 1995, p. 109).

2.1.5.3. The Post-independence period.

Fr. William Wallace and later, Frs. Georges Dandoy, Pedro Johanns, Robert Antoine, Paul Turmes and Victor Courtois gave Fr. Wallace’s dream of synthesizing the East with the West a concrete form. This contributed to the Indianization of St. Xavier’s. Fr. Antoine established Santhi Bhavan, a residence cum hostel, as an experiment in community living and a centre of dialogue. (Namboodiry, 1995, p. 126).

The English educated Bengali intelligentsia played an important role in the evolving Democracy in post-independent India. Educated and formed in the western ideas of Democracy and liberty, they were highly critical about communal and casteist prejudices and biases. After Independence the new government, evaluated the education system that had been developed by the British. The Anglo-Indian system controlled by the Christian Missionaries was criticized. It was decided that education of India was to be left in the hands of the Indians (Namboodiry, 1995).

In the 1960’s the government made its first attempt at reframing and reformulating the role of education under the chairmanship of Dr. D. S. Kothari. At the same time the Catholic educationists were also going through a phase of introspection and soul searching. At a seminar of catholic educationists in 1968, it was also noted that education should play a crucial role in national development.

Shyama Prasad Mookerjee, one of the forerunners of Hindu Nationalism regarded the missionaries as people with tremendous patience who could inspire
and instill in the students the value of work. He mentioned this at a meeting of the syndicate of Calcutta University of which Fr. Verstraten, SJ a distinguished professor of physics in St. Xavier’s was a member (Namboodiry, 1995).

Fr. Verstraeten followed the footsteps of his illustrious predecessor Fr. Lafont. He played an important role in helping to frame a new national strategy for catholic educationists. This gave a thrust to Jesuit education and provided it with meaningful direction (Namboodiry, 1995, p. 86).

### 2.1.5.4. Emergence of the Social Dimension in Jesuit Education.

The goal that Jesuit educators placed before themselves in independent India, was to train their students to be able to address the problems caused by social inequalities in the country. They derived their inspiration from the Indian constitution and from the philosophy of the five-year plans of the country.

After General Congregation 32, the primary focus of the Jesuits had changed from educating the rich, to direct participation in serving the poor through various social welfare programmes at the grass roots level. As a result of GC32, Jesuit institutions became more aware of the fact that education being a sub-system of the larger society needs to contribute to social change in a bigger way. Thus the whole mission of the Society of Jesus was oriented around ‘faith that promotes justice’ (Axiala, 1976). “As part of their work for justice for the poor much of the research of Jesuits is directed to improving the lives of millions in the Third World” (Bishop, 2005, p. 242). F.L. Lobo says, “Ignorance also breeds poverty, and hence lack of education results in people being both poor and exploited and unable to reap the benefits of development, which the rich, with their education and knowledge, do” (F. L. Lobo, 2001, p. 72). Education thus is the special
charism of the Jesuits, and has been used to bring about much social change and improve the lives of the underprivileged and disadvantaged.

In 1996, 52 Jesuits who were part of the Higher Education System from all across the country, once again met at Shembaganur, interacted with each other in order to develop concrete plans and meaningful strategies, keeping in mind the recommendations of General Congregation 34 (A. Pinto, 1996).

2.1.5.4.1. The growth of AICUF: Leadership and Social Work.

The association of Fr. Beckers with the AICUF (All India Catholic University Federation) began in 1959. An important dimension of the AICUF’s activities involved helping students to analyze and critically evaluate the social problems that surrounded them. The AICUF focused upon the needs of the marginalized and deprived. The Ananda Bhavan hostel was started by Fr. Beckers in 1964 so that marginalized students could be provided with the much needed shelter, while they were studying (F. Raj, 1996, p. 17).

The hostel was a refuge for a number of tribal students who had come to the college for their studies. They were therefore able to conveniently register their names with the Calcutta Employment Exchange. They thus stood a better chance of being called for an interview. It was Fr. Beckers hope that the AICUF, through its social action activity, would be able to help Tribals, Dalits, Christians and all those who belonged to the deprived and under-privileged sections, to secure admission into the College. The AICUF was faced with the challenge of helping the institution in its transition, from one where money and economic status were a measure for entry, to one where the ethos was based upon placing the deprived at the center of all decision making. The AICUF thus produced important student leaders of the times such as Livinus Kindo, who did much for the welfare of the
tribal people as an IAS officer in the Government of Orissa, Wilfred Lakra who was once the District Magistrate of Bastar, and later the Secretary of the Ministry of Development in Madhya Pradesh, and who had played an important part in the Birsa Andolan. Margaret Alva, M.M. Jacob, P.A. Sangma were also once upon a time AICUFers.

The emphasis of the AICUF of the sixties had been leadership and social work. It was a critical period and the College was affected by the Naxalite movement. The AICUF was considered as a movement whose chief aim was to train counter-revolutionaries. Babu Beckers was severely criticized and even condemned to death by the Naxalites. He survived two failed attempts made on his life which however left him with a severe head injury.

In the post-Poonamallee generation of the seventies the orientation of the AICUF was geared around social analysis and the questioning of structures of injustice as well as peaceful and non-violent direct action. The AICUFers received crash courses on Marxism, Russian and Chinese Communism, Paolo Freire and Liberation Theology. This resulted in Project *Know India* which was supported by Social Action. The AICUF participated actively in the Students’ Health Home, Calcutta Urban Service, Gandhi Shmarak Nidhi, Service Civil International and the Voluntary Blood Donors Association. When the Indian Government was in the process of developing the idea of the National Service Scheme, the AICUF was invited for a seminar in Jadavpur University. The AICUFers presented papers at this seminar. During the Calcutta riots, an inter-religious organization was started. Tony Souza, an active AICUFer was made the secretary of the organization. The AICUF participated in the Tiljala Project, Sherpur Project etc. through which the students had an opportunity of a direct experience of encountering the poor as
equals. Marie Marcel Thakekara, a prominent AICUFer of the time, said, “It was one of the important factors in our growth that we had as models, people who were truly giants in their time, both intellectually and morally” (F. Raj, 1996, p. 59). Fr. Paul Guerivierre, Fr. Ceyrac and Fr. Claude were legendary chaplains of the AICUF of the times.

2.1.5.4.2. The Development of NSS.

It was against this background that the NSS (National Service Scheme) was introduced in St. Xavier’s College in 1969. It was agreed upon that the St. Xavier’s AICUF would channelize its social activities through NSS. Both the AICUF and the NSS were committed to the growth and development of a just society. During the work camps in particular, the participants aimed at conscientizing the local community, enlisting their active participation, and thus assisting them to become agents in their own transformation rather than passive recipients of charity. The Antajya or the marginalized were to occupy the centre of planning and decision making (Namboodiry, 1995).

Thus from the above review of literature with regard to the educational apostolate of the Jesuits of Calcutta Province has been discussed.

In order to arrive at the points of coincidence and divergence of the principles of Jesuit education with the educational policies of the government we will firstly analyze the goals of Jesuit education as contained in the characteristics of Jesuit education. We will further discuss the goals of secondary education in modern democratic India. The points of convergence and divergence of the principles of Jesuit education with educational policies of the government will then be delineated.
2.1.6. Goals of Jesuit Education.

The following section deals with the review of literature with regard to the goals of Jesuit education. The goals of Jesuit education are contained in the Characteristics of Jesuit education. The Characteristics of Jesuit Education have been influenced by the vision of Ignatius and by its application to education, according to the context of time and circumstances.

2.1.6.1. World-affirming.

“Jesuit Education: is world-affirming” (Axiala, 1986, p. 15)

It aims to assist in the total formation of each individual within the human community (Axiala, 1986, p. 16). In this context, the Indian philosopher, Mrinal Miri (2010) says that the special value of education lies in the objective of enhancement of the self (p. 353). Jesuit education combines individual development with social welfare. Thus individual growth and a sense of social responsibility towards the community are to be nurtured. Swati Gautam (2013), in her lecture at the Eighth World Congress of Jesuit Alumni said, “Practicing responsible and humane Behaviour towards our fellow beings is not merely a part of our social responsibility; it is, on the other hand, an integral part of our own human growth”.

Jesuit education recognizes the presence of the Divine in all truth, reality and knowledge. It acknowledges the fact that every aspect and part of creation is worthy of study, contemplation, discovery and exploration. “We share in the very nature of God, in his intelligence and in his creative power” (Camara, 1990, p. 32). Jesuit education believes that God “can be discovered through faith in all natural and human events, in history as a whole, and most importantly within the lived experiences of each individual person” (Axiala, 1986, p. 15).
The implications of this characteristic (Axiala, 1986, p. 16-17) are as follows:

i.  Fullest possible development of all the God-given talents of each individual member of the human community

ii. A thorough intellectual formation which would include the ability to think critically, reflectively as well as logically and be able to evaluate information intelligently. Jesuit education encompasses a critical study of humanities along with physical and social sciences and the role played by technology

iii. The imaginative, creative and affective dimensions of the student is to be developed in all courses of study

iv. Jesuit education focuses on the development of effective communication skills and aims at developing the facility of the students with modern instruments of communication and technology

v. The influence of mass media is to be critically evaluated by the students. Jesuit education aims at enabling students to do so.

vi. Jesuit education includes a sound programme of sports and physical education, so that along with strengthening the body, the students may be able to accept failure or success with moderation

vii. Jesuit education assists in developing the individual in solidarity and membership of the human community

2.1.6.2. Care and concern for Each Individual Person.

“Jesuit Education: insists on Individual care and concern for each person, emphasizes activity on the part of the students, encourages lifelong openness to growth” (Axiala, 1986, p. 21)
Jesuit education aims at recognizing the development stages of intellectual, affective and spiritual growth of the student. Each student is encouraged according to his/her individual/unique ability as well as his/her personality.

The educational implications are as follows:

i. The students are to be enabled to use freedom responsibly, and this can be nurtured by a focus on the personal relationship between student and teacher. “Freedom includes responsibilities within the community” (Axiala, 1986, p. 22)

ii. Active participation of the students, rather than passive reception is focused upon. Students are enabled to develop an attitude of reflection and are to be provided with time for personal study, and opportunities for expressing their creativity

iii. Jesuit Education aims at developing an openness to lifelong growth

iv. Jesuit Education aims to instill in the student the joy of learning

2.1.6.3. Value Oriented.

“Jesuit Education: is Value Oriented, encourages a realistic knowledge, love and acceptance of self, provides a realistic knowledge of the world in which we live” (Axiala, 1986, p. 24).

Jesuit Education aims at formation of values, and proper attitudes in students, the ability to critically evaluate, and in the determination of the will.

The implications of this characteristic are as follows:

i. Personal development through the training of character is encouraged

ii. Jesuit education aims at helping students in a growing self awareness and self realization, which will further help to recognize the obstacles in the process of growth
iii. In trying to develop the ability to think critically.

Jesuit education emphasizes the need to be in contact with the world that needs to be transformed. It aims to assist students in the realization that persons and structures can change if a commitment to work for these changes is made. This change in structures of injustice can ensure greater human dignity for all (Axiala, 1986, p. 26).

2.1.6.4. Christ as the Role Model.

“Jesuit Education: proposes Christ as the model of human life, provides adequate pastoral care, celebrates faith in personal and community prayer, worship and service” (Axiala, 1986, p. 27).

Members of various cultures and faith are a part of the educational community in Jesuit schools. The beliefs of all members are respected and at the same time Christ is proposed as the model of human life from whom others can draw inspiration about commitment. In fact, “Jesuits know who they are by looking at Christ” (Huart, 2011, p. 77)

The implications of this characteristic are as follows:

i. A Jesuit school makes adequate pastoral care available to all members of the educational community, in order to help them strengthen their pastoral faith commitment.

ii. The educational community in a Jesuit school expresses their community of faith through appropriate religious and spiritual celebrations. Each member of the Jesuit school is lead to a commitment to be “Men and Women for Others” (Axiala, 1986, p. 33)
2.1.6.5. Concern for the Poor.

“Jesuit education: is preparation for active life commitment, serves the faith that does justice, seeks to form men and women for others, manifests a particular concern for the poor” (Axiala, 1986, p. 30). Renowned Indian theologian, Michael Amaladoss, SJ, cites Sri Lankan theologian Aloysius Pieris who says that, Jesus is the model of such an option for the poor. “Jesus chooses to become poor in the very act of his birth” and therefore to follow Jesus as the role model is to become poor like him. However this option ‘to be poor’ becomes a true following of Jesus “only to the extent that it is also an option for the poor” (1997, p. 144)

The Society of Jesus is committed to service of the faith of which the promotion of justice is an absolute requirement.

The implications of this characteristic of Jesuit Education are as follows:

i. The promotion of justice includes action for peace as a necessary corollary

ii. Each person has an opportunity to be fully human and accept the responsibility of promoting the human development of others

iii. In a Jesuit school the focus is on education for justice

iv. Adequate knowledge joined to critical thinking will make the commitment to justice more effective

v. Justice issues are dealt with in the curriculum, society, and adapted to age level of the students

vi. The policies and programmes in a Jesuit school aim at giving witness to justice issues

vii. School policies are to be formulated with an awareness of its effects on the larger community and its social structures
viii. Jesuit education aims at assisting students to realize that talents are gifts to be developed, not for personal gain but for the good of the community.

ix. A Jesuit school aims to make a preferential option for the poor who include the marginalized, handicapped, those who are economically deprived and are not able to live a life of full dignity.

x. Every Jesuit school aims at making education available for all those who are poor and socially disadvantaged.

xi. Jesuit schools aim at joining movements that promote free educational opportunity for all.

xii. The Jesuit schools aim at providing students with opportunities for contact with the poor and service to them. Through exposure to the poor it is hoped that the students will get a better understanding about the poor.

xiii. In a Jesuit institution this contact with the poor is joined to reflection.

2.1.6.6. Participation in the Church’s Mission.

“Jesuit education: is an apostolic instrument in service of the Church as it serves human society, prepares students for active participation in the Church and the local community for the service of others” (Axiala, 1986, p. 36).

The educational process has changed radically since the times of Ignatius. Though ways to express religious concepts have changed, Jesuit education attempts to help the students know God better and to respond to Him through loving service to the community.

The implications of this characteristic of Jesuit education are as follows:

i. Jesuit education attempts to develop a spiritual vision of the world which is confronted with materialism and consumer culture.
ii. A concern for others which encourages the move away from selfishness and egocentric Behaviour

iii. To lead a simple life in the world which is facing the onslaught of globalization, liberalism, privatization and consumerism

iv. Jesuit education promotes the rights of the poor and dignity for the marginalized and deprived in the face of social justice

v. The purposes and ideals of members of the Jesuit school who belong to other faiths can be in harmony with the aims of Jesuit institutions.

“…regarding all other students of other religions, we must take care throughout the whole course of studies and especially in the teaching of ethics courses to form men and women who are endowed with a sound moral judgment and solid virtues” (Genovesi, 2000, p. 113). “‘Dialogue’ and ‘openness of the church to the world’ arose as slogans at the time of Vatican II” (Vorgrimler, 1986, p. 111)

vi. Each member of the Jesuit school, irrespective of their faith, religion and culture, can commit themselves to these goals, for the upliftment of the society, and for the development of the students.

2.1.6.7. Pursuit of Excellence.

“Jesuit education pursues: excellence in its work of formation, witnesses to excellence” (Axiala, 1986, p. 39)

Ignatius consistently insisted on the *magis*\(^4\). The pursuit of academic excellence is important in a Jesuit school. However it operates within the larger context of human excellence. Jesuit education thus aims at the fullest development of every dimension of the student, along with a sense of values and a commitment

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\(^4\) For the meaning of the Latin word *Magis*, please refer to page no. 58
to the service of others. Priority is given to the poor and marginalized within this service for others.

The implications of this characteristic of Jesuit education are as follows:

i. The Latin term, *Magis*\(^5\) does not imply in comparison to others or some other absolute standard

ii. It implies the maximum possible development of each student in accordance with his/her unique capabilities at each stage of his/her life

iii. The Latin term, ‘*Magis*’ (‘of the greater’ ore ‘more’) would further imply a commitment to continue this development throughout life.

iv. It would further require a motivation to use these developed gifts and talents for others

v. It would imply the training of leaders in society who would occupy responsible positions in the society, thereby making it easier to positively influence others. In other words Jesuit education aims to develop ‘leaders in service’

vi. The school policies should be such that they create an atmosphere of excellence

vii. These policies in a Jesuit school, need to be subjected to ongoing evaluation of goals, programmes, curriculum and pedagogy, in order to make Jesuit education more effective and relevant to the times

viii. Like all Ignatian criteria ‘excellence’ is determined by ‘circumstance of place and persons’ (Axiala, 1986, p. 39)

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\(^5\) For the meaning of the Latin word *Magis*, please refer to page no. 58.
ix. The Jesuit school should aim at cooperating with other educational agencies and institutions, in order to discover better pedagogical methods, educational processes and institutional policies

2.1.6.8. Lay-Jesuit Collaboration.

“Jesuit education: stresses Lay-Jesuit collaboration; relies on a spirit of community among teaching staff and administrators, the Jesuit community, governing boards, parents, former students, benefactors, takes place within a structure that promotes community” (Axiala, 1986, p. 42).

In response to Vatican Council II and Decree 6 of GC 35, Jesuit education tries to achieve Lay-Jesuit collaboration.

The implications of this characteristic of Jesuit education are as follows:

i. There should be a willingness on the part of the lay community as well as the Jesuits to share appropriate responsibilities. This responsibility is expressed through leadership and service

ii. There is a sharing of vision, effort and purpose

iii. Jesuit education apostolate should aim to train the students and other lay people in an understanding of the distinctive character of Jesuit education which has resulted from the Ignatian vision.

iv. All those involved in Jesuit education should be trained in the willingness to discuss the vision, hopes, aspirations and experiences involved in the system

v. Jesuit institutions aim at providing opportunities such as discussions, workshops which enable others in the community to attain a better understanding of the Ignatian world view
2.1.6.9. Ongoing Formation of Teachers.

“Jesuit education: adapts means and methods in order to achieve its’ purposes most effectively, is a system of schools with a common vision and common goals; assists in providing the professional training and ongoing formation that is needed, especially for teachers” (Axiala, 1986, p. 49).

The educational community in a Jesuit school study and reflect on the needs of the present day society, and try to find those means and purposes that best implement the educational philosophy of the school. On the basis of these critical reflections, changes are made in school structure, method, curriculum, whenever necessary. This reflection is done on the basis of the principles found in the documents of the Society of Jesus and other Church documents too.

The implications of this characteristic of Jesuit education are as follows”

i. Jesuit schools are joined by a common vision and goals

ii. Each school should be viewed in the context of concrete reality, and be engaged in an ongoing exchange of ideas and experiences with other schools

iii. All members of Jesuit institutions need to avail of the opportunities for continuing education and continued personal development. This needs to be expressed in various ways and should include professional competence, pedagogical techniques and spiritual formation

Jesuit education should aim at effective collaboration with the lay. This would further imply that lay people need to have an understanding of Ignatian spirituality, Jesuit educational history and traditions and Jesuit life. The Jesuits on the other hand need to get acquainted with the experiences of lay people, the
challenges that they face, and respect the contribution that they make to the Jesuit institution and in turn to society at large.

Thus from the above section, review of literature with regard to the goals of Jesuit education have been discussed.

2.1.7. Goals of Secondary Education of the National government.

This section deals with the review of literature with regard to the goals of secondary education of the National government. Secondary education aims to develop democratic citizenship. It further equips individuals with intellectual, social and moral qualities, and prepares them either to enter the work field or to pursue further academic studies (Bank, 2009, p. 1).

Education and training is supposed to enhance productivity, and increase an individual’s propensities to earn (Bank, 2009, p. 2).

The benefits of education often transcend individuals, and lead to innovation, social cohesion, better health and nutrition outcomes, poverty reduction and political participation (Bank, 2009, pp. 2–3).

There is a strong equity argument for public financing. This in turn will prevent many meritorious yet poor students from being excluded. Public investment in secondary education aims at facilitating economic development, increasing social benefits, providing opportunities for the marginalized and disadvantaged and promoting Democracy (Bank, 2009, p. 3).

Social benefits of education go beyond the wages of workers and consider other factors important to society. There are positive externalities of secondary education on health, gender equality and poverty reduction (Bank, 2009, p. 5)
Social inequality has led to differential access to quality education. Education is an instrument for upward mobility for the poor. The Government has an important role to play in encouraging this process (Bank, 2009, p. 6). Therefore:

Given India’s diversity, education has been an integral factor for social cohesion and for fostering national identity and democratic citizenship... extending the opportunity of secondary education for all would level the playing field for individuals from different socio economic backgrounds (Bank, 2009, p. 7).

This will in turn strengthen democratic participation Universal “Secondary Education is no more a luxury but a pre-condition for equitable social development, widening participation in India’s democratic functioning” (as cited by Bank, 2009, p. 7). Education per se does not contribute to Democracy as it may sometimes be used as an instrument for indoctrination. When Education focuses upon reasoning, tolerance and respect for diversity and social equity, it can build the foundations for democratic citizenship (Bank, 2009, p. 7).

Thus from the above, the review of literature with regard to the goals of secondary education of the National government have been discussed.

2.1.8. Jesuit Education in Dialogue with Indian Secularism.

This section deals with the review of literature with regard to the areas of coincidence and divergence between Jesuit education and National education. Indian Democracy is the best guarantee of Indian pluralism and has served to create and perpetuate India’s various particularisms (Tharoor, 1997, p. 123). Secularism is one of the defining features of Indian Democracy.

Secularism in our Indian constitution has certain special characteristics which connect it to Jesuit education. The concept of secularism in our constitution
emphasizes “the separation of the State from religion, equal protection of all
religions and active opposition to communalism” (Devasahayam, 2007, p. 392).
“The State keeps a principled distance from religion” (as cited by Devasahayam,
2007, p. 392). “The State and religion therefore function in an environment of
harmony”. They cooperate one with the other (Devasahayam, 2007, p. 392). The
Indian constitution guarantees religious freedom. Religion is an important
institution of human need. It thus finds a place for itself in the secular Indian

Therefore Jesuit education which is based upon the theology and teachings
of the Catholic Church, and which aims at protecting human dignity becomes an
active participant, partner and collaborator in achieving the principles and values
of secularism embedded in our Indian Constitution. The Indian theologian Felix
Wilfred referred to the concept of ‘liberating dialogue’ as a way of responding to
the Indian socio-political circumstances (Devasahayam, 2007, p. 410).

Looked upon from this point of view, Jesuit education which is based on
the theology and teachings of the Catholic Church can set into motion “a
humanizing and liberating ethic” (Devasahayam, 2007, p. 410). Since Jesuit
education aims at preserving and developing the dignity of the human person, it
can also lead to the process of empowerment. Therefore the liberative potential of
religion upon which Jesuit education is based can free people from poverty,
discrimination based on caste, communal politics and other such structures that
dehumanize human beings. Therefore through the dialogue and collaboration with
civil society, Jesuit education can influence inter-human relationships in civil
society (Devasahayam, 2007, p. 410). In this context it can be said with Gajendra
Gadkar (1971) that in 1970, the National Integration Council had discussed the
importance of holding inter-religious dialogue as a tool to uphold the constitutional value of human dignity (Devasahayam, 2007, p. 410). Similarly, in 1980, in a National Seminar it was suggested that in the process of achieving a just and equitable society in India, the Church needs “to join with all people of good will in promoting those values in society that Jesus commissioned the Church to announce” (Devasahayam, 2007, pp. 410–411).

Thus by reviewing the related literature of Part A it can be said that:

Both Jesuit educational policies and the National education policies have areas of coincidence and divergence. The areas of commonality between the two can be studied in the light of democratic citizenship, personality development and commitment to upholding the core values of human dignity, pluralism, equality and common welfare. The areas where they differ can be studied from the perspective of Jesuit education being a part of the Church’s mission in the world, and looks upon Jesus as the role model for all the educational endeavours.

2.2. Review of the Related Literature for Part B

The purpose of the review of related literature for Part B is:

*Firstly*, to determine the factors influencing admission policies in Jesuit educational institutions of Calcutta Province. This is done in order to study the various issues pertaining to the admission of students of the different SES groups, particularly the admission of the students of the Lower SES group in comparison to the rest of the SES groups in the Jesuit educational institutions of the Calcutta Province.

*Secondly*, to study various factors pertaining to the psychosocial elements of SES, Achievement Motivation, academic achievement, Self Concept and
Altruism of the students of the different SES groups and with particular emphasis on the Lower SES group.

The review of the related literature for Part B has been carried out according to the following subheadings:

1. Factors influencing admission policies in Jesuit educational institutions of Calcutta Province
2. Socioeconomic Status
3. Achievement Motivation
4. Academic Status
5. Self Concept
6. Altruism

2.2.1. Factors influencing admission policies in Jesuit educational institutions of Calcutta Province.

A review of the related literature with regard to the factors influencing admission policies in the Jesuit educational institutions of the Calcutta Province was undertaken. This was done in order to ascertain the role of SES.

There are various factors that have influenced admission policies in Jesuit educational institutions of Calcutta Province. In this context it must be mentioned that there are pressures to enhance student achievement of those who are admitted, and therefore there is a demand for empirical educational research that can guide and inform policies, and practices [in education] (Lin, Wang, Spalding, Klecka, & Odell, 2011, p. 239). It is important to evaluate the educational policies in order to ascertain the various factors that influence it. The review by Todd & Wolpin (2009) discusses the use of discrete choice dynamic programming methods for evaluating policies of particular relevance to developing countries such as policies
to reduce child labour and increase school attendance, improve school quality.

Bali and Alvarez (2003) say that minority students benefit more from school policies if the administrators and teachers who help create policies are representatives of minorities. The renowned Indian sociologist, AndréBéteille(2009, p. 331) speaks about the pressure on education to become socially more inclusive and how these forces influence the way of functioning of the educational institutions and make an impact on their original objectives. Chanana & Chanana(2009, p. 283) highlight the contribution of inclusive policies of higher educational institutions in the process of promoting equality by going beyond what is prescribed by the Constitution and official policies. It explains the interface and the integral connection between national and institutional discourses in the process of policy development.

A criticism levelled against the private system of education is that it constructs and contributes to the continuous exclusion of the marginalized and preserves the power of the privileged (Panikkar, 2011, p. 109). There are serious discrepancies in deprivation, social and policy indicators that pose great obstacles in the effectiveness of the educational system, and this has added to injustice and inequality and retards the process of development (Sengupta & Pal, 2010). A conscious effort has to be made right from the policy framing stage and equal attention should be paid to the women, marginalized groups, poor and deprived sections of the society while assuming the task of human resource development (Siddiqui, 2008, p. 3). Sundaram (2004) says that public policy that is focussed on redressing social group inequalities in educational achievement, must emphasize on areas where the problem is most serious i.e. in providing quality education for the Scheduled Tribes and Scheduled Castes.
Ambrose Pinto, SJ, (2003b) with regard to the admission policy that needs to be adopted in Jesuit institutions says, “Our institutions moreover need a new admission policy, where the deprived receive an honourable place” (p. 10). In this context it should be noted that, one of the important factors that have influenced admission policies in Jesuit educational institutions of Calcutta Province has been the social dimension of education.

Fr. Gerard Beckers, SJ, in an interview in February 2005 with the researcher, defined the social dimension of education as:

A process of development of social consciousness in individuals through education, such that they become aware of the structures of society, and develop willingness and a commitment to fight against these structures of injustice through non-violent action.

According to Tara Chand (2004, p. 76), the National Policy of Education 1986, announced by Rajiv Gandhi to the nation, for the purpose of national development, also mentions issues which have their bearing on the social dimension of education. This concept of National system of education can be analyzed, and includes the social dimension of education, and refers to Education for Equality. The policy was revised in the light of specific guidelines such as social justice, decentralization of educational management and empowerment for work. According to an article by K. Bamzai (2003, p. 54) in India Today, the then Human Resource Development Minister, Dr. Murli Manohar Joshi promised that the Centre would spend Rs. 8000 crores in 2003-2004 to complete the Sarva Shiksha Abhiyan target. The Education Guarantee Scheme promised that the schools would deliver quality Education. The 86th Constitution Amendment Act passed in 2002 makes free and compulsory education a fundamental right for all
children between the ages of 6 and 14. Education has become a fundamental right today. The Right to Education came into force on April 01, 2010. Therefore, from all of this it can be clearly seen that at the national level much emphasis is being placed on the social dimension of education.

However there are studies that caution us about the fact that education can become an instrument that perpetuates inequality. In the study by Collins (2009) it is stated that, social reproduction theory argues that, schools are not institutions of equal opportunity but mechanisms for perpetuating social inequalities. Studies also show that English medium educational institutions in Indian cities, are creating and facilitating economic and cultural disenfranchisement, by acculturating new members of the middle class, and those who move into technical and managerial careers (Faust & Nagar, 2001, p. 2878).

The liberating power of education however cannot be overlooked. The capability to understand and appreciate the concerns and needs of people belonging to different backgrounds, religions, socioeconomic groups, gender, regions, culture has to be an integral part of the educational effort (Pant, 2004, p. 209). A sustainable development is not only concerned with economic growth, but also with the equitable distribution of wealth through education, employment, security and health. It also implies that students should be empowered to avail of learning opportunities to sustain this development (Babalola & Atinmo, 2010). Education and health are central to participatory growth, and to raise the living standards of the people (Dreze & Sen, 2013, p. xi). Achieving equitable education for all students is an important goal and among other things students should have well qualified teachers (Kirchhoff & Lawrenz, 2011, p. 258). Freire (1970), Bates (2008), Groux and McLaren (1986), McLaren and Farahmandpur (2011) have said
that teachers must be prepared to be public intellectuals who have the moral vision, demonstrate courage and possess analytical tools to develop future citizens to participate in a critical Democracy (as cited by Wang, Lin, Spalding, Odell, & Klecka, 2011, p. 116). Students must be engaged and challenged to develop citizenship qualities through social studies education during their middle school years (Conklin, Hawley, Powell, & Ritter, 2010, p. 314). Schooling and teacher education are critical components of our Democracy. Through a process of social reconstruction, we should educate students to understand the society as well as to help develop the society (Futrell, 2010, p. 432). McLaren and Farahmandpur (2001) say that teachers need to be aware of how social forces influence the school and curriculum, and thereby interrelate their teaching methodologies to make the needs and interests of the marginalized and disadvantaged central to their teaching (as cited by Wang et al., 2011, p. 116).

The poor are often marginalized and become victims of injustice. Poverty does not consist only in a low economic status. It implies hunger, disease, illiteracy, lack of shelter and privacy. It further means exclusion, discrimination, a sense of powerlessness, hopelessness and feelings of inferiority. It is a denial of human rights and a serious insult to the dignity of the human being (Desrochers, 2006, p. 37). Besides, “A democratic society is committed to provide the needed space for the fulfillment of the basic rights of the people” (Chakraborty, 2004, p. 182). Furthermore, Aletha Huston & A.C. Bentley (2010) state that the proximal context experienced by children, including family, material resources, out of school experiences, schools, neighbourhood and peers are mediators of poverty effects.

Charles Irudayam (2013, p. 27) says:
Today we see that civil society everywhere is calling for meaningful participation, higher levels of accountability, an end to discrimination and exclusion, a better distribution of economic and political power, and the protection of human rights under the rule of law. The real test, to a growing demand for a life of dignity, is the degree to which they are able to enjoy freedom from fear and want, without discrimination.

Mother Teresa said, “We must acknowledge the dignity of the poor, respect them, esteem them, love them, serve them” (Xavier, 2012, p. 158) and “love has to be put into action and that action is service” (Xavier, 2012, p. 152). The appreciation and perception of the concerns of others clarifies the vision about justice, equality and equity in sharing of resources (Pant, 2004, p. 209).

Albert Nolan, O.P. says that, the most important effect of many liberation struggles, has been the breakthrough of new voices, i.e. the voices of the poor and the marginalized. He further says, that while the voice of the voiceless can now be heard, though in a muted way, the major structures of power continue to restructure themselves. The great inequality remains today between the rich and the poor (2006, p. 54). While referring to this glaring inequality that still exists, Jeffrey Sachs says that the failure to meet millennium development goals, are the failure of the rich countries as well as the poor since both are responsible for their success (2005, p. 82). The study done by Boix (2010) states that the historical emergence of inequality was the result of key technological change (the adoption of agriculture) that widened income differentials, and led to the construction of state institutions which shaped the final distribution of economic assets, within and across different societies. Dhaneswar Bhoi (2012) says that to provide social, educational and economic equality we need an advanced, and inclusive economic
growth which is possible only when the disadvantaged and underprivileged groups are included in the educational process. He further says that in order to support the socially and educationally excluded sections of society, we require to take affirmative measures at every level of education. Active steps must be taken to ensure that, those who have been helped to cross major structural barriers and have thus entered the educational system, are further given opportunities to achieve their true potential (Patnaik, 2009). In this context, it can be cited that due to abject poverty and socio-cultural obstacles, the tribal people are not able to utilize education opportunities provided through various programmes of the Government. Furthermore, the approaches to tribal development that were initiated after independence, considered education as a universal factor that would play an important role in the advancement of the marginalized sections, and also in their social mobility (R. Das, 2006, p. 25).

The rationalization of resources cannot be allowed at the cost of neglecting the social dimension of the educational system. The social indicators include issues relating to the socially deprived sections of the society (Sengupta & Pal, 2009, p. 37). D. L. Ball (2008) says that learning to teach for social justice needs to become a part of a reliable system of preparing many ordinary people for expert practice (as cited by Spalding, Klecka, Lin, Odell, & Wang, 2010, p. 43). B.R. Ambedkar, the champion of the socially and economically disadvantaged and marginalized, insisted upon the power to educate, agitate and organize (Dreze & Sen, 2013, p. 5).

Education is a powerful means of developing social capital. Earnings increase with increase in the level of human capital, indicated by educational levels and training (Muthukrishnan, 2010, p. 145). Niemi & Junn (2005, p. 70) found that
the curriculum of schools can be an effective means to the development of intellectual capital necessary for constructive civic engagement.

The process of economic development is best seen as an expansion of people’s capabilities, and development is seen as a process of emancipation from the compulsion to ‘live less or be less’ (Dreze & Sen, 2013, p. ix; Sen, 1984, p. 509). In this context we can also refer to Pierre Bourdieu (1986, 2000) who had developed the concept of cultural and symbolic capital. Capital, he said, consists of resources accumulated by people, that function to advance their social position and status (as cited by Watson, 2011, p. 24). Furthermore, Hirsch & Jr. (2010, p. 87), Nie (1996, p. 60) found that political and civic engagement, the constructive interaction of citizens with their civil society and government requires intellectual capital, knowledge of democratic principles and practices, and cognitive capacity to apply it to public affairs.

India’s biggest failure has been in building human capabilities, therefore it has been suggested that liberal economic reforms and investment in human capabilities will help lift millions of Indians from poverty (G. Das, 2000, p. xxii). However there are questions about whether the government is investing enough in human capital through programmes on nutrition, public health, disease control, education and family planning (Sachs, 2005, p. 85). The success in the global economy needs tremendous investment in human resources (G. Das, 2000, p. xx).

The Kothari Commission of 1964-66 had emphasized that, for the purpose of national re-construction in the country, the quality of individuals who were produced in the educational institutions, was a vital consideration. As a result the Jesuits committed themselves to the task of creating honest, integrated people who would be dedicated to the service of the poor, and who would also be effective
leaders in society. In 1964-66, the Kothari Commission which framed a National education system for India, had also given priority to the social dimension of education. Incidentally, Fr. Verstraeten, a Jesuit priest has also played an important role in this Education Commission of 1964-66.

According to Macia, S.J. study in 1980 (as cited in Ganss, 1993), at the Jesuit General Chapter of 1965-66, a definite turn toward issues of social concern is noticed. Jesuit educators are told to make every effort to help in building a holistic expression of justice and love, into the structures of human life. Consequently Jesuit institutions were required to select those students of whom greater influence on society could be expected, no matter to what social class they belonged.

In 1972, GC 32, decree 4 demanded an educational system based on the promotion of faith committed to justice. In this context GC 32 suggests:

a need to place the educational apostolate in the present social context with special emphasis upon the promotion of justice and a need to serve the poor by preference, to develop a critical sense and approach and be agents of social change (Axiala, 1976).

The Jesuit Education Association of India (JEA) played an active role in influencing the social dimension of education in the Jesuit schools. In 1973 a social action workshop was held at Shaembaganur, Tamilnadu. It was organized by the Jesuit Education Association of India. The focus of the workshop was on the role of students as active agents of social change (Document on Education and Social Justice, A Task Force Report, 1973, p. 9). Education was to play a major role in liberating the masses. It would make people aware of the oppressive social structures in society, demand for social justice and subvert these structures which
victimize them. Thus Jesuit Education was given the responsibility to equip the students with knowledge, skills and leadership needed to challenge unjust structures in the society. It was realized that in the process of working for social justice through Jesuit schools and colleges, the focus would be to help the marginalized to acquire knowledge, and help them to develop leadership skills, such that they would be empowered to liberate themselves from oppression, and become masters of their own destiny (Mathew, 2007, pp. 32–33).

The then Superior General of the Society of Jesus, Fr. Arrupe, had written a document in 1981 entitled, ‘Our Schools Today and Tomorrow’. A sequel to this document came in the form of the Jesuit Colloquium on the ministry of teaching which was held in 1982. A by-product of the colloquium had been a growing awareness and response to emphasize value education and its corollary social justice. The colloquium also emphasized a deeper awareness of close Jesuit partnership with lay members of the staff and focused on staff formation for responsible participation.

Thus, all of the factors above influenced Jesuit education in Calcutta Province. This expressed itself in the Jesuit policy on education. It was decided that Jesuit schools and colleges should aim chiefly at educating students from the disadvantaged and marginalized sections of society. This led to a radical change in admission policies. It expressed itself in several other ways such as - the level of fees was to be reduced, schools were to act as community centres and centres for adult education, and students were to be conscientized to fight against oppressive structures through non-violent and peaceful action.

Social work activities therefore became an important part of Jesuit education in Calcutta Province. This tradition of involving students in social work
programmes and projects was set by Fr. Lallemand in the 1920’s, and it continued up to the 1970’s where every batch of students was involved in social work activities. However, it was with Fr. Gerard (Babu) Beckers, SJ that the concept of social work emerged in a different way and took on a new meaning.

The review of the related literature with regard to the factors that could be influencing admission policies in Jesuit educational institutions of Calcutta Province showed that, the social dimension in education, played a significant role under the influence of the evolving social, cultural, economical, political scenario in India and at the global level. Those students belonging to the Lower SES group and those who are marginalized and disadvantaged were to be given a special preference with regard to admission in formal Jesuit educational institutions.

Thus from the above review of literature, the study of various factors that have influenced admission policies, especially in Jesuit schools of Calcutta Province have been discussed.

2.2.2. Socioeconomic Status.

The review of the related literature on SES, which is the independent variable in the study was undertaken, in order to determine the various factors that influence SES, and their possible impact on different psychosocial variables, with particular reference to the Lower SES group.

Socioeconomic Status (SES) refers to the ‘place’ that members occupy in a society according to their social status, which directly depends on their economic condition and sources of income. SES variables include caste, occupation, education, income, possessions and social participation (Chandrashekhar, 2013). SES is one of the most significant and widely studied constructs in the social sciences. There are different ways of measuring SES. The most common method
includes some quantification of family income, parental education, and occupational status. Research studies show that SES is associated with a wide range of health, cognitive, and socioemotional outcomes in children, with effects that begin before birth and that continue through adulthood. There are a variety of mechanisms that link SES to well-being of the child, and involve access to material and social resources. It also includes the ways in which a person can adjust to stressful conditions for both children and parents. As far as the well-being of children is concerned, SES influences well-being at multiple levels and includes factors in the family as well as in the neighbourhood. The effects of SES are moderated by children's own characteristics, family characteristics, and external support systems (Bradley & Corwyn, 2002). Graetz (1995) says that SES is indicated by a number of sub-concepts such as employment status, educational attainment and income and wealth (as cited by Marks, McMillian, Jones, & Ainley, 2000, p. 11).

Educationists, researchers and those who are responsible for drafting policies are concerned about the extent to which students from low SES backgrounds are marginalized and disadvantaged with regard to academic achievement, completion of studies, and in active participation after their schooling. Rajni Kothari (1993) while referring to the ‘growing amnesia’ about the poor, meant that the social and economic transformation favoured by the elite may not be aligned with the needs of the poor, and the poor continue to be excluded from discussions of development. In a democratic society, this marginalization cannot be left unattended, as it is unfair.
Marks, McMillian, Jones, & Ainley (2000, p. 9) say that there are three broad conceptualizations of socioeconomic position. They are social Class, SES and disadvantage.

SES is a multidimensional concept. It relates with education, occupation and health (Marks et al., 2000, p. 11). SES plays an important role on school achievement.

Researchers have conducted studies in order to explore the role of genetic, materialistic and cultural factors in SES. Some studies show that these factors influence school achievement. However, the opinion about the influence of the genetic factor on SES is divided. The idea that socioeconomic differences in achievement reflect genetic difference in ability is not widely accepted by researchers and educationists. However, there are some studies that do show that genetic differences in ability, access to material resources and cultural differences make their impact on school achievement (Marks et al., 2000, p. 11). Schleicher (2011, p. 207) says that socioeconomic factors contribute to the increasing diversity of the student body. Students belonging to the Lower SES group, are often inequitably treated, and face various discriminations as compared to their better off peers. Ferguson (2000); Cozol (1991); Rothstein (2004) say that students from low income communities are more likely to get fewer resources, and a qualitatively substandard education, compared to their middle class peers (as cited by R. Agarwal et al., 2009, p. 237). Anyon (1981) and Oaks (1985) say that the inequitable treatment of students is compounded by social class, which is a factor that receives little scrutiny (as cited by Spalding et al., 2010, p. 191). Caste and class continue to make an important difference in Indian society (Krishna, 2013, p. 38)
Access to material resources seems to play an important role in school achievement. Connell (1977) is a strong advocate of such materialist explanations (as cited by Marks et al., 2000, p. 11). Moreover, Marks et al. (2000), say that such explanations are assumed in policies that encourage financial support to the disadvantaged students (p. 11). According to Hauser and Warren (1997) this financial assistance is viewed as a means of dealing with the barriers to education that the students from low SES groups face (as cited by Marks et al., 2000, p. 11).

Cultural factors pertaining to SES also influence school achievement. Kalantzis and Cope (1993) say that pedagogy may favour certain socio-cultural groups more than others as learners of different cultural backgrounds may orient to it in different ways (as cited by Schussler, Stooksberry, & Bercaw, 2010, p. 365). Bourdieu’s (1973) explanation of socioeconomic differences in education makes use of the concept of cultural capital (as cited by Marks et al., 2000, p. 12). Coleman (1987) further defines social capital which focuses once again on cultural factors (as cited by Marks et al., 2000, p. 12).

Thus Marks et al., (2000) say that in the materialist approach, SES is measured by family income or wealth while the cultural approach focuses upon attitudinal and Behaviour aspects of SES (p. 12).

Therefore, SES plays a very important role in educational achievement. Poverty and low SES tends to have adverse affects on educational attainment. The marginalized are at a disadvantage.

Education is an important way of addressing the problems caused by poverty and low SES. Bipin Jojo (2013, p. 377) says that educational development is an effective and proven means for socioeconomic upliftment of any community.
Rob Lever in his article, “New efforts needed to reduce global poverty”, quoted the World Bank’s statement that global poverty requires not only economic growth, but a broad and consistent effort, to create opportunities, and improve security for the poor people of the world (as cited in Globalisation: Where Are We Heading?, 2002, p. 78). Fr. Scaria Varanath, OFM says, “Globalization is increasing inequalities and mass impoverishment at a rapid speed” (Desrochers, 2002, p. 67). Ambrose Pinto says, “...with globalisation, the subalterns have been further marginalised and pushed to the periphery” (2003a, p. 241). Pope John Paul II in his homily on November 7, 1999 at Jawaharlal Nehru Stadium, New Delhi said, “On one hand there has been enormous economic and technological progress, on the other, there still exist situations of extreme poverty and injustice (2006, p. 25). Anirudh Krishna (2013, p. 38) says that inequality in India is on the increase, while on the other hand there is rapid economic growth, and this therefore calls for a need to investigate the issue of social mobility. The World Bank had further said that the deficiencies in education and medical care as well as the deeply entrenched caste system in India makes the task of reducing poverty all the more difficult (as cited in Globalisation: Where Are We Heading?, 2002, p. 78).

Jean Dreze and Amartya Sen argue that the main problem in India lies in the fact that very little attention is paid to the essential needs of the people, especially of the poor and of women (2013). Jeffrey Sachs (2005, p. 180) says that India needs to invest much more in the health and education of its people, especially the low castes and outcastes who face continuing, extreme social exclusion and consequently deprivation too. He also says that the very poor are often disconnected from market forces because they lack human capital, good nutrition, health and suitable education (2005, p. 72). In this context, Amartya Sen
(2000) says that poverty must be seen as the deprivation of basic capabilities, rather than merely as lowness of incomes, which is the standard criterion of identification of poverty (p. 87).

However, Gurcharan Das says that with the arrival of Democracy, the lower castes have gradually risen (2000, p. xiii). Ramachandra Guha speaks about the fact that, a point of time was reached when caste prejudice and caste discrimination were no longer accepted in a passive manner (2008, p. 375). New avenues of social mobility, of which education was one, assisted in this new development. Scholarships and reservations were given to the marginalized.

Therefore, education can be used as a tool to provide opportunities to students belonging to the Lower SES group. In this context, Gurcharan Das further says that the struggle of one-sixth of humanity for dignity and prosperity has a great impact on the future of the world (p. xiii). Education is an instrument to provide this dignity to those belonging to the Lower SES group. Moreover, Gurcharan Das (2000) further says that primary education and primary health care are powerful ways to eradicate poverty (p. xxii) and that India has achieved a seven percent economic growth rate, and if we continue to raise our literacy level then the nation will turn increasingly middle class and degrading and soul crushing poverty will begin to vanish (p. 4). Therefore, primary education and health care can play a big role in ameliorating the lives of the Lower SES group.

There is evidence that shows that educational pedagogy should be culturally sensitive to the lives and experiences of the marginalized. Ladson-Billings (1994); Lipka et.al. (2005) state that historically under-represented groups benefit from instructions that draw upon their linguistic, cultural and community based knowledge (as cited by Aguirre et al., 2012, p. 179).
In this context we can refer to Majoribanks (1996) who says that family background is a very important factor in a student’s life and greatly influences student learning. Such factors include socioeconomic status, parenting practices and aspirations, maternal characteristics, family size and neighbourhood (as cited by Barry, 2005). However, Karl White (1982) used meta-analysis techniques in almost 200 studies that explored the relationship between SES and academic achievement. The result showed that SES is only weakly correlated with academic achievement. It is family characteristics which are sometimes erroneously referred to as SES which are greatly correlated with academic achievement.

Schools which cater largely to the marginalized and disadvantaged, often face various infrastructural difficulties owing to inadequacy of resources. Many of the teachers are under-qualified, and are not trained to address the special needs of the students of the Lower SES group. Hollins and Guzman (2005); Nieto (2000) (as cited by Aguirre et al., 2012, p. 178) state the importance of preparing prospective teachers to effectively teach the culturally, socioeconomically and linguistically diverse student population. Knight and Wiseman (2005); Wilson, Floden and Ferrine-Mundy (2001) say that the lack of knowledge regarding how to train teachers for high poverty/high minority urban areas has created a policy problem that poses difficulties, especially in urban areas that contain a majority of high poverty/high minority schools in the USA (as cited by Eckert, 2012, p. 75). Buddin and Zamarro (2009); Darling-Hammond and Green (1990); Desimone and Long (2010); Horng (2009); Lankford et.al. (2002); Levin (2009); Talbert (1990) say that the reason for the gap in student achievement is that the students coming from backgrounds of poverty also suffer from a significant disadvantage as the schools they attend have inexperienced teachers and parent involvement is poor
too (as cited by Eckert, 2012, p. 76). Ingersoll (2001 and 2003); Lankford, Loeb, and Wyckoff (2002) say that high poverty schools are often staffed with under-qualified teachers compared to their wealthier counterparts (as cited by Kirchhoff & Lawrenz, 2011, p. 246). Darling-Hammond (1999) and Ingersoll (2006) state that an important problem of concern is that high need schools such as those with high levels of student poverty and high percentages of minority students often experience shortages of well qualified teachers (as cited by Kirchhoff & Lawrenz, 2011, p. 247). Darling-Hammond and Green (1990); Ingersoll (2001); Jacob (2007); Thernstrom and Thernstrom (2003) say that the teachers in schools for poor minority students are unprepared, ineffective and transitory (as cited by Eckert, 2012, p. 75). Ingersoll (2004) stated that one of the many challenges associated with educating students living in poverty, is that teachers in these schools are usually inexperienced and have high rates of attrition (as cited by Eckert, 2012, p. 75). Studies show that teachers prefer to teach students who belong to the higher SES group. Moreover, many teachers hold low expectations of students who belong to the Lower SES group. Carter and Goodwin (1994); Ervin (1990) say that research shows that many teachers have low expectations of students who belong to racial ethnic and socioeconomic groups other than their own (as cited by Galman, Pica-Smith, & Rosenberger, 2010, p. 225). Kumar & Hamer (2012, p. 173) study, through cluster analysis of cross-sectional data (n = 74), showed that nearly 25% of preservice teachers have stereotypical beliefs about poor and minority students, and were uncomfortable with student diversity. However the analyses of variance results, provided evidence that they were significantly less biased and prejudiced by the time they graduated during the first year in the programme. Paired t-test results, based on longitudinal data (n = 79),
showed that at the close of graduation, the gains accrued midway by these preservice teachers were lost. Therefore, effective teacher education programmes can go a long way in changing unfavourable attitudes and prejudices against students who belong to the marginalized and disadvantaged groups. We can also say that critical reflection on the part of teachers will enhance their efficacy in meeting the students’ needs. Shortage of qualified and adequately trained teachers is often cited as one of the reasons for the gaps in student achievement in the Lower SES group. However, it is importat to note that the conventional system of teaching according to grade and age, needs to be substituted by a more innovatioive and need based system such as teaching according to the level of the student. Experiments conducted by Pratham in Bihar and Haryana have produced promising results (Banerji, 2013).

Ingersoll (2001) & Lankford, et.al. (2002) say that teachers tend to leave high need environments for schools with lower percentages of minority students, students of higher socioeconomic status and better wages (as cited by Kirchhoff & Lawrenz, 2011, p. 247).

The review of related literature with regard to SES showed that SES is largely influenced by materialistic and cultural factors and includes home, parental influence and school, and the role of education in the process of empowerment of the students from the Lower SES groups. The Lower SES group generally suffers with regard to various psychosocial variables.

The section therefore deals with a review of literature on SES and discusses several factors that influence SES of the students.

2.2.3. Achievement Motivation.

The section deals with the review of literature on Achievement Motivation.
The review of the related literature on Achievement Motivation, which is one of the dependent variables in the study, was undertaken, in order to determine the various factors that influence Achievement Motivation with particular reference to the Lower SES group.

Achievement Motivation is a drive some people have, to overcome challenges and obstacles in the pursuit of goals. An individual with this drive wishes to develop and grow, and advance up the ladder of success (David & Newstrom, 1976, p. 103). David McClelland and his associates (1953) define Achievement Motivation as ‘learned motive to compete and to strive for success whenever one’s Behaviour can be evaluated against a standard of excellence” (as cited by Schaffer, 1994, p. 240).

The main theories of Achievement Motivation according to David Schaffer (1994, pp. 243–247) are as follows:

McClelland’s Theory of Achievement Motivation: According to McClelland, Achievement Motivation is a learned motive, and is a complex social motive. It is acquired on the basis of rewards and punishments that are given to the child for certain types of Behaviour. A strong Achievement Motivation can be developed through reinforcement, encouragement for independence, competitiveness and success, and by disapproval for failure. The strength of Achievement Motivation would therefore depend upon the quality of training given for achievement. McClelland was of the opinion that the quality of achievement training was dependent upon culture, social class and the attitudes of parents about the value of achievement and independence. McClelland proposed the hypothesis that the economic growth and development of a society, can be
predicted on the basis of the average level of Achievement Motivation of its population.

Atkinson’s Theory of Achievement Motivation: Atkinson (1964) revised the Need Achievement Theory of McClelland. He referred to the motive to avoid failure along with the motive to achieve success. Magda (1962) study shows that “people with high levels of motivation will tell stories of success based on work and accomplishment. People with low levels of motivation tell stories of dreams and wishes where failures often results (as cited by Zenzen, 2002, p. 18). In this context we can refer to Tracy (1993) who says, “Fear of failure is what keeps most adults from succeeding” (as cited by Zenzen, 2002, p. 11). Simon (1988) says, “Fear persuades you to set easier goals and do less than you are capable of doing” (as cited by Zenzen, 2002, p. 11). Zenzen (2002) cites Murphy (1996), “Many people will avoid a stressful task as much as possible. Attempt to put it off as long as possible. This increases Anxiety, and allows little time to accomplish the task” (p. 11-12). Schommer and Dunnell (1977) say that in order to avoid failure, some students arrange the circumstances in such a way, that if poor performance takes place, they are able to refer to those circumstances as the cause rather than their lack of ability (as cited by Zenzen, 2002, p. 15). McGregor & Elliot (2005) noted that students with an ability avoidance outlook may avoid situations in which they might be judged, and experience shame when confronted with failure (as cited by Schatt, 2011). Elliot and Thrash (2004) say that it has been suggested that those with an ability avoidance goal orientation, may have developed this view out of a childhood fear of having love withdrawn when failure was imminent (as cited by Schatt, 2011). Elliot and Church (1997) say that these ability avoidance goals, tend to yield processes that promote helpless patterns of Behaviour, such as
Anxiety or task distraction, decreased intrinsic motivation (as cited by Schatt, 2011). Schmidt (2005) says that ego, competition and avoid failure orientation have been found to be adverse to student achievement and growth (as cited by Schatt, 2011). Bråten & Strømsø, (2004) say that ability avoidance goals lead to poor academic performances and less intrinsic motivation regarding a task (as cited by Schatt, 2011).

Atkinson further said that the motive to achieve is characterised by the ability to react with pride in accomplishment, while the motive to avoid failure is defined as an ability for reacting with shame, when the result of performance is a failure.

According to Atkinson, the tendency of a person to approach or avoid activities of achievement, depends upon the relative strength of the motive for achievement, as compared to the motive to avoid failure. A person who accepts new challenges willingly and is able to accomplish much is presumed to have a stronger motive for achievement rather than the motive to avoid failure. Therefore, in Atkinson’s Theory of Achievement Motivation, the relationship between Achievement Motivation and Achievement Behaviour is influenced by the intensity and strength of the motive to avoid failure.

Weiner’s Attributional Theory of Achievement Motivation: Weiner (1974) proposed an attributional theory of achievement. The theory states that a person’s achievement Behaviour depends on how he interprets prior successes and failures, and on whether he thinks he can control these outcomes.

Weiner’s argument is that there are four causes that people attribute their successes and failures. They are:

i) Their ability or the lack thereof
ii) The amount of effort

iii) The difficulty or ease of the task

iv) The influence of luck either good or bad

Ability and effort are internal causes while difficulty and luck are environmental causes. This conception of internal-external dimension is a carryover from the earlier research of Virginia Crandall on the locus of control, which is a dimension of personality. People with an internal locus of control attribute their achievement to internal causes such as hard work, superior writing ability, while individuals with an external locus of control say that their accomplishments depend on the action of others, luck and fate. Weiner further said that high achievers generally attribute their successes to internal causes, and their failures to unstable factors such as insufficient effort. On the other hand low achievers attribute success to unstable causes, while ascribing failures to stable internal causes such as low ability that could undermine their Achievement Motivation. In this context we can refer to Amartya Sen (2002, p. 597) who says that the ‘freedom to achieve’ refers to what a person is free to have or achieve on the basis of his own actions and on the actions of others.

Achievement Motivation plays a very important role in the life of an individual. Various studies have discussed the critical role played by Achievement Motivation. Schatt (2011) says that whatever be the situation of one’s life, very little can be achieved without harnessing motivation. Motivation plays an integral role in human development and achievement. Hurley (1993) says that a psychological construct, “motivation is considered both a catalyst for learning and an outcome of learning” (as cited by Schatt, 2011). Furthermore, Ormrod (2004) defined Achievement Motivation as “the need for excellence for its own sake.
without regard for any external rewards that one’s accomplishments might bring” (as cited by Schatt, 2011). Driscoll (2009); Hallam (2002); Lacaille (2008); Miksza (2006) studies reveal that intrinsic motivation may be the key to sustaining motivation over time (as cited by Schatt, 2011).

Tony Cassidy (2000) conducted a longitudinal study on social background, Achievement Motivation, optimism and health lasting for four years. The study explored the relationship between home background, Achievement Motivation, optimism, psychological wellbeing and self-rated health. The sample consisted of 149 young adults. The results showed that the home background variables of SES, family size and parental employment are able to predict psychological well being, self-rated health. The study further showed that Achievement Motivation and optimism mediate between home background and the outcome measures of self-rated health and psychological well-being. The study also showed that Achievement Motivation seems to play an important role in development of identity.

Various studies have also been undertaken on how to predict Achievement Motivation and how to increase student motivation. Schatt (2011) says that increasing student motivation is the key to a successful musical experience for both students and teachers; motivation may predict all other achievement outcomes and provide the students with a lifelong experience. Studies by VanZile - Tamsen and Livingston (1999) showed that students who value the result, put more effort to achieve the outcome (as cited by Zenzen, 2002, p. 17). Alderman (1999) says that person’s with self efficacy are less likely to give up (as cited by Zenzen, 2002, p. 10). Bandura (1989) says Achievement Motivation will be at its peak when self efficacy beliefs are combined with moderate uncertainty about the outcome of the
task at hand. Moreover, Atkinson (1999) says, “Ownership develops a sense of responsibility, pride, and the motivation to succeed…” (as cited by Zenzen, 2002, p. 16). Leondari, Syngollitou, and Kiosseoglou, (1998) say that the key to success is effort (as cited by Zenzen, 2002, p. 13). Haasen and Shea (1979) say that some people like to remain in their comfort zones, while others like to try out new things (as cited by Zenzen, 2002, p. 10). This attitude affects their level of motivation. Tracy (1993) says that a person’s attitude is determined by their expectations (as cited by Zenzen, 2002, p. 9). Kukla (1978) says that prior positive experiences, improved students’ attitudes towards an activity, and encouraged future participation through increased motivation (as cited by Schatt, 2011). Murphy (1969) says that a person’s self image determines how they do certain things (as cited by Zenzen, 2002, p. 10). The studies conducted by Atkinson (1974), show that for some students the desire to achieve, overcomes other factors such as lack of skill, ability, experience or time (as cited by Zenzen, 2002, p. 8). Keefe and Jenkins (1993) say that some students may be extrinsically motivated and perform a task because of praise, reward, avoiding punishment or expect some gain other than knowledge (as cited by Zenzen, 2002, p. 9). Bar-Tal, Frieze, and Greenberg (1974) say that an individual’s decision as to whether a task should be attempted or not, depends upon a need to achieve, and a person’s fear of failure (as cited by Zenzen, 2002, p. 7). Atkinson and Feather (1966); Grabe (1979) and Mukherjee (1964) have done studies on how to predict individual task performance (as cited by Zenzen, 2002, p. 6). Accordino, Accordino, & Slaney, (2000); Atkinson, E., (1999); Bar-Tal, Frieze, & Greenberg, (1974); Grabe, (1979); Latta, (1974); McClelland & Alschuler, (1971); Rathvon, (1999); Simons, VanRheenen, & Covington, (1999); Veroff, (1975) have studied how to increase student
motivation, and they include ideas on motivation (as cited by Zenzen, 2002, p. 6). Atkinson and Feather (1966) concluded that a person’s achievement oriented Behaviour has three parts: the first part is the individual’s predisposition to achievement, the second part is the probability of success, and third is what the individual perceives as the value of the task (as cited by Zenzen, 2002, p. 6).

SES plays an important role in Achievement Motivation. The lower SES group students are very often first generation learners and therefore lack a favourable environment conducive for a higher Achievement Motivation. Bernard C. Rosen (1961) indicated that social class is relevant to the development of Achievement Motivation but its effect is complex, intricately connected with other demographic variables such as family size, ordinal position and mother’s age and is difficult to assess individually. Morris (1966) says that Achievement Motivation is related to income levels (as cited by Puri, 1999, p. 34).

Lower SES group students generally come from poverty-stricken environments where the main focus is a daily struggle for survival. Francis Evans (1973) indicated that level of Achievement Motivation is related to values and experiences associated with the culture of poverty etc. Duncan, Yeung, Brooks-Gunn, & Smith (1998) study on how much does childhood poverty affect the life chances of children, found that family economic conditions in early childhood have the greatest impact on achievement, especially among children in families with low incomes. The economic conditions in early childhood are important determinants of completed schooling.

Various studies have found that there is a significant positive relationship between SES and Achievement Motivation. Crockett (1962); Dauvan (1956); Litting and Yeracaris (1965); Morgan (1964); Rosen (1956 & 1959); Veroff, et.al.
Bruckman (1966) also found significant positive relationship between Achievement Motivation and social class membership (as cited by Puri, 1999, p. 34). Louis Castenell (1983) indicated that there was a significant difference between Achievement Motivation and SES. The middle social class has higher Achievement Motivation. Rosen (1956) found that members of middle class tend to have higher Achievement Motivation than those in the Lower SES group (as cited by Puri, 1999, p. 34). Furthermore, Puri (1999, p. 34) says that on the basis of findings, researchers emphasize that middle class subjects have higher Achievement Motivation than the lower class group. However, there are studies on the Achievement Motivation of the differently-abled students that show that there is no significant difference in Achievement Motivation of the educable mentally retarded and normal students belonging to the same SES group. Zito and Bardon (1969) study reported that when individuals come from similar socio-economic backgrounds there is no difference in Achievement Motivation between the educable mentally retarded and normal children (as cited by Puri, 1999, p. 34).

Various studies have found that education of parents plays an important role in Achievement Motivation. Lower SES group students are generally first generation learners, and as such the lack of parental education adversely affects their Achievement Motivation. Kagan and Moss (1962) say Achievement Motivation appears to be positively related with parents’ education, especially the father (as cited by Puri, 1999, p. 34).

Personality factors play a very important role in Achievement Motivation. According to Parker and Johnson (1981) an individual’s achievement motive may be seen as a personality trait (as cited by Zenzen, 2002, p. 16). Zenzen (2002, p.
17) says that each person approaches each situation with a unique combination of achievement motives. These achievement motives are shaped by significant interactions in a child’s early development years.

Various studies have been conducted on the Achievement Motivation of boys and girls. Louis Castenell (1983) stated that there was a significant difference in Achievement Motivation in males, and Helen Farmer (1987) indicated that Achievement Motivation for both boys and girls are similar. Home environment and society are not very supportive about the academic achievement of girl students, unlike the academic achievement of boy students especially in India. The Achievement Motivation of girls is adversely affected by the lack of parent and teacher support, unlike the Achievement Motivation of boys. Boys in India are generally more privileged than girls, and as a result get sufficient encouragement which affects their Achievement Motivation positively. Therefore, the favourable and supportive home and societal environment, plays a very important role in Achievement Motivation especially in the case of girls.

There are some studies on the Achievement Motivation of students belonging to different regions both developed and underdeveloped. Ragini Prakash & Preeti Johri (1984) indicated that the levels of Achievement Motivation vary from region to region, and between developed and underdeveloped regions.

Many studies have been undertaken on Achievement Motivation of Lower SES group students, in various academic disciplines such as mathematics. A study by Lubjenski in 2008 who says that attention to issues of equity and diversity within mathematics education is an area of growing interest, and for some this growing interest arises out of an effort to understand gaps in achievement between
Historically underserved students (e.g., Lower SES group and their white middle class peers) (as cited by Wager & Foote, 2012).

These achievement gaps are due to various factors, some of which include access to education, suitable infrastructure, qualified and trained teachers and appropriate instruction. In this context, we can refer to the studies by Diversity in Mathematics Education (DIME) group (2007); Gutierrez (2008) and Martin (2006) who say that the achievement gap masks circumstances at the local level (e.g., access to courses and experienced teachers, procedurally focused instructions that significantly affect school performance) (as cited by Wager & Foote, 2012).

Schools play a very important role in the development of Achievement Motivation of students. Various studies have been conducted on the role of the school in the development of Achievement Motivation. Keefe and Jenkins (1993) say that students generally start their school life with enthusiasm and on a positive note, but for some, the importance of school diminishes when it fails to connect with the lives of the students (as cited by Zenzen, 2002, p. 16). Zenzen (2002) cites Canfield and Siccone (1993), “A student’s motivation may be buried under years of less-than-successful experiences in school”.

Much research revolves around the important role played by the teacher in the development of Achievement Motivation of the students. Asmus (1985) says that teachers are able to influence the students' perceptions of success and failure leading to increased Achievement Motivation and persistence, when encountering difficulties (as cited by Schatt, 2011). The teacher’s Behaviour, the expectations that the teacher holds about the students and communicates to them, plays a very important role in influencing their Achievement Motivation. The studies conducted by Beattie (1995); McDonald and Elias (1976) shows student
performance and learning is influenced by teacher Behaviour (as cited by Lin et al., 2010). The research conducted by Doyle (1977); Dunkin and Biddle (1974); Shulman (1986) and Zeichner (1999) has shown that teacher Behaviour influences student Behaviour which in turn affects student achievement, and that the relationship was linear and uni-directional (as cited by Lin et al., 2010). Conklin et al., (2010, p. 313) study refers to how teachers’ low expectation of their students’ capabilities shape the learning opportunities which are available to their students.

Research shows that teachers generally have lower expectations about the abilities of students belonging to the Lower SES groups, and therefore the interaction with them, is coloured by this bias. Rist (2000) and Sleeter (2008) say that students living in poverty … often have teachers who have lower expectations for their achievement, and give them school work that is less demanding than the work given to their wealthier peers (as cited by Conklin et al., 2010, p. 313).

Research shows that teachers play a very important role in encouraging and reinforcing good Behaviour in students, and this in turn positively influences their Achievement Motivation. Asmus (1986); Lacaille (2008) say that teachers’ play a very important role in initiating motivation as well as maintaining the magnitude of motivation (as cited by Schatt, 2011). Hallam (2002) emphasizes that teacher’s role in encouraging students to persist in their musical study, and in the enhancement of motivational beliefs (as cited by Schatt, 2011).

The personality traits of the teacher influences Achievement Motivation of the students. Various studies have been conducted on the impact of personality factors on Achievement Motivation of the students. Hallam (2002); Lacaille (2008) and Sosniak (1985) say that when teachers are warm and sympathetic, they tend to enhance the students levels of motivation (as cited by Schatt, 2011).
Hallam (2002) says that at the earlier stages of musical development teachers who were uncritical, enhanced students’ motivation (as cited by Schatt, 2011).

The influence of role models who occupy a high status in society also plays a very important role in the development of Achievement Motivation in the life of a student. Research by Hallam (2002) shows that in the later stages of development of music, high status role models best enhanced student motivation (as cited by Schatt, 2011).

Several studies have been conducted on the relationship between Achievement Motivation and Academic Achievement. Accordino et al. (2000) says that high Achievement Motivation and high achievement may be associated with normal perfectionism (as cited by Zenzen, 2002, p. 8). Atkinson (1999) study showed that a percentage of students will work hard to achieve a task they do not enjoy, in order to maintain their high rank in the class (as cited by Zenzen, 2002, p. 8). Haasen and Shea (1979) say that students who are intrinsically motivated, participate in learning activities for their own sake (as cited by Zenzen, 2002, p. 8). Zenzen (2002) cites Eskeles-Gottfried, Fleming, Gottfried, 1998, “Academic intrinsic motivation has been shown to be positively and significantly related to students’ achievement and perception of their academic competence, and inversely related to their academic Anxiety” (p.8).

Achievement Motivation is considered to be an important factor in the academic achievement of the students. Keefe and Jenkins (1993) say that students with high Achievement Motivation generally do well academically. Students with low Achievement Motivation generally do not do well academically. However achievement does not always reflect motivation (as cited by Zenzen, 2002, p. 7). In this context we can refer to, Ericcson, Krampe and Tesch-Romer (1993) and
McPherson and McCormick (2000) studies on Achievement Motivation that show that motivated learners tend to be more cognitively engaged, and exert additional effort than their less motivated peers (as cited by Schatt, 2011). Bartels and Colleagues (2010) noted that achievement goals are proximal, in that they are directly related to cognitive achievement, including self regulated learning (as cited by Schatt, 2011). Tracy (1993) says that education can be used as an instrument to increase the skills and talents of people (as cited by Zenzen, 2002, p. 14). However, Eccles et al., (1993) say that school work does not provide cognitive challenge for young adolescents (as cited by Conklin et al., 2010, p. 314). Therefore while emphasizing upon critical thinking skills, Nielson (2008) says that the use of critical thinking skills and more cognitively diverse methodologies in problem solving are associated with the adoption of mastery goals and may bolster even greater musical achievement (as cited by Schatt, 2011). In this regard, Bartels, et.al. (2010) say that “in general students who strive to demonstrate competence in a given field may use more cognitive self regulation strategies than those students who through a fear of failure demonstrate ability avoidance goals” (as cited by Schatt, 2011).

The review of the related literature with regard to Achievement Motivation showed that Achievement Motivation is largely influenced by SES, personality factors, home, parental influences, school environment, personality of the teacher, teacher expectations and student Behaviour and student’s academic performance. The students of the Lower SES group have lower Achievement Motivation as compared to the students of the higher SES groups.

The above section thus provided a review of literature on Achievement Motivation and the various factors that influence it.
2.2.4. **Academic Status.**

The following section deals with the review of literature with regard to Academic Status.

The review of the related literature on Academic Status, which is one of the dependent variables in the study, was undertaken, in order to determine the various factors that influence Academic Status, with particular reference to the Lower SES group.

Academic Status is the academic standing of the student in the school. It is measured by calculating the average performance of the student in two recently administered achievement tests. Academic status is therefore directly related to Academic Achievement. The higher the Academic Achievement, the higher is the Academic Status.

Schussler et.al., (2010, p. 365) say that there is a complex interplay of factors that influence student learning. Gurubasappa (2005) found significant difference in academic achievement of students with regard to gender, type of school, medium of instruction and SES. (as cited by Pannu, 2010). Slavit, Nelson, & Deuel (2012, p. 8) distinguish between student understanding and achievement. They define achievement as the result of displaying knowledge and skills consistent with pre-determined learning goals and benchmarks. Jeffrey Sachs (2005, p. 19) states that educational attainment is one of the factors on which progress of a country is determined.

Jennifer Barry (2005) says that there are different areas that are linked to academic performance and they include the students role performance, school factors, family factors and peer factors. Majoribanks (1996) says that SES, parental involvement and family size are important family factors that influence student
performance. Reasoning skills play a very important role in enhancing academic performance. Barton (1997) and Levstik (1996) point out that scholars have noted that elementary learners have important reasoning skills that educators sometimes do not recognize (as cited by Conklin et al., 2010, p. 313). In order to emphasize upon the outcomes of student learning we need to take our responsibility to scaffold learning opportunities and thus make it possible for students to achieve those outcomes (Diez, 2010, p. 440).

Diana Slaughter-Defoe and her associates (1990) conducted studies through which they came to the conclusion that there are well defined and clear ethnic variations in the area of academic achievement. They gave several reasons for these ethnic variations in academic achievement. One such factor was the difference in intelligence levels based on various ethnic groups (as cited by Schaffer, 1994, p. 259). However according to Schaffer (1993) the interpretations of IQ should be looked upon with caution as the IQ tests generally estimate current intellectual performance, and in the process underestimate the test takers actual intellectual competencies (as cited by Schaffer, 1994, p. 259). However it has been noted that even when students from different minority groups enter school with matching cognitive abilities as their peers, by the end of their first grade those who are from underachieving minority groups tend to lag behind (Schaffer, 1994, p. 259). Therefore, it is assumed that there are some other factors at work other than the intellectual factor that can explain lower achievement of students of minority groups as compared to their better-off peers.

SES is one such factor which causes variations in the achievement of students across different socioeconomic stratas of the society. The children who hail from rich homes, go to schools that teach better, and where they are treated
sympathetically, and able to achieve their potential (Banerjee & Duflo, 2011, p. 95). Weiler (2011, p. 209) says that knowledge and power are symbiotically related and this has been dealt with in the works of Karl Mannheim, Karl Marx, Emile Durkheim, Max Weber, Michel Foucault, Edward Said and others. Therefore the rich are in an advantageous position, and are able to achieve their potential and reach positions of power with relative ease. However, the poor go to schools where they find that they are unwanted, unless they show some exceptional talent. If they are unable to do this they drop out.

Generally, academic achievement in schools is often measured in terms of performance in achievement tests in various disciplines. Very often these achievement tests focus largely on intelligence, and this intelligence as Howard Gardner (1999) says is wrongly interpreted as ‘a single property of the human mind’. He explains there are different types of intelligence. He therefore argues that the concept of intelligence should be broadened. Therefore while assisting students who belong to the Lower SES group, it is also important to encourage emotional intelligence, social intelligence which can definitely enhance their performance in the classroom. Students from Lower SES group often lack the social stimulation necessary for the development of social intelligence and emotional intelligence. These factors need to be taken into consideration while making efforts to enhance their academic performance.

The home environment plays a very important role in improving academic scores. A large proportion of the students hail from Lower Middle and Lower SES groups. These groups often consist of first generation learners and parents often lack suitable financial resources to motivate and encourage their children in academics. Moreover, unlike the Upper and Upper Middle SES groups who can
afford to get private coaching/tuitions for their children, the Lower Middle and Lower SES groups are unable to do so. The students of the Lower SES group are unable to avail of the benefits of private tuition, and as a result their academic scores are lower than their richer peers. In Pratichi Education Report (2002), Amartya Sen was quoted to have said that private tuition has become a “regrettable necessity”. He says, “Those who are unable to hire private tutors are not able to access basic education”. The report also mentions that it is the poor quality of teaching in the schools, that compel the students to seek private tuitions which the rich can avail of easily, and the poor are left behind.

The poor quality of teaching in some of the schools in which students of the Lower SES get admission, is also a reason for poor academic achievement and high dropout rates. Azam and Blom (2009) say that analysis of transition rates from secondary education to tertiary education, and regression analysis, indicate that inequality in tertiary education, between disadvantaged groups and the general population, is explained by low competition rates of secondary education. The quality of teaching in the classrooms has deteriorated, and tuitions in many schools have become a rule rather than an exception. Burnett (2010) says that it is widely acknowledged that there is a crisis in educational quality in developing countries, and that children are not learning what they should. Tilak (2010) says that the growth in basic education has put pressure on governments to expand also secondary and higher education. This implies that the issue of quantitative expansion and qualitative improvement should go hand-in-hand.

C.K.Prahalad (2010, p. 99) says that when the poor are treated as consumers, they can avail of the advantages that come to a person from respect,
choice and Self Esteem, and provide them with a chance to get out of the poverty trap.

The Upper and Upper Middle SES groups are able to avail of better nutrition in their families, and as a result are able to pay attention, concentrate and perform better than their peers who belong to the Lower Middle and Lower SES groups. Jeffrey Sachs (2005, p. 85) asks this question as to whether the government is investing adequately in human capital through programmes on nutrition, public health, disease control, education and family planning. The Pratichi Education Report (2002, p. 123) speaks about a cycle of hunger, illiteracy and class discrimination. It says that many children from the weakest section of society do not attend school simply because of the pangs of hunger. This further causes a widening of the gap of class divisions, and the accompanying discriminations in society associated with it.

Furthermore, Sunil Sengupta and Harish Gazdar say that traditional patterns of deprivation on the basis of gender and caste persist, and micro-level studies show that although extreme forms of under nutrition are rare, nutritional deprivation remains to be a widespread phenomenon (Dreze & Sen, 1996, p. 194). In this context it can be mentioned that the Food Security Bill (2013) hopes to address the chronic problem of hunger and malnutrition. While critiquing the Food Security Bill, 2013, Irudaya Jothis, SJ. (2013, p. 39) says that to make a dent on malnutrition, it is not enough to only provide cereals. He takes cognizance of the fact that there are no special provisions for community kitchens in urban areas and destitute feeding programmes, and says that these are essential to reach the destitute, homeless, aged and disabled. Gurcharan Das (2000, p. 28) says that if a
small portion of money had been spent wisely on education and health, it would have led to greater benefits to the average Indian.

Our society is essentially male dominated, with preference for the male child in a family. As a consequence, the usual factors in the environment play a very important role in the academic scores of boy students. However in the case of girl students the environmental factors become less consequential because of the universal societal bias for the male child. Gurminder Singh (2011, p. 223) says that gender discrimination makes girls the first sacrificial victims to be withdrawn from school when times get tough, and it is a greater disadvantage for scheduled caste and scheduled tribe families.

Gurcharan Das (2000, p. xiii) states that one of the six things that have gone wrong in India is perhaps the fact that it ignored the education of half its children, especially of girls. The Pratichi Education Report (2002, p. 74) states that teachers in general think that girls are less intelligent than boys and cannot match up to their male counterparts. This possibly indicates the influence of self-fulfilling prophecy (Rosenthal & Jacobson, 1968).

Battle & Lewis (2002) show that race also plays a major role in the life of the students. Knight et al. (2011, p. 434) say that the inclusion of race and academic factors is critical to understanding achievement gaps. They further say that it is only possible to reduce these gaps if the causes for these gaps are better understood.

Low SES is a factor that is associated with poor academic performance. Patterson, Kupersmidt & Vaden (1990) recently found that variation in family income which is an indicator of SES is able to predict academic achievement in a better way (as cited by Schaffer, 1994, p. 259). Students from Lower SES groups
tend to get poor scores in academic achievement tests. In other words, students from low SES backgrounds tend to underperform in tests of academic achievement as compared to their better-off peers.

Very often poor academic scores over a period of time can lead to frustration and vulnerability to negative influences and peer pressure. Various deviant Behaviour patterns may follow. Murdock, Anderman and Hodge (2000) and also Voelkl, Welte and Wieczorek (1999) say that student deviance and delinquency have been linked to academic outcomes (as cited by Barry, 2005). Research by Voelkl, et.al. (1999) shows that low school grades are strong predictors of delinquent Behaviour. Truancy is also connected to poor grades and additional Behaviour problems. Students who have better academic grades are less likely to be deviant, and that deviant Behaviour is linked to dropping out of school (as cited by Barry, 2005).

Battle & Lewis (2002) show that minority students expect discrimination in school and strongly believe that racial prejudice will outweigh the effort. They further say that lack of investment in school is not because of lack of ability but a reaction to the discrimination, and the racial prejudice that students of minority groups face in the classroom. However, there are studies where social class has been controlled in order to ascertain the academic achievement of students from Lower SES group, and even here the students from the Lower SES group score lower scores as compared to their better-off peers.

The study by Breen & Jonsson (2005) review research published since 1990 into educational stratification and social (occupational/class) mobility, focusing on the importance of parental socioeconomic circumstances. Dhaneswar Bhoi (2012) says that the aspiration of the marginalized communities for higher
education is affected by socioeconomic and academic reasons. He further states that academic reasons like examination failure and low grades, dissuade the marginalized from aspiring for education at higher levels. He adds that the low rate of higher education accessibility, is also because of the lower success rate in secondary and higher secondary examination. Eamon (2005) says that relative social class of a student body also affects academic achievement (as cited by Barry, 2005). The studies done by Baharuddin and Luster (1998); Jeynes (2002); Eamon (2005); Majoribanks (1996); Hochschild (2003); McNeal (2001); Seyfried (1998) show that SES affects students outcomes (as cited by Barry, 2005).

Students from the Lower SES group come from family backgrounds where there is scarcity of financial, material and human resources. Scholarships and health programmes become very necessary for them so that they can perform well in school. Studies by Kremer & Holla (2009) state that merit scholarships, school health programmes, and information about returns to education, can all cost effectively spur school participation.

The students who come from Lower SES groups are sometimes deprived of lives chances and opportunities which are available to their better-off peers. As a result, this affects their academic achievement adversely. They often underperform as compared to their richer peers and this causes inequality in educational attainment. This inequality in educational attainment is often due to SES factors. In the study done by Van De Werfhorst & Mijs (2010), the authors examine two types of inequality: inequality in terms of dispersion of student test scores, and inequality of opportunity by social background, race and ethnicity. In this context we can refer to Christopher Winch (2009, p. 17) who says that poor levels of educational achievement, perpetuate and reproduce the relative social
inequality, which is a major obstacle in our society, as Democracy is compromised upon, and the lives of people are impoverished culturally and intellectually.

In this regard, Battle & Lewis (2002) say that a person/s education is intimately linked to their life chances, income and well-being. Eaamon (2005) says that adolescents who live in high quality neighbourhoods, perform better academically than those who live in poorer neighbourhoods, as those from poor neighbourhoods lack positive role models, adult supervision and connections to good schools. Therefore this creates unhealthy social networks and leads to poor motivation which affects academic performance adversely (as cited by Barry, 2005).

Another factor that has been considered important in academic achievement has been parental practices. It is believed that the parents of students from the Lower SES group do not generally encourage and value the education of their children. However studies by Stevenson, Chen & Uttal (1990) show that parents of children from the Lower SES group actually expressed more concern about the education of their children, and gave importance to homework, tests, and longer hours in school etc. Alexander & Entwisle (1988) had earlier also corroborated such findings (as cited by Schaffer, 1994, p. 259).

Some researchers believe that ethnic variations in achievement are due to sub-cultural differences in parenting practices, and differences across ethnic groups in peer endorsements of academics (as cited by Schaffer, 1994, p. 259).

The findings of Moore (1986); Alexander & Entwisle (1988); Slaughter-Defoe, et.al (1990); Stevenson, et.al (1990) show that differences in parenting styles contribute to ethnic variations in academic achievement (as cited by Schaffer, 1994, p. 260).
Studies by Steinberg, Dornbusch & Brown (1992) show that a very important factor in ethnic differences in academic achievement, is the value and importance that peers give to academic achievement (as cited by Schaffer, 1994, p. 260). Santor, Messervey, & Kusumakar (2000) say that peer-pressure and conformity to peers, can lead to Behaviours which are risk taking, and this is found to have a negative effect on test scores. With these studies we can further say that, even when parents of students from Lower SES groups strongly encourage and value education for their children, and even when they follow positive parenting practices, the academic achievement of their children may continue to be poor, due to a peer culture that devalues academic pursuits.

There are studies about sex differences in achievement. Dhall, et.al. (2009) found a significant difference in academic achievement of boys and girls of secondary schools (as cited by Pannu, 2010). Chambers and Schreiber (2004) and Eitle (2005) say that past research has shown a gap in the academic achievement between boys and girls, with boys ahead of girls. However, recent research by Chambers and Schreiber (2004) say that the gap in academic achievement between boys and girls is narrowing down, and girls are moving ahead of boys (as cited by Barry, 2005). Ceballo, McLyod & Toyokawa (2004) say that girls put in more effort at school, and this results in improved performance (as cited by Barry, 2005). Eitle (2005) shows that girls perform better in reading than boys, but boys do better than girls in Mathematics and Science (as cited by Barry, 2005). Prashad (2007) found that boys were better than girls in achievement in mathematics (as cited by Pannu, 2010).
David Schaffer (1994, p. 271) says that sometimes women themselves believe that they are less capable as compared to men, and they attribute their achievements to factors other than their own abilities.

There are more such studies on sex differences in achievement expectancies. Dweck & Elliott (1983); Stipek & Hoffman (1980) say that the brightest females are the ones who underestimate their competencies the most, high achieving females sometimes display lower expectancies of future success than their average or low achieving female classmates (as cited by Schaffer, 1994, p. 271).

Many researchers are of the opinion that sex differences in achievement expectancies have their origin in the home and family. Studies by Lummis & Stevenson (1990) show that mothers in the USA, Japan and Taiwan believe that males have greater math aptitude as compared to females, even before their children have received any formal instruction in math (as cited by Schaffer, 1994, p. 271). Similar studies by Parsons, Adler & Kaczala (1982) found that parents expect sons to achieve more than daughters in mathematics, and that sons enjoy the math classes more than daughters. Furthermore, they say that parents attribute their daughters achievement to hard work, and their sons achievement to ability, and thus they may be teaching their sons and daughters to arrive at different conclusions regarding their abilities, from equivalent achievement experiences (as cited by Schaffer, 1994, p. 271). Studies by Jacobs & Eccles (1992) show that the stereotypical beliefs of parents about the academic potential of their children, are an important factor in the development of the academic Self Concept of children (as cited by Schaffer, 1994, p. 271).
Teachers contribute to sex differences in achievement expectancies. Girls receive a different evaluative pattern from teachers who tend to focus on non-intellectual aspects like neatness and hardwork when a girl succeeds, and intellectual shortcomings when she fails (Schaffer, 1994, pp. 271–272).

There are studies by Parsons, Kaczala & Meece (1982) that show that teachers use reinforcement differently where male and female students are concerned, and this affects their achievement expectancies. Teachers are likely to praise the work of girls whom they expected to perform poorly, than the work of girls whom they expected to perform well. However in the case of boys, teachers praised those boys whom they expected to do well, rather than those boys whom they expected to perform poorly (Schaffer, 1994, p. 272).

According to David Schaffer (1994, p.272), teachers may contribute to sex differences in patterns of achievement because of their stereotypical beliefs about the relative abilities of boys and girls in particular subjects.

There are cultural teachings that encourage the impression that women ought to serve men, and that men are the ‘achieving’ sex. Brinda Karat says, “In India dominant cultural norms further women’s oppression and unequal status” (2003, p. 87). However, studies by Maccoby & Jacqueline (1974) show that women are no less intelligent, or less capable of achievement, as compared to men (as cited by Schaffer, 1994, p. 271). Tarwis & Wade (1984) say that in western societies, women have achieved noteworthy successes at almost all occupations and professions which were earlier labelled as ‘masculine’ (as cited by Schaffer, 1994, p. 271).

Home influences play a very important role in the development of academic achievement. Sarangi (2009, p. 133) says that even after years of science
education during primary and secondary schooling, tribal and rural children often revert to their illiterate parental position with respect to temperament, attitude and belief. Rural upbringing, lack of parent’s education are significant factors that create obstacles for students to pursue higher education (Krishna, 2013, p. 38).

Eamon (2005) says that supportive and attentive parenting practices have a very positive effect on academic achievement (as cited by Barry, 2005). Majoribanks (2005) says that high parental aspirations have been associated with increasing students interest in education (as cited by Barry, 2005). However, Domina (2005) says that the effect of parental involvement on academic achievement is less clear (as cited by Barry, 2005). In this context we can refer to Domina (2005) and McNeal (2001) who said that parental involvement in school has been linked to both positive and negative influences on academic achievement (as cited by Barry, 2005). Domina (2005) states that parental involvement may not help academic scores, but it prevents Behavioural problems (as cited by Barry, 2005).

The cultural background of the students influences their motivation and their academic achievement. In her study on Tribals of West Bengal, Ruchira Das (2006, p. 25) says that the socio cultural context of the tribals are very crucial because they make a direct impact on their attainment in the area of education. Kremer & Holla (2009) say that distortions in the education system, such as weak teacher incentives and elite oriented curricula, undermine learning in school. Rui Yang (2013, p. 85) says that although most studies on higher education show that economic and political realities play an important role, the cultural perspective is also an important factor. Civil (2007); Foote (2009) and Gonzalez, Moll, and Amanti (2005) while referring to achievement in
mathematics, emphasized the importance of teachers’ understanding about the cultural funds of knowledge, skills and experiences found in students’ homes and communities (as cited by Aguirre et al., 2012, p. 179). Furthermore, McDonald, Hammerness and Ronfeldt (2008) say that teachers need opportunities to develop instructional practices, for eliciting and incorporating students’ cultural funds of knowledge in their instruction (as cited by Aguirre et al., 2012, p. 179). M.W. Apple (2011, p. 223) says that effective teaching requires sensitivity to the special features of the region from which students come, and the political and cultural movements and struggles should be necessary for creating curricula and teaching methodology that are culture specific and culturally relevant. Ladson-Billings in 1994 and Lipka et. al. in 2005 state that historically under-represented groups benefit from instruction that draws upon their cultural, linguistic and community based knowledge (as cited in Aguirre et al., 2012).

When teachers draw upon the cultural experiences that the students have in their community, it influences their levels of academic achievement. Gay (2002); Hollins and Guzman (2005) say that a correlation exists between teachers lack of cultural experience and lower student achievement (as cited by Schussler et al., 2010, p. 353). However, Nicol and Crespo (2006) stated that there are studies that show that teachers do draw upon children’s home and community experiences when they plan mathematical lessons. However, the connections they make are often superficial ones (as cited by Aguirre et al., 2012, p. 180). Moreover, faulty ideas and preconceived notions about the cultural background of the students, adversely affect their academic achievement scores. Gay (2002); Hollins and Guzman (2005) say that faulty assumptions and lack of awareness of students culture are likely to influence student learning negatively (as cited by Schussler et
Grossman, McDonald, Hammerness & Ronfeldt in 2008 state that it is not enough to prepare teachers with knowledge of their student's cultural and linguistic resources, but that teachers need to know how to use such knowledge in order to help students develop intellectual skills, and to succeed academically (as cited in Aguirre et al., 2012). Ladson-Billings (1995); Tyler, Boykin and Walton (2006) say that when pedagogical practices align with students’ cultural values, academic achievement is enhanced (as cited by Schussler et al., 2010, p. 373). Schussler et al. (2010, p. 358) say that teachers must grow in an awareness of how their own cultural assumptions affect their view of students. White and Reid (2008) say that teachers must continuously explore the connection between the school and the surrounding community (as cited by Burton & Johnson, 2010, p. 383). When teachers have little regard for the cultural traditions of their learners it often leads to undesirable consequences and pedagogical failures (Schussler et al., 2010, p. 365).

The role of the school in the development of academic achievement has been studied by several researchers. Crosnoe, et al. (2004) and Eamon (2005) have shown that the additional funding of private schools leads to better academic performance and more access to resources which enhance student achievement (as cited by Barry, 2005). Vasanthi (2010) says that there is a significant difference in the correlation between learning environment and academic achievement for rural students (as cited by Pannu, 2010). Prashad (2007) found that students from urban areas were better in achievement than students from rural areas (as cited by Pannu, 2010). Eckert (2012, p. 75) says that the failure of teacher education and its impact on quality education for students, is all the more conspicuous in schools serving poor minority students in urban areas and who greatly need high quality teachers.
Very often poor student achievement is attributed to deficits in cognitive and intellectual skills of the students belonging to the Lower SES group. A bias such as this sidelines a pertinent issue, and that is the manner in which the schools themselves are structured. Many schools generally cater to the needs of the elite and privileged of the society. Such schools tend to address the needs of the better off students, rather than on the culturally specific needs of the disadvantaged and marginalized students belonging to the Lower SES group. We can refer to Watson (2011, p. 24) who says that some schools unfortunately foster deficit thinking which is usually linked to membership in a racial minority or low socioeconomic status group. Valencia (1997) says that instead of attributing the responsibility of poor student achievement to the manner in which schools are structured, it is believed that low academic achievement is mostly because of deficits in cognitive and motivational skills of individual students (as cited by Watson, 2011, p. 24).

In the study by Carbonaro (2005) the various parameters of schooling that influence academic achievement have been studied. They include efforts ranging from time spent on homework to attentiveness in class, and all these parameters have been positively linked with school performance (as cited by Barry, 2005). Crosnoe, Johnson, & Elder (2004) say that school environment factors such as the size of the school, neighbourhood, teacher-pupil relationship also influences test scores. Crosnoe, et.al. (2004) says that smaller class size creates better student teacher bonding, and enhances student performance (as cited by Barry, 2005).

The teacher’s personality, Behaviour, expectation of students, values, level of interaction with students, training are important factors in the development of academic achievement. Lin et al. (2011, p. 239) say that much is still unknown about the link between teacher education programmes, subsequent teacher
performance and student achievement. Johnson, Berg, and Donaldson (2005) say that the lack of conclusive evidence about the effects of teacher preparation on student performance is disappointing (as cited by Kirchhoff & Lawrenz, 2011, p. 247). Therefore there is a need to better understand the relationship. However, Darling-Hammond (1999); Goldhaber and Brewer (2000); National Research Council (2000); Rivkin, Hanushek, and Kain (2005) say that research consistently shows that teachers play a role in student achievement (as cited by Kirchhoff & Lawrenz, 2011, p. 246).

The studies by McLaughlin and Talbert (2006) on learning communities, show that in a learning community, teachers construct shared values and beliefs about the active involvement, and potential of all students in attaining learning goals (as cited by Slavit et al., 2012, p. 9). Banks et.al. (2005); Gay (2000); Ladson-Billings (1994, 2001) say that teachers utilize the knowledge of self and students, in order to modify instruction, so that they can meet the needs of the diverse learners most effectively (as cited by Schussler et al., 2010, p. 352).

Teachers with adequate training are able to handle the students, especially those who come from Lower SES backgrounds in a way that will enhance their academic achievement. Stronge, Ward, & Grant (2011, p. 334) study proved that a major contributing factor for student achievement is teacher performance, and that the classroom practice of effective teachers can be important predictors of greater student achievement gains. Organization for Economic Co-operation and Development (2005) therefore speaks about the urgency of providing quality teacher education (as cited by Berry & Van Driell, 2012, p. 117). Duncan (2009) stated that the inequitable distribution of teachers, and the failure of teacher education programmes have become main points in the discussion about providing
quality education to all students (as cited by Eckert, 2012, p. 75). Fuller (1969) proposed a model of teacher development that was based on discreet stages of concerns, beginning with personal adequacy, followed by teaching task and finally individual students needs (as cited by Smith, Corkery, Buckley, & Calvert, 2012, p. 60). Clotfelter, Ladd and Wigdor (2007) say that a degree in the subject area and performance on academic measures, seem to affect student achievement positively, while teachers lacking those credentials can negatively affect their students (as cited by Kirchhoff & Lawrenz, 2011, p. 246). Kirchhoff & Lawrenz (2011, p. 258) say that if teachers are provided with adequate preparation for high need settings and a supportive network, it will have a positive impact on student achievement. A. Schleicher (2011, p. 207) says that there is a recognition on the part of teachers that they feel inadequately equipped to deal with increasingly heterogeneous groups, and to shape their teaching according to the learning needs of the weaker as well as the stronger students. Darling-Hammond (2004) says that teachers who lack adequate knowledge of student learning, have an adverse impact on student achievement. The same study also says that teachers who are underprepared, tend to rely on teaching approaches that focus upon memorization, instead of stimulating authentic engagement. As a result student achievement is influenced adversely (as cited by Burton & Johnson, 2010, p. 376). Academic Status is directly related to academic achievement. The higher the academic achievement, the higher is the Academic Status.

The review of the related literature with regard to academic achievement showed that it is largely influenced by SES, cognitive and intellectual factors, Achievement Motivation, home, family, parental influences, personality factors, school environment, personality of the teacher, teacher expectation and student
Behaviour. The students of the Lower SES group do not perform as well academically as compared to the students from the higher SES groups.

The above section deals with the review of literature with regard to Academic Status.

2.2.5. Self Concept.

This section deals with the review of literature with regard to Self Concept.

The review of the related literature on Self Concept, which is one of the dependent variables in the study, was undertaken, in order to determine the various factors that influence Self Concept with particular reference to the Lower SES group.

The construct of Self Concept is one of the oldest, and is widely used in many disciplines. Self Concept cannot be adequately understood if its multidimensionality is ignored. Researchers should use well constructed multidimensional measures of Self Concept instead of depending wholly on global measures of Self Concept (Marsh, 1990).

The term, ‘Looking Glass Self’ was used by Cooley to focus upon the fact that a person’s understanding of his identity is a reflection of how other people react to him. Self Concept was considered as the image cast by a social mirror. Self Concept grows from infancy to adulthood. William James in 1890 believed that the central aspect of the self is ‘I’ and does not change very much overtime.

A. Agarwal (2010, p. 29) says that each human beings aspirations are intimately linked to their Self Concept. The way one views oneself determines what one thinks that he/she is capable of doing. Self Concept is largely a by-product of other people’s evaluation of them. Young & Hoffmann (2004) say that sometimes Self Concept and Self Esteem are used inter-changeably. In fact Self
Esteem is a part of Self Concept. Self Esteem is related to socioeconomic status and various aspects of health and health related Behaviour (N. Adler & Stewart, 2004).

Garaigordobil, Pérez, & Mozaz, (2008) conducted a study to analyze the characteristics and explore the relationships between Self Concept, Self Esteem and psychopathological symptoms. The sample consisted of 1,579 participants, aged 12 to 65, of whom 732 were males (46.4%) and 847 were females (53.6%). A descriptive and correlational methodology was used in the study. Three assessment instruments were used for the measurement of Self Concept, Self Esteem and psychopathological symptoms. The ANOVA technique showed significant differences associated with age, in Self Concept, Self Esteem and quantity of psychopathological symptoms. With regard to gender there were no significant differences for Self Concept and Self Esteem. However there were differences in psychopathological symptoms, and females scored higher in various disorders such as Anxiety, depression etc. The correlational analysis showed that there is a significant inverse relationship between Self Concept, Self Esteem and psychopathological symptoms. The study explains various intervention programmes that encourage and promote Self Concept and Self Esteem in the prevention of psychopathological problems.

The operational definition of Self Concept is as cited by Philip Randolph Yates (1975) “expressed evaluative perceptions of the self by a child with respect to Behaviour at home and school, feelings of Intellectual and School Status, feelings about Physical Appearance and Attributes, expressions of Anxiety, Popularity among peers, and general feelings of Happiness and Satisfaction as measured by Piers-Harris Children’s Self Concept”. It refers to how an individual
perceives himself. People perceive themselves out of an organized framework that they have built out of their own experiences and values (David & Newstrom, 1976, p. 131). Shrauger & Schoeman (1979) say that the self perception of people coincides with the way they perceive themselves as being viewed by others. However there is no consistent agreement between how people perceive themselves, and how others actually perceive them. There is evidence that self evaluations are largely influenced by the feedback received from others in naturally occurring situations. David Schaffer (1994, p. 210) says that in 1902, Charles Cooley the sociologist and later in 1934, George Herbert Mead, proposed that the Self Concept evolves from social interactions and undergoes many changes over the course of a lifetime. Mahler, Pine & Bergman (1975) said that infants are born without a sense of self. According to David Schaffer (1994, p. 212), there is general agreement today that it takes infants four to six months to become self aware. Jean Brooks-Gunn (1979) studied the development of self recognition in infants (as cited by Schaffer, 1994, p. 213). A certain level of cognitive development as well as social experiences is important for development of self awareness. Attachment theorists like Bowlby (1988); Sroufe (1990) argue that an infant’s ‘working models’ of the self and others develops from interactions with primary care givers. Sensitive care giving enhances a strong sense of agency, a positive working model of the self and the caregiver, and a secure attachment. On the other hand, abusive insensitive and neglectful caregiving may lead to a weaker sense of agency, a less positive working model of the self and the caregiver, and insecure attachments (as cited by Schaffer, 1994, p. 214). Such studies show evidence that infants who had developed secure attachments are more exploratory and show earlier signs of self recognition than their peers who have insecure

Children’s general cognition and social cognition moves from concrete to abstract throughout middle childhood and adolescence. The same pattern is followed in the development of the self (Schaffer, 1994, p. 216). Damon & Hart (1982); Harter (1990); Livesley & Bromley (1973) say that children’s description of themselves evolves gradually from describing external attributes such as physical and Behavioural ones, to internal attributes and inner qualities such as values, traits, beliefs and ideologies (as cited by Schaffer, 1994, p. 216). Montemayor & Eisen (1977) describe this developmental shift from a concrete to a more abstract and psychological portrayal of the self (as cited by Schaffer, 1994, p. 216).

David Schaffer (1994, p. 218) says that Harter & Monsour made certain predictions about development of Self Concept in adolescents based upon the cognitive development theory of Kurt Fischer (1980). Fischer had propounded the single abstraction level of formal operations, abstract mappings level of formal
operations and abstract systems level of formal operations. Harter & Monsour’s study indicates that by mid-adolescence, teenagers are likely to be confused and even distressed by the inconsistencies they portray.

Self Esteem is the evaluative component of the self. Children with high Self Esteem are able to recognize their strengths and their weaknesses, feel satisfied with the type of person they are and the competencies they display. Children with low esteem view the self in a more negative light, by focussing on their limitations and weaknesses rather than on their strengths (Schaffer, 1994, p. 220). The study by Harter (1990) shows that older children and adolescence feelings of Self Esteem depend on how they think others evaluate them, i.e. the social looking glass, and how they choose to evaluate themselves (as cited by Schaffer, 1994, p. 221).

Cauce (1987); Cole (1991); Coopersmith (1967) studies show that children who have high Self Esteem, tend to perform well in school and have lots of friends (as cited by Schaffer, 1994, p. 221).

According to Erikson, children who acquire important cognitive and social skills such as reading, writing, arithmetic, knowledge, team work, sense of fairness win the approval of adults and peers, thus feeling quite competent and are adequately prepared for the next psychosocial hurdle, i.e. the identity crisis of adolescence. Those who are unable to acquire these social and academic skills, may feel inferior, and may have a difficult time developing their stable identity later on in life (as cited by Schaffer, 1994, p. 222).

Frey & Ruble (1985); Stipek & MacIver (1989); Butler (1989, 1990) have conducted studies that show that social comparison influences Self Esteem of
individuals as they move on from one stage of development to another (as cited by Schaffer, 1994, p. 222).

A child’s Self Esteem is also influenced by various correlates of SES such as quality of one’s clothes, possessions. Kaufman & Cicchetti (1989) study shows that students from the Lower SES group express low levels of Self Esteem (as cited by Schaffer, 1994, p. 222).

Erikson (1963) said that young adolescents may experience some erosion of Self Esteem as they begin to develop stable identity (as cited by Schaffer, 1994, p. 222). Mendelson & White (1985) study show that young adolescents experiences a decline in Self Esteem if they are physically overweight (as cited by Schaffer, 1994, p. 222).

According to Bynner, O’Melley, & Bachman (1981); Wells (1989), many adolescents enter high school with low Self Esteem, and indulge in delinquent Behaviour, and look upon this deviance as an opportunity to boost their self worth. This was referred to as a ‘negative identity’ by Erikson (as cited by Schaffer, 1994, p. 225).

Social influences play a very important role on the formation of identity and Self Concept. According to Alan Waterman (1982) parenting styles are very important in the development of identity (as cited by Schaffer, 1994, p. 225-226). Warm, loving and democratic style of parenting helps children develop strong Self Esteem, and while adolescents who remain aloof and uninvolved with parents, continue to have problems with identity (Schaffer, 1994, p. 226).

Students from the Lower SES groups tend to have low Self Concept. B. Rani in 1980 discovered that Scheduled Caste students differed significantly with regard to Self Concept from non-scheduled caste students (as cited by Chakravarty,
The deprived and disadvantaged often suffer from low Self Esteem because of the expectations communicated to them. Perry Zirkel (1971) cites The Educational Policy Commission of USA stating that, the disadvantaged are the main victims of practices that frustrate the development of self respect, and this results in a sense of inferiority and exclusion. Therefore the students from the Lower SES group tend to feel marginalized and excluded from the main stream. Perry Zirkel (1971) has cited several studies showing that a low Self Concept is one of the major characteristics of the disadvantaged. Interventions can be used in various forms such as remedial teaching, scholarships etc. in order to help the disadvantaged feel a sense of recognition and achievement, and as a result enhance their Self Concept. Perry Zirkel (1971) has emphasized that schools serving the disadvantaged have a fundamental responsibility to enhance the Self Concept of the students.

However, there are studies that show that members of disadvantaged groups do not suffer from low Self Concept. Major & Crocker (1989) say that although many psychological theories make a prediction that the members of stigmatized group should have low global Self Esteem, empirical research conducted does not support the prediction. Similarly Rosenberg and Pearlin (1978) found virtually no relationship between social class of parents and Self Esteem among younger children, a modest association in adolescence and a moderate association in adults based on their own social class (as cited by Adler & Stewart, 2004).

Cultural factors play a very important role on identity formation. Margaret Spencer & Carol Markstrom-Adams (1990) studies showed that achieving an identity is a complex task, especially for students belonging to minority groups (as
cited by Schaffer, 1994, p. 226). Ogbu (1988) studies show that as adolescents from minority groups become aware of social prejudice and the limitations it places on education, it leads to a major obstacle in their path of establishing an occupational identity (as cited by Schaffer, 1994, p. 226). David Schaffer (1994, p. 226) says that adolescents from minority groups may encounter conflicts between the values of their subculture and those of the majority culture, and the members of their subcultural communities generally discourage identity explorations that are antithetical to the social and ideological norms of their own group.

Spencer & Markstrom-Adams (1990) studies show that the failure of parents of children belonging to minority groups to confront racial issues, leaves their children unprepared to deal in a constructive way with the prejudice and value conflicts that emerge between their own subculture or the cultural mainstream (as cited by Schaffer, 1994, p. 227).

Spencer & Markstrom-Adams (1990) study show that there are different ways for developing a positive Self Concept and an identity in adolescents belonging to minority groups, by making efforts to keep them in school, as the lack of education is a major socioeconomic disadvantage. They further say that special efforts must be made to encourage ethnic pride at home, school and in the community (as cited by Schaffer, 1994, p. 227). This would involve sensitizing teachers to the customs and traditions and the culturally specific characteristics of their minority pupils.

Whitbourne & Tesch (1985) studies show that achieving a stable personal identity, is a significant milestone in development, and one that helps in the formation of deep and trusting emotional commitments that can last a lifetime.
The review of related literature with regard to Self Concept showed that various factors play a role in the development of a positive Self Concept. They are SES, cultural factors, social influences, and cognitive and social skills. Students of the Lower SES group face greater challenges in the development of positive Self Concept.

Therefore from the above review of literature on Self Concept, the various factors that influence Self Concept have been discussed.

The review of related literature with regard to Self Concept showed that it is a multidimensional construct. The review further shows that Self Concept is better assessed through a multidimensional scale rather than as a global concept.

Therefore the present study of Self Concept has six sub-categories, namely:

1) Behaviour; 2) Intellectual and School Status; 3) Physical Appearance and Attributes; 4) Anxiety; 5) Popularity; and 6) Happiness and Satisfaction

Therefore the review of literature of these sub categories has been carried out.

2.2.5.1. Behaviour.

This section deals with the review of literature with regard to Behaviour which is a component of Self Concept in this study.

The review of the related literature on Behaviour was undertaken, in order to determine the various factors that influence it, with particular reference to the Lower SES group.

The Glossary of Psychological Terms on the American Psychological Association website defines Behaviour as, “the actions by which an organism adjusts to its environment (Gerrig & Zimbardo, 2002). By citing Yates (1975), it can be operationally defined as “expressed evaluative perceptions of the self by a
child with respect to Behaviour at home and school” and as measured by S.P. Ahluwalia’s adapted Piers-Harris Children’s Self Concept scale.

Santor et al. (2000) says that adolescents identities are often associated with that of their peers. Peer pressure can have a negative effect on young people, and influence risk taking Behaviour such as substance abuse and sexual activity. This in turn adversely affects academic performance and may lead to low Self Concept as a consequence.

Low Self Concept is generally associated with risk taking Behaviour patterns that affect health adversely. Some studies show that people from the Lower SES group may indulge in risk-taking behaviour more often than others. Lower Self Esteem is associated with many socioeconomic, Behavioural, psychosocial and disease related characteristics (Stamatakis et al., 2004). A study by Trish Gorely, Andrew J. Atkin, Stewart J.H. Biddle and Simon J. Marshall, states that boys and girls from the Lower SES neighbourhoods reported lower participation in sports/exercises as compared to those living in higher SES neighbourhoods (2009). People with high Self Esteem generally do not indulge in Behaviours which adversely affect their physical and mental health and well being.

Gregory Skiba and Noguera (2010); Lankford, Loeb and Wykoff (2002); Milanowski, et.al. (2009) and Noguera and Wells (2011) say that teachers in schools that serve poor minority students in large urban areas, face many challenges, many of which are all related to the fact that the students come from environments of poverty. They further say that these students also come from neighbourhoods which experience gang violence, have high drop-out rates, early pregnancy and low scores on standardized achievement tests (as cited by Eckert, 2012, p. 76). Similarly, Ingersoll (2004) found that schools in an urban poverty
category, faced high rates of student indiscipline, poor student motivation, inadequate time and classroom intrusions (as cited by Eckert, 2012, p. 78).

The disadvantaged come from homes where parents are often uneducated and illiterate. As a result they cannot easily acquire social etiquette and patterns of conducting themselves with finesse. In a study by Pervin (1993) on Self Concept, a conclusion was reached that parental Behaviour and attitudes, acceptance of children, clearly articulated demands and respect for action within well delineated limits, are primary causes of children’s’ self worth (as cited by N. Adler & Stewart, 2004). Children coming from the Lower SES group may tend to develop low Self Esteem and self worth as the parents are struggling to eke out an existence for themselves and their families. As a result, the line of communication between parents and children, encouragement and praise, recognition for achievement which is integral to the development of positive Self Concept maybe far removed from such homes. However there are studies that contradict the above findings, and conclude that high Self Esteem does not prevent children from smoking, taking drugs and drinking. Self Esteem has little association with health Behaviour (Baumeister, Campbell, Krueger, & Vohs, 2003).

School environment factors such as size, neighbourhood and relationship between teachers and students, also affect academic test scores (Crosnoe et al., 2004). Faced with poor academic scores, the students of the Lower SES status group can often develop poor Self Concept. Peer pressure and conformity to risk taking Behaviour in individuals have been found to have a negative effect on test scores too (Santor et al., 2000). Research further shows that deviance and delinquency have been linked to academic outcomes (Murdock, Hodge, & Anderman, 2000). Low school grades are strong predictors of delinquent
Behaviour. Truancy is also connected to poor grades and additional Behaviour problems. Students with better academic grades are less likely to behave in a deviant way, and deviant Behaviour is linked to dropping out of school (Welte, Voelkl, & Wieczorek, 1999).

The review of related literature on Behaviour which is a sub-category of Self Concept in this study, showed that there are various factors that influence Behaviour. They are SES, peer pressure, home, school and teachers. Students from the Lower SES group face greater challenges as compared to the students of the other SES groups, in the development of positive behaviour.

Thus from the above, the review of literature of various factors related to Behaviour as a component of self concept have been discussed.

2.2.5.2. Intellectual and School Status.

The following section deals with a review of literature with regard to Intellectual and School Status which is a component of Self Concept in the present study.

The review of the related literature on Intellectual and School Status was undertaken, in order to determine the various factors that influence it, with particular reference to the Lower SES group.

By citing Yates (1975), Intellectual and School Status can be operationally defined as “expressed evaluative perceptions of the self by a child with respect to feelings of Intellectual and School Status” and as measured by S.P. Ahluwalia’s adapted Piers-Harris Children’s Self Conceptscale.

Various studies have been conducted on the relation between Self Concept and academic ability. Gurubasappa (2005) found high significant correlation between Academic Achievement and Intelligence and Self Concept. A.D. Singh in
1983 stated that there was a positive significant relation between Self Concept and academic achievement (as cited by Chakravarty, 1998, p. 67). A study by C.A. Atherley in 1990 (as cited in Chakravarty, 1998, p. 67) on Academic Achievement and Economic Status on Self Concept, revealed that school children of higher ability possessed higher levels of Self Esteem. Bandura (1993), Schunk (1995) say that students who possess high levels of perceived self efficacy are more likely to persevere through activities that are challenging, show resilience in difficult situations, have high aspirations and believe that they can achieve a task successfully (as cited by Putney & Broughton, 2011, p. 94). A study by Don Hamachek in 1995 found a consistent relationship between Self Concept and academic ability, and claimed that they are highly interactive (as cited in Chakravarty, 1998, p. 67). Another study by W. Jackson Osborne in 1995 on academics and Self Esteem revealed that African American children protect themselves from failure by detaching their Self Esteem from academic outcomes. He also stated that there is a pattern of weakening correlation between Self Esteem and academic outcome (as cited in Chakravarty, 1998, p. 67).

Crnic and Lamberty (1994) discuss the impact of SES on children’s readiness for school. The study further showed that the segregating nature of social class, affects enrichment or deprivation, as well as the acquiring of a value system. Suvasini Iyer (Iyer, 2013, p. 159) describes the disciplinary and pedagogic practices in a primary class, and views it through a Foucauldian lens, thereby stating that it appears, that the purpose of pedagogic activity in the class is to maintain surveillance, with the underlying motive of reforming children. Such practices make school life boring, uninteresting and regimented, and this is equally true for many children hailing from the Lower SES group, which lacks encouragement and
infrastructure at home. Poor schooling facilities and low academic scores, coupled with feelings of stagnation and failure, leads to the development of low Self Concept in these children.

Studies by Battle and Lewis (2002) state that a person’s education is closely related to their life chances, income and well being (as cited by Barry, 2005, p. 1). These factors in turn, affect Self Concept. It seems that students from the Lower SES group have to face obstacles because of their class origin. They may develop low Self Concept. Majoribanks (1996) in a study says that SES, parental involvement and family size are particularly important family factors (as cited by Barry, 2005, p. 1).

J. Barry says that different areas that are linked to academic performance include students’ role performance factors, school factors and peer factors (2005, p. 1). Ramey and Ramey (1994) say that across all socioeconomic groups, parents encounter big challenges in the process of educating their children. Obviously for the families that live in poverty, these challenges are exacerbated. Parents in the poverty stricken families may not have sufficient time and energy to find creative and less expensive ways to foster the young child’s development. They cannot afford educational toys and books. Children from the Lower SES group may perform poorly as compared to their richer peers because they come from a disadvantaged background. Their parents being illiterate and uneducated are unable to assist them with their studies. Moreover studies have shown that teachers communicate lower expectations about student abilities to those who hail from the disadvantaged and minority groups. Marx (2000) and Terrill and Mark (2000) say that a major issue in education, is that many teachers hold lower
expectations or deficit model thinking for minority students (as cited by Jimenez & Rose, 2010, p. 404).

The research by Battle and Lewis, 2002; Crosnoe, Johnson and Elder, 2004; Tam and Basset, 2004 and Seyfried, 1998, show that race plays a major role in the life of a student (as cited by Barry, 2005, p. 3). Battle and Lewis (2002) further state, that minority students expect discrimination in schools, and have the belief that racial prejudice will outweigh their effort (as cited by Barry, 2005, p. 3). This in turn affects their academic achievement adversely. Furthermore, the study by Battle and Lewis 2002; and Seyfried 1998 have shown that the lack of investment in school, is not because of a lack of ability but a reaction to racial prejudice and discrimination, that minority students face in the classroom (as cited by Barry, 2005, p. 3). Carbonaro (2005) in a study opines that efforts can be measured in various ways and includes time spent on homework and attentiveness in class. These attributes are positively linked with school performance (as cited by Barry, 2005, p. 4). Experience tells us that in a Lower SES home, the environment may not be totally conducive to studies. Completing the homework may sometimes become an uphill task and physical problems too, may distract the child from his/her studies.

A. Hirunval in 1980 found that Self Concept was related to academic performance, and that boys scored high or than girls on Self Concept (as cited by Chakravarty, 1998, p. 66). Performing well academically enhances Self Concept. The studies by Singh (2010) also found that male students had significantly higher level of academic achievement than female students. He also says students living in urban areas had higher level of academic achievement as compared to students
of rural areas (as cited by Pannu, 2010). Therefore, academic achievement is also influenced by region and place of stay.

Teachers play a very important role in enhancing the academic performance of the students, and thereby contributing to the development of positive Self Concept. Darling-Hammond (2000) say that an important contribution of teacher education, is to develop teacher’s abilities in such a way, that they can examine teaching from the perspective of the learners who hail from different backgrounds, and come with diverse experience and frames of reference to the classroom (as cited by Berry & Van Driel, 2012, p. 117). McDonald, Hammerness and Ronfeldt (2008) say that teachers need to know how to use the knowledge of the students culture and experience, in order to help their students develop intellectual skills and succeed academically (as cited by Aguirre et al., 2012, p. 179). Jimenez & Rose (2010, p. 403) say that there is a lot of research that highlights the need for teachers to know their students better, especially those students who come from linguistically different backgrounds. They further contend that teachers should find ways to access the cultural and linguistic trends of these students and provide them with effective instruction. Studies by Garcia, et.al. (2010) show that teachers should have knowledge of what their students bring to the school, the ability and skills to interact with students with limited English proficiency, and an understanding of the influence of their students home and community culture. They also say that teachers need to be sensitive to cultural and linguistic differences, experiences of migrating and students’ life experiences and living conditions (as cited by Zhao, 2010, p. 422).

Teachers need to adopt different strategies and methodologies of teaching, while addressing the needs of students according to their age and stage of
development. Grossman and Schoenfeld (2005) say that teachers should be able to efficiently respond to student patterns of understanding, and make the content accessible to a wide range of learners (as cited by Popkewitz, 2010, p. 413). Popkewitz (2010, p. 413) says that a solid foundation in subject matter and pedagogical knowledge, will enable teachers to improve the quality of instruction. Delandshere and Petrosky (2004) say that teacher education is a very important factor in improving teaching quality (as cited by Wang, Odell, Klecka, Spalding, & Lin, 2010, p. 396). Teacher quality is an important factor in academic achievement. Academic achievement influences self concept. Education Policy White Paper Project (2009) states that the quality of teaching is the most important, if not the only factor that contributes to changes in student learning (as cited by Wang et al., 2010, p. 396). Appropriately chosen strategies will enhance and improve the academic performance of the students. Studies by McBee (1996) says that elementary learners are capable of participating in more sophisticated learning than teachers often assume (as cited by Conklin et al., 2010, p. 313). Therefore the teachers should be able to estimate the abilities of their students correctly, and guide them accordingly, so as to bring out their best potential. The expectations that the teachers communicate to the students, plays a very important role in their academic achievement. Conklin et al., (2010, p. 314) say that the middle school years (Grade six to eight) provide an example of how teacher’s expectation and students capabilities conflict in ways that do not assist young adolescents intellectual potential. Lexmond (2003; Conklin (2007) and Conklin (2008) state that teachers often hold low expectations for the kind of intellectual work middle school students can accomplish (as cited by Conklin et al., 2010, p. 314).
The review of related literature on Intellectual and School Status which is a sub-category of Self Concept in this study showed that there are various factors that influence it. They are SES, academic achievement and intelligence, home influences, school influences and peer pressure. Students from the Lower SES group face greater challenges as compared to the students of the other SES groups, in the development of positive Intellectual and School Status.

Thus from the above section, the review of literature with regard to the various factors that influence Intellectual and School Status as a component of Self Concept have been discussed.

2.2.5.3. Physical Appearance and Attributes.

This section deals with the review of literature with regard to Physical Appearance and Attributes, which is a component of Self Concept in this study.

The review of the related literature on Physical Appearance and Attributes was undertaken, in order to determine the various factors that influence it, with particular reference to the Lower SES group.

By citing Yates (1975), Physical Appearance and Attributes can be operationally defined as, “expressed evaluative perceptions of the self by a child with respect to feelings about Physical Appearance and Attributes” and as measured by S.P. Ahluwalia’s adapted Piers-Harris Children’s Self Concept scale.

The way students of the Lower SES group feel about their Physical Appearance and Attributes is generally poorer than that of the students of the higher SES groups. The students of the Lower SES group do not have the opportunity of being groomed in the same way as their richer peers. Their families, while trying to eke out a living for themselves, are left bereft of resources. Therefore they find it difficult to invest in good quality clothes, shoes and their health and nutrition.
also suffers. On the other hand there are studies that show that members of stigmatized group do not always suffer from poor Self Concept. Membership in a stigmatized group may protect the Self Concept of the group, as the members may attribute the negative feedback that they receive as prejudiced towards the group. They may selectively devalue those aspects on which the stigmatized group fares poorly, and value those dimensions on which their group excels. Thus the stigmatized or disadvantaged group may have high global Self Esteem scores (Major & Crocker, 1989).

Ferrer-i-Carbonell and Gowdy (2007) say that exercise may be associated with higher life satisfaction (as cited by Dolan, Peasgood, & White, 2008, p. 104). Baker et.al. (2005) said that the amount of time engaged in physical activity was negatively associated with depressive symptoms. Exercise also promotes a range of positive symptoms (as cited by Dolan et al., 2008, p. 104). Folkins and Sims (1981) studied the effect of physical fitness training upon mental health. The evidence shows that physical fitness improves cognitive performance (as cited by Joshi, 2012). This in turn enhances one’s Self Concept. Physical health can improve academic performance and therefore enhance Self Concept. Physical fitness may be related to better cognitive functioning and have implications for increasing the cognitive health of children and adults (Hillman, Castelli, & Buck, 2005). Physical fitness is related to better cognitive functioning in preadolescence and help in the improvement of cognitive health (Hillman et al., 2005). Physical activity and SES largely indicate a positive association though findings of negative and no association are also present in the available literature. Gender may act as a moderator in the relationship (Sallis, Prochaska, & Taylor, 2000). Better cognitive health, will lead to improving academic performance and this in turn will lead to
better Self Concept. The research showed that physical fitness training leads to improved mood, better Self Concept and work Behaviour (as cited by Joshi, 2012). A study by Rodin and McAvay (1992) showed that older adults decline in perceived health was connected with decreased self efficacy (as cited by N. Adler & Stewart, 2004). Hollar and Snizek (1996) did not find a linear relationship between Self Esteem and health behaviours (as cited by N. Adler & Stewart, 2004). Rivas Torres & Fernandez Fernandez (1995); Rivas Torres, Fernandez Fernandez, & Maceira (1995) found a significant relationship between Self Esteem and general health behaviour, for both younger and older adolescents, and that Self Esteem accounted for a significant percent of the variants in mental health behaviour, social health behaviour and total health behaviour (as cited by N. Adler & Stewart, 2004). The studies by Brown and McGill (1989); DeLongis, Folkman, and Lazarus (1988); and Lyons and Chamberlain (1994) show that there is a direct correlation between Self Esteem and health (as cited by N. Adler & Stewart, 2004).

Islam, Merlo, Kawachi, Lindström, & Gerdtham (2006) have shown that the random effect in health, tends to be lower in more egalitarian countries than in less egalitarian countries. In other words, the more the inequality in society, the more will there be adverse health effects on the marginalised and poor. Lack of physical well being in its turn can lead to the development of poor Self Concept.

Lack of adequate nutrition affects the health of the students of the Lower SES group adversely. The effects of the body on the mind are mediated internally, biologically, externally and socially (Ross & Hayes, 1988).

The review of related literature on Physical Appearance and Attributes which is a sub-category of Self Concept in this study, showed that there are various factors that influence it. They are SES, physical health and nutrition. Students
from the Lower SES group face greater challenges as compared to the students of the other SES groups, in the development of positive feelings of their Physical Appearance and Attributes.

Thus from the above section, the review of literature of the various factors that influence Physical Appearance and Attributes as a component of Self Concept have been discussed.

2.2.5.4. Anxiety.

This section deals with the review of literature with regard to Anxiety which is component of Self Concept in this study.

The review of the related literature on Anxiety was undertaken, in order to determine the various factors that influence it, with particular reference to the Lower SES group.

By citing Yates (1975) Anxiety can be operationally defined as, “expressed evaluative perceptions of the self by a child with respect to expressions of Anxiety” as measured by S.P. Ahluwalia’s adapted Piers-Harris Children’s Self Concept scale.

Blascovich and Tomaka (1991) say that there is a well established relationship between Self Esteem and psychological wellbeing (depression, social Anxiety, loneliness, alienation) (as cited by N. Adler & Stewart, 2004). The higher the Self Esteem of a person, the greater is the chance of feeling happy and less anxious. Various factors contribute to lessen Anxiety and enhance the Self Concept of individuals. Bernard, Hutchison, Lavin, and Pennington (1996) found that ego strength, hardiness, optimism and maladjustment and all these constructs of Self Esteem were related to health (as cited by N. Adler & Stewart, 2004).
The students from the Lower SES group tend to feel more anxious than students of higher SES groups. This could be because students belonging to the Lower SES group are painfully and sadly aware of their situation as compared to other children. They also suffer from Anxiety related to how they need to behave with their teachers, as these teachers do not generally belong to the same socioeconomic class as them. The fear of being rejected by teachers and peers often looms over them. This creates feelings of inferiority and their Self Esteem often gets impaired because of this.

Rosenberg says that Self Esteem is related to personality, Behaviour, cognition, Anxiety and depression (Rosenberg, 1965). Self Esteem is a favourable or unfavourable attitude towards the self. Therefore, when an individual feels negatively about oneself, it leads to low Self Concept. Moreover Lower SES is generally associated with high psychiatric morbidity, more disability and poorer access to health care. Therefore, students from the Lower SES group can harbour negative feelings about themselves, and this can lead to Anxiety. Thus the Lower SES group have more chances of getting depressed. There is compelling evidence for socioeconomic inequality in depression (Lorant et al., 2003). Moreover a study found that financial dissatisfaction could often lead to symptoms of depression in adults (Peltonen et al., 2012). In a study by R. Torres and F. Fernandez it was found that Self Esteem accounted for a significant percent of the variants in mental health Behaviour, social health Behaviour and total health Behaviour(1995).

Anxiety can also affect academic performance and this in turn can lead to low Self Concept. Noorjehan, et.al. (2009) found that a low level of Anxiety influenced academic achievement in Mathematics at the secondary stage (as cited by Pannu, 2010). In other words, Anxiety may adversely affect academic
achievement. It is inversely related to academic achievement. Low academic achievement often leads to the development of low Self Concept and high academic achievement can contribute to the development of a positive Self Concept. There is a direct relationship between academic achievement and development of positive Self Concept.

Emotional maturity and ability to adjust have a positive impact on Self Concept and academic achievement. There are studies that show that those who are emotionally more mature tend to adjust better to situations, have higher Self Concept and perform better academically. This in turn once again enhances the Self Concept of the individual. Higher intelligence and higher emotional maturity, and ability to adjust to situations, leads to less Anxiety and tension, and therefore an individual can perform better. Sridevi, et.al. (2008) found a positive relationship between emotional intelligence, adjustment Self Concept and achievement of higher secondary students (as cited by Pannu, 2010).

Studies show that intelligence which plays a major role in academic achievement and therefore also in Self Concept, is in turn a part of the psychological makeup of an individual. Intelligence is also influenced by opportunities in the environment. Sometimes lack of opportunities lead to underachievement of students of the Lower SES group. Dange, et.al. (2007) found that academic achievement and intelligence were directly related to the psychological character of an individual (as cited by Pannu, 2010).

A person who is perennially and chronically anxious about his/her role tends to perform inadequately and this acts as a vicious circle and accentuates the Anxiety further (A. Agarwal, 2010, p. 29). This in turn will lower the Self Concept of the person.
The review of related literature on Anxiety which is a sub-category of Self Concept in this study showed that there are various factors that influence it. They are SES, Self Esteem, psychological well being, personality, Behaviour, cognition, feelings of depression, emotional maturity. Students from the Lower SES group may face greater Anxiety as compared to the students of the other SES groups.

Thus from the above section, the review of literature of the various factors that influence Anxiety as a component of Self Concept have been discussed.

2.2.5.5. Popularity.

This section deals with the review of literature with regard to Popularity which is component of Self Concept in this study.

The review of the related literature on Popularity was undertaken, in order to determine the various factors that influence it, with particular reference to the Lower SES group.

By citing Yates (1975), Popularity can be operationally defined as, “expressed evaluative perceptions of the self by a child with respect to Popularity among peer groups” and as measured by S.P. Ahluwalia’s adapted Piers-Harris Children’s Self Conceptscale.

P. A. Adler, S.J. Kless and P. Adler in their study on preadolescent children, focus on the role of Popularity in gender socialization. Their study shows that within the adolescents’ gendered peer sub-culture, boys and girls form ideas of masculinity and femininity, on which they role modelled the way in which they behave. The study showed that these images affected their Popularity. Boys were popular because of their athletic skill and social skill apart from other attributes. Girls were popular primarily because of their physical appearance, SES, social skills and academic success (1992)
It is generally observed that the students from the Lower SES group tend to score less on Popularity as compared to the students from the higher SES groups. This can be explained from the fact that a student, who is not well groomed, well dressed, and not able to present himself/herself properly because of the varying obstacles that they face at home, such as lack of resources, inadequate facilities and sometimes even the shortage of basic necessities, tend to be isolated. They face rejection, isolation and become unpopular. Newcomb, Bukowski, & Pattee (1993) study showed that children who are popular have a set of competencies which makes them favourably accepted by their peers. Children who are rejected by their peers show high levels of aggression and withdrawal and low levels of cognitive ability and sociability.

Parkhurst & Hopmeyer (1998) conducted a study on Popularity using the technique of sociometry\(^6\). Sociometric Popularity is calculated on the basis of being liked or disliked by peers. They distinguished between sociometric Popularity and perceived Popularity. Their study was conducted on 727 middle school students of the seventh and eighth grades. They found that most of the sociometrically popular students were not high on perceived Popularity, and that most students who received high scores on perceived Popularity were not sociometrically popular. They found that perceived Popularity was connected with and highly correlated with characteristics such as dominance, aggression and stuck-up Behaviour. On the other hand, sociometrically popular students were characterized by kindness, trustworthiness and were not stuck-up by nature. However students who were sociometrically popular and also high on perceived

\(^6\) Jacob Levy Moreno coined the term sociometry and conducted the first long-range sociometric study from 1932-38 at the New York State Training School for Girls in Hudson, New York (Maheshwari, 2011)
Popularity, were characterized by kindness, trustworthiness and dominant but not as aggressive or stuck-up by nature.

Sociometry is “a method for, describing, discovering and evaluating social status, structure, and development through measuring the extent of acceptance or rejection between individuals in groups” (Maheshwari, 2011). Sociometry tells us about various social relations that a student has in the classroom. The isolate, star pupil, pupils forming cliques are various examples of social relations of students in the classroom. In this context, the star pupil in a class is often one who is attractive, well dressed, well groomed and one who is an achiever. The students from the Lower SES group may often be found to lag behind their peers with regard to many of these above mentioned attributes. They need to work doubly hard to achieve the standards that are easily reached by their more fortunate peers. The students from the higher SES groups generally have the basic necessities of life provided to them on a silver platter. On the other hand the students from the Lower SES group tend to be isolated, loners, and lack social skills and as a result sometimes remain unpopular.

Furthermore, students from the Lower SES group tend to be reticent. They sometime may lack the confidence to speak out in the presence of their better-off peers who may often overshadow them. K.H. Rubin, R.J. Coplan, and J.C. Bowker are of the opinion, that socially withdrawn children often refrain from participating in social activities in the presence of their peers (2009). This reticence stems from the lack of adequate social interaction in early childhood. This in turn results in fear of interacting with members of the other SES groups. It is a well known fact that it is in one’s interaction with others that one can network and gain Popularity. Since some of the students of the Lower SES group lack this
social skill, they may sometimes tend to be unpopular and isolated. However, in a study by Pandey in 1998 (as cited by Pannu, 2010) it was found that there is no significant difference in reticence between deprived and normal adolescent girls as well as deprived and normal adolescent boys. In other words, reticence was not related to the SES of the adolescent girls and boys.

It can thus be seen that on many of these factors that influence Popularity, the boys and girls of the Lower SES group are at a disadvantage compared to their richer peers. As a consequence they tend to sometimes be less popular than their peers from the other SES groups. Academic Status, physical appearance, athletic ability, social skills, require certain home environments favourable to such development. Due to scarcity of resources at home, limited time spent with parents, many of these students from the Lower SES group suffer academically, are poorly groomed, do not acquire social manners and etiquettes and hence may seem less attractive, and as a consequence less popular, as compared to their more fortunate peers.

Positive interventions such as leadership and personality development programmes, remedial teaching programmes, scholarships which help in enhancing the Self Esteem and the way in which these students of the Lower SES group present themselves before others, can go a long way in helping the students of the Lower SES group improve their Self Concept. In this context, Eitle & Eitle (2002) say that cultural disadvantage contributes to an increased interest, and sometimes a dependence on basketball and football as a means of social capital. Hence, special coaching in sports for the students, many of whom hail from the Lower SES group is found to be very useful, as they are able to feel a sense of achievement through sporting activities. It has been seen that many of them show considerable talents in
athletics. With this special training that they receive in their schools, they are able to shine in sports and gain recognition for achievement. This in turn raises their feelings of Self Worth and Self Esteem, and makes them feel good about themselves, and as a consequence enhances their Popularity amongst their peers.

Coleman (1961) in his seminal work “The Adolescent Society”, argued that acceptance by peers is a very important need of adolescence. Academic success is an important channel through which the adolescent gains this acceptance. However co-curricular activities, sports provide other ways for acceptance by peers. The importance of sports among high school students, playing an important role in elevating the students among their peers, is taken as an excepted conclusion today (Eitle & Eitle, 2002). “Schools are the preparation ground for the future world athletes” (Stellabai, 2004, p. 41)

Positive interventions must be provided by these schools through sports and co-curricular programmes. Such programmes on leadership and personality development, will assist in the development of positive Self Concept of the students who hail from the Lower SES group. It will provide them with ample opportunities for recognition, achievement and success. This in turn will help them gain acceptance and approval by their peers, increase their Popularity quotient, and in its turn strengthen feelings of self worth and a positive Self Concept.

The ability of personality traits to make predictions about significant life outcomes, has been a subject of research studies. Various studies have been conducted on the influence of personality development and leadership training on life outcomes. The study by Roberts, Kuncel, Shiner, Caspi, & Goldberg, (2007) demonstrated the impact of personality traits on life outcomes such as mortality,
divorce, occupational attainment. The results further highlighted a need to incorporate measures of personality into quality of life surveys, and encourage further research about the developmental origins of personality traits and the processes by which these traits make an impact on diverse life outcomes.

The review of related literature on Popularity, which is a sub-category of Self Concept in this study, showed that there are various factors that influence it. They are SES; excelling in co-curricular activities and acceptance by peers; and gender socialization which includes athletic and social skills for boys and physical appearance, SES, social skills and academic success for girls. Students from the Lower SES group face more challenges in the development of popularity skills as compared to the students of the other SES groups. The Lower SES group students tend to lack confidence and tend to be reticent.

Thus from the above section, the review of literature of the various factors that influence Popularity as a component of Self Concept, have been discussed.

2.2.5.6. Happiness and Satisfaction.

This section deals with the review of literature with regard to Happiness and Satisfaction which is component of Self Concept in this study.

The review of the related literature on Happiness and Satisfaction was undertaken, in order to determine the various factors that influence it, with particular reference to the Lower SES group.

By citing Yates (1975), Happiness and Satisfaction can be operationally defined as, “expressed evaluative perceptions of the self by a child with respect to general feelings of Happiness and Satisfaction” as measured by S.P. Ahluwalia’s adapted Piers-Harris Children’s Self Concept scale.
There are studies that show that Happiness and Satisfaction contributes to positive Self Concept. The benefits of high Self Esteem fall into two categories. They are enhanced initiative and pleasant feelings (Baumeister et al., 2003). Self Esteem has a deep connection with happiness. Studies find that high Self Esteem leads to happier outcomes, and low Self Esteem is likely to lead to depression (Baumeister et al., 2003). Moreover, Self Esteem is positively correlated with subjective happiness (Liu, 2012). Regression and path analysis show that Self Esteem is the most powerful predictor of happiness (Furnham & Cheng, 2000). In this regard studies by Rosenberg (1965) found that people who are low in Self Esteem isolate themselves, and are more likely to be depressed than those with high Self Esteem (as cited by Malekiha, Abedi, & Baghban, 2012). Keyes (2005) further says that Self Esteem decreases during periods of unhappiness and depression (as cited by Malekiha et al., 2012). Sheldon, et.al., (2001) say that high Self Esteem has been predicted to be one of the strongest indicators of well being (as cited by Malekiha et al., 2012). Argyle (2001) says that Self Esteem is closely related to happiness, and it should be considered as a component of happiness.

Employment, social interaction, good mental and physical health contribute to general feelings of well being and happiness. Bardasi and Francesconi (2004) show that casual work is detrimental to subjective wellbeing, and Blanchflower and Oswald (1998) say that belonging to a union is beneficial to life satisfaction (as cited by Dolan et al., 2008, p. 101). Studies by Di Tella et al. (2001); Frey & Stutzer (2000, 2002); Helliwell, (2003); and Stutzer (2004) have shown that the unemployed have around five to fifteen percent lower scores on subjective well being as compared to the employed (as cited by Dolan et al., 2008, p. 101). In this
context, there is evidence that poor health, separation, unemployment and lack of social contact are all strongly negatively associated with subjective well being (Dolan et al., 2008). Studies have shown that obesity is a direct consequence of unhappiness and depression. Renman et al. (1999) study confirms that obesity is associated with special socioeconomic conditions in youth (as cited in Joshi, 2012).

Abood and Conway (1992) found that a relationship existed between Self Esteem and health values and between Self Esteem and general wellness behaviour (as cited by N. Adler & Stewart, 2004). El-Naggar (1986) study showed that physical fitness was related to mental and emotional fitness, and that relationship tended to be stable and affected by physical training.

However there are other studies which show that there is no connection between Self Esteem and happiness. Lyobomisky (2005) says that there is no evidence between Self Esteem and happiness (as cited by Malekiha et al., 2012).

Various studies have been conducted on whether mortality is related with Self Esteem. Stamatakis et al. (2004) found that there is no association between Self Esteem and mortality. This was observed after adjustments for other psychosocial characteristics, primarily hopelessness.

There are studies that show that place of stay and region play a role in one’s feelings of Happiness and Satisfaction and wellbeing. Separate studies by Hudson (2006); Dockery (2003); Gerdtham and Johannesson (2001); Graham and Felton (2006); Hayo (2004) suggest that living in large cities is detrimental to life satisfaction (as cited by Dolan et al., 2008, p. 110). Some studies say that living in rural areas is beneficial to life satisfaction. The study by the ethnologist John B. Calhoun who conducted overpopulation experiments on rats, showed that the more dense a population is the greater are the chances for a ‘collapse in Behaviour’
referred to as the “Behavioural sink” (Calhoun, 1962). A collapse in Behaviour leading to aggressive tendencies, insensitivity to others, manipulation, exploitation and other such negative patterns of conduct inevitably work against ones feelings of Happiness and Satisfaction. However there are studies by Rehdanz and Maddison in 2005 that show that population density was not found to effect happiness (as cited by Dolan et al., 2008, p. 110).

There are studies on the role of gender on general feelings of happiness, satisfaction and well-being. Alesina, Di Tella and MacCulloch (2004) who state that women tend to report higher happiness as compared to men (as cited by Dolan, Peasgood, & White, 2008, p. 99). Studies show that unemployment affects men more than women. Clark (2003); Dockery (2003); Gerlach and Stephan (1996); Lucas et.al. (2004); Theodossiou (1998) have found that men suffer most from unemployment. Pabayo, Kawachi, & Gilman (2013) say that living in a state with higher income inequality, increases the risk for the development of depression among women. Shmotkin et.al., (1999) in a study found that socioeconomic resources would exert stronger influences in men, whereas psychological resources would exert stronger effects in women (as cited in Joshi, 2012).

Studies show that SES and general feelings of happiness and well-being are positively correlated. Clark, Frijters and Shields (2007) have shown that there is a positive but diminishing returns of subjective well being to income (as cited by Dolan et al., 2008). One of the consequences of low income, is general feelings of dissatisfaction and unhappiness, and sometimes this leads to mental problems and ill-health. Miech and Avshalom (1999) say that low SES is a cause and a consequence of mental illness. Focus on four disorders, namely, Anxiety, depression, antisocial disorder and attention deficit disorder, reveals uniqueness of
relationship with SES for each disorder. The level of the individual, less material assets, less education, female gender, economic inactivity and being widowed and divorced, were connected with higher rates of depression. Greater household spending, unlike material assets, were associated with higher rates of depression. They further said depressive symptoms seem to increase with the decreasing economic development of countries (Rai, Zitko, Jones, Lynch, & Araya, 2013).

The students from the Lower SES group generally have lower scores in Happiness and Satisfaction as compared to students from the other SES groups. At the level of the individual, fewer natural assets, lower education, female gender, economic inactivity were associated with greater depression and less happiness (Rai et al., 2013).

The Lower SES group if not sensitively handled may develop feelings of inferiority and this may damage their Self Esteem leading to feelings of dissatisfaction and unhappiness. In a study reviewing Self Esteem literature, Baumeister et al. (2003) conclude that the benefits of Self Esteem fall into two categories viz. enhanced initiative and pleasant feelings. Low Self Esteem can therefore lead to feelings of discontentment and unhappiness. Lower Self Esteem was found to be associated with many socioeconomic, Behavioural, psychosocial and diseased characteristics (Stamatakis et al., 2004).

Much research has also been done on subjective well being. Di Tella et al. (2003); Fahey and Smyth (2004); Helliwell (2003); and Rehdanz and Maddison (2005) have shown that there is a positive correlation between average subjective wellbeing and national income (as cited by Dolan et al., 2008, p. 98).

It can also be concluded that there is a negative effect of Lower SES on subjective well being and happiness. This in turn explains why students from the
Lower SES group experience more unhappiness compared to their more fortunate peers. In this context it may be mentioned that attitude towards self/others life are important predictors of life satisfaction. Graham and Pettinato (2001); Hayo and Seifert (2003); Louis and Zhao (2002) have said that poorer and low perception of one’s current financial condition are usually associated with lower life satisfaction (as cited by Dolan et al., 2008, p. 105). The international data using the World Value Survey, Fahey and Smyth (2004) fond that inequality reduces life satisfaction (as cited by Dolan et al., 2008, p. 108). Hagerty (2000) say that there is negative relationship between inequality and subjective well being (as cited by Dolan et al., 2008, p. 108). However there are exceptions to such studies such as that of Haller and Hadler (2006) found that inequality may actually increase life satisfaction (as cited by Dolan et al., 2008, p. 108).

Schools need to provide necessary interventions in order to make school life more meaningful irrespective of the SES challenges that the Lower SES group have to face. In doing so they are contributing to greater Happiness and Satisfaction enjoyed by the Lower SES group too.

The review of related literature on Happiness and Satisfaction, which is a sub-category of Self Concept in this study showed that there are various factors that influence it. They are SES, Self Esteem, health status, marital status of parents, employment status of parents, home environment, gender, and locality and place of stay. Students from the Lower SES group face greater challenges as compared to the students of the other SES groups in the development of positive feelings of Happiness and Satisfaction.
In the above section, the review of literature with regard to the various factors that influence Happiness and Satisfaction as a component of Self Concept, have been discussed.

2.2.6. **Altruism.**

The following section deals with the review of literature with regard to Altruism.

The review of the related literature on Altruism, which is one of the dependent variables in the study, was undertaken, in order to determine the various factors that influence altruistic behaviour with particular reference to the Lower SES group.

Amartya Sen says that a person may feel happier and better-off when he has achieved what he wanted to perhaps for his family, community or some other cause other than himself (1987, p. 43). “Sociologists have long been concerned with how to build the good society” (“Altruism, Morality and Social Solidarity,” n.d. Mission Statement). In the study about Altruism, George Palmer (2009) says that Altruism is one of the most fundamental, familiar and mysterious of all the virtues.

Altruism may be defined as “voluntary and intentional, carried out for its own end, to benefit a person, as a result of moral conviction in justice or caring for others welfare, without expecting external rewards” (Schaffer, 1994). Altruism implies some sympathy and/or concern for others welfare. It is an aspect of prosocial moral reasoning (Thoma et al., 1991). Altruistic behaviour may rise from how we view the world, rather than how we act in it (Paddock, 2007). Prosocial Behaviour is any action that is intended to benefit other people (Schaffer, 1994). Altruism is perceived more than just as prosocial Behaviour, emphasizing it as a
human and social value, along with its relational and psychological features. Improvement in relationships is reported as the most prominent benefit of being altruistic (Soosai-Nathan, Negri, & Fave, 2013). Altruism, is not a superior moral faculty that suppresses or controls basic, selfish urges, but it is fundamental and foundational to the brain, hard-wired and pleasurable (Vedantam, 2007).

Clavien & Chapuisat (2012) have argued that much confusion arises in current literature because the term Altruism covers variables concepts, and processes across various disciplines. Therefore, four distinct but related concepts need to be distinguished: a) Psychological Altruism, the genuine motivation to improve others’ interests and welfare; b) Reproductive Altruism, which involves increasing others’ chances of survival and reproduction at the actor’s expense; c) Behavioural Altruism, which involves bearing some cost in the interest of others; and d) Preference Altruism, which is a preference for others’ interests. Distinguishing these four types of Altruism will help to solve rhetorical conflicts that currently undermine the interdisciplinary debate about human Altruism. Developmentalists favour a Behavioural definition of Altruism which states that an altruistic act is one that benefits another person regardless of the actor’s motives.

Post, Underwood, Schloss, & Hurlburt (2002), argue that altruistic behaviour is a significant mode of expression that can be studied by various scholarly methods, and understood from a variety of perspectives in both the humanities and the sciences. Elvira del Pozo (2002) studied why individuals are motivated to act altruistically, and how or under what circumstances, personal and social, such Behaviour is stimulated. Amnesty International was selected as a case study for Altruism in a collective setting. The study showed that members of Amnesty International did appear to behave in altruistic ways.
There are various theories of Altruism:

Questions have often been raised as to whether there is a biological base to altruistic actions. Schaffer (1994) says that results from various studies suggest that genes, shared environments and non-shared environments all contribute to prosocial and altruistic acts of kindness.

Genes and the evolutionary process do foster emphatic capabilities and prosocial motives in human beings. The postulation of William D. Hamilton half a century ago, about the existence of ‘genes underlying Altruism’ are now poised for further discovery. They have developed a set of intuitive criteria for the recognition and analysis of genes for Altruism, and describe the first candidate genes affecting Altruism from social insects and humans (Thompson, Hurd, & Crespi, 2013). Genetic differences in human beings, explain individual differences in prosocial Behaviour, sympathy and empathy.

Studies show that Altruism is innate and is not affected by family environment. Philippe Rushton (1991) in his study on Altruism, discovered that Altruism is innate. However, Richard Dawkins (1989, p. 3) says that generosity and Altruism must be taught, as human beings are born selfish. It is here that “Education can train people to face the future with vision, to be broad and tolerant in outlook, to be seekers after peace, and to consider the rights of others” (Rastogi, 2003, p. 249). Richard Dawkins (1989, p. 3) further says that an understanding of our so called “selfish genes” will help human beings transcend their selfishness, and this is something that no other species is empowered to do. Dawkins (2009) further provides more explanations on the theory of evolution, and is rightly referred to as the successor of Charles Darwin. Pierre Teilhard de Chardin, SJ in his masterpiece, ‘The Phenomenon of Man’ interpreted the modern theory of
evolution, in terms of the Christian message. He explained evolution as a process that was created and guided by God and one that included within its framework, a spiritual and free soul (Bishop, 2005, p. 223). He further said that “with man, evolution changes direction; it becomes self-aware by replacing blind necessity through choice and freedom” (Bishop, 2005, p. 230). Tielhard de Chardin’s vision “substitutes the question of ‘Becoming for that of Being’: not simply to exist, but to exist more fully; not simply to survive but irreversibly to super-live” (as cited by Bishop, 2005, p. 232). In this context it can be said that, to exist more fully is to go beyond ones selfish interests and includes altruistic actions. As St. Iranaeus had also said, “The Glory of God is man fully alive” (Delhaye, 1987). To be ‘fully alive’ would necessarily entail acts of kindness, philanthropy and Altruism.

There are studies that say that the role of education in the development of Altruism have not been extensively analyzed, and therefore one cannot reach a definite conclusion about the exact role played by education in the development of Altruism. Berkowitz and Lutterman (1968); Dovidio (2000) and Webb (2000) say that stratification variables in general, and education in particular, have not been extensively examined in empathy and Altruism literature. However there are studies that support the fact that education plays an important role in the development of prosocial Behaviour and altruistic tendencies. The better educated are more supportive of social welfare policies (as cited in T. W. Smith, 2003, p. 7). Rushton, Littlefield, and Lumsden (1986) studied whether the genes bias the development of complex social Behaviour in one direction over alternatives. Their study of Altruism and political attitudes in twins estimate that approximately 50% of the variance is associated with direct genetic inheritance, virtually 0% with twin’s common family environment, and the remainder with each twin’s specific
environment. Research in Behavioural genetics show that both shared as well as non shared environments influence prosocial Behaviours.

In the Psychoanalytical theory, Sigmund Freud states that a child is driven by pleasure seeking, hedonistic, id controlled impulses. Such a description of human nature poses a big challenge to Altruism and personality development. The challenge lies in transforming the selfish egoistic child to one with a sense of Altruism and concern for others. This challenge is handled by parents and significant others, who through the laying down of the norms of social responsibility, prescribe the values which must be internalized in the child. This in turn leads to the process of superego development (Schaffer, 1994). Super ego is the moral wing or the conscience is ones guide. In other words, altruistic acts are those that are guided by the conscience.

Schaffer (1994) says that in the Social-Learning theory, the central premise is that people repeat Behaviours that are reinforced, and avoid repeating responses that prove costly or evoke punishment. However it can be seen that many altruistic acts defy this explanation. Altruists often undertake paths that are dangerous and risky, forego personal rewards, and donate the resources that they value, in order to benefit others and for the welfare of others. In response to this some learning theorists say that all prosocial and altruistic acts, even those that are risky, bring punishment and are dangerous, are undertaken due to some subtle rewards or self gain. The self gain can be in order to increase Self Esteem, win a favourable evaluation from the future generations or benefit from the reward that is supposed to be given to morally righteous people in the life after death.

Baumann, Cialdini, & Kendrick(1981) conducted a study on the proposition that for adults, Altruism and self-gratification are functional
equivalents. On the basis of this proposition it was predicted that the effects of mood state on Altruism would be parallel to the effects of mood on self-gratification. 79 undergraduates served as the sample of the study. The study found that self-gratification increased under conditions of happy and sad mood. It also found that for the participants of the sample who were in a sad mood, altruistic activity cancelled the enhanced tendency for self gratification. While for participants who were in a happy mood, altruistic activity did not cancel the enhanced tendency for self gratification. The study therefore showed that adult Altruism functions as self reward, and is therefore in consonance with the evidence from the Altruism literature and self gratification literature.

Persons who are altruistic tend to do so because of the following reasons such as relieving empathic responses, reinforcing prosocial acts, learning by observation etc.

One’s ability to empathize with others, explains why one assists comforts, shares with others even when they are no tangible rewards to sustain altruistic behaviour. Individuals while empathizing with the suffering of the victim, will not only relieve the victim’s pain, but also their own distress. In this way the altruistic response apparently may seem self sacrificing, but ultimately the helper is reinforced. The altruistic response to the victim’s distress can make the helper feel good about himself/herself.

David Schaffer (1994) says that learning theorists are of the opinion that if parents, teachers and significant others instruct children about the virtues of altruistic behaviour, praise children for prosocial actions and good conduct, then over a period of time they will learn to connect the positive effect with the acts of
kindness. As a result altruistic acts become self reinforcing, and children would like to repeat these actions as they make them feel good.

Albert Bandura (1989) was of the conviction that the most significant influence on children’s altruistic tendency is the Behaviour of other people- in particular the role models to whom they are exposed (as cited by Schaffer, 1994). Eisenberg, Fabes, & Spinrad (2006) say that children who are exposed to the altruistic acts of their role models, often become pro-socially inclined, even if the models receive no tangible benefits, or if they incur personal costs for those acts of kindness (as cited by Schaffer, 1994).

In the Social Cognitive-Developmental theory, focus is on the process of reasoning which is assumed to underlie prosocial Behaviour. Prosocial and altruistic actions involve various fundamental cognitive processes such as reasoning, perceiving, problem solving and decision making (Eisenberg & Mussen, 1989). One of the interpretations in the Social Cognitive Developmental Approach is that the development trend of the individual, is a movement from a stage of being illogical, egocentric, hedonistic and selfish, to a stage of being logical, empathetic and moral (Bar-Tal, Raviv, & Goldberg, 1982). Berkowitz & Daniels (1963) say that social psychologists have identified some normative expectations that guide prosocial Behaviour. The most prominent among these norms is the norm of social responsibility. Furthermore, Lerner (2001) mentions the norm of reciprocity and the norm of deservedness.

Martin Hoffman (1970) has developed an account of the interaction of empathic effect and social cognition in the development of prosocial and altruistic behaviour. He proposes the four stages through which the children progress in the process of developing empathy. They are 1) global empathy where the infant
experiences distress as a consequence of someone else’s distress, 2) egocentric empathy which is explained by the child becoming confused about the appropriate response to another’s distress as he/she begins to distinguish himself/herself from others, 3) empathy for another’s feelings which is explained by the child becoming more sensitive to the feelings and needs of others, and becoming more responsive to the cues about others’ feelings. This happens as the role taking skills develop during the preschool years, 4) empathy for another’s life condition which is explained by the fact that in later childhood, individuals can recognize the distress of others in more sophisticated ways, and they can even recognize that this distress or deprivation can have long term consequences for the sufferer.

Various researchers have explained the development of children’s reasoning about prosocial issues and relationship that it shares with Altruism. Nancy Eisenberg, Randy Lenon and Karlsson Roth (1983) have listed five levels of prosocial moral reasoning. They are i) hedonistic, ii) need oriented, iii) approval oriented, iv) emphatic or transitional and v) strongly internalized.

Piliavin and Charg (1990) say that family of origin may be related to empathy. H. Bee & D. Boyd (2006) put forward the fact that Altruism and prosocial Behaviour are roughly synonymous concepts. They further said that parents who wish to encourage altruistic behaviour in their children, need to exploit the child’s capacity for empathy, create a nurturing and warm environment in the family, delineate rules about altruistic and prosocial Behaviour, encourage children to be helpful, and role model prosocial, generous and altruistic behaviour.

Ethnicity and race are also factors that influence SES. There are studies that show that SES influences altruistic behaviour. Therefore the role of ethnicity and race in Altruism is an important point of study. However, Johnson et.al.
(1989) says that ethnicity and race have been less examined in the empathy and Altruism literature, although some cross cultural differences have been found (as cited in T. W. Smith, 2003, p. 7). There are also studies that show that Altruism is not influenced by SES. “Altruistic values are unrelated to labour force status and altruistic behaviours do not show either a clear or consistent pattern of differences” (T. W. Smith, 2003, p. 8). However, some studies show that boy students have lower Altruistic tendencies. This could be because the Lower SES group boy students can be exposed to negative influences quite early in life as they are expected to become bread-winners for the family from an early age. Thus they spend a lot of time outside their homes struggling for survival. The deprivation of material resources, and early exposure to negative influences could sometimes possibly lead to low Altruism scores among boys of the Lower SES group. On the other hand, girls are supposed to perform the nurturing and care-giving role in society. Thus they do not have to face the pressure of becoming economically independent as compared to their male counterparts. In this context, Patricia Draper (1975) says that the pressures of society on girls is to be nurturing, sensitive to the needs of others and these characteristics are a pre-condition to their primary role as mothers and caregivers in society. However in this regard, it must be mentioned that the role of women is evolving from one that is wholly nurturing, to one that is a blend of the role of caregivers and providers. Another major trend is the increased number of female workers in the workplace (Kim, Yang, & Lee, 2013, p. 374). In this context, Jeffrey Sachs says that female education will raise the future market earnings of daughters, and this in its turn will lessen the preference for sons which often exists in low income households (2008, p. 188). However, women are still not considered equal to men in the increasing diverse
corporate culture (Kim, Yang, & Lee, 2013, p. 379). Furthermore, in a study, Naqvi (2011) says that women respondents suggested that they still face gender inequity in their workplace (as cited by Kim, Yang, & Lee, 2013, p. 379). Therefore gender role inequities still persist in society. “...Gender role inequalities may fuel conflicts within communities emerging from civil war, or may be part of the structural injustices that need to be addressed in order to build long-term peace in a country or region” (Caritas/Internationalis, 2002, p. 81). Therefore, differences in Altruistic tendencies may continue to be a result of gender inequality in the society.

Batson’s (1998, p. 289) summary of research however says that sometimes men help more than women, sometimes women help more than men and sometimes the sex of the helper makes no difference (as cited by T. W. Smith, 2003, p. 6). Moreover, Howard and Piliavin (2002, p.117) say that with regards to men and women “who helps depends heavily on the nature of the help required” (as cited in T. W. Smith, 2003, p. 6).

There are studies that emphasize upon the role of the age factor in the development of altruistic tendencies. Dovidio (2000); Rushton et.al. (1989) say that age has been examined in few studies. Some studies suggest that Altruism may be greater among the middle aged and less for the young and old (as cited in T. W. Smith, 2003, p. 7).

There are studies that emphasize the role of region and place of stay, as well as density of population in the development of Altruism. Some studies show that Rural/Urban residence is unrelated to empathy and Altruism (T. W. Smith, 2003, p. 7). However, Howard and Piliavin (2000) say that research on helping
neighbourliness and interpersonal relations, finds them to be stronger in less dense areas (as cited in T. W. Smith, 2003, p. 7).

Along with the profound benefits of Altruism in modern society which are associated with tradeoffs, there are also examples of pathologies of Altruism. This Pathological Altruism, that is, Altruism in which attempts to promote welfare of others instead, results in unanticipated harm (Oakley, 2013). A disturbing truth that the altruistic good side of human nature, can also have a dark side that we ignore at our peril (Bramstedt, 2012).

Thus the review of the related literature on Altruism throws light on the role of various factors that can influence altruistic behaviour. They include SES, genes, school environment, home environment, role of teacher, social cognition, gender, region and age. Reinforcement of Behaviours that are followed by a positive effect, cognitive skills such as reasoning, problem solving, and identification with positive role models who display altruistic behaviour influence Altruism. Lower SES group students face greater challenges in the development of altruistic behaviour as compared to the students from the higher SES groups.

In the above section, the review of literature with regard to the various factors that influence Altruism, have been discussed.

The review of the related literature of both Part A and Part B was carried out by the researcher:

Part A:

Review of literature of the following was carried out:

1. Educational policies from pre-independence British India to the Present Day
2. Society of Jesus and Education, with special focus on the Ignatian Pedagogical Paradigm

3. Catholic Church’s influence on the role of Jesuit educational policies, in the light of Catholic Social teaching documents and Vatican Council II documents

4. Educational contributions of the Jesuits of Calcutta Province

5. Educational apostolate of the Jesuits of Calcutta Province

6. Goals of Jesuit education

7. Goals of secondary education of the National government

From the review of literature of Part A, the following can be concluded:

Democracy, Secularism and Social justice have been enshrined in the Indian Constitution as three main national values. Similarly, the Society of Jesus has made a commitment to the social dimension of education, and has pledged itself to making a preferential option for the marginalized and the disadvantaged. Both Jesuit educational policies and the National education policies have areas of coincidence and divergence. The areas of commonality between the two can be studied in the light of democratic citizenship, personality development and commitment to upholding the core values of human dignity, pluralism, equality and common welfare. The areas where they differ can be studied from the perspective of Jesuit education being a part of the Church’s mission in the world, and looks upon Jesus as the role model for all the educational endeavours.

Part B:

Review of literature of the following was done:
1. Factors influencing admission policies in Jesuit educational institutions of Calcutta Province: It emphasized the role of the social dimension in education.

2. Socioeconomic Status: Largely influenced by materialistic and cultural factors and includes home, parental influence and school, and the role of education in the process of empowerment of the students from the Lower SES groups. The Lower SES group generally suffers with regard to various psychosocial variables.

3. Achievement Motivation: Largely influenced by SES, personality factors, home, parental influences, school, teacher, teacher expectation and student Behaviour and student’s academic performance. Lower SES group students have lower Achievement Motivation as compared to the higher SES groups.

4. Academic Status: Largely influenced by SES, cognitive and intellectual factors, Achievement Motivation, home, family, parental influences, personality factors, school, teacher, teacher expectation and student Behaviour. Lower SES group students do not perform as well academically as compared to the students from the higher SES groups.

5. Self Concept: Various factors play a role in the development of a positive Self Concept. They are SES, cultural factors, social influences, and cognitive and social skills. Students of the Lower SES face greater challenges in the development of positive Self Concept.
The Self Concept scale used in the study being a multidimensional construct, a further review of literature pertaining to the six sub-categories was also undertaken. They are as follows:

i. Behaviour: which is the first sub-category or component of Self Concept in this study, showed that there are various factors that influence Behaviour. They are SES, peer pressure, home, school and teachers. Students from the Lower SES group face greater challenges, as compared to the students of the other SES groups, in the development of positive Behaviour and positive Self Concept.

ii. Intellectual and School Status: which is the second sub-category or component of Self Concept in this study, showed that there are various factors that influence it. They are SES, academic achievement and intelligence, home influences, school influences and peer pressure. Students from the Lower SES group face greater challenges, as compared to the students of the other SES groups, in the development of positive Intellectual and School Status and positive Self Concept.

iii. Physical Appearance and Attributes: which is the third sub-category or component of Self Concept in this study, showed that there are various factors that influence it. They are SES, physical health and
nutrition. Students from the Lower SES group face greater challenges, as compared to the students of the other SES groups in the development of positive feelings of their Physical Appearance and Attributes and positive Self Concept.

iv. Anxiety: which is the fourth sub-category or component of Self Concept in this study, showed that there are various factors that influence it. They are SES, Self Esteem, psychological well being, personality, Behaviour, cognition, feelings of depression, emotional maturity. Students from the Lower SES group face greater Anxiety, as compared to the students of the other SES groups.

v. Popularity: which is the fifth sub-category or component of Self Concept in this study, showed that there are various factors that influence it. They are SES, gender socialization; athletic and social skills for boys and physical appearance, SES, social skills and academic success for girls, excelling in co-curricular activities and acceptance by peers. Students from the Lower SES group face more challenges in the development of Popularity skills, as compared to the students of the other SES groups. The Lower SES group students tend to lack confidence and tend to be reticent.
vi. Happiness and Satisfaction: which is the sixth sub-category or component of Self Concept in this study, showed that there are various factors that influence it. They are SES, Self Esteem, health status, marital status of parents, employment status of parents, home environment, gender, and locality and place of stay. Students from the Lower SES group face greater challenges, as compared to the students of the other SES groups, in the development of positive feelings of their Happiness and Satisfaction and positive Self Concept.

6. Altruism: Largely influenced by SES, genes, school environment, home environment, role of teacher, social cognition, gender, region and age. Reinforcement of Behaviours that are followed by a positive effect, cognitive skills such as reasoning, problem solving, emotional maturity, and identification with positive role models who display altruistic tendencies, influence Altruism. Lower SES group students face greater challenges, in the development of altruistic behaviour, as compared to the students from the higher SES groups.