PREFACE

Experience with education over the years has shown that more fundamental than the type of student admitted is the type of formation that is given. This is where Jesuit education needs to play a very decisive role.

The values of freedom, equality and fraternity are common goals of education, Christianity and Democracy. Jesuit education being a part of the Catholic education system and the National education system has a great relevance for a traditional society like India, which is often characterized by a system of domination and inequality. Jesuit educational institutions can effectively contribute to the development of Democracy by introducing the methods of teaching aimed at stimulating in the pupils: powers of personal thought using the Ignatian Pedagogical Paradigm; sensitizing the students about the needs of the marginalized and the disadvantaged; motivating them to act confidently on behalf of justice and inculcating in them the dignity of labour.

Jesuit educational institutions of the Calcutta Province should manifest a special concern for the marginalized and the disadvantaged and assist them to develop high Achievement Motivation; to perform well academically; to have a positive Self Concept and to nurture altruistic behaviour. In doing so, Jesuit educational institutions of the Calcutta Province will contribute to eliminating, or atleast reducing the wide gap caused by inequality due to socioeconomic status, gender and region.

There are five chapters in this research study.

The first chapter deals with the orientation to the investigation. It includes the introduction, defines the problem, describes the objectives; states the operational definition of the terms and variables used in the study; presents the
variables used in the study; discusses the approach of the study; explains the delimitations of the research and presents the hypotheses related to the objectives of the study.

The second chapter explains the theoretical background of the present research. It provides a review of the related literature with reference to the objectives and the hypotheses of the study.

The third chapter explains the design of the study. The study has two parts: Part A and Part B.

The design of the study of Part A presents the method of study of Part A and the tools used for the study of Part A.

The design of study of Part B presents the method of study of Part B; sample used for the study of Part B; tools and sources used in the study of Part B.

The fourth chapter deals with the presentation and the analysis of the data. The chapter is divided into two sections: Part A and Part B.

Part A deals with the points of coincidence and divergence of the principles of Jesuit educational institutions in Calcutta Province with that of the educational policies of the National government.

Part B attempts to analyze if there is any bias, for or against admission of the students from the Lower SES group and to ascertain whether the Lower SES group students have as high Achievement Motivation; are doing as well academically; have as high Self Concept and have as high Altruism as students from other SES groups, studying in the six Jesuits educational institutions of Calcutta Province.
The fifth chapter deals with summarising the findings of this research. It is divided into four sections: Summarising the findings of Part A; summarising the findings of Part B, Final conclusion; and the Significance of this study.

Jesuit education in a Democracy has an enormous task to perform. The educators in the Jesuit fold should be convinced that much can be accomplished if they carefully choose the areas of intervention with the view to producing the optimum result, i.e. ‘Men and Women for Others’. Furthermore, they can successfully animate others to work with them. Thus small minorities such as the Jesuits will be able to transform the scene of Indian Democracy.

The purpose of the research will be achieved if it is able to provide an insight into the contributions and involvement of the Society of Jesus of the Calcutta Province in the formal educational institutions. It could thereby assist the Jesuits to reflect, evaluate and develop more innovative and creative ways of reaching out to the marginalized and the disadvantaged in their formal educational institutions. The work is an original and humble attempt towards an understanding of the psychosocial elements of the students studying in the Jesuit educational institutions of the Calcutta Province.

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